

THE PENTECOSTAL EVANGEL

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WATCH AND PRAY

A World-Wide Prayer Conference Will Be Held From May 1st to 7th, 1921.

Let us all pray, earnestly pray the prayer of the disciples: "Lord, teach us to pray."

A great deal of emphasis is being laid upon the necessity for prayer, and very properly so. And so much has been so well and wisely said in these exhortations that it is difficult to add anything thereto; but is it not true that few are in a proper spiritual condition to respond to the widely extended calls to prayer given from time to time? Too much is taken for granted, and everybody, no matter what their own need may be, is urged to join in prayer for the other fellow, and the need of the world—a world-wide revival outside of themselves. This results in a great deal of superficial praying. We are depending upon prayer, and so we should, but it ought to be prayer of a more effective kind than that which generally prevails. We need prayers that are less formal and more God-inspired. We all feel this, and rather glibly repeat that popular motto, "Prayer changes things." So all that seems necessary with many is just to get down and try to pray a change in things, seldom stopping to enquire concerning the need of a change in their own lives. For, be assured that prayer that does not bring about a change in ourselves, where needed, is not likely to effect much of a change in the world around us. Anything and everything in us that tends to choke the channels of prayer must be prayed out before we can be fitted for a real ministry of intercession.

We pray heartily with others, at times, that much hackneyed petition: "Lord send us a revival, and let it begin in me," and then fail to let it begin in us.

If there should be any conscious hindrance to prayer on our part let us above everything else on top of the earth see to its removal; for if we regard iniquity in our hearts the Lord will not hear us. The hindrance may not be anything of a really iniquitous char-

acter, but may be only some almost imperceptible shade of wrong, an unquestionable thing which God wants us to recognize and get rid of. "The prayer of a righteous man availeth much."

"Men should pray everywhere, lifting up holy hands without wrath and doubting." "If our hearts condemn us not, then have we confidence toward God."

These necessary heart conditions should send us to our knees on our own behalf, probing, if we are not measuring up. "Men ought always to pray and not to faint"; should pray without ceasing. It means much to be in a condition of heart and mind to do this, but it is, through grace, very literally possible.

There is great variety in prayer, and this ought to be recognized and appreciated by God's people. Prayer is not all petition and intercession, as some seem to think, and is not always asking God for things for ourselves or for others. There is deep, silent, wordless prayer, too deep for outward expression, especially when we are looking to the Lord on our own behalf, pleading to be made more like Himself. Hear what the word has to say for our encouragement, when thus exercised: "The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought (or how) but the Spirit Himself maketh intercession for us with groanings which cannot be uttered, and He that searcheth the hearts knoweth what is the mind of the Spirit; for He maketh intercession for the saints according to the will of God."

And the same Spirit that intercedes for us will also intercede through us on behalf of others or the need of God's work, when we become proper channels. Therefore, if we can assure our hearts before God we should not hesitate to pray, even when we feel no special inclination to do so, for, when right, we "may come boldly, yet reverently, to the throne of grace." For there is praying on principle as well as inspirational

prayer, which is praying in the Holy Ghost through petitions indited by the Spirit, and it is very blessed to be thus consciously exercised.

While all of God's children may have a measure of ministry in prayer, yet we believe that God has special burden bearers, who have a distinct ministry of intercession. Some people pray more, no doubt, in a few words than others do at great length, and it is very unwise in the matter of prayer, as in other things—as Paul admonishes us—to measure or compare ourselves among ourselves, or lay down rules for ourselves and others in the matter of prayer, or try to pattern too much after such noted prayer warriors as John Knox, Wm. Bramwell, Brainard and others. Some by so doing have become largely imitators, and devoid of freedom and power as a result. We should, in every respect, be ourselves in the Lord, and let Him fit us into our own proper sphere, and teach us to pray, and how to pray.

Few of us pray enough real prayer, doubtless, but some over-do the matter, and get on a strain. And because prayer is so absolutely essential, let us avoid making the mistake of attaching too much importance to our prayers; and unintentionally boast of our many answers to prayer. Beware of making a virtue of our prayers, and becoming proud of our praying.

We have met persons who were on their knees every chance they got, and who thereby impressed people greatly with their piety and gained for themselves a great reputation as wonderful men of prayer, who were yet glaringly inconsistent in their lives, both in spirit and conduct. Others have been known to spend hours on their knees, even praying at times all night, in order to ascertain the mind of God with regard to some particular, and, believing they had the Lord's mind, acted accordingly, only to find and confess afterward, that

(Continued on Page 19.)

Some of God's "Untils" — By Pastor A. G. Ward

"Until the day break, and the shadows flee away I will get me to the mountain of myrrh, and to the hill of frankincense." Song of Solomon 4:6.

What "day" is referred to? The coming day, the day of the Lord. The present is man's day. This is the time when God is sitting in the heavens, not as an idle spectator, but just waiting until man's day has run its course.

This is the time when God is affording man splendid opportunities for putting on exhibition the biggest and best things he can do, and man is making a tremendous fool of himself, isn't he? The fact is that, apart from God, we are consummate fools.

But there is another day coming. The present order of things will not continue indefinitely. A new day is about to dawn. It has already been conceived in the mind of the Eternal and shortly will come to birth. Man's day is to be followed by the day of the Lord; which will usher in the "Golden Age,"—the day when a new order of things will be set up, and when the prophecy in the Acts of the Apostles will be fulfilled, when the Lord will return and "build again the kingdom of David that has fallen into decay, that the residue of the nations may seek after Him." I like that "Until that day break and the shadows flee away." It says shadows. When I was a child I used to be afraid of my own shadow. But I have learned that shadows are not to be feared, and that the things that we see around us are just shadows, so we don't need to fear them. They are all going to flee away; but until that day comes, what are we who love the Lord to do?

Do what this verse says. Go and spend your time on the mount of myrrh and the hill of frankincense. Myrrh speaks to us of suffering, and frankincense of prayer.

So it means that until this new day begins, we should give ourselves largely to the ministry of suffering and of prayer. These are the ministries that the majority of folk naturally shrink from.

The prayer ministry is, without question, the grandest ministry of all. But it is more neglected, possibly, than any other. I presume it is largely owing to the fact that the devil knows better than any of us that "prayer changes things," so he seeks, in every possible way, to hinder us from engaging in this ministry. I have not a doubt but that he would rather you let the grass grow on the path which leads to the prayer closet, than almost anything else. Don't you know that "God's best working days on earth are the days when His saints pray the most?" Prayerlessness is a sin, because of the marvelous possibilities that are wrapped up within its folds.

Some light is thrown on this over there in the first chapter of Paul's

epistle to the Philippians, in the 19th verse. Paul, at this time you will remember, was a prisoner in Rome. A good many things had lined up against him. It looked as if the whole battalion of circumstances had lined up against the apostle and were determined on his overthrow. But in the midst he sits down and writes this letter to the saints at Philippi, and tells them to cheer up and not worry about him, that these things are all going to turn out "to his salvation" if,—what? If they will only pray.

Now the point is this; they had a lever in their hands at Philippi with which they could turn this whole battalion of unfriendly circumstances, arrayed against the apostle Paul, into a friendly and undreamed of end; and that is just what prayer will do. There is a missionary tonight in the heart of China. She has given herself unreservedly to the work of the gospel, and part of the time she has been neglected by the saints in the homeland and has found herself, more than once, in an embarrassing position, but she has toiled on and been faithful till at last the distressing circumstances and power of the devil have worn her out and she feels she is almost at the point of succumbing to the conditions that prevail. What shall we tell her to do? Shall we say, "Sister, pray." No, that would be like mockery. She is too tired to pray. The right thing to do is this: Let us get busy. Let you and me get busy and pray. We have a lever in our hands that can change the condition of things in China so far as that missionary is concerned, and bring relief and blessing and help to her.

Distance is as nothing to God, so we can send up prayer tonight that can be answered in the heart of China or India or Africa, and bring untold blessing there.

Why don't we pray more? It is largely, I suppose, because we are too busy to pray. Then we have prayed enough, perhaps, to find that the prayer ministry takes more out of us than any other ministry. I have spent more strength in prayer in fifteen minutes, than I would spend in preaching a full hour. When we discover this, we naturally shrink from it. When it is taking so much out of us, we leave it to others.

All believers surely pray a little; sometimes they pray for from three to five minutes in the morning; then they work all day as hard as they can go, and after tea they spend an hour or an hour and a half reading the secular newspaper, getting a run of politics, which are always rotten, and of murder cases, etc., etc., and then they begin to feel sort of drowsy, so they think it is time to retire, and they go to their room and when about half asleep, they drop down and say, "Good night, Lord." Did you ever know anybody to pray like that? They say good morning and good

night to God; that is all it amounts to. That kind of praying won't change anything. The devil won't be alarmed over that kind of praying. But the sort of prayer life that counts is that which is illustrated in the life of Epaphras. He agonized in prayer for the Church at Colosse until his prayer muscles stood out like great whiplords. If you keep on praying and agonizing and prevailing, soul travail will begin to seize you and birth pangs to grip you. You pray on and on until you know that you have punctured heaven and the glory of God is coming down on somebody, somewhere, and someone has received definite help through your ministry. That is the prayer life that God is wanting you to give yourself to until the Lord comes.

Then He says something about suffering. Suffering because of an apostate Church, because many believers refuse to live up to their privileges in the gospel; suffering with Him because many who knew Him formerly have drifted away and become cold in heart.

The life of suffering we always shrink from. Most of us count ourselves fortunate if we don't have to suffer, yet suffering has its own peculiar ministry in our lives. "God would not come in the darkness, if He thought you could bear the light."

"God would not come in the darkness, if He thought you could bear the light; But you would not cling to His guiding hand."

If the way were always bright; And you would not learn to walk by faith, • Could you always walk by sight.

So He comes in the blinding darkness, And wind, or scorching heat: 'Tis the only way, believe me, To keep us close to His feet; It is always so easy to wander, When our lives are cool and sweet."

I suppose you know clouds have a twofold mission to perform. It is true, "they hide the sun, but they help to keep the pastures green." Have you learned the lesson that Job learned, that God's subtractions are as much a proof His love as are His additions? He said, the Lord gave and the Lord has taken away, blessed be the name of the Lord.

It has meant much for the Bride to reach this place where she is willing to pray and suffer, but at last she has arrived at that point and expects not to engage in any other ministry until her Lord comes. O when the Lord can get anybody to that place, then you may count on it. He will spring a surprise on them. There is something in the heart of Jesus that loves to spring surprises on His surrendered ones, on folk who have recklessly thrown themselves into the embrace of the Spirit, and so, in the next verse or two you will find Him touching the Bride and saying, "Come with Me, look from this top."

Have you ever been to look at things from the top?

(To Be Continued.)

From A Pentecostal Viewpoint.

In the reigns of Mahasseh To the Laws and Amon there was a and to the great apostacy amongst Testimony. the Jews. We do not have to seek far to learn the cause of this apostacy. They had lost the book of the Law. In the reign of Josiah, when they repaired the house of the Lord, Hilkiah, the high priest, came forth with the glorious news: "I have found the book of the law in the house of the Lord."

When Shaphan, the scribe, took the book to the king and read the words of the law to him, Josiah rent his clothes, and, humbling himself before God, declared: "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book."

The apostle Paul forewarned us of a time of Hidden. great apostacy in the last days when "perilous times shall come." And one of the most alarming symptoms of these days would be that men were having a form of godliness but denying the power thereof; and the apostle instructs us "from such turn away."

Man has been covering the simple gospel of our Lord and Saviour Jesus Christ with a heap of human traditions. There is to-day a living appropriateness in the words of Christ: "Thus have ye made the commandment of God of none effect by your traditions." Traditional form, rather than the old time power is the order of the day.

During the past fourteen years there has been a Back to Pentecost. rediscovery of the Book. Our souls chafed under the unreality of a religion that was utterly lifeless and powerless, and once again we read the words of our Master to see if it was really consistent with His thought and will for His church of today to be so utterly indifferent to the church of the first century. Just as Josiah turned to the book of the law to get the original pattern for the Passover, so we have turned back to the Acts for the original pattern of the endowment of power that Jesus provided to His disciples. How we have had to humble ourselves as we have seen how far short we have come from the original pattern. And we need to continue to humble ourselves as we read such words of our Lord's as these: "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."

How grateful we are to our God that, in response The Com- mandments to the believing prayers of His children as they have humbled themselves before Him, there has been a revival of the primitive faith. A new signifi-

cance has come to the Master's great commission: "All power is given unto Me in heaven and in earth. Go ye, therefore, and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you. One of His commands to His disciples was to heal the sick. Another was to tarry until they were endued with power from on high. The Sermon on the Mount is included in these "all things", although the traditionalists would teach us this is "law" not for this dispensation.

It is vain for an impotent church to say that since the day of Pentecost every "believer" (and they designate "believers" those they have crammed with their traditional unbelief), is baptized with the Holy Ghost, or in other words, is endued with power from on High. Where are the evidences of the power of God? When such evidences are manifest in any children of God their traditionalists deny the power. They prefer their lifeless forms. But God is calling us back to the words of Christ and to the power of Pentecost.

Our Lord put no time limit to His words when He declared that five special signs should follow "them that believe"

(Mark 16:17-18), but those who are opposed to God's present truth tell us that He only meant these signs to follow those of the first century. We read in the January number of "Our Hope" regarding one of these signs that Jesus promised: "As to 'tongues' we have seen that the Spirit of God Himself puts these in the very lowest place in the scale of the gifts, since they are the least edifying of the gifts." But does not Paul tell us that "he that speaketh in an unknown tongue edifieth himself?" Surely some of us are conscious of our need of personal edification, and if God should choose to give us that which this friend says is in the very lowest place in the scale of gifts, should we, therefore, despise such a gift? May the dear Lord keep us from getting to the place where we think we have got beyond this God-given means of personal edification. For the one man who did most for the edification of the church of Jesus Christ was the man who received the most personal edification, and thanked his God that he spoke in tongues—the Divinely appointed means for personal edification—more than they all.

Our friend goes on to say The Despised concerning this gift: Sign.

"Their intent and purpose was that they should be a 'sign, not for those who believe, but for them that believe not' (1 Cor. 14: 22), and for this account, if for no other, they are not likely to be recommended in the sphere of professed belief." It is true that in the sphere of "professed belief", which is nothing more nor less than traditional unbelief, they are not likely to recover a thing that they dislike and despise so much as the speaking with other tongues as the Spirit gives utterance, but where there is real and vital faith, God will see to it that the

signs which our Lord Jesus Christ said "Shall accompany them that believe" will follow. We prefer to believe Christ's shall to all the presumptuous questionings of men, who, whilst professing to be teachers, are really and actually deniers of His immutable Word.

At the present, as in Paul's days, "Tongues are for a sign . . . to them that believe not", and God has used this supernatural means for the salvation of many unbelievers.

In the January number Believing an of "Our Hope" there are Evil Report. two articles written against the Pentecostal

work. In the first the editor indicts the Pentecostal movement with a number of evil cults that deny the Deity of Christ, the efficacy of His blood, the resurrection, and practically every fundamental of the faith. The only evidence he brings forth is that which he knows would be thrown out in any court in the world. A "witness", whose name is purposely withheld says that he went to a meeting, at a place that he will not name, where a certain leader, whose name he will not give, laid hands on him. From the evidence that is brought forth one might well gather that the man who went to this meeting was one who had previously dabbled in Spiritism, and thereby become possessed of an evil power and this power began to manifest itself. Every Pentecostal leader knows that we are counselled to "believe not every spirit, but try the spirits whether they are of God", and when one, whose heart has become unclean through dabbling in some cult that denies the precious blood of Christ, comes under some evil power, the only thing to do is to exercise the authority given by Christ in Mark 16:17 in casting out the demon, and getting the possessed one to a place of real repentance and heart cleansing. Any court in the land would want to have the evidence of the unnamed leader of the meeting before they passed judgment on such a case.

Next comes an attack on Prophetic Mrs. Aimee Semple Mc- Visions. Pherson and the vision the Lord gave her that

she calls "Lost and Restored." In a recent number of "Our Hope" the editor endeavored to make a strong argument that the book of Joel was not for this dispensation. And yet the Holy Ghost has caused it to be put on record that the first incident of this dispensation, the Holy Ghost filling the early believers and causing them to speak with other tongues as the Spirit gave them utterance, was a direct fulfillment of Joel's prophecy. When Peter, filled with the Holy Ghost, declared: "This is that which was spoken by the prophet Joel," we prefer his testimony to that of any modern editor. Paul's further quotation from Joel in Romans 10:13 is further convincing evidence that Joel is a book for this present dispensation.

Sister McPherson was given a vision of the things described in the book of Joel, and the Spirit of God gave her a present day application of the vision.

(Continued on Page 7.)

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We are glad to encourage edifying and
timely articles and interesting reports of
the work of the Lord for the paper; and
such as we deem profitable may find a
place in our columns, as space will per-
mit. All matter for publication should be
brief and pointed, and typewritten on one
side of the sheet only.

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all communications, where an answer is
desired or manuscripts returned, if not
used.

CONCERNING WORSHIP.

Among the experiences possible in this
life, there is none that can quite equal
that of worshipping GOD in His immedi-
ate, personal presence.

The Nature of True Worship.

This phase of the subject, being of
first importance, very naturally presents
itself for first consideration. In ar-
riving at a proper understanding of the
nature of true worship, we are lead,
first of all, to see that it is something
that is to emanate from us, and not
something that is to be imparted to us.
It is a matter of giving to God, rather
than getting from God. There is but
one object of true worship and only one
purpose in it. The object is Deity itself,
and the purpose the exaltation of God.
It is quite remarkable, quite wonderful,
and indeed blessed, that we are thus
privileged, and provided with a way and
means of giving to God that which is
not only due Him, but satisfying to Him
as well. True worship, then, is to be
distinguished from other aspects of com-
munion with God, which may have for
their purpose the intention of obtaining
something from Him, whether it be His
favor in regard to spiritual, physical, or
temporal needs. Here, we give alone!
Here, we ask nothing! Here we pour
out of the riches of our love and adora-
tion; expecting nothing in return. That
we get nothing is not quite true; for we
find that while our intention is only to
offer to God, we cannot divest Him of
His propensity to give, or hinder His
lavish return upon our own heads of a
multiplied volume of what we bring
with us. God is naturally a great ben-
efactor, a wonderful giver, a great spend-
er, an unequalled bestower upon others.
Thus we are likely to carry away from
the place where we exercise ourselves in
true worship, most abundant blessing
and satisfying returns.

A proper attitude for us, however, is
not the expectant one, but that of one
who brings an offering. In my thought,
there is a distinction of some degree, be-
tween a sacrifice and an offering. A
sacrifice—as I think of it—may be that
which is required of us; while an offer-
ing may be that which is freely given,
although not required. The "sacrifice
of praise" is due unto God and a re-
quirement, while true worship, to be of
highest quality, must begin at the end
of all requirements and represent the
offer of our love and adoration as most
freely given. Praise may be a part of
true worship, but it will be praise in the
abstract rather than of distinct form or
order.

We are here reminded that we can
get nothing from God nor can we bring
anything to God except we approach Him
through His Son Jesus Christ. (John
14:6.) Jesus is the one and only
Mediator between God and man. He
is the high priest to whom all our offer-
ings are to be brought and who alone
can present us before the awful presence
of Deity and protect us there. It is a
joy to feel that Jesus has a distinct place
and part in this, our highest and best
offering of ourselves to God in true
worship. How especially sweet it is to
feel the presence and help of Christ at
such times. Our offering—as brought
by us—is unworthy to be presented un-
til it has passed through His blessed
hands, to have added to it the purifying
touch of His holiness; but thus prepared,
it is acceptable, and thank God, accepted.

The place of worship is open to us
through the way He consecrated for us,
and His blessed ministry as High Priest.
To reach it, we present ourselves at the
door into the Divine presence, and to
our High Priest. We clothe ourselves
with humility, and laying aside all other
thoughts than that of worship, give our-
selves up to the Spirit to be quickened,
energized, and exercised in worship.

True worship is spiritual, John 4:23.
It is therefore impossible to the natural.
True worship must begin when the
natural has satisfied itself and is quiet,
having yielded completely to be brought
under the dominion of the Spirit. The
Spirit then opens unto God the whole
being, laying bare the innermost re-
cesses of the heart, breaking up the
lower sub-soil of the soul, crushing the
very fibre of both to bring out the rich-
est, sweetest and best to be poured at
HIS immaculate feet. There may or
may not be audible expression. I judge
that even conscious expression will have
no place when we reach the tremendous
heights of abandonment possible here.
Nothing remains but a supreme con-
sciousness of the divine presence that
envelopes us, and our complete aban-
donment to His exaltation. None but
the Spirit Himself can make of us such
an offering unto God, having prepared
us for the place. And this is WORSHIP.

—J. W. Welch.

"To reform the Church we should
always begin with self-reformation.
Schisms and divisions will increase so
long as we begin with trying to reform
others. Wisdom is only with the lowly."

FACE TO FACE.

1 Cor. 13:12.

"Face to face" I'll stand with Jesus,
And like Him shall ever be,
In His beauty I shall see Him—
Jesus—Christ of Galilee.

Visions sweet to me are given,
As I contemplate His grace;
And I wait the grand unveiling
When I'll see Him "face to face."

In the beauty of the vision,
Only indistinct we see—
As through darkling veil—the glory
Of His wondrous Majesty.

But the mist of earthly shadows,
Shall dissolve and pass away;
And the glory of His Presence
Usher in that golden Day.

When that day of sweet "perfection"
Shall have dawned so bright and fair,
When He sits enthroned in glory,
I, with Him, a crown shall wear.

Then in sweet ecstatic wonder,
Thru the long eternity,
"Face to face" I'll talk with Jesus—
Jesus Christ of Calvary.

—Wm. Burton McCafferty.

GIVE THIS A THOUGHT.

With a view of reducing our present
stock of bibles and other religious liter-
ature, mottoes, etc., and of giving our
readers the benefit of the reduced prices
of same, we are embodying in this is-
sue of the Evangel an eight page ad-
vertising insert, on the first and last
pages of which will be found extra read-
ing matter, thus increasing the size of
the paper proper by two pages.

"The troubles of the way do us good
service if they raise the eyes of our
minds to look at things unseen and eter-
nal; and how much will our trials weigh
when this mortal shall have put on im-
mortality, and we shall appear with
Christ in glory?"

SPECIAL ANNOUNCEMENT.

The depression which is felt ev-
erywhere in financial and business
circles at present is affecting the
General Council interests. The
volume of support for the General
Council office and officers has been
falling off steadily and there are
indications that it will be difficult
for many to renew their subscrip-
tion to the Evangel.

We are passing word on to the
Ministers and Brethren with a
request that all pray earnestly
that God will protect His work
and save us from the necessity
of retrenchment. We have set
our faces to press on into greater
things for God and we should all
feel hurt if obliged to take any-
thing like a backward step.

"Prayer changes things", and
then work—good old fashioned
work—helps a lot. Brethren
kindly do what you can to push
the car along a bit. God will re-
ward every one for such efforts
and sacrifices they make for HIM.
—J. W. W.

BACK TO PENTECOST

Past and Present Contrasted.

When we come to consider the present condition of the Christian Church, we are struck with the contrast to what we find in the New Testament. No one can dispute that in the present day there is a marked absence of such gifts of the Holy Ghost as we have been expounding.

The gifts are largely lost, and so, to a great extent, is the grace and love. The world to-day does not witness either the Divine power or the Divine love which shown forth at Pentecost. Instead of saying, "See how these Christians love!" they say, "See how these Christians are divided! see how they oppose and condemn one another!—a happy, loving family, indeed!" 'Tis pity and pity 'tis, 'tis true: and never will the old grace and power be witnessed by the world until the true-hearted children of God seek for a Baptism of the Holy Spirit of exactly the same nature as that described in the New Testament.

Do the Lord's people understand what He meant them to become, and how great a power He designed them to be in the world? If we have interpreted the New Testament aright, our Living Lord must be intensely grieved and dissatisfied with the poor and inadequate conception of the Christian life which seems to satisfy most Christians. We all feel more or less the marked weakness and ineffectiveness of a vast proportion of Christian testimony. How little impression is made upon the ever-increasing foes of Christianity! We are thankful for everyone whose heart is won for Christ, but oh! how far we are from knowing the power of such a Baptism of the Spirit as we certainly find set before us as our heritage in the Scriptures!

The Challenge of Secularism.

The defectiveness of Modern Christianity is perceived, not only by those godly souls who mourn over it; it is also clearly perceived in Secularist and Infidel circles. Those who study the Bible in order to find new weapons for attacking the Christian faith are delighted to discover that professing believers are not wielding in defence of Christianity the weapons which a serious Bible student would expect them to wield.

They, therefore, triumph in urging that Christian preachers do not produce the "signs following." They point in scorn to Mark 16:17, 18, with the argument deduced therefrom that we Christians do not believe our Bibles, or experience what the Scriptures should lead us to expect, or that the Bible is not true.

And is it not an undeniable fact that when we quote the words of the Great Commission, we deliberately cut it in two? We never imagine that we can be wrong in seeking to carry out the Command; but why do we sever the Command from the Promise?

What defence have we, then, when such inconsistencies on our part are urged against us by keen opponents of Christianity?

The Claims of Spiritualism.

Moreover, whether we leave the supernatural alone or not, the spiritualists are openly claiming the possession of supernatural powers. Those subtle, insidious enemies of the Cross of Christ are ever urging their ability—and not without foundation—to act in league and communication with superhuman forces. This we believe to be an exhibition of deviltry, a league with evil spirits.

Is this claim to be met by abandoning the realm of the supernatural to those who desire to use it as a weapon for destroying Christianity?

Ought it not rather to be met by a still more pronounced exhibition of supernatural powers, in league with Truth and Holiness, as in the days of old?

The Significance of Medical Missions.

Is there not a significance, deeper than we yet recognize, in the high estimate in which Medical Missions are held in the present day? Attention to physical disease is a Christ-like work, and many consider it a valuable means of opening doors for spiritual work, and increasing the effectiveness thereof. Devoted Missionaries feel that if they had but the power to cope with physical disease, their influence for good would be multiplied. Consequently Medical Missions are being widely established and heartily and generously supported by the Lord's people; and young Missionaries are being trained in Medicine and Surgery.

Does not this mean that God's people realize that especially in heathen lands it is almost needful that attention should be directed to the actual sufferings of men, as well as to their eternal interests; and does it not further mean that gradually and unknowingly perhaps, but surely, God's people are feeling their way back to the old paths of scriptural days, when the disciples laid hands on the sick, and they recovered? What a grand thing it would be if such a power attended the evangelism of the present day!

Medical missions may, therefore, be considered a Half-way House on the return journey toward scriptural Christianity: good in their measure, beneficial in their results, Christ-like in their spirit, yet leaving something still to be desired, which the scripture sets before us in no uncertain way.

Finally, let us not forget that medical skill may be used as a help in the propagation of error as well as of truth. Rome may seek to use such an instrument for her own purposes. But the healing power which comes from the Holy Ghost is a grander proof of the Di-

vinity of our message than mere skillful surgery, however pure and strong the desire to promote a holy end.

Not the surgeon's knife, but the power of the Holy Ghost, was in earlier days the grand agent on which men of God relied. Why may it not be so again?

Our conclusion upon the whole matter is this—the baptism of the Holy Ghost is the great distinguishing characteristic of Christianity as set before us in the New Testament. That which preceded the Day of Pentecost was preparatory to the great work which in its completeness commenced with the Descent of the Spirit. The grandeur of the New Dispensation could not become apparent before the atoning work of Christ had been completed. "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I depart I will send Him unto you." Everything was pointing forward to a future period when the believers would be endued with a power to which they were yet strangers. Jesus passed into the heavens, and there received gifts for men, shedding forth the chiefest of all gifts—the Holy Ghost in all the plenitude of His power. Then the true character of Christianity became apparent. It shone out in its true light. And the declaration is emphatically made that this crowning gift is promised to all whom the Lord our God shall call. Herein we discover the much needed power for holiness: herein we see the true power for the preaching of the Gospel to the world; and herein we see also the varied manifestations of the Spirit, confirming the Word, challenging the attention of a thoughtless world, proving the Divinity of the message, and encouraging and edifying the saints.

Such is true scriptural Christianity. This is salvation in its fulness and completeness; designed for believers of all generations.

If this is not our own experience—if this is not the type of Christianity we see around us,—there must be some defect or error somewhere. Anything that falls short of this is defective Christianity. Even a defective Christianity may be true and real in the degree in which it does exist, but that is no reason why we should acquiesce in its defectiveness. There is much that is true and real in its measure, but the measure is not the Scriptural one. Not for one moment would we suggest that there is no love for Christ, no faith in God; but we do maintain that Christians as a whole today do not know the greatness of the power by which they may live in holiness of life after the Scriptural pattern; that the preaching of the Gospel is not accompanied with that power which alone can ensure its due and adequate success; that Christians as a whole do not even seek those gifts which were appointed partly for their own edification and comfort, and partly for rousing the world from its deep slumber, and compelling it to own the hand of God and decide whether or not it will listen to His message.

(Continued on Page 7.)

-:- The Fact of the Matter -:-

By D. W. Kerr.

Paul said, that righteousness is by faith that it might be by grace. This fact at once relieves us of all strain and self effort in the matter of our salvation. For, if salvation is by faith then it is no more of works. It is a matter for profound gratitude and everlasting praise to the triune God, to know that from start to finish God the Father, through Jesus Christ our Lord, by the power of the Holy Ghost, takes the initiative in the matter of our salvation, working in us both to will and to do of His good pleasure. The fact is, then, that we work out our own salvation with fear and trembling because it is God that worketh in us.

God takes the initiative in our salvation. For, when we were dead in trespasses and sins, He quickened us together with Christ,—for by grace are ye saved. The same power which the Father manifested in raising Christ from the dead, is manifested in saving us from that state of death in which we lived, moved and had our being while yet in the first Adam. That same power is effectual in the faith of the operation of God, whereby we are raised up together with Christ and are made to sit together in the heavenlies in Christ.

But, the fact of the matter is, that being saved by grace through faith and that not of ourselves, it is the gift of God, boasting is excluded by the law of faith; that is, there is no ground of boasting before God; but, our salvation being of God and not of ourselves, we may make our boast in God with no possibility of ever exaggerating God's grace over magnifying His mercy, nor on exalting His Name in adoration and worship.

It is a wonderful fact that we are now saved. But the matter of fact is we were saved when Jesus cried on the cross it is finished, and when He burst the prison bars and came forth victorious over all the powers of hell, having put away sin by the sacrifice of Himself, having borne away the curse of the law, and having found eternal redemption for us who believe according to the working of His mighty power.

Having been once for all illuminated as to the fact of our salvation being begun and completed in Christ, we enter into that stage of the growth of faith where we no longer depend on our feelings as evidences of our acceptance with God, but we pass on rapidly into the realm of the supernatural where we live by the faith of the Son of God, who loved—"me"—us and gave Himself for—"me"—us. We have reached the upper springs of the life hid with Christ in God. We are consciously united to the true Vine, and we receive His life even as the branch. We have come to the full assurance of understanding of the mystery of God and of the Father

and of Christ, in whom are hid all the treasures of wisdom and knowledge.

The fact of the matter is, we look backward into the hoary past, just at the point where time touches the fringes of eternity, and we see that we are elect according to the foreknowledge of God the Father through sanctification of the Spirit and sprinkling of the blood of Jesus Christ, who verily was fore-ordained before the foundation of the world but was manifested in these last times for us.

The fact of the matter is this. Our salvation is neither an after-thought nor a fore-thought on the part of God, but an eternal present fact accomplished through the death and resurrection of the Lord of glory. For, all the works of God are known unto Him from the beginning; that is, Christ crucified is both the Wisdom and the Power of God in creation as well as in redemption. Since there is nothing hid from God, the darkness and the light being both alike to Him, we may rest assured that our Father, even the God and Father of our Lord Jesus Christ, by whom He created all things, and by whom He also constituted the ages, chose us in Christ before the foundation of the world that we should be holy and without blame, having, in the dateless past, predestinated us unto the adoption of sons by Jesus Christ, that we are now as free from condemnation and from the curse of the law, and from the dominion of the devil, as though we had never been taken captive by the serpent. Hallelujah! Why then, do we still struggle to "get saved", or sanctified, or healed, or baptized with the Spirit? Which of us by taking thought can add one cubit unto his stature?

The fact of the matter is that creation is for redemption, since the Redeemer is also Creator, and, as both Creator and Redeemer, He is from everlasting to everlasting. What He foresaw in the failure of the first Adam, as to its consequences He purposed to abolish and restore in the second Adam. And when the fulness of time was come He sent His only begotten Son to destroy the works of the devil, and to abolish death—the thing which He foresaw—and bring life and immortality of light through the gospel.

The fact of the matter is, that Christ is the "Lamb slain from the foundation of the world." Take heart, then, O saint of God oppressed of the devil in body and mind! You are free-born. His oppression was taken account of and lifted in the purpose of God, and placed on the Lamb slain from the foundation of the world, and you have no right to carry that load, nor any thing from which the Son of God has freed you.

The fact of the matter is, that God

foreknew all the ills that would come on His creature man through his disobedience, warned him of them, and then proceeded to deal with him as though nothing of the kind would ever take place. And now, at this very moment God has forgotten all our sins and iniquities, and He deals with us as though nothing had happened, for all those who are "in Christ Jesus". For "as He is so are we in this world."

The fact of the matter is, that salvation is not a discovery on the part of God, but a revelation. And, since it is a revelation, its substance, in the purpose of God, antedates creation, and we were, as, to the purpose of God the Father, saved through Jesus Christ the Son, by the power of the Holy Spirit according to the foreknowledge of God, having been predestinated to be conformed to the image of His son that He might be the firstborn among many brethren.

FULL GROWTH.

In the 5th chapter of Hebrews we have these words: "Wherefore, laying aside the doctrines of the first principles of Christ, let us press on to perfection" (Margin: "to full growth"). Now, it is blessed to know the grace of God, and to be "under grace" with all that that means; and in one sense, of course, we never get away from this position, but there is something more; and the writer of the Hebrews would have us press on to "full growth," as he puts it, and that "full growth" means an experience of the complete "Finished Work" of Christ—which begins in grace and ends in glory. We are not to stop at the Cross. We are to press on to the throne. Don't misunderstand me. I said before, we can never get away from the Cross, but there is a sense in which we are not to be occupied with our death but while abiding in death, to press on to all that has been made possible for us through this death. Christ's heart will never be satisfied until all He has wrought for us shall be wrought in us—until we know both the grace and the glory of redemption. You remember God's Word to Abraham in Genesis 13: 15, 17, "All the land which thou seest, to thee will I give it. . . . Arise, walk through the land, in the length of it, and in the breadth of it. . . ." which applied to us would mean to compass and possess the whole area of our inheritance in Christ.

I wonder how many of us are pressing on to this "full growth?" Are we knowing anything of our "riches of glory" as well as our "riches of grace" or do these still belong to the "regions beyond?" Do our lives, by the demonstration of the power of God, in victory and overcoming, suggest to others that there is glory even now in life lived in union with Christ? We usually connect that expression with the future, but must not the "glory" begin in us now, if we are to enter into its "fulness" by and by? Must we not reign in this life, if we are to share the Throne in the next? —The Word of the Cross.

Back to Petecost.

(Continued From Page 5.)

Most painful weakness, incompleteness, defectiveness, are leading characteristics of present-day Christianity.

What then? Shall we sit down contentedly with things as they are? Shall we comfortably acquiesce in our own defects? God forbid!

Shall we not give ourselves to humble confession and humiliation before God respecting our own sins and the sins of our fathers? Shall we not take the attitude of Daniel, who "set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes"?

The Unbelief of Christians.

It has been already pointed out that when the Spirit of Truth had come in Pentecostal power, He signally convicted the world of sin, of righteousness, and of judgment by the signs and wonders done in the name of Jesus Christ.

But the world today is not confronted with Pentecostal works; it is only confronted with a comparatively powerless, imperfect presentation and representation of Christianity, in which truth and error are so intimately intermixed that it is no wonder that the world is unbelieving. One cannot think that the world contracts much guilt by its attitude to present-day Christianity. Today the unbelief of the world, considering what the churches are, is a very natural phenomenon. What is really remarkable is the unbelief of the Church. That fills one with amazement.

It may be said: "There are Bibles in abundance; let them read them." But, in the first place, the Lord never meant a book, as such, to the chief agent in spreading His kingdom. "Ye"—you living men and women,—ye—My disciples,—are My witnesses." "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." That is the characteristic New Testament expression.

If the living professors of Christ's religion do not spread their faith by their testimony and behavior, that deficiency will never be supplied by the influence of a book, even though that book be the Holy Scriptures.

In the second place, it is a poor recommendation to the Bible that unbelievers should be able to discern such serious and lamentable discrepancies between its statements and the lives and works of those who have adopted it as their acknowledged text-book of religion.

Consequently, one cannot avoid the reflection that, as the Jewish nation was not finally condemned till the cup of iniquity was filled by the rejection of testimony supported by supernatural Apostolic works, so the Gentile world cannot be finally condemned, unless by the rejection of a Christian testimony vastly different from any borne at the present time.

In the days of Elisha there were many lepers in Israel, but they failed to realize the opportunity which lay open to them of proving the power of the God

of Israel. They might have been cured, seeing that a prophet was amongst them, but they were not. They suffered on until they died; and it was left for a foreigner to profit by the presence of Elisha in Israel.

So there are today Words of God which encourage and exhort believers in Christ to seek for gifts which are conspicuous by their absence from the churches of today. But for the most part they lie unheeded; the pulpit is silent concerning them; Holiness conventions ignore them; and it seems as though the unbelief of Israel found its counterpart in the unbelief of "Christian America" at the present time.

From a Pentecostal Viewpoint.

(Continued From Page 3.)

Traditionalists are ever rejecting all visions and signs and all things supernatural and so we can quite expect that this vision should be rejected and the booklet held up as "repellant nonsense".

Mrs. McPherson needs no vindication from us. God is vindicating her ministry in the salvation of thousands and in the healing of hundreds. We have to admit there are a number of the conclusions that she expresses in this booklet which are not in harmony with the convictions of the majority of her fellow ministers in Pentecost. Whilst we are united on our statement of Fundamentals, there are a number of interpretations of Scripture in which there are differences of opinion. Had Sister McPherson submitted this booklet to her brethren of the Council before publication there are a number of things which the brethren would have counselled her to state otherwise, and it is these things which have given just cause for criticism. At the same time this attack is filled with much unjust criticism and that awful unbelief that must terribly grieve the heart of our Saviour.

Going on With God.

Traditional Christianity is so permeated with unbelief and hearts are so hard that a great many will not accept our witness. Even the eleven had to be upbraided for their unbelief by Christ a short while before they received their Pentecostal experience, and so we cannot expect much else but unbelief from those who, not only will not seek the baptism of the Holy Ghost, after the original pattern, but endeavor to keep others from this blessed scriptural experience.

Shall we heed these fearful warnings of traditional unbelief, or shall we go on fearlessly with our God? We dare not believe that our loving heavenly Father gave us a stone, or a serpent, or a scorpion, or a demon, when we humbly asked Him for the Holy Spirit, in spite of all the utterances of modern Pharisees and Sadducees who would try to persuade us that He did.

Our great need is more of the supernatural. Conybeare and Houson translate one clause in 1 Thess. 5:19 as: "Quench not the manifestations of the Spirit". When the power of God was

mightily present on the occasion of the Ark's restoration, "David danced before the Lord with all his might". The devil had some one on hand to despise and complain against his yielding to the Spirit of the Lord. He always has. Did David cringe before his critic, and say, "I guess I had better quit"? No, he resolved to yield all the more to whatever way the Spirit of God wanted to manifest Himself through him and boldly declared: "I will yet be more vile than this."

What happened to the critic? Michal was barren to the day of her death. Whenever the Spirit of God is allowed to have His full right of way in any part of the world there is revival. What is happening to those who despise the manifestations of the Spirit even when they are in absolute harmony with the Word of God? They are becoming absolutely barren.

We need to pray for these people. When Stephen was being stoned by the traditional religionists of his day, he cried with a loud voice, "Lord, lay not this sin to their charge." And God answered his prayer, and Saul of Tarsus got blessedly saved. There is some good stuff in some of these critics, and they could be useful men for God if the scales could be removed from their eyes. "Lord, bless them all" is the sincere cry of our heart.—Stanley H. Frodsham.

We can form but little idea of the impression—favorable or otherwise,—we are making from day to day; upon those with whom we come in contact, and it would be very foolish for us to try to do so. We may be over-estimated by some and underestimated by others; may be thought dull and incapable, and lacking in many respects; but if we are living as unto the Lord and not unto men, these things will not disturb us, or cause us to be anxious concerning how we are regarded by others.

We need never hope to escape criticism; for even our closest friends will recognize our faults. But, by the grace of God, we can live where no one can truthfully charge us with any improper conduct, wrong spirit or serious inconsistencies, and maintain a conscience void of offense toward God and toward man, though still quite conscious of our own imperfections and limitations.

"As a man thinketh in his heart so is he" in the sight of God.—J. T. B.

BAKER HILL, MALVERN, ARK.

The Lord began blessing His people on Sunday night after the District Council closed on Friday. There were from four to fifteen at the altar each night; several saved and reclaimed, and one baptized in the Holy Spirit. Six are soon to be baptized in water. Bro. Burton McCafferty and wife were with us in September for a two weeks' meeting. There did not seem to be much results manifested at that time, but we praise God for the good seed sown by our dear brother that is now coming up, and we hope the fruits of the Spirit will be manifested in their lives. Pray for that God will use us to His glory.—O. N. Robbins, Pastor, Baker Hill.

Pastor Wm. Morwood, of Houston, Tex., sends in a report of his meetings, and accompanies same with 9 new subscriptions and 11 renewals to the Evangel. Other pastors might do likewise.

God's Salvation and Man's Substitutes.

God's salvation is for man; and not for a part of him. He is possessed of spirit, soul, and body. He can say "my spirit" (1 Cor. 14:14), "my soul" (Luke 12:19), "my body" (1 Cor. 13:3). So the "I myself" (Rom. 7:25) must be distinct from all these.

Spirit, soul, and body were in perfect health in Adam before he fell. The Lord Jesus was never sick in spirit, soul, or body. It is true that on the Cross He took our infirmities, and bare our sicknesses (Matt. 8:17), and our sins (1 Pet. 2:24); but He had none of His own.

Now a man is not wholly saved while any part of him is under the dominion of sin. While that dominion is not broken, sin will inevitably find an outlet. If—by some other means than Christ—it is not permitted to develop in one direction, it will find expression in another.

Let us be clear on one point, "There is a way that seemeth right to a man but the end thereof are the ways of death" (Prov. 16:25). Man has a way of salvation as well as God. God's way deals with the root. Man's with the branches and twigs. Man's way ends in many ways (Prov. 16:25). God's way remains one throughout.

A man who had been lame from his mother's womb was healed by the name of Jesus (Acts 3:6). This was salvation. If any surgical operation had enabled this man to walk, he would, in that direction, be much benefited, but this would not be what God calls salvation.

This incident proves this, for, during the cross-examination of Peter and John before the council, about the means of the cripple's healing, they replied, "Be it known unto you all . . . that by the name of Jesus Christ of Nazareth . . . by Him doth this man stand here before you whole" (Acts 4:9-10).

Then immediately referring to this healing as "salvation," Peter says: "Neither is it possible to benefit cripples any other way." Our experience might prove the contrary.

But what I now point out is this, that such improvement would not be salvation, according to God.

Take the case of a drunkard. The world has a salvation for such, that is often effectual; complete separation from alcohol, assisted by healthy surroundings, and if necessary, by drugs. After this treatment men and women have started again on a sober life, but it is not salvation, according to God's language, for Christ is the beginning and end of that.

There are at least four ways in which men get over sickness. 1st. The sick person gets well spontaneously, without seeking to man, Satan, or God. This is common enough. 2nd. Recourse is had

to human remedies, and recovery is helped by these, or the person gets well in spite of them. 3rd. Satanic recourses are used, acting through the spirit. Personally I class Hypnotism, and Christian Science, among these. Healings have undoubtedly taken place by these means. 4th. Direct healing by the Lord.

The fourth alone is salvation, in Bible language. The other three would be just as effectual if Christ had not died.

It is quite conceivable that the issue of blood (Luke 8:43) might have been stopped by a present day skilled operator; but if such had taken place, neither the Lord nor anyone else could say, "Thy faith hath made thee whole" (verse 48). Faith in God is not an essential element in one who trusts the surgeon. Neither is godliness essential to skill.

It is interesting to note that "Thy faith hath saved thee" (Luke 7:50), and "Thy faith hath made thee whole" (Luke 8:48) are word for word the same in the original Greek. The pressing need of one was salvation of her soul. The great need of the other was salvation of her body. Both were "saved;" the Saviour put them both right.

The Lord Jesus "healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:17). All that were healed by Him were healed in fulfilment of that prophecy. The reader has recovered from illnesses. Was this fulfilment the method of your restoration?

One great aim of the world system is to provide substitutes for God's salvation, for spirit, soul, and body: travel, sight-seeing, books, entertainments, and the refraining from religious literature—all these and much more, for the prevention and cure of soul and spirit distress: medicine, surgery, hypnotism, suggestion, and much besides, for morbid conditions of the body.

But nothing is true salvation but what is wrought by the one and only Saviour, and in fulfilment of that prophecy, "Himself took our infirmities and bare our sicknesses" (Matt. 8:17).

It seems to me that I can also perceive the wisdom of all this, for no healing goes to the root but God's. All other is but a stemming of the tide in one or more directions. It inevitably means a gathering of force for another direction. What has been hindered in the body may come out in the spirit. This is not mere theory, for I have witnessed it.

Let us then remember that for spirit, soul, and body, there are remedies galore offered by the world—and many prove very successful for the time, but salvation there is not any, but through Christ, and in virtue of His death and resurrection.—D. Treharne.

THE HOPE OF THE WORLD.

Though Christ Jesus tarry, He shall surely come. "For yet a little while, and He that shall come will come, and will not tarry." God states this once in the Old Testament (Hab. 2:3), and repeats it in the New Testament (Heb. 10:37). God's Word surely has to be fulfilled.

The world says, "Where is the promise of His coming?" The promise is in the Word, in the Old and in the New Testament. Darkness inquiring about the things of light, Let darkness get light, then they will understand. If He, the Light, had come within those who are asking, they would not ask: "Where is the promise of His coming?" But there is no light in them, so they ask.

"Though it tarry." Tarry does not mean that He is not coming. You tarry for a midsummer day, tarry for Christmas. Because they are postponed eight, nine or ten months, it does not signify that they will not come.

"Where is the promise of His coming?" It is in God. God says He shall come, and come He will. Multitudes are asking this question and there are a multiplication of signs of His coming. The two going together coincide.

Some won't see what others cannot help seeing. "Whosoever the body is, thither will the eagles be gathered together." Eagles can see what man can not. They have a higher order of vision, they live on a higher plane, on the mountains. Man says "Where?" because he has man's vision. But the eagle sees the speck, the sign, the small sign.

Elijah knew the cloud, the size of a man's hand, was coming. He saw it before his servant did. He was expecting what his servant could not see. Later, he saw the cloud. And it was not long before the cloud covered the heavens. Be like Elijah. Believe for, and expect rain, though there be no cloud, not even the size of a man's hand. Through prayer the cloud the size of a man's hand will soon overshadow the whole land, yea, the whole world. You can pray for the invisible to become visible, for an empty heaven to be filled. A full heaven means a replenished earth. Prayers going up bring blessings down.

"Where is the promise of His coming?" It is where you put it. You can put it in front of you or behind you. Those of Noah's time were wilfully ignorant. The ark stared them in the face, but they put it as it were behind them. The ark to them was not an ark, it was foolishness. To many, Christ is not the One who has come to deliver them; to them He is foolishness.

"Where is the promise of His coming?" for since the fathers fell asleep, all things continue as they were from the beginning of creation." In this they are willingly and wilfully ignorant. And wilful ignorance brings woeful punishment.

Are you looking? Are you longing? Are you waiting? Are you expecting? Unto them that look for Him. He is worth looking for. He will bring full redemption.

REPORT FROM THE SOUTHERN CALIFORNIA BIBLE SCHOOL.

D. W. Kerr, Supt.

The Southern California Bible School Family sends its New Year's greetings to all the friends who by prayer and special donations have made it possible to open and carry forward to the close of its first term, the work to which God has called us as students and instructors. Truly, the Lord has done great things for us in so many ways that to enumerate all would require more space than the Evangel can allow us.

Experimental Stage.

The experimental stage of the Bible School is passed, and we have entered the period of establishment and enlargement. The past three months have put us in possession of much valuable information gathered from the varied experiences that characterize the gathering of so many persons within the small quarters in which we are at present housed, as a school. Our ideals and standards which we had proposed to ourselves have been tested and the result shows that all the members of the Bible School Family most heartily endorse the policies, and regulations introduced by the Faculty.

Equipment.

By the aid of special donations for the School we were enabled to equip the present home, and the extra rooms which we were required to rent on the outside, with beds and other furnishings, so that we were able to receive and provide for our boarding students.

Teachers.

The teaching staff consists of persons who are fully consecrated to their respective lines of ministry. Mr. Kerr conducts the class in Doctrine. It is needless to say that the strictest regard is had to the Fundamentals of the General Council. There are no "side lines," or "fads" allowed in the school. The class in Synthesis is under the able and helpful instruction of Mr. W. C. Peirce, who also conducts the class in sight reading of music and guitar. Mrs. Peirce gives attention to the training of the students in personal work, preparing them for practical soul-saving work. Miss E. P. Campbell is the instructor in vocal music. Those under her leadership are making most excellent progress in the proper use of the vocal organs in singing. Miss Lulu Curry conducts the class in homiletics and public speaking. Being a graduate of the Boston School of expression, with an experience of 18 years in her line of work, and having received the baptism with the Spirit according to Acts 2:4, she has had a special advantage in her preparation for the place the Lord so providentially gave her among us. Mrs. Kerr takes the place of a mother to the students, counselling them in their needs, with helpful suggestions.

Practical Work.

The students are required to give attention to practical work of conducting meetings and winning souls to Christ. The past term they distributed 75,000 tracts in hospitals, street meetings, street cars, and the regular services at Bethel Temple, and different missions. About 50 souls have been definitely led to Christ. Some 40 meetings were conducted by the students.

Larger Quarters.

The need for larger quarters for the Bible School is imperative. The present home which was placed at our disposal for this ministry, is too small for so large a number of students. It is not at all advisable to place the students in rooms outside of the home, or to place more than two students in one room. We are compelled however, unless our heavenly Father gives us a larger place, shortly, to continue in our present crowded place. If those who have the Lord's money, together with the "vision" of the opportunity to invest in the Kingdom of God, by helping to provide an equip and maintain suitable quarters, where the young men and women who are eager for a working knowledge of the Bible, can gather under the instructions of those who stand for the whole word of God, would grasp the opportunity as eagerly as an investor in stocks and bonds paying 6, 7 and 8 per cent. on his investments, not only would the needs of the Auburn Mid-West

Bible School be fully and liberally taken care of, but also the auxiliary schools of the different District Councils. We crave the prayers of God's people, and the support of His stewards in this most commendable work of training young men and women for their calling in life.

Spiritual Life of the School.

The distinctive testimony of the Pentecostal people is given its due emphasis. As a result, the spiritual life of the students is kept aglow, the importance of "walking by faith and not by sight," is held before the students, so that they quickly rise above all the oppressions and depressions of the devil. They are instructed in the art of spiritual warfare in the heavenlies, to pray and live for "others." The missionary spirit among the students is encouraged by the daily noon missionary prayer meetings led by the captains of the different mission bands representing different mission fields. Two of the students have sailed for South America. An offering of over \$140.00 was given by the students toward their transportation.

Our Aim.

Our aim is to give a working knowledge of the Bible in the shortest possible time consistent with thoroughness and efficiency, to train the students in practical soul-saving, in conducting meetings, and shepherding assemblies over which the Lord may set them. Brethren, pray for us.

Second Term.

The second term of school opens Jan. 25th. Application blanks and Prospectus will be sent on request, addressed to W. C. PEIRCE, Sec'y, 5036 Echo St., Los Angeles, Calif.

AN APOLOGY

In the Sept. 4th, 1920, issue of the Evangel there appeared an article by D. M. Panton, of England, in which reference is made to, and quotations taken from, a document entitled "The Protocols of the Elders of Zion," a copy of which is said to be in the British Museum library. Articles similar to the one we published, based on the same information, have appeared in different publications, both secular and religious, throughout the world, and our Jewish friends are naturally greatly incensed, claiming that they have clear proof that the document referred to is a fabrication. We trust this may be so; and, as we have no desire to unnecessarily offend our Jewish brethren, we take this opportunity to express our regret for unintentionally doing them an injustice through our columns, if their claim is correct.

BUCKLIN, MO.

The Lord is still blessing the work here. A new church building has been erected and the assembly set in order. Last week the Lord wrought wonderful healings. One woman who had suffered several weeks from ear-ache was instantly healed. Another who had endured a head-ache for some time, was healed as soon as prayed for. A young girl was healed instantaneously of pain in her back. A brother was immediately delivered from tooth-ache, and an elderly woman who had limped for months on account of a crippled knee, was prayed for, rose to walk in the name of Jesus and was instantly healed. Praise the Lord!—Bostrom Bros.

THORNDALE, TEX.

God is doing a wonderful work in this place. Sunday, Jan. 5th, the meeting began at 10 in the morning and closed at 10 o'clock in the evening. Nine were saved and filled with the Holy Spirit as in Acts 2:4, others are seeking and many interested. This is a new field and the people are anxious to hear the Gospel. Bro. Sutherland, of Taylor, Tex., was with us a few days. We praise God for victory. Brethren, pray for us.—J. F. Stiewig and family.

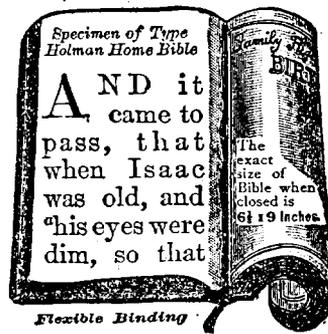
SHERMAN, TEX.

We have started a mission at 722 East Lama St. God is blessing, some have been saved and we are looking for God to work. Any one in fellowship with the Council, passing our way, will be made welcome.—Pastor Elmer E. Gore.

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RUSSELLVILLE, ARK.

We are having a fine meeting here; the fire has been falling, about 25 have been saved and about 13 received the Baptism in the old time way. Saluts all happy. Will be open for calls after this week. Will do evangelistic work from here.—Evang. O. W. Edwards.

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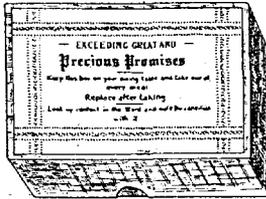
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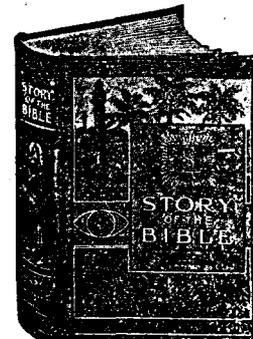
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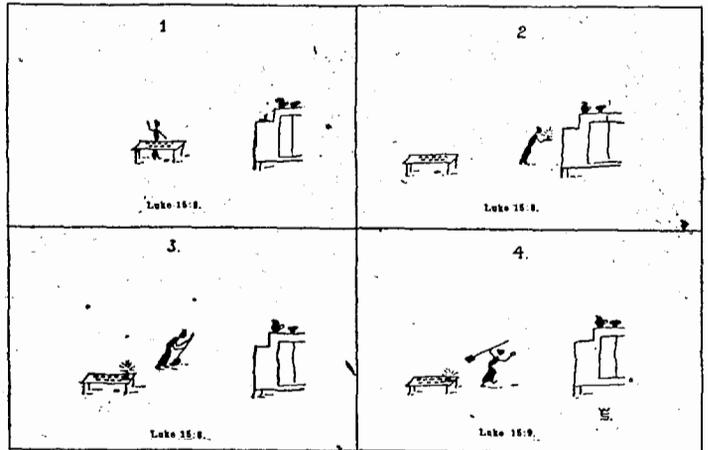
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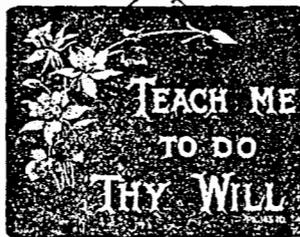


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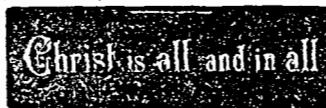


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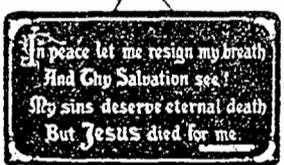
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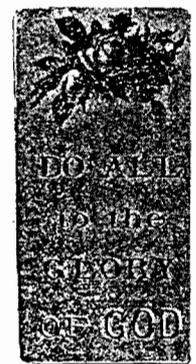


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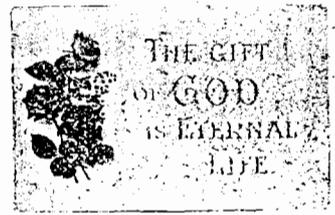
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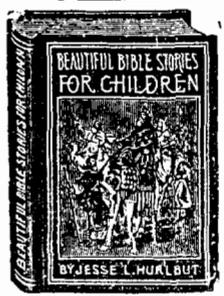
565A (Sweetpeas) They that wait upon the Lord shall renew their strength.
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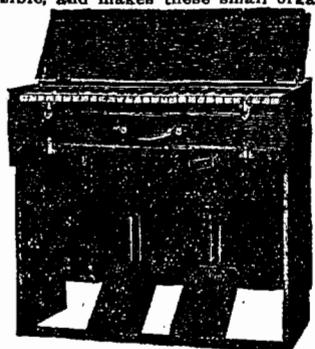
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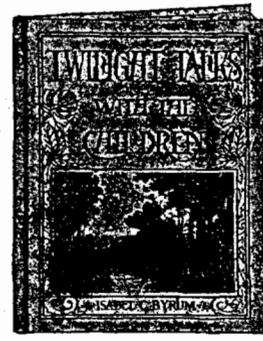
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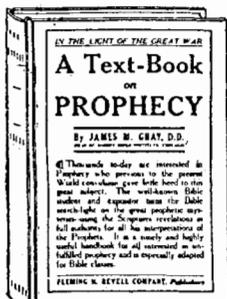
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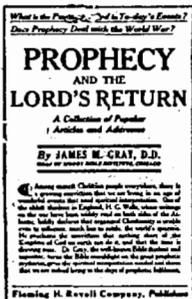
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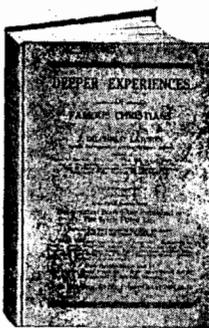
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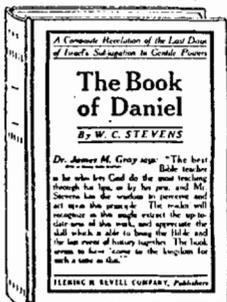
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such analysis as will enable the reader to get at its message. It is superb in its concise summings up of periods, epochs and movements. It is meant to be a help to the Christian worker, and just that it is to good effect. The busy Bible-school teacher should add it to the row on his bookshelf. Of one thing he may be assured, only the careful results of real scholarly research will be found in any work put forth by James M. Gray."

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THE LAST HOUR.

"It is the last hour." 1 John 2:18.

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls from tower to tower,
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O, work, while it is called today,
Constrained by love, endowed with power,
O children, in this last, last hour!

—Clara Thwaites.

KNOCKING THE EARTH INTO PLACE

Everybody that is well instructed knows that this earth is out of joint. It is not only out of joint morally with God and His government, but also out of joint physically and in all material relationships. It is evident, both from Scripture and from science, that at the time of Noah's flood this earth was knocked out of joint with the North Star and with the sun to such a degree that all the laws connected with this earth were at that time deranged and put into an abnormal condition. Before the flood there was no rain, but the Word tells us that the earth was moistened by heavy dews; hence there was no rainbow before the flood, and no fermentation, producing alcohol, and no eating of meat either by men or animals. Hence no earthquakes nor thunderstorms nor severe killing winters in the North, nor burning scorching, summers in the South, nor cyclones nor volcanoes.

Noah had been drinking grape juice 600 years without any intoxication, because before the flood there was no actinic ray in the sunshine which produces fermentation. At the flood all the laws of nature were changed, and men required meat to eat; and the earth was knocked out of joint so that the north pole lacks nearly two degrees of being in range with the north star, and hence moves in a crooked way, which accounts for all the earthquakes, volcanoes, cyclones, extreme winters, burning summers and the fermentation of juices, producing alcohol, and also for thousands of calamities in disease and wrong things in the elements.

Now if you will look into Scripture you will find a great many promises that at the second coming of Christ, in the time of the great tribulation, God will knock the earth back again into its original position with the north star and the sun, and that will eliminate all these curses from our earthly system and restore the earth back to its primitive normal condition. In Isa. 2:19 the prophet speaks of the coming judgment day "when the earth shall be terribly shaken, and men will run into the clefts of the rocks to hide themselves from the glory of God's majesty." This terrible shaking of the earth refers to that great shaking when the earth is put back again and the north pole will point directly to the north star, which it has not done since the time of the flood.

In Isa. 11:4 the prophet speaks again of the second coming of Jesus and says at that time "He shall smite the earth with the rod of His mouth". This smiting of the earth will be the great blow that will put the earth back again in perfect harmony with the solar system.

In Isa. 24:18-23 there is another description of the earth being knocked back again into its right position. The verses describe the awful punishment that will be given the living sinners on the earth in connection with the resetting of the earth in the right place. We read in these verses that the windows from on high shall be opened, and the foundations of the earth be shaken, and that the earth will be utterly broken down, and be moved exceedingly, and that the earth shall reel to and fro like a drunkard and be moved like a cottage, and that the moon shall be confounded and the sun be ashamed when the Lord comes to reign in Mount Zion and in Jerusalem. For centuries the commentators have thought this Scripture to be only a metaphor, but no prophecy in the Bible has ever yet had a metaphoric fulfillment, and every word in these verses will come to pass literally, and hence when God smites the earth it will in reality reel and stagger like a drunkard when it is knocked back into perfect relation with the north star. All these prophecies in Isaiah are confirmed by a passage in Rev. 16:18-21, where John is describing the great tribulation judgment. He tells us that there is to come a "great earthquake such as has not been since men were on the earth, and that the cities and nations will fall, that the islands will be shaken out of their places, and the mountains leveled down so that they will not be found." These words correspond exactly with the various other prophecies concerning the smiting of the earth and making it reel and stagger at the time of the Judgment period, and then the earth will be properly adjusted once more to the north star and the sun, and thus eliminate the terrible curses which have been connected with this earth since the time of the flood. I know a young man who, when he was a boy, fell from a tree and broke his arm, which was so poorly set by an incompetent doctor that the boy had a crooked arm. Some years later he broke his arm again in the same place and a skillful surgeon set it right and ever since he has had a straight arm.

At the time of the flood the earth was broken out of its normal condition and has been crooked with all the rest of the universe ever since, but in the great tribulation God will knock it again and break it, and then reset the broken relationship, and from that time on, thank God, the earth will be straight with the north star and the sun and according to God's original plan, and the curses will be removed and all things will go on beautifully and harmoniously as at the beginning.—G. D. Watson.

Faith can bear the test of death and burial, and can sing praises to God under any circumstances.

BAPTIZED AND HEALED.

I wish to thank you very much for your prayers. I received the Baptism of the Holy Ghost, speaking in other tongues for three hours. The leakage of my heart I fully believe is healed, and the enlargement is going down gradually. Praise the Lord.—W. S., Buffalo.

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

THE HULDAH NEEDHAM MEMORIAL

In the absence of the Missionary Treasurer from the office on a tour through the Eastern States in behalf of foreign missions, a cable was received from W. K. Norton from India as follows: "Benares, Jan. 24th: Mrs. Needham died, pneumonia." Brother Welch, the secretary of the General Council, immediately penned a notice for the Evangel, and word was sent to the Missionary Treasurer, who was then on his way returning to Springfield. The news was so unexpected that we were all severely shocked, and we are sure all the missionaries will be, to whom Mrs. Needham has been such a blessing this past year as she has toured China, visiting the various Mission Stations and ministering the grace of God in each place. The Needham tour has proven to be of inestimable value to our missionaries and the Missionary Department as well. It hardly seems that we can get along without our dear sister, but we know that "He doeth all things well."

Brother and Sister Needham have been nurtured in the missionary atmosphere for years. Mrs. Needham has a sister in India, who has labored for many years as a missionary, and this sister, Mrs. Turnbull, had but recently been visited by the Needham party. G. N. Eldridge, pastor of Bethel Temple, Los Angeles, is the father of Sister Needham, and three children were left at home with the grandparents so as to make the tour possible. The children, the parents and our dear Brother Needham have the sincere sympathy and prayers of all their many friends in this hour of bereavement, and heavy loss. Our loss, however, is her gain, for she has entered within the veil and is now with her Lord whom she loved so well.

Immediately upon receipt of the word that our Sister had been called home to be with her Lord, we were in receipt of a communication from Brother Reuben Clark of Los Angeles, as fol-

lows: "May I make a few suggestions for your consideration regarding the article written by our dear Sister Needham published in the December 22nd issue of the Evangel. As I read Sister Needham's description of the actual conditions in China, the mode of travel, the hardships and inconveniences that the missionaries have to endure in heathen lands, while we at home have enough and to spare of all the good things of life, and now that our sister has been summoned home to be the

reached us of the homegoing of dear Sister Huldah Needham. She seemed one we could least spare, so gifted, so richly endowed and so mature. We cannot understand her homegoing, we only know our Father never makes mistakes. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. We have been especially touched by Sister Huldah's appeal for a motor launch for our Pentecostal missionaries in South China in the last issue of the Evangel. Cannot we fulfill

this last expressed wish of this dear missionary to the missionaries by speedily getting the money together for this boat? We surely could have no better memorial of this precious child of God than to have a boat, bearing her name, plying the waters of the river Lo Pau to Sainam, a white boat with gospel texts printed upon it telling of this great salvation through the blood of the Lamb, that Sister Hulda so loved to proclaim. Such a memorial would be much appreciated by our Pentecostal missionaries in South China for it would be a continual reminder to them of that precious soul who brought so much sunshine into their lives as she came and bore to them a message of love and encouragement from their friends across the sea. Enclosed you will find my mite towards this, and I trust that this fund will be oversubscribed within the next month. I would suggest that any surplus that

may be sent in go to feed our hungry famine-stricken Christians of North China."

The idea of our two brethren, who are separated by thousands of miles of country and yet who speak the same thing, has already caught fire and offerings are coming in for the motor launch. Miss Willa B. Lowther, missionary home on furlough from South China, wanted to be the first to make an offering for the motor launch, but

(Continued on Page 20.)



MISSIONARIES ATTENDING CONFERENCE AT SAINAM, SOUTH CHINA.

Back row: Ralph Phillips, John R. Spence, Clinton E. Finch, Mrs. C. E. Finch, Lavada Leonard, Mrs. Addel Harrison.
 2nd row: Albert Bateson, Luella Morrison, Lettie Ward, Ella Finch, Mrs. Lizzie Johnson, Tillie Habacker, Bertha Milligan.
 3rd row: Mattie Ledbetter, Ruth Needham (sister of Harold K. Needham), Myrtle Bailey, David Earth, Elizabeth Kunkle, Emma Daab, Blanche Appleby.
 Front row: W. R. Williamson, Mrs. W. R. Williamson, Harold K. Needham, Mrs. H. K. Needham, Geo. M. Kelley, Mrs. Geo. M. Kelley, Geo. J. Kelly, Jr.

guest of the King of Glory, I believe it is the duty of the Pentecostal people in the homeland to take up Sister Needham's suggestion without delay, and put a motor launch in South China for the comfort and convenience of the dear missionaries and the glory of God."

Scarcely had we opened Brother Clark's letter, when another letter was placed upon our desk from Brother Stanley H. Frodsham, the former Missionary Treasurer of the Council. Brother Frodsham writes: "The news has just

QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

950. How shall I pay tithes? If I borrow \$200 from a bank at 10 per cent, shall I give God another 10 per cent out of that borrowed money, leaving me only four-fifths of it to do business with? If I raise chickens or a garden and use it all myself, how am I to pay tithes from my garden or from my chickens?

You are not supposed to pay tithes out of borrowed money at all. You are to pay tithes out of your net income. Borrowed money is not your money, and is not a real income. You are merely paying ten per cent for the use of that money for one year, and have the whole of it to return at the end of the year. But, if you invest that money in some way, and make more from it than the ten per cent that you are paying for its use, then you are to give God one dollar out of ten from the net income. In the case of the chickens you can pay tithes by setting aside every tenth egg for the Lord. You can either sell the eggs to some body else, or you may buy them yourself. If you buy them and use them yourself you are to put the money for the Lord's eggs into the Lord's treasury just the same as you would if you sold the tenth egg to some body else.

In case of the garden, if it is a little spinach or lettuce, or something of that kind, I do not believe that you should be in bondage in such matters. If you choose you might honestly estimate what the tenth of it would be worth, and give it to the Lord. If you prefer you may send enough of it to the preacher that your conscience feels clear that the Lord has gotten one tenth of it, or you may have the Lord's servants at your home enough to satisfy you that the Lord has gotten His part of it. If it is potatoes, or something of that kind that can be easily kept up with, you might give the Lord every tenth row, and then give that to your pastor, or sell it and put the money in the Lord's treasury, or buy it yourself, and put the pay in the Lord's treasury.

Every assembly should have a treasurer, and pay their tithes into this storehouse of the Lord. Then the money should be paid out either on the direction of the deacons or local elders, or at the direction of the whole assembly.

Where there is no Pentecostal assembly, each individual will have to act as the Lord's steward for what is in his hands belonging to the Lord. He may send it to the missionaries who are preaching the full Pentecostal gospel through any regular Pentecostal center which handles missionary money, or he may put it out in any way that he believes pleasing to the Lord for the spread and support of the gospel. Tithes are not supposed to be used as gifts to charity, or on anything for the use of

ourselves. Even a preacher should not spend his tithes on himself. Every preacher of the gospel is under obligation to give a tithe of his income for the spread of the gospel, just the same as any other person. No preacher is worthy of receiving tithes who does not also give tithes. If we preach it, we must also practice it, to be consistent.

951. Please explain Eccl. 7-20—
There is not a just man upon the earth that doeth good and sinneth not.

This passage should be associated with 1 Kings 8:46 which says: "There is no man that sinneth not;" and with 2 Chron. 6:36, and with Prov. 20:9, and with Rom. 3:10 to 18, and Rom. 3:23. According to these passages all mankind, whether Jew or Gentile, before the salvation manifested by Christ, were sinners, and this is true. Even the Old Testament saints called righteous and just were frequently guilty of committing sin, and they were called righteous because when they did sin they obeyed God in offering the sacrifice which the Lord required them to offer, and so they were justified from their sins through obedience to the Lord, and not because they never committed any sins. Now, the passage in Romans, beginning 3:10, ends up by saying: "The way of peace they have not known; and there is no fear of God before their eyes." This could not refer to a child of God, because the child of God has known the way of peace, and he does fear God. The blood of Jesus Christ does more for us in this age through the power of the Holy Ghost in removing sin out of the heart than anything under the old dispensation ever did for either Jew or Gentile. Now we have the promise if we walk after the Spirit and not after the flesh, that sin shall not have dominion over us. Thank God for it.

952. Can you tell me what is the teaching of those who advocate "The Fourth Blessing of Perfection"? Does the Council fellowship the Apostolic Faith people?

The teaching about the fourth blessing of perfection is that one must first be regenerated, secondly sanctified, and thirdly baptized with the Holy Ghost, and after that go through an experience of being crucified with Jesus on the Cross, and thereby perfected. They hold that this is not a growth, not a dying daily, but an instantaneous experience similar to regeneration.

Yes, we fellowship the Apostolic Faith people, and all clean children of God of whatsoever name. But some of them do not fellowship us.

THE WORLD'S SUPREME NEED.

This is no age in which to preach a bloodless gospel. Through the world's great heart there is now a vast rent. That awful wound was torn by an intellectualism void of an enthroned Christ. There is but one message for this age, when a despondent world is feeling its way out of a chasm of despair. Above the roar and tumult comes the heart-hungry cry for Calvary. The world is listening for the voice of Him who spake and the sea slumbered in the hollow of His hand. The stinging, biting winds from out the valley of an almost universal death have made us long for a shelter in the time of storm. In no age of the world's history has the human race been quite so hungry for the Bread which cometh down from above.

O, what an hour this is for the man who has not lost his commission to preach a Risen Lord! What a supreme moment this, in human history, when a Christ can be preached—a Christ who, remembering that we are dust, can be touched with a feeling of our infirmities! On this very mountain-peak of history there is no place for a preacher who moves in the fog belt, no place for the preacher whose head is not above the clouds. Martin Luther preached this doctrine of atoning blood to slumbering Europe and Europe awoke from the dead. Amid all his defenses of divine sovereignty, Calvin never belittled nor ignored the Atonement. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peasant and peer alike. John Bunyan made the Cross the starting point to the Celestial City. Moody's bells all chimed to the keynote of Calvary.

O brother preacher, let us put our ear close to the world's great heart! It murmurs and sighs like a tired and restless sea. It is a weary world and longs for rest. Preach Jesus! Tell them, "He breaks the power of cancelled sin, he sets the prisoner free." They can understand that message. Preach Jesus! For when He speaks, new life the dead receive; and, listening to the music of His voice, the mournful, broken hearts rejoice. Let us go back to the Christ of the Ages—back to the very shadow of the Cross. Back to Calvary—the world's final hope; that's the supreme call of the hour!—J. Marvin Nichols, in the Northwestern Christian Advocate.

Much depends upon our private meditations. They control our lives perhaps more than we think. They have much to do in shaping our characters. It is also out of the abundance of the heart that the mouth speaketh. We should set a watch over our secret meditations, and see that they are holy, if we desire to live holy lives in this world, for our secret thoughts will have much to do in shaping our conversations, our public prayers, our testimonies, our exhortations, our sermons, and our writings. Follow a man's sermon, and you can to a great extent read his thoughts.—Sel.

Study to Show Thyself Approved.

I find sometimes in places where I have been, a decided opposition to Bible teaching and Bible schools. I feel, therefore, like calling attention to Paul's admonition to Timothy, or the command in 1 Tim. 2:15 to "Study to show thyself approved unto God, a workman that needeth not to be ashamed (confounded), rightly dividing the word of truth." This should be observed by all Christians everywhere.

Then again, we are told that "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers", etc., 1 Cor. 12:28. So we should submit to God's will in the matter and recognize those called of God to work, and receive their instructions in the Holy Word.

Some of us hardly realize the infidelic propaganda that is being circulated in these last days with the endorsement of men who have been called leaders in Christian doctrine heretofore. The great fundamentals of the faith are being openly attacked in the leading pulpits of the land. Pentecostal Christians, both lay members and young preachers, should beware, and do as the apostle has said, "study" that you may not be "confounded" by these present day heresies. Therefore, we greatly need God-given "teachers" who shall give their lives to this work, either in their home assemblies, or from place to place, or better still, in Bible School work. So I verily believe God is the moving power in the present Pentecostal Bible School prospects. He is preparing a people who shall "earnestly contend for the faith once delivered to the saints (Jude 3), and defend the great fundamentals of the Christian religion, viz., The Personality of God, The Trinity of the Godhead, Divinity, Deity and Pre-existence of Jesus Christ, the Son of God, the Virgin Birth of Jesus, His Atonement for Sin, The Bodily Resurrection of Christ, The Total Depravity of Fallen Man, Eternal Punishment of the Wicked, and Life Everlasting for the Redeemed, etc.

Pentecostal Christians should be prepared, by a study of the word, either at home, in the Assembly, or at a Bible School, to stand firm in these times of increasing error.

Satan has his religious schools where he turns out infidel preachers, and that we may be able and ready to withstand him in the faith we should, therefore, "study".

Said one mother, with tears in her eyes: "We sent our only son to the University of Chicago, and he comes home an avowed infidel."

Two brothers once said, "We are preparing to go to Chicago University because we believe what is taught there in connection with the birth of Jesus

being wholly on natural grounds, and that there is nothing supernatural in the real teaching of Jesus."

Another man, a preacher, said "I once believed in the fundamentals (of the M. B. Institute) but now I am . . . a believer in the things for which the University of Chicago stands . . . Our Lord Jesus Christ was mistaken about many things which we have recorded in the Gospels called fundamentals."

By the above, we can see that Satan is not idle in teaching his "gospel" (?) in these days. Let us beware of his teachings and fortify ourselves against his baneful propoganda. Let us hold up in prayer the Pentecostal Bible Schools and their work, and the teachers whom God has "set in the church".—Wm. B. McCafferty.

Watch and Pray.

(Continued From Page 1.)

they had made a mistake in their leadings, or were at least, very uncertain and perplexed about the matter.

There seems to be much praying at random, and considerable waste as a result; and would it not be a wise thing to get to the Lord and pray about our praying, and cease to depend so much upon our much praying.

We are naturally so given to extremes in over emphasizing certain essentials that we are apt to overlook the importance of some others, among them Christ's own injunction in connection with prayer, where He commands us to watch as well as pray. Yet there are those whose human conception of prayer so leads them to over-stress prayer that they fail to take heed and watch. They pray largely with their spiritual eyes shut, but we need to be wide awake and alert lest the enemy steal in past our wordy prayers, and nullify them through our limited spiritual vision.

As we are temples of the living God, each should be a real house of prayer, but we have too much praying in the natural and not enough in the Spirit. God sink us so deep in our prayer life that there will be more of God and less of us in evidence. Where

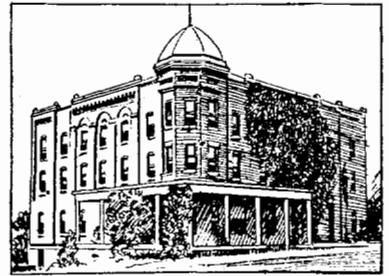
Such measure of divine distress

Is by the Spirit's presence wrought,
We feel an awe too deep for thought;
A prayer no language can express.

Pray that God may give us a real spirit of prayer.

Well, thank God that notwithstanding all our failures along this and other lines, He who knoweth our frame and remembereth that we are dust, is not unmindful of our feeble petitions, and still condescends to wonderfully work the world over, doing marvels in the way of saving the unsaved, and healing, and baptizing believers in the Holy Spirit, with the promised signs following, as never before in our day.

Pray on! Pray ever! Pray through, and pray down still more power from on high, before Jesus comes. Let us pray.
J. T. Boddy.



MID-WEST BIBLE SCHOOL.

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

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

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

What the Students Say.

The following extracts from letters received from students attending the Mid-West Bible School, Auburn, Neb., speak for themselves:

It was a glad day when Jesus brought me here. No words can express my love and gratitude to Christ for this privilege of studying and learning of Him. Such riches are unfolded to us from the word, that sometimes we, both teacher and students, leave the class with volumes of praise flooding our souls.—Daisy Renick.

I wish to give a note of praise to God for the blessings received at the Mid-West Bible School. It has been my privilege to attend from the beginning, and I wish to testify that this school is a proper place for any one to come who wishes to prepare himself for the gospel ministry or Christian missionary work.—Pat King.

Praise the Lord for the Bible School at Auburn, Neb. God has led in the founding of it, and I am glad that my Father, who knoweth all things, knew my deficiency, and made the way for me to come here. We are made to see what we lack. Some say "Let the Holy Ghost teach you." He does, but He can better use those whose minds have been enlightened by searching out the hidden treasures in His word.—Florence I. Moore.

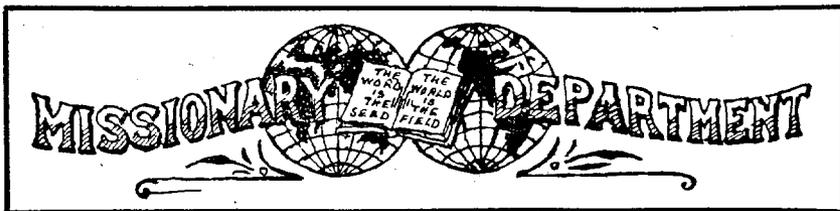
I truly can praise the Lord for this Bible School. We are learning many wonderful truths in God's Book. The few months I have been here I have been drawn closer to the Lord; He takes me deeper with Him every day. We are deeply interested in foreign mission work, and are praying daily for those who are out in the dark lands. We find this to be a place of real preparation for the work, and wish to encourage every young person who feels called to foreign or home work to endeavor to attend Bible School. We desire your prayers that God may be glorified in us.—Nina Englund.

I am praising God for the privilege of being here where I can study His blessed word and wait upon Him.

I like the school fine; there are about 40 students, all studying to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. We have good teachers, and the fellowship of the school is good.—Ira Moses.

NOTICE.

Having resigned the pastorate at Broken Arrow, am open for calls in evangelistic work.—Evang. E. M. Jones, Box 385, Broken Arrow, Okla.



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

WITHIN THE VELL!

To my childhood friend and precious sister, Huldah Needham:

Hath entered in! To taste His joy,
Behold His beauty and to know
Some measure of the glory there
Reserved for His beloved to share;
A lovely flower—God's planting true;
But He hath plucked and He doth do
All things so well, it must be best—
Only His comfort gives us rest.

Hath entered in! Her race is run!
God's own devoted child was she;
A love-touched vision held no price
Too great, and shunned no sacrifice
To do His bidding—others need
To meet and fill—a Christy deed!
Say not her service days are done
But just begun—God worketh on.

Hath entered in! So soon shall we
Alike rejoice before our King,
The loosing of these earthly ties
But closer bring the heavenly prize;
Look, look beyond this vale of tears,
Of saddened days, and fleeting years;
Eternity's bright dawn we see,
Thou coming, One, we yearn for Thee.
—Alice Reynolds Flower.

REPORT OF THE INDIA CONFERENCE, ASSEMBLIES OF GOD.

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

A very precious conference of Pentecostal missionaries was held in November at Saharanpur in North India and God was mightily present. Brother Niels P. Thomsen, the Secretary of the Council, has sent a full report from which we gathered the following information.

It was very difficult for many to attend the Conference and many felt that they could ill afford to be absent from their stations because of the work pressing upon them, nevertheless, the urgency of the Conference was so great that many laid down their work for a few days and gathered together for a season of fellowship and business for God. The number present was about thirty.

From the very beginning the Lord was graciously present and, from a reading of the minutes, it is evident that the spiritual side of the Conference was very precious and the presence of God was very real all through the meeting. On the Lord's day, November 7th, the Lord especially blessed the coming together of the missionaries. At the beginning of the service Brother W. H. Clifford was ordained to the ministry by the laying on of hands of the Presbytery. The presence of the Lord was very real for the Holy Spirit fell upon the whole assembly. Some wept, some laughed and there was a shout in the camp. Even strings that were thought to be slack and out of tune began to tune themselves to the praises of God.

In the evening service during the time of prayer, much praise ascended and at the close they all joined hands and sang "Glory to Jesus, Wonderful Saviour". Before the song had concluded an Indian brother stepped into the center of the circle and one could see that he was full of the new wine of the kingdom. He said, in Hindustani, "Say victory, right now, at this very time", then he fell on the floor and in a short while the Lord baptized

him in the Holy Ghost and he spake in tongues as the Spirit gave him utterance. Do you wonder that they all sang, "Victory, Victory, precious blood-bought victory".

Because of the pressing needs in the various stations a number had to leave the Conference before the close of the meetings, but all through the business sessions there was a spirit of unity prevalent so that it could truly be said, "It was good for us to have been here, for, indeed, we understand one another better and love one another better than ever before."

One important resolution was that affecting new missionaries arriving on the field. The Presbyters of the Conference have been commissioned to advise the stationing of new missionaries arriving on the field for language study, and that when possible, they fill vacancies in Pentecostal stations. A number of other important resolutions were passed which particularly affect the conducting of the work in India.

The officers for the new year are—W. K. Norton, Chairman; H. H. Cox, Vice-Chairman; N. P. Thomsen, Secretary, who together with the following names comprise the Presbytery of the Conference: K. A. Timrud, B. Dean, F. Nicodem and C. Beckdahl. The Ladies' Committee consists of Mrs. V. Schoonmaker, Mrs. J. Harvey and Mrs. N. P. Thomsen.

The election of the Chairman was very interesting. Brother Will K. Norton had asked to be released from this responsible position as his hands were already so full with the large missionary activities under his supervision. Sister Norton, in writing a friend concerning Brother Norton's election, told an interesting story which we shall pass on in her own words:

"Will feels that he almost owes an apology for accepting the office of Chairman again and I hope you will understand how impossible it was for him to evade the position. He was elected on the first ballot but got up at once and said he could not serve and that he 'Had not thought it necessary to ask people not to vote for him'. On the second ballot he still got votes, but no one was elected, the votes being scattered for a number of people. He again asked the people not to vote for him, and prepared for the third ballot. Then different ones began getting up to say nice things about him. Brother Cox stood up to say, 'Brother Norton is undoubtedly the man we ought to have as Chairman'. On the third ballot about everyone in the room voted for him. He got up to decline but Brother Harvey called for everybody to stand as indicating their desire that he should serve, which they all did. Then someone began clapping and they all took it up. I then stood to thank them, since he would not, and told them very truthfully indeed that during this past year he had tried his best to be the servant of all. Will called out to me to hush, and said that he had not accepted the office yet, but Brother Cox interrupted him by singing 'O It is Jesus'. At the close of the song he quietly went on with his duties as Chairman. This re-election has put him on his mettle to do his very best to build up the work in India."

We praise God for the real progress that has been made in the work in India and we have great hopes for the future. The next Conference in India will be held at Lucknow this coming spring from February

26 to March 6. The time will be given over largely to the spiritual edification and strengthening of the missionaries rather than business matters. Let all our readers pray for the coming Conference in North India at Lucknow.

THE SOUTH CHINA MISSIONARY CONFERENCE.

A good report has been received from the South China Missionary Conference, which was held at the Peniel Missionary Home, Sainam, South China, beginning Nov. 29th, 1920.

All the missionaries in South China were invited to co-operate in this conference, whether affiliated with the General Council or not, for it is of the utmost importance that there should be co-operation between the missionaries on a given field if the best results are to be realized. The Conference was followed by a meeting of all the members of the General Council who formed themselves into a District Council of the Assemblies of God.

In both Conference and Council, a very sweet spirit prevailed among all the missionaries and unity was a marked factor manifestly present. The Conference this year far surpassed any other gathering of the missionaries held in the past in South China. Brother and Sister Needham endeared themselves to everyone present and their messages will long be remembered by those who heard them. Almost all the missionaries expressed their thankfulness that they had been permitted to attend the meetings and it was hoped that next year God would send Brother and Sister Needham back again or some other of the brethren from the Council.

Brother W. R. Williamson, who sends us the full report of the Council and Conference, was elected Secretary for the coming year of the District Council of South China; Brother Geo. M. Kelley was elected Chairman and John R. Spence, Treasurer. The Presbyters are Brothers Kelley, Finch and Williamson.

Many problems of the work were discussed, two of the most important being the need of a Bible School for the training of native workers, and the publishing of a Pentecostal paper in Chinese. These matters are live issues in the South China work.

It was resolved to hold an annual conference for all the Pentecostal missionaries of South China, the purpose of which shall be to promote in all ways possible the Lord's work in spreading the Gospel and to promote the spirit of fellowship and co-operation among all the missionaries.

All the missionaries who were present appear in the group of missionaries on another page of the Evangel, with the exception of Miss Phoebe Holmes and Miss Cora Halst.

At the close of the Council, the names of all the missionaries affiliated with the General Council were filed with the American and British Consuls. The Chinese name for "Assemblies of God" has also been recorded. We are very glad for the above report and have great hope for the future of the work in South China, should Jesus tarry.

Huldah Needham Memorial.

(Continued From Page 17.)

Brother Frodsham was there a little before her. Now who will be next. The Missionary Treasurer will receive these funds and report the totals from time to time until the required amount has been received. Let us secure the boat at once for the glory of God. Don't send your regular missionary offerings for this purpose, but send something special. Go without something you wanted very much and make a real love offering or sacrifice for "The Huldah Needham," the gospel meter launch for South China.—J. Roswell Flower, Treas.

THE FAMINE IN CHINA.

Some weeks ago our attention was called to the fact that an awful famine was raging in North China. We have not given much emphasis to this famine in the columns of the Evangel, for certain reasons, but recently the fact of the famine has so forced itself upon our attention that we are compelled to take further notice of it.

The famine is reported to be the worst one experienced in China in a decade. Fifteen million inhabitants of four provinces are affected. We have missionaries in all four of these provinces who are daily facing the scenes which will be described later in this article.

If anything is done to relieve the awful suffering of the people, it must be done at once. The next five months will seal the fate of fifteen millions of people, a catastrophe which will rival the recent holocaust of the world war.

Four successive droughts, a plague of locusts and in one section a flood, have

said, "How long can you live on such food as this?" The food was the leaves of trees and thistles and a thick chaff mixed with them. They replied, "Four or five weeks, not much longer than that. We are sick now." They were not able to walk and that was true of many others.

One thousand refugees died in a single night in Kaigan, North China from cold. They had pawned or sold their clothing for food. A cold spell came on and men, women and children perished. In Tientsin one could not sleep on account of the groans of the men and women who were lying on the stone pavements of the City of Tientsin. They were covering themselves with anything they could get to protect themselves from the cold.

The Missionary Secretary heard Bishop Lambuth tell of his experiences in China. He has just returned home and is filled with the horror of what he saw there. He said that the horror gripped

will perish from starvation, cold or disease. In the last famine the people ate the cotton in their clothing (they wear cotton padded jackets) to satisfy their hunger.

We dare not take our missionary offerings and designate for famine relief, for that would work a hardship on our self-sacrificing missionaries, but we all can sacrifice a little ourselves and give a special offering to be placed in the hands of our missionaries for famine relief in China. Some are already going without one meal a day and putting aside the price of the food thus saved for this famine fund.

It is reported by relief committees working in the famine district that \$5.00 will save one life. All the money that we can raise for this purpose will be but a drop in the bucket in comparison to the great need, but every little bit will help. What does the Lord say to your heart? And whatever you do, **do it now.** Our offerings will barely arrive in time



Group of Pentecostal missionaries and native workers attending the native conference in South China, which was held at the conclusion of the Missionary Conference at Salnam.

contributed to the cause of the famine. The people are selling off their cattle and lands, and in some places even going so far as to tear down their houses to obtain lumber and other materials which might be exchanged for food. The people are also pawning or selling their clothing in the face of the coming winter, stating that they would rather freeze to death than starve.

At present, many are grinding up corn cobs, mixing them with the leaves of trees and thistles, and trying to exist on this mixture. The result is dysentery, disease and death. A man who has recently returned from China stated that he talked with three women who were sitting on the Kang. They showed the ravages of disease in their faces and tragedy was written in their eyes. "Why do you sit here?" "We cannot get off; we are too weak." "What are you eating?" "You see it in the pot boiling nearby," was the reply. The man dipped up some of the food and tried it and

him to such an extent after one week that he could not sleep. In one place he saw a dog trying to eat a piece of oilcloth. The dog did his best to chew it up and swallow it, but he was so weak that he himself could hardly stand up.

In one village there were no children—babies under one year. He asked, "Where are the children," "Gone," was the reply. "Given them away?" he queried. "We have no one to give them to; we have no one to sell them to; who would buy them." Children are being bought in Shanghai for \$1.00 apiece. "Rather than see our people starve, we will throw them in the wells." The wells, as a result, have become so polluted in some sections, the American Consul informed Mr. Lambuth at Tsinanfu, that the water could not be used.

The month of March will probably be the crucial month. What is done must be done at once or fifteen million people

to save the situation. Send your offerings at once to the Missionary Treasurer, 336 West Pacific St., Springfield, Mo., and they will be promptly forwarded to the field for this noble purpose.—J. R. Flower.

A GOOD MISSIONARY OFFERING AT THE ROCHESTER CONVENTION.

The Missionary Secretary had the privilege of visiting the January convention at Elm Faith Home and School, while on a recent trip to the east. He spoke on Saturday night and then left for Cleveland to be there for the Sunday services. Since coming home, we have received a letter from Brother D. W. Bruce in which we find the following statement: "The offering amounted to \$1300, which is the best in our history, and unquestionably the appeal you made had its effect, for a year ago, at the January convention the offering was only \$635.00." We join with the saints at Rochester in praise to God for the good report. About \$300.00 of the above amount was designated for the famine district in North China.



NOTICE CONCERNING REPORTS.
On account of the great number of reports of the work from the different fields, all may be subject to change or abbreviation, as it is not possible to publish them in full, as a rule.—Editor.

BUSK, TEX.

Two reclaimed Sunday night and there was shouting in the camp.—Evang. Fred Gardner.

OTTUMWA, IOWA.

Glad to report victory through the blood of Jesus. Numbers have been saved and received the Baptism, interest is increasing, and the sick are being healed by the prayer of faith.—Evang. Lottie Peters and Eva Wood, singer.

EARLE, ARK.

During the three weeks we have been here with Pastor W. H. Copeland some forty have been converted or reclaimed, and a number filled with the Holy Spirit. The Lord met us in power from the very first service.—Evang. Fred Lohmann, Russellville, Ark., Willard L. Snyder, violinist.

CHICKASHA, OKLA.

God is still blessing in our midst. We have another little band of saints seven miles from here; several seeking their Baptism. The saints are of one accord, and are looking to God for a mighty revival. May the Lord use us for His glory.—Pastor Oscar Jones.

QUINLAND, OKLA.

We just closed another three weeks' meeting in this new field. The country is stirred, a number have been saved and baptized in the Holy Spirit. We are now in the Methodist church and are expecting great results.—Gordon and Glenn Millard.

MCCURTAIN, OKLA.

We are in a wonderful meeting at this place. Thirty have received the Baptism, several reclaimed and several saved; the altar is full and we cannot make room for all that want to seek the Lord. Oh, help us praise the Great King for His goodness to us. Will the Evangel Family please pray for this place?—Evang. Jacob Miller and wife.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Friends and Subscribers to the Pentecostal Evangel: Please compare the number on the name slip of your paper with the serial number on the front page, and if your number is under 378 your subscription has expired, and you should renew at once. The postal laws do not allow us to carry subscriptions long after they have expired, therefore we are compelled by law to remove your name from our mailing list after a certain time expires, unless you renew. We do not like to lose any of our dear friends from our list.

Should your name happen to be taken off we will be glad to restore it should you see fit to renew. If there is any subscriber not receiving their paper regularly please notify us. Yours for the spread of the gospel.—The Gospel Publishing House.

FORT WORTH, TEX.

We have been here two weeks Thursday, and twelve souls have come to God. On Sunday one received the Baptism. Jesus shall have all the glory.—Evang. Thos. Griffin and wife.

ST. JOSEPH, MO.

Several have been added to the assembly since we last wrote, and one received the Baptism, and God has graciously manifested His presence to heal and in visions. Pray that the various bands here preaching the same message may be united under God in a mighty revival. Any brethren endorsed by the General Council will be welcome.—Pastor Henry Felicy.

UPPER ROOM MISSION, SAN BERNARDINO.

God opened this place Sept. 24, 1920. Since then five souls have been saved and ten have received the baptism of the Holy Spirit, four followed the Lord in water baptism. Bro. S. Robertson has been with us the past month, and God is working in a wonderful way. Many people are getting interested. Pray for us.—Louis Rittenberg and wife (a converted Hebrew).

CROCKER, MO.

When I reached Crocker Bro. Hall, of St. Louis, had already started the meeting. There were a number saved, a number of seekers at the altar, and much interest among the sinners for a revival.

From Crocker I went over to Waynesville, and found the saints in victory, some of them having driven 17 miles to the meetings.—Pastor A. S. Strathkamp, West Eminence, Mo.

DAYTON, OHIO.

We want to sound a note of praise to the dear Lord for His goodness to us. A few months ago we arranged four prayer bands, Company A, B, C and D, each band with about 15 people. Each band has a leader, and they are sent to all parts of the city and country towns within a radius of twenty miles of Dayton. It is proving a wonderful success. The very cream of our city is coming into the light of the truth, and receiving Pentecost. Our large hall is filled to its utmost capacity, even 16-ft. boards arranged in the aisles are soon filled, and then people still standing. Most every service people are being saved, healed, and baptized in the Spirit. Sunday night there were five more young people saved, and several filled with the Spirit. Surely it is wonderful. We thought this suggestion might prove a success for other missions. Keep your people in the harness, and give them plenty to do for the Master. We are opening up new stations, and are looking forward to a very prosperous year.

Wife has been in Chillicothe, Ohio, the past three weeks opening up a work there. I ran down for four evenings and the church is crowded to the door, many standing. Conviction is great and a real break is expected soon. Pray for this place.

We would like to hear from some good responsible party who wants to be a real pastor, as there are several openings we have for pastors. Pray that the Lord will help us to do His dear will as we expect to open several new places this spring and summer.—A. B. Cox, Pastor, 928 Huffman Ave.

MATTOON, ILLINOIS.

It is the Lord's doing, and marvelous in our eyes. Thus we are made to exclaim as we see how God has dealt with us. Several people from Mattoon attended the McPherson meeting in Alton last summer, where God so wonderfully met the people. On their return to Mattoon they began praying for an old-time Pentecostal meeting. Several of these had received the baptism of the Holy Ghost, as in Acts 2:4, several years ago, but did not teach that all who received would speak with tongues. But on their return from the Alton meetings they took a stand for our distinctive testimony. They worshipped at that time in what was known as the Marshall Ave. church. God began to bless, and a few received the Baptism at this time. Sister Andrews and Sister Volaw had charge of the work at that place. There were also some other individuals in the city who had held to this landmark and who had received prior to this, that had been praying for the four-fold gospel to be preached in this place and for a place to worship, where Pentecostal truths were taught in fulness.

Letters were written; one brother put an adv. in the Evangel, and the call went forth for some one with the full Gospel message to "Come over and help us." God heard and Bro. Kortkamp, of Alton, came for a three weeks' meeting. They secured the Broadway Presbyterian church for the period of three months. God began to bless from the first, multitudes flocked to hear the truth, and people came for miles around to attend the meetings. The power of the Lord was present to heal in a remarkable way. A number of people testify today to the work of God in their souls and bodies during that meeting. At the close of the meeting Bro. Emmons and wife came for one week.

On the last Sunday in Oct. I came to Mattoon to act as pastor. God has very graciously met us. We have not attempted a revival service, but God has been giving us a continued revival in our regular services. Hardly a service but what some one gets through to God in salvation or the Baptism. One week before Christmas 11 were saved and during the last ten days, 10 have been saved and 6 received the baptism of the Holy Ghost. Many others are tarrying for the Pentecostal experience. So far this month 23 new members have been added to the assembly. Our Sunday School attendance has doubled in the last four Sundays. In October there was one man in the Sunday School; last Sunday there were 22 men in the men's Bible class.

We are now holding our services in a nice hall, in the central part of the city, as we had to give up the church the first of the year. We are expecting, D. V., to build a church some time this summer. We have been going out to other towns for services one or twice a week, preaching and having healing services in the United Brethren, Methodist Episcopal, and Free Methodist churches. God has met us very graciously. They are now crying for revival meetings in these places. Truly the harvest is ripe and the laborers few.

Have been holding services every Friday at the Big Four R. R. shops, through the kindness of the Y. M. C. A.

Bro. L. C. Hicks, who is an accomplished pianist, is with me in the work here, and is proving a great blessing to the people.

The Lord is still leading me and giving victory, praise His worthy name.—E. L. Banta, Pastor, 1208 Broadway.

BLOKI, MISS.

We are glad to report that God is in our midst in an old-time revival, with the salvation of precious souls at nearly every meeting. Friday night six precious souls found the joy of salvation. Saturday night, a most unusual thing, the church was filled with people. Bro. John D. James and wife, returned missionaries from China spoke to crowded houses, Sunday, many having to stand. God is using Bro. and Sister Ashcroft in bringing the messages of salvation, and Monday night five more were saved. Pray that many more souls may be made ready for the soon-coming of Jesus.—Tony Feldman, Secretary.

A STATEMENT.

Since there has been some misunderstanding which has led to a statement being inserted in the editorial column of the "Voice in the Wilderness", which was answered and rightly corrected in "The Pentecostal Evangel", there has followed an article in "The Blessed Truth" written by G. T. Haywood, in which he has tried to verify his former statement. Therefore, as I am the one particularly mentioned in the last article, I feel to make this statement: I was connected with the "Pentecostal Assemblies of the World" for several years when the headquarters was in Portland, Oregon, and continued with them for sometime after they moved to Indianapolis. But when they made an issue out of water baptism in the name of Jesus only, and for the remission of sins, and also got into the delusion of calling Jesus, Father, Son, and Holy Spirit, and tried to make Him all there was of God, I absolutely took my stand against them in their annual convention, and as was reported in the Pentecostal Evangel, I withdrew from them, giving over my credentials, opened up regular services in Tabernacle, and have been in no way connected with them since that time, October, 1919; have taken no active part in the new issue movement since the summer of 1918. I now heartily endorse the Fundamentals of the General Council of the Assemblies of God, and am in fellowship with them, and have proven it and will continue to prove it more fully in the coming "Pentecostal Convention" to be held in Tomlinson Hall, Indianapolis, Ind., March 6-27. Let every member of the Evangel Family attend this Convention and see for yourself. This Convention, as advertised, is to be in full fellowship with the General Council of the Assemblies of God.—Pastor L. V. Roberts.

ALTON, ILL.

Since the McPherson revival which was held in this city last July we have had an almost continual revival. Many received the baptism of the Holy Spirit while Sister McPherson was here, and since that time 143 have been blessedly filled, 146 have united with the church, and the Sunday School has gone to the 200 mark, all glory to Jesus.

We have enlarged our church building doubling its seating capacity and still at our Sunday evening service every chair is taken and many times people are turned away, people in all walks of life.

Last Sunday was a wonderful day at the Alton church. At the close of the sermon Sunday evening 19 came to the altar for salvation, and it seems that the revival spirit is in our midst as great as ever, if not increasing.

We can truly say that the results of Sister McPherson's campaign have been lasting and solid. All the praise we give to Jesus.—Pastor A. W. Kortkamp.

BIBLE SCHOOLS IN OKLAHOMA.

A Bible School for Eastern Oklahoma will be held at Broken Arrow, Feb. 22nd to March 3rd. These Bible teachings are for ministers and workers, but especially for saints in out of the way places. We come to you with the word of God. Bring personal articles with you. Bro. A. P. Collins, of Fort Worth, Tex., is expected. We also expect to conduct Bible Schools for north and south Oklahoma. Look for place and date to be given later.—Fred Eiting, Chairman, Wellston, Okla.

GAINEVILLE, TEX.

God is working here; had a houseful Sunday night. Several young men have asked prayer. Pray God may lead and we may follow.—Elmer E. Gore, Pastor.

MISSIONARY CONTRIBUTIONS.

From January 21 to January 31, inclusive. (This does not include offerings for expenses of Missionary Department.)

- \$1,320.42: Pent'l Church, Cleveland, Ohio.
- \$664.10: Bethel Temple, Los Angeles, Calif.
- \$602.00: Mrs. M. A. W., Springfield, Mass.
- \$460.00: Trinity Pent'l Assembly, Toronto, Ontario.
- \$356.25: D. C. of Canada (\$265.00, Edmonton, Alta.; \$27.25, Calgary, Alta.; \$13.00, Calgary, Alta.; \$11.00, Emmaville, Alta.; \$40.00, Lethbridge, Alta.)
- \$204.00: Assembly, Cincinnati, Ohio.
- \$137.00: Beulah Assembly & Bible School, North Bergen, N. J.
- \$123.00: Pent'l Assembly, Reedley, Calif.
- \$110.00: J. S. H., Fort Wayne, Ind.
- \$102.75: First Pent'l Mission, Youngstown, Ohio.
- \$100.00: Pent'l Assembly Scranton, Pa.; Lighthouse Assembly, Brooklyn, N. Y.; J. G. W., Terre Haute, Ind.; Assembly, Pitsburg, Pa.
- \$88.00: Full Gospel Assembly, Long Beach, Calif.
- \$84.00: Thomas Ave. Mission, Fresno, Calif.
- \$75.00: Assembly, Springfield, Mo.
- \$50.00: L. M. P., Spring Gap, Md; Fernwood Assembly, Media, Pa.; Mrs. A. M. P., Akron, Ohio; F. V. M., Jasonville, Ind.
- \$48.00: J. H., Deadwood, S. Dak.
- \$40.00: Assembly, Tottenhille, S. I., N. Y.
- \$37.30: Assembly, Hartford, Ark.
- \$35.00: Assembly, Lancaster, Pa.
- \$26.33: Polish S. S., Scranton, Pa.
- \$25.00: F. W., Cuyahoga Falls, Ohio; Mr. & Mrs. H. C. H., Earle, Ark.
- \$20.00: Church, Knoxville, Tenn.
- \$19.20: From sale of jewelry.
- \$19.00: Mrs. J. W. S., Louisville, Ky.
- \$18.50: Assembly, Flint, Mich.
- \$17.15: M. P., Rocky Ford, Colo.
- \$17.00: Mission, Fryingdalen, N. Y.
- \$15.00: Mrs. C., Cincinnati, Ohio; Mrs. L. M., Earle, Ark.; Mr. & Mrs. S. D., Shirley, Mont.; H. P. C., Norwalk, Ohio.
- \$12.00: A. A. B., Poughkeepsie, N. Y.; Full Gospel Assembly, Crosby, Minn.; North Cumberland Assembly, Cumberland, Md.
- \$11.50: S. S., Revere, Minn.
- \$11.00: Elk St. Assembly, Eureka Springs, Ark.
- \$10.75: C. V. H., Commodore, Pa.
- \$10.00: Southern California Bible School, Los Angeles, Calif.; E. P. N., Seattle, Wash.; N. L., Greenbrier, Mo.; Mrs. D. H., Boulder, Colo.; Mrs. W. H. W., Wantagh, L. I., N. Y.; D. P. H., Whistler, Ala.; F. A. A., Boston, Mass.; K. D. B., Brooklyn, N. Y.; Mrs. W. J. T., Davis, Calif.; J. C. B., Coalhurst, Alta.; N. J. & H. A. I., Citronelle, Ala.; M. E., Tottenville, S. I.; N. Y.; W. J. M., Everett, Mass.; Mr. & Mrs. J. C., Malvern, Ark.; P. H., Marthasville, Mo.; Wiser Church & S. S., Alton, Mo.; Mr. & Mrs. D. R. U., Pottsville, Texas; C. A. B., Woodston, Kans.; C. W. P., Conneaut, Ohio; Campaign, Columbus, Ohio; J. L. B., Stigler, Okla.; A. A., Staples, Minn.; Mrs. J. W. G., Danford Lake, Quebec; C. & M. B., Chicago, Ill.; F. L., Seattle, Wash.; Mrs. J. R. D., Huron, Ohio; L. H., Augusta, Mo.; S. H., Chicago, Ill.; C. C., Central Park, N. Y.; A. L., Brandsville, Mo.; A. L. R., Cleveland, Ohio; J. I. B., Pearson, Ga.
- \$9.20: P. R., McRoberts, Ky.
- \$9.00: Mrs. F. E., Horner, W. Va.; Zook Spur S. S., Madrid, Iowa.
- \$7.50: W. J. T., Davis, Calif.
- \$7.00: W. H., Perks, Ill.
- \$6.50: Prayer Meeting, Toledo, Ohio.
- \$6.00: Assembly, Joplin, Mo.
- \$5.52: S. S., Arcadia, Kan.
- \$5.00: A. J., Hayward, Calif.; B. Z., Toledo, Ohio; C. K., Bergen, Norway; S. J. H., Toledo, Ohio; L. W., Earle, Ark.; F. H. G., Fergus Falls, Minn.; Mrs. C. S., Lakeside, Ohio; Mrs. M. A. W., Binghamton, Tenn.; Mrs. F. B., Brooklyn, N. Y.; A. H., Stavanger, Norway; P. V., New York, N. Y.; W. S., Appleton City, Mo.; S. H. F., Chicago, Ill.; Mrs. R. S., Central Park, L. I., N. Y.; Mrs. J. R. J., Central Park, L. I., N. Y.; H. C., Central Park, L. I., N. Y.; F. L. B., Nashville, Tenn.; Glad Tidings Assembly, Oakland, Calif.
- \$4.45: Mrs. W. A. M., Caldwell, Texas.
- \$4.30: Assembly, Camden, Ark.
- \$4.00: Mrs. G. R. B., Sealy, Texas; F. R., Chicago, Ill.; E. L. B., Mattoon, Ill.
- \$3.75: R. D. R., Coalina, Calif.
- \$3.40: Assembly, Havana, Ark.
- \$3.00: J. P., Hornbeck, La.; S. S., Hornbeck, La.; Unkenton, Mrs. D. N., Manning, Ark.; Mrs. M. B., Sachse, Texas; Mrs. E. H. G., Antelope, Texas; New Hope S. S. and Bernice S. S., Russellville, Ark.
- \$2.50: Tithes, Phoenix, Ariz.; Mrs. W. S. R. & daughter, Hamlin, Texas; W. M. S., Anguilla, Miss.
- \$2.00: J. G. B., Malvern, Ark.; T. L. H., Sugar Grove, Ark.; M. L. B., Louisville, Ky.; S. A. B., Santa Barbara, Calif.; N. Z., Windsor, Ohio; Mrs. D. A. J., Baden, N. C.; A. A., Puxico, Mo.
- \$1.50: Mrs. J. A. W., Knoxville, Tenn.

\$1.30: Little Beginners' Class, S. S., Meridian, Calif.
 \$1.00: Mrs. F. K. R., Ocean Grove, N. J.; W. S. M., Wynne, Ark.; E. B., Detroit, Mich.; S. N. J., Anderson, Okla.; E. J., Anderson, S. Okla.; Mrs. E. D., Valhalla, N. Y.; J. L. H., Chic., Iowa; M. E. W., Brunswick, Mo.; Mrs. M. N. R., McLeod, Okla.; L. M. C., Hurlock, Md.; F. J. S., Newburg, N. Y.; Mrs. J. M. A., Roxie, Miss.; Mrs. J. C. G., Onalaska, Texas.
 \$.25: Sums less than \$1.00.
 Total less \$1847.37, amounts given directly to missionaries by assemblies, \$4122.14
 Amount previously reported, \$6,035.63
 Total to date, \$10,157.77

ATTENTION MARYLAND & W. VIRGINIA

Will the pastor or leader of every Pentecostal Assembly in Maryland and West Virginia kindly write me advising where located, as I would like to write to you and as much as possible visit your assemblies.—J. E. Kistler, District Chairman of Maryland and West Virginia.
 116 Elder St., S. Cumberland, Md.

Special Offer.



To Our Friends and Subscribers:

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

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

Now hurry up and get in on this offer.

Yours,

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

REQUEST FOR PRAYER.

Please ask the saints to pray for a Christian worker, who through dishonest employees, has been placed in a debt of thousands of dollars, and it has been so cleverly done that they have not been able to trace the guilty party. Pray that the dear Lord will either make them confess and make it right or will send the money to enable him to pay it off. The burden of the trial has made the dear man nearly desperate, as he is an extremely conscientious man. (Has his baptism.)

REQUESTS FOR PRAYER.

Please pray that I may be saved, and receive the baptism of the Holy Ghost. Father and mother are both workers for Jesus. Also pray God to provide the way for me and my brothers to go home.—C. T. Henrietta.

Please pray for me in my time of need.—Mrs. C. McR., Ravanna.

Please pray for New England. It may be gospel-hardened, but God can crack the shell.—Mrs. L. L. C., New London.

My husband has forbidden me attending Pentecostal meetings. Please pray he may be converted. I was prayed for for spinal trouble. I praise God I am getting stronger in my body. Pray I may be baptized with the Holy Ghost and my body get entirely well.—Mrs. R. E. M., Alexandria.

Pray for a baptized sister whose mind and health seem to be failing. Satan has already tried her in almost every other way.—Mrs. J. S. G., Ozark.

Please pray all hindrances may be removed and we receive the baptism.—H. F. and wife, Salem.

A woman has come between my son and his wife. Please pray that God may intervene.—Mrs. M. A. B., Commerce.

Please pray my husband may be healed and baptized in the Holy Spirit, and that I may grow stronger in the Lord.—Mrs. B. J. C., Paradise.

Pray we may stay in the will of the Lord.—Mrs. B. M. Chaffee.

Pray Christ Jesus may give our little daughter health and strength. Also, that He may help me financially.—J. J. L., Bordulac.

Pray for me and my household; I have six children and an unsaved husband.—Mrs. J. E. V., Memphis.

The father of my little grandson, whom I raised from infancy, is taking him to the oil fields. Pray he may be saved, and may have strength to bear it.—Mrs. M. L. H., Ione.

My baby, three months old, weighs only ten pounds. Please pray I may know wisdom how to feed it.—Mrs. W. J. B., Harbor.

Please pray my husband may get a different vision of God; that I may be healed, and receive the Baptism.—Mrs. C. E. S., Henderson.

A little boy of five years got his leg and hip out of joint. Please pray God may heal him that he may walk again.—Mrs. C. C., Chancellor.

Please pray for us to be Spirit-filled and know more of His power and grace.—Mr. and Mrs. V. S., Grace.

Please pray God may deliver little Vera from demon possession. She was saved in November.—Mrs. D. H., Boulder.

A sister alone asks the Evangel Family to pray God will provide some one to care for her in her old age.

Please pray my daughter and her family may be delivered from Christian Science and get saved.—Mrs. F. K. R., Ocean Grove.

Please pray for my sick daughter, her Catholic husband who smokes cigarettes, and for my whole family, and that God may ours a God-fearing household.—M. F., Dexter.

Will you please pray for my darling mother that she gets true love and gets healed.—P. H., Marthasville.

Please pray God may speedily save my children and keep me in the hour of hard trials.—A sister in Christ.

Please pray may be a true overcomer, and that my wife, who fasted for a short time, may go on in the Lord.—C. A. W., Sparks.

Pray for the healing of my little daughter sick for four months, that my husband may be saved and filled with the Spirit, that I may get closer to God, and that God may direct us to a place where we may attend services.—M. E., Kennett.

Please pray that she may be baptized in the Spirit.—Mrs. E. P. D., Galena.

There are just three sisters of us here who have the Baptism. We have started prayer meetings, and they are well attended. Pray God may use us. Any saints in fellowship with the General Council would be made welcome.—M. B. Moore, Locust Grove, Okla.

Please pray the Lord's blessing upon our Sunday School.—E. C., Genolden.

Pray for Mrs. Edna Moore, who has been sick over a year that she may be healed

and receive the Baptism.—N. H.

Pray I may be reclaimed and my family may be saved.—Mrs. L. D. L., Huttig.

Pray God to send conviction on the unsaved of this town, also for an unspoken request.—Mrs. T. M., Wright City.

Please pray God may touch and heal our little daughter; she has been an invalid four years. Also that I may soon be reinstated to my former position and our two sons may find employment soon. Been idle four months and must get work soon.—J. C. H., North Little Rock.

Pray God will very soon deliver me from this terrible physical suffering.—A Christian woman.

Pray for a little boy and girl who are very stubborn at times; also that husband and I may get closer to the Lord, for the healing of my eyes, also that God may send a Spirit-filled preacher to Hiram, Mo.—Nola Hepur.

Please pray for a Baptist preacher and the work at Chico, Calif., and for an infidel nephew.—M. E. F.

Please pray the husband of A. McQ. be delivered from demon possession.—H. A. S.

Please pray God to save my husband, reclaim my son, take my daughter and myself on in the Helm in His fulness.—Mrs. L. C., Waskoneta.

Pray I may be faithful.—A. G. M., Kellerton.

Pray God may soon give us a place of our own in which to worship.—M. M. B., West Eminence.

Please pray my husband and little boy may be delivered from the tobacco habit, for safe delivery at child birth and complete healing, and a brother-in-law from rupture.—D. S. W., Rosin.

Pray I may be healed of head trouble, and that we may not take diptheria to which my family have been exposed.—Mrs. G., Walnut Ridge.

Pray for the letter band at Lake City, Ark.

A sister who was sent to an insane asylum for preaching salvation in her own door yard desires the prayers of the Evangel Family.—E. H.

We have a baby girl; but wife Mes helpless in bed. Please pray she may quickly regain her health and strength.—W. J. T., Davis.

Pray for me to get plenty of money to use for the Lord, that we may make a good crop this year, that I may be able to buy a Bible, and that God may make my husband buy the oil so I may see to read it.—Mrs. M. J. S., San Antonio.

Please pray wife and I may be led by the Holy Spirit.—T. A. S., Terrell.

I am left with five small children to rear. Please pray God's blessing upon our home.—Mrs. E. H. G., Antelope.

Pray God to turn the search light on three sisters.—R. M. B., Emporia.

Please pray I may be delivered from an evil fear, and baptized in the Holy Ghost.—reader.

Pray God may restore to me the joy of salvation.—J. G. B., Columbus.

Pray for me as I am out in the battle for Jesus.—J. I. B., Columbus.

Pray we may keep humble at Jesus' feet.—A. L. S., West Eminence.

Please pray God will send a Pentecostal preacher here to preach the gospel.—Mrs. Wm. Eldwin, R. 1, Culpeper, Va.

Pray for the healing of the following: My broken arm.—Mrs. M. A. B., Commerce.

A daughter's eye.—E. D. C., McRoberts.

My mother from consumption, and my body also.—Mrs. E. P. D., Galena.

Of verticose veins.—M. O., Fort Rittner.

My family of itch, myself of eye and head disease.—Mrs. G. W. W., Ida.

Mrs. M. McR., Booneville.

From stomach trouble and enlargement in my side.—Mrs. S. S., Sikeston.

My daughter from rheumatism.—R. J. J., Malden.

My mother and sister from consumption, and an uncle from boils.—Mrs. A. B., Booneville.

From rheumatism in my knee.—J. M. A., Alvin.

For myself.—E. S., Emporia.

Our family from the itch; myself from catarrh.—L. C. H., All my infirmities.—L. M. C., Hoy.

My body; I am firm to go if it is His will.—Mrs. J. A. T., Lake City.

My sprained shoulder.—S. A., Lake City.

My two months old baby from bowel trouble and cold on lungs.—Mrs. J. M., Caldwell.

My 4 year old daughter from swollen tonsils; myself from results of flu.—Mrs. W. C. H., Gladmar.

My daughter sick four years.—Mrs. M. McR., Booneville.

My husband from tobacco habit.—Mrs. J. S., Pawhuska.

From some kind of awful spells that effect my mind; have been such 12 years.—Mrs. E. H., Sikeston.

Of a large pouter.—A sister.—Mrs. S. A. G., Puxico.

Pray God may restore to me the power for motherhood.—L. M., Hallsville.

From skin eruption, fainting spells.—M. B., Freeburg.

From stomach trouble.—M. T., Paris.

My mother, my family and myself from itch.—Mrs. E. L. F., Solo.

A friend from consumption.—Mrs. W. B., Culpeper.

Of a large pouter.—A sister.—Mrs. S. A. G., Puxico.

Pray for following work and workers: M. M. H., Benton; Pine Island, Minn.; Assembly at Bayswater, London and the pastor.—B. G.; Assembly at Louisville, Ky.—L. A. S., Arlington, Tex.—O. C.

Pray these may be baptized in the Spirit: Mrs. E. M. T., Emmet. M. B., Freeburg. J. L. and M. A. W., My daughter.—Mrs. I. P. H., Monroe City.

Pray following may go deeper into God: Mrs. C. A., Sikeston. L. C. H., My husband and son.—C. M. P., Winton. My family.—S. A. C., Ataka. Mrs. J. M., Caldwell.

Mrs. W. C. H., Gladmar. My husband and I.—Mrs. J. J. S., Pawhuska. A. G., Puxico.

Pray for the salvation of the following: Of a woman.—Mrs. W. J. B., Harbor.

My husband.—Mrs. W. F. H., Wesson.

My husband and three children.—Mrs. N. C., Dinuba.

The parents of a missionary that they also receive the baptism.—B. R. S., Cleveland.

My moral boy of 20.—C. M. P., Winton.

My son just home from the Navy.—E. D., McRoberts.

A husband and two brothers.—Mrs. E. P. D., Galena. F. R., Garden Grove.

My husband and children.—Mrs. W. C. H., Gladmar.

My brother.—A sister.—Mrs. S. H., Gladmar.

My 11 children.—Mrs. M. J. S., San Antonio.

My husband and family.—A. G. M., Kellerton.

My husband and family.—L. R., Dayton.

My husband.—Mrs. I. P. H., Monroe City.

H. W., Upton.

EASTERN DISTRICT COUNCIL.

Owing to the fact that we are not in possession of the mailing addresses of all who would like to attend the Fifth Annual District Prayer Council, I am inserting a notice in this organ in the hope that it might be read by such and be an inducement to come and meet with us. We covet the fellowship of all God's ministers who are reaching out for God in these days.

The Council will meet at Scranton, Pa., this year, from March 8th to 10th inclusive, and we would recommend that all who would like to meet with us, of ministers, delegates, and missionaries, please write us of their intention so we may be prepared for your entertainment.

Come on Monday, March 7th in order to get located and ready for the opening session on March 8th, at 10:00 a. m.

When you arrive in Scranton, take a street car marked G. R. Peoples, and get off at Monsey avenue. The house number is 1508.

We would be glad to have any of the ministers of our neighboring districts come and meet with us; also our returned missionaries.

May God meet our hearts and make it a time of revival among us as well as a time of council.

The Assembly is taking advantage of this opportunity to have a series of meetings during the evenings of the week and we are assured of a real time of blessing.

Don't forget the place, Scranton, Pa., 1508 Monsey Ave.

Don't forget the date, March 8th to 10th.

Don't forget to pray for a revival among us.

Don't forget to come and receive as well as give.

Don't forget that God is working in the earth today in a mighty way and we want to unite together in hearing from Heaven that all our branches as well as all the world, may hear of the wonders and see the glory of our Lord Jesus Christ.

D. H. McDOWELL, Secretary.

SEVENTH ANNUAL DISTRICT COUNCIL SOUTHERN MISSOURI.

will meet at Essex, Mo., March 22-27, inclusive. Free entertainment will be provided for all preachers and delegates. COME, let us make this the best council we have ever had.

JOHN T. WILSON, Chairman.

MCPHERSON CAMPAIGN IN ST. LOUIS, MISSOURI.

Big revival campaign from April 24th to May 15th will be conducted by ALMEE SEMPLE MCPHERSON, in the MOOLAH TEMPLE, 3521 Lindell Bldg. This beautiful temple has been secured at a cost of twenty-six hundred and twenty dollars. At Union Station take Market or Laclade car going west; transfer to Vandeventer car going north, get off at Lindell Bldg., walk one-half block east. For further information write Pastor R. Elmer Baker, 2711 So. 7th St., St. Louis, Mo.