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# THE CHRISTIAN EVANGEL



*The Pentecostal Paper for the Home.*

Nos. 270 and 271 ISSUED BI-WEEKLY UNTIL FURTHER NOTICE January 11, 1919

## LEE HALL, VA.

We are having good meetings here in camp. Sunday Dec. 1st, we took the Sacrament, and afterwards had a Foot Washing service. The windows of heaven were opened and we were wonderfully blessed. Eleven converted, and quite a number seeking the baptism of the Holy Ghost. Pray for us.—Wm. H. Wilson, Photo Section No. 59, Air Service, Lee Hall, Va.

## TOKYO, JAPAN.

Last Sunday we had the blessed privilege of baptizing a number of converted ones in the river who are now following Jesus in the straight and narrow way. Hallelujah! In a few days we expect to have another baptismal service, and as we thus press on we are ever looking for the showers of the promised Latter Rain. Stand with us for it.

Also last Monday we had a blessed day of prayer with the dear Pentecostal missionaries who are with us here in the battle for lost souls. The work of all three stations is encouraging and we are pressing on to greater victory. Beloved pray for us!—Marie Juergensen.

## GOOD FORGETTERS.

When the small boy hailed his little playmate next door, and caught up his cap to run out for the usual morning together, an older member of the family said teasingly: "What! going to play with him again? I thought you quarreled only last evening, and were never to have anything more to do with each other. Funny memory you have!" Jimmy looked a little abashed, dug the toe of his shoe into the carpet, and then flashed a satisfied smile as he hurried away. "Ho! Roland and me's good forgetters."—Sel.

## ENRICHED BY IMPOVERISHMENT.

We can say, "Blessed is night, for it reveals to us the stars." In the same way we can say, "Blessed is sorrow, for it reveals God's comfort." The floods washed away home and mill, all the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something shining in the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him made him rich. So it is oft-times in life.—Henry Clay Trumbull.

## SHANGHAI, CHINA.

The Lord is blessing us here in Shanghai. Two weeks ago four souls were baptized in water and we are having good meetings. The mighty power of God is falling in our after meetings. A deeper hunger to seek God is felt among the Christian Chinese, and we are holding on to Him for an outpouring of His Spirit.—G. Anderson.

## IS THIS THE TIME TO SOUND "RETREAT"?

Is this the time, O Church of Christ, to sound Retreat?—To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of Truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait, our people never want  
To play the laggard, when God's will was found?

No! rather strengthen stakes and lengthen cords.  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's.  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime.

## MAFETANG, BASUTOLAND.

What a precious friend Jesus is. We are, in common with most folks in the world, having a visit of Spanish Influenza, and hundreds of the people are dying. But the Lord has been so good to our "dwelling". It has not come NIGH. Not one of our little company here has died though other churches are losing, some many, some more. We brought them (ours) all under the precious blood and the promise was kept. Hallelujah! South Africa has lost at least 50,000, and it is raging all round the world. Surely Jesus is coming soon. Even so come, do come, Lord Jesus. And yet beloved, we long to see some more of these dear Basuto people gathered in before He comes. Yesterday we had two solemn services, one in the open air here, and one a couple of miles away where several have died. The chief there and the people listened as dying men as we spoke of life and death. I have faith that they will come ere long to Jesus. Hallelujah! What a Saviour. Tell the dear ones to pray for us.—David Fisher.

## TAIYUANFU, SHANSI.

The Lord is blessing our meetings and several have lately been baptized in the Spirit, others healed, and tomorrow one man will be baptized in the river outside the city. There is at present a beautiful spirit of unity prevailing among our attendants. The Lord is making up to us for the trials and testings of the last few months. Praise His Name.—Mr. and Mrs. Edgar C. Steinberg.

## TIENTSIN, N. CHINA.

Greetings in Jesus Name. It is one week today that I have landed in Tientsin. I have had quite a time to locate a place. I went out one afternoon almost in despair, when the Lord seemed to direct us to a place, and I rented it. D. V. shall either go to take possession tonight or tomorrow. The place is a little more rent than I expected to pay, but seemed the only opening. The first floor will serve for chapel and class room and the upstairs for living rooms. The place rents for \$30.00 per month.

Though in a test I am encouraged and know victory is sure and believe that showers of the Latter Rain shall fall. Pray for this new field.—Lloyd G. Creamer.

## THE KIND OF OFFERINGS THAT COUNT.

For several years it has been my custom at the Christmas season to give Jesus a Christmas gift whether I have anything for my friends or not. This year I am situated so that I have nothing to give, so not long ago I asked the Father to send me five dollars for that purpose. The answer came last Tuesday in the enclosed money order. It is from the mining camp where I spent the winter four years ago, from a woman who has never written to me before. Away up there in her little cabin in the mountains some miles from the camp God spoke to her heart and caused her to answer my prayer. You can judge from the part of her letter which I enclose what an effort it was for her to write and the love which prompted the gift.

I believe God would be pleased to have one dollar go to the work of the Gospel Publishing House, and the rest to foreign missions.—A. L. S., La Habra, Calif.

## A SIGN PEOPLE--WHAT MEANETH THIS?

By Elizabeth Sisson.

In the last twelve years there has arisen, and since spread all over the earth, a Christian people who have all entered their larger Godly life by the gateway of Acts 2:4.

They are filled with joy; a holy glee at times overflows their gatherings. They praise the Lord in the dance. Many of them are prostrated under the great power of God as was Saul, Acts 9:4; Peter, Acts 10:10; John, Rev. 1:17; the officers who arrested Jesus, John 18:4-6; Ezekiel, Ch. 1:28, 2:23; Balaam, Num. 24:16. Many have dreams and visions as Joel prophesied, and Peter declared was fulfilled, or began to be fulfilled on the day of Pentecost. Many speak in tongues as did the 120 in the Upper Room at Jerusalem, and some interpret those utterances. There is often the wordless heavenly anthem heard among them. Frequently when the Holy Spirit gets complete control of the assembly there is a kind of sacred pantomime, or holy drama enacted among them. The Blessed Spirit, like as in a charade, takes some teaching of the Word and enacts it in dumb show; the different persons He uses not knowing the second before that they are to be so used. These pantomimes or charades illustrate, and solemnly enforce some truth, generally connected with the second coming of the Lord, or the hour of warning in which we are living, or teachings connected with movings in the end of this dispensation, or the taking away of the Bride, or the marriage supper of the Lamb.

They are an unworldly people, they have lost their ambitions for things mundane, they expect to be soon caught away to meet the Lord in the air. They are keen for the salvation of souls, for the filling of saints with the Holy Ghost, still keener for missionary operations in all the heathen world. Their collections for foreign missions, the support of the gospel, etc., are brought at the earliest opportunity to the meetings and laid on the Bihle amid great joy and worship with absolutely no pressure, as free-will offerings, and in amounts great, considering the poverty of most of the people. There is no man-made organization among them. But they are an organism supplied by the love-life of Jesus coursing through the Pentecostal body. If there is not enough of that to hold them together, they go to pieces. The manner of the Holy Spirit's handling of them, making them "the slain of the Lord," etc., gives them the false and derisive title of "holy rollers," they are a gazing stock, (Heb. 10:33) and counted the filth and off-scouring of all things, (1 Cor. 4:13), and everyone that passes the Rubicon, and joins their number has left his or her good name behind, and has taken up in a new and deeper sense than ever before, "the offence of the Cross". And yet with all this hedge of weirdness,

mysticism, and unpopularity about them, in numbers they are increasing every minute! What meaneth this? What is God working in the earth?

### A Sign.

Has He ever wrought by signs before? A common way of His on marked occasions. Some 750 years before Christ, God said, "The Lord Himself shall give you a sign, Behold a virgin shall conceive, and bear a son . . . Immanuel" (Isa. 7:14).

### Jesus Himself was a Sign.

Yes, in His earthly life He was a sign spoken against (Luke 2:34), with a birth and manner of life which was a rock of offence, a stone of stumbling to the natural man. When God would lead Israel out of Egypt, He gave Moses a sign: a rod which should become a serpent, and with this rod, Moses was to work wonders. In Ezek. 12:6 to the prophet the Lord spoke, "I have set thee for a sign; say to the people I am your sign." Then on different occasions He enacted much sacred pantomime. With a covered face, in dumb show, as if fleeing in captivity, the prophet was to signify, or sign-ify to them their coming captivity (Ezek. 12:3-7). Again he was to eat bread with quaking, and drink water with trembling, to sign to them the famine into which they were to come. Again his wife was to be taken from him, Ezekiel was to have no show of mourning for her, and when the Jews wished him to explain his behavior he was to tell them he was only acting out their coming troubles, the Lord adding, "Thus Ezekiel is unto you a sign". Many other pantomimes were enacted: the hoiling of a pot (Eze. 24:3-5); the two sticks in the prophet's hand (37:15-20); taking a tile and laying a seige to it, lying 390 days on his left side as in mute action bearing the iniquity of the house of Israel, and then 40 days on his right side in dumb show of bearing the iniquities of Judah.

Thus Jeremiah also was put through this sacred pantomime. "Make thee hands of yokes and put them upon thy neck" and then send them to the kings of the earth (Jer. 27:2-6) with God's message; the prophet Agahus is put through the sacred drama in regard to Paul's dangerous journey to Jerusalem (Acts 21:10-12). It is enacted again when John is bidden, "Eat the little book" (Rev. 10:2, 10); and where "a mighty angel cast a great millstone into the sea" to show the violence and hopelessness of the destruction of Babylon (Rev. 18:21).

Such like instances of God making His people, and His occasions, signs, is shown throughout Scripture, and too numerous to mention, through the Christian Age. Josephus\* tells of signs over Jerusalem before it was taken of

the Romans: a star resembling a sword stood over the city; a comet that continued a year; on the 8th day of the month Xanthecus, 9 at night a light brighter than daylight shone for half an hour above altar and sanctuary; the Eastern gate of temple, made of brass, exceeding heavy and resting on bars of iron let down very deep into the foundation floor, opened at 6 at night of its own accord; on the 12th day of Artemesius, before sunset, chariots were seen in the air, and troops of soldiers running among the clouds, besieging cities. At Pentecost priests in inner temple felt a quaking and heard voices as of a multitude saying, "Let us remove hence." One Jesus, a son of Ananus, a rustic, four years before the war began, while the city was yet in peace and prosperity, came to the feast of tabernacles and began suddenly to cry out, "A voice from the East, a voice from the West, a voice against Jerusalem, a voice against the temple, a voice against the bridegrooms and the brides, and a voice against the whole people!" This he cried, as he went about by day and by night all over the city. They took him and severely scourged him; he noticed nothing done to himself and kept on crying. They beat him until they laid his bones bare, but could get nothing from him but these words. He continued seven years and five months till he saw his message fulfilled in earnest in one seige, for as he was going around upon the wall he cried, "Woe to the city again, woe to the people, woe to the temple" and just as he added, "Woe to myself also" there came a stone out of the besieging engines which struck and killed him immediately.

President Edwards speaks of the signs and demonstrations of the Spirit in the "Great Awakening" in his day, vulgarly called "the jerks". Under the pungent operations of Spirit-conviction many were thrown to the ground, many lost their strength, many were shaken and jerked violently. After careful and impartial observation President Edwards said no candid Christian could but acknowledge that it was a genuine and powerful work of God. He reasoned that the awful insensibility into which the people were sunken needed such an arresting work of God. It would make this paper entirely too long to pick up and detail similar things throughout Church History, notably the mighty revival 300 years ago in France; the Irish revival in 1849; the Presbyterian revival 50 years or so ago in the Cumberland Mountains.

Thus cases of God making His people and His occasions signs are shown throughout Scripture and Church History. This method of His is on now. Pentecost with all its demonstrations of the Spirit is a sign. A mighty sign. And the Pentecostallers when yielded to the Holy Spirit are a sign people. God save us from resisting, or quenching any of the demonstrations of the Spirit in ourselves or in each other, or in our meetings, through wishing to make a fair show in the flesh and thus escape somewhat the offence of the cross. If

we do, God will surely let Pentecost dry up on our hands.

But I hear some timid honest objector say, "Yes, but I have seen false signs and wonders mixed up with it." So has the writer. So did Moses, when God sent him forth to chase his rod to a serpent in the court of Pharaoh; "Then Pharaoh also called his wise men and his sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments." But as Moses kept with God and minded his own business his serpent swallowed up their serpents (Ex. 7:9-12). Pharaoh was but an ancient type of Satan, the oppressor of God's people, who works to imitate by his power the wonders of God among His people. But God tells us He has given us power over "all power of the enemy". Therefore have no concern. Stand fast with God. He will vindicate His own. The power of God in Pentecost shall swallow up the opposing power of Satan. "Ye shall not need to fight in this battle", "for the battle is not yours but the Lord's."

He has raised us up for this very purpose, to be a sign people. As He was full of sign and show with Israel and Judah before their deportation to Babylon; as He made John the Baptist a sign in his clothing of a camel's skin and leather girdle, in his food, locusts and wild honey, in his body as he preached, trembling like a reed in the wind. As John came to prepare for the first advent of our Lord, so He has raised up a sign, in a sign people all over the earth to do a special work connected with His second advent. As He filled all Jerusalem with the "sound" of His coming in the former rain, so now He is filling all the earth with the sound of His coming, in the latter rain, and by raising up a sign people in whom to demonstrate the wondrous glories of the latter rain and the restoration of that fulness of the Spirit, and those gifts of the Spirit which He gave at the birth of the Christian Church and which she so ingloriously lost for the most of the length of the Christian Dispensation.

#### What Does It Signify?

Or rather what is signified or shown forth by God in the raising up at this time of His Latter Rain people? What did it signify when He made Aaron's rod a serpent in the presence of Pharaoh? That a new era had come, and God was about to take His people out of Egypt. What did it signify when God began in all sorts of pantomime to move through Ezekiel? That the cup of iniquity was full, and He was about to deport His people to Babylon. What did it signify when He put His shaking power upon John the Baptist and made his very food and clothing a sign "to all Jerusalem, all Judea and all the regions round about Jordan", that "went out to him"? That He was ushering in the days of the long promised Messiah. To those Jews and Romans whose hands were red with the blood of that Jesus, whom forty days before they had gotten rid of. What did it signify when the "sound" of the wind of the Spirit was

"noised abroad" throughout the length and breadth of Jerusalem? That Jesus of Nazareth, a man approved of God among you, by miracles, wonders and signs, whom "ye have taken and by wicked hands crucified and slain" God hath now raised up, "being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear".

And what does it signify when now for over twelve years God has been steadily, swiftly, bringing in the Latter Rain people, on the former rain pattern of Acts 2:4, accompanying it with all kinds of marvelous signs, signs in the skies, signs in the bowels of the earth; for all kinds of wondrous signs have shown themselves in the starry heavens, now in this country, then in that, too numerous to mention and in the earth beneath, increasing and more terrible earthquakes, till now science tells us the seismographs register shocks somewhere every hour of the twenty-four? All signifies that the end is at hand!

This latter rain, which Joel prophesied should not be moderate like the former, began its descent with powerful Spirit-demonstrations among native Christians in Korea, people falling on the ground, howling with pungency of conviction for sin, or in ecstasies, leaping and dancing with the vision of the all cleansing power of the Blood, or in deep travail of soul for the lost, as the praying ones fell writhing upon the floor.

It passed on to India, and later to Wales. In India some little mission children hungry for God spent the whole night in the church. Toward morning, as they simply said, "God came". These children in their quickened life were sent for from place to place. Where they held meetings revivals came. In one of their school houses the gospel story of Christ was thrown out on the walls in a series of pictures, movies, with this difference that not the pictures but the figures in them moved. These continued for days, seen by heathen as well as Christians. At Ramabai's in Mukti, India, a young girl was seen in prayer meeting all on fire. One ran out to get a vessel of water to extinguish the fire. When she returned the appearance was gone, and the girl was speaking in tongues.

To the writer, the mightiest of all the signs in these last twelve years has been God's beginning sign; because for the first two or three years nearly all, if not all who came through speaking in tongues said in their first utterance, "Jesus is coming soon. Get ready." In a tongue they did not know, to themselves unawares, made known to them by bystanders, by someone present whose language they spoke, or by one who could interpret tongues they said, "Jesus is coming soon. Make ready." Thus all over the world in a constant succession of miraculous utterances, men, women and children were interpreted by others as saying, "Jesus is coming soon. Get ready." 'Tis as if God took miracle-speech as a vast megaphone and raising

it to His mouth shouted the world over, "Jesus is coming soon. Get ready!" What was it? A sign. A sign of grace to induce "whosoever will" to make ready. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

This sign making of coming into the baptism with the seal of tongues took a new start in a little cottage Brier Rose in Los Angeles, Calif., where a few saints, already out in a wonderfully victorious life, were made discontented, till they had just that which God gave the first 120. So they tarried together for Acts 2:4, and God who always says, "According to your faith be it unto you" repeated on them the original pattern which He gave in the Upper Room at Jerusalem when He sent the former rain. Thus in them He began to make latter rain. Since then what visions! what dreams! what holy dancing (Psa. 149:3; 150:4; Jer. 31:13; Ex. 15:20; 2 Sam. 6:14; etc.), what shouting! (Psa. 47:1, Isa. 12:6; Jer. 31:7; etc.), what holy enacting of Scripture portions in sacred pantomime!

I saw a crowd of Roman Catholics stand outside of a tent, it too full for them to get in, one night from 7 P. M. till 12 A. M., a cold wind blowing around us, and they growing pale, as in dumb show was acted out many Bible scenes of the coming of the Lord, followed after an hour or two of it, with a most weighty message explaining and enforcing it all upon their consciences. How white thew grew! How convicted to the heart many of them showed they were. Fruit in salvation has come out of that meeting since.

Movies! Oh yes, we have movies! and much moved are many witnesses. Such was one in Philadelphia who heard the report of the "holy rollers" and the show. She came to see. She did nothing but laugh for the first quarter of an hour. "Of course they were crazy", and then it struck her, what a large company, many hundreds, to be all crazy, and all classes of people, and many intellectual looking, all so radiantly happy; and then the matter of their singing as they danced and shouted and sang. All singing of the coming of Jesus to take them, and their going to be with Him. "Goodness me! she cried, "I am a member of the Baptist Church, but I never saw anything in death to rejoice in. I always thought it was the saddest thing to leave this world." She was, by their joy (and oh what joy it is! sometimes seems our bodies are as light as air as God pours it upon us), struck under conviction that there was something wrong between her and God; was soon forward as a seeker; then born of God; then baptized after the Acts 2:4 pattern.

A similar story was that of a Roman Catholic; also of a very gay young Jewess. Yes, signs, signs, signs, they have been scattered throughout the nearly six thousand years of God's dealing with the race of man, and now as He is about to wind up the affairs of this age, about

(Continued on page 9.)

# The Christian Evangel

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## OUR NEW YEAR TASK

Nearly everybody starts out to do better at the beginning of the year. This is all right if we really do it. On our part we need to do so, and with all our hearts we mean to do it. But in order to obtain the best success you must cooperate with us. You can help us to do better.

**Closest Days to Jesus.**

On the day of Pentecost Peter said things which started to come to pass were for the "last days", Acts 2:17. We are closer to the coming of the Lord than Peter was that day by nearly 2000 years; and surely if he saw the beginning of the things for the last days, we must be near the ending of them. One thing is certain, and this is that these days are the closest to the coming of the Lord of any days that have ever been in the world. What manner of men ought we to be.

The past year at the Publishing House has been our best one for the work of the Lord which is immediately in our hands as a trust from the brethren and from God. We are determined by God's grace and your assistance that this year shall be still more to His blessed praise.

### The Evangel.

It so happens in God's good providence that the Evangel is our mouthpiece, and therefore lies at the foundation of every plan on our part to do more for God. Is the message to reach further and wider than ever before? Then we must have more readers. Are the Missionaries to tell to more people their heroic story of struggle and triumph for our king Jesus? Then we must circulate more Evangel with their victorious testimonies therein. Is the Missionary Treasurer to get his reports of what is being done, what is being given, and

where it is going into more hands? Then he must have more readers. Is Bro. Welch, with his new General Council department, to spread abroad what the Council stands for, what cooperation means, and how to cooperate to success in glorifying Jesus? Then we—you and I, all of us—must roll up our sleeves and put the Christian Evangel in every Pentecostal home and that of every sympathizer with these great last day truths, in all the land.

### Please Renew at Once.

To start with, let every one renew by return mail. Everybody who has any number as low or LOWER than 270 printed on his address label by his name, is now out. If your number is much lower than 270, then your subscription has been out sometime. We let the paper go on awhile to give you time to renew.

Anyway now is the time, at the beginning of the year, to renew. Start right. For your own sake attend to this matter right away before you forget it again. Do it now because we need it now and you can hold up our hands by sending in now. Do it now for the glory of God.

Send \$1.00 to renew your Evangel for one year. If you have not already our splendid Daily Scripture Calendar, worth 25 cts., then send us \$1.15, and we will send the Evangel another year and the calendar at once, or if you prefer you may have the Evangel and any 25 ct. motto, or the Evangel and Urshan's Life Story in paper cover, or the Evangel and five of our superb little hooklets about the S. S. Golden Texts for one year for \$1.15. State which you want. Send at once. These offers are good only for January just to encourage you to renew right now. Address the GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

## MINUTES OF LAST COUNCIL NOW READY.

The Minutes of the last session of the General Council of the Assemblies of God, in Springfield, the most united, profitable and edifying meeting we have ever had, are now ready, and all those who are interested in the welfare of the work of the Kingdom at large should secure a copy. A clear uncompromising stand was made at the last Council meeting for our distinct Pentecostal testimony, and as we re-affirmed our position that the full consummation of the Baptism in the Holy Ghost is invariably accompanied by the initial physical sign of speaking with other tongues as the Spirit of God gives the one baptized utterance, the Presence and power of God was wonderfully manifested.

The price of these Minutes is 10 cents per copy, 90 cents per dozen, \$6.00 per hundred, postpaid from the Gospel Publishing House, Springfield, Mo.

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The Gospel Pub. House, Springfield, Mo.

## Questions and Answers

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

**584. How can soldiers at the camps be saved, as people are reporting, and yet on their way to kill men?**

They get saved by repenting of their sins, giving up all personal hatred and by faith, in Jesus. Such boys are not going to war with personal hatred or murder in their hearts, only out of loyalty to their country and to rescue those who are being oppressed.

**585. Does not the Bible always say baptized in water when baptism in water is referred to?**

No. You have to tell sometimes from the context that baptism in water is referred to. For instance John never baptized at all except in water. See Matt. 3:7, 13; Mark 1:4; Lu. 3:3, 7, 12; John 1:25. Whenever the baptism is performed by the preacher, water baptism is referred to in all such cases.

**586. Is there any charge for asking questions through the Evangel?**

None whatever. But we answer only for subscribers to the Evangel. Questions must be on serious matters where light is honestly needed. Letters with questions must be signed as an evidence of good faith to us, but we never print your names with the question.

**587. What is meant by the abomination of desolation spoken of by Daniel, Matt. 24:15?**

This has had two partial fulfillments. First when Antiochus, in defiance of the Jews and God, sacrificed a sow on the holy Altar; second when Titus set up in the temple the image of the Emperor to be worshipped; but its supreme fulfillment will come when the anti-Christ sets up himself in the temple to be worshipped as God.

**588. What is meant by the fullness of the times of the Gentiles, Rom. 11:25?**

This time is a time of mercy granted to the Gentiles to repent, and after that God's judgments will fall on the Gentile nations. This time ends with the restoration of the rule of Jerusalem and Palestine to the Jews.

**589. What rock is referred to in Matt. 16:18 upon which Jesus was to build His church?**

This rock is Christ Himself, as 1 Pet. 2:4-8 shows. Jesus is the Rock, and we begin to be built on Him by confessing Him as our Christ as Peter did.

**590. Who can exercise the authority mentioned in Matt. 18:18?**

Any blood-washed and Holy Ghost filled Assembly which is fully led and directed by the Holy Ghost. If the Spirit acts through them, then God acts by them, and the thing stands fast in heaven and on earth. Two or three saints met together in His name may constitute such an Assembly where Christ is in the midst. While the promise is of "ye", in the plural, it may be done by an individual who is chosen of and completely in the hands of God. No person or assemblage of persons can do this, except as God acts

through them. It is not merely a matter of discerning of spirits, as to who is saved or not saved, as the questioner later implies.

**591. What is meant by "Be ye angry, and sin not", Eph. 4:26?**

In Ps. 4:4, from which it is believed Paul took this, it reads, "stand in awe, and in not".

But the Greek in Eph. 4:26 seems stronger than this and implies real anger. The idea is, if you become angry or righteously indignant at great wrongs upon the helpless innocent. This is not in itself sin, but may easily become such. God has a holy anger against all wrong. The holier we are the more we feel as God does. But this does not mean easy to get offended, easy to get in a pet, easy to defend ourselves.

**592. Is it a sin to cleanse a cut or a sore or any eruption with hot or cold water when we believe in Divine healing? Does it interfere with Jesus healing it?**

For myself I not only think it is no sin and will not hinder the Lord healing us, but I believe it is our duty to use water to cleanse such things. Moreover if you want to cleanse it with castile soap and hot water, help yourself. It don't hurt my faith, and I hope it will not yours. But after you have cleansed it, trust in the Lord, not in the hot water. It is a sin to trust in self or to distrust God.

**593. It is said God breathed into man the breath of life and he became a living soul. Now I am told that everything that breathes has a soul? If so, why do we kill and eat such things?**

People use the word "soul" in two senses, (1) meaning animal life, and (2) meaning an immortal spirit.

It is true that everything that breathes has life, and in this sense has a soul. But it is not true that all these have immortal spirits. This belongs to man alone of all earthy creatures. We may eat all those that have only life.

**594. What kind of meat is meant in 1 Tim. 4:3 where it says, "Commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know the truth?"**

"Meats" here simply means "foods". If you want to know what God originally permitted to be eaten read Gen. 9:3, which says, "Every moving thing that liveth shall be meat for you; even as the green herbs I have given you all things."

If you want to know what is permitted the Gentiles, read Acts 15:1-31; Rom. 14:1-23.

**595. What is the difference between Purgatory and Hell?**

Purgatory is a catholic myth and does not exist, is not taught in the Scriptures. While Hell may refer to Hades, the present abode of the wicked, or to the lake of fire, the final abode of the wicked.

**596. Do the saints go to Paradise till the resurrection?**

Yes Christ and the penitent thief did, and I believe all saints do.

**597. Will a saved person go up and be at the marriage supper without the Baptism of the Holy Ghost?**

This depends on light and our attitude to it. I believe every blood-washed soul who walks in all the light he has will go up. But one who today has the light and knows it to be God's will for him to have the baptism and yet rebels against the known will of God, will have a poor chance to go up.

**598. Can a child of God belong to a labour union and still be absolutely true to God?**

Some say they can. For myself I could not, because I would have to be under obedience to the rule of sinners, and they sometimes command things contrary to the Word of God. How can we obey two masters?

**599. Who are those referred to in Rev. 20:8 as going to be deceived by Satan and led by him to fight God's saints?**

All persons unsaved still at the end of the millennium will be deceived by Satan when he is let loose for a short season.

**600. Did Apollos have the baptism as in Acts 2:4 when Paul first met him as in Acts 18:25, who, while fervent and mighty in the scriptures, knew only the baptism of John?**

No; of course not. Priscilla and Aquilla after this taught him the way of the Lord more perfectly, and I believe he then received the Holy Ghost. Paul later led Apollos' converts, who knew only the baptism of John, into the experience of the baptism, Acts 19:1-6.

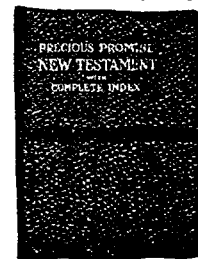
**601. Will the Assemblies of God protect a woman's rights in the gospel so long as she lives a holy life and maintains a scriptural standard in teaching?**

Certainly, so far as lies in their power to do so.

**602. If a woman is called to pastor a certain flock, will this flock protect her in that place?**

If you mean to stand by the one and do their duty to the one they have called to be their pastor, then they must certainly do so or fall God. But if either a man or a woman tries to force himself or herself on to an Assembly that does not want them, the Assembly will not likely stand for this. There must be a mutual agreement in order to have peace.

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# THE PROMINENCE DUE THE BLOOD

A MESSAGE FOR THE NEW YEAR.

Jehovah foretold of the impending judgment in Egypt, "All the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel" (Exodus 11:5, 7).

There you have the fruits of redemption and the execution of judgment seen simultaneously. The destroyer received the commission to slay the firstborn of men and beasts. All, every one, was to come under judgment, man and beast. The discriminating mark was blood. The fact that they were children of Abraham did not save the Israelites. The Lord said that He would put a difference between the Egyptians and Israel. There was a difference before, but not sufficiently marked. The difference was this, **prominence to the blood of the lamb.** The taking of the lamb, its being slain and the blood being put in a prominent place, forestalled and heralded the approaching judgment and the future deliverance.

It is written, "Every shepherd is an abomination unto the Egyptians." And if they abominated the shepherds how ferocious between the Egyptians and Israhel more would the despise the lambs of the flock. Garlic and leeks were more in their line. But God chose the life blood of the despised lamb to bring deliverance and redemption. The taken life of the lamb, typified by the blood, brought forth the activity, intervention and salvation of the Lamb that was slain before the foundation of the world.

John, the Baptist, in the power of the Spirit, said, "Behold the Lamb of God." He had received the key to the passover lamb and the fourteenth day of the first month in Egypt. Hid for ages and revealed to John. Redemption and judgment, judgment and redemption are closely woven together. It was so in Egypt, it was so at Calvary and it is so today. Isaiah declared, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." God's judgments are in the earth, and the righteous are looking up to see the Righteous One, knowing of a surety their redemption draweth nigh. Once again, judgment linked on to redemption.

The destroying angel brought death, destruction, woe and misery on the one hand; but on the other hand the blood on the lintel spoke of hope, spoke of redemption, freedom from servitude and the taskmaster, and it harbingered the land of milk and honey with a God appointed leader to take them into it.

On the tenth day of the first month every man of the congregation of Israel

was to take a lamb, a lamb for an house, and he was to keep it up until the fourteenth day of the month. The children of Israel thus had a few days' notice of the Exodus. The Egyptians may or may not have believed that catastrophe was coming upon them, but from the tenth day to the fourteenth the lamb was set aside. But the children of Israel saw the lamb and knew what it stood for. The exodus was brought near and close to them. The prior judgments of plagues had not brought forth any specific statement of dates. But when they saw the lamb set aside waiting for the eventful night they could say, "Now is our salvation nearer than when we believed." The deliverance was notified beforehand. They were not in darkness that that day should overtake them as a thief; they were the children of light. But the Egyptians were in darkness, they lived in darkness, tasted darkness, felt darkness.

The sacrifice, the lamb, the blood that was to be shed, and the passover was all talked about beforehand. The substance of it all was the **prominence given to the blood of the slain lamb,** and that was going to purchase their redemption and all that it meant; and it was correspondingly slighted by the Egyptians. Doubtless they had their bloodless religions.

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt" (Ex. 12:29). At midnight! There the darkness reached its greatest point. Midnight is heralded by the shades of night. At evening the lamb was slain. **Preparations were made before midnight came.**

The destroying angel went forth with the might of his power executing judgment against every sort and condition. "And there was a great cry in Egypt, for there was not a house where there was not one dead." That was a picture which really came to pass, and the Jew today is a proof by his yearly keeping of the passover of what took place in Egypt. The wall of the King and all his princes and people is memorialized in that feast. It took place actually. Every Jew believes it and will tell you it is true.

And there are signs that God is going to visit the earth again. Why? He must come because the blood of the Lamb has been shed to redeem us. He has put a difference between one and the other. The blood of Jesus Christ, God's Son, has been applied, and by some of His people it ever has the place of prominence and honor. He is bound to come according to His Word, for not Moses, but a greater than Moses declared, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." A land

flowing with milk and honey! The finishing touches are being applied to the mansions, and He must come according to His Word. How? When I see the blood!" He depended on the blood that night in Egypt, and He depends on the blood as much today as then. And you can link together the two Scriptures, "When I see the blood"—"I will come again." Not to pass over you, but to pass under you with the everlasting arms and lift you up to Himself.

And He will not suffer the destroyer to come nigh thee. The dragon will not be able to touch those under the blood. "It shall not come nigh thee." Absolute and perfect deliverance from the dragon, the destroyer. He is on active duty and having been disappointed once will vent his anger on others. The oppressor, the mocker, the slihter, from the king down to the slave in the dungeon, are all coming under judgment. Tribulation plus tribulation. Nine plagues and one all put together and consummated.

Christ in Matthew 24 tells of the various forms of plague. There was to be a climax and He just does not tell what it was but gives a negative aspect of it. "Except those days should be shortened, there should no flesh be saved." Just withdrawing the veil for a moment, sufficient is seen in the very vagueness to show the horror of it. The very veil upon it shows how awful it will be. The seige and destruction of Jerusalem eclipsed! And Christ wept over Jerusalem and its contemplated destruction. And those tears have kept back the destruction of the world. God is not willing that any should perish. The longsuffering of our God is salvation. The tears over Jerusalem did not avail for that city only a few years, but they have availed for the Gentiles up to the present moment of time.

To sum it up, the blood today is being magnified, the judgments have commenced, and you have proof positive that God has visited the world in judgment in the past. The very confidence his people have that the Lamb has been slain and that the blood has been applied to His own tabernacles is a sure proof also that the impending judgments are to take place.

(The fall of the year brings together the birds of a southern clime. They congregate together days and days before they take their flight. They are restless, and every cold blast from the north tells them the time is approaching for them to depart, and at the given signal they leave for the sunny south, and the wolves and bears are left to manage the best way they can. The divine desire to fly and depart was brought about and hastened by the dreary surroundings and cold winds. If God has put that in the birds, does He not put it into the hearts of His people. Migration! It is in the air; and it should be in the blood.)

Abraham had it. A pilgrim and sojourner dwelling in tents, and every true child of Abraham will have Abraham's spirit. He was a migrator all the time and at last took the long trip to the city whose builder and maker is God.

Every true child of Abraham will have a restless spirit, the blood of the migrant. Wealth he had in abundance; that was thrown in. But he had an inheritance of faith. Every child of God has a lesson in Abraham's life for himself, especially in these last days.

Destruction and deliverance! Destruction and deliverance! Safety in the blood; but destruction for those who in unbelief and hardness of heart neglected to come under its shelter. Where do you stand? Which do you choose? Eternity is waiting for a decision. Hell is opening wide its mouth and the everlasting doors of heaven are not closed. But the angel who guards those heavenly portals may have notice to close them at any moment. Hell has no such notice. It is enlarged.

Today if ye will hear His voice, harden not your heart.

## "DO ALL SPEAK IN TONGUES?"

D. W. Kerr.

We have before us a direct question. All direct questions can, as a rule, be answered by yes or no. The question which we are about to consider is, however, as we shall find, just a little different, as to its original Greek form, from those we usually meet with in the English language. For, as we have said, a direct question in our speech can be answered with an emphatic yes, or an emphatic no. But there is this peculiarity about the question, "Do all speak in tongues"; it can be answered by yes and no. We go just a step farther and declare that the immediate and remote context requires that it be answered by yes and no; not with an emphatic no as some claim, nor yet with yes or no, but with both an emphatic yes and an emphatic no.

First. In asking the question, "Do all speak in tongues", Paul makes choice between two little Greek words called "particles", both of which have a negative value, yet each possessing a power of negation peculiar to itself. It is of the utmost importance to an accurate understanding of Paul's meaning contained in the question, that we learn which one of the two words Paul selects, and what the precise power or meaning of that word is.

(a). The words to which we refer are the two Greek particles *ou* (pronounced as *ou* in *would*), and *me* (pronounced as in *may*). The power of *ou* is to deny absolutely, unconditionally, and without any qualification. The power of *me* is to deny relatively, or in a qualified sense: It expresses the manner in which a person conceives a thing not to be. Hence when one wishes to deny anything in the Greek language in an absolute sense, the word *ou* is used: when denying in a relative sense, the word *me* is used. If anything is denied absolutely unconditionally, and unqualifiedly, the mind is at rest: if

anything is denied relatively, conditionally, and qualifiedly, the mind is left to consider the conditions or relations under which the thing may be or not be, or the manner in which a person conceives that a thing may not be.

(b). Now if Paul had intended that his question should be an absolute, unqualified, and unconditional denial that all speak in tongues, he would have selected the Greek particle *ou*. But since it is evident from his writings that he did not commit himself to a position on the question of speaking in tongues which would contradict the history of tongues in the Book of Acts, and which would also have made him liable to the charge of inconsistency in his own utterances in the fourteenth of first Corinthians, he chooses the Greek particle *me*, instead of *ou*, thereby expressing the manner in which he conceives that not all speak in tongues. Thus the mind of the reader is left free to consider that there is a sense in which all may speak in tongues, and another sense in which not all speak in tongues.

Second. By a careful examination of the immediate and remote contextual setting of the question under consideration, we find cumulative evidence which proves conclusively that the apostle Paul was a strong advocate of a normal experience in the baptism in the Holy Ghost with the sign of tongues, and that he was himself the exponent of such an experience as the standard for all believers individually and for the church as a whole.

(a). First, we observe that in the twelfth chapter of 1st Corinthians Paul makes a distinction between what might be called the "natural relationship" of believers as members of the body of Christ in the power of the Spirit, verse 13, and the "official relationship" in "the church", verse 28. In their spiritual relation to each other all believers are seen in a common bond of unity and fellowship, and in equal privileges of life in the one Spirit: "For in one Spirit are we all baptized into one body; and have all been made to drink into one Spirit": while on the other hand in their official relation only "some are set in the church" as officials. Hence it follows that when Paul is speaking of the Spirit "dividing to each one severally as He will", the reference is made to that discriminating operation of the Spirit whereby "gifts are given men", Eph. 4:8; giving to "some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints to the work of ministry, for the edifying of the body of Christ." (In order to get a complete list of the "gifts of the Spirit" in the church, we must combine those named in the twelfth chapter of Romans; those in the twelfth of 1st Corinthians, and those in the fourth of Ephesians, verse 11.)

(b). Hence we find in his regulative teachings in the fourteenth chapter, Paul places certain restrictions and limitations on the use of the gifts in the church, verses 26-33, and under certain conditions he prohibits the use of

tongues, in the church, altogether, v. 28. However, in order to safeguard the use of tongues in its Godward aspect, he enjoins anyone from "forbidding to speak in tongues", v. 39; and at the same time both by precept v. 5, and example v. 18, he encourages believers to give expression to their joy in the Lord in other tongues.

Third. Accordingly therefore, there are two great facts which stand out in bold relief as we study the teachings of Paul on the subject of tongues, and which must be recognized in order to have a correct interpretation of the question, "Do all speak in tongues?"

(a). There is a sense in which all believers speak in tongues. The historic record in the Book of Acts makes it plain that this form of the use of tongues always accompanied the baptism in the Holy Ghost; and that it is the initial physical sign of the baptism. Or, as the commentator Matthew Henry says, "Speaking in tongues is the first indication of the Gift of the Spirit."

(b). The manner aspect of the use of tongues, being for the "profit of all", is placed in the list of the "Gifts of the Spirit", which are used exclusively for the "edification, comfort and consolation" of believers.

Fourth. These considerations lead us to the conclusion that the Godward aspect of speaking in tongues is altogether unique; that it is more than simply uttering something unintelligible to yourself or to others. (Paul, in denouncing the nature of tongues, tells us that it is "speaking mysteries in spirit.") And that there is a distinction between "speaking with the spirit" and "speaking with the understanding also". No other operation of the Spirit has such functions ascribed to it. This alone is singled out as having "something new" and startling about it. (And no doubt the newness about this form of the Spirit's manifestation is, that with it, the believer rises above the natural into the realm of the supernatural in adoring and worshiping God.)

"New tongues", as Jesus calls them, is rather a state into which the believer is suddenly transported by the Spirit of God. It is a state of ecstasy: a condition which anticipates the rapture. Philip was "caught away": John on the Isle of Patmos was "in spirit" on the Lord's day: "immediately he was in spirit, and heard a voice saying come up hither." Peter was in a "trance" (ecstasy) and saw a sheet knit by the four corners: Paul, while praying in the temple was "in a trance" (ecstasy) and heard the Lord comforting and consoling him: it was no doubt while he was praying that Paul was suddenly transported in this ecstatic state "to the third heavens, to paradise, whether in the body or out of the body he could not tell". Such have been the marvelous experiences of all believers in the beginnings of this dispensation, and God has been pleased to renew His people who in great simplicity trust Him for the Fullness of the Spirit, and "tarry till" they are endued with power from on high.

# General Council Department

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## APPRECIATION.

To the Ministers and Assemblies that belong to the General Council Family, Greeting.

I take great pleasure in addressing you upon this occasion of introducing a General Council department in the Evangel. First of all I thank God for every one of you.

I, for one, appreciate the fact that God has graciously led in bringing about this blessed cooperative fellowship in the world among the Pentecostal saints. I am also glad we have this practical means of communication. In writing for these columns, I am conscious that I can, in this way, reach the larger part of all the ministers and other saints who are associated together in the Assemblies of God fellowship; and I most heartily wish I could be assured that all—every one—of the great family would see and read these lines. I have a strong desire to speak out the things that I find in my heart from time to time, and I had rather speak to "you all", than to any other class of people, for the things of which I would speak are such as you are all interested in and that we together hold as sacred.

And so today I would sound a note of praise to God for past blessings and continued favors. Looking back thru the four years that have intervened since the first meeting of the General Council at Hot Springs, Ark., April 1st to 10th, 1914, there appears at places, all along the way clear evidences of His favor and willingness to help in the matter of unifying and stabilizing the great movement that He has raised up to provide a true witness to His grace and power in these days in which we live. Satan did, and still does, wish to bring to naught the result of the great outpouring of the Spirit God has sent upon the world in our times; and he has devised some very clever plans to this end, among which was a plan to hinder, if not prevent, the essential

unity and cooperation necessary to bring the desired results and to prove that what has happened was of God.

## BUT GOD! Hallelujah.

It is quite safe to suppose that what God has planned, Satan will oppose and that he will develop his plan along lines with which he is familiar and in connection with conditions he finds favorable. Satan is an adept at cultivating among the saints fear and distrust one of another, and is a past-master at encouraging spiritual pride and self-will. He began dealing with our first parents by introducing the idea of independent action and of self-sufficiency; and he has found it profitable to his kingdom to continue to develop these same lines. By all these means he is endeavoring to defeat the purposes of God. But God is on His track, and we are not ignorant of his devices. We find, too, that the Holy Spirit who has taken up His abode in us, is working to another end, and is teaching us of love toward one another and unity among us based upon a confidence in each other as children of God and members alike of the body of Christ. Hence the unifying process, the result of which is seen in our blessed and ever increasing fellowship, based upon a "like precious faith". We have the promise that "we shall be more than conquerors through Him that loved us." Hallelujah! Jesus is Satan's conqueror.

It affords great delight—to one who is privileged to observe it—to behold the steadily increasing and intensifying unity and cooperation in the world-wide Pentecostal Movement. That there is still much to be desired and to be worked for, is true. But what is at present apparent exceeds in great measure what many of us expected to result in the time it has taken it to come, and all may well be encouraged about the future prospects along this line.

Let us thank God for a place and a part in His plan as revealed in the Gen-

eral Council of the Assemblies of God and the blessed fellowship that has grown up around it. Let us become yet more a united people. Let us build securely upon His word and refuse to accept any substitute for the will of God.

I have some suggestions to make to all who are interested in building up the fellowship, and from time to time they will appear in this department of the paper. Only they who put themselves in, and insist upon having a real part in the building for God, will enjoy those things that are sure to come and which will represent the fulfillment of our desires along these practical lines.

I thank God again for every one of you, and pray for you all that whatever trial may await you, you may be able to stand true to God and to the "fellowship of the saints".

God has led us into a wonderful experience and has given us a distinctive testimony to the world. We shall find Him always true to sustain us in giving it out in His name.

There is no reason to be ashamed of it and no excuse for compromise on our part. Intense pressure may assail us, and there may come inducements to draw back from the true Pentecostal position and testimony, but yielding to do so would be a sad mistake on our part, and the result would be a severe loss to us.

LET US STAND TRUE, AND TOGETHER, TILL JESUS COMES.

With much love for all men,

J. W. Welch, Chairman.

## EL DORADO, ARK.

The effort put forth to make our late District Council a banner session, was in no sense a failure. In an experience of twenty years with annual meetings I have never seen such a spirit of unity prevail throughout the deliberations. Three busy days' work and not a single issue. Every measure was either adopted or tabled by a unanimous vote, and at times when the final vote was cast the power of God would literally sweep us off our feet. The Lord hath done great things for us whereof we are glad.

The writer was re-elected chairman, and Bro. Fayette Romines secretary, and brethren Jacob Miller, Fred Lohman and Z. J. Lannius were elected as associate presbyters with the chairman and secretary, and Bro. E. R. Fitzgerald who is an ex-officio member by virtue of his relationship to the General Presbytery.

The Council appointed C. A. Lasiter, Jacob Miller and Fred Lohman State evangelists to conduct special revival work in the important towns and centers of influence in the State.

We have a splendid program of work outlined, and the entire brotherhood seems to be animated with the spirit to press the battle into the gate of the enemy. Amen.—W. Jethro Walthall.

Bro. Walthall asks us to announce that he is no longer at Carthage, Ark. All correspondence should be addressed to him at El Dorado, Ark.

## SEVENTH DAY TROUBLE.

Some assemblies write us that Seventh Day Advent teaching is seeking to disturb the minds of the saints. Now it will be remembered that the last General Council passed a resolution, disapproving of all such non-Pentecostal teaching.

As a further stay to the saints, we wish to call special attention to the translation in Dr. Worrell's New Testament of the original Greek in Mt. 28:1. It reads:

"Now, in the end of the Sabbaths at the dawning toward the first (day) of Sabbaths, came Mary Magdalene and the other Mary to see the sepulchre."

Then Dr. Worrell puts a note at the bottom of the page as follows:

"THE END OF THE SABBATHS meaning, either the end of the sabbaths of the week just preceding Christ's resurrection, (including the Passover Jewish Sabbath or Saturday) or, more likely the end of all Jewish Sabbaths, (including the Saturday or Jewish Sabbath), also the special Sabbaths, fast sabbaths, Sabbath years, etc. All these TYPICAL sabbaths came to an end when the God-man arose from the grave; the types giving place to their anti-types.

"THE FIRST DAY OF SABBATHS, meaning the chief of Sabbaths: the day that celebrates the redemption of man through the death and resurrection of Christ. That is, most likely, the Edenic Sabbath, which is the same as the creation sabbath. The right translation of Matt. 28:1, and kindred scriptures, gives us the Christian Sabbath, and leaves Saturday worshippers without a foundation."—Worrell's Translation.

Now that the original Greek does not read, "In the end of the Sabbath", as most versions translate it, is a fact that I personally know by looking at the Greek myself. The Greek reads, "End of Sabbaths", not Sabbath. Now Worrell holds that here, at the resurrection, God has clearly indicated in His Word the end of the whole old system of Jewish or law sabbaths. Why should it say, "end of sabbaths," if merely the closing of that particular sabbath was meant?

Then instead of "First day of the week", as in most versions, the Greek most certainly has, "The first (day) of Sabbaths," not week, not sabbath in singular. Any Greek scholar can turn to his New Testament Greek and see the truth of this for himself. The Greek has a word for week, which is "hebdomas", and if Matthew had meant week, he could easily have said "first day of hebdomas, week;" but he said, "First day of Sabbaths".

So Worrell holds this to mean two things:

(1) First, that with the resurrection of Jesus a new series of "Sabbaths" began; the Christian Sabbaths for all this age, as over against the old series of Jewish sabbaths for the previous age, the last one of which "ended" just as it "dawned" toward the first sabbath of the new series of Christian Sabbaths.

(2) He also holds that there is emphasis on "first" when it says, "First

day of sabbaths"; that is, the first one of these new sabbaths was a "first" one, a chief one, a notable one, because ushered in by the world renowned event of the resurrection from the dead of the Son of God.

Oh, hallelujah; I feel good in my soul, I feel the power of the living God in my very bones as I write this! God wants us to stand in the liberty Christ brought when He broke the chains of death for Himself and for all of us, on that glorious resurrection morning.

If any Seventh day worshipper challenges you to show in the Bible where the "end" of the old system of sabbaths came to pass or where the new system started, just save this, and hold a Greek New Testament up before his eyes, and don't let him run off to interpreting what he thinks it means, but hold him to the literal words and their literal translation, and then you have him finished right there. I tried this on an Israelite, and it dumfounded him.—E. N. B.

(This timely article will be published in tract form, 5c a dozen, 20c a 100.)

## A SIGN PEOPLE.

(Continued from page 3.)

to let in upon it the awful tribulation foretold of its close, and about to return in His sublime, open coming to set up His glorious millennium reign, He is pouring upon a willing people the bliss of the latter rain!

It is God producing in the world another sign, a vast company of baptized people who by His various dealings with their bodies falling under the power of His Spirit, in the joy of the Lord, in the holy dance, in the sacred pantomime, in the visions and dreams, in the mighty physical healings among them, and other supernatural workings, by all of these He is arresting attention. It is God constantly keeping before the church and the nations of the earth a mighty sign, in a host of people, by whom He is everyhow and constantly emphasizing now these more than

twelve years that He is changing the dispensation, that He is filling the vessels of the wise virgins with oil, that He is warning all men to flee the wrath to come, that He is soon to catch up a ready company to meet Him in the air.

Oh how His tenderness, pity and compassion for the race is shown in this love-freighted move of His! He would fain call every child of His out of Laodicea before He spues her from His mouth! He would fain make of each, a part of that Philadelphian Church that He has promised to take out of the earth before the awful hour of temptation! Oh the Anti-christ and his fearful apostasy-making! How the loving heavenly Father opens His arms and calls every earth-wanderer to shelter in His bosom before the dire blast comes upon the accursed earth! Signs! signs! signs! Whichever way you look you meet the sign people. Oh, what a sign itself are the "tongues"! God in Cor. 14:21 says, "With other tongues and other lips will I speak unto this people, and yet for all that they will not hear Me, saith the Lord." What an indictment of them who pull back from the grace of God in giving tongues! Oh, let it sign-ify to you the wondrous love of your God, inviting you into the Bride Church, the holy company of the wise virgins.

Oh let it sign-ify to you the impending judgments so near at hand from which He would fain protect you.

Dear ones, 'tis Jesus seeking to save,  
Seeking to save, seeking to save;  
Dear ones, 'tis Jesus seeking to save.

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GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

# In The Regions Beyond

## MISSIONARY CONTRIBUTIONS

Missionary offerings can be sent by check, express or money order to Stanley H. Frodsham, Missionary Treasurer, 336 W. Pacific St., Springfield, Mo. Liberty Bonds, War Saving Stamps, old gold jewelry, etc., can also be turned into use for the Missionary cause.

### NINGPO, CHINA.

An epidemic of Influenza, and Malaria combined as it were, is raging in this city and multitudes are ill with it and some of the mission schools have had to close. We are also having our share, over thirty of our number being down in bed, but thanks be unto God our Great Physician is in our midst. It almost seemed discouraging to see so many coming down but God gave me His Word of Promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (put him to flight, R. V.) and we know He will fulfill His Word.

As the enemy has so heavily swooped down in our midst, we are encouraged to believe God for an even greater outpouring of His Spirit, and a revival to come down soon, and we know He will not disappoint us.

Exchange dropped to \$1.02 for gold \$1.00, and prices even on native goods are soaring, some even double the former high price. Because of this increase in prices the poor are more than ever resorting to selling their children, especially girls. Recently we learned of the rapid increase of brothels in this city, and when you think that means many, many innocents were sold to them, because they pay more for them, how it stirs our hearts to cry to God to enable us to rescue and care for more of these innocents that they may be reared for Him instead of the devil. How we thank and praise God for calling us to this work, rescuing these poor outcasts from among women and children. It is not a mere benevolent work, a work not only of soul saving but life saving and training for Christian service in this needy land. We thank God for each witness for Him He sends forth from these centers, thus scattering these deeper truths in communities that otherwise would not hear them.

Will our friends kindly note the change of name from "Apostolic Faith Home" to "Bethel Home" which after prayerful consideration has been decided upon. Kindly address letters in future: Bethel Home, 27 New Road, Ningpo, China.—Mrs. Nettie D. Nichols, Miss Ethel V. Webb.

### LOST, NOT GONE BEFORE.

Two friends were in conversation. One told the other of a "good man" who had died and left \$30,000. "What a pity," said the other, "that he left it behind when he might have sent it ahead. He is not likely now to ever hear of it again."—From the Call to Prayer Bulletin.

### YOKOHAMA, JAPAN.

These are such busy days. The work is growing. God is blessing. Many at the altar, and although all do not return several are finding their Lord. The tarrying meetings brought many souls to a place of nearness to God that settled them in their faith. Several were swung out in the glory-waters to swim in. Floods are coming. Souls from Koga, Fujioka, Sakai Ijima and Isamagahara were immersed. One of these was sixty-nine years old, two others over sixty, others near forty-five. Two of them were leaders of a sect called Tenrikyo. Surely there was joy in heaven over these aged prodigals returning to the Father.

The dear Lord was present also to heal. Praise His Name. Miss Koishikawa was six months in the Imperial University but no doctor could diagnose her disease or relieve her suffering, which was causing her to become deaf and blind. The Great Physician was called. Pain immediately rebuked and never returning, and hearing in a great measure restored. Next morning she arose at four, walked to town two miles away and brought a sponge cake for Mr. Gray's breakfast.

A middle aged woman who had not been able to walk without a cane for years, hearing of the above healing, came for prayer and on her way back threw away her stick. All hail the power of Jesus' Name!

Some others also were healed so the fame of Jesus spreads and eighteen are now awaiting an opportunity of being buried with Christ. Praise God.

The interior work has been more or less neglected because of the pressure in Yokohama, so we are very grateful that Bro. L. W. Coote feels led of the Spirit to reinforce us for awhile.

Bro. Coote came for a five year term of service for a business firm in Kobe. Meanwhile he was saved, baptized in the Holy Spirit and set on fire for souls. All spare time was spent in Gospel work and all income above living expenses used for same. His five years up, he steps out on God without Board or Bank or friends to help. His ministry is much blessed and all the Pentecostal missionaries esteem him and desire his help. We know of no one more worthy of your prayers and support.—Bro. and Sister Gray.

### A MISSIONARY OFFERING.

Please send this, the Lord's money, to the most needy missionary you know of. How I wish it were more, but it comes from a cheerful heart. I did want to give something to these dear ones so badly. I just asked Father to make my hens lay so I could give money to the missionaries. I told Him I would give all of it, so here it is. Praise His name. I love Him. Pray for me.—Mrs. W. P. Haynes, Rio, Wis.

### BOMBAY, INDIA.

In the midst of famine conditions, for the annual rains have failed this year, and the raging of an awful pestilence which is raging quite generally in India, we have many reasons for gratitude to God for His unflinching care and faithfulness. This pestilence is taking upwards of a thousand lives daily at present in Bombay alone. It is called Spanish Influenza for lack of a more accurate term. It is more like Pneumonic plague. Anyhow the throat is first attacked by a germ and then strikes direct for the lungs. Pneumonia appears in many cases within twenty-four hours from the time of the attack. In two or three days the patient dies. It is worse than any attack of plague India has ever had.

The rains fall generally between June and September, but this year they have sadly failed. The consequences are that at present prices are higher than during India's worst famines in the past. Of course the war partially accounts for this. Whatever be its source, the days, naturally speaking, are dark for this benighted land.

Recently God has permitted some physical tests in our home, reminding us we are in a deadly climate. We need the constant prayers of the saints at home that we may be kept from the ragings of the adversary against our bodies as well as our souls.

For wise reasons our way into Kathiawar has been kept closed, and while we have waited for light and guidance, God has come forth in a very gracious way in which our next step has been declared. We are leaving our present place, where we have been since April, this very week to settle down in a section some 250 miles north east of Bombay, containing some 40,000 souls mostly unevangelized. A good bungalow is granted us with some other necessary things for touring.

The Lord did the most unusual thing in opening this door unto us by sending a missionary to us requesting us to come, giving us full liberty to preach the "Truth" as we see and hold it. We do not know how long we will stay, but it suffices to know that our step has been ordered by Him who called us forth, and we gladly follow.

The station to which we are going, with three others in the same locality, has been opened by the Scandinavian Alliance of North America. The man who invited us there is joining his wife in America and leaves this month. The war and other reasons have so reduced their staff of workers that they are in great straits. He has committed into my hands considerable responsibility along with the utmost liberty in the prosecution of the work. We desire that Jesus may be glorified in our going and in all that we do, so stand in prayer with us. While we will locate in Navapur, West Khandesh yet we are going to have our mail sent to the same address as at present. I. e. : Care of General Post Office, Bombay, India.—C. H. Schoonmaker.

**SAI NAM, S. CHINA.**

It is wonderful how far a few words of love and encouragement can reach these days when the trials and battles are so great. We can endure almost anything as long as we know the saints at home are "one" with us, and are standing with us in love, prayer and faith. And I tell you, as with the soldiers, much depends upon keeping up the "morale" of the missionaries, for no one who is discouraged can render very good service.

We are having such good opportunities now, large crowds come regularly to the services and some souls are turning to the Lord. Of course we don't ever see the direct results that we long to see, but we can say to the glory of God that the power of the Gospel is stronger than sin and Satan, and the awfulness of heathenism melts away under the influences of the Gospel.

Just now there is a scourge of fever in these parts, caused by the heavy floods this past summer. Many of the Christians are sick, and for the past week we have been kept busy praying for the sick. They even come at night for us to pray for them. One family who have recently become believers and are all sick, five or them; the mother has a tiny baby two weeks old. She is delirious and the mother-in-law was trying to sell, or even give the baby away, as she did not want to care for it; so we took it in charge until the mother is better.

Missionary life is made up of a continuous round of little things, things that seem little and insignificant in themselves, but we have found that much depends upon the doing of "little things", our greatest victories come through them.

Mr. Kelley has just returned from a tour, visited four stations, baptized converts and administered the Lord's Supper. He is completely worn out, but happy over the good times in the Lord. He slept on the "soft" side of the floor boards for a bed with books for a pillow, but these things are gladly endured if only we are giving the Gospel to hungry hearts. Two very old women were baptized, openly confessing Christ. At Pak Nai a very old woman was recently saved. She went to the mission and heard the Gospel, after the service she went up to the front and asked if she could be a Christian and could she be one that very day. When told yes, she asked them to go home with her and help her clear up and destroy her idols. When they reached there she had already gathered up two basketfuls of paraphernalia used in her worship, and she gave them an idol she had worshipped for fifty years. Now she is happy and wants to be baptized. This is a wonderful case.

At Ngau Piu Leung, a dear old woman who was saved from being a beggar, who was nearly blind, has learned to read (is past seventy years), and she knows thirty Gospel songs by heart. She lives all alone and often spends the whole night in prayer. She is a marvel to us, and a good advertise-

ment for the Gospel. Recently some thieves broke in her house and stole \$8.00, all the money she had. She prayed and asked Father to cause them to bring her money back, and at once \$2.80 was returned, and she is confident the remainder will be returned. If we only had more simple faith like that we too would see greater results in our ministry.

We are enlarging the work and undertaking greater things for God, and we ask you to pray that we may rise up in the strength of the Lord to meet these possibilities.

Yes, we are so happy to have the dear baby boy God has graciously given to us. He is well and growing fast, such a joy and comfort to us while he is the wonder and admiration of the Chinese. When we came home from the Coast they were so delighted to see the baby, gave a feast in its honor and gifts of fruit, canned milk, etc. They ask us if he speaks English or Chinese, and were rather surprised at his not having teeth. We are not always so wonderful as they think us to be.

God is working marvels in regard to the building, our hearts are so full of praise and thanksgiving. The architect has drawn the plans, and the contract is being drawn up now, so we expect to begin this month. To oversee this work will mean much. Pray for Mr. Kelley's body, he needs wisdom and strength.—Margaret Kelley.

**A GOOD WORK IN INDIA.**

I believe there are not a few individuals who will rejoice in learning a few facts in connection with the life and work of Miss Christiana B. Herron at Saharanpur U. P. India.

For fourteen years she labored as a missionary under the Presbyterian Board in this city. Upon receiving the light and truth of Divine Healing (which included a marvelous healing of her own eyes); the baptism of the Spirit, and truths held by Pentecostal people, pressure was brought to bear upon her to conceal those blessed truths in her teaching or leave the field. She chose the latter after having been immersed in a fountain. During her furlough in America she attended Rochester Bible School, and just before her return to India as a faith missionary she visited a few assemblies and came in touch with a few of God's children.

She had taken the Holy Ghost by faith, and went forth again to the same city where she was known to bring to that people these blessed latter day truths of which they knew nothing.

In prayers and tears she has patiently and faithfully sown the seed, in season and out of season, for over four years, when our God very graciously set His seal upon her work by giving the Holy Spirit to seven, including herself, she speaking and singing in tongues, with laughing in the Spirit, until her cup of joy was full and running over. They feel now that they must strengthen their stakes and lengthen their cords, and carry the blessed news beyond them.

Our dear sister is so little known

among Pentecostal people that it has often been necessary for the dear Lord to use the natives to carry food to His child.

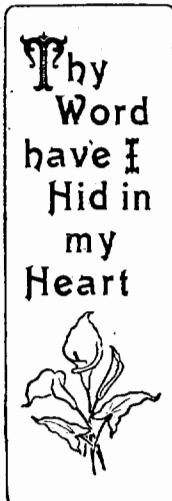
The Lord has used Mr. and Mrs. Alfred Blakeney and Mr. J. Stoddard in assisting our sister during these wonderful days of outpouring. Since Mr. Norwood closed his work, this assembly at Saharanpur is the most northern in all India. Meetings have been held in our sister's own hired house, but they greatly feel the need of an assembly hall of their own, and prayer is asked that the Lord will make known His will concerning it. A little help toward such an end given by the assemblies of America would greatly encourage the people there. Some have had a vision of a church, with people bringing bricks and mortar to build it.

While in the hills this summer a number of the missionaries met and called a meeting of the Pentecostal people all over India to meet for the purpose of drawing up a constitution in order to have an Assembly of God in India, in which missionaries who are Pentecostal can meet and unite in the interests of the Indian Assemblies of God. The meeting was held in Saharanpur beginning Oct. 31st, Miss Herron catering, with the assistance of Mrs. Blakeney, Mrs. Will Norton and Miss Personous, serving the people upon the free-will offering plan.

Who will join us in special prayer for a further outpouring of God's Holy Spirit and His richest blessing to rest upon her work and that of all India. The need is very great, and the time is very short in which to sow the precious seed before the return of our Lord.

Do you call what you have your own? When the Lord comes, then whose shall these things be?—Mina L. M. Peck.

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No. Aa-5453—Without me ye can do nothing.  
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No. Aa-5455—Herein is my Father glorified that ye bear much fruit.  
**THE GOSPEL PUBLISHING HOUSE**  
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# Sunday School Lesson

FROM A PENTECOSTAL VIEWPOINT

## THE PASSOVER.

Jan. 19. Ex. 12:1-14.   
 Golden Text. 1 Cor. 5:7.

**Redemption through Blood.** It is of the utmost importance that every child of God shall have a right estimate of the preciousness and power of the blood of the Lamb of God. It is only as people of God learn the value of the blood of Christ that they can be used of Him. We need to be delivered from our own ideas, and to be taught by the Spirit, through the Word, of the tremendous efficacy of the blood of atonement. As we study the subject of the Passover, let us open our eyes to see Him of whom Moses and the prophets spake, whose all-availing blood will ever be the theme of seraphic song in glory. The Lord told Moses that this Passover month was to be the beginning of months to them. And it certainly was the beginning of months, and the beginning of years, too, to us when we first came to know the cleansing power of the blood of God's Lamb. Before we are cleansed from sin we are dead, dead in trespasses and sins, but with the cleansing comes life, life from above; and it is only then that we begin to live. Worldlings talk about "seeing life;" poor things, they do not know that they cannot see, and never will see, life until they are born again.

Note the command, "They shall take to them every man a lamb." Woe to the man who disobeyed. Even delay was most dangerous. On a certain day the lamb was to be taken. Today is the day on which we are to appropriate the Lamb of God. Millions who meant to be saved are lost because they refused to obey at the moment when God spoke to them.

The lamb was to be without blemish; a true type of Him that God chose as our Passover Lamb, holy, undefiled and separate from sinners. On a certain night the whole assembly of the congregation of Israel were to kill their sacrifice; again a true type of the putting to death of our Passover Lamb, the whole commonwealth of Israel, rulers, priests and people all uniting in the vehement cry "Crucify Him!" Yet He was slain for their and our eternal benefit.

**The Preciousness of the Blood.** How precious was the blood of the little lamb as it was slain. Every drop was preserved in a basin, and then it was placed just where the Lord said it was to be put, on the two side posts and on the upper door post. Every Israelite would take the greatest care that none of it should be spilled on the ground, lest it be trodden under foot. It was a holy thing. There is a lesson here for us, to ever go in and out under the shelter of the blood, (in for prayer, and out for service), and to take heed lest we count the blood that sanctified an unholy thing, and tread it under foot.

Within the house they were to feed on the lamb, and they were to eat it with unleavened bread and bitter herbs. Before the Passover, the Israelite was most careful to clear out of his house every particle of leaven. We learn from the New Testament that leaven is a type of malice and wickedness, and if we expect to partake of Christ, our Passover Lamb, we must first be purged from everything of this nature. The bitter herbs speak of suffering, and we shall never know the bitterness of the cup of suffering our Lamb drank when sacrificed for us. In order for us to have sweeter fellowship with Him, He privileges us to share a little suffering with Him. The Israelites did not have the lamb without the bitter herbs, but they did not have the bitter herbs without the lamb. So with our suffering we too have our Lamb, and He is enough.

"When I see the Blood." The lamb roast with fire speaks of our Jesus being a whole burnt offering for us. That none should remain over until the morning tells us of the time when it will be too late to seek Him. Eating the passover with the loins girded, shoes on their feet, staff in hand, eating it in haste, brings us a message that we too are pilgrims, expecting at any time to go on a greater exodus than the children of Israel went on, out of this old earth right into the glory to meet our soon coming King, and we need to have our loins girt about with truth—real apostolic, Pentecostal truth—missionary shoes on our feet, the staff of His mighty Word in our hands, and partaking in haste, for at any moment we may hear the cry, "Go ye out to meet Him." But the great lesson that we have to learn is this, **Jehovah's estimate of the blood.** It satisfied Him. There was perfect safety for rich and poor, worthy and unworthy as the world counts them, strong and weak, old man and lisping babe, the brave and the timid,—all were absolutely safe under the shelter of the blood. For Jehovah had declared that when He saw the blood He would pass over them, and none of the terrible judgments about to be visited on Egypt would come upon them. How grateful I am today that nothing depends on my merits, but everything on the efficacy of the blood of the unblemished Lamb of God's own choice. His blood was shed, and shed for my sins according to the Scriptures. It is ample covering during any impending judgment, for He bore the judgment in place of me, and I can go free. Hallelujah!

We read in the New Testament, that Moses "through faith kept the passover, and the sprinkling of blood." The all important thing today is simple faith in God's spotless Lamb, and in His precious blood that was shed for our redemption. Hast thou faith?

## ISRAEL CROSSING THE RED SEA.

Jan. 20. Ex. 14:1—15:21.

Golden Text. Ex. 14:30.

He exalteth the Lowly. Once at a meeting we heard a quotation from a great English actor, to the effect that the greatest difficulty he had was to get anybody to play a small part well. Moses had had a small part for forty years, but in the wilderness he had kept those few sheep faithfully, and God was now entrusting him to play a large part, to lead the flock of Israel out of Egyptian bondage and to the promised land. Most of us have big ambitions, and they frequently get in the way of our playing our small part well. But if we are faithful in that which is least, a time will come when promotion will come from on high, and, having suffered with Christ we shall reign with Him. The only pathway to the place of glory is through the valley of humiliation.

At first it seemed as if the Lord was leading the chosen people into a certain trap, but he declared to His servant Moses, "I will be honored upon Pharaoh, and upon all his hosts; that the Egyptians may know that I am the Lord." The Lord may sometimes lead us along a pathway that to our reason appears to be the way of certain defeat; but praise God, whatever humiliating circumstances we may be brought into, He covenants to work the thing out for our own good and His Glory. Ours but to obey and follow.

**Faith's Pathway.** When the children of Israel saw the hosts of Egypt coming in hot pursuit they were sore afraid. Their eyes were on things seen and they "remembered not the multitude of His mercies" in Egypt. But Moses against whom even now they had begun to make complaint, was filled with a mighty God-inspired faith, and as he cried, "Fear not, stand still, and see the salvation of the Lord which He will show to you today," faith sprang up in their hearts. And we have a greater than Moses with us, and if we look away unto Him, He will soon quiet our fears and bring us to the place where we can prove Him as the God of deliverances. (Even though our faith fall, He abideth faithful, and a look at Him who is the Author and Finisher of our faith will quell every questioning, and our quietness and confidence will be renewed.) When the Lord got the people still, He could then give the command for them to go forward. You will never get any marching orders from the Lord until you are still enough to hear His voice.

**Jehovah's Protection.** The Angel of God who went before removed behind; the pillar of cloud also came between the camp of the Egyptians and that of the Israelites, and it was a cloud of darkness to the Egyptians but a light by night to the children of Israel. An old writer comments on this: "How like the cross of Jesus Christ. Truly that cross has a double aspect, likewise. It forms the foundation of the believer's peace; and, at the same time, seals the condemnation of a guilty world. The

very same Lamb who will terrify by His unmitigated wrath, all tribes and classes of earth, will lead, by His gentle hand, His blood-bought flock, through the green pastures, and beside the still waters for ever." The Angel of the Lord—that is our Jesus—encampeth round about them that fear Him; He watches where we put our frail tent, and He always comes and camps right beside us. Because of His protection, we have nothing to fear.

**A Way in the Sea.** Moses stretched out his hand over the sea and the Lord caused it to go back all that night, and the Israelites went through the midst of the sea as on dry land. No longer were they fearful, but "by faith they passed through the Red Sea: which the Egyptians assaying to do were drowned." Israel's march of faith ended in triumph, the Egyptians' presumptuous "assaying" to follow ended in disaster. In Psalm 106 there is a spiritual comment on this, in which the children of Israel were reminded how they provoked the Lord at the Red sea. "Nevertheless He saved them for His Name's sake, that He might make His mighty power to be known. He rebuked the Red Sea also, and it dried up. And the waters covered their enemies: there was not one of them left." Earnest of a yet greater judgment that will come to the hosts of Anti-christ in what may be the next world conflict.

**A Praise Service.** "Then believed they His words, they sang His praise." Israel had a right to shout for a wonderful redemption had been accomplished for them. And we have yet greater cause for shouting, for Christ hath redeemed us from a bondage worse than that of Egypt, and He has revealed His love to us in the assurance that "by one offering He hath perfected for ever them that are sanctified."—S. H. F.

**THE NEW YEAR IN THE SUNDAY SCHOOL.**

We believe that all our Sunday Schools will do well to study during the year the new improved International Sunday School Lessons. During the first three months of the year we will study the lives of the Patriarchs and Early Leaders of Israel especially the lives of Moses and Joshua. During the following six months "Some Great Teachings of the Bible" are dealt with. The following interesting subjects are to be studied: God our Heavenly Father, Christ our Saviour, Our Risen Lord, The Holy Spirit, Man Made in the Image of God, Sin and its Consequences, The Grace of God, Repentance, Faith, Obedience, Prayer, Love, The Church, Baptism, The Lord's Supper, Christian Fellowship, Winning Others to Christ, Christian Missions, Social Responsibility, Temperance, The Kingdom of God, The Future Life, The Holy Scriptures. During the last three months there are to be a series of studies in the Lives of Peter and John, dealing primarily with their personal contact with the Lord Jesus Christ.

The best and most comprehensive commentary on these lessons that we

know of is Peloubet's Select Notes." We believe that most Sunday School teachers will find this volume far ahead of most of the quarterlies that are published. The book abounds with good illustrations. It can be obtained from the Gospel Publishing House for \$1.40 postpaid. Another excellent book that deals with these lessons is Arnold's Practical Commentary of the S. S. Lessons. This commentary deals with the lessons sentence by sentence, in addition to the general review of the lesson. The price of this book is 75 cents postpaid.

The Self Pronouncing Lesson Commentary is a small vest pocket booklet dealing with these lessons. This gives a good analysis of the lesson in brief form, and is a very handy volume for the vest pocket. The elder scholars appreciate these. These can be had in cloth for 25¢ each or in Keratol for 35¢ each, and Keratol interleaved 50¢ each.

A dainty little booklet that the children much appreciate is the Golden Text Book. This is a book with a very pretty cover design in colors, contains all the lessons, golden texts, daily home readings, 10 commandments, 23rd Psalm, Bible Alphabet, Beautitudes, Rules of Life and many other good things. These are 5¢ each, or fifty cents per dozen.

All of the above can be obtained from the Gospel Publishing House, Springfield, Mo.

**WELCOME TO HELPERS.**

Bro J. L. Harper of McLain, Miss., gives a hearty invitation to any of the saints who might feel led to go out there and help in the work of the Lord. He says it is a needy field. Directions and any desired information can be had by writing J. L. Harper, in care of Mr. Ferguson, McLain, Miss.

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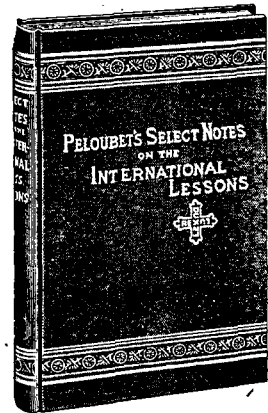
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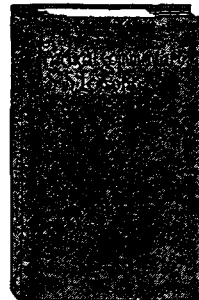
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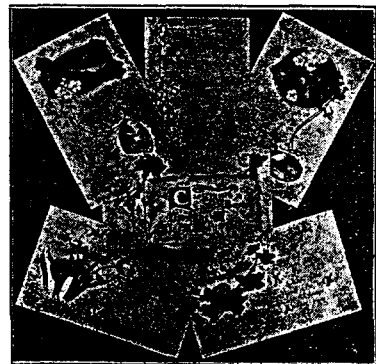
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## Reports From the Field

### SPRINGFIELD, MO.

New Year's greetings to all the saints. Well, praise the Lord for the way He is working in Springfield. We have seen some converted, good interest, good crowds, good conviction, for which we give Jesus all the glory. Also good interest at our jail meetings.

We have been blessed by a visit from Bro. John T. Wilson of Thayer, Mo., and Bro. Carl O'Guin of Nashville, Tenn. We also thank the Lord for a visit from Sister H. J. Johns from Honolulu, and on the same morning the missionary offering amounted to \$52.02. We covet the prayers of all of God's children.—Thomas Griffin and wife, 717 Belmont St., Phone 4968W.

### FROM BRO. POPE.

Just a few lines by the way of a short report of the last few meetings I have been in. "Times of refreshing" at the Stone Church in Chicago, also the Trinity Pentecostal Assembly in Toronto, and at the Assembly of God at Findlay, Ohio. I was with Bro. Mitchell's Assembly at Chicago for three weeks in November. We had a precious time together in the Lord. I found the Lord was in the midst of His people in the very first service, at the close of which the altar was filled with sinners, weeping their way through to the Cross. The three weeks were days of refreshing and blessing from the presence of the Lord. No account was kept of those who got through to God, but there was a number that "found Him of whom Moses and the prophets spoke". Bro. Mitchell writes us that the revival fires are still burning. May God bless the dear Stone Church people, and especially their young people, and continue to make them a light house in these dark days. A most blessed spirit of unity and fellowship prevails in their midst.

Also I found a large work at Toronto, and in a very healthy condition. God is surely in the midst of His people there. It is blessed to see how the work has grown there in the last few months, especially since they came out clear and definitely on the Trinity. I found there an assembly in love with their pastor (Bro. J. R. Evans), and a pastor that was in love with his people. Not the slightest spirit of discord or complaining was noticed, but a blessed spirit of love and unity. Surely it is "Blessed for brethren to dwell together in unity". Hallelujah!

On arriving at Findlay, Ohio, on the 14th, I found the convention well under way. God is blessing. Great conviction is resting upon the unsaved, the crowds are large and prospects are bright for an old time break through in the near future. God is leading His people on to victory in Findlay. Bless His dear name. Will my friends please notice that my permanent address is 824 East Fostoria St., Tulsa, Okla.—W. H. Pope.

### SAYLOR, OKLA.

A brother and I went to Saylor, Okla., for a Christmas meeting. Souls got through to God and the saints were refreshed. Pray that God will send them a pastor.—C. E. Shields, Fort Smith, Ark.

### WATERTOWN, N. Y.

Evang. W. G. Ebey and wife of Picton, Ont., have just closed a ten days of real blessed revival services at our Pentecostal Assembly, 111 Main St., West. Some fourteen persons have been convicted, several sick have been healed, many have been refreshed in spirit, soul and body, and three have been baptized with the Holy Ghost as in Acts 2:4. One was a dear sweet little girl, six years of age, Bro. Ebey's daughter. It was a most wonderful sight to behold as she was laid out under the mighty power of God and her little face just shone like an angel's, while the Holy Spirit spoke so sweetly and fluently through her in a beautiful language the wondrous love of God. Nearly all who witnessed the scene wept tears of joy. This dear little girl, four years ago, when two years old, was a helpless cripple and the doctors gave no hope of her ever being any better, but our Jesus, the great Divine Healer of all ages past, who is the very same Jesus yesterday, today and forever, He undertook her case and made her every whit whole, and anyone to see her as she is today, a solid healthy girl, full of life and vim for her age, would never think she had been a crippled little invalid. Surely the Lord will have a work for her to do if Jesus carries.—W. H. Standley, Pastor.

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### MISSIONARY TRIP.

Bro. G. H. Schmidt, formerly German pastor of Mt. Olivet Assembly in New York City, writes that he is hoping to go to Russia as a missionary as soon as the political woes of that country will permit, and that he would be glad to have Assemblies interested in missionary work write him and let him visit them.

Bro. Schmidt is a pastor in good standing with us, but he has not yet applied for endorsement as a missionary to Russia, nor is he yet certain when he can go out, but hopes he can go out in May.

Pastors desiring Bro. Schmidt to visit their Assemblies should address him as follows: G. H. Schmidt, care of Fenk, 1305 Franklin Ave., Minneapolis, Minn.—Editor.

### HAZLET, SASK, CANADA.

God is working still, Praise Him, even here in ways of His own. Since the Influenza broke out around us, the saints were tested, tried and blessed, the two of our number were called to their reward in heaven. The saints, with the help of God, were mostly all out waiting on sick neighbors, and doing whatever they could in every way, only fulfilling that Christian duty. Thus far God has rewarded their labors with ten souls, four of which are already with Jesus in glory, two of whom were in a R. Catholic family. There were also many healings thru the name of Jesus. One young man (unsaved) lay dying for sometime; thru the influence of one of the saints, the family called for the elders of the church, who soon came and found him passing away; but, Praise Jesus! even before prayer was finished he had his mind back, and in ten minutes more he was rejoicing in the power of God, and restored to his anxious loved ones. Now three of that family are saved, and others awakened, as well as many around there who are believing now in the Pentecostal God. The harvest is truly ripe, but oh! where are the harvesters? God thru this healing, has given us an open door in a new section, and good crowds attend those cottage meetings. Pray God with us that He may increase and build more revival fires around us.—Pastor E. G. Block.

### PENTECOSTAL CONVENTION, Binghamton, N. Y.

Praise God from whom all blessings flow; Praise Him, all nations here below! Praise Him above ye heavenly host! Praise Father, Son and Holy Ghost! "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Truly His works are wonderful; they are marvelous in our eyes.

The Lord has been working here in the Assembly in Binghamton in a marvelous way of late. He has proven Himself the same God as at Pentecost, and has been working wonders before our eyes. We are trusting Him to meet us in MUCH greater ways in our coming Convention, which will be held, D. V., Jan 17th to 26th, 1919, inclusive. We are expecting workers Pastor R. A. Brown, New York City, Pastor Jos. Tunmore, Pittsburg, Pa., and a missionary. "Come and see the works of our God." For further information write John Knox, Kellner, Pastor, 13 Wilbur St., Binghamton, N. Y.

# The Evangel Prayer Band

## RETURNING TO GIVE THANKS.

Two weeks ago I sent in a request for prayer for healing, and it is wonderful the way God undertook. I never took a drop of any kind of medicine, but just trusted Him who never fails those who trust Him. I give Him all the glory.—Mrs. Myrtle Calhoun, Lyons, Kans.

Sometime ago I sent a request for prayer for broken veins in my legs. God has graciously answered prayer and healed. Praise His name! I now wish you would continue to pray that I may be healed of Rheumatism.—Anna Hansenan, Lourides, Mo.

Sometime last spring I wrote to the Evangel Prayer Band to pray that the young man to whom I am engaged might be saved, and thank God the work is done. He is now "Over There", and I shall be glad of your prayers that God will keep him true. M. M.

## REQUESTS FOR PRAYER.

Please pray that the Lord will heal me for His glory. Mrs. N. L. B., Sklatook, Okla.

Please pray that I may receive the baptism; also for my body. Mrs. J. D. H., Sparks, Okla.

A sister requests prayer for her unsaved husband. A. M., Teague, Tex.

We have just received news of the death of our grandson in France. Pray for his wife, and for her soul's salvation. J. C. M., Almema, Kans.

Pray for me that I may have more power for service, and that God will give me that childlike faith that He wants His children to have. Mrs. W. J. W., Kirwin, Kans.

My leg was badly mashed in a slate slide in the mines, and I ask you to please pray for my healing; pray also that I may receive the baptism of the Holy Ghost, and that I may grow stronger in the Lord every day that I live.—C. V., West Va.

A soldier boy requests prayer that, the Lord willing, he may soon be released from the army and get into some good meetings. R. G. W., Camp Funston, Kans.

Please pray for the salvation of my husband and family. Mrs. J. H., Wetumpka, Ala.

Pray that I may receive the fullness of the baptism of the Holy Ghost, and that the Lord will draw my husband and children closer to Himself. Mrs. J. L. H., Cllo, Ia.

Pray for the saints at St. Marks, Can. Pray that God will send a Spirit-filled minister to this place as we are badly in need of someone. Pray also for my healing. Mrs. A. Raymond, Boonville, N. Y., R. 5.

Please pray that I may be healed of rheumatism, and renewal of my general health, also that a financial proposition may succeed for His glory. F. F. M., Monroeville, Ind.

We have a car which we do not need. Please pray that we may be able to sell it so that we can turn the money into the Lord's work. Reader, Bay City, Tex.

Pray for my husband's salvation, and for me that I may be healed of my present affliction. Mrs. B. K. Strongs Prairie, Wis.

Kindly remember me in your prayers that I may receive the baptism, and for some that I have on my heart, that they may be saved and filled with the Spirit. Mrs. J. H. D., Suka, Miss.

Please pray for my healing, also for my daughter, that God will get hold of her heart. A. W.

Please pray that God will send a Spirit-filled preacher and a band of workers to Gonzales, Tex. Mrs. M. E. Graves

This is my sixteenth day in bed from the Influenza. Please pray for my complete deliverance. J. D. T., Terrell, Tex.

Please pray for the Mexican work in Dallas, Tex.

I request prayer for the healing of my afflicted body. The doctors have given up my case a long time ago, but I know there is nothing too hard for God. G. L. D., Riversdale

Pray for myself and daughter that we may get closer to God; also for my unsaved husband. M. B.

Please pray for me that the Lord may lead me and show me what is best. Mrs. H. M. C., Dallas, Texas.

Please pray for Grand Forks, N. D. Mrs. O. S.

We ask the saints everywhere to pray that God will give an outpouring of His Spirit at this place. Evang. C. W., Shenan, Tex.

Please pray that the Lord will heal me of deafness. C. B., Grand Meadow, Minn.

Please pray that I may be healed of my afflictions, also that the way may be made brighter for me. E. G. B., Hale Center, Tex.

Please pray for my healing; also for the saints at Marshall, Ark. A. H.

Please pray that God will send us a Spirit-filled preacher. Mrs. C. B. Burls, Poteau, Okla.

Pray that my husband may receive the baptism of the Holy Ghost. C. B. B.

Please continue to pray that we may hear from our soldier boy in France, and that the Lord will keep him in good health. Reader.

Keep on praying for me and my chums and comrades. Pray for a Salvation Army friend who is seeking the baptism. A. I. W., France.

Please pray that my mother may be restored to perfect health, also pray that the Lord will give me wisdom and financial means to write and publish a book which God has called me to publish. F. B. C., Hopeville, Ia.

Pray a special prayer for me that I may have my eyes perfectly healed; that I may be perfectly healed, spirit, soul ad body; and that the Lord may send me means to spread His Word among the raw heathen natives and the lowest and poorest white people. Bro. E. Edkins, Queens Town, S. Africa.

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## NOTICE TO COLORADO SAINTS.

All the saints in Colorado are hereby notified that I have five hundred copies of the last two State Council meetings combined in one set of Minutes, containing also the constitution of the General Council of the Assemblies of God and a statement of the fundamental truths, for which we stand. Let each Assembly write me at once and let me know how many of these you can use. They are very good to hand out to explain who we are and what we are, and what we believe, and why we believe it. In sending in your order kindly send an offering with the same, for we owe \$12.50 on the bill for printing these Minutes, as I was directed. Address Pastor R. H. Davis, Secretary, 206 S. El Paso St., Colorado Springs, Colo.

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This is the name of a large set of books containing 6400 large double column pages in ten large volumes. This work contains the books that were written by the Christians in the first three hundred years of the Christian Era. It contains the writings of Clement of Rome, Clement of Alexandria, Mathetes, Barnabas, Hermas, Irenaeus, Justin Martyr, Ignatius, Polycarp, Theophilus of Antioch, Melito, Tertullian, Origen, Arnobius, Lادانتius, Hypolytus, Theodotus, and many other writers.

Volume 8 contains the apocryphal New Testament Gospels, Acts, Epistles, and Apocalypses.

No Bible student can well afford to be without these books. The price has raised to \$30.00 per set, but I have seven sets that I purchased before the raise which I will sell for \$20.00 per set. If you mean to purchase a set at all, do not fail to get in on this bargain.

Address: Wm. G. Schell, Fostoria, Ohio.

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\$2.00: D. H., Springfield, Mo.; H. T., Springfield, Mo.; Mrs. E. A., Camden, Ark.; Mrs. L. G., Centralia, Ill. Assemblies, Huttig, Ark.; Mrs. M. V., San Diego, Calif.; N. P., Chelsea, Okla.; A. B. B., Chappell, Neb.; Mrs. G. T. B., Cavalier, N. D.; Mrs. C. P., Clifton, Tex.; R. L. M., Ladonia, Tex.; Mrs. E. E. M., Clinton, Okla.; S. R. J., Leroy, Ark.; M. B., Ellsville, Ark.; B. K., Conway, Tex.; C. J. M., Raymond, O.; Mrs. W. J., Kirwin, Kans.; Mrs. E. C., Rio, Wis.; J. H., Coalhurst, Alta.; Mrs. E. A., Camden, Ark.; Mrs. M. V. B., Duer, Colo.; Anon.;
\$1.95: Bro. & Sis. J. M., Danville, Calif.;
\$1.80: S. S., Sumnerfield, La.;
\$1.75: Mrs. C. H., Toledo, Ohio;
\$1.19: Mrs. S. A. H., Bury, Eng.;
\$1.10: Mrs. A. McC., Teague, Tex.; W. H. M., Cutter, Del.;
\$1.00: W. B. V., Marathon, N. Y.; Mrs. A. A., Okla. City, Okla.; E. McC., Jonesboro, Tex.; J. B., Chelsea, Okla.; L. B., Greenville, Ill.; S. C. H., Jesop, Ga.; Mrs. J. M. A., Anguilla, Miss.; Mrs. T. S., Kingsville, Tex.; A. C. J., Levy, Ark.; H. W., Golden City, Mo.; Mrs. B. K., Strong's Prairie, Wis.; Mrs. F. K., Jamaica, Ia.; Mrs. L. B., Davy, Tex.; L. R. M. K., Auburn, Neb.; C. C., Farmington, Mo.; A. H., Grand River, Ia.; D. E. O., San Gabriel, Calif.; E. N. H., Sidney, Ia.; W. J. W., Ashland, Ala.; A. R., Santa Monica, Calif.; Mrs. J. H. D., Iuka, Miss.; Miss E. G., Tampa, Fla.
Amounts under \$1.00.—\$5.57.
Total, \$2,523.18
Previously acknowledged, 2,641.57
Total for month, \$5,164.75

CHANGE OF ADDRESS.
Please ask the saints to remember that I have moved from San Antonio, Texas, and to correspond with me at 1703 Payne St., Dallas, Texas. Signe R. F. Baker.

NOTICES.
The Apostolic Pentecostal Assembly of Troy, N. Y., will hold their Annual Missionary Convention January 12th to 19th, 1919. Also special services will be held during the entire month. Special workers will be in attendance. A welcome is extended to missionaries who are in the homeland. For further information write Pastor C. K. Henningson, or C. A. Simons, Secretary, 54 Harrison Place, Troy, N. Y.

After much earnest prayer I have decided to open my home in Akron for such of God's children who are seeking help and healing from God for their bodies, also for others who wish to place where they can withdraw and wait upon the Lord for any reason whatsoever.
Anyone wishing to get in touch with me may address me as follows: Mrs. Mathilde Stevenson, 1072 Lang St., Akron, Ohio.

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NOTICE.
Evang. Norman R. Nichols of Portales, New Mex., has been appointed State Evangelist and general missionary of New Mexico. Anyone in that State desiring his services during the coming year can have them. However, as no salary has been provided, you should be prepared to pay his railroad fare each way, and allow him the privilege of taking an offering to defray general expenses of himself and family, as he will be in the work all the time. Sister Nichols is a live worker and singer, and will accompany Bro. Nichols if you send her car fare. Dates for meetings should be secured at once for the coming year as he must arrange dates to correspond with his time. He has a large tent which can be had also by paying freight each way. Bro. Nichols holds credentials with the General Council, and has seen eleven years of active service as pastor and evangelist. Address all correspondence to N. R. Nichols, Portales New Mexico.

NOTICE.
The Fourth Annual District Council of the Assemblies of God for Mississippi, West Alabama and East Louisiana, will meet in Mobile, Alabama, at the Crichton Tabernacle, January 20th, 1919, Monday, at 9 A. M.

Let every ordained and licensed minister of this District come to this Convention and let all the churches, if possible, send one lay delegate. Heretofore we haven't had the proper co-operation in the Convention and we have suffered from it. We want to spend the first two days of this Convention in fasting and prayer and if possible have all differences settled before we set the convention in order. Elder J. W. Welch, Chairman of the General Council, has given his promise to be with us.

A number of important subjects will be considered in this Convention. Let everybody pray that this Convention will be the greatest we have ever had in this district. Full particulars from W. B. Jessup, Enterprise, Ala.; L. D. Wells, Biloxi, Miss.; J. D. Caldwell, Biloxi, Miss.; C. M. Meridian, Miss.; J. E. Spence, Mobile, Ala., General Delivery.
After you get to Mobile, take Crichton Street Car and get off at Crichton. Inquire at People's Cash Store.

CLOTHING NEEDED.
According to sworn statements by the County Clerk and several other neighbors, Mrs. Cornelius Meek, Johnson County, White House, Ky., is in a terribly needy condition. They say her husband has been a complete invalid for years, has to be turned over in his bed day and night. She has broken her health in nursing him and caring for six small children. They are sadly in need of shoes and clothing. If any of our readers have clothing to spare, we suggest they send them to Mrs. Meek at above address by Parcel Post.

NOTE.
For just this once we depart from our custom of not allowing all sorts of appeals in the Evangel. The case is so long standing, the little poor community having built her a house and worn themselves out in helping many years, her worthiness being attested by oath, etc., that we feel we must make the need known to all the world.
But let all other communities likewise do their best for six or seven years, and swear to it as this one has before they send us an appeal for the paper.

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