

# THE PENTECOSTAL EVANGEL

A FAMILY AND MISSIONARY PAPER  
OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD



NUMBERS 382-383.

SPRINGFIELD, MO., MARCH 5, 1921.

Subscription Price - \$1.00  
Canadian and Foreign \$1.25

## Is the Holy Spirit in All Believers?

By J. T. Boddy.

The relationship of the regenerated soul to the Holy Spirit which gave it birth, has always been a subject of much controversy among believers who honestly differ with regard to the matter.

Some teach that the new birth and the baptism in the Spirit are one and the same thing. Others teach that the new birth and the baptism in the Spirit are separate and distinct experiences, but that no one, though born of the Spirit, is indwelt by the Spirit until baptized in the Holy Ghost.

Others maintain that all regenerated persons have the Holy Spirit not only with them, but in them from the moment of their spiritual birth.

Now we desire to present,—without dogmatizing, we trust—certain scriptural reasons for supporting the last named proposition, believing it to be more in harmony with the Word and with experience than either of the other two.

Let us consider first some of the arguments advanced in support of the views from which we differ.

One of the scriptures most frequently quoted in order to sustain the position that the Holy Spirit is not in but only with believers who are not baptized in the Holy Ghost is where Jesus in John 14:17 in promising the Holy Spirit, said, "But ye know Him, for He dwelleth with you and shall be in you."

We would draw attention to the fact that the words "with you" in this passage are by some translators—Weymouth and others—rendered "in you;" but if the usual rendering is correct, it is nevertheless a pre-pentecostal experience, and not applicable to believers in this dispensation of grace; for the disciples, to whom these words were directly addressed, lived in three dispensations. They had been reared under the law, and were at that time in the dispensation of the Son, after whose departure from them into heaven, they entered, on the day of Pentecost, into the dispensation of the Holy Spirit.

Does not every one who is truly born of God, believe, feel and know of a surety that God is in him; and if in him, how, except in the person of the Holy Ghost? If this is not the case then it could not be said of a merely regenerated person, "Greater is He that is in you than he that is in the world."

Would you, as a child of God, like to feel that this was not true of you? And who, we ask, is warranted in framing a theology on one text of scripture that would deprive any child of God of the benefit of such an assuring promise, as that the "One God and Father of all who is above all, and through all, and in you all," (Eph. 4:6) and is true of all?

Every one born of God is a temple of the Holy Ghost from the moment he draws spiritual breath, and the Spirit of God dwells in him by virtue of his oneness with Christ.

How do we assure ourselves of our relationship with God? By measuring ourselves by some theological standard set up by man? No. God has a better way. Read: "Examine yourselves whether ye be in the faith; prove your own selves how that Christ is in you, except ye be reprobates."

It is "Christ within, the hope of Glory." No hope of Glory with Christ on the outside, and how is He on the inside of the believer today except in the person of the Holy Ghost?

Jesus, Himself, declared in connection with the promised Holy Spirit, that it was expedient for Him to go away or the Comforter would not come, but after His resurrection, when giving His last commission to His disciples, He said, "Lo, I am with you always, even unto the end of the age." And how could He take His departure and still remain with His followers all down through this age except in the person of the Holy Spirit, who is the present representative of the God-head on earth?

The Word also distinctly states that in Him (Christ) "dwelleth all the ful-

ness of the God-head bodily" (Col. 2:9). And what constitutes the fulness of the God-head but Father, Son and Holy Ghost? Therefore, if Christ be in us, and He must be, if we are true children of God, then how can either the Father or the Holy Spirit be on the outside of these human temples? For where one is they all must be.

Again, "If any man have not the Spirit of Christ he is none of His."

Some who differ from the views we are here trying to set forth, try to make a distinction between the Spirit of Christ and the Holy Spirit. Please turn to 2 Cor. 3:17 and 18, and see how (if there be any meaning in language) such a theory can be sustained. "Now the Lord (Christ) is that Spirit, and where the Spirit of the Lord is there is liberty."

The last clause of the 18th verse is still stronger, especially the marginal rendering, "By the Lord the Spirit, or the Spirit which is the Lord." See the revised version and Weymouth's translation.

Such interpreters seem compelled to try and make such a distinction in order to strengthen their position, but to be consistent with their theory, why do they not make place for the Spirit of the Father and recognize a distinct trinity of Spirits? On the contrary, does not the Word make plain that all the revelations, manifestations and operations of the divine are by "one and the self-same Spirit."

This is made very apparent by referring to 1st Pet. 1:10 to 12, where He speaks of the prophets of the past who, when prophesying concerning the wonderful salvation of the Lord, desired as did also the angels to enquire into the mystery which the Spirit of Christ which was in them was testifying beforehand through them. Notice it reads the Spirit of Christ. Now turn to 2 Pet. 1:21 and read: "For the prophecy came not in old time by the will of man; but holy

men of God spake as they were moved by the Holy Ghost."

Here is the selfsame Spirit; not two different Spirits, speaking through the self-same prophets. See also Acts 16:7, R. V., and Phil. 1:19, where the Spirit is referred to as the "Spirit of Jesus" and the Spirit of Jesus Christ.

Some years ago at a convention in an eastern city a very aggressive Pentecostal leader from Chicago, testified in a message wherein he was contending for the distinctions referred to, that some years before, when the Lord saved him, he received the Spirit of Christ, but later he realized the need of the Holy Spirit whom he had not yet received and sought and received the gift of the Holy Ghost.

Here was a testimony to the revelation and reception of two distinct, separate Spirits in the God-head. Is this scriptural?

In referring to the brother's testimony afterward we enquired: "Brother, you told us in your message today that at one time you received the Spirit of Christ into your life, and subsequently you received the Holy Spirit; but you did not tell us when you received the Father. Have you received Him yet?" The question embarrassed him, and he could only reply, "I see your point, but I still maintain that my position is correct." Was it?

If it is true that the Holy Spirit is not in, but only with believers until they receive the gift or baptism in the Holy Spirit, how do we explain the record in John 20:19 to 22, where Jesus appeared unto His disciples after His resurrection, and in imparting to them His peace, breathed upon them, and said, "Receive ye the Holy Ghost?" We know there are those who volunteer the information (without stating where they got it), that this was only anticipatory, and the disciples did not receive anything at that time but a blessing from the Lord.

With this we do not agree, but believe that they were restored, reinstated and confirmed in fellowship with the Lord, and blessed with a measure of divine illumination through the coming in of the Spirit at that time for light, life and grace, which made it possible for Jesus to open up the scriptures to their understanding and prepare them for His departure from them in the clouds, and, under His blessing return as He instructed them, to Jerusalem, rejoicing and praising God; there to wait for the promise of the Father, the baptism in the Holy Ghost.

The Holy Spirit was sent on the day of Pentecost according to promise as the official representative of the God-head, to abide as such to the end of the age.

And if it is true, as some think, that the Holy Spirit will be withdrawn from the earth when the Church is raptured, it will only be officially, and the Holy Spirit will still be in the world as He was in former dispensations for the triune God never was and never will be entirely absent from this world.

The Holy Spirit, the divine execu-

tive or administrator, is the special representative of the God-head in this dispensation and all things are brought about by Him except the baptizing of believers in the Holy Spirit, for the Spirit does not baptize into Himself. That work is the distinct prerogative of the Lord Jesus Christ, whom John the Baptist declared to be the Baptizer in the Holy Ghost. Matt. 3:11. Also see Acts 3:32 and 33.

There is, of course, a perfect co-operation of the Trinity in everything that is done. There is a distinction in relationship and office, but no separation.

In the dispensation of the Father, God the Father seemed to be His own representative. He spoke directly to men of His choosing, and revealed His will to them; but when Jesus was sent into the world and entered upon His ministry He became the representative of the God-head on earth; the ambassador from heaven; God's mouth-piece, speaking as one having authority, and He did have it direct from the Father, who, on the mount of transfiguration, gave Him a commission above that of Moses and the prophets, proclaiming from out the clouds: "This is My beloved Son, hear ye Him."

Then when Jesus had fulfilled His ministry and mission on earth He transferred His official authority and power to the Holy Spirit, telling his disciples that it was expedient for Him to go away; but the Comforter, the Holy Spirit, would henceforth be their teacher, leader and guide into all the truth, as the official representative of heaven, and this He has been ever since His official advent on the day of Pentecost.

"Great is the mystery of godliness," and it is not well to dogmatize; but is it not a fact that the Holy Spirit has always been in the world? Christ and the Holy Spirit were both in the dispensation of the Father, and the presence of both the Father and the Holy Spirit was in evidence during the dispensation of the Son.

This was clearly demonstrated at the time of the baptism of Jesus by John, when the Holy Spirit, in the form of a dove descended upon the head of Christ and the voice of God the Father was heard, declaring, "This is My beloved Son in whom I am well pleased."

Here was a distinct revelation of the divine trinity. And it can be clearly shown from scripture that both the Father and the Son are manifest in this, the special dispensation of the Holy Ghost. Where one is they all are, though dispensationally and experimentally one may be—and usually is—more in evidence than the other two.

Now if the Holy Spirit was always in the world from the beginning, long before He was sent dispensationally to preside over the world, is it not reasonable to believe that He is, or may be, experimentally in believers from the moment of their spiritual birth?

The word plainly proves this possible by recording the fact that persons were filled with the Holy Spirit during the dispensation of the Father. Zacharias

and Elizabeth, we are told, were filled with the Holy Spirit before either Jesus or John the Baptist were born.

In what sense or to what extent these were partakers of the Spirit we do not know. This was a possible experience for all true believers in that day and there were doubtless others who had a similar experience beside these two, and Mary the mother of Jesus.

Of John the Baptist, it is stated that he was filled with the Holy Ghost from his mother's womb. This we know, was out of the ordinary, and was a sovereign act of God.

What are our friends, who assert that the Holy Spirit is not in but only with believers, going to do with these cases, or with such promises as the one previously quoted: "Greater is He that is in you than he that is in the world"? Or the following: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you"? (Rom. 8:11).

Yet the leaders of the great revival of the truth and experience of divine healing who quote these and similar passages as proof texts, are among the strongest advocates of the theory, that the Holy Spirit is only with and not in merely regenerated persons. How inconsistent then to urge such to claim the promises just quoted, for the healing of their bodies, seeing that the Spirit is not in them, according to their teaching.

One of their leading authorities on doctrine, in expressing himself in one of their periodicals of Sept., 1906, with regard to the believer's relationship to the Holy Ghost, went so far as to maintain that even Jesus Christ, Himself, did not have the Holy Spirit in Him, but only with Him until His baptism by John, and His anointing of the Spirit at that time.

We thought when we read this, to what lengths men will go to sustain a theological point. What a reflection upon the Lord to intimate that He, the Creator and Saviour of mankind, should have a less experience spiritually than one of His creatures,—John the Baptist, who was filled with the Holy Spirit from his birth? How could we believe it possible that Jesus, the Lamb of God, John's Redeemer, and ours,—who was conceived by the Holy Ghost and born of the Virgin Mary, only had the Holy Spirit with Him and not in Him?

At a convention in St. Louis, Mo., in the winter of 1908 another very prominent D. D. of the same school, asserted from the platform in our hearing that at regeneration the Holy Spirit came into the believer and imparted the divine life and nature and then withdrew His presence and that He does not come into these temples to abide till we are baptized in the Holy Spirit.

Where is there any scripture to support the reasonings of these theologians just quoted?

(Concluded in the Next Issue.)

## Church Not Ordained by Lord to Lobby for Special Laws.

W. Bruce Doyle, Pastor Tabernacle Presbyterian Church, Springfield, Mo.

### Jesus Not a Politician.

"Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." The very word 'Caesar' carries with it the meaning of politics, office, statecraft. It was more than the name of a man. Translated into the parlance of our streets the text would read: 'Render unto politics that which is political and unto God that which is religious.'

"In the Old Testament there was a theocracy when the chosen nation was given seclusive laws. But when Christ turned the channels of His grace to the Gentiles He sent forth preachers as evangelists and not as politicians. The toga of Moses has not been put upon us, but we have the task of the Apostles—preaching the Word.

"We are still citizens of the state and as such it is our duty to pay our taxes, vote, and endeavor to secure just officials and wise legislation. We are not even excused from the duties we owe the commonwealth and are commanded to perform them, but not as denominations (1 Peter 2:13-17).

"We are citizens of an heavenly Kingdom, and as such it is our duty to serve the church, do its work and worship its God, but not as political parties.

"What God hath joined together let no man put asunder, and what God hath separated let no man join together. We owe these two duties but let us not scramble them into one.

"What did Christ teach? This is important. The arena was the great amusement of that empire under whose banner Jesus lived and by whose order He was crucified. And the great amusement of that empire was brutal enough. Into the arena the captives of war were brought and given short swords and made to fight till death for the amusement of the populace. Then the citizen took up the sport and himself became a gladiator. The womanhood of the empire looked down with joy and cheered as she saw the death thrust sent home by some favorite and heard the defeated wail of a defeated man. But from the lips of Jesus we get no word about legislation to curb this thing on Sunday or any other day.

### No Political Reforms.

"The Herods were all 'compounds of mud and blood.' Plundering of towns, cutting off the head of a prophet, slaughtering the innocents, selling justice to the highest bidder, flinging dignity to wretches, filling coffers with bribes, they played politics. As for the vice conditions, what did the Herods care if the streets of the city were lurking places for crime where vice hatched her progeny, when slaves were the property of slave owners who might slaughter them

with impunity as they would swine? Yet we get from Jesus never a word about electing a better governor.

"If we view the Lord Jesus as a politician, only then we behold a failure. For Jesus voted for no governor, ran for no office, organized no political party, advocated no legislation, and proposed no tax.

"If we view the Lord Jesus as a financier alone we again behold a dismal failure. For, so far as we know, He only had one coin in His life and with it He paid His own and Simon's poll tax. He attended no stockholders' meeting, erected no business houses, shipped no goods, built no factory, settled no labor disputes.

"Viewed as a sociologist alone, we behold in Jesus a dismal failure. For He lived when highways were poorly kept among the rocks and poorly defended among the robbers, when ignorance was dense and superstition rank, but we hear Him say nothing of highway commissions or public schools.

### He Dealt With Sources.

"He lived when orphans roamed the streets, when lunatics went abroad and slept in the tombs of Gadara, when the blind begged by the roadside, when lepers were cast out to die beyond human hands, forbidden to enter a human habitation. Yet we get from Jesus no word about orphan homes, institutions for the blind, asylums for the insane, pest houses or hospitals.

"Like His bold forerunner, Jesus went to the root of the tree. He treated the disease and not the symptoms. He dealt with the main product; not chiefly with by-products. When the human heart is right many things will take care of themselves as naturally as day follows night, and if the heart is not right it cannot be made right by public roads, vice clean-ups, legislation, or politics.

"If Jesus was not a financier, a politician, a sociology expert, a legislator, nor a reformer, then what did He do? The Bible tells us: 'He went about doing good.' But what did He teach? The Bible tells us, 'He spake as never man spake,' and He said, 'I am the way, the truth, and the life. My kingdom is not of this world,' but 'he that believeth in Me though he were dead yet shall he live.'

"If the Saviour did not send His church to advocate remedial legislation to promote good roads and public schools, to clean up vice conditions, to co-operate with the police force, then what did He send the church forth to do? The Bible tells us, 'teaching them to observe all things whatsoever I have commanded you.' And what has He commanded us? It is plain; render to Caesar his politics and to God His religion.

### Dividing Line on Duty.

"The church cannot follow Jesus nor do His command if it passes a law carrying with it a penalty. Nor does it have the right to aid and abet the state in passing such laws as carry penalties for violation.

"If one church organization, as such, goes into politics, advocates legislation, and pleads before legislators, then the gate is opened and discriminatory legislation is only an incentive for all ecclesiastical bodies to enter with pleas.

"What a medley would our legislative halls be if all religions came thither to advocate their remedies and to promote their tenets? There would be the Protestant church asking for the prohibition of whiskey and the Jewish church asking for the prohibition of hog meat. There would be the Catholics asking for a law to close the meat market on Fridays, the Seventh Day Adventists asking that they be closed on Saturdays, and the Presbyterians asking that they be closed on Sundays—and the Jews asking that the swine flesh part be closed forever. One step more and we would have this resultant: The Baptists asking for the passage of a law to specify how deep the water should be when men are baptized, the Methodists asking for a bill to abolish close communion, and the Episcopalians lobbying for a bill to instruct the police to enforce the rules of Lent.

"If we as a church substitute politics, sociology, or vice reform measures for the glorious Gospel of the blessed God then we ought to be fair with God and men and stop holding our services on the Holy Sabbath and go to the public hall with our speeches, and not deliver them in the sanctuary of the most high God.

"And if we, as a state, are going to legislate the rules of some religious body upon the public and throw the 'lobby' open to preachers of peculiar creeds, and poke religion down the throats of men with police pistols, and stop some preachers from preaching their creeds about what day is really the Sabbath and what is good flesh and on which day and what they should drink or eat then we should play fair with the world and say that we were going to quit being a state and become an inquisition system in the hands of whatever denomination might at that time have the most votes or do the slickest lobbying."

"Where unbelief is there is pride; and where pride is the whole brood of evils are to be found."

Trial humbles the soul and enables it to bear the ripened blessing, and to carry a full cup with a steady hand. Faith is not discouraged, but holds on in patience, expecting the promised blessing in the fitting time.

It has not entered into the mind of man to conceive the things that God has laid up for those who love Him. Not serve, but love Him. He wants love first and foremost. Do not reverse the Divine order. Service is the outcome of love.—Sel.

## The Pentecostal Evangel

Published Every Other Week.

J. T. BODDY, - - - - Editor.

Subscription Price, - \$1.00 per annum  
Canadian & Foreign Subscriptions, - \$1.25  
Send International Money Orders, or British  
P. O. Orders for 7/- Reply Coupons not ac-  
cepted in U. S. A.

Entered as second-class matter June 25,  
1918, at the postoffice at Springfield, Mo.,  
under the Act of March 3, 1879.

Accepted for mailing at special rate of  
postage provided for in Sec. 1103, Act of  
October 3, 1917, authorized on July 3, 1918.

THE GOSPEL PUBLISHING HOUSE,  
J. C. Wilder, Manager.  
336 West Pacific Street, Springfield, Mo.

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.

Postage should also be enclosed with  
all communications, where an answer is  
desired or manuscripts returned, if not  
used.

### JESUS SAID

Blessed are the poor in spirit  
for theirs is the kingdom of  
heaven.—Matt. 5:3.

We have received for  
publication the following  
from what claims to be  
a Pentecostal Assembly  
in Texas:—

"PASTOR WANTED, One that is on  
fire for God, and who will make his own  
living, and won't preach against snuff  
and tobacco.—Pentecostal Assembly."

What a conception such people must  
have of the requirements of a Pente-  
costal pastor.

We are amazed, and heartily trust  
that we have no one worthy of the name  
in the Pentecostal ranks who would for  
a moment entertain the second propo-  
sition; for how could any pastor baptized  
in the Holy Spirit, and "on fire for  
God" ever consent to such a compromise  
with the devil? We have no pastoral  
material of that kind; and an assembly  
seeking such had better go down before  
God, and get cleaned up.

### GOOD MISSIONARIES.

In a letter from Shubra, Cairo, Egypt,  
written this office by Mrs. C. W. Doney  
who, with her husband, is a missionary  
to Egypt, Mrs. Doney says:

"As you are now having a special  
campaign to raise subscriptions for the  
Evangel, I am reminded of a subscrip-  
tion we sent in nearly three years ago,  
and of the result in and around my old  
home. A few days ago we received a  
letter telling of how the revival fire is  
spreading in that town that was so dead  
and cold, and where no Pentecostal peo-  
ple had ever been known. I thought  
perhaps it might be an inspiration to

someone else to subscribe for their  
friends if they heard of how God had  
blessed this one. You may make use  
of it in the Evangel if you think it pro-  
fitable at this time."

I want to recommend the Evangel and  
tracts as good missionaries. The money  
expended to support them brings good  
interest.

About three years ago we took ad-  
vantage of the "Special Offer" and sent  
some Evangel to our friends. We sent  
one home, also often enclosing tracts  
in our own letters, which at first were  
unwelcome, as you will later see. How-  
ever, my step-mother was soon rejoicing  
in the love of God, and when we were  
preparing to return to Egypt she wrote  
saying, "When you come we must have  
a baptismal service, for several of us  
want to be baptized." When home Mr.  
Doney baptized three in a stream not  
far from father's house. Mother was so  
blessed that she lay on the grass for a  
long time shouting the praises of God.  
The others were scared, and one said  
to me, "Oh, Mrs. Doney, will she ever  
get over it?" I said, "No, mother will  
never get over this." She wondered, but  
when she saw I was happy her fears sub-  
sided a little, but revived again on the  
way home, as mother was like a drunken  
woman, staggering at times and shout-  
ing.

For some time after this they met  
weekly to pray and seek more of God.  
Not long after we reached Egypt came  
a letter full of praises. Mother had re-  
ceived the baptism of the Holy Ghost,  
and others were seeking. Then came  
days of fierce conflict when the devil  
would have devoured this earnest child  
of God, but now comes a letter of praise  
and victory. I will quote a part:

"Oh, Lizzie! I have so much good  
news to tell you that I don't know how  
I shall get it all in. I was in the hos-  
pital fifteen days for an operation, and  
suffered terribly, but it has been worth  
while after all, I got so close to Jesus.  
When the nurses had me all ready to go  
to the operating table, Jesus came into  
the room; and just then your father  
and George came in to see me before  
the operation, but I could scarcely see  
them or the nurses for the glory of His  
fact. They were saying soothing words  
to encourage me, but I said, 'Never mind  
now for Jesus is here by my bed.' When  
I was taken to the operating table Jesus  
came again, and I got so blessed that I  
laughed and laughed, and said, 'Jesus,  
Jesus,' until I fell asleep. In two hours  
the doctor told your father that all was  
favorable.

"After fifteen days I came home. The  
cut had gathered and discharged. I sent  
for a nurse who came daily to dress the  
wound. Brother McCready, the Pente-  
costal minister, came and prayed, and  
asked the saints, meanwhile, to pray.  
The next time the nurse came she undid  
the bandage, took off the dressing and  
threw up her hands saying, 'Why, its  
all healed up, isn't it wonderful?' I  
said, Praise God!

"Then the enemy tried to afflict me  
with lameness so I could scarcely walk.

### WALKING WITH HIM.

O, the sweetness of His presence,  
As I walk along the way,  
Fills my heart with joy and gladness  
As I journey day by day;  
Just to know He walks beside me,  
Just to feel His hand in mine,  
Is more precious far than rubies,—  
'Tis the touch that is divine.

Once I knew Him, O, so slightly,  
Followed Him so far behind,  
That His blessed holy footsteps  
Were most difficult to find;  
With the worldly throng I journeyed,  
Seemingly at peace,—and glad,  
But my heart ached with a burden  
Indiscribably sad.

Days there were when all was sunshine,  
And the skies were blue and fair;  
But the ache remained forever,  
Like the storm-clouds of despair,  
Though He walked so far before me,  
Yet I heard His voice one day  
As He spoke so gently to me:  
"You have grieved Me, come away."

Could it be His Voice, I wondered?  
Yes, I felt its power to win,  
Though I heard Him only faintly  
Through the world's acclaim and din.  
Hallelujah! He had chosen  
Me to chasten and to prove,  
Whether I would walk beside Him,  
Or in worldly pathways move.

Now I live above the earthly,  
Where angelic songs are heard;  
Ever in His presence dwelling,  
While my soul is sweetly stirred  
With a joy beyond describing,  
And my heart with gladness sings,  
Since I'm walking with my Saviour,—  
Lord of lords and King of kings.

—Anon.

Bro. McCready came again and prayed.  
I got so blessed that it seemed as if I  
got baptized all over again. Say, Jesus  
knows it all, praise His dear name! I  
am not very strong yet, but thank God  
I'm improving fast.

Say, I am real Pentecostal now. I  
often think how I used to tear those  
tracts and papers that you sent us to  
read, but after awhile I began to read  
a little through curiosity; then I began  
to nibble a little, and compare them  
with the Bible; and this is the way it has  
all come about. I gave the tracts to Mrs.  
Stewart, she gave them to others, and  
the fire started and began to spread."

I also want to quote part of a letter  
written to mother (as she is now away)  
by the sister who was so scared the day  
of the baptismal service.

"We have a minister here now, just  
the man you and I prayed for. He is  
blessed more than any one I ever saw.  
He prays for the sick and they are  
healed. Emma came and was healed,  
Edith has received the baptism of the  
Holy Ghost. She sought for two or  
three days, and came through speaking  
in tongues. Oh, I wish you were here  
I have been so blessed that I have taken  
no medicine since September, and I do  
not have that awful headache any more.  
Praise the Lord! I am so happy I want  
to talk in tongues every day, and some-  
times I am talking in the night too. It  
is wonderful to hear the messages Try-  
phena gives in tongues, and the preacher  
can interpret. Oh, it's just like heaven  
to me. If you were here now you would  
be happy. The right man has come in  
answer to your prayers, and ours."—  
Mrs. C. W. Doney.

## BUYING GOLD

During the war, when all was so uncertain, someone asked a business man what would be the wisest and safest thing to do with a thousand dollars. "Get it into gold coin," was the reply, "place it in a vault in a reliable bank, then whatever may come, even panic or famine, you will be provided for."

There is another war on, a struggle more terrific and far reaching in its consequences, a conflict that leaves all things subject to change and decay. It is the conflict between the forces of sin and of righteousness. A wise Man has told us just what to do in this emergency, when all is heading towards the decisive and final battle so soon to be fought. "I counsel thee," (and this applies to the people of this day), "to buy of Me gold tried in the fire, that thou mayest be rich." He offers us a deposit vault where our best treasure may lie secure, above all the changing fortunes of earth and time.

Salvation, it is true, is a free gift of God to whosoever will, but this gold must be bought. "What is the cost?" you ask. The price is self. We submit to the hands of the Refiner as He applies the fire, fulfilling His promise, "And I will turn My hand upon thee, and purely purge away thy dross and take away all thy tin."

Up among the mountains of Ontario we visited a mine yielding different metals, and with the rest, a certain percentage of gold. After the ore was raised from the depths of the shaft in large rocky pieces, it was conveyed across a canyon to the building where the breaking process was carried on. It was put through several sets of stamping machines each reducing the rock to smaller pieces. Then the broken ore was run over an amalgam plate. Here the first gold was obtained. Loose particles were attracted and held by the mercury. But in the ore washed over the plate was more gold, precious to the miner, too. For the sake of this, heavy stampers would be put on, doing a thorough work, pounding, crushing, powdering the ore, till the precious metal that lay secreted among the other metals, (the gold that was difficult to bring out) was reached and brought to view. That is the way our Refiner brings out the pure gold in us. When the rock of our nature is first broken up, and He begins to impart His nature to us, some of the gold is loosened. But it takes a more thorough breaking to bring out the hidden gold so sweet to Him.

At Ottawa we visited the different rooms of the mint where Canadian money is coined; rooms where the bars of gold were melted in furnaces of intense heat. This was rolled into long thin strips; and from these strips the plain silver and gold circles were cut. At the last, upon each one was stamped the image of the king. So, when we individually go through the breaking, the purifying, and then the forming

processes, upon each one is stamped in the gold the image of our King.

Are we submitting gladly, eagerly to the hands of our Refiner, as He bends low over the metal to bring out, and to form, the gold so dear to His heart? Is our work for the Lord such that when it is tried by fire on that day, fire that will consume wood, hay or stubble, pure gold may be found remaining? Let the fire of the Holy Ghost flame and burn!

Do you know, there is a peculiar quality about this gold. While it is true our treasure is laid up in heaven, yet in a degree it is also manifest here. Look at the life of a fervent, purified child of God, and you can see the gold. And as you gaze, not at the person, but at the gold He imparts, you see it is like the gold of heaven's streets, as it were transparent glass. And through this transparency shines a light, the glow of the glory of God. This gold is a window, like the stars in the floor of heaven, through which gleams a radiance from Jesus, the Light of the world; and in its shining, speaks of Him to those who still sit in darkness. And men and women far from God, seeing, know truly there is a city that "has no need of the sun, neither of the moon, to shine in it; for the glory of God does lighten it, and the Lamb is the light thereof." Rev. 21:23. And in such a hunger is awakened, and they too, seek and find this gold.

"He which testifieth these things saith, 'Surely I come quickly.' Amen. Even so come, Lord Jesus."—Evangelist Zelma Argue.

### INGRATITUDE.

When Christians are tempted not to give as they should to the Lord, they should remember what Sam Jones once said in this connection.

A man once said to Sam Jones, "Jones, the church is putting my assessment too high."

Jones asked, "How much do you pay?"

"Five dollars a year," was the reply

"Well," said Jones, "how long have you been converted?"

"About four years," was the answer.

"Well, what did you do before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About two hundred and fifty dollars a year!"

"How much were you worth?"

"I rented land, and was plowing a steer."

"What have you got now?"

"I have a good plantation and a pair of horses."

"Well," said Sam Jones, "you paid the devil \$250 a year for the privilege of plowing a steer on rented land, and now you don't want to give the God who saved you five dollars for the privilege of plowing horses on your own plantation. You are a rascal from the crown of your head to the sole of your foot."

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays.

### "THIS IS THAT."

"Every Scripture has its mate." This is the way one teacher emphasizes the fact that in order to understand the Bible, Scripture must be compared with Scripture. Those mockers in Jerusalem who were warning Peter that he had a drunken mob on his hands (Acts 2:13) were met with a prompt denial, because Peter compared scripture with scripture. "No indeed; they are not drunk, but 'this is that.'" "This" was the fulfillment of "that" prophecy of Joel (2:28-32). Those who are studying the International Sunday School Lessons now will recognize that this is Matthew's method as he essays to prove to the Jews that their King is in their midst. He is constantly saying that "this" incident is true because it fulfills "that" Old Testament scripture. Instances may be found in almost every lesson. "That it might be fulfilled," Matthew is constantly saying. Let us study and understand the fulfilled prophecies in this way, and if Joel's prophecy was only partially fulfilled on the day of Pentecost and has yet a further fulfillment in "the last days" (Acts 2:17) shall we not be continually on the qui vive in the Spirit as God works in our midst to see if "this is that"? Many are praying that He will send the latter rain—"pour out His Spirit upon all flesh"—and faith will therefore keep fresh its question mark in the mind of every expectant believer.—S. S. Times, Dec. 4, 1920.

### A VISION OF A CHILD.

This morning while at family worship my ten year old daughter was carried off in the Spirit. She was just like dead for about half an hour, and when she came back she said she had seen a beautiful city coming down out of heaven, and a great light back of it, and an angel before it. All glory to God, He is making revelations to His people.—F. A. M., Woodlawn.

### SPECIAL ANNOUNCEMENT.

The depression which is felt everywhere 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 subscription 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 anything 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 reward every one for such efforts and sacrifices they make for HIM.—J. W. W.

## Some of God's "Untils"

By Pastor A. G. Ward

(Continued from Previous Issue.)

The size of a thing depends very largely from what viewpoint you see it. Aviators tell us that our most magnificent and stately buildings look like bird houses when viewed from the top.

Do you know that some of the great mountains of difficulty about which you are so much perplexed tonight would look like ant hills if you would see them from the top, but the trouble is, most of us are looking at everything from our own level. We are creatures of the old sense life; and though we are saved, we seem to run largely by what we can reason out and what we can feel and touch and see and hear. That is looking at them from our level, when God wants to lift you up and have you look at things from the top.

The apostle Paul went up, one day, to look at things from the top, and this is what he said: "I take pleasure in the utter destitution of strength; I take pleasure in insults." All you have to do to cause some people to lose all their religion is just to forget to shake hands with them some night. "I take pleasure in the destitution of the necessaries of life. I take pleasure in all sorts of tight-places and embarrassing positions, because when I am weak, then am I strong." 2 Cor. 12:10.

The apostle took pleasure in everything that diminished his creature strength and increased his hold on God; but it was because of looking at things from the top that he was able to say this.

Don't we fuss over a lot of little things? If the angels know anything about it, they must think we are very—not childlike, but childish. Some people fret a whole day over the fact that some one else didn't speak to them. We are fussy and fretty over the most trivial matters, and we want other people to fuss and fret and fume with us. I tell the folk to come up and look at things from the top, and it will be so different. But, of course, there is always the trouble of climbing, and some folk are not very good climbers; and then they have so much baggage to take along with them that they could not drop. It is mighty fine to leave all your baggage behind. You won't need any.

But it is the first word in this verse to which I desire to draw your special attention—"Until." That is a fine word. You will find it running all through the Bible. The first place we find it is in Gen. 49:10:

"Until Shiloh Come."

What does that mean? I don't know. I have never found any one who knew what "SHILOH" means. Some one says it means REST, but rest is too big a word to define. Do you know what rest means, can you define it? I should say not. You may experience it, but you

cannot define it. No, I defy any one to put into words what rest means; it is too big a word to be defined; it defies all analysis, and can only be understood when it is made real in the soul. Here is a poor lost sinner whose life is like the waves of the sea, casting up mire and dirt. From early dawn until late at night he is troubled by his conscience—unless his conscience is burned out, and if it is, then he is as sure of hell as if he were there. Rest? No, he has no idea of what rest is. He has found, like the wise man found, a vacancy in his soul and he begins to seek something to fill it. He tries all the things that are within his reach, but after he has tried them all, he has to cry out, "vanity of vanities." It is like chasing after the wind for any unregenerated heart to seek to satisfy his need with the things of time. But at last he comes under the influence of the gospel. He yields to the wooings of the gentle Spirit, and he becomes intimately acquainted with Jesus, and then SHILOH comes into his heart. Rest? Yes. Ask him to define it—he will smile at you and say, "Brother, it is better felt than told." Ask him to explain it, and he will say, "It is impossible. There is such a marvelous change I cannot put it into words, I only know that heaven, or part of it, has dropped into my heart."

Here is a person who claims to be a believer, possibly so, but on a very low plane. Every little thing worries and frets him. He is distressed and disturbed by the most trivial things. But at last he comes in behind God's double doors and a deeper rest possesses him, or SHILOH seems to take fuller control of him, and what a change. No more worry. No more fret. No more anxiety. If the old world turns upside down, he has a rest within. "Until Shiloh come." Has Shiloh come to your heart?

Then you have in the 73rd Psalm, 17th verse, another "till" or "until." David had been puzzled over some things that were happening, and in that Psalm you will find him asking questions. It is no proof that a person has no faith who asks questions, but it is a proof that he has not the highest kind of faith. There are so many different kinds of faith spoken of in the Bible.

There is the QUESTIONING OF FAITH, but it is not the highest kind of faith. If you will turn to Habakkuk and read the first chapter you will find the questioning of faith; second, the watching of faith and the listening of faith, and finally we are brought up to faith victorious or triumphant; that is the highest kind of faith, and then you are able to shout out:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the

fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: YET I will rejoice in the Lord, I will joy in the God of my salvation."

And this sort of faith is addressed to the chief singer. You will have to be one of the chief singers if you want to sing faith triumphant.

In the 73rd Psalm David was asking questions. He asked why the wicked flourished, why there were no bands in their death," etc., etc. There are lots of people asking just such questions today. They say, I love the Lord and seek to do His will, yet I am suffering, while that man out there making no profession and having no fear of God, seems to have everything so easy. Why? David kept on asking "UNTIL he went into the sanctuary of God."

Brother, don't ask me to answer your questions. I know only a few things, very few indeed. There are a thousand things I don't understand, and the thing that is troubling you may be one of them, but let me tell you, if you will go into the presence of God, you will likely get your answer. David had his questions answered when he got into God's presence. Just a moment in the presence of God solves many of our difficulties.

Many people are walking around the country asking this thing and that thing, running to this and that person. If they would shut themselves in with God for half an hour, they would get an answer to their questions.

Then in Ezekiel 21:27 are these words: "I will overturn, overturn, overturn, till He come whose right it is," to reign on earth again. O, He is coming!! I hope your heart is filled with that blissful, happy hope of the soon coming of the Lord Jesus, which is so great a subject that the different phases might easily occupy our entire time during these convention days, but I do not want to say more now than that He is going to return whether the world believes it or not, or the Church desires it or not. He is coming back again, and it look now as if He might come any hour; as if the next thing on the program might be His return.

Fiction paints for us the picture of a maiden whose lover had gone on an extended tour to the Holy Land, but before he left he promised that upon his return they would be united in the bonds of wedlock.

The days passed into weeks, and the weeks into months, and yet he did not return. Her friends told her she had seen the last of him, and urged her to join with them in the pleasures of the world. But she refused, and night after night went down along the beach and lit her beacon light and cast a believing glance across the broad waters. She was confident he would keep his word with her.

The other day our Eternal Lover Lord went yonder through heaven's blue, but just ere He left us, He promised that He would return again, and that upon His return we would be united in bonds of heavenly wedlock.

An apostate Church laughs at the idea, and assures us we have seen the last of Him. She invites us to join with her in playing the "harlot," but we know He will keep His word with us, and though He may tarry we will wait for Him, for He will surely come and we shall not be hopelessly disappointed.

"He is coming soon they say,  
O, 'twill be a glorious day;  
And He'll find me preaching Jesus  
when He comes.  
From the woes of tribulation  
He will bear His saints away,  
And He'll find me preaching Jesus  
when He comes.  
When He comes;  
When He comes;  
O, the joy of seeing Jesus when He  
comes.  
His disciples, scorned, neglected,  
Will receive from Him their pay,  
And will mount on angel pinions when  
He comes.  
"O, I'm sure twill not be long,  
Help me sing the joyous song;  
And He'll find me preaching Jesus  
when He comes.  
Saints and angels will be with Him,  
It will be a happy throng,  
And He'll find me preaching Jesus  
when He comes.  
When He comes;  
When He comes;  
'Twould be blessed could we only eat  
the crumbs,  
But we'll sit down at the wedding  
With the great and mighty King;  
And we'll feast at Jesus' table when He  
comes."

In Matthew 2:13 we read: "Take Mary and the young child and go down into Egypt and remain there UNTIL I bring thee word." How did Joseph know the angel would ever bring him word? Perhaps he would forget all about him, perhaps he would get his name mixed up with other names. How was he to tell that the angel would ever bring him word again or come for him? Did God ever say to you, go down and stay until I bring thee word? God is looking for folk these days who will STAY PUT, but the majority of us are like corks on the water, just bobbing. When He looks for us here, we are over there; then He says, stay there, and He finds us over here; but we are not much good to God until we learn to "stay put." But it is not the easiest lesson to learn. I found that out in the early days of my ministry.

Go up to Jerusalem and tarry UNTIL ye be endued with power from on high. That is not intellectual power nor social nor financial power, but the power of God. That is what the Church needs, The power of God. Earthly power, compared with the power of God, is like a sizzling firecracker compared with the heavy guns that roared on Flander's fields.

They were to tarry for this power? Yes. How long? For two or three days, or until they got tired, and then if they had not received, quit? Oh, no; tarry UNTIL. Have you waited that

long? If you have, you received; and if you have not, you have not received. That is very simple. If you have not tarried UNTIL, would you like to begin tonight?

While you tarry consent to an inward purging that will reach the very depths of your inmost being. It won't be very agreeable, but it will prove very satisfactory in the end.

I don't know what sort of an experience Jacob had over there at Bethel, but I know he got another experience up at Jabbok. You remember he was going back home. He knew Esau was coming to meet him, the fellow he had done out of his birthright, and he began to feel anxious about it, and God appeared to him. God wanted to fit Jacob for meeting Esau, and in order to do that, He had to get him to a certain place, and so He wrestled with him to bring him to that place, and during this mighty wrestling, Jacob's thigh was put out of joint, but still he had not reached the point where God could fit him to meet Esau. Then day broke, and the angel said he must go. Jacob wanted the blessing, but was not ready to meet the conditions. He told the angel he could not go until he had blest him. Then the Lord drove the dagger in and struck a vital, and said, "What is your name?" Oh, how God can do a thing! "What is your name?" That was a crucial hour in that man's life. He wanted God. And he cried, my name is Jacob, "SUPPLANTER." I have the old nature that needs to be done away with. I have still the old self life in me; that is what I want deliverance from. That is what people ought to do now-a-days. We struggle on, struggle on, and don't seem to be making much headway. Then God strikes at a vital and says, WHAT IS YOUR NAME? And we squirm and turn this way and that, and say, oh, I guess this thing is the matter, I guess it is my faith that is not right. WHAT IS YOUR NAME? What kind of a nature have you got; have you got the old self nature yet? WHAT IS YOUR NAME? Jacob knew it was now or never with him, and he said, My name is JACOB. That was just where God wanted him. What happened? Why, God met the need of that man's heart and from that hour Jacob was known as ISRAEL, a Prince with God.

Did it ever occur to you why Mordecai would not bow to Haman? Everybody else was bowing to him. Why did Mordecai act stubborn? Haman said, who is that? I can't enjoy my position while that Jew sits there and won't bow to me or bend to me. Mordecai must have known that it would likely bring judgment upon him, still he would not bend. How is that? Who was Haman? Haman was an Agagite. Who were they? They were the royal line of the Amalekites. Who were they? They were the descendants of Esau. They were the people with whom God had a controversy. They were the folk that God said should be exterminated. They were the folk that one day attempted to put their hand on the throne; they are the

people who have always been typical of the old flesh life.

When it came to bowing to the old flesh life, Mordecai, the son of Abraham, refused to bend; he would not bow and cater to the thing that God had said should be exterminated, that God had a controversy with. See the people all around bowing to the flesh, oh see, see. We are catering and bowing to the old carnal nature everywhere. Did you ever bow to it in your heart? Why don't we do what Mordecai did? NEVER LET UP UNTIL THE WHOLE TRIBE HAS BEEN EXTERMINATED. God help us. You will find it very profitable to consent to that while you are tarrying.

Some people say that happens after the tarrying. I don't see that there is any improvement in having it happen afterward, it might as well happen before, and if anything, I think it is safer, because the life in the heavenlies—providing you can enter into it before old Haman has been destroyed in your nature—the life of Pentecost, of necessity brings everybody into immediate contact with supernatural powers, both good and evil. One is much better prepared to meet the awful supernatural powers that one has to encounter, with old Haman put out of business.

Another thing it would be well to do is to ignore your creature ability while you are waiting for Pentecost. If God has given you certain ability, ignore it, keep in mind that without the Holy Spirit you are a failure; no matter what natural ability you have, you have but little that will count for God unless you have the baptism of the Holy Ghost. Lots of people around the country find their own natural ability the greatest barrier to getting anything from God.

Then, DESIRE IT ONLY FOR GOD'S GLORY. Keep that uppermost in your mind, then desire it whether it makes you a success or failure. Some people want it just to make them successful; be able to pray and testify successfully.

The baptism of the Holy Ghost is not sent down to make us nice and presentable people. Some folk were considered quite a success before Pentecost, and now their friends say they are sort of idiotic. They used to be able to preach well and pray well and conduct everything decently and in order, and now you never know what they are going to do. The Holy Ghost has been sent down to put earthly wisdom to naught, and show forth the mighty wisdom of the Trinity.

Would you like to start afresh tonight and tarry UNTIL? Come on, we will sing and praise, and we will TARRY.

#### WATER BAPTISM.

We note the following postscript on a tract on Water Baptism, by Evang. A. H. Argue, of Winnipeg:

"Please note that the only direct command given to those authorized to baptize BELIEVERS is found in Matt. 28:19. This is beyond Moses' or John's baptism, and not only includes the Father and the Holy Spirit which they believed in, but also God's Son Jesus; who said, "Ye believe in God, believe ALSO in ME."

## Concern of Heart Must Lead to Persistent Prayer

Our Lord's parable concerning the midnight request for loaves is exactly applicable to our present case. The applicant for loaves had to put himself to some trouble before he presumed to trouble his friend by making application at midnight for the loaves he needed. He might have pleaded inconvenience to himself, and declined to provide for his guest at so inopportune a time. But, having taken the matter in hand, he was not to be daunted, and soon showed himself master of the situation. He asked nothing impossible of execution. Knowing where the requisite provision was to be obtained, he did not shrink from rousing his friend at an untimely hour, nor was he silenced by a surly rebuff. He would not acquiesce in a denial, but struck the note of insistence. His request **must** be granted, and at last his friend yielded to his importunity and provided the loaves.

Is it not remarkable that the Lord should sketch such a scene in order to instruct us how to pray?

Persistent action is the outcome of firm determination and a strong will. Thus we are to learn that even in prayer there will be abundant scope for such characteristics, and that the highest results in prayer cannot be gained without such qualities.

This man had clearly gauged the situation, and, having formed his resolution, would not desist until his end was gained. His whole soul said, "It **must** be done." Is **must** a right word to use in prayer? It is certainly the one word which most fittingly sums up this parable, though confessedly its use must be jealously watched in such a connection. This man felt himself in a tight corner, for the obligation to hospitality was most sacred in such eyes. That sense of being, as it were, compelled to apply to his friend gave him the requisite boldness. It was not that he was too lazy to go at a more suitable hour, but that he was driven to this course by the pressure of circumstances.

Some of us have reason to bless God for the tight corners in which we have been placed, for then have we learned some of the most precious lessons in the school of prayer.

Yet it is chiefly along the line of the Lord's revealed will that we may most confidently apply this principle. It is when we discover that there are blessings promised to believers which are not yet in their actual possession that we may be sure that we are acting rightly in applying for their fulfillment, and nothing less than a spirit of holy urgency will suffice. There is need of holy daring. There is need that we should not shrink from uncommon requests, and that we should persist until uncommon blessings are bestowed. A timid, hesitating step is of no avail in this matter. Mr. Little-Faith may bring up the rear, but he will not do to lead the van; and in the Church today the chief need is of men to lead the way, captains to conduct

the Lord's hosts. "He that is fearful, let him return to his own house." Brave soldiers—men of true mettle—are needed to fight the Lord's battles in the face of foes so strong and confident of success.

### An Objection.

There are some who would dissuade us from praying for the gift of the Holy Ghost. They say that every believer receives the Holy Ghost at his conversion; that henceforth the Spirit dwells in his heart, and therefore it must be unscriptural to pray for the gift of the Holy Ghost. The answer to this is furnished by the incident recorded in Acts 8, where the Samaritans, having heard the Gospel from Philip, believed and were baptized. Here, then, were baptized believers, yet when the Apostles came down they prayed for them "that they might receive the Holy Ghost, for as yet He was fallen upon none of them." We are thus driven to the conclusion that there is an important sense in which all believers have not received the Holy Ghost.

Though every converted soul is the sphere of the Spirit's operation, and we would not for a moment disparage any aspect of that blessed Spirit's work, yet the fact remains that we are using Apostolic language when we say that all believers have not necessarily received the Holy Ghost in the baptismal sense. We need not therefore feel any incongruity in praying that the Holy Ghost may fall upon the believers of the present day.

### How Shall We Seek.

In Scriptural days the gift of the Holy Ghost was generally bestowed through the laying on of the Apostle's hands, or the hands of the Presbytery; but not invariably so. Where Apostles were not present, a private disciple like Ananias at Damascus might do so; or in special cases the laying on of hands was dispensed with altogether, as in the case of Cornelius and his household. In the present day we cannot look to receive it, at least in the first instance, through the laying on of the hands of the Elders or Presbytery of the ordinary church, because the Elders of such, in so far as they exist, have neither the gifts nor the power to bestow them. We are therefore dependent upon the direct bestowal of the gift by the ascended Christ, like Cornelius of old.

We must, therefore, apply direct to Him.

"We have only to recall the lesson of the ten days,—'They continued with one accord in prayer and supplication.' Prayer, earnest prayer, united and persevering prayer—these are the conditions; and, these being fulfilled, we shall assuredly be 'endued with power from on high.' We should never expect that the power will fall upon us just because we happen once to awake and ask for it. Nor have any community of Christians a right to look for a great manifestation of the Spirit, if they are

not all ready to join in supplication, and with one accord to wait and pray as if it were the concern of each one."

"Above all, we are not to expect it without persevering prayer. Prayer which takes the fact that past prayers have not yet been answered as a reason for languor, has already ceased to be the prayer of faith. To the latter the fact that prayers remain unanswered is only evidence that the moment of the answer is so much nearer. From first to last, the lessons and examples of our Lord all tell us that prayer which cannot persevere, and urge its plea importunately, and renew, and renew itself again, and gather strength from every past petition, is not the prayer that will prevail."—A. Gregory Wilkinson.

### "THREE IN ONE."

The article under the above title in issue of Feb. 5th may be made clearer, I think, by the following explanation:

God said, "Let us make man in Our image." Well, God is a Trinity, and He has created man a trinity too. So those who say that it is unreasonable to ask any intelligent person to believe that one is three, or that three are one, may better understand that such is not so unreasonable after all, when he finds himself a trinity.

The trinity of man consists in Body, Soul, and Spirit. This statement can be easily proven by the following evidence: Each person in the trinity of man demands different food, affinities and affections from those of either of the other two. The body demands bread, meat, and other articles of material food for its support. The soul cares nothing for material food and can not use it. The soul of man craves knowledge; wants to know all about the arts and sciences, but cares nothing for bread, potatoes, etc. The spirit of man (which is sometimes erroneously used interchangeably with the word 'soul'), cares nothing for those things that support the body, or that satisfy the craving of the soul for knowledge of earthly things, but wants only the conscious presence of the Holy Spirit and loves to commune with the Heavenly Father and seek for knowledge of divine things.

As Jesus said "by their fruits they shall be known," so we may recognize each person in the trinity of man by the things it desires: Body, material food; soul, education in things taught in our schools; but the spirit wants nothing but God, in the person of Father, Son, and Holy Spirit; His presence, His love, and His eternal salvation. Praise His Holy Name!

In contrast with man, the lower animals have but a duality of being. They have been created with a body and soul only, yet what is said of the body and soul of man may be also said of them in the main. The horse, dog and other animals may be taught many things by man; thus revealing a measure of intelligence, and proving the duality of their being; but there is no evidence that they possess a spirit distinct from soul and body, yet united thereto, as in the case of human beings.—J. W. Carryer, M. D., Columbia, Mo.

**SAN DIEGO, CALIF.**

We have only a few days since returned from San Diego. The campaign was to be of two weeks, but God took hold of the city and surroundings and shook it by revival earthquakes so that it was impossible to close under five weeks. Then we simply rented another and more splendid, though smaller hall, and stayed over to open it.

We left in charge Bro. and Sister Black, and Waldron, also have Dr. and Mrs. Steel, the latter couple having been with us almost throughout, and being of great influence and blessing there.

The mammoth divine healing services were held by special arrangement in the wonderful organ pavillion of beautiful Belboa Park. This is said (and as far as our travels go is truly so) to be the most beautiful park in the U. S. The throngs are estimated by the police, and officials who know the place, and former political gatherings there, to have been as high as thirty thousand people. Their reverence and the fact that God led us to call the entire Christian people of all churches to day of fast and prayer for the spiritual and physical welfare of the sick and afflicted of San Diego, account for the marked way God blessed the humble efforts in praying for these precious people. The last of these services began at 10:30 A. M. and continued until almost 4 P. M., when the helpers and officials almost carried us away from the hundreds and thousands still waiting and pleading for healing for HIS GLORY.

The precious saints both of Pentecost and other churches who have been for years praying for "a revival of the Gospel of Christ in San Diego," surely have been happy, and say they have had a double answer to their prayers in every way. We went in faith, not even expecting to be able to take offerings to any extent in such a peculiar building with its "bleachers."

Strictly undenominational the first two weeks, and the last three it was interdenominational. All churches vied with each other, or rather combined with each other in throwing their weight and talent into the campaign. On the nights that we had not the use of the Arena we lost not an hour. The largest and most splendid churches in the city were given us. The First M. E., First Baptist, and First Presbyterian all had grand meetings and God gave us gracious messages to them.

The tarrying meetings the last three weeks were in the Lutheran Church, and many wonderfully received the blessed Holy Spirit. The water baptismal service was held in the First Christian Church. Oh, I could write all day and then not have begun. The thought at present for San Diego is to keep all human down and see no man save Jesus only. The meetings will continue some time, and not interfere in any way with other churches or the Pentecostal Missions, which are expected to continue as usual. There are simply thousands still that are in the valley of decision, and coming to Jesus as fast as they can. Then there are hundreds amongst the Christians that are receiving and seeking the Holy Spirit and power in their lives. These will have tender prayers and care, and be swept into victory.

The ministers have been perfectly wonderful. Many set aside their week services and some on Sunday evenings, and brought their congregations in a body to unite with us. The best and most consecrated musical talent of many churches worked like their own church had never known. IT WAS WONDERFUL. Never for a moment was any human known—even the sinners gave Jesus every bit of praise and honor and power.—Almee Semple McPherson.

**LESLIE, ARK.**

At last we have a house to worship in, and have begun a fresh battle for God. Last Tuesday a man and wife were gloriously saved. Bro. J. L. Haywood, of Hattiesburg, Miss., was with us a few days; Bro. W. J. Blassingame, of Everton, Ark., is now here, helping us in the battle. Don't forget to pray.—H. H. Varnell, Pastor.

**NOTICE!**

Sunday School Literature for the second quarter will be ready for mailing March 10th, D. V.

Please get your order in as early as possible. Some belated orders could not be filled on account of underestimating the demand. Trade increased beyond our expectation, for which we thank God, and trust that it may continue. Is your Sunday School using Pentecostal Sunday School Literature? If not, why not? Compare prices. We are selling cheaper than many large dealers. Send for order blank.

We also carry a good line of testaments suitable for Sunday School use. We shall be glad to give a discount of 20% on these, provided at least 12 are ordered at a time.

Order from

**THE GOSPEL PUBLISHING HOUSE,**  
336 West Pacific Street, - - - - - Springfield, Missouri.

**PENTECOSTAL SUNDAY SCHOOL LITERATURE.**

The International Sunday School Lessons Dealt With From the Pentecostal Viewpoint.

Little Picture Lesson Cards, per set per year.....	.20
Or per quarter .....	.05
Large Picture Roll, per quarter.....	1.10
(This is for the same class as the cards).	
Junior Quarterly, Edited by Mrs. J. C. Wilder, per year.....	.20
Or per quarter .....	.05
Intermediate Quarterly (the same as for Adults), per year.....	.20
Or per quarter .....	.05
Adult Quarterly, Edited by Stanley H. Frodsham, per year.....	.20
Or per quarter .....	.05
Lesson Leaves (the same as Intermediate and Adult Quarterly) per year.....	.16
Or per quarter.....	.04

(Canadian friends please add postage, 1c for every 3 Quarterlies, 1c for every 5 sets of Cards, and 5c for Picture Roll.)

**GOSPEL PUBLISHING HOUSE, Springfield, Missouri.**

**USE OUR SCRIPTURE STATIONERY.**

We have four different kinds of each of these envelopes and notehead dealing with the four following subjects: Salvation, Pentecost, Second Coming of Christ, and Divine Healing. State which kind you require. Any kind at the following prices:

Kind and Style.....	Per 100	Per 500	Per 1000
Scripture Note Heads.....	.35	\$1.60	\$3.00
(Same, printed with your name and address) .....	.70	3.25	5.00
Scripture Envelopes, .....	.40	2.50	4.50
(Same, printed with your name and address) .....	.80	3.50	6.00

**LET US PRINT YOUR STATIONERY.**  
Full Size Letter Heads and Envelopes.

Bond Paper Letter Heads, 8 1/2 x 11 .....500, \$4.00; 1000, \$6.25  
Bond Paper Envelopes to match, same prices.

Make your order out clearly, and write your name and address very plainly, so we may avoid mistakes—typewrite your name if possible.

**WE CAN PRINT YOUR TRACTS.**

We can now print tracts for others similar to our own series.

**Prices of Folder Tracts.**

2-Page Tract, 450 words.....	500 for \$3.00;	1000, \$3.50;	5000, \$ 8.00
4-Page Tract, 900 words.....	500 for \$4.50;	1000, \$5.50;	5000, \$12.50
6-Page Tract, 1400 words.....	500 for \$7.50;	1000, \$8.50;	5000, \$19.50
8-Page Tract, 1900 words.....	500 for \$8.50;	1000, \$9.50;	5000, \$24.50

**Prices of Stapled and Trimmed Tracts:**

12-Page Tract, 2800 words.....	500, \$17.00;	1000, \$20.00;	5000, \$50.00
16-Page Tract, 3800 words.....	500, \$20.00;	1000, \$24.00;	5000, \$60.00

Covers, \$3.00 per 1000 extra. Always give number of words in your manuscript and state whether you want folder tract or wire stitched tract.

**THE GOSPEL PUBLISHING HOUSE, Springfield, Mo.**

# QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

953. If I receive a message in tongues, directing me to go to some place, is it lawful and right for me to ask, When shall I go, and expect the answer in the same way?

If the first message is of the Lord, then it is barely possible that such question might be asked, and the answer expected in the same way. But, it is hardly possible to give the first message the testings above referred to, and yet ask this question at once. Moreover, such asking of questions to be answered by tongues is subject to the objection spoken of above, as to the possibility of our own minds having something to do with the answer. The custom of setting up tongues and interpretation as a regular and universal method of guidance has proven by experience to be quite uncertain and very objectionable. It is likely to drift into serious abuses and overuse. Every curious person around is likely to undertake to inquire of the Lord through this medium over every frivolous matter, and thus force the gift out of its proper channel; and also prove a hindrance to each individual in seeking the will of the Lord for himself, and thus growing thereby. Despite these abuses, which we believe should always be avoided, we believe we have heard many messages through tongues and interpretation most emphatically of the Lord. The best way is to leave ourselves in the hands of the Lord, and keep yielded to Him, and let the Holy Ghost use us when, how, and where He will, and not seek ourselves to dictate to God where, when and how the Holy Ghost shall use us. Such dictation on our part is most certain to spoil what otherwise may be a most blessed thing really used of God. We stand for the freedom and leadership of the Holy Ghost, rather than for man to tell the Holy Ghost how to act and when to act, and by what means to act. God is sovereign, and we should in no way by our own notions interfere with His Divine motions.

954. At what age should children be allowed to partake of the Lord's supper who are brought up in a Christian home?

It is not a question of age in natural years. It is a question of conversion, whether brought up in a Christian home or a non-Christian home. No matter what kind of a home a child is brought up in, as soon as it is old enough to give its heart to the Lord and to have His love shed abroad in the heart, walking in obedience to Him, being baptized, and such like, then it is its privilege to share also in the Lord's Supper.

Some people have the habit of giving their babies, who cannot possibly understand the meaning of it, the bread and the cup of the Lord, whenever they

partake of the Lord's Supper. There is no example of anything of this in the New Testament. I would not make a disturbance about anything of that kind, and yet I believe it is more harmful to the children than beneficial to them. The apostle clearly sets forth that if one fails to discern the Lord's body, the Lord's Supper will do him more harm than good. I do not see how these very small children can possibly discern the Lord's body.

955. What is the real meaning of Rev. 10:9 where the angel told John to take the book and eat it?

It is sweet to receive revelations from the Lord, to comprehend, to eat, or digest and understand the truth; but it is often a grievous burden to understand the sad messages, the calamities which may be foretold in the revelation, and often a great responsibility to repeat the messages. This is the bitter side of the eating or digesting of the truth. You will note the next verse immediately says that John had still to prophesy to many nations. The giving of these prophecies, which brought sad news, was a bitter experience to John.

956. Please explain Revelation 22:2. Where will we be when we need the fruit and healing of that tree?

This will be in the new paradise on the new earth. I take it to mean more that we shall be kept well than to assert that we shall be sick then. We know so little about the conditions of life on the new earth that it is difficult to understand how any should be sick or need healing after the curse of sin has been removed, as the very next verse says.

957. In 1916 I borrowed \$1500 and had to take out a life insurance policy to secure it. The debt is paid. I can drop the policy now if I wish. I want to know if insurance is wrong, for I want to drop it if it is wrong.

Purely business or straight life insurance has always been left among us with the conscience of the individual. We as a people have no law or written creed on the subject. But the joining of oath-bound and worldly secret orders to carry insurance in them has been generally opposed in Pentecostal teaching, because we cannot be free to obey God while bound by oath to ungodly men and subject to their rule.

958. What became of the saints that arose when Jesus did, according to Matt. 27:52-53, and were they raised mortal or immortal bodies?

I don't know, because God has not told us; but I believe they rose with glorified bodies like that of Jesus, and that they are now in glory.

## THE FIFTH GOSPEL.

You are acquainted with the four gospels; the gospel according to Matthew, the gospel according to Mark, the gospel according to Luke, and the gospel according to John. You are familiar with all four of these. But there is another gospel which is read in your circle a great deal more than any of these. It is the gospel according to You; the interpretation of Jesus Christ, either for good or evil as it shines and glistens through your personality.

In some respects "The Gospel according to You" differs from all of these. In the first place, it is written in a universal tongue. It can be read by all.

A man may be so ignorant as not to be able to read these, but no man has ever yet been born who is too ignorant to be able to read yours.

A few years ago a young man by the name of Ray, a student in the Bible College of \_\_\_\_\_ University, applied for appointment as a foreign missionary. He was a thoroughly good man, but not very quick at learning, and when he reached the fields of his prospective labors he found it difficult to master the language. Although the simple natives could not understand his talk, they could understand his walk. And one day when they, according to the custom in that country, were seated in a circle on the ground, listening to the instruction of one of their teachers, the question was asked, "what is it to be a Christian?" and none could answer. Finally one pointed to where this young man sat, and with an air of triumph replied, "It is to live as Mr. Ray lives."

Not one of them could read the gospel according to Matthew, or the gospel according to Mark, or the gospel according to Luke, or the gospel according to John; but every one of them could read the gospel according to Ray.

And your gospel is written in a universal tongue. As St. Paul says, it can be "known and read of all men." That means your office boy. He reads it when you think he is only sweeping out the store, and you come in in the morning with a cross word or a kind one. That means your servant in the kitchen. She is reading it when the lady of the house thinks she is only washing the dishes. And so are your children and your neighbors. Your gospel is written in a universal tongue.

The toiling widow with the care of her little family dependent for their support upon the sympathy and assistance of a Christian community, reads it in the minister as he passes for the second time her humble abode on his way to call on her more favored neighbor. The man of purity reads it when he hears the name of his Maker blasphemed and out of courtesy is compelled to listen to impure language from the lips of an otherwise model citizen. Yet, it is true we are "known and read of all men," all men read the fifth gospel—"the gospel according to you;" and while there may be some exceptions the old rule still holds good that "the world's estimate of us is in the immediate neighborhood of our true value."—Clayton Keith.

**"SPOILED" BY GOING TO A BIBLE TRAINING SCHOOL!**

A. W. Orwig, Los Angeles.

"It has just spoiled her," was the strange and shallow-minded remark by a lady concerning a young woman who had attended a Bible Training School. She considered the young woman "spoiled" because the latter did not accept her views as to certain social maxims and practices, and because she took a deeper interest than ever in spiritual things. May it be the blessed lot of many others to be "spoiled" in the same manner!

But just a few words as to how the young woman was "spoiled." Her interest in and knowledge of the Bible were very greatly increased, her religious experience was considerably deepened, and her usefulness greatly augmented. Greater interest was awakened in Bible study in her home. She also became a far more efficient teacher in the Sunday-school, so that all her scholars became Christians. Going to that Bible school did not make the young woman gloomy or unsociable, but rather added charm and interest to her daily life. The unsaved were not repelled by her introduction of religious subjects in social intercourse; but, on the contrary, interested and benefited. She wisely adapted herself to circumstances, and drew them out in inquiry as to the way of salvation. "Spoiled," indeed, for the frivolous things of the world, a kind of spoiling many others need. Going to a Bible Training School may accomplish it for them under the blessing of God.

**WHEN MARY WAITED.**

No one ever needed comfort more than the mother of Jesus. That was a terrible prediction for her, "Yea, a sword shall pierce through thine own soul also" (Luke 2:35). Of course it must have been comforting to her as she knelt beneath the cross upon which hung her Son that even in the midst of bearing the sin of the world He remembered her

and committed her to the care of one of His followers. But Mary craved even more comfort than this. She was told, of course, that Jesus said, "If I go not away the Comforter will not come" (John 16:7). And so Mary, subject of marvelous prophecies, confidant of Gabriel, singer of the Magnificat, mother of our Lord, went and waited for the Holy Spirit. He Himself thought it well worth while to inspire the writer of Acts to record the fact! When He speaks of "the women" as composing part of that one hundred and twenty waiting company in the upper room he pauses, as it were, and adds, "and Mary the mother of Jesus"! (Acts 1:14). And the cloven tongue as of fire that rested upon her must have marvelously cauterized the wound of that old sword-pierce. Surely no mother has any grief greater than Mary had, and which cannot be healed by the same Comforter.—S. S. Times.

**SPECIAL BOOK NOTICE.**

Bro. Geo. C. Garrison, of Los Angeles, Cal., who is a personal friend of the writer, and the author of a great number of tracts and pamphlets of a high order, has kindly donated to the Publishing House three hundred copies of two of his valuable booklets entitled, "Highest Destiny" and "The Destiny of the Redeemed," a supplement to be disposed of for the benefit of our foreign missionary work.

These are quite remarkable productions, very rich and deep in thought, and unusually instructive; truly scriptural and highly spiritual. We have placed them in our stock and are selling them at the low price of 15 cents for both. Every one of our ministers should have them.—J. T. B.

**PLYMOUTH, IND.**

We started a revival here two weeks ago; God is wonderfully pouring out His Spirit to save, Baptize and heal. Up to the present time 31 saved, and 7 have received the mighty Baptism according to Acts 2:4. The hall is crowded every night and deep conviction is resting upon the unsaved. Pray much for us.—Pastor Fred Leeper...



**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.

**AUBURN, NEB.**

We feel like expressing our gratitude to God, and to the saints scattered abroad, who, through their zeal for the Master's cause, have made it possible to carry on the great work of the Mid-West Bible School here in Auburn, Nebr.

Our debts are paid, and the Lord is greatly blessing the work.

Our teachers are making greater sacrifices than they ought to be permitted to make. We would be glad if they could be a little more liberally provided for.

However at this time we feel called upon to offer a word of warning to our friends. We have men in each of these adjacent states who are officially connected with this school and are authorized to act in its behalf. It has reached us that some parties with whom we are not acquainted are raising funds, or attempting to raise funds for this School. To at least some of these we are greatly indebted for their kindness. But would it not be better for all parties who want to help us that way to first get in touch with the Treasurer, and then report all donations, with the name, direct to him, so that we may have a chance to get acquainted with our friends and have a chance to say Thank you? Would not this protect the one seeking to help us, and protect the donor, and protect the Bible School? A word to the wise is sufficient.—Geo. W. Hawley, Treas.

**REPORT FROM TEXAS.**

Have just returned from a brief round of visits among the assemblies at Elgin, Smithville, Houston with Bro. Moorwood, Bro. Wooley and Bro. Richey; thence to Port Lavaca, El Campo, back to Houston and on to Pasadena, and Goose Creek, where Bro. J. McClelland is in charge.

At El Campo we dedicated a new tabernacle dedicated by Bro. Rhodes, Bro. Wayne Tomlin in charge. At Houston we saw Bro. Wooley baptize 22 in water, some from his own assembly, others from other churches in Houston and some out of town. Bro. Richey's church, in which the baptizing took place, was packed to the limit.

From what I saw and felt on this tour of the Gulf Coast country I am greatly encouraged to believe we are coming into a revival, and that revival is coming to the churches. May God grant it.—A. P. Collins.

**TURLOCK, CALIF.**

This Mission has passed through some hard trials of late, but thank the Lord it begins to brighten a little. Bro. F. A. Hale and wife are with us for a few days; the blessing of the Lord is upon them, and they are made a blessing to us. Please pray that God may give me wisdom, grace, patience and a big heart of love.—S. Swanson, Pastor.



**FACULTY AND STUDENTS, MID-WEST BIBLE SCHOOL, AUBURN, NEB.**



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.

### THE MISSIONARY DEPARTMENT.

It has been very encouraging to us all to note that there has been a gradual increase in missionary offerings from month to month. Both the offerings for December and January were over \$10,000.00. These are the largest sums ever handled by the Missionary Department. We trust that as the needs become greater the offerings will increase proportionately to enable the missionaries not only to exist on the field, but to give them sufficient means for an aggressive campaign for lost souls.

As the offerings have been increasing for foreign missions there has been a decrease in the offerings for conducting the Missionary Department. This is regrettable inasmuch as it is necessary to maintain the Missionary Department if we are going to continue doing foreign missionary work. The Missionary Treasurer has always trusted the Lord for his support and expects to continue to do so. Were he alone involved, no mention of the need would be made in the Evangel. However, when offerings fall so low that there is not sufficient money in the treasury to pay for the necessary postage in our correspondence and to meet the needs of the office help, then we feel it necessary to acquaint all with the needs.

In our report at the last Council we stated that we trusted that the Lord would give us funds during this year to not only meet the postage and stationery bills, but to enable us to add some very necessary equipment for the carrying on of the work in our hands. We are still using cast-off office furniture, antiquated typewriters and other office equipment which make for a great loss of time in the handling and disbursing of missionary offerings.

The need for immediate help in the Missionary Department is imperative. If all assemblies would respond by following the suggestions adopted when the Missionary Department was formulated there would be no lack. These suggestions were that when taking up missionary offerings, an offering should also be taken for the expenses of conducting the Missionary Department. The assembly here in Springfield literally carries out this idea by placing two baskets on the table at the time missionary offerings are taken, one for the missionary offering and the other for the expenses of the Missionary Department. If all assemblies would follow this plan, we would never need to mention the need again. If the assemblies would co-oper-

ate on this matter we could trust the Lord together that the offerings will be sufficient to meet the needs.

Take this matter upon your hearts and do something immediately for the glory of God and the maintenance of the Missionary Department.—J. Roswell Flower, Treasurer.

### CONGRATULATIONS.

Pastor J. H. Chenoweth of Western China, reports that on Dec. 11th at 3:20 P. M. a dear baby boy arrived on the borders of Tibet, weighing 8½ lbs. His name is Christian Wallace Chenoweth, and the Chinese have named him "Tien-She," which means "Heavenly Joy". Both child and mother are doing well, for which we praise the Lord.

Brother and Sister Timrud of Banda, U. P., India, announced sometime ago the death of their child. The Lord has comforted their hearts, however, by giving them a little boy who has been named David Hugh Timrud, who arrived on September 25th. Both mother and child are getting along very well. We rejoice with our dear Brother and Sister Timrud.

### NORTH BERGEN, N. J., OFFERING.

The Bible School at North Bergen, N. J., reported that they were enabled to send missionary offerings on January 20th, amounting to \$1281.02. These offerings are largely distributed among former students of the school. A portion of these offerings was forwarded to the field through the missionary department of the Council.

### INDIA NOTES.

The safe arrival in India is announced for Misses Lydia Rediger and Katie Builder. They have gone to the receiving home at Saharanpur for the present.

It is announced that the way has opened for the return home of Miss C. B. Heron for a much needed rest. She will remain in England until the way opens for her to return to America.

"Do take upon your hearts this vast department of Quiche (Guatemala, Central America), reaching to the Mexican border, with thousands of souls in darkness. Up to this time we, with our co-worker, are the only Pentecostal missionaries here."—Mrs. C. E. Furman.

### WALLED CITIES IN CHINA WITHOUT MISSIONARIES.

Brother Harland F. Lawler writes from China, "This is a very needy region. Whole walled magistrate towns very much neglected. One, we know of, has not a single Christian mission (Bro. Slager and I visited there over a month ago) and it is only thirty-five miles away. Another walled town, less than sixty miles away, we hear, has no mission. I trust that if the Lord wills, Brother Slager and I may be able to visit this last mentioned town before we return from Kiangsi this winter. There are many Chinese in this region who have never heard the story of Jesus before. Oh, brother, do ask the brethren to pray for these multitudes in this region as there are so many oppressed by the devil."

### PENTECOST IN BULGARIA.

Brother J. E. Varonaeff, who until a few months ago was the pastor of the First Russian Pentecostal Assembly in New York City, set sail for Russia in the hope of being able to preach a Pentecostal Gospel to his own people. We received word from him that it was impossible for him to go to Russia and that he was held up in Constantinople. Living expenses were so high that he found it necessary to move out and the Lord has led him to Burgas, Bulgaria. God has blessed him and seven souls have received the Baptism in the Spirit under his ministry. His letter follows:

"I have visited six cities in Bulgaria holding Russian-Bulgarian revival meetings. I was eight days in the city of Siveven and had twelve meetings in the Bulgarian Congregational Church. Was in Embol two days. Was in Varna, a port city on the Black Sea, ten days, in the Bulgarian Methodist Church. Meetings were held in Sofia, the capital of Bulgaria, for ten days in the Congregational Church. We had great revivals in all these cities where I preached salvation, redemption, sanctification, the Baptism of the Holy Ghost and the second coming of Jesus Christ.

"The Protestant and Greek Catholics in Bulgaria had never heard about the Baptism of the Holy Ghost and they paid attention to these sayings. Many pastors and Protestant people have begun to pray for the Baptism of the Holy Spirit. Glory be to Jesus for all these things! We are the first Pentecostal missionaries to Bulgaria. The Lord has baptized with the Holy Ghost in Burgas seven souls, six Bulgarians and one Russian. God has opened a great door for the preaching of the full Gospel. It would be very good if American Pentecostal missionaries would come to Bulgaria and preach to the Bulgarian and Russian people here and later on go to Russia. The Russian and Bulgarian languages are essentially the same with but little difference. We thank God for His help by you. Please remember us in your prayers."

### MISSIONARY REQUESTS.

Pray for Sister Estelle A. Bernauer, Japan, who has been suffering much recently from a very painful affliction which is becoming more serious.

Pray for missionaries working in famine district in North China, that God will strengthen and sustain them in the midst of trying circumstances.

Pray also for missionaries working in the famine district in India that God will give them means to take advantage of the famine and gather in souls for Christ.

Pray for a mighty revival in India, in China, in Africa, in Egypt, in Latin America, in fact in all the world.

### MISSIONARIES SHOULD RETURN HOME

About ten months have passed by since an appeal was published in the Evangel to help Brother and Sister R. S. McBride return to the homeland. There was no response to this appeal. We now have a letter from friends in Ohio who inform us that they are taking up an offering for the fares of Brother and Sister McBride to the homeland and that they now have over \$400.00. It will take about \$700.00 to land them at the home of Sister McBride from South America. According to the latest reports Sister McBride is completely broken down in health and needs to come home at once. For a time her life was despaired of. We shall be glad to cooperate with the friends of Brother and Sister McBride and forward any funds which are sent to us to help them return to the homeland.

Again at our eighth Christmas in Japan we praise and thank God for a faithful band of Christians, and a band of 250 little yellow children who have learned to love the Lord and who will join with us at this happy time to praise and worship our King.—C. F. Juergensen and family.

**THE AIM OF FOREIGN MISSIONS.**

Recently, we received a copy of a statement published by the Board of Foreign Missions of the Presbyterian Church, which is so comprehensive that not much more could be added to it to strengthen it. Here it is:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, and to persuade them to become His disciples; to gather these disciples into Christian churches, which shall be self-propagating, self-supporting, and self-governing; to co-operate so long as necessary with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

This is a lofty purpose, and God has peculiarly equipped the Pentecostal people, by giving them the baptism in the Holy Spirit, for the successful carrying out of the divine commission. Let us obey Him and "GO YE" into all the world to preach the gospel to every creature.

**FAMINE.**

The famine reports being received from China are very pitiful. The famine in North China affects 45,000,000 people and it is probable that 15,000,000 of them will die. This will be a greater loss of life than that which took place in the European war.

According to a recent report, the missionaries who are giving relief are thronged by the Chinese. Able-bodied men, old women and children scramble over each other in the streets in the rush for a copper flung by a passerby. Children are often crushed at the relief stations where food is being distributed. Multitudes are fleeing from the foodless districts only to die of exposure and hunger in distant cities before relief can be given to them. A missionary who visited many villages in Shantung said there were no signs of fuel or grain of any kind. Nothing but desolation everywhere and the people are sitting around hopeless, discouraged and listless. They know there is nothing to do but starve and end the struggle.

It is estimated that 40,000 Chinese Christians are among the famine sufferers and in many cases whole church memberships have been hopelessly scattered. It is feared that the famine will greatly retard the work of missionaries in some areas where they have gained a foothold only by years of effort.

Brother and Sister Baltau write that Tientsin has not been affected and so she has opened her doors to the famine sufferers. On Jan. 14th there were 38,000 refugees and the refugee camp is a sight to see. Smallpox has broken out among them and no doubt will claim many a victim. They ask special prayer at this time.

Miss Zella Reynolds wrote us in November that the famine conditions then were terrible and not in the least exaggerated. She says that as they traveled up to Tsinan she saw little patches of grain which should have been breast high and were only about a foot from the ground. The people were doing what they could to nurse the poor crops into something like the semblance of life.

It is said that some of the Chinese officials are taking advantage of the condition of the people to buy their land at little or nothing and make a profit out of their misery. Others say that there are too many people in China already and it is necessary that some of them die off. That is the spirit of the heathen. When the Chinese people give to help at such times they do not trust their own people to handle the money but they want the foreigners to handle and distribute it so that they will know it does not go into the pockets of these Shylocks.

A famine is also raging in Central India and the Pentecostal missionaries in that section are doing what they can to relieve

the situation. Brother Elliott who travelled over a section of Poona District recently states that at every place where water has been there are herds of dead and dying cattle, the people are like living skeletons and the children are crying for bread.

All agree that a famine is considered an open door for missionary work for, if the missionary can step in and help them, then the hearts of the people are won. It is love that wins every time. It is well, therefore, to place money in the hands of our missionaries to enable them to do famine relief work. The Missionary Treasurer will gladly forward any funds that are sent to him for that purpose.

**THE REDEMPTION OF CHAPRA.**

Our hearts were greatly rejoiced at the ready response which was made a few months ago to the need of redeeming the Chapra Mission Station in India which was in danger of being lost after the death of Sister Baugh. In a little while, more than sufficient funds were received for the redemption of the property and this mission station is now safely secured and held by the trustees appointed by the India Conference, Assemblies of God. Mrs. Violetta Schoonmaker has visited the property recently and finds, however, that there is a great need for repairs on the building before she will feel free to move her family into it. Sister Schoonmaker has written us about this matter as follows:

"After two nights and a half day's journey by train we reached Chapra. We found the country through which we passed one of the most fertile parts of India we have ever seen. On account of water being near the surface, wells have been dug in great numbers and the fields are well irrigated presenting a marked contrast to the dry sandy districts to which we have been accustomed.

"As we drew near the station, we were all eagerness to see everything we could, for this was to be our future home. Miss Lee, Miss Doll and several other trustees of the property joined us in the Circuit bungalow just across the road from the mission house as the bungalow had been rented temporarily to the European collector of the district.

"We found the situation a very desirable one on the main road, far enough out of the town to escape the dirt and smells of an Indian town and yet near enough to reach the people in a few minutes' time. The yard is large and shady, the bungalow commodious but in a very run down condition. After looking over it carefully and estimating roughly the really urgent repairs it was found it could be put into shape for us to live in at a cost of Rs. 8,000. To put up the outbuildings which had fallen down, provide two rooms for Indian workers, two for Bible women, a kitchen, granary, stable and some other necessary rooms would take another Rs. 4,000. We have in hand some Rs. 4,000 toward this and we ask you to unite with us in prayer that the remaining Rs. 8,000 (about \$2,600) will be supplied.

"We long that speedily it may be taken in hand and that some of the brethren will be able to go there and superintend the building. Our hearts go out to the many zenana homes there which are thrown wide open to the Gospel. Many of the women have already accepted Christ but need to be taught more clearly the way.

"The seed sown by dear Sister Edith Baugh will surely reap an abundant harvest. We found that she was held there in deep respect and love by all who knew her. We know of no other place in India where the Indian officials are more friendly to the Gospel and no place more teeming with opportunities.

"We long to speedily possess our inheritance. Will you help us to do it?"

Brother Adam Brandt, who has been undergoing a great battle with fever in Honduras, has at last returned home for a recuperation. As soon as he has sufficiently recovered he will return to his field of labor again. Miss Kirnbauer remains on the field to hold the work for the Lord.

**TRINIDAD, B. W. I.**

God bless you all, and make this the best and most useful year of your life for Him, is our prayer!

This last year has been one full of toil and hard tests, persecution, sickness, and a wonderful train of circumstances over which the Lord has had control, and out of which He has delivered us up to the present. We came here for only two weeks, but have been held at "the stake," I may say, and at the point of the sword for nine months. We ran against a demon-possessed woman in charge of a Pentecostal work in name only, and after turning over the work to us she left for Barbados for ten weeks.

While away we had a wonderful outpouring of the Holy Spirit—never witnessed any thing like it, when all the mission, with some from other missions and churches received the Baptism. We had such crowds. They were packed like herrings inside, and outside like a great army, and the Lord moved in a mighty way. But when this woman came back like a roaring lion, jealous and full of envy, she turned us out, prophesied against and cursed us and the Holy Ghost, led, took us to the court, and I could not tell half of what she said and did, and up to now she has not ceased. She can neither read nor write, claims to be a prophet, talks in tongues, has the power to bless and curse, (especially the latter) prophesies when gazing at the sun, moon and stars, sprinkles water over the ground, house or mission, and does a lot of other "stunts."

Well, we pulled out of course and started a clean Pentecostal work with most of the mission, who came with us. Most of these had been praying for over a year for deliverance from this woman, but were afraid of her curses. It meant a heavy expense for us; had to rent a hall for \$15 a month, a house for \$18.00, buy some necessary furniture, dishes and cooking ware, etc., seats for mission, platform, etc. But everything is cleared off, and now we have scarcely room for the people. Must have about 60 good members. Are having a second baptism with about 20 more to be immersed. At first baptism three women from the English church were baptized without a change of clothes, but after all was over they stepped right in! Another woman from the same church has been saved since. A Catholic man and wife were saved, and in fact many of all sorts and creeds.

We are returning to the other island for a short trip where we have work under our supervision which is affiliated with the General Council. We are bringing a brother and wife from Barbados to take the work until we return. We must have a week's rest, for both of us have had a series of boils, with fever, for fully three months. Have suffered much, and now Mr. Jamieson has had, for the last two weeks, symptoms of both malaria and "flu." But I do not know what it is, but he has grown thin and weak. Of course I cannot keep him in the house, even when he crawls around like an old man, he must go. Pray that he may not take malaria again, which will be the third attack in the W. I., and considered dangerous. But in the midst of all these things it has been a good school, and we feel good in our souls and ready for another conflict! Do not forget us at the Throne, even if we do not hear from you.

I have a very encouraging Sunday school, and am having a little entertainment for them before we leave. Have at least 25 half-naked little pickinnies in one class but wish you could hear them sing! We are having hot, dry days just now, and Trinidad is the most unhealthy of the W. I., being near the equator. Typhoid fever is raging very badly, and the third case is on our street, and the "flu" is mowing the people down. With much Christian love—Elizabeth Jamieson.

Misses Pemberton and Siemons write that the work is steadily growing in Holletown, St. James, Barbadoes, and that souls are being saved and believers baptized in the Holy Ghost. There are more than fifty now in the mission going on with God. A few nights ago six were saved in the next village where a company of the mission saints live and gather for service.

**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.

**MCCURTAIN, OKLA.**

Bro. and Sister Jacob Miller have closed a blessed meeting here; we are much encouraged to go on.—Pastor Joe H. Miller.

**SHERMAN, TEX.**

We have recently opened a mission here at 722 East Larman St.; God is blessing, some have found the Lord, others are seeking Him. Pray God will pour out His spirit in a mighty way, also for me.—Pastor Elmer E. Gore.

**LAUREL, MISS.**

God is working. Bro. John D. James and wife, missionaries from South China, were with us a few days, and Bro. A. B. Robinson is still with us. Five were saved Saturday night and two baptized with the Holy Ghost. Sunday was a wonderful day, one baptized, some reclaimed. The greatest revival Laurel has ever had is on.—Pastor Geo. H. Hicks.

**EAGLE MILLS, ARK.**

Following the Bible School at Wesson, we remained one week with Bro. A. L. Casey, pastor in charge, and the Lord gave us a wonderful revival, a number being saved and baptized as in Acts 2:4. Among those saved was the Mayor of the town. This is a good South Arkansas mission, a good Sunday School, and the pastor is in favor with the people.—Z. J. Laninus.

**PRAIRIEVILLE, TEX.**

We kept holding on to God to save souls, and He sent Bro. and Sis. Terrell and Sis. Harris from Dallas. 21 blessedly saved and 9 received the Baptism according to Acts 2:4. There was an altar full of seekers last night. Pray for us that we may go on with the Lord.—G. W. Sutton.

**THE VISIT OF SISTER WILLA B. LOWTHER TO TRAYER, MO.**

We are just beginning our revival, and the visit of Sister Lowther was made a blessing to all who heard her. A number of young people have been saved and baptized this winter, and we now have an enrollment of 87. Praise the Lord forever.—W. J. Higgins, Pastor

**WHITFIELD SCHOOL HOUSE, SOUTH OF DENSMORE, KAN.**

A four weeks' revival closed Jan. 23rd with a consciousness that God had indeed been in our midst. Sister Lillie Buffam was with us a couple of nights and proved a blessing. Bro. and Sis. S. H. Patterson were with us, and they will also assist us here at Logan, Kan.—Evang. Amos R. Farley.

**ROLLA, MO. AND STANTON, MO.**

Just closed a successful meeting, 18 gloriously saved and 7 received the baptism of the Holy Spirit as they did at Pentecost. Bro. C. S. Mitchell and wife are in charge of the work there.

I also want to add that the Lord is blessing in the school work at Stanton. Last Friday night there were nine at the altar, five of whom were pupils of the school here. We give God all the praise. Pray for us.—R. O. Miller and wife.

**CHAPPELL, NEB.**

We are having a big revival; 13 saved and 8 received the Baptism. Others still seeking to get saved.—Pastor I. J. Walker.

**GOODVILLE ASSEMBLY, WEST PLAINS, MISSOURI.**

Have just closed a few days' meeting with good results. One man sixty years of age was saved and healed of gall stones of long time standing. The saints have been brought back into unity, and are in good shape. Pray God may keep them.—Evang. G. H. Turnbull.

**BIBLE CONFERENCE AT MALVERN, ARKANSAS.**

We are expecting the ministry of Arkansas to assemble here Feb. 27 to March 13, 1921, for a Bible Conference. There will be no special teachers, but each minister will be expected to teach on subjects assigned to him by a committee. We have long felt the need of such a Bible School. We are expecting some of our leading brethren. You are invited.—Pastor H. E. Simms.

**GREELEY, COLO.**

We came here Sept. 6th and prayed for an open door to preach the gospel. God opened a building for meetings and about 20 have been saved, and 8 or 9 have received the Holy Ghost according to Acts 2:4. There is a great interest manifested in the meetings, also much talking on the outside. Many strangers in the meeting last night, many who had never seen meetings like these. Please pray for us.—Pastor P. M. LaBerge.

**BINGHAMTON, N. Y.**

From the beginning of our Convention just closed the Lord was present to bless. Bro. T. K. Leonard of Findlay, Ohio, and Bro. John G. Warton were used in bringing us the Word of God. Blessed unity prevailed throughout the services. The power fell and four were baptized in the Holy Ghost, others got blessed victory.

On Sunday, Jan. 23, one of our services was held in the Baptist church where 12 followed the Lord in water baptism according to Matt. 28:19. 10 out of the 12 had been Roman Catholics. A missionary offering was taken up for the work in Persia, amounting to \$184.50.

Services continued with blessing and much prejudice has been broken down under the ministry of Bro. Armin A. Holzer, a converted Jew, whose work is being blest of the Lord in Philadelphia, Pa., where he has a synagogue and also edits a paper, called "The Messianic Testimony". Many have heard for the first time of the soon coming of Jesus. As our hall, which seats about 150, was getting too small, the Baptist brethren were willing to let us come into their church, which seats 400, and the interest kept increasing until the church was filled. The minister of the Evangelical church also co-operated and welcomed us to his church. To God be all the glory for answering prayer. An offering was taken up for the Jewish work, which came to \$1820, of which \$1020 was cash.

Beside the missionary offerings to the Jews and Gentiles, about \$1300 have gone through our hands this year up to Feb. 1st, toward meeting all the different expenses. God answers prayer. Hallelujah!—John Kellner, Pastor.

**BOISE, IDAHO.**

Jesus is giving us a real blessed time in Boise. Bro. Pope came about six weeks ago and is now settled with us as pastor. Previous to his coming I had been acting as pastor for more than a year, but as I am living on a farm my time is much occupied. I put the matter before the saints and we began to pray that God would send a real man of God to take charge of the work. I felt it necessary to keep an oversight of the flock, knowing the devil would send along plenty of wolves, and sure enough they came, seven or eight of them. Some spoke in tongues, but not the language of Canaan; some were good, earnest men, but with no ability to pastor a flock of God.

Well, we had to wait some time. Oh, how beautiful it is to wait before the Lord! Finally, Bro. Davies, of Gooding, and Bro. Blankenship, of Star, were helping us in a special meeting, when Bro. Davies received a letter from Bro. Pope, stating he felt the call of God to the Great Northwest, and asked, "How about Boise?" Joy sprang up in our hearts, and Bro. Pope is here. He did not come to lord it over God's heritage; he did not come to crowd some one out of his place, or to steal another's influence, but came to inquire of God and to know and do His will.

Scarcely had Bro. Pole been chosen as pastor when Bro. E. N. Bell, with whom we had arranged to hold a week's conference, arrived, with other workers, and we had most truly a blessed time with the Lord. Truly at the close of his stay we felt we had been sitting together in the heavenlies.

We now feel we should have a meeting place of our own, and things seem to be shaping themselves to that end, not forgetting the chief purpose of all saints of God, the salvation of lost souls.

Just a word to other assemblies seeking a pastor, pray and wait, and GOD WILL SEND THE MAN.—A. C. Saxton.

**RED CLOUD, NEBR.**

At the Franklin, Nebraska, camp meeting last summer Sister Burress of this city, the only Pentecostal believer here, spoke to the writer about conducting a revival here. I was surprised at the invitation as I seemed to be going fast with tuberculosis contracted while nursing the "Flu" last year in Kansas City. I had been out of meetings so long and unable to speak loudly without having a hemorrhage; wife and daughters—Ruth and Naomi—were holding meetings without me. I was waiting to DIE after over twenty years of constant evangelistic work.

I half way promised, and later felt I had better die in the harness than OUT, so daughter Ruth and I came here. For sometime everything seemed to spell defeat for the meeting. But we held on and after weeks of effort the FIRE FELL, and then souls kept seeking God until up to the present time something like 112 have sought salvation, while many are hungry for the baptism of the Holy Spirit. Later wife joined us and relieved us from the preaching, as we were so nearly spent we could with difficulty speak above a whisper, and still having hemorrhages. The first week she was here God gave us about 35 dear souls. Then, later still, dear Sister Eva Fritz (the writer's sister), who has spent 20 years, nearly, as an evangelist, with thousands of precious souls saved in her meetings, spent two weeks with us.

Last Sunday we thought, as we have so many times for weeks, we must surely close, but the house was packed again and the altar crowded, and so we continue. Sister Eva has gone to Riverton to help Brother Henry Hoar, and wife has gone to Osborne, Kansas, to prepare the way for the next meeting. We expect to have a real live assembly established here.

Words are inadequate to tell of the hardened cases, the refined cases saved, the gifted young people called to the work of God, and "the end is not yet, praise the Lord." The writer is better in body than for months. Pray for us! In Jesus' name.—Buffum Evangelistic Family, by Herbert.

**GRAFTON, W. VA.**

Our hearts are made to rejoice because of the blessing of God that settled down upon Grafton as His people gathered in the memorable old Court House for a ten day's convention from Jan. 21st to 31st. Our expectations ran high for these services, and, thank God, we were not disappointed; the Lord more than repaying us for our efforts in preparation. It seemed to be a convention more for soul saving and the elimination of prejudice than for the receiving of the Holy Ghost baptism. However, some were baptized in the Spirit, and quite a few backsliders were restored. Some professing their lack of the joy of overcoming victory, located themselves properly and sought for constant victory. Unsaved people responded beautifully, good results followed, and many came to know the Saviour for the first time.

Tuesday and Friday were set apart for divine healing services. Quite a number who were prayed for received physical help, some of which are worthy of mention. Among these was a woman who had never spoken in her life, who, after being prayed for, was asked to repeat certain words. This she did very intelligibly, the audience acknowledging the work of the Lord in this by raising their hands. A young man testified he could see out of but one eye, who, after being prayed for, stated that he could see plainly out of the defective eye. He was also delivered from kidney trouble, he said. Old men, laid up with rheumatism, came to be prayed for, rose up and demonstrated before the audience that they were healed. A deaf and dumb boy about twelve years old was prayed for, whose parents state that he is able to hear as he never had before. He is also learning quite rapidly to talk and is very happy. It is a blessed fact that when people witness such scenes conviction seizes them and they glorify God.

The last Saturday was missionary day, and oh, how our hearts were stirred with the precious messages that came from Heaven through Sisters Wm. Taylor, and Truth, the native Japanese girl, also Bro. John Warton, of Persia. An offering of \$150 was given them.

Bro. Robt. Brown, of New York City, spent ten full days with us, breaking his previous rule and custom of giving but one Sunday at any convention. Bro. Tunmore, also, brought us help from the Lord, which our hearts needed much.

We have purchased a fine corner lot in a most coveted location sufficiently large to build a church and parsonage. Brethren, pray for Grafton.—J. W. Pottorff.

**WARREN, OHIO.**

We are still holding meetings and have quite a revival on; there have been thirteen saved, and one woman saved and remarkably healed of a loathsome disease. Her face was terrible with sacklike blisters containing pus; her left hand had become so affected that the doctors amputated the two middle fingers. She came to the meeting and was happily saved and perfectly healed, the pus leaving; every sign of it disappeared. The doctor had been called and was to amputate the hand. She was able to remove the bandage next day, the hand having perfectly healed. Praise the Lord.—John Waggoner.

**SUNDAY SCHOOL COMMENTARIES.**

**Gist of the Lesson**—A concise exposition of the Sunday School Lesson. It just fits the vest pocket. Price.....42c

**Arnold's Practical Commentary**—“Adapted to the use of the busy teacher who has but little time to spend in the preparation of the lesson.” It is the cheapest and one of the most helpful books of its kind. Price .....\$1.00

**ORPHANAGE AT ARITON, ALA.**

Under what we believe was the leading of the Holy Spirit we started this orphanage and home for homeless children just one year ago. We now have 26 children, healthy and happy, some saved and baptized with the Holy Spirit, others seeking to be saved. One little girl afflicted with pellagra has been healed by the mighty power of God; also a baby two months old, whom people thought would soon die, is now well and growing nicely.

We have applications for about sixty more children, but it is impossible to take more until we get more room. We are now building a large diningroom and kitchen, and intend to build a girl's home, and remodel the boy's home.

Contributions may be sent to Bro. Perry Smith, Secretary, Slocomb, Ala., or to Bro. D. J. DuBose, R. 1, Arifton, Ala.—Mrs. D. J. DuBose.

(This Orphanage has been endorsed by the District Council of Alabama, Florida and Georgia, and the saints of that District are urged to contribute to its support.)

**GRAND JUNCTION, COLO.**

We have prayed for help so long here on the west slope of Colorado; such a wide, rich field here and many hungry people who say they would like to find someone to teach the Bible as it is. One man and wife came, but because they did not live the life, left a bad impression. Also heard from another man who said the Lord had definitely spoken to him to come here, but we have not heard from him since. There are some “Seventh-Day” people who teach creed more than Jesus, and we care nothing for that. Will you please publish this and pray for this section, that God may send us help? —O. S. Hockett, 559 Pitkin Ave., Grand Junction, Colo.

**VERSAILLES, KY.**

Have just closed a four weeks' meeting in a new field. Some said it was of the devil, but had to confess it was the Baptizing of Jesus, not by word only, but by the supernatural operation of the Spirit, and the whole country is reading as never before. Five regenerations, ten baptized in the Holy Spirit. Pray for a harvest in this place.—A. F. Miller and wife.

**FREDERICKTOWN, MD.**

We are in the midst of a battle for Jesus; the town is stirred as never before. Our hall is crowded every evening, merchants, lawyers, judges, pastors, lay preachers, as well as members of the various churches. Six have been converted and five received the baptism of the Holy Ghost. We are negotiating for the purchase of a brick church. I earnestly entreat your prayers.—L. W. Clark, Pastor.

**VANCOUVER, B. C.**

A telegram from Pastor C. O. Benham, received just too late for our previous issue, reads, “Biggest Holy Ghost revival in Vancouver's history now in progress. Souls coming through daily; some remarkable healings. Bro. Jack Saunders being much used of God in his delivery of strong Pentecostal message. Large theatre packed first Sunday of campaign. Yours in Jesus for His glory.”

**WINSETT'S TWO LAST SONG BOOKS.**

“Songs of Revival Power and Glory.” Mr. Winsett says that this is his latest and greatest book, the best revival and all-purpose book now published anywhere; filled with popular songs selected by God's people everywhere; meeting with universal favor and praise from all who use it; filled with the best songs now in use; songs with the power and the glory in them. This book will increase your evangelistic success. 40c each, \$4.00 per dozen, \$30.00 per 100, 50 at 100 rate.

**Jehovah's Praise.**

Another one of his new books meeting with great favor everywhere. Book is filled with about equal number of new and old soul-winning, heart-searching, useful songs. Prices postpaid, 40c each, \$4.00 per dozen, \$30.00 per 100, 50 at 100 rate.

**EVANG. WALLS ON PACIFIC COAST.**

Any assembly on the coast wishing our services can address us at Box 1189, Los Angeles, Calif. Evan. H. W. Walls and wife.

**SPECIAL CALENDAR OFFER.**



We are overstocked on Calendars.

As long as our present supply lasts, in order to close out our stock of 1921 Calendars at once, we make the following offer:

- Single copy only .....15c each
- Lots of 10 to 25.....12½c each
- Lots of 100 or more.....10c each

This gives our readers and friends a chance to have before them a Scripture text for every day in the year, and the Golden Text of the International Sunday School lessons for each Sunday in the year, very helpful and suggestive scriptures.

Please give this your attention, and supply your needs and your friends with a Calendar. Order at once.

**THE GOSPEL PUBLISHING HOUSE.**

**EASTER REVIVAL CAMPAIGN.**

Come and hear the Indian Evangelist (Watt Walker), at the Woodworth-Etter Tabernacle, 2114 Miller St., Indianapolis, Ind., March 19th to April 3rd, or longer as the Lord leads. Other ministers expected. Come and bring your sick friends and relatives with you. See what God is doing for others. He will do the same for you.

Last month we advertised a meeting that we expected to commence on Dec. 25th and last until Jan. 2nd, but upon the arrival of Brother Thos. B. O'Reilly on the 18th of December the revival started next day (Sunday) and continued until Jan. 9th, lasting three weeks instead of one week as announced.

The meetings proved to be a success from the start, a large number of people being saved, 25 being baptized in water, and about 20 received the Baptism of the Holy Ghost. The saints were also blessed and built up in the most Holy Faith by the teaching brought forth by this man of God.

There were several wonderful healings, during the meetings, but space will permit us to give but one.

This sister came to the meeting from St. Louis, Mo., walking in and up on the platform on crutches, the arteries of her leg being drawn up so that she could only put the toe of her shoe upon the ground, her injury being caused from childbirth two or three months before. The doctors had done all they could for her and said she would be a cripple for life. The prayer of faith was offered, and Sister Etter laid hands upon her; those arteries were loosed and she walked back and forth upon the platform with her heels on the floor.

She walked home without her crutches, and was back to the meeting on the following Wednesday night, and testified that she was healed, and is praising and magnifying God for His goodness to her.

On the 31st of December we had a watch night meeting and during the time of the change from the old year to the new, the power of God fell in such a mighty way that nearly all the saints in the tabernacle were dancing in the Spirit, and shouting and praising God with all their hearts.

The above shows a very little of what God is doing at the Woodworth-Etter Tabernacle, so come to the next revival; come praying, and believing you are going to receive great things from God and He will not let you go home disappointed.—J. S. Saunders.

## MISSIONARY CONTRIBUTIONS.

From February 1 to February 18, inclusive.  
(This does not include offerings for expenses of the Missionary Dept.)

\$450.00: Pent'l Church, Akron, Ohio.  
\$160.00: Assembly, Detroit, Mich.  
\$156.00: Assembly, Scranton, Pa.  
\$150.00: Assembly, New Castle, Pa.  
\$102.00: Assembly, Tacoma, Wash.  
\$100.00: Glad Tidings Hall, New York, N. Y.; H. M. B., Braddock, Pa.; Lighthouse Assembly, Brooklyn, N. Y.; C. W. P., Conneaut, Ohio; North Cumberland Assembly, Cumberland, Md.; Mrs. R. J. P., Califon, N. J.  
\$95.00: L. M. C., Hoy, La.  
\$89.00: Pent'l Gospel Mission, Pittsburgh, Pa.  
\$87.55: Pent'l Assembly at Fourth & Grand, Dallas, Texas.  
\$80.00: Mission, Madison, Wis.; Bethel Gospel Mission, New York, N. Y.  
\$78.00: Pent'l Church, Cleveland, Ohio.  
\$70.00: Assembly, Tulsa, Okla.  
\$65.00: Chestnut Hill Mission, Philadelphia, Pa.; South Cumberland Assembly & S. S., Cumberland, Md.  
\$60.00: Assembly, Binghamton, N. Y.  
\$55.60: Assembly, Houston, Texas.  
\$50.00: Mrs. J. T. E., Springfield, Mo.; Mr. & Mrs. G. M. R., Arroyo Grande, Calif.; J. P. S., Roanoke, Va.; V. B. E., Pasadena, Calif.  
\$40.50: Mrs. A. M., Jersey City, N. J.  
\$40.00: Assembly, Asbury Park, N. J.; Assembly, Caseville, Mich.  
\$36.20: J. L. C., El Monte, Calif.  
\$35.00: A. T. U., Great Bend, Kans.  
\$35.00: W. T. G., Springfield, Mo.; Mrs. E. B., New London, Conn.; Assembly, Creal Springs, Ill.; Mrs. W. J. M., Everett, Mass.  
\$33.25: Assembly & S. S., Alexandria, Va.  
\$33.00: Assembly, Duluth, Minn.  
\$30.53: Assembly, St. Louis, Mo.  
\$30.00: Anon.; Assembly, Reedley, Calif.; Bethany Pent'l Assembly, Springfield, Mass.; Dr. C. C. S., Barham, La.  
\$25.35: Collinsville S. S., Owasso, Okla.  
\$25.00: A. M. H., Hayfield, Va.; W. M. B., New Castle, Pa.; Mrs. S. W. H., Claremore, Okla.; J. Z. K., Springfield, Mo.; A. A., Milford, Nebr.  
\$23.00: Fourth & Grand S. S., Dallas, Tex.  
\$22.00: German Assembly, Elizabeth, N. J.; Pent'l Assembly, Gooding, Idaho.  
\$21.25: T. P., Hellerup, Denmark.  
\$20.13: Assembly, Galena, Kans.  
\$20.00: L. D. P., Gracemont, Okla.; F. K. & son, Indianapolis, Ind.; R. E. B., Dresser Junction, Wis.; Pent'l Assembly, Mishawaka, Ind.; Assembly, Wellston, Okla.; J. A. C., Montclair, N. J.; J. W., Warren, O.  
\$18.35: Assembly, Springfield, Mo.  
\$18.00: A. C., Akron, Ohio; Assembly, Puxico, Mo.; Mrs. M. M., Pendleton, Ore.; South Side Assembly, San Antonio, Tex.  
\$17.00: P. K. O., Sunnyside, Wash.; Assembly, N. Little Rock, Ark.; T. A. M., Woodlawn, Pa.  
\$15.59: Assembly, Shaft, Md.  
\$15.19: S. S. or Pent'l Mission, Second Ward, Houston, Texas.  
\$15.00: A friend, Alberta; S. S., Fort Worth, Texas; Assembly, Hoxie, Ark.; Assembly, Kansas City, Kans.; Pent'l Assembly, Auburn, Nebr.; Desplains St. Rescue Mission, Chicago, Ill.; Pent'l Assembly, Owego, N. Y.; S. S. of First Pent'l Assembly, Spokane, Wash.; Pent'l Assembly, Bridgeton, N. J.; Assembly, Dayton, Ore.; E. O. L., Eaton, Ohio.  
\$14.00: Mrs. R. D., Chesterton, Ind.; C. E. H., Hot Springs, Ark.; Assembly, Tahlequah, Okla.; S. S., Mattoon, Ill.  
\$13.00: Assembly, Malvern, Ark.  
\$12.74: S. S., Fort Smith, Ark.  
\$12.30: Assembly, Caldwell, Texas.  
\$12.18: Assembly, Galena, Kans.  
\$12.00: Pent'l Mission, Chester, Ill.  
\$11.30: Assembly, Union City, Ind.  
\$11.10: Assembly & S. S., Hartford, Ark.  
\$11.00: Assembly, Stanton, Mo.; S. S., Winton, Calif.; H. G. M., Dallas, Texas.  
\$10.75: Mexican Convention, Houston, Tex.  
\$10.50: Whitfield S. S., Logan, Kans.  
\$10.01: Assembly, West Plains, Mo.  
\$10.00: E. S., Caddo, Texas; Anon.; W. A. C., Brooklyn, N. Y.; Mrs. C., Yonkers, N. Y.; F. S., Long Beach, Calif.; M. H., Bay Minette, Ala.; Assembly, Muscatine, Iowa; J. R. E., Des Moines, Iowa; Mrs. S. L., Whittier, Calif.; Assembly, Crane, Mo.; J. G. W., Terre Haute, Ind.; S. S., McCurtain, Okla.; Mrs. C. L. H., Minneapolis, Minn.; Mrs. W. H. W., Wantagh, L. I., N. Y.; Mrs. M. V. B., Stiens, N. Mex.; M. E. B., Broadus, Texas; S. S., Turlock, Calif.; Mrs. F. F., San Antonio, Texas; German Mission, Chicago, Ill.; J. A., Mansfield, Ohio.  
\$9.70: Assembly & S. S., Wichita Falls, Tex.  
\$9.50: Assembly, Live Oak, Calif.  
\$9.30: Assembly, Couch, Mo.  
\$9.03: S. S., Colorado Springs, Colo.  
\$9.00: M. S., Schuller, Okla.; Mr. & Mrs. A. N. H., Madison, Wis.; Mrs. C. M. G., Truman, Ark.; D. M. M., Sullivan, Mo.;

Assembly, Enterprise, Ala.; M. L. B., McComb, Miss.; W. H. C., Earle, Ark.; Mrs. M. G. S., Osgood, Ind.  
\$8.50: Pent'l S. S., Dunsmuir, Calif.; McKinley Assembly, Lancaster, Minn.  
\$8.00: Mrs. M. B., Homestead, Pa.; San Gabriel Mission, Austin, Texas; Mrs. G. T. R., Sapulpa, Okla.; I. W., Poughkeepsie, N. Y.  
\$7.75: M. H., Pendleton, Ore.  
\$7.50: W. J. T., Davis, Calif.; Assembly, Louisville, Ky.; Assembly, Van Buren, Ark.  
\$7.25: Assembly, Douglas, Ariz.  
\$7.00: North Cumberland Assembly, Cumberland, Md.; J. P. McG., Chickasha, Okla.; J. G. G., Stigler, Okla.; S. S., Winton, Calif.  
\$6.50: H. L. S., Maynard, Ark.  
\$6.00: Assembly & S. S., Canalou, Mo.; Assembly, Claremore, Okla.; A. A., Staples, Minn.; Assembly, Bridgeport, Tex.; Assembly, Graceville, Fla.; Assembly, Knoxville, Iowa.  
\$5.00: Mr. & Mrs. A. S., Grand Saline, Tex.; H. T. P., Port Wayne, Ind.; Assembly, Cincinnati, Ohio; Mr. & Mrs. E. E. M., Clinton, Okla.; G. R., Indianapolis, Ind.; M. S., Houston, Texas; A. L., Chetopa, Kans.; D. E. O'N., San Gabriel, Calif.; I. T. J., Clear Lake, Wis.; A friend in North Ga.; Mrs. E. D., South Plainfield, N. J.; L. L., Pangburn, Ark.; C. B., Manakin, Va.; Mrs. J. H. S., El Dorado Springs, Mo.; C. E. S., Kirkland, Wash.; Mrs. A. O. A., Hollister, Calif.; Assembly, Ainsworth, Nebr.; A. P. C., Fort Worth, Texas; Assembly, Corsicana, Texas; E. E. G., Gainesville, Texas; F. H. G., Fergus Falls, Minn.; J. L. L. & M. S., Minong, Wis.; M. McG., Milwaukee, Wis.; T. H., Bloomington, Ind.; Mrs. T. S., Goliad, Texas; Mrs. S. T. D., Goliad, Texas; F. I. T., Elba, Ala.; Mrs. E. R., Hotchkiss, Colo.; Mrs. M. E. T., Pearsall, Texas; A. A. E., Belle Fourche, S. Dak.; Mrs. A. M. T., Crisfield, Kans.; Mrs. L. E., Denair, Calif.; F. T., Bisbee, Ariz.; Mr. & Mrs. V. S., Grace, La.; L. K., Wesson, Ark.; Assembly, Joplin, Mo.; J. H. W., Springfield, Mo.; Mrs. C. J. E., Atlanta, Mo.; Assembly, Yellville, Ark.; Mrs. W. J. B., Two Harbors, Minn.; W. O. S., Akron, Ind.; Upper Room Mission, San Bernardino, Calif.  
\$4.70: P. R., McRoberts, Ky.  
\$4.50: M. S., Schuller, Okla.; O. B., New-castle, Texas.  
\$4.25: Mrs. D. H., Boulder, Colo.  
\$4.20: H. B. M., Chaffee, Mo.  
\$4.05: J. F. C., Hinton, Okla.  
\$4.00: W. L. S., Port Lavaca, Texas; Mrs. L. C. M., Clayton, Mo.; Assembly, Chickasha, Okla.; W. F., Colorado Springs, Colo.; Mrs. J. S. McC., Gatesville, Texas; A. B. & wife, Covington, Okla.; Mrs. A. E., Akron, Ohio; S. H., Thicket, Texas; Tage Assembly, Bowe, Texas.  
\$3.50: O. W. E., Russellville, Ark.; J. W. M., Sour Lake, Texas.  
\$3.36: Pent'l Assembly, New Baltimore, Mich.  
\$3.35: R. D. R., Coalinga, Calif.; R. D. R., Coalinga, Calif.  
\$3.26: S. K. E., Couch, Mo.  
\$3.00: G. T. M., Sulphur, Okla.; Mrs. A. E. S., Inglewood, Calif.; P. H. H., Driggs, Idaho; Mrs. C. S., Lakeside, Ohio; A. L. S., Los Angeles, Calif.; Mrs. C. H. B., Dripping Springs, Texas; R. B., Turtle Creek, Pa.; C. R. J., Malden, Mo.  
\$2.80: Mrs. A. W. W., Truman, Ark.  
\$2.50: Mrs. L. A. J., Santa Rosa, Calif.; D. H., Pearsall, Texas.  
\$2.30: J. A. J., Crosby, N. Dak.  
\$2.25: T. N. T., Pertage, Wash.  
\$2.00: Mrs. S. C. H., Jesup, Ga.; From Lynden, Wash.; W. P. D., Kedron, Ark.; W. S. M., Wynne, Ark.; Mrs. R. T. L., Alexandria, Va.; Mrs. I. A. G., Crump, Tenn.; F. D. H., San Antonio, Texas; Mrs. L. M. G., Petrolia, Pa.; Mrs. J. L. M., Whitt, Texas.  
\$1.50: Mrs. A. O. E., Glasford, Ill.  
\$1.25: Assembly, Mercer, Mo.  
\$1.00: M. B., Ellisville, Ark.; A. P. C., Fort Worth, Texas; M. E. W., Brunswick, Mo.; J. B. W., East Ellijay, Ga.; E. B., Slate Run, Pa.; J. E. H., West Tulsa, Okla.; W. B. J. C., Davis City, Iowa; J. R. P., Webbers Falls, Okla.; E. L., Oxford, Kans.; Mrs. J. S. G., Ozark, Ala.; Mrs. C. E. S., Henderson, Ky.; T. T. W., Marion, Ky.; F. A. H., Turlock, Calif.; E. E. M., Bloomington, Ind.; Mrs. M. M. F., Harpersville, Texas; M. E. J., Gonzales, Tex.  
\$1.45: Sums less than \$1.00.  
Total, less \$667.72, amounts given directly to missionaries by assemblies, \$4,299.25

## CHANGE OF ADDRESS.

From Warrior, Ala., to El Campo, Tex., Box 153.—J. Wayne Tomlin.

## NOTICE.

Free room accommodations for ministers of the General Council passing through Kansas City, Mo., at 2518 Agnes Ave.

## PENTECOSTAL CONVENTION.

To be held at Indianapolis, Ind., in TOM-LINSON HALL, March 6-27. This is one of the largest and best known halls in the city, having a seating capacity of nearly 3500; is centrally located, being within three blocks of every car line in the city, and only five blocks from the Union Depot, and 3 blocks from interurban station. Services will be held three times daily: 10 A. M., 2:30 and 7:30 P. M.

Rooms and board will be supplied all invited ministers and workers. We will arrange good restaurants as cheaply as possible, and do our best for all others. This Convention will be in full fellowship with the "General Council of the Assemblies of God", Springfield, Mo. Chairman E. N. Bell will take part in the meetings and share with the pastor the oversight of the services. Other speakers will be announced later. All are invited to come, and to come praying and expecting a mighty outpouring from God.

Special missionary offerings will be taken, and distributed through the General Council Missionary Treasurer.

Offerings toward the expenses of this meeting may be brought by those coming, or sent in to the pastor, and will be greatly appreciated.

For further information write Pastor L. V. Roberts, 2025 Roosevelt Ave., Indianapolis, Ind.

## McPHERSON CAMPAIGN IN ST. LOUIS, MISSOURI.

Big revival campaign from April 24th to May 15th, inclusive, to be conducted by AIMEE SEMPLE McPHERSON, in the MOOLAH TEMPLE, 3821 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 Vandevanter 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.

## WANTED.

Some evangelist on fire for God, in fellowship with the General Council, with tent for meetings in Southwest Iowa, as soon as weather permits. Address Evang. B. J. Jones, 407 Fir St., Shenandoah, Iowa.

## OPEN FOR PASTORATE OR EVANGELISTIC WORK.

Evang. J. D. Scarborough, Box 42-A, Wages Route, Yuma, Colo.

BETHANY PENTECOSTAL ASSEMBLY  
1138 Windsor Ave., Hartford, Conn.

We have built a church and God is blessing. Sunday School 3 P. M., worship 4:30 and 7:30 P. M., Sunday. Prayer meetings Tuesday and Thursday evenings.—N. G. Neilsen, Pastor.

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. Remember to bring your camp meeting propositions to this meeting. COME, let us make this the best Council we have ever had.—John T. Wilson, Chairman.

## DISTRICT COUNCIL FOR TEXAS, NEW MEXICO AND ARIZONA.

April 3-10, 1921, Fort Worth, Texas.

The sixth annual District Council for Texas, New Mexico and Arizona is called to meet at Fort Worth, Texas, April 1st to 10th. The business session will begin Tuesday, 5th, at 10 A. M. and continue until all business is completed. All ministers in fellowship with the Council are expected to be present. Also, each Assembly is requested to send one delegate. The Council will be held in the Assembly of God church at the corner of Hattie and Crofford Sts.—Arch P. Collins, Chairman; F. A. Hale, Secretary.

## A NEW PUBLICATION.

We are in receipt of a copy of the first number of "The Hebrew Christian Witness," published bi-monthly by Chas. L. Spellman, 1012½ W. First St., Los Angeles, Calif. Subscription price 50c a year. Send for sample copy.

## NOW AT CLEBURNE, TEXAS.

On May 7th, 1920, I resigned my pastorate at Grand Prairie, Tex., and since then have been serving as pastor pro tem. until Jan. 1st, 1921, when Bro. C. M. Ward was placed in charge. I am now located at 1005 No. Border, Cleburne, Tex., and will enter upon an evangelistic tour at once. Will consider calls from Louisiana, Texas, Oklahoma and New Mexico. Pray God will bless my work to the good of souls everywhere.—Evang. Lonnie Whitworth.