

# P THE PENTECOSTAL ERVANGEL

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## Letting Down and Letting Out.

### A WARNING TO PENTECOSTAL PEOPLE.

"During the course of the day of Pentecost they were all together, when suddenly there came a sound from heaven like a violent blast of wind." Acts 2:1. Moffatt.

"Respectability and decorum" is the motto of a cold, indifferent, worldly church. Respectability inspired by one who is far from respectable—Satan. The birth of the church was announced by a violent blast, a rushing mighty wind, a tornado from heaven. And they all came under the power of that mighty tornado, that violent blast; they swayed under it, they rocked under it; their whole beings were agitated with it. Unnatural movement of the body, and a supernatural movement of the tongue. The feet and hands, agitated, moved in sympathy with the tongues. They spoke in other tongues as the Spirit gave them utterance, and the rest of their being announced the coming of the enduement from on High.

The crowd saw the movements and they heard the sounds. The sounds were comprehensible—some of them. The movements were incomprehensible—most of them. Some were amazed—those who could comprehend the languages—and the others were confounded. They could not understand the languages, but they thought they could understand the motions, and they interpreted them as the actions of drunken people. Some were amazed, others mocked—none understood.

If you let down on the one, you let down on the other. There was power on their bodies, the Spirit agitating their bodies and moving their tongues.

#### Our Modern Pentecost.

O! we've got the speech left, but we're fast freezing up in our bodies. If the fire is going out in the body, look to it that it does not go out in the tongue. Receding of the fire from the outward will ultimately quench the Spirit within, and the speaking in tongues will cease automatically.

David danced and leaped before the ark of the Lord, and he was considered vile by a daughter of the former king, (who represented the old

man) the deposed king, that which had ceased and had been put away as useless in God's plan. The daughter of Saul accused the anointed of God of vileness of manifestation, of want of respectability, of lack of decorum before the ark of the Lord. God's blessing had been manifested in the house of Obed-edom, and His Presence was still with the ark.

#### Yet More Vile.

Did David stop when the wife of his bosom derided him? Did he acquiesce to the old nature, the formalism she represented? He said: "I will yet be more vile than thus." It was as if he said: "If occasion requires it, I will leap higher and dance more." Let down and you let out.

There are critics without, but the worst critics are within the ranks. We want Peters today who say: "These are not drunken, as ye suppose. This is that." If we are not careful, Peter will have nothing to apologize for. He will have to say: "This was that, but it's gone." Ichabod! We cease to be vile. And Michal will welcome us home.

There must be no compromise with your "wife," your "Michal," with your old nature, with your old alliance, or they will draw you from the presence of the ark and cause you to cease being joyful in the presence of the ark. Michal would have been quite content for the ark to have stayed where it was.

#### Yet More Violent.

A violent blast from heaven! Heaven has not exhausted its blasts. But we are getting frightened of them. The apostles were not. They had a repetition. They prayed: "Behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hands to heal; and that signs and wonders may be done by the name of thy holy child Jesus." And the place was shaken. They were shaken with it and all filled with the Holy

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## The Present Pentecostal Outpouring

Compared With the First Revival of the Bible.

The first revival of the Bible is typical of every other. It has the marks that every all round revival will have. Three things lie at the root of it. A grave—the grave of man's effort. Ex. 2:12. A groan—the groan of man's helplessness rising to God, in response to which "God heard. . . . God remembered. . . . God looked. . . . and God had respect." Ex. 2:24, 25. Grace—sovereign grace which coincided as to time with man's cry for help, as it always does. Acts 7:17.

There are seven characteristics in this revival that mark a true Holy Ghost movement.

**1.—It was a supernatural revival. There were signs and wonders in it. Ex. 4:8.**

Jannes and Jambres produced their counterfeits, but unlike some present day fearful teachers, Moses did not allow the presence of these to deter him from the right manifestations of Divine power. Must God be still because Satan is active? Rather let "Aaron's rod swallow up their rods" till men say, "This is the finger of God." Signs and wonders are in the earth to-day. Was it faith that made the religious leaders say of Jesus doing His Father's works: "He casteth out devils by the Prince of devils?"

**2.—It was a spiritual revival. Ex. 4:31.**

Worship was revived. A new vision of God was vouchsafed. God was magnified in the eyes of His people, and in the eyes of men. It was the Holy Ghost who coupled the phrases together: "And they spake with tongues and magnified God." We have seen this to-day, that the lives of those who have received the Apostolic experience are possessed by one purpose: to do God's will. He becomes great in their lives. Worship is not merely the pose of the body, it is the attitude and action of the life.

**3.—It was a Divine Healing revival. Psa. 105:37. Ex. 15:26.**

God is equalling it to-day. Take this paragraph from a present day revival: "The second Divine healing service was most wonderful. Almost everybody received something from God that night. There were healings of blindness, goitres, the worst form of rheumatism, and many gradual healings. They came from all classes of society. It says of Jesus: 'His fame went out and they came to Him from every quarter.' So they did in these meetings. Not only from all denominations, but from the Christian Scientists. The atheist, and the spiritualist came and got saved wonderfully. . . . I was a little afraid at first that the subject of healing would turn attention from the more important matter of salvation, but I had no need to fear. At the very first two services on healing more people were converted through the healings than at all the other meetings combined." Of a typical

case the same evangelist, whose meetings were held under the auspices of the Christian & Missionary Alliance, reports that a sister healed of internal cancer, of which she was dying, was "sweetly saved. When the spirit that was afflicting her went out, the Holy Spirit came in, and she went right on the floor. She broke out speaking in tongues. . . . her eyes were filled with tears. She never has had a trace of the cancer since. Her sister came to us and said: 'My sister talks in Hebrew frequently. I cannot understand it.'"

**4.—It was a revival when temporal needs were met. Ex. 12:36.**

**Psa. 105:37.**

Get right with God, and you can get anything from God. Revivals which are of God never need financing. God pays the bills, and often before they are contracted. When a minister was stripped of his church and reputation eight years ago for daring to witness of his baptism in the Holy Spirit with signs following, in prophecy God said to him: "I will pay thee thy wages." It would fill pages to tell of the thousands that have come into the Lord's treasury since, and have been used for His glory, without one word in any ear but God's. Verily "this is that."

**5.—It was a mixed revival. Ex. 12:38.**

The margin says: "a great mixture." Well meaning critics tell us to-day that the present movement is the same! But that does not prevent it being of God. We do not deny the mixture, but we rejoice that of this parallel revival it is also written, "the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Neither did "the mixture" prevent God from getting to Himself a peculiar treasure out of it, as the diamond digger is enriched by the precious jewel found in the rubbish. You can get your eyes on the mixture and miss the reality, and be the loser without knowing it. Men see the mixture in David and scoff. God sums him up as "the man after Mine own heart, who will do all My will." Rahab told lies, but God detected her simple trust and gives her this good report: "By faith the harlot Rahab perished not." Jacob was a mixture but he is referred to as the Lord's "lot," and he became a prince with God. One man will tell you the South African Gold Rand is a waste of slack heaps. Another man reports a room full of bars of gold. We have seen and assayed the true metal in this supposed slack heap of Pentecost, and we say: "the gold of that land is good, there is bdellium and the onyx stone." Was it not on such stones that the names of the Children of Israel were graven? Were they not found amongst the rubbish?

**6.—It was a separating revival. Ex. 6:1 and 11:1.**

In the measure in which God is in a revival there will be a separating from all that is of Egypt. From all sin, and worldly systems; from all principles that are not based on God's Word. But let the principle of the separation be identical with His. Let it be positive rather than negative. Let it be that God is so real and His call so imperative that all that antagonizes Him antagonizes you.

**7.—It was a lasting revival. Rom. 9:4 and 5.**

The tide flowed and ebbed. The history was varied but the outcome was the purpose of God: "Of whom. . . Christ came." It's the final tests of revival. Its lasting power is the revelation of Himself. We praise God that as some of us have known it "Pentecost" is—JESUS.—"Things New and Old."

### HEALING REVIVAL AT NINGPO, CHINA.

Mr. Hickson recently came to Ningpo for a three days' Healing Mission. God wonderfully used him to stir up the city. Such a sight has never been witnessed before in this great city. The meetings were held at the Chinese Church of the Church Missionary Society (Episcopal). It was a wonderful sight to sit together with many of the dear missionaries and feel conscious of the way God was working to bring about unity in that blessed teaching of Divine Healing. Several of these went up to be prayed with and to have hands laid on them for healing.

There was a very earnest and sweet spirit manifested in the meetings. Over 1400 were prayed with, and there have been a number of definite results. Mr. Hickson's messages were so simple and helpful, and most earnestly did he plead with all to get back to God's original pattern for the Church, the signs following the preaching of the gospel.

The spiritual awakening that has followed this mission is quite manifest. It now rests with us to follow up the work so graciously begun. We had a service in our little chapel one afternoon. The sick and afflicted began to gather soon after dinner, a large number of them being heathen. There were blind, deaf and dumb, insane, a leper, lame, and many diseased ones present. Mr. Hickson gave a precious message and then prayed for all. It was a sight long to be remembered. One woman who was lame, on her way home found she was walking without a limp. One of our women was so deaf that she could not hear them singing in the chapel if she was a short distance away. Afterwards she could hear clearly. My daughter, Ruth, had a healing touch in her eyes so she could do without glasses. I had a definite touch, the poison from rheumatism was taken out of my blood, and I have been quite free from pain ever since.

There were many other healings which I will not stop to mention, save this one. Saturday, a. m., May 28, after breakfast, alone with God in her room, the Word came through to dear Miss Webb to "Arise," and the Lord gave her many precious promises. She sent for

me to tell me the good news and asked for her clothes. These we had by faith all ready for her, believing that the time of her deliverance was at hand. She was able to sit up and partly put on her own clothes, and with a little help, walked into the next room, the first time for over three years! She walked quite steadily and her body was aglow with the life of the Lord. Her hands were warm and dry. Up to this time she had been so weak at breakfast time that she had to be fed and could not sit up five minutes in bed at a time, nor even have her head raised by a high pillow, until God spoke His word of command and as she obeyed He poured in His life and strength. She has been getting up and dressing each day since save one, when the Lord made it very plain that she was to rest quietly in His presence that day. We thought He was going to speak to her further, and sure enough He gave her a further word of encouragement and life. Her raising up has been noised abroad and is certainly a clear witness to God's power to heal. These are most sacred and holy days in our midst.—Nettie D. Nichols.

#### REVIVALS IN SWITZERLAND AND NORWAY.

We are pleased to hear of blessed apostolic revivals in Switzerland and Norway, where the Lord has greatly owned the ministry of Bro. Smith Wigglesworth of England. There were many remarkable healings. Many suffering with cancer, tumors, tuberculosis, rupture, rheumatism and many other diseases have been miraculously healed through the prayer of faith. We read of one man who was suffering with tuberculosis of the stomach who attended one of our brother's meetings in Switzerland. He was brought in a dying condition on a stretcher in a wagon. By his side was a basket of food, and a friend, knowing his condition, asked the reason for its presence. "I shall eat it going back," was his simple answer, and he did! "Four 'spies,' sent by doubting 'believers' to detect the counterfeit, were all convinced of God's working and are to-day in Pentecost, one of them filling the place as leader in one of the assemblies that have sprung up in the wake of the revival."

Bro. Wigglesworth writes: "Great things have taken place in Norway and Sweden. The crowds have been too large for the buildings, so that at times I have had to move to large open air meetings, where stands have been erected for the occasion. The newspapers have described many of the remarkable healings. A great number have been saved and blessed. Was four weeks in Stockholm, Sweden, where a place holding 2000 has kept under a mighty revival spirit. Thousands of handkerchiefs have been sent out with returned testimonies of blessing and healing. People have waited outside buildings for hours in order to get a seat. Pastor Barrett writes that never before has Norway been stirred like this, and he writes that the faith and work is continuing."

### "He That Climbeth Up Some Other Way, the Same Is a Thief and a Robber."

When Ezekiel was brought in the visions of God to see the Temple of the Lord's glory that is described so graphically in the latter part of his prophecy, what was the first thing he saw? A gate. A way of entrance into the sacred enclosure—a gate in a wall. We hear of only one gate in this wall, great and high. The man who was to be Ezekiel's guide "stood in the gate," but not with a flaming sword to guard the way. He was there to be a guide into the courts of the Lord's holiness, the secret place of the Most High. Had there been no wall there would have been no gate. But "behold a wall." It shut out from view the space within.

Let us ask ourselves, Is there now, for us, a Temple of God? Is there now that which is the habitation of God through His Spirit? Is there still that which is built upon the foundation of the Apostles and Prophets, of which Jesus Christ is the Corner-stone? Does the House now exist of which Peter the apostle wrote, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ"? And around this holy Temple is there a wall? Or is this Temple common ground? Is there now a holy enclosure within which are those who have "washed their stoles," and outside of which are the unclean, and the lovers and makers of that which is a lie?

But before the Lord speaks of the wall, He speaks of the gate. If the Lord is the wall of fire round about His sanctuary, He is the gate also. "By Me if any man enter in, he shall be saved." The wall is there, but He directs the eye first to the gate, before He gives the measure of the wall, great and high. He shows the open door, and He does not measure it. It is one of the many parables of His immeasurable love.

Is it by entering into the gate of Heaven after death that a man is saved? "Behold now is the day of salvation." "According to His mercy He hath saved us," Paul could say, and that to us who are saved by the preaching of the Cross in the power of God—"the power of God unto salvation to every one that believeth." Therefore, before the wall is spoken of, the gate is shown—the Gate of Praise. "I am the Door."

And entering in, we learn the further lesson of His grace. The wall exists as the defense and the security of those who have passed within. From the outside, a barrier; but from within, a wall whose name is Salvation—Salvation to him who has entered by the Gate of Praise. To him who can sing the new song of those who rejoice and are glad in the salvation of the Lord. "We have a strong city, salvation hath God appointed for walls and bulwarks."

There is one way only into this place of safety, this house of defense, this

strong habitation, this fortress of the redeemed: "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me." And having entered by the Gate, we know that as the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth, even for ever. He has enclosed them in the secret place of the Most High—in the shadow of the Almighty. Eternal peace is within His walls for all who have sheltered there. For it is to "any man" that the Door stands open—as to the thief who passed from the Cross to Paradise. So into the hidden Paradise of God are souls passing whilst on the earth below, through Him who is the Gate of Praise—Christ, only Christ.—Frances Bevan, in The Last Parable of Ezekiel.

#### "HE WILL REST IN HIS LOVE."

The Holy Ghost is like a great telescope. You see glory far off. He brings glory nigh.

"The spirit of glory and of God resteth upon you" (1 Peter 4:14). Be content to let it rest.

Some men have honors rest upon them. Some have cares, some applause, some have weight of office. Saints can have the best of all—the weight of glory. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you. If the Spirit of God rests upon you, nothing else can. Not even the slander, reproof and reproach of the world.

When you rest, remember that the Spirit of God is resting upon you. God's Spirit and God's glory are the heritage of God's people here.

A pauper can be a mighty prince because of God's Spirit resting upon him. God Himself rests on His saints.

You need fear nothing, disappointments, losses or affliction if so be you have God's Spirit resting on you. Nothing to fear in time, and bye and bye the Spirit will lift you into glory itself.

#### LEARNING MEEKNESS.

Religion is not good believing only; it is getting the good things of good men and of God down out of the old pages of inspiration where we find them and into our own lives. Meekness as a attitude is very beautiful. Meekness in Moses we admire greatly. But how much of it are we getting out of beatitude and biography into the experience of these common days? In our daily intercourse with men do we hold our hearts quiet and still under all harshness, rudeness, criticism, injustice? There are countless little irritations and provocations that make friction every day. How do we endure them? Do they polish and refine our natures? These are the lessons of meekness.—J. R. Miller.

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### THE FUTURE OF THE EVANGEL.

I recently received an invitation from the brethren of the Council to return to Springfield to help in getting out the Evangel. I was somewhat reluctant to give up the work I was doing, for I have never been more conscious of the blessing of the Lord resting on my labors than I have been during the past seven months. As I laid the whole matter before the Lord and reviewed the whole situation, I saw that "helps" were most certainly needed at the Gospel Publishing House, and I believe I am in His will in returning to my desk to help girdle the globe with this blessed Pentecostal message that has meant so much to us, and, because of the fresh revelation of our Lord Jesus Christ that it invariably brings, will likewise mean much to others.

The Evangel has a distinctive ministry and a distinctive five-fold message, and it is our desire and purpose to set forth these five phases of truth in every subsequent issue of the paper. First, Redemption, i. e., the forgiveness of sins, through the atoning blood of our Lord Jesus Christ alone; secondly, Healing for our bodies on the ground that "Our diseases did He bear, and our pains He carried" (Isa. 53:3, Leeser); thirdly, Practical Righteousness and Personal Holiness through the keeping and preserving power of the indwelling Christ; fourthly, the coming upon of the Spirit of God according to the Bible pattern and the continuous filling of the Spirit; fifthly, a clear witness to the soon coming of our Lord and Saviour Jesus Christ.

In addition to this, we trust that the Evangel will prove a strong prayer stimulant, and to ring with a clear note of missionary appeal. The Pentecostal people, like the early Moravian Church, are a distinctly missionary people. In the measure that we consistently fulfill the commission of our Master in sending the gospel into all the world, in such measure will the revival continue at home.

Do not cease to pray for the Evangel and for all those who write for it, that the paper may ever bring a message direct from the heart of God.

—Stanley H. Frodsham.

Nothing can give peace to the conscience but the blood of Jesus.

### PRAYER KNOWS NO BARRIER OR OBSTACLE.

The Romans crucified Jesus Christ. They were the direct instruments in doing it. Paul was chained by Romans and taken by Romans to their capital, Rome. And God used him to undermine the palace of the Roman Caesars. The servants in Caesar's household were converted. The bomb of Christianity exploded in the pagan palace. Paul was just carrying out the divine command given to him by the Lord Himself: "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

God uses unusual ways of carrying His gospel into inaccessible places. Paul the free, the one who could stand on Mars Hill and address the cultured audiences, had to enter Rome as a prisoner chained. But the Word of God was not bound. God's purposes and plans were that the gospel be planted in Rome. The restrictions, the limitations to which the instrument was subject were utterly contrary to man's device. Paul could not go to the people, but they came to him. For two whole years, he dwelt in his own hired house, receiving all that came to him, preaching to both Jew and Gentile. Sowing the seed silently, continuously, and God's purposes were being performed.

If God has any place where He wants to put His gospel, He will take it there. It may be by chained instruments. And in Paul's case the closed place was opened indirectly by converts. Christianity in Nero's home! The most unlikely place in the whole world. Christ and Nero face to face under the same roof. And Nero went down, and in time Constantine came up.

You can not stop the gospel spreading. You may put your shutters up in front of the windows but the sun will shrink the shutters, and through the cracks sufficient light will come to enable the prisoner to read the Word of God.

God's purposes will be made known. "Go ye into all the world and preach the gospel to every creature." "Lo, I am with you alway." He did not say how you were to go, whether you were to walk, be carried or be taken shackled. "Go, and I am with you." Paul was bound all the time, but his mouth was opened by the Spirit. Some are free as regards their hands and feet and are tied in tongue. God wants His servants free and free indeed. Despite his bonds, Paul was free indeed.

There is no closed land to the gospel, because He to whom all power is given says, "Go ye into all the world." Closed lands! Yes, officially closed may be, but never entirely closed. Converts entering their native lands, carrying the gospel. Prayer entering a land. And nothing can stop God's Spirit going in.

God setteth up and bringeth down rulers. Iniquity reached its height when, at the great feast of Belshazzar, they brought the sacred vessels that were taken out of the temple in Jerusalem and drank wine in them. There was a writing on the wall and then there was a smiting of knees. One touch of the

supernatural, and the world's greatest ruler is like a palsied man. He could not control his knees. And that night was Belshazzar slain. The cup of iniquity was filled. Daniel did not pray for Belshazzar's destruction; he prayed for the restoration of his own people, and the chief hindrance was removed.

Pray for the spread of the gospel, and as you pray God can remove the chief hindrance or hindrances. The most blasphemous man only draws his breath by permission of his Creator. A basin of water will stop it for eternity. A microbe in his throat will bring on a fatal disease.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. "Yet have I set My King upon My holy hill of Zion." Don't look at the puppets on their self-made thrones, but look at Jesus Christ on the Throne where God has placed Him. And then, as you see the Sun of Righteousness shining, these creatures of darkness will slink away, scatter, and seek their holes in which to hide themselves.

Have faith in God, have faith in the Son, have faith in the Spirit, have faith in the Word, have faith in the Gospel, to penetrate, to undermine, to overcome every obstacle. The Word of the Lord shall run and have free course, for the mouth of the Lord hath spoken it. Amen.

### Letting Down and Letting Out.

(Continued from Page One.)

Ghost. Drunken again! Agitation again! Manifestation again! All filled, mouths and all. And they spake the word of God with—what? Hesitation, moderation, timidity? No, they were yet more vile. They spake it with boldness, and the signs and wonders increased. They never resented the first manifestations on their body on the day of Pentecost and they prayed and got a second experience—building and all. Even the place was shaken this time.

#### More to Follow.

God is an active God. His thunder is just as loud to-day as in the first century. His lightning is just as vivid as in the first century. Pray for the blasts. Expect them and you'll get them, and don't be afraid of them.

Let God deal with the Michals, David did not compromise. "I will yet be more vile." You can have Pentecost plus Pentecost if you wish. God's arm is not shortened, nor His ear heavy. He wants to show His hand and the strength of His arm in convincing a gainsaying world by sight, sound, and instruction.

QUENCH NOT THE MANIFESTATION OF THE SPIRIT. (1 Thess. 5:19 C. & H.)

The Word may cut and put to death, but if it does, it brings the peaceable fruits of righteousness.

**HOW TO KEEP IN HEALTH.**

There has been much helpful teaching these days. The scriptural foundation has been lead deep and wide, and no one should fail to be healed because of a lack of light upon God's Word. But my thought has been turned to the importance of divine health or keeping healed. It is said that an ounce of prevention is worth a pound of cure, so if we can find some preventives for physical sickness, weakness and suffering, we shall do well to heed them.

**1. Dwell in the Secret Place.**

Live in the 91st Psalm. Not an occasional visit, but the place of perpetual habitation. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This is the place of protection against "pestilence," "plague," "destruction that wasteth," "the arrow that flieth," "trouble" and every attack of the enemy. Not only is life protected, but prolonged. "With long life will I satisfy him and show him my salvation."

**2. Recognize and claim the power and protection of the blood.**

The children of Israel were protected from the visitation of the destroying angel because God said: "When I see the blood I will pass over you." Is the mark of the blood upon our dwelling, this temple of the Holy Ghost? These days when the devil's darts are flying thick and fast, how necessary to be protected by the Cross of Calvary and the nail-print hands of Christ. The Atonement is the chief corner-stone of divine healing, but let us remember that the same blood that was shed for the remission of our sins and the healing of our sicknesses, keeps us from sin and sickness. The Israelites fed upon the lamb, while they were protected by the blood. Likewise we may feed upon Christ and be sheltered by His blood.

**3. Reckon on the indwelling Spirit.**

For if the Spirit of Him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken, (make alive or energize) your mortal bodies." Rom. 8:11. This does not necessarily mean a sick body only, but a well body subject to disease, kept from disease by the life-giving Spirit as a protection from sickness, just as from sin. The body is constantly undergoing decay, but "the life also of Jesus" (2 Cor. 4:10) counteracts the forces of disease and decay. Our own life fails us in the pressure of toil and trial, but another life is imparted by the Spirit of the risen and glorified Christ.

**4. Practice daily communion and the study of God's Word.**

The physical life is in direct proportion to the spiritual. "Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. This life for the body is found in the closet of prayer, upon our knees, with open heart and open Bible, feeding upon the words of life, for "they are spirit and they are life." John 6:63. Jesus came to give God's children their bread. He said: "I am the Bread of Life." It is His physi-

cal life imparted to our bodies. The best time for waiting on God is in the early morning, when the mind is clearer and distractions less likely. We need the "morning watch" rather than the "morning nap." How the enemy seeks to hinder the early season of communion and the study of the Word! If you feel sleepy and weary he says: "A little more sleep and a little more slumber," but hearken to the voice of Jesus: "Come apart with Me to the 'solitary place' of prayer and refresh thy whole being—spirit, soul and body."

**5. Obey the laws of health.**

It is a "reasonable service" into which God has called us, and He would have us observe the laws that govern the body. Good food, air, sunshine, exercise, are consistent with the will and provision of God for our bodies. Be natural. Don't overeat. Don't starve. "Let your moderation be known to all men." Don't worry. Don't hurry. "Be anxious for nothing." "In quietness and confidence shall be your strength." Alas, how many answer as did Israel, "No, for we will flee upon horses." Isa. 30:15, 16. Don't carry the whole world upon your shoulders, far less the universe. "The government shall be upon His shoulder." A morning walk is a splendid adjunct to the morning watch.

**6. Maintain a good conscience.**

This is essential to good health. A guilty conscience will react upon the body and disturb the natural and healthful functions, producing disorder and disease. A good conscience is a splendid stimulant to digestion, sleep and vigor of mind and body. Paul knew the value of a good conscience. "Herein do I exercise myself, to have always a conscience void of offence toward God and men." Acts 24:16. To have health we must have faith, and for the effective operation of faith there must be a pure conscience. "Holding the mystery of faith in a pure conscience." 1 Tim. 3:9.

**7. Have a sanctified tongue.**

"A wholesome tongue, (margin, the healing of the tongue) is a tree of life, but perverseness therein is a breach in the spirit." Prov. 15:4 "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and sets on fire the course (wheel) of nature and it is set on fire of hell." James 3:6. An eminent physician has said: "There are diseases that originate from anger and anxiety that no medicine known to man can cure." A perverse tongue makes a breach in the spirit, defiles the whole body, and sets on fire the wheel of nature, which is set on fire of hell. The fire proceeds from the pit to the tongue, thence to the spirit and finally to the body, producing disease and death. A word of criticism will introduce poison into the body, while "a good report maketh the bones fat." Prov. 15:30.

**8. Keep in touch with those who "believe these things." Mark 16:17.**

One reason some do not keep healed is because they fail to meet with the people of God who teach and live divine healing. They are in the midst of unbelief in their homes or churches, which causes a decline in their spiritual and

physical life. Then they hie away to some convention or all-day meeting to get fixed up, whereas if they had come more frequently to such gatherings they might have remained well. Rotherham translates Mark 16:18, as follows: "Upon sick persons will they lay hands, and well shall they remain." Meet the conditions, meet God, meet with His people and "remain well." "Not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. 10:25. This certainly applies to these very days and to the people who believe in Christ for the body.

**9. Be liberal with your substance.**

"The liberal soul shall be made fat and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him, but blessing shall be on the head of him that selleth it." Prov. 11:25, 26. Not alone fat in soul but also in body, for what affects the one affects the other. Some who have been healed fail to keep in health because they pay to the Lord but a pittance of the amount expended upon doctors and medicines. Not that we can buy health from God with money, but an ungrateful and sparing heart will surely cause poverty of spirit and thus injure the body.

Shall we not put ourselves in the way of fatness of soul and blessing upon our head, by investing our substance in precious souls and thus bring back the King who, "though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich?" 2 Cor. 8:9.

**10. Cultivate a joyful spirit.**

"The joy of the Lord is your strength." Neh. 8:10. This follows the previous condition of liberality, for it is when "portions are sent" that joy comes and then strength. As a morbid disposition is a feeder to "divers diseases," so a spirit expressing itself in "psalms and hymns and spiritual songs" will foster health. Let us cherish and cultivate the spirit of praise and glorify God in our bodies.—From a Tract by F. H. Sentf.

**THE SHADOW OF GOD'S WINGS.**

Is there a grief in your heart which groweth into a sore pain? Is there a shadow of a coming sorrow that you see drooping down over you? Remember it is the shadow of God's wing, and therefore it is a safe shadow. Creep closer unto it. Creep closer yet. Earth has nothing human so gentle as true mother-love; but God's wing that folds down over you then is gentler than even mother-love, and you can never get out from beneath it. It holds you close to the gentle heart of the divine Father. You need never be afraid while resting there. In all the universe there is no harm that can come nigh you. From your eternal shelter you can look out with confidence, as from a window of heaven, on the fury of earth's storms, and be at peace. The wildest of them cannot touch you in your pavilion.—J. R. Miller.

## A Practical Word to Those Who Desire a Life of Victory.

God has given us a heavenly song-book of one hundred and fifty hymns, every one of which has been inspired by the Holy Ghost. We refer to the Book of Psalms. It is a great relief to turn from that which is superficial, artificial and sometimes dangerously pernicious in many of the "religious" song books of to-day to these God-breathed, seven-time-purified songs of praise of Israel's hymnal.

What is the theme of these hundred and fifty songs? When Moody assembled a number of preachers at the time of the Chicago Exposition some years ago, Dr. A. J. Gordon put a question to the converted Russian Jew, Rabinowitz, who was then present: "How many of the psalms are Messianic?" "Every one of them," replied the Jew. Yes, Christ is the one theme of the sweet singers of Israel. On the resurrection day Jesus not only unfolded what was in the law and in the prophets concerning Himself, but also that which was in the psalms.

The first song in this hymnal tells of the blessed prosperity that comes to the man whose delight is in the law—the word—of God, who makes the word the source of his meditation day and night. Such an one has not to go to the ungodly for counsel, God's testimonies are his daily counsellors; nor has he to stand in the way of sinners to fellowship with them, for he can have daily fellowship with God Himself, and he has escaped the judgment that is prepared for those who sit in the seat of the scornful, for the word of God has taught him the blessedness of humility.

The book runs on, giving us a literal education in the life of worship, until we come to that magnificent psalm of praise at the end. "Got any breath?" questioned an elderly saint of us once. We admitted we had, and then he reverently quoted from the last psalm: "Let everything that hath breath praise the Lord. Praise ye the Lord." Take the Psalms as your primer of praise.

Very few realize what a tremendous weapon we have in this Holy Ghost praise set forth in this heavenly song book, but we know from experience that as we praise the Lord, He will set ambushments against the enemy. In Psalm 149 we read of the two spiritual weapons with which God would have us equipped, "the high praises of God" in our mouths, and a "two edged sword"—the word of God—in our hands.

We believe that the message of the Psalms can be condensed into just a few words. Read Psalms 35:27; 40:16; 70:4; and you will see that these three verses, a threefold cord of counsel, are very much alike. We will quote from the central verse of the three. "Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, **The Lord be magnified.**"

We have surely read this practical instruction scores of times, but have not many of us to confess that we have passed it over unheeded? **Disobedience to the Spirit of God always involves loss, but obedience invariably brings blessing.** Let us repent of our shortcomings and begin right now to magnify the Lord. Some of us have already found there is a great blessing in this.

"How can you magnify the Lord?" questioned one. If you magnify a thing, don't you show it to be larger than it is?"

You have seen the sun setting in the west. Have you looked at it through the magnifying glass of a telescope? Although it has not changed its size at all, to your vision the sun has become much larger, and yet you have gotten but a vague idea of its size. To magnify the Lord is to have Him become to our limited vision much larger, but it is questionable whether in the distant unfoldings of eternity we will be able to measure or fathom or completely understand the greatness of Him who loved us and washed us in His own precious blood. But every time we utter these words: "The Lord be magnified," it is an expression of our desire for a larger vision of Him.

Why is it important to be continually saying this?

**I. It will correct the tendency to be continually magnifying ourselves.**

We heard Dr. G. N. Eldridge of Los Angeles say: "I am a lot more afraid of myself than of the devil." And we all have to admit that there are subtleties in the self life against which we have to be continually watchful. And the most persistent temptation runs along the line of pride and vain glory. It is then you will find the helpfulness of repeating these Holy Ghost inspired words: "The Lord be magnified." If there is any success on any line in any of our lives, it is entirely due to Him, for we human beings can do nothing of ourselves except make mistakes.

Repeat these words over and over again when self attempts to assert itself. They will act as a rebuke to self and cause the egregious ego to be placed and kept where it belongs—on the cross.

**II. Magnifying the Lord continually will correct the tendency to magnify doctrinal differences.**

Pember says very truly: "Even true doctrines may sometimes be mischievous if unduly pressed to the exclusion of others, to which, as we may see by their more frequent mention, the Spirit of God attaches greater importance."

Andrew Murray once wrote concerning the diversity of views held by different Christian people: "Natural character and other circumstances may give rise to differences of view. Such diversities may at all times exist, which it is not the will of God to settle by any absolute rule. The exercise of humility

and forbearance, for which the diversity calls, may be a far greater blessing than the uniformity which we think is so desirable. Our place on the earth is such that we can only see one-half of the starry heavens at a time. And so in the great sphere of Divine truth no mind is large enough to grasp the whole. Every truth in man's hands becomes one-sided. God's way of remedying this defect and its danger is to entrust one aspect of the truth to one portion of His Church, while another holds the abuse of it in check by testifying for some different aspect. In this way the dependence of all on each other is to be maintained, and the triumph of love in the midst of difference to be made manifest."

If I am continually magnifying one phase of doctrine with which you cannot concur, and you are continually magnifying another phase of doctrine to which I cannot concur, argument, division and unkind feelings will inevitably result. We can become very warm, and our voices very loud as we contentiously contend, with "No Compromise!" as our motto, for our own doctrinal interpretations. We may shout very vehemently, "Let the Word of God settle it," but as Bro. Boddy concisely puts it, "Who is going to settle what the Word of God settles?" How can we correct this tendency to magnify our own personal interpretations of God's Word? "Let them that live Thy salvation say continually, The Lord be magnified." If I am bent on magnifying the Lord, and you are bent on the same, we will become charitable over one another's interpretation of doctrine, and we will become charitable over one another's interpretation of doctrine, and we will be a unit in giving to Him that is worthy the praise and honor and glory that is due to His matchless name.

It seems to me personally that the only issue that I can afford to stand for is the issue of the precious blood that flowed from the wounded side of my dear Redeemer.

**III. As we continually magnify the Lord, we shall be saved from magnifying things that hinder.**

We could append a whole catalogue of things that hinder our highest spiritual welfare, but a few will suffice.

We often magnify slights shown to us. Well, we are not of much account anyhow, and if we had not such an exaggerated opinion of our own importance, slights would not hurt us so much. We have heard that the "Gittith" was a Philistine instrument, and often when David was tried, he would take up this "enemy" instrument and sing a song of praise to Jehovah on it. When you are slighted, get down your "Gittith" and begin to sing a song of praise with "The Lord be magnified" as its central theme. You will soon feel a lot better.

We are often tempted to magnify injuries done to us. In the course of character training to which the Lord is subjecting us all, we will have plenty of hard knocks, mostly from the children of God. Stephen Merritt once said: "If these knocks came from the sinners, it

would not be so bad, but they generally come from the saints." And then he would add: "I went to the Lord about this once, and He showed me it took a diamond to cut a diamond." Don't magnify the "cuts" you are getting; rather magnify Him who says: "They shall be mine in that day when I make up my jewels." "Grudge not one against another . . . the Judge standeth at the door." Let us magnify Him. He will soon be here.

Our spiritual life is continually hindered as we magnify our possessions, our responsibilities, our cares, our denominations, our friends, our spiritual helps, our gifts or our experiences. These hindrances will be constantly corrected as we follow these simple instructions of the Spirit of God and say continually: "The Lord be magnified."

Let us begin right now, and keep it up day by day until time shall be no more, and then we'll continue to magnify our blessed Saviour throughout the distant vistas of eternity.

—Stanley H. Frodsham.

### THE DOCTRINE OF THE TRINITY.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, . . . Luke 1.1.

It has been said by many, that a Jew would never be a Trinitarian, because the Old Testament, it is affirmed, does not teach the Trinitarian view. As a believer in Jesus, and a converted Jew, it is my duty, knowing the Old Testament, to state what it teaches in regard to the Trinity.

We will consider this under the following headings:—

- I. Does the Old Testament teach the Tri-Unity of God?
- II. How is this affirmed in the "original" text?
- III. Where do the seeming difficulties arise on this question?

#### I. Does the Old Testament Teach the Tri-Unity of God?

Hear (Shema) Israel (Israel) Jehôvah (Adonoi) God (Elohehu) Jehovah (Adonoi) One (Echod) Deut. 6:4.

This text is misused more than any other to bring about the erroneous idea that the Jews of olden times were not believers in the Tri-une God. The word translated "One" (Echod) has not the meaning that some would like to give it, i. e., a single individual, but on the contrary, it teaches that God is a unity of persons. This word "Echod" occurs only once in any human relationship, i. e., Genesis 2:24, "And they shall be one (Echod) flesh." As there is a mystical, unexplainable union between man and wife, somewhat in the same sacred sense there is much deeper union in the Godhead, which is no more to be fathomed by human reason than the sacred tie of marriage.

To-day after two thousand years of rejecting Christ, the Jewish people still repeat in their daily prayers,—

"I believe with a perfect faith that the Creator, blessed be His name, is a Unity; that there is no Unity like unto Him, in

any manner whatsoever; and that He alone is our God, who was, is, and is to come."

We find through this, that as a being God is "Echod," which implies the Tri-Unity, and in His operations and workings to be three distinct persons, inseparable but distinct from each other, i. e., Father, Son and Holy Spirit.

"And God said let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in His own image, in the image of God created He him; male and female created He them" (Genesis 1:26-27).

"Go to, let us go down, and there confound their language, that they may not understand one another's speech.

"So the Lord scattered them abroad from thence upon the face of all the earth" (Genesis 11:7-8).

"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" (Isaiah 6:8).

In these verses, God is shown out in His double existence, i. e., "US" and "OUR" implying His Tri-Unity, and "HE" and "HIM" and "LORD" His being as one God.

#### II. How is this Affirmed in the Original Text?

(1) In the Hebrew we often find a noun, expressive of God in an operation, in the plural form.

Psalm 149:2, "Let Israel rejoice in Him that made (Bo-ishov—Makers) him."

Isaiah 54:5, "For thy maker (Bealajich—Makers) is thy husband (Osajich—Husbands); the Lord of Hosts is His name."

Eccl. 12:1, "Remember now thy creator (Boreacho—Creators) in the days of thy youth."

(2) There are texts in the Hebrew, where plural adjectives are used with the noun Elohim, which is translated God, which would make the word "Elohim" plural, i. e., GODS.

Joshua 24:19, "And Joshua said unto the people, Ye cannot serve the Lord; for he is a holy (kedoshim—holies, plural adjective) God (Elohim).

1 Samuel 4:8, "Woe unto us! Who shall deliver us out of the hand of these mighty (Ho-adirim, plural adjective—mighties) gods (Elohim)? These are the gods that smote the Egyptians with all the plagues in the wilderness."

If the word "ELOHIM" were not plural, it would be impossible to use a plural adjective with it, so this proves the plurality of the Godhead.

#### III.—Where do the Seeming Difficulties Arise on this Question?

(1) The main trouble lies in the fact, that the operations of the three persons in the Godhead are applied to one. For instance:—The Messiah was never promised in His office as Redeemer to come as the Holy Spirit; neither was the Holy Spirit promised to come as the Son; neither does the Father at any time

speak of Himself as Son or Spirit in the sense of fulfilling their offices.

(2) Were the former the case, it would seem that the Holy Spirit needed instruction in how to express Himself in human terms, so that we can comprehend the scriptures, or they (the scriptures) mean what they say and say what they mean in relation to the being of God.

#### IV. Conclusion.

There are just two more texts that need to be quoted to assure an honest searcher of the Word, of the truth of this fundamental doctrine.

Isaiah 48:16, "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent me."

Here we have three distinct persons, of which two are sent by the first one.

Psalm 25:7, "Thou lovest righteousness and hatest wickedness: therefore God thy God (Elohim Elohecho) hath anointed thee with the oil of gladness above thy fellows."

"Elohecho" is in the singular possessive case, and would best be translated "The God of God."

Finally, Jesus is not the name of the Tri-une God, for the "Wise Solomon" through the Spirit wrote in Proverbs 30:4: "What is His name, and what is His son's name, if thou canst tell?"

—M. Kullman, Supt., The St. Louis Christian Mission to Israel, St. Louis, Mo.

#### "IS ANYTHING TOO HARD FOR THE LORD?"

We have received the following account of the healing of an old fisherman's wife of a huge and terrible cancer, at Swanwick Shore, on the south coast of England. The details of the case are remarkable. The old lady, about eighty years of age, who has had a family of twenty-three children and has taught herself to read and write, lives in a tiny cottage on the seashore. Her condition under this terrible disease almost presented the appearance of a head growing on a head. One eye was overgrown and part of the mouth was drawn into this huge malignant growth which the doctors refused to touch. God in His compassion led three of His servants to visit her and to anoint her with oil according to James 5:14. A few days after the old lady was out walking with not a vestige of the cancer to be seen. She made a remark that the doctors desired her to visit the hospital to be lectured upon. When told that if she went she must not forget that God was a Jealous God, and wanted all the glory, she replied: "That He shall have, for no doctor touched me." The healing has been permanent—the doctors pronouncing it a miracle! Hallelujah!

The Lord Jesus Christ brought with Him the sweetness of heaven to counteract the bitterness of earth. He tasted the bitterness of death in order that we might have the sweetness of heaven. You may have tasted a little of the sweetness of heaven, but there is much more yet to be tasted.

## The Good News of the Lord's Appearing.

The first extant letters of Paul make much of the return of the Lord Jesus Christ, and hundreds of times the subject is mentioned in the New Testament. The Second Coming is bound up with His first, and no one can consistently believe in the Christ incarnate who does not expect Him to return in glory. Indeed it is a sign of Antichrist to deny His coming again. (See 2 John.) And if ever the truth was needed, it is needed in the present age. The horrors and miseries of a world-wide war are succeeded by the impoverishment, straitness, and distress of a dearly purchased peace. The present is a time of unrest and perplexity; the future looms dark with threatened ill. But beyond and above all the storm and stress and strife of this mortal scene shines the bright and morning star of eternal life.

"With Him," "with them," "with the Lord." Let these be the key-words on this great and glorious subject, and may the Spirit of all grace inspire us to receive the truth, in the faith of it, in the love of it, in the comfort and joy of it, in the power and glory of it.

### The Faith of the Resurrection.

I.—"Them which sleep in Jesus will God bring with Him." The Thessalonian Christians had not grasped the whole Gospel. They were still under the influence of their former conception of death and the hereafter. Death to the heathen mind was, and is, a plunge into a deep darkness, which may be felt. The farewell to the dying is the farewell of everlasting separation. But Christians, Paul says, though they are separated for a time from their friends who have died in Christ, they have not lost them forever. They are asleep, and sleep implies a waking again. They are asleep, through Jesus. "He giveth His beloved sleep." They are asleep through Jesus, for He it is who has transformed death, and made it a sleep for the resurrection waking in fulness of eternal life in Him.

"With Him." The company of Christ is the best company of all. But you will never get it in its abiding fulness on earth. Even after His resurrection His disciples had but transient enjoyment of His presence. The experience of believers is but that of the Emmaus journey and the forty days. But it will not be so always. And even now

### The Departed in Christ

have reason to pity those left behind, while they enter within the veil and behold the King in His beauty. And that is the saint's desire, expressed in the Apostle's own words: "I have a desire to depart and be with Christ, which is far better" (Phil. 1:21) than converse with Him on earth. That saint of later days, Richard Baxter, says in homely verse:

"My knowledge of that life is small,  
The eye of faith is dim;  
But 'tis enough that Christ knows all,  
And I shall be **with Him**."

See, then, what the faith of the resurrection does, and let it be your own. It puts the believer in possession of eternal life here and now, and unites him with those who have passed within the veil and are with their Lord, awaiting like Him, the day when, at His return, His enemies shall be the footstool of His feet.

### The Hope of Reunion.

II.—"Caught up together with them in the clouds, to meet the Lord in the air." The first care of the Lord is for the departed saints, for "we which are alive and remain unto the coming of the Lord shall not precede them that are fallen asleep" (verse 15). That is how the apostle describes the event in another epistle (1 Cor. 15:51, 52). That he himself did not live to be of the number of those that will tarry till the Lord shall come, does not prove that the promise will not be fulfilled in its season. "Not only are the

### Prophecies of the Second Coming

more numerous and more detailed, but our responsibility is rendered more acute by the facts of the historical record of the first advent; for these facts have taught us how to interpret the prophets—viz., literally and not figuratively."—(L. T. A. Randall.)

Watchfulness has been the duty of believers from the very day of Christ's departure; but is there reason to suppose that His return is so near, that many now living will not see death till they have seen the Lord Jesus Christ, like Simeon of old? There is abundant reason for coming to this conclusion. The teaching of the prophetic Word is clear, when once the year-day principle is accepted. The "seven times" of the Book of Daniel is thus seen to be a week of years, a period of 2,520 years, lasting from the end of the Jewish monarchy to the establishment of the kingdom of Messiah. "It is the great dispensational week, the arc of time, which spans alike each of the three moral divisions of human history; it is the fourfold image of Gentile rule, which is to introduce the everlasting kingdom of the Son of God. It is the most important of all the prophetic periods, and the oft-repeated 1,260 years of the apostasy is its second half"—(H. Grattan Guinness.) Whatever, then, the particular year of the terminating period of the Jewish monarchy be chosen to reckon from, it is clear that

### The Times of the Gentiles

are almost ended. The signs of the times abundantly confirm the prophetic Word. Using Paul's classification of mankind as "the Jew, the Gentile, and the church of God," the Christian ob-

server cannot fail to see signs of the coming end.

1. The Jews are returning to their own land, which they are to possess, according to Jehovah's deed of gift to Abraham. One of the results of the great war has been the overthrow of the rule of Islam in Palestine, and by international agreement the Jews are to be safely settled there.

2. The War belongs to the world, and it has served to illustrate the association of the highest civilization with the deepest wickedness. The general adherence to Christian principles would have made such a war impossible. But fallen and degenerate mankind goes from bad to worse in its ungodliness and sin. The League of Nations, intended to establish permanent peace, may be turned to war in the uprising of the final Antichrist against the Lord and His Anointed. All forms of human government have, more or less, failed—both personal and parliamentary—monarchy, aristocracy and democracy. Man has had his day, and it now remains for the **Rule of God and Christ** to be established.

3. The Church of Christ, a visible organization, has departed from the truth. Idolatry and error have deeply corrupted it. Heresies of various kinds are leading religious people astray, and it is said that in the present day there are about forty persons in the world who claim to be the Christ. God's Word, God's Day, God's Christ, are all dishonored. Organized religion, like organized government, in greater or less degree, proved a failure, and "when the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8.) The world is not converted to God, and it is a plain contradiction of the Lord's own teaching, to say that it ever will be in the present dispensation. The Lord left the charge to His people to evangelize the world, and however imperfectly this has been done, there is now but a small part of the world not open to the preaching of the Gospel.

Altogether, then, it may be safely affirmed that we are living in the last days of the dispensation of the Holy Spirit, and that the end

### May be Expected Before Long.

So, believers, "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13), and the reunion of the saints in His presence.

"O, then, what raptured greetings  
On Canaan's happy shore;  
What knitting severed friendships up  
Where partings are no more!  
Then eyes with joy shall sparkle,  
That brimmed with tears of late;  
Orphans no longer fatherless,  
Nor widows desolate."

### The Love of Christ's Appearing.

III.—"So shall we ever be with the Lord." If believers have joy as they first turn to the Lord in repentance and faith, and the joy of the Spirit as they grow in grace and the knowledge of the Lord Jesus Christ, what will their joy be when they are glorified with Him at His appearing! They "love His appearing," because they love Him, and in His presence they know that the golden

chain is complete. "Whom He did pre-destinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Romans 8:30).

The gospel of the Lord's Second Advent ends with this practical counsel: "Comfort one another with these words." They form part of the teaching of the Holy Ghost the Comforter in the revelation of eternal life and love. Use them, then, to good purpose, and you will find that the contemplation of the coming glory will serve to quicken your pace in the heavenly way, to strengthen you for duty, to sustain you in trial, to encourage you in difficulty and disappointment, and to console you in bereavement. And what they will do for you, they will do for others as they are received in faith. And thus

#### Practice, as Well as Believe,

the truth of the Lord's great and glorious advent, which makes the future so bright, when we shall be "ever with the Lord." James Montgomery, in his beautiful hymn, applies these words to the intermediate state; but the text shows that in their fulness they belong to the Second Advent of the Lord.

"Forever with the Lord."

Amen! so let it be;

Life from the dead is in that word,

'Tis immortality."

Breathe the breath of prayer continually, feed on the Word of God daily, rest in the Lord and rejoice in the eternal life in Him, and serve Him in His strength alone, and by His inspiration, evermore looking for His appearing. As you live each day for the Lord, and treat every meal as a sacrament, let your prayer be:—

"Be present by Thy Spirit, Lord;

Be here and everywhere adored.

Bless us through faith, and grant that we Thy glorious return may see."

—James Silvester, in *Prophetic News*.

#### MOWN GRASS.

"He shall come down like rain upon the mown grass" (Psa. 72:6). Grass that is mown has lost its height and beauty. All its magnificence, everything that it boasted of, is gone. The roots alone are left.

When God's people have lost their self-complacency, their boasting, and their self-satisfaction in what they have attained—in a word, when they have been **mown**—you may expect rain.

The glory of the latter rain will be greater than the former. There will be no stint in the amount of rain. The crop will be magnificent and luxuriant.

Mown grass is better than rank grass.

God's people should be in an attitude to be mown. They should humble themselves as kneeling supplicants.

He, Himself, will come down, but He will be preceded by the rain. There will be a quick short harvest. Be ready when He comes.

#### "JESUS HIMSELF STOOD IN THE MIDST OF THEM."

Our Lord Jesus likes company. He is always looking out for the twos and threes, and "where two or three are gathered together in My Name, there am I in the midst." The angels in

heaven do not wholly satisfy Him. He longs for the habitation of His people. He longed to meet the woman of Samaria; He longed to meet Zaccheus and to go with him to his house. How much more does He long for His saints?

When you are gathered in His Name you must believe He is in the midst. Say "Amen" to every statement He makes. Give Him your attention, your devotion and your adoration. You may safely break the alabaster box of ointment. Nothing is too good for Him. Be extravagant with your love for Jesus Christ. He has been extravagant with His love for you even to the death on the cross. Recognize His Presence, worship Him, adore Him, and love Him with all your heart. Do not be afraid to

tell Him that you love Him. This is the least you can do.

When Jesus was in the house of Simon the Pharisee, He had to reprove him for his lack of attention. "Thou gavest me no kiss." If you are in His house, give Him devotion. Jesus is a Person. The chiefest of ten thousand, the one altogether lovely. Every act of devotion He will return with compound interest. Any act of love shown to the least of His brethren He will accept as a kindness done to Himself. Show Him your love, directly or indirectly. He accepts both.

Give Him your praise. Give Him your devotion. Give Him your love. Get into the occupation of heaven before you get to heaven.

## TO YOU AND YOUR FRIENDS

### A New Chance for Each One to Glorify God.

Bro. Stanley H. Frodsham has just returned to the editorial staff on the Pentecostal Evangel. He has for sometime been collecting material, and expects to start in with a special line of Pentecostal teaching. He intends to give the richest expositions, writings and interpretations that he can find or produce along the line of our special Pentecostal testimony. Every present subscriber, I am sure, will enjoy this, but we should not be selfish. Surely you will desire this to go to all your friends and neighbors both for their good and for the glory of God. You will also want to include people that you desire to interest in Pentecost. Their dry and hungry souls will flourish like the bay tree planted beside the River of Water if you can get this truth into their soul and get them to receive the overflowing blessing of the Baptism with the Holy Ghost.

We are going to join every one of our subscribers in a sacrificial effort to back you up and help you reach all this class of people. While you put a little labor in it for the glory of God, we will also put labor into it, and make a financial sacrifice. As is well known the Pentecostal Evangel never pays in dollars and cents, but does pay wonderfully and gloriously in results in the Kingdom of God. We are looking at what we can do for God. We are looking at what we can do for souls. We are glad to help hungry hearts. We are ready to make every possible sacrifice to reach these needy souls. For this reason we are going to make the amazing offer to send the Pentecostal Evangel to every new subscriber which our present readers

may secure for 25 cents from the time you get the name in to us till January 1, 1922. Get them in quick! If possible get up a club of 12 and send in for the same \$3.00. At least send in four names of your friends and neighbors or relatives with \$1.00. No single subscription taken by us at 25 cents. Each letter must contain at least four names and One Dollar. All additional names at 25 cents each.

This is to YOU. Your friends won't see this, for they are not getting the paper. This appeal is to every present reader. Surely you want to do a little something for God. Anybody who will half try can do this service for the Master and feel happy after they have done it. Anyone can get up four names of 25 cents. We especially ask each reader to join hands with us in this great campaign. It is up to us who now read the paper to put it into the hands of others. Here is your opportunity! Here is our extended hand of help! We ask you to receive it, and join with us in the effort. We believe that you will do it. We are counting on you with all of our hearts. We cannot believe that you will neglect such a splendid opportunity. Start in at once by sending us four names and One Dollar. Then while we are getting the paper out to these, you can get up another list and send it in. Let all the Sunday School teachers and all the pastors join in this campaign. Checks received the same as money. E. N. B. Send all names and money to the GOSPEL PUBLISHING HOUSE, 336 West Pacific St., Springfield, Mo.

# QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

**1050. Will Saturday be the Sabbath during the Millennium?**

I do not know. I can wait and see. Let us give our attention wholly to the will of God for us at the present time, and not worry about things we do not need now to know.

**1051. Do the Assemblies of God believe the doctrine of eternal life for the body; though Jesus carries that one may live for hundreds of years?**

The General Council has never made any declaration on this question. But this teaching is not included in any faith which we preach. Personally I am strongly against this teaching, for it is unscriptural, and has proven a delusion in every place where it has been tried out for over 1000 years. There is no proof that any saint of the Apostolic Age, when they had highest light and greatest power, is still living in his natural body. If this was a truth somebody in the world during nearly 2000 years since Christ was on earth ought to have been able to have found the faith and lived up to it, but no such is on record. Those who hold it and teach it today are dying just the same as others.

**1052. Do the Assemblies of God believe in the marriage purity doctrine taught by some, and what is the attitude toward this doctrine?**

I do not know what people are teaching in your part of the country. But the doctrine of total abstinence among married people taught by some persons is not found in the scriptures. The scriptures teach that "marriage is honorable in all, and the bed is undefiled." Why not believe what God says about it? But, the scriptures uniformly teach that the liberties of the children of God are not to be abused, and pushed into excess. So the children of God should be moderate and act like Christians even in lawful things.

**1053. Please explain Matt. 19:12. Does God intend for a married person to be a eunuch?**

No, there is no scripture teaching that God intends married people to be eunuchs. Such might be lawful by mutual consent, but not by the consent of only one party to the marriage contract. For the scriptures teach they should not defraud one another. I have found by personal contact with people who have tried this that they nearly always fail, and are in the end much worse off spiritually, by being under condemnation over the matter, than they were before they made such contract. Moderation, rather than total abstinence, is both the safest and most scriptural course.

**1054. Our preachers here say it is a sin to take medicine, but we seldom see**

a case of instant or even quick healing, so it brings reproach on God's cause, and many are hardened. I am puzzled over this. Please give me light what to do.

Personally, I never condemn people with no faith, for taking medicine, nor do I go out of my way to attack doctors or medicine. People who have no faith have to have crutches of some kind to lean on. But I have found experimentally that anybody who actually depends upon medicine for healing, rather than upon the Lord, is not able to exercise faith in the Lord for divine healing. To receive divine healing one's mind and faith must be undivided and centered wholly upon the Lord. My advice is for you to trust the Lord with all the faith you have, and leave the preachers and the folks who take medicine with the Lord. If you have no faith for healing, do the best you can till you get it.

**1055. Should we fellowship a man who claims to have the Holy Spirit, but his fruit does not prove it? Should I tell the Pentecostal people who have him to preach when I know he is crooked?**

Your letter does not mention any bad fruit, except that he does not belong to the same wing of the Pentecostal Movement that you do. If this is the only bad fruit he bears, I think you should leave him alone with the Lord. But, if by a crooked life you mean that he is unclean, and a liar and a hypocrite, then you should not fellowship him until he cleans up, no matter what he claims. If you know he is deceiving others and making merchandise of them, I would first have a talk with him, and urge him to repent and get right with God. If he refuses to do so, you have a right to protect others who are being deceived by telling them the truth. But you must first be very sure of your ground, for you may be called on to prove what you say. It is best under such circumstances to say as little as possible, only what is necessary to let others be warned.

**1056. Is it right for a minister to take some of his tithe money to purchase lantern slides for use in evangelistic work on Biblical subjects? Get no revenue from these meetings, most of the time not even a collection taken.**

It is wisest and safest to put our tithes into the work of the Lord to be expended entirely on others. It is unsafe for us to begin to tamper with God's money in anything relating to ourselves, lest self interest may in some way get in. But you are the final judge in this matter, since you are the steward of the Lord, and responsible to God for its use, rather than to men.

**1057. What did Jesus mean when He said in Mk. 4:12: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins be forgiven them"?**

This passage means that many people will not believe, no matter how much light is given, and the more light you give them, the more you increase their responsibility and their condemnation. To such Jesus speaks in parables, which any person desiring light on spiritual things will receive help from the Lord to understand, and which those who do not desire the Lord will see no light in, and will not understand. This is done in the mercy of the Lord to keep from increasing their responsibility. Such see and hear in the natural sense, but in the spiritual sense they do not perceive or understand. The clause, "lest they should be converted", refers to the perceiving. If they really were interested, and would perceive and yield their hearts to God, they would be converted, but since they will not do this, God speaks so they do not perceive and do not understand.

#### NOTICE TO MINISTERS.

We greet you from the General Council Office with love in the Master's name. We trust you are enjoying His precious love and His heavenly fellowship. It is certainly wonderful. Glory to His name! We wish we could see you all face to face. Perhaps we shall have this privilege at the General Council meeting in St. Louis, Sept. 21 to 28, 1921. All of you come if possible.

It is now the season for renewing of your Fellowship Certificate; you will see that it runs out on Sept. 1st, 1921. The Council has ordered us since last year to have our renewals all in and to have our ministerial list ready to go into the Minutes when the Council meets. In order to do this we have to begin the task at once. Let every General Council minister write us immediately for the renewal of their Fellowship Certificate. We shall appreciate any news at the same time. We shall be glad to have a good letter from everyone who has time to write it. The brethren themselves have suggested that you send in at least fifty cents as an offering to cover the expenses incidental to renewal. This is not compulsory. If any brother has not the fifty cents, and is otherwise entitled to renew, he will receive it just the same. But we are dependent upon the Lord through the brethren entirely for our living and all the expenses of the office. It will be a good time to send what offering you can, or to take a little offering from your church and send along for the support of the General Council workers. Please give us your headquarters address, where mail will reach you any time during the coming year.

God bless you and give you souls for your hire.

Yours in His name,

E. N. BELL, Chairman.

**AN ECHO AND REFLECTION OF JESUS CHRIST.**

John the Baptist said: "I am a voice in the wilderness" and what did the voice cry? "All flesh is grass—Prepare ye the way of the Lord."

To be an echo of the Voice of Jesus we must know what Jesus would say and would have us say. The echo is true to the original.

When a boy, I lived in the hills and mountains of North Alabama and oft-times when out on the mountainside I would halloo in all tones to hear the echo reverberate from hillside to hillside until it died away—far up in the valley, but to the last faint sound, the echo was true to the original.

Jesus Christ is the original of everything good—Life, love, labor, thought, word, voice and He was the express image of the Father.

Now, I am really concerned that my voice shall not give a false accent to the Gospel and that my life shall be a reflection of the life of Jesus. This can be only on the condition that I yield to Him and here the battle raged hard and long with me. How I praise God that He ever put a desire in my heart to be like Jesus and how happy was I to learn that the Father had declared and predestinated that the called and justified should be glorified and be conformed to the image of His Son, but there was so much resistance in my nature, He sent me down to the Potter's house in Jeremiah 18 and showed me how the vessel was marred in the making, unyielding to the pressure of the Potter's hand.

Then I cried, Lord, make me, grind me to the consistency that will yield unreservedly to the pressure of your loving hand—Thence to the smelting furnace, at the bolt works, where were great heaps of scrap-iron, then I said, "That is where I belong, in the scrap-pile." I lingered, I was so hungry for God. My heart and my flesh were crying out for the Living God. I saw them cut those scraps of iron into smaller bits and bind them in bundles and thrust them into the furnace. Out of the furnace came long, bright, new rods, used in the construction of the finest buildings. My flesh shrank, but my spirit said, "Lord, if it take the furnace to melt me and make me what you want me to be, Amen."

This brought me to Galatians 2:20, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me and the life I now live, I live by the faith of the Son of God, who loved me and gave Himself for me." Only then can we be a reflection of Jesus Christ the Crucified—buried with Him—risen with Him—living with Him—I in Him and He in me, by faith, and in reality by the Spirit. Glory to Jesus!

"Lord, help me to be an echo and reflection of My Lord and Saviour Jesus Christ. Amen.—Arch P. Collins, in The Full Gospel Advocate.

Every deep experience calls for a deep death.

**MIRACLES OF HEALING AT GRAND RIVER, IOWA.**

The Woodworth-Etter Meeting that was advertised for Grand River, Iowa, commenced on June 19th with a very good attendance, and interest. Many came to be prayed for for healing, and God met them in a wonderful way and healed them. Over 185 were prayed for in the meeting.

A boy about 7 years old, suffering with a very bad case of kidney trouble was brought from Grand Forks, N. Dak. He was instantly healed when prayed for. Two weeks after his parents sent word to say that he had not had a bit of trouble with his kidneys since, but was playing around like other boys.

A man from Macksburg, Iowa, came to the meeting suffering from cancer of the rectum and diabetes. When he was prayed for he was instantly healed. His wife was also healed of tumor in the side. The man also received the baptism with the Holy Ghost and they went home praising and magnifying God.

Mrs. Hoyle McConnell of Van Wert, Iowa, brought her baby to the meeting with bleeding of the arteries and veins, also bleeding internally. When it was nursed the blood would come out of its mouth. The doctors said it was impossible for it to live; but after Sister Etter prayed for it the bleeding instantly stopped and it went to sleep. She came back with it after two weeks and we did not know it was the same child, it looked so much better and had gained in weight. The doctors said it was the most miraculous thing they had ever seen.

We are now holding meetings at the Chautauqua Park, Des Moines. The meetings are good and the crowds getting larger all the time. God is wonderfully working.—M. B. Woodworth-Etter, Per W. J. Mortlock.



**MID-WEST BIBLE SCHOOL  
Auburn, Neb.**

The new term for the school year of 1921-1922 opens on Tuesday, October 4th, 1921. Be on hand to register and select your room on Monday, October 3rd.

Those expecting to enter the school this fall should first send for application blanks to S. A. Jamieson, 1301 - 19th Street, Auburn, Neb., and get a reply that you have been accepted as a student. Let applications be made as soon as possible, as they will be considered in the order in which they are received, and it is likely the school will be running over this winter.

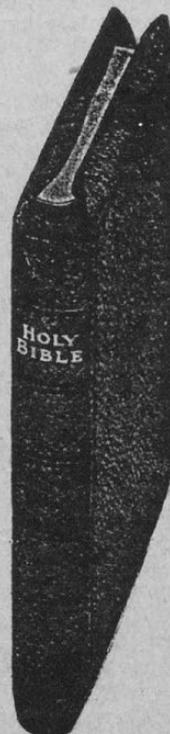
Each student is expected to pay in advance \$5.00 per week for board, lights and steam heat.

All money subscribed to the school is needed badly at once. Kindly let all subscriptions and offerings for the school be at once sent to Treasurer Geo. W. Hawley, Auburn, Neb.

**Reference Bible Bargains**

We have been successful in securing a stock of very excellent Bibles printed at the Oxford University Press a little while before the recent advance in prices. Our quantity is limited, so order soon and you will not be disappointed. Anticipate your future presents and buy now.

Large Clear Type      Compact in Size.



Showing Divinity Circuit.

like water by the hands of the sword. Ps. 48. title.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

(Size 7 x 5 x 1 1/2)

As this specimen of type is printed from photo and not from type, it is not as clear as in the Bibles.

A special feature of this edition is a series of very beautiful pictures in colors.

The following are printed on Genuine Oxford India Paper and weigh only 18 ounces each and are only 1 1-16 inches thick.

**Evangel D—French Morocco, linen lined, Divinity Circuit, silk sewed, round corners, red under gold. Regular Price \$7.30; Our Price.....\$5.50**

**Evangel O—English Morocco, Rutland Grain, a very durable and handsome cover, leather lined to edge, Divinity Circuit, silk sewed, round corners, red under gold. Regular Price \$9.00; Our Price.....\$6.50**

**Evangel E—Persian Morocco, leather lined to edge, Divinity Circuit, silk sewed, round corners, red under gold. Regular Price \$9.65; Our Price.....\$7.75**

Old Folks with impaired vision will find these black-faced Bibles can be used with comfort.

The Student, Teacher and Preacher will find the India Paper editions admirably suited for carrying about.

All Prices Postpaid.

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



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.

### HOW LONG CAN YOU LIVE ON \$20?

That is rather a pertinent question. Its answer depends largely on how you live. If you live in the city, small village or country, your living expenses will be greater or less, as the case may be.

After you have answered this question, then consider some facts which are very vital at the present time. For the past five months the missionary offerings have been so low that we have only had an average of \$20 a month, \$5 a week, for each missionary. Look over the list of distributions and you will find some larger amounts, but these are few and far between and are for missionaries who have friends standing back of them who are determined that they shall not suffer. Three-fourths of the missionaries share alike, \$20 for a month and possibly \$5 to \$10 for each child.

This does not mean that the Missionary Treasurer has sent this amount from what funds he has on hand and that an equal amount or even more has been sent to the missionary from other quarters. This is only true in a few cases. In many instances the only offerings that are ever received from America come through the hands of the Missionary Treasurer. No wonder one missionary almost felt her heart stand still when she saw the size of the draft we sent her.

Twenty dollars to live on—to pay rent out of—to provide for a native evangelist, or Bible-woman, or both: \$20 which must be stretched over thirty days to in some way meet \$100 demands. Do we wonder that the missionaries cannot do more for God? What could you do if you were half starved and were compelled to struggle and battle for a very existence and had no means whereby you could do something for God.

I want to roll this burden upon you until you cannot eat, until you cannot sleep, for thinking about the missionaries. Until you will pray and pray and pray and give and give and give until a change has come and funds are available not only to meet bare needs, but to provide the missionaries with means for going forward in one grand offensive for souls which will not stop until Jesus comes.

Are you withholding from God? Search your own heart and do not throw this matter off on someone else. What does God want me to do about it? What part have I to fill in the evangelization of the world? Do I want Jesus

to come again? Then remember that this Gospel must be preached in all the world for a witness and THEN shall the end come.

—J. ROSWELL FLOWER, Treas.

Miss Christina McLeod announces that she expects to sail, D. V., for India, August 10th.

Bro. Lloyd Creamer expects to sail for China about August 11th, according to a recent letter from him.

Brother and Sister John D. James are looking to the Lord to enable them to return to China about the first of September. They expect to leave for the Pacific Coast shortly.

Brother and Sister E. S. Moore of Japan have returned home on account of Sister Moore's health. Friends can address them in care of General Delivery, Vancouver, B. C., until further notice.

Sister Anna Richards and her son John, located at Komatiport, Transvaal are both sick from fever, according to a recent letter from Sister Lillian Riggs. Prayer is requested for their recovery.

Walter H. Clifford writes from India that the heat is now registering 116 degrees in the shade on the plains and that "cholera is raging in the villages round about the Mission House at Mankapur, but so far it has not come nigh the Mission Compound, for which we praise Him."

Geo. E. Blaisdell writes from Mexico, "We are packed for the road in the morning for Aconchi. The Lord, in His goodness, seems to have opened that road and closed the others, and it is our pleasure to go where He leads. Am in hopes soon to have glad tidings of a bountiful harvest in His blessed name."

Brother Frank Schröder writes, "I have just lately heard from China and the Lord is blessing the work with the saving of souls and baptizing with the Holy Ghost. Multitudes flock to the meetings, and for the present the chapel is too small, so they are holding services in the compound. Praise God for showers of blessing from above."

Miss Bessie V. Gager writes from India, "Our hearts ache for the people of this place as we see and hear of their sorrow over the loss of their dear ones. There has been a great scourge of bubonic plague in this place and many have died. The doors of numbers of homes are closed and locked because its inmates have died. In many cases just one or two of a once large family are left,—perhaps the father of the family left with a little infant to care for or some boy left to look after himself. The awful part is that these have died in heathen darkness without hope and without God. I cannot praise Him enough for bringing me again to this dark land to hold up that wonderful Light of Life."

### THE CRISIS PASSED IN CHINA FAMINE

Early in the Spring reports were received from China that it would be necessary to carry on relief work all through 1921 for the reason that no rains had come and that in some places the ground was dry to a depth of three feet. Consequently, the Relief Societies sent out an urgent appeal for continuation of funds for relief work. About the time this appeal reached America and forces were set to work to collect further funds, God, in His mercy, sent rains, and so the threatened famine in China passed over for this year. Now there is the prospect of a big crop, and the Chinese farmers are able to borrow money on their new crop to enable them to live and so the necessity for relief work has about passed over. Some work will be done all this year, but our missionaries report that they have sufficient money to meet the needs without drawing any more funds from America. This is a great relief, and now we can turn our offerings more definitely into foreign work. All offerings for famine relief from now on will be used for definite missionary work in North China.

Bro. Tommy Anderson writes, "Glad to report our meetings are being well attended and the interest is getting better. The Jesuit priests stand outside of our mission door and warn the people not to enter our house or they will be excommunicated from church, even from burying their dead in the graveyards, that they shall be outcasts from society and persecuted in the streets. Poor souls. They suffer much for coming to our services and we suffer with them. Pray for us and dark Bolivia, the hardest and most fanatical field in all South America."

E. M. Bendiksen and wife write from Boma, Congo Belge, W. Africa, "We are still in Boma. The only way is for us to go up country. The C. and M. A. have taken all this part of Congo and they will not let any one else in. Half of the ground is not covered, but they say that they hope to cover it before the Lord comes. Then the responsibility must rest upon them."

"The trials have been fierce since coming here, but there has never been such thankfulness in our hearts for being counted worthy to be called of the Most High to go forth to proclaim the glad tidings."

Since receiving the above letter, we have received a cablegram requesting us to cable funds immediately as these dear missionaries are in need. We are doing what we can to meet their need, and if any others have funds that they wish to send with what we can gather, will be glad to include them with our offering.

Minchow, Kansu: "A very blessed way in which God vindicates His servants was made manifest to all in Minchow a few weeks ago. One of the worst "troublers of Israel" keeps an inn in Minchow. He has often been the cause of our Christians receiving persecution. We could only tell them they must bear it patiently."

One day the report reached us that this man's inn was burning down. I went to see, and, sure enough, his entire house was burned to the ground. People on three sides of him did not suffer one cent of loss, while his loss amounted to about \$2000, a man's whole wealth in China. The previous night outsiders say they saw a large ball of fire fall from heaven on the man's inn. All agree that it was Lao Tien Te's (God) judgment on him for persecuting God's people. Many are stirred by it to admit that our God must be the true God. We can afford to wait, friends, for "vengeance is Mine," saith the Lord.

A couple of weeks ago a young man came who had previously been possessed of a demon. At the call he came forward for salvation. When he had finished praying his uncle asked me to pray for him. I looked at him, but did not pray for him. Why? One look at his face proved to me that he had already wept his way to the feet of the compassionate Saviour and had received the joy of sins forgiven.—J. H. Chenoweth.

**NARROWLY ESCAPES DEATH.**

Miss Willa B. Lowther had a serious accident recently when visiting the Pentecostal camp meeting in Findlay, Ohio. She writes, "I am going to tell you how near I've been to the other world. On the morning of June 21st I caught my heel on a loose piece of brass at the very top of a long flight of stairs at Brother Leonard's and pitched forward on my head, not stopping until I went clear to the bottom. Brothers Argue and Kirkpatrick picked me up. They said my head was bent directly back under my body. How extraordinary that my neck was not broken. My head was mashed and swollen until they said it was a terrible looking sight. They wired Tulsa Assembly for prayer, the whole camp at Findlay also held on in prayer. It was a battle for several days, but the Lord raised me up and everyone there pronounced it a modern miracle. The fractures in my skull have filled in and grown as solid as ever. My only mark still remaining is a very black eye." We praise God for this remarkable deliverance.

The Blakeney-Barney party for the Congo wrote that all were well and their courage was high in the Lord as they were landing at Port Said, ready for the long interior trip through the "sleeping sickness" country. Pray much that God will protect them as they pass through this deadly belt. Just about the time the letter was received, we also received a cablegram that funds were running low and asking when more would be available. We are scraping together all the money that can be spared and will cable to Brothers Barney and Blakeney.

Miss A. Eliz. Brown writes from Jerusalem, "A quiet working of God's Spirit accompanies the giving of the Word in the prison. Another accepted Jesus as his Saviour a week ago. We also have a Bible class in the boy's reformatory on Sunday mornings. Our Sunday School is not so large as last summer, but the children have learned Psalms 1, 15, 51, the commandments, John 3 and Isaiah 53 since January 1st. It was laid on our hearts while Brother Needham was here to organize an Assembly. Brother Samuel is our pastor. We are very wee—only nine members—but the 'baby' is alive. Pray that it may grow in grace and in the knowledge of the Lord and fulfill its purpose. We have planned special meetings for July. We cannot tell how much depends upon your prayers nor how great a share of the spoils will be yours. Victory is sure through the blood of the Lamb."

**VICTORY IN THE MEXICAN WORK.**

Brother H. C. Ball writes from the Mexican border, "We had a very blessed time in the Bible Conferences this summer. In this city (San Antonio) some forty attended the classes; in Houston some 25 were regular and in Kingsville about the same number as Houston. In the first two cities the conferences lasted two weeks, but in Kingsville only one. The brethren seemed so glad of the opportunity of study in the Word of God with instruction. It was indeed a real time of being at the feet of Jesus, for we all took in the feast. We found the work generally in a good condition.

In Kingsville I baptized 16 in water. A part of these brethren were from Bishop, six miles from Kingsville. From Kingsville we went to Brownsville. There we found the work doing wonderfully well for the short time that it has been started. One man received the baptism during our stay there. We also crossed into Matamoras, Mexico, for one night and held a meeting in the Barragan home. These people have been saved and are now seeking the baptism of the Spirit. About forty were present in the service and many more heard from the street.

From Brownsville we went to Victoria, where we spent three days. The mission was started in Victoria last October, and now some 35 or 40 are identified with it. We baptized 14 in the river there, the entire

town turning out to see baptism by immersion for the first time. Nearly every one came out of the water praising the Lord. We found the work doing nicely here. Many have been saved and over 30 waiting for the Promise of the Father."

**NORTH INDIA DISTRICT COUNCIL.**

Early in March a notable gathering of Pentecostal missionaries was held at Lucknow India. Brother Thomsen, the secretary, reports that there were forty-four missionaries gathered together, of which thirty-one were members of the General Council, and in addition there were some forty Indian workers who met with the missionaries.

Some steps of very great importance were taken affecting the conduct of the work in India. India has gone further than any other field in the matter of co-operation in its missionary work. While fully protecting every mission station, articles were drawn up safeguarding the property for God and the work put on a good substantial basis. The committees which worked on the articles of agreement did not have an easy task, but they are to be commended for the faithful work performed. We trust that the co-operation and unity now prevailing in India will bear fruit in much accomplished for God in the future.

**DISTRIBUTION OF JUNE MISSIONARY CONTRIBUTIONS.**

An asterisk (\*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated and the balance made up by the Treasurer from undesignated funds.

<b>Africa.</b>	
†Jesse A. Barney, Congo Belge.....	\$100.00
†E. M. Bendiksen and family, Congo.....	100.00
Joseph Blakeney and family, Congo.....	100.00
*Jennie Carlson for Sudan.....	25.00
†C. W. Doney and wife, Egypt.....	40.00
*C. W. Doney, native worker.....	20.00
Egyptian native workers.....	100.00
*Ruth Erickson, Liberia.....	31.20
*Jennie E. Farnsworth, Sudan.....	50.00
*Henry B. Garlick, Liberia.....	10.00
Mrs. Wm. H. Johnson.....	20.00
†E. O. Leeper and wife, Sudan.....	40.00
*Margaret Peoples, Sudan.....	100.00
†Edgar Personous and wife, Liberia.....	40.00
A. H. Post and wife, Egypt.....	40.00
Hattie Salyer, Egypt.....	15.00
†Ira G. Shakley, Sierra Leone.....	25.00
*J. Wilbur Taylor and wife, Sudan.....	100.00
†Lillian Trasher, Egypt.....	15.00
†Mrs. A. E. Turney & Hannah James.....	40.00
*Harry M. Wright, Sudan.....	50.00
<b>China.</b>	
*L. M. Anglin, (Orphanage).....	20.50
†Blanche R. Appleby.....	10.00
*Myrtle Bailey.....	20.00
*Fred Baitan and family.....	57.10
Percy Bristow and family.....	30.00
*Ada Buchwalter.....	30.00
Harvey Chenoweth and family.....	45.00
*China Famine Fund.....	423.13
Mrs. Ruth D. Cook.....	20.00
Lloyd G. Creamer's work.....	25.00
*Lloyd G. Creamer's worker.....	30.00
Emma E. Daab.....	20.00
E. N. Davis and wife.....	40.00
Alice E. Evans.....	20.00
*Abraham Peng.....	25.00
*David Peng.....	15.00
Ella Finch.....	20.00
Edna Francisco.....	15.00
Esther M. Hanson.....	15.00
*H. E. Hansen and workers.....	35.25
Thos. Hindle and family.....	50.00
John D. James, for China.....	20.00
R. S. Jamieson and wife.....	40.00
†Geo. M. Kelley and family.....	60.00
*Kelley, native worker.....	12.00
Grace Kenning.....	20.00
*Grace Kenning, for vacation.....	25.00
F. Harland Lawler and family.....	40.00
†Mattie Ledbetter.....	20.00
*Mattie Ledbetter, Building Fund.....	10.00
*Mattie Ledbetter, for baby.....	12.00
*Lavada R. Leonard.....	50.00
*Lavada R. Leonard, (work and workers).....	79.50
†Willa B. Lowther for China.....	20.00
Herman J. Mader and wife.....	40.00
Mrs. Lillian B. Marston.....	20.00
*Mae F. Mayo.....	80.00
*Bella Millscher.....	40.00
*Huldah Needham Memorial Boat.....	60.25
*Mrs. Nettie D. Nichols and workers.....	50.00
Frank O. Schroder's work.....	20.00
*W. W. Simpson and Son.....	65.00
*Simpson, work and workers.....	190.00
Geo. C. Slager and wife.....	20.00
*Marie Stehany and workers.....	50.00
*Letta Teuber.....	25.00

Ethel V. Webb.....	20.00
W. R. Williamson and wife.....	40.00
Mrs. Clara Jaycock Wyns.....	20.00

**India.**

†Paul Andreasen.....	5.00
*Almyra and Olga Aston.....	30.00
*J. Edgar Barrick for India.....	50.00
Christian Peckdahl and wife.....	35.00
*Mary W. Chapman.....	2.50
*Mary W. Chapman's workers.....	25.00
Susan R. Chester.....	20.00
W. H. Clifford and family.....	50.00
†Robert F. Cook and family.....	30.00
†Herbert H. Cox and family.....	40.00
*Bartholomew Dean.....	23.00
Mrs. Lillian Denney.....	25.00
Constance Swifen Eady.....	20.00
Susan C. Easton and worker.....	30.00
*Marguerite Flint (Orphanage).....	73.15
†Bessie V. Gager and worker.....	20.00
Elsie Gordon.....	20.00
Ethel M. King.....	20.00
Alex. Lindsay and family.....	40.00
Emily Lynne.....	20.00
†Dick S. Mahaffey and wife.....	40.00
J. J. Mueller.....	40.00
Frank Nicodem and wife.....	40.00
*W. K. Norton, Indian famine relief.....	5.00
*W. K. Norton, workers.....	148.50
*Mattie Personous.....	5.00
*Lydia Rediger.....	10.32
Ruth Riggs.....	10.00
*Violetta Schoonmaker and family.....	75.00
*Chapra Rebuilding Fund.....	100.00
Thomas Stoddard.....	20.00
Niels P. Thomsen and wife.....	40.00
*Niels P. Thomsen, Treas., Indian School.....	12.00
K. A. Timrud and family.....	45.00

**Japan.**

†C. F. Juergensen & family.....	60.00
*Marie Juergensen.....	70.00
*John W. Juergensen & family.....	55.00
†E. S. Moore & wife.....	50.00
Alex. Munroe.....	40.00
W. J. Taylor.....	20.00
*Mrs. Wm. J. Taylor for Japan.....	25.00
*Jessie Wengler.....	20.00

**Miscellaneous.**

†Tommy F. Anderson & family, Bolivia.....	70.00
H. C. Ball for workers in Mexico.....	80.00
Forrest G. Barker & family, Peru.....	50.00
Geo. E. Blaisdell & wife, Mexico.....	50.00
†A. Elizabeth Brown, Jerusalem.....	20.00
Paul Cragin, Peru.....	20.00
*Mrs. Paul Cragin, Peru.....	27.50
Fermin Escarcega Jr. & wife, Mexico.....	40.00
Solomon Feliciano & family, Porto Rico.....	50.00
†Frank Finkenbinder & wife, Porto Rico.....	40.00
*Ellis L. Grist & family, Venezuela.....	100.00
Pearl Hewitt, Hawaii.....	30.00
C. A. Hies, Central America.....	30.00
*Mrs. Flora Hogan, Peru.....	27.50
Mrs. Lena Smith Howe & family.....	40.00
J. R. Hulbert, Peru.....	20.00
J. R. Jamieson & workers, B. W. I.....	120.00
H. May Kelly & mother, Cuba.....	40.00
*J. L. Lugo & family, Porto Rico.....	50.00
R. S. McBride & family, Argentina.....	50.00
*Miss Yumna G. Malick, Syria.....	88.00
Frank Ortiz Jr. & family, Porto Rico.....	50.00
†Chas. C. Personous & family, Alaska.....	40.00
Misses Siemens & Pemberton, B.W.I.....	40.00
Niels Sorensen's work, Argentina.....	20.00
*Fannie Van Dyke, Venezuela.....	48.00
J. E. Varonoff & family, Bulgaria.....	50.00
Alice C. Wood, Argentina.....	20.00
Harold K. Needham.....	14.11
*Chicago Missionary Rest Home.....	65.50
*Matron, Missionary Rest Home.....	1.00
*Special Mexican Fund.....	381.55
*Distribution of Scandinavian Literature.....	15.00

**Mexican Missions Along the Border.**

B. E. Baker & family, Texas.....	50.00
†H. C. Ball & wife, Texas.....	40.00
La Luz Apostolica.....	25.00
Mexican workers.....	91.05
Alice E. Luce, Texas.....	20.00
Dr. Florence Murcutt, Calif.....	20.00
Francisco Olazabal & family, Texas.....	50.00
M. M. Pinson.....	40.00
M. M. Pinson, native worker.....	30.00

All offerings designated for missionaries who are not members of the General Council have been placed in one fund and distributed as designated. These offerings were for the following: Bailly, \$45.00; Berger, \$5.00; Bender, \$0.00; Brann, \$271.50; Boothby, 10.00; Mrs. Eyr, \$3.50; G. Hansen, 25.00; Jas. Harvey, \$40.50; Longstreth, \$40.00; R. Mader, \$50.00; D. Malott, \$20.00; A. Norton, \$5.00; J. Norton, \$8.00; Ramabal, \$50.80; A. Redizer, \$28.00; R. Shelton, \$20.00. The total amount being..... \$29.50

June funds used in May distribution.....	435.00
Total for June.....	\$7935.16
Total receipts for June.....	\$7625.16
July funds used.....	300.00
Total.....	\$7935.16



**BEE FORK ASSEMBLY**—Just closed a ten-day meeting; left the saints in love and unity. Pray God may keep them safe.—Evang. G. H. Turnbull.

**MARION, KY.**—We have just started a meeting in a nice grove; large crowds, good interest. Will the Evangel Family pray for this place?—Evang. T. R. O'Bryan and wife.

**PLYMOUTH, IND.**—God is still blessing. Sixteen followed the Lord in baptism last Sunday. We had a wonderful service with the presence of the Lord manifest, and are looking forward to a revival here. Pray for us.—Evang. Fred Leeper.

**WESKAN, KAN.**—We can report victory in Jesus' name. One sister wonderfully saved on Sunday, others at altar seeking God. Any one in fellowship with the General Council will be welcome, as we have no pastor at present.—C. W. Bjork.

**SAND SPRINGS, OKLA.**—We have just closed a two weeks' meeting. One old man wonderfully saved from sin and the saints brought closer to God. We leave them shouting the victory.—Evang. C. O. Briggs and wife, Norris, Okla.

**NORTH LITTLE ROCK, ARK.**—We have just closed a four weeks' meeting where God set His seal on every service in saving and baptizing. There were forty saved and baptized. Bro. L. L. Riley did the preaching.—Pastor G. S. Hardcastle.

**CLAREMORE, OKLA.**—Bro. Eruce David has been conducting a meeting for about four weeks. God was in all of the services. Twelve saved and eight received the Baptism. Bro. Ora Hurley and wife and others are continuing the meeting. Pray this town may be shaken by the power of God.—S. L. Tanner and wife.

**RECTOR, ARK.**—We are a little band of 20 or 25 Pentecostal saints. One brother has given us land on which to build a church, and we are looking to God to supply the means. Anyone in fellowship with God the Father, and God the Son, and God the Holy Ghost will be welcome in our company.—Elder W. C. Gaskill.

**SAN MARCOS, TEX.**—Just closed a three weeks' meeting here; have had good crowds, good interest, many under conviction; many say they have read their Bibles more these last three weeks than before in all their lives. Two claim conversion and one was baptized in the Holy Spirit as in Acts 2:4. Bro. and Sister Taylor, from Austin, and Bro. Mooney, from Smithville, were with us through the services.—Pastor F. A. Beard.

#### MEETING AT GRAND RIVER, IOWA

The Lord wonderfully blessed Sister Eter and her party of workers to those who attended this Camp Meeting, which closed Sunday, June 12th, when Bro. W. H. Hamilton, of Colorado Springs preached the closing message. Numbers were converted, many baptized in the Holy Spirit, and the blind, deaf and dumb, cripples and other afflicted ones were wonderfully healed. Truly people were made to believe the signs and wonders that followed the believers in apostolic days after the preaching of the Word were still following those who believe.—Pastor C. R. Dobson.

**SPLENDORA, TEX.**—Bro. Robt. Fillingim and myself have just closed a ten days' successful meeting here. Two backsliders got back to God, and about thirty sinners asked prayer the last night of meeting.—Evang. J. L. Hardwick, Pastor Hardy Lucas.

**KISSIMMEE, FLA.**—God has blessed in a wonderful way the past five weeks. Bro. and Sister Hanse are with us. There have been about 15 conversions, and 10 received the Baptism as on the day of Pentecost. We set an assembly in order, with about 30 members, and since then about 15 have been added. Hallelujah!—M. R. Perry.

**WESSON, ARK.**—God is wonderfully blessing, souls getting saved, believers filled with the Holy Spirit, the sick healed. About 18 have already obeyed the Lord in water baptism this year. Our summer revival will begin the fourth Sunday in July, with Bro. T. D. Thompson of Texas as evangelist.—Pastor A. L. Casey.

**PAGAN, KY.**—Just closed our annual Convention. The blessing of the Lord rested on us from the very start, conviction swayed sinners, several were reclaimed and the joy of their salvation was restored. The last Sunday we took the Lord's Supper and had foot washing. The church was blessed and wonderfully strengthened.—W. T. Robbins, Pastor.

**RIVERTON, NEB.**—The Lord is still pouring out His Spirit on the work here. We cannot begin to accommodate the crowds, even to our weekly prayer meetings, especially on Saturday nights. On Thursday nights we have prayer meetings in the country, and the church is more than full each week. Wife and daughters are holding a revival meeting in Holdridge.—Evang. Henry Hoar.

**JACKSONVILLE, FLA.**—In perfect accord with His word, God is continuing to pour forth of His Spirit, and the interest in the work of God continues to increase as night after night the people continue to come out in large numbers to hear and see manifested the truth of the full gospel. We have unfurled the Pentecostal Standard, and it continues waving high, a witness to this city that "This is That."—Pastor Clarence Jensen.

**LETONA, ARK.**—Sister Nora Journey was with us in our Fifth Sunday rally for a week. One boy suffering from chills was instantly healed, several backsliders prayed through to victory and two saved. Any preacher in fellowship with the Council will find an open door, a congregation and freedom of the platform. Pray for us.—Pastor T. T. Carmical.

**ALTON, ILL.**—The dear Lord is still pouring out His Spirit at Alton, Ill., as in almost every service souls are getting saved, and receiving the baptism, while many others are being healed. In the last two months we have baptized 66 in water, and 44 have united with the church, including the Mayor of East Alton. Our membership is now over 400, an increase of 302 during the last year. The Sunday School enrollment has gone up to 348. Unto Christ, our loving Saviour, we give all the praise.—A. W. Kortkamp, Pastor.

**ST. LOUIS, MO.**—June 12th we arrived here to assist in the work of the Lord. The revival continues, souls saved daily. Thirty-five baptized in the waters of the Mississippi River, and there are others to be baptized next Sunday. Many have been filled with the Holy Spirit and a number healed. The little church is growing daily; prospects are bright for the future. Meetings to continue in the church until my big tent arrives. Pray for us.—Fred Lohmann.

We started a revival at **QUANAH** June 4th, but on account of continual rains had to close in ten days. Came on to **VERNON** for ten days. Some were reclaimed and some saved and the saints at both places were encouraged.

Our next meeting will be at **FRANKSTON, TEX.**, from there to **WESSON, ARK.** Am finding plenty of work for the Master that needs doing.—Evang. T. D. Thompson.

**ENDICOTT, N. Y.**—We wish to sound a note of praise to our Christ for His glorious presence during our convention which just closed. Saints came from Hornell, Caywood, Ithaca, Oneonta, Elmira, Cortland, Binghamton, Owego, Deposit and Wilkes Barre. Surely it was a time when the love of Christ prevailed and Heaven came down, our souls to meet. We had two blessed healing services and God met us. One received the Baptism of the Spirit, others met God in a very real way. We are praying for a revival to sweep the town. Pray with us.—Mrs. F. L. Garrison, Pastor.

**JOHANNESBURG, SO. AFRICA.**—Just had a good conference in the Orange Free State among the Natives. A little paralyzed boy walked the instant he was prayed for; there were other miraculous cases of healing.

We praise God for those who are coming to the Lord, and also for those whom He is calling into the vineyard here. Pray for the new missionaries just going out, that God may give them the language needed. We endeavor to use the Natives themselves to win their own, therefore we have to have white missionaries to see that the right is taught.—Emma L. Wick, Apostolic Faith Mission.

**MIAMI, FLA.**—We can truly say the Lord has been with us, and helped us in getting our new church built; it is almost completed. We will have our dedication the 26th of June, and expect the Lord to work, and save and baptize precious souls. We are just praying that it will be like when Moses dedicated the tabernacle, how the priests could not minister for the glory of God. Hallelujah to Jesus.

God is blessing us, and saving and baptizing souls, but we are looking for greater things when we get into the new church, as we cannot accommodate the crowds in the tent, so help us pray. We expect to keep the tent moving, too; have a call to Nassau, as soon as we get things in good running order in the church. We ask the prayers of the Evangel family, that God will continue to use us in His vineyard.—Bro. & Sis. Bolton.

**AGRA, KAN.**—The meeting will continue till July 6th, all day meetings Sundays and July Fourth in Jacoby Grove, 12 miles north of Agra. A beautifully cool, shady spot. Brothers Clopine and Hoar were with us one night and God wonderfully blessed us through them. The saints from Franklin have been a great help in the singing and altar services. Souls are being saved every night, many have been healed, and some seeking the Baptism. Big crowds attending. Please pray for the healing of the owner of the grove, that God may give complete victory in his body. Five saved Sunday night; many under conviction.

We go to **RIVERTON, NEB.**, about July 8th for a tent meeting with Pastor Hoar, and we are looking forward to a wonderful meeting. Come, bring your tent and help in the battle against the hosts of darkness.—Evang. Earl W. Clark.

**NOTICE TO NEW MEXICO.**

Our State Camp Meeting will convene at Portales, July 22nd to Aug. 14th. For further information write Pastor A. C. Bates.

**COOKVILLE, MO., CAMP MEETING.**  
July 30 to Aug. 16.

Good conveyance from Crocker. For further information write Oliver Schoop, Cookville, Mo.—Evang. Selthy Bray.

**HOOKER, MO., CAMP MEETING.**  
July 16 to 31.

Nine miles from Arlington, Mo. Write Bro. Ed. Miller, Hooker, Mo.—Evang. A. L. Strathcamp.

**CAMP MEETING AT ROCKY FORD, OKLA.**

(10 miles southeast of Cement, Okla.) Beginning August 7th. Spring water and plenty of fruit. Everybody invited. T. S. Huffness, R. 2, Cement, Okla.

**REVIVAL AND BIBLE SCHOOL.**

Pentecostal revival meeting to begin at Wellston, Okla., July the 24th. Bro. S. A. Jamieson is coming to give Bible teaching during this time. Special teaching for young preachers. All are invited. For further information write D. E. Collins, Wellston, Okla.

**CAMP MEETING AT KITCHENER, ONT.**  
July 24 to Aug. 7.

Evang. L. V. Roberts, of Indianapolis, Ind., G. A. Chambers, of Arnprior, Ont., and a number of other workers and missionaries are expected to be present. Plan to spend your holidays with us. For further information write Pastor A. S. Mac Cready, 15 Scott St., Kitchener, Ont.

**CLEVELAND REVIVAL CAMPAIGN.**

The Pentecostal Church of Cleveland, O., will conduct a down-town evangelistic campaign in the Grand Theatre, corner East 9th St. and Bolivar Road, July 10th to 31st. Evang. A. H. Argue, son Watson and daughter eZlma, will assist the pastor. The theatre has a seating capacity of 1300. A gracious time is anticipated. Entertainment can be provided for none except invited workers.—J. Narver Gortner, Pastor.

**SOUTHERN MISSOURI DISTRICT COUNCIL CAMP MEETINGS.**

**ADVANCE, MO.,** 25 miles west of Cape Girardeau, Mo., on the Frisco railroad, in a beautiful ten-acre park. Chairman E. N. Bell will have charge of the daily Bible teaching services. For information write Pastor S. L. Johnson, Advance, Mo., or Evang. W. G. Workman, Bunker, Mo.

**CRANE, MO.,** August 19-28, 1921. Elder J. R. Flower, Missionary Sec.-Treas., will have charge of the daily Bible teaching services. For information write Pastor J. S. Eaton, Crane, Mo., or Evang. W. W. Childers, Yehville, Ark.

**OLD TIME GOSPEL TENT REVIVAL, LANKERSHIM, CAL.**

Beginning July 10th, continuing as the Lord leads. Bro. W. T. Gaston, of Springfield, Mo., will be the evangelist. Seekers for salvation, healing and the Baptism come.—John C. Nelson, Pastor.

**EASTERN KANSAS DISTRICT CAMP MEETING.**

Aug. 11 to 22, 1921. John Goben, of Lucas, Iowa, in charge; other ministers and workers expected. All ministers cared for. Tent rentals, 10 x 12, \$4.50; 12 x 14, \$6.00. Cots, \$1.00. Bring bedding and toilet articles. For further information write Pastor Chas. Sheall.—S. H. Patterson, Chairman.

**CAMP MEETING, MULBERRY, ARK.**

Beginning Aug. 20th. Good camping ground and water for those desiring to camp. Will try to take care of those who cannot come prepared to camp. Sister Hartman, from Wichita, Kan., and other preachers and workers expected. For further information write Bro. M. P. Sanders, or Pastor Ernest M. Adams, Mulberry, Ark.

**CAMP MEETING AT SIOUX CITY, IA.**  
July 22 to Aug. 14, Inclusive.

Mrs. Woodworth-Etter, the well-known evangelist, who has been in the ministry for over 45 years, will be in charge. Come, and bring the sick and afflicted to be healed without money and without price through the name of Jesus. Come and see what the Lord is doing for others, and if you believe He will do the same for you. Three meetings daily.—Mrs. Woodworth-Etter.

**PENTECOSTAL CAMP MEETING AT EYESVILLE, OHIO.**

Aug. 19 to Sept. 4, 1921. Bro. A. G. Ward, Bro. D. H. McDowell, Bro. J. W. Taylor, missionary from Africa, and Sister Jennie Kirkland, missionary from India, and others will assist in the services. For particulars write J. Clark Soules, Pastor, 202 Meek Ave., Eyesville, Ohio.

**SECOND ANNUAL PENTECOSTAL CAMP MEETING.**

Eastern District Council, Assemblies of God July 29th to Aug. 21st Inclusive.

We have again secured from Brother William Anderson the use of his grove, which is one of the finest locations (Baltimore and Leamy Avenues, between Philadelphia and Media, Pa.) and best situated for our needs that we know of anywhere. These are private grounds, fenced in, giving us complete control of the situation.

Because of the successful meeting last year we are looking forward in faith and hope that this will be the best camp meeting yet. Detailed information ready May 1st. Apply early for accommodations, and plan to spend your vacation with us. Above all, pray we may see the greatest outpouring of the Spirit, and miracles of healing yet witnessed.

Communicate with the Secretary, for further information.—D. H. McDowell, 1608 Monsey Ave., Scranton, Pa.

**NINTH GENERAL COUNCIL**  
and  
**6th MISSIONARY CONFERENCE**  
St. Louis, Mo.  
Commences Sept. 21st, 1921.  
Full particulars in later issues of  
the Evangel.

**NINTH ANNUAL KANSAS STATE CAMP AND DISTRICT COUNCIL MEETING**

July 28 to Aug. 7 at Alton, Kan. Evang. John Goben, of Lucas, Iowa, in charge, and many other evangelists, pastors, singers and workers will be present. All ministers entertained free. Tents and cots on ground for rent at reasonable rates. We are expecting a great time with the Lord. Come!

The Fourth Annual meeting of the Kansas District Council will meet the last Saturday of the camp to elect officers for the coming year, and attend to all other business that may be presented. Each assembly should send their pastor and at least one delegate. All ministers of this District should be present. Write the Chairman, S. H. Patterson, Osborne, Kans. Fred Vogler, Sec.-Treas., Topeka, Kans.

**EVANGELISTIC CAMPAIGN, MATTOON, ILLINOIS.**

Mrs. H. E. Alford, of Dallas, Texas, will conduct a revival campaign at Mattoon, Ill., from July 10th to July 31st, inclusive. A large tabernacle, seating over 1,000 persons has been erected for this meeting. We are expecting the greatest meeting ever held in this part of the state. If in need of Salvation, Healing, or the Baptism of the Holy Ghost, come. Entertainment will be provided to all accredited ministers and workers. Others can obtain board and room at reasonable rates. The Chorus Choir will be under the direction of E. White, chorister, soloist and trombonist, with L. C. Hicks as pianist. Communicate with the pastor for further information.—E. L. Banta, 1616 Lafayette Ave., Mattoon, Ill.

**PENTECOSTAL CAMP-MEETING REVIVAL IN PORTLAND, ORE.**

Beginning (D. V.) July 3 to Sept. 4, 1921. The ninth annual Campmeeting of the Pentecostal Assembly—112 First St., Cor. Washington, Portland, Ore., will convene on the recently purchased permanent grounds, 65th Ave. and 50th to 52nd Sts., within 25 minutes ride of the center of the city. Take Woodstock car to 50th St., and walk to end of the street. This nine acre wooded tract has all modern improvements, and perfect camping facilities. Old fashioned Holy Ghost services, no hobbies. Everything free, absolutely no collections. We trust the Lord to supply all our needs. "FAITH IS THE VICTORY." The pastor will be glad to answer all inquiries. Pastor Will C. Trotter, 212 East 30th St., Portland, Ore.

**MARYLAND AND WEST VIRGINIA COUNCIL.**

In the recent District Council meeting of the District of Maryland and West Virginia, held at Ronda, W. Va., with Bro. E. N. Bell in chair, after fully considering the vast field, number of assemblies, and the rapidly growing work in eastern Kentucky, it was thought advisable to form a new district, so that the now existing work may be well cared for, as well as reaching out to the new places, calling for the Pentecostal message.

A new District Council has been formed to care for the work in western West Virginia and eastern Kentucky, Bro. W. H. Wall elected chairman.

The eastern part of West Virginia will remain under the old district council of Maryland and West Virginia.

A representative body of the Maryland and West Virginia District was present at this Council.

God's blessing of approval rested on the business sessions so preciously that we all felt it was a timely step in the right direction. The sweetness of fellowship at the Council reminded one of Psa. 133:1, "How good and how pleasant it is for brethren to dwell together in unity."

May this heaven-given co-operative fellowship permeate every forward step of the newly formed council.—J. E. Kistler, District Chairman of Maryland and W. Va.

**BLANKS FOR SETTING ASSEMBLIES IN ORDER.**

The Gospel Publishing House has gotten out a blank with suggestions for properly setting a church or assembly in order. The Chairman of each District Council, and every Presbyter who is charged with the responsibility of aiding churches in being set in order, should supply himself with a dozen or so of these blanks. They are ten cents each or 50c per dozen, postpaid, of the Gospel Publishing House, Springfield, Mo.

**A WARNING TO ASSEMBLY OF GOD MINISTERS.**

A letter has been received from Wm. Henderson, Secretary of the Elim Pentecostal Alliance of Belfast, Ireland, in which he states that a young man by the name of T. J. Logan, is coming to America from Scotland to engage in Pentecostal work. According to a statement with the names of twelve Pentecostal leaders attached, Mr. Logan was tried before them on Feb. 13th, 1920, on charge of immorality. According to this statement, Mr. Logan expressly admitted before all present that he was guilty of immorality while a member of the Elim Evangelistic Band. He denied a charge of subsequent immorality, but this charge was proved to the satisfaction of all present by witnesses to whom he had confessed and supported by written documents signed by himself. Mr. Henderson makes further charges against Mr. Logan and quotes in this connection Rom. 16:17-20. This notice is given according to information received and is given without prejudice to the party mentioned.

**FIELDS OPEN FOR WORKERS.**

Crosby, Tex. Write Mrs. A. L. Peterson, Box 68, Crosby, Tex.

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MISSIONARY CONTRIBUTIONS From June 25th to June 30th, Inclusive.

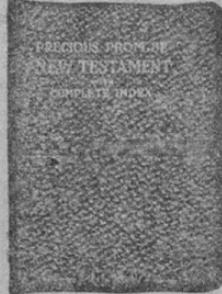
(This does not include offerings for expenses of Missionary Department.) \$448.00: Bethel Temple, Los Angeles, Calif. \$100.00: R. E. S., Woodland, Calif. \$79.00: Gospel Tabernacle (Pent.) Church, Youngstown, Ohio. \$74.22: Assembly and S. S., Springfield, Mo. (As. \$49.08; Y. P., \$10.00; S. S., \$15.14.) \$69.00: German Full Gospel Mission S. S., Chicago, Ill. \$50.00: Thomas Ave. Mission, Fresno, Calif. \$45.00: J. C. R., Verona, Mo. \$42.00: Assembly, Tacoma, Wash. \$41.45: Pent'l Gospel Mission, Millvale, Pa. \$40.00: M. A. M., Paradise, Pa. \$39.00: Assembly, Lancaster, Pa.; Dr. C. C. S., Barham, La.; Mrs. M. S. A. and Mrs. B., Oakland, N. J. \$27.00: Assembly, Naugatuck, Conn. \$26.00: J. B. G., Calgary, Alta., Can. \$25.00: J. D., Woodhaven, N. Y.; B. M. J., Chicago, Ill.; H. C. H. and wife, Earle, Ark. \$23.73: Assembly, Malvern, Ark. \$21.06: A. L. S., Garland, Ala. \$19.00: Mrs. J. W. S., Floyd Knobs, Ind. \$18.08: Fourth and Grand S. S., Dallas, Texas. \$16.05: S. S., Wesson, Ark. \$16.00: Bernice S. S., Russellville, Ark. \$15.45: Pent'l Mission, Freeland, Pa. \$15.00: Assembly, Hagerstown, Md. \$12.00: A. B., Chicago, Ill. \$11.00: S. S., Fort Worth, Texas. \$10.50: Assembly, Chaneyville, Pa. \$10.00: M. E. C., Water Valley, Miss.; Mr. and Mrs. D. R. U., Pottshoro, Tex.; W. M. S., Archbold, Ohio; I. W., Owego, N. Y.; Mrs. J. R. S., Murchison, Tex.; Mrs. C. P., E. St. Louis, Ill.; Assembly, Cincinnati, Ohio; M. H. F., Callistoga, Calif. \$9.75: R. R., Blackey, Ky. \$8.00: Pent'l S. S., Kimberley, Minn.; E. W. R., Everson, Wash. \$7.50: Mrs. M. I. T., Davis, Calif. \$7.00: Full Gospel Mission, Salem, Ore. \$6.42: Assembly, Ainsworth, Nebr. \$6.25: S. S., McCurtain, Okla. \$5.00: Mrs. J. N. J., Central Park, N. Y.; E. and F. H. S., Colbert, Wash.; Mrs. F. M. F., San Antonio, Tex.; H. C., Central Park, N. Y.; Mrs. F. B., Brooklyn, N. Y.; From Butterfield, Mo.; C. B., Manakin, Va.; From a friend, Caroline; Bethany Pent'l Assembly, Springfield, Mass. \$4.00: Mrs. F. C., Witherbee, N. Y.; J. W. W., Wesson, Ark. \$3.90: H. H. W., Breckenridge, Texas. \$3.45: W. M. S., Anguilla, Miss. \$3.00: Mrs. I. W. H., Corinth, Miss.; Mrs. W., Central Park, N. Y. \$2.50: C. O. B., Morris, Okla.; M. B., Ellisville, Ark. \$2.00: Mrs. W. H. J., Mantua, Ohio; Mrs. E. E., Pine Island, Minn.; F. A. H., Portales, N. Mex.; S. F., Stockton, Kans.; D. E. O'N., San Gabriel, Calif.; King's Corner S. S., Spring Hill, La. \$1.75: J. M. M., Jacksonville, Ark. \$1.70: Mrs. H. M. V., Oilton, Okla. \$1.00: Mrs. T. B. H., Jeannette, Pa.; J. G. B., Malvern, Ark.; M. S., Los Angeles, Calif.; Mrs. J. M. W., Hoxie, Ark.; T. C. A., Sturgis, Miss. \$ .55: Sums less than 1.00. Total less \$206.00, amounts given direct to missionaries by assemblies .....\$1403.81 Amount previously reported .....\$6231.35 Total to date .....\$7635.16

MISSIONARY CONTRIBUTIONS. From July 1 to July 9, inclusive.

(This does not include offerings for expenses of Missionary Department.) \$102.56: R. C. S., Williston, N. Dak. \$100.00: O. I. H., Bassett, Nebr. \$75.00: Mrs. A. B., St. Louis, Mo. \$65.00: Assembly & S. S., Tulsa, Okla. \$60.00: North Ave. Full Gospel Assembly, Chicago, Ill. \$51.52: Assembly & S. S., Elizabeth, N. J. \$50.00: Fourth & Grand Assembly, Dallas, Texas; D. G., Warren, Ohio; Pent'l Assembly, Protection, N. Y.; Fernwood Assembly, Philadelphia, Pa. \$46.25: Assembly, St. Louis, Mo. \$46.00: Pent'l S. S., Russellville, Ark. \$45.00: C. S. P., Chicago, Ill. \$44.50: Assembly, Pawhuska, Okla. \$40.00: Assembly, Tottenville, N. Y. \$37.00: Assembly & S. S., Alexandria, Va. \$35.00: L. M. C., Hoy, La. \$33.79: Assembly, Creal Springs, Ill. \$32.14: Assembly, Alexandria, Minn. \$31.00: Assembly, Shaft, Md. \$30.00: Park Hall Assembly, Asbury Park, N. J.; E. M. & O. F. R., Blackie, Alta., Canada. \$25.00: Mrs. A. G., Los Angeles, Calif.; M. M., Los Angeles, Calif.

\$22.08: South Side Assembly & S. S., San Antonio, Texas. \$20.00: A. R., Santa Monica, Calif.; Assembly, Zion City, Ill.; Mrs. M. F. C., N. Fort Worth, Texas; D. P. & J. W. H., Whistler, Ala. \$19.00: Assembly, Appleton City, Mo. \$17.50: H. E. B., Tulsa, Okla. \$17.25: Pent'l S. S., Gooding, Idaho. \$17.00: C. & M. B., Chicago, Ill. \$16.00: C. A. P., Sidney, Iowa; Pent'l Church, Lankershim, Calif. \$15.00: J. G. V., Sherwood, Ore. \$14.00: C. E. J., Caruthersville, Mo.; A. A., Lynbrook, N. Y.; J. H. B., Chicago, Ill. \$13.65: Assembly, Union City, Ind. \$13.51: Bethany Pent'l Assembly, Hartford, Conn. \$12.50: O. W. E., Dallas, Texas. \$11.37: North Canaan S. S., Canaan, N. H. \$11.00: A. T. U., Great Bend, Kans.; L. G., Helena, Ohio. \$10.50: Pleasant Hill Assembly, Mt. Ayr, Iowa; Assembly & S. S., Salt Lake City, Utah. \$10.16: A. S. P., Jennie, Ark. \$10.09: I. A. H., Rochester, N. Y.; Pent'l Church, Fagan, Ky.; Pent'l Mission, Chester, Ill.; Mrs. A. L. H., Fitchburg, Mass.; P. R., Blackey, Ky.; S. S., Winton, Calif.; Full Gospel Assembly, Newburg, N. Y.; J. G. W., Terre Haute, Ind.; J. W. B., Sumner, Mo.; Lebanon Pent'l Assembly, Patterson, N. J. \$9.78: Full Gospel S. S., Walker, Minn. \$8.13: Assembly, Essex, Mo. \$8.00: Mrs. L. M. C., Woodland, Calif.; C. W. S., Red Ash, Va.; H. T., Brooklyn, N. Y.; Assembly, Hoxie, Ark. \$7.79: Assembly, Puxico, Mo. \$7.50: J. H. & E. W., Oswego, Kans.; A friend, Caroline. \$7.15: Church of God, Brighton, England; Assembly, Couch, Mo. \$7.10: J. J., Crosby, N. Dak.; Assembly, Live Oak, Calif. \$7.00: E. J., New Boston, Pa.; Assembly, Douglas, Ariz. \$6.60: J. M. M., Jacksonville, Ark. \$6.25: J. L. P., Rosboro, Ark.; Assembly, Enterprise, Ala. \$6.00: Assembly, Wood River, Ill.; Assembly, Caldwell, Texas. \$5.25: S. S., Winton, Calif. \$5.00: F. Y., Akron, Ohio; From Breesport, N. Y.; Mrs. J. H. S., El Dorado Springs, Mo.; Mrs. B. K., Panhandle, Texas; Assembly, Van Buren, Ark.; A friend in North Ga.; G. R., Indianapolis, Ind.; West Side Assembly, Amarillo, Texas; S. S., Wichita, Falls, Texas; Mrs. L. C. M., Clayton, Mo. \$4.55: J. A. P., Alta, Iowa. \$4.45: Mrs. L. L. G., Hinton, Okla. \$4.40: S. S., Arcadia, Kans. \$4.05: Assembly, Smithville, Texas. \$4.00: Mrs. A. E. S., Inglewood, Calif. \$3.70: C. P., Fort Smith, Ark. \$3.60: Assembly, Lonacoing, Md. \$3.55: Ruby Assembly & S. S., Weskan, Kans. \$3.50: W. E. S., Fulton, Mich. \$3.40: Assembly, Mercer, Mo. \$3.00: Mrs. E. K., Litchfield, Nebr.; R. M. W., Los Angeles, Calif.; L. A., Pearsall, Texas. \$2.85: G. N. N., Berkley, Calif. \$2.50: Assembly, Maiden, Mo. \$2.37: Myer's Hill Tabernacle S.S., Victoria, Texas. \$2.00: Assembly, Brunswick, Ga.; G. E. W., Chappell, Nebr.; W. F., Hansonville, Va.; W. S. M., Newport, Ark.; S. K. C., High Bridge, Ky.; J. W. S., Harrison, Ohio; S. K. C., High Bridge, Ky. \$1.75: T. L., Bridgeport, Texas. \$1.29: A. F. C., New Caney, Texas. \$1.00: Mrs. J. L., Alameda, Calif.; Mrs. F. C., Binghamton, N. Y.; W. O. E., Eustis, Fla.; G. E. M., Curtis, Okla.; Mrs. D. A. J., Badin, N. C.; J. M. G. & wife, Campbell, Texas; F. D. H., San Antonio, Texas. Total less \$21.00, amounts given direct to missionaries by assemblies, ...\$1871.69.

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PRAYER REQUESTS.

A short time ago I asked you to pray that my daughter might be delivered of an evil spirit. Praise God He has answered. Now please pray for the salvation of her husband and my son; also that I may be healed of extreme nervousness and abide in His rest.—A Sister, Brockton.

I want to praise God through the Evangel for the wonderful healing of my baby from tonsillitis.—A Sister, Cement, Okla.

Pray God may help me to put down vain imaginations, keep the vows I have made unto Him, and that I may follow Jesus all the way.—R. R., Olustee.

Pray for a brother who has fallen into bad company.—A Friend.

Pray my husband may surrender fully.—Mrs. S. C. C., Stockton.

Pray for me and my loved ones.—Mes. F. P. B., Statesboro.

Pray for a revival in August at Ladonia, Tex.—V. M.

Pray God may move on the heart of a father to allow us to adopt a three-year-old girl now living with her grand-parents who are very sinful people. Also that I may make an offering to the missionary cause.—A Subscriber.

Pray for my wife and daughter who are not under the blood. Also for me; I am working hard for an old man, but God is so good to me.—J. L. P., Rosboro.

Pray God will keep me each day and give me more faith.—Mrs. D. G. G., Munson.

Pray for wife and I here alone in this town, with no other Pentecostal people.—S. J. W., Lewisville.

Pray for an unspoken request.—A Reader.

My daughter needs help physically and spiritually. She says God will not answer her prayers in sparing the lives of her dear ones.—S. D. A., Lakewood.

Pray that India may turn to God.—P. S. L., India.

Pray for my daughter soon to be confined, that she may be delivered without pain. Also that her husband may treat her better and be good to the baby for he does not want it.—Mrs. J. R. H., Miller.

Pray I may pass in my teacher's examination.—A Reader.

Pray for us dear brothers and sisters "over there" that God may restore my health and use for His glory.—Mrs. D. C., Lethbridge.

Pray my husband may pass his examination so we may have a Pentecostal teacher in our home assembly.—A Sister in Christ.

Pray God will anoint me afresh that I may be faithful in warning the saved and the unsaved.—Mrs. E. E., Pine Island.

Pray these may be healed:—For complete recovery of my wife, H. C. H., Earle. Of trouble in my head, A Sister of Cement. An aunt sadly afflicted, Mrs. C. F. S., Broad Ripple. My baby of hernia, mother of blindness, Mrs. W. L., Philadelphia. My body, H. L. S., Maynard. Little Esther, E. W. From pains in my thighs, A Reader. Our baby from rash on his hands and face, A Sister in Christ. My body, I. W., Winde. My son, who has been an inmate of the Anna State Hospital for ten years, Mrs. B. J. H., Karnak. Mrs. C. A. from cancer of the stomach and female trouble; Mrs. T.'s body; son of hay fever and tobacco habit, J. A. T., Forest City. My daughter in Mexico in a serious condition, E. M., Johnson City.

Pray these may be saved or reclaimed:—My husband, Mrs. D. G. G., Munson. My husband, A Sister of Cement. My mother and brother, A Sister, Ft. Edwards. My husband, Mrs. W. L., Philadelphia. My husband, Mrs. E. E., Pine Island. My husband, two sons and son's family, J. A. T., Forest City.

Pray these may know and keep in the center of His will and go deeper into Him:—Wife and I, E. S. R., Lamar. Mrs. V. L. H., Hot Springs.

Pray these may receive the Baptism in the Holy Spirit:—F. S. and W. E., E. S. R., Lamar. Mrs. V. L. H., Hot Springs. My husband and Mrs. N., A Sister, Crosby, H. L. S., Maynard. A holiness preacher, L. S. W., Springfield.

Pray God may save sinners, baptize believers, anoint the workers and take the saints deeper into Him in these places:—Elkhart, Ind., L. C. G., Corinth, Miss, Mrs. I. W. H., Cement, Okla., Broad Ripple, Ind., Mrs. C. F. S., Pettus, Tex., Mrs. E. L. E., Bridgeport, Tex., F. H., Forest City, Ia., J. A. T.

PASTORS AND EVANGELISTS OPEN FOR CALLS.

Evang. C. O. Briggs and wife, Norris, Okla. Evang. H. H. Varnell and wife, Heber Springs, Ark.

A/G ARCHIVES