



The PENTECOSTAL EVANGEL



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The Return of Miracles: Our Attitude.

By Pastor D. M. Pantony

Have we pondered the critically significant fact that the first recorded prayer of the Church was a prayer for miracle: "That SIGNS AND WONDERS may be done through the Name of Thy holy Servant Jesus" (Acts 4:30)? A heart right and sound in its attitude towards miracle is of grave importance.

THE RETURN OF MIRACLE SEEMS PROBABLE BEFORE THE RAPTURE OF THE WATCHFUL SAINTS. Its return after the Rapture is certain (Mark 13:11; Rev. 11:5, 6). But (1) it appears that it is by the latter rain that the harvest, or at least the first-fruits, shall be quickened into maturity. "Behold the Husbandman (God: John 15:1) waiteth for the precious fruit of the earth, being patient over it, until it receive the early and the latter rain. Be ye also patient; stablish your hearts; for the Coming of the Lord is at hand" (Jas. 5:8). Thus (2) the latter rain, no less miraculous than the early, would seem to fall before the Great Tribulation sets in. "And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh: and your sons and your daughters shall prophesy . . . before the day of the Lord come" (Acts 2:17, 20). Each dispensation has closed in God counter-working Satan with swift and appalling power: so (3) this also is foretold, in a Church (1 Tim. 3:15) epistle, concerning the closing years of the Church. "In the last days grievous times shall come. For . . . like as Jannes and Jambres withstood Moses (that is, miraculously: Exod. 7:11) so do these also withstand the truth. . . But they shall proceed no further: for their folly shall be evident unto all men, as theirs (Jannes' and Jambres') also came to be"—that is, by the counter-working of mighty miracle (2 Tim. 3:1, 8; Exod. 7:12; 9:11). Our latent title to miracle (Mark 16:17, 18; 1 Cor. 11:4-11; Gal. 3:1-14) may become operative at any moment.

NOR MUST OUR FAITH BE STAGGERED BY THE ABUNDANCE OF SATANIC COUNTERFEIT. Demonic miracles, singularly powerful and singularly seductive, are to crowd the closing days. "In the last days grievous times shall come. For . . . evil men and seducers (by magic: so Liddell and Scott) shall wax worse and worse" (2 Tim. 3:13): "for there shall arise false christs, and false prophets, and shall

show great signs and wonders; so as to lead astray, if possible, even the elect" (Matt. 24:24); and Antichrist's presence is to be "with all power and signs and wonders of falsehood, and all deceit" (2 Thess. 2:9). But forged coins are counterfeits of real. Beware of the inevitable stratagem of Satan to create in the mind of the Church loathing for miracle by swamping, at its outset, the real with the counterfeit. This is an acute peril of the Church today.

THE TRUE ATTITUDE OF HEART AND MIND

Is this our testimony? Times, places, seasons and conditions are all alike to me; for I have ceased to have any desire, choice or preference in anything apart from the will of God. I do not aspire to be anything; to have, seek, get or hold anything only as a servant and steward of the Lord. I have no wish to know, think or do anything, or go anywhere except in His will. I have lost all anxiety and concern as to results when conscious of being in divine order; and do not care what disposition God may make of me. "In whatsoever state I find myself I am content therewith." "My times are in His hands." He reigns and I rest.—J. T. B.

FOR GOD'S WORD ABIDES FOR EVER AN INFALLIBLE TOUCHSTONE OF DISCRIMINATION. The test for a communicating spirit is a direct question—"Did Jesus Christ come in the flesh?" (1 John 4:1-3); the test to put to an inspired man while energized by supernatural power, is that he can, or cannot, say, "Jesus anathema," or, "Jesus is Lord" (1 Cor. 12:1-3). Other tests are found in Matt. 7:15-20, Gal. 1:8, and 2 John 7. These tests assume the likelihood of an outburst, at any moment, of Satanic or Divine inspiration; and the failure to apply them in all modern supernatural manifestations has been fraught with heavy disaster. "Quench not the Spirit; despise not prophesings; PROVE ALL THINGS; hold fast that which is good; abstain from every form of evil" (1 Thess. 5:20).

God forbid that the approaching transference of miracle from the Church to Israel should beget in us the blindness wrought of old by the transference of miracle from Israel to the Church. "Beware, therefore, lest that come upon you, which is spoken in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, if one declare it unto you" (Acts 13:40). Pray for the anointed vision (Rev. 3:18).

FOR A GREAT CRISIS IS AT HAND. The world draws on to an Armageddon of hostile miraculous powers: shall any Christian soldier now skulk in his tent, merely eating his rations, in the thunder of battle? Hear that solemn Word: "Curse ye Meroz, said the angel of the Lord, Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23). Matt. 25:26-30. For God's commands abide unrecalled. "Desire earnestly to prophesy, and forbid not to speak with tongues": "desire earnestly the greater (among the miraculous) gifts" (1 Cor. 12:31; 14:39). We loathe and dread Satanic miracle: but that a child of God should disregard, or distrust, or actually denounce the descent of his Father's Spirit upon him in supernatural power is as painful as it is astounding. Loved assembly of God, strike out for the highest and the best (Num. 11:29; 1 Cor. 14:5). God's gifts are priceless. Therefore I plead for a frank, open mind; a sensitively alert and lowly heart; an unshaken trust in God and His Word: a passionate desire to get and keep in the mid-stream of the workings of God; and a light hold on earthly things, which Christ may summon us to abandon at any moment. Yet the Holy Spirit shows us a still more excellent way. If the gifts of miracle are the Alps of the Church, grace and love are her Himalayas. Oh for an enduring and deepening baptism of love! Love is the first fruit of the Spirit, the end of the commandment, the summary of the law, the bond of perfectness, and the nature of God. "Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; . . . but now abideth faith, hope, love, these three; AND THE GREATEST OF THESE IS LOVE" (1 Cor. 13:13).—The Morning Star.

The Perils of Bolshevism at Home and Abroad

In the consecutive issues of the Times Weekly Edition (London, England) for December 5th and 12th, 1919, R. Courrier-Forster, late British Chaplain at Odessa and the Russian ports of the Black Sea, writes as follows:

Unhappily, I have spent nearly a year in Soviet Russia, and was in the hapless country over seven years before that. I have read and re-read the letter from a British officer to his wife respecting the unspeakable horror of the brutalities practiced by the Bolsheviks on their martyred victims and can find nothing which my own experience tells me is probably inaccurate.

While I was still British Chaplain of Odessa the city was deluged with blood. . . . Trams were overturned to make barricades, trenches dug in the streets, machine guns placed in the upper windows of houses to mow the thoroughfares with fire. The place became an inferno. The Bolsheviks were victorious. On capturing Odessa Railway Station which has been defended by a few officers and a number of anti-Bolshevist soldiers, the Bolsheviks bayoneted to death the 19 wounded and helpless men laid on the waiting room floor to await Red Cross succor.

Scores of other men who fell wounded in the streets also became victims of the triumphant Bolshevik criminals. . . . Hundreds of others were captured and taken on board the Almaz and the Sinope, the largest cruisers in the Black Sea fleet. Here they became victims of unthinkable tortures.

Victims Hoisted Alive.

On the Sinope, General Chormichoff and some other personal friends of my own were fastened one by one with iron chains to planks of wood and pushed slowly, inch by inch, into the ships' furnaces and roasted alive. Others were tied to winches, the winches turned until the men were torn in two, alive. Others were taken to the boilers and scalded with boiling steam. They were then moved to another part of the ship and ventilating fans set revolving that currents of cold air might blow on the scalds and increase the agony of the torture. The full names of 17 of the Sinope victims were given me in writing by members of their families or their personal friends. These were lost later when my rooms were raided, my papers seized and I myself arrested and thrown into prison.

The house in the Catherine Square in which I was first in captivity, afterwards became the Bolsheviks' House of Torture in which hundreds of victims were put to death. The shrieks of the people being tortured to death or having splinters of wood driven under the quick of their nails was so agonizing and appalling that personal friends of my own, living more than a hundred yards away in the Voroutsofsky Paroluk, were obliged to fasten their double windows to prevent the cries of anguish penetrating into the house. The horror and fear of the surviving citizens was so great that Bolsheviks kept motor lorries thundering up and down the street to drown the awful screams of agony wrung from their dying victims.

There is a halting place for the electric cars at the corner of Kanatnaya and Grecheshaya. Returning from the town at 11:30 one morning I encountered a scared and frightened group at this point. Inquiry revealed the fact that the Bolsheviks had just successfully murdered two unprotected and defenceless women waiting for the train, to go into the city shopping. Their

crime was that both clothes and manners showed them to be "Bourgeois." Also in the Kanatnaya one morning a working woman was shot for the sport of the thing, while running across the road to purchase a bottle of milk for her children.

Treatment of Women.

"Week by week the newspapers published articles for and against the nationalization of women. In South Russia the proposal did not become a legal measure, but in Odessa bands of Bolsheviks seized women and girls and carried them off to the Port, the timber yards and the Alexandrovsky Park for their own purposes. Women used in this way were found in the mornings either dead or mad or in a dying condition. Those found still alive were shot. One of the most awful of my own personal experiences of the New Civilization was hearing at night from my bed-room windows the frantic shrieks of women being raped to death in the park opposite. Screams of shrill terror and despair were repeated at intervals until they became nothing but hoarse cries of agony like the death call of a dying animal. This happened not once, or twice, but many times.

I was passing through the Town Gardens, when I saw a group of Bolshevik soldiers insulting an Ikon of the Thorn-crowned Face of Christ. The owner of the Ikon was spitting in the picture's face, while the others were standing round with loud gaffaws of laughter. Presently they tore the sacred picture into fragments, danced on it, and trampled and stamped the pieces into the mud.

It was in the early days of the terror that a young Russian acquaintance, full of enthusiasm for the Holy Revolution, came to my rooms and in the course of conversation declared: "We have now overthrown the Crown and Monarchy; in a few years we will abolish God from Russia." As he held a position of importance under the new regime I recorded his words at the time. They were ominous. He went on to declare that in addition to his official appointment he was busily engaged in training 28 young men as political propagandists. What he was doing hundreds of others were doing. He declared that in a few months hundreds of young men would finish their instructions and go forth, not only to the towns, but that every village in Russia would be visited by at least two propagandists, working to destroy all loyalty to the monarchy, and by every means in their power to **undermine the religious convictions of the people.** The forces were carefully mobilized, and in a short time the attack on the Christian faith commenced with tremendous energy.

Bolshevism in America.

The spirit which is working crimes and outrages upon civilization in Soviet Russia, is the spirit of Anti-Christ, and that identical spirit is now operative in the United States and is seeking to overthrow our government. How very serious is this menace of Bolshevism may be gathered from the fact that for the first time in more than a century the United States has not deemed it necessary by congressional action to legally define sedition or provide laws against it or punishment thereof except in the army and navy regulations. But now, recently a Sedition Bill has been passed by the Senate which make it unlawful "to advocate or advise the overthrow of the

Government, to display the red flag, to transmit through the mails any documents advocating the overthrow of the Government, or to import any such documents, on penalty for conviction thereof of five years' imprisonment or five thousand dollars fine. Aliens thus convicted will be deported."

Having considered the reign of Anti-Christ as foreshadowed by Bolshevism in Russia, let us consider the rule of Anti-Christ foreshadowed in two modern religious movements, viz:

1. The Young Men's Christian Association.

2. The Student Volunteer Movement.

1. The Young Men's Christian Association—

Mr. G. Walter Fiske, Junior Dean, Oberlin Graduate, School of Theology, is the author of a book entitled, "Finding the Comrade God." The Y. M. C. A. both publishes and circulates this book from which the following excerpts are taken:

It is a barren literalism which stresses the blood of Christ as the secret of His saving power (page 116). It is evident that the Saviour's sacrifice is not enough. The redeemed one must share the Redeemer's cross, or stay selfish and unsaved in spite of Christ's sacrifice.

The cross on Calvary alone

Can never save thy soul;

The cross in thine heart and life,

'Tis that must make thee whole.

Without the cross of Jesus, the world would never have learned that redemption comes through sacrificial love. He taught the world the method and the process of the saved life, the redeemed character. Too many selfish people have complacently sung:

"Jesus paid it all; all to Him I owe."

and imagine that they have no responsibility about their own salvation, but that the cross of Jesus has somehow done it all. This is the most dangerous of all fallacies. (Page 117.)

2. The Student Volunteer Movement—

Norman Bennett has written to "The Christian" (published in London, England), issued December 18, 1919, as follows:

Sir:—I am writing from a twofold standpoint:

1. As one of the original Committee of the Student Volunteer Movement of Cambridge.

2. As a former missionary of the C. M. S., and one who has been in the closest possible touch as a Government Chaplain with Foreign Missions in India.

From this two-fold standpoint it is impossible to read the extracts from "GOD and the Struggle for Existence," without serious misgivings.

1. The Student Volunteer Movement, as I understood it, originally stood out clearly for the simple Gospel of Christ and for redemption through His blood, based upon the doctrine of original sin. If the words quoted, "Nowadays we hold no brief for the theory of man's total depravity," are to be sent out as emanating from the center of the Movement, it is hard to see how those

who buy the book in which these words are found, can fail to identify them with the Movement itself. If they are so identified they necessarily contradict St. Paul's words: "Dead in trespasses and sins," and other words of a like nature which occur in the Gospels and Epistles. In the Old Testament, too, the depravity of human nature is over and over again referred to in such language as Jeremiah 17:9: "The heart is deceitful above all things and desperately wicked, who can know it?" The tendency of the present day is to deny this fundamental truth. Is the Student Movement prepared to befriend such a tendency? I have confined myself to one extract, but the same criticism holds good of the other extracts as well, which seem to be equally inimical to the truth.

Trampling on the Blood.

No right minded person can fail to be shocked by the crimes and outrages of Bolsheviks in Odessa as depicted by an eye witness, Chaplain R. Courtier-Forster. But I am free to confess that I am even more shocked by the heresies contained in a book entitled, "God, and the Struggle for Existence," and by the book, "Finding His Comrade God," whose author repudiates the glorious truths, The Vicarious Atonement of Christ which is the essence of the Gospel. It is an unutterably greivous thing for a Bolshevik soldier to trample and stamp the pieces of a picture of the thorn-crowned Christ in the mud, but what shall we say concerning the Y. M. C. A. which publishes and circulates a book, the author of which "hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing and hath done despite unto the Spirit of grace" (Heb. 10:29)?

John Wesley has said, "There is no power by nature and no merit in man. All power to think, speak, or act aright is in and from the Spirit of Christ; and all merit is in the Blood of Christ. All men are dead in trespasses and sins: all are by nature the children of wrath. . . . We become interested in what Christ has done and suffered, not by works, lest any man should boast: but by faith alone. We conclude, says the Apostle that a man is justified by faith without the works of the law."

Beware of False Teachers.

If man by nature is not a fallen being, then he has no need of the Atoning Blood of Jesus, since the guilt of sin is not imputed to him. If the words, "Jesus paid it all, all to Him I owe," are not true,—if the words contained in scripture, "Without shedding of blood there is no remission" are false,—in other words, if the truth of Christ's Vicarious Atonement is false and Jesus did not die the just for the unjust that He might bring us to God, then you cut as it were the very heart out of the Gospel, and you eliminate the supernatural from the Bible. In 2 Peter 2:1, we read of "False teachers among you who privily bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction."

The Young Men's Christian Association and the Student Volunteer Movement are closely affiliated. Each represents the principal Protestant religious

denominations. The S. V. M. has its foreign missionary representatives in nearly every quarter of the globe. The Y. M. C. A. is also in its scope worldwide. Both organizations are responsible for anti-Christian doctrines which are rapidly spreading in the churches, like leaven everywhere.

A Friendly Warning.

I entreat my brothers and sisters in the Pentecostal Movement to receive a few words of loving exhortation. I entreat you to beware of false teachers who are bringing into the churches damnable heresies, even denying the Lord who bought them. Perhaps some one is saying, The Pentecostal Movement is loyal to the fundamentals of the Gospel and to that central truth, Christ's Vicarious Atonement; therefore why it is necessary to warn us of this latter day apostasy? My answer is this, Notwithstanding the fact that the disciples of Jesus heard His teachings, from their Master's own lips and were frequently in His presence, yet He said to them, "Beware of the doctrines of the Pharisees and Sadducees." "Beware of the leaven of the Pharisees which is hypocrisy." Again He said, "Beware of the leaven of the Pharisees and the leaven of Herod!" Herod inquired of the wise men diligently what time the star appeared. And he sent them to Bethlehem and said, Go search diligently for the young child, and when you have found him, bring me word again that I may come and worship Him. From the third chapter of Matthew we learn that though words about the worship of Jesus were on Herod's lips, the murder of Jesus was in his wicked heart. Take heed what you hear. Again I entreat you, "Beware of the leaven of Herod!"

Max Wood Moorhead.

YOUR ASSEMBLY NAME.

Many complaints reach this office from our preachers that they and others have much trouble in knowing our churches or mission halls when they see them. They urge us to suggest that every one of our assemblies put the name ASSEMBLY OF GOD over the door, or some place on the building. This is a good suggestion. It will help people in your own town or city, as well as strangers and visiting preachers, to know who the people are that worship in your place and how to find it. The Assembly of God at Springfield has ordered such a sign put over its door. We have had people hunt for our place of worship two days before they could find it, and we saw we must have such valuable information in front of our hall.

Every one reading this, please also send the General Council, Springfield, Mo., the name and address of your mission or assembly, its street address, name of town and state, also the name of some settled local leader, and the name of your preacher.

We are making a directory of all Pentecostal missions or assemblies, and we want the name of yours in it.—E. N. Bell, Sec.

WARTS HEALED IN ANSWER TO SIMPLE FAITH.

We are often too profound, and not simple enough to come to the Lord with the little things, and fall of faith for the greater needs and trying things of life. Having had some experiences in healing of warts by the Lord, I feel the recounting of them would strengthen the faith of others, to bring their small perplexities to Him, and prove how interested He is in His children, even in the warts of school children.

In 1899, while in the Alliance School, then situated in New York City, a goodly company of mixed students were seated about the table for evening worship, when I made the following request: "I have a large seed wart of years standing upon my third finger, and while I have no pride in wishing its removal, yet I do not believe it is glorifying to God for me to have this unnatural growth upon my finger. (See Ex. 12:5; Dan. 1:4; 1 Pet. 1:19), and I wish you would pray for its removal."

You can imagine my pleasure, upon examination of my finger in the course of a week, to find it is smooth as any of the other fingers. Praise God.

Some years later, while conducting a mission at 59th Street, New York, on shaking hands with the different ones in attendance, I discovered a large wart on the palm of the hand of one of the friends. I at once told my experience, and advised taking the Lord, who would heal it in answer to prayer. In about a week or two this humble soul gave a precious testimony of the healing of this large wart. Glory to Jesus forever! He is just the same today.

Miss Wood, well known in these parts as a Pentecostal worker, had a very sore wart upon her index finger, which was much in the way, and of course kept getting hurt. We took it to the Lord in prayer; the last day before it dropped off, the pain was severe, but it was only the last kick of the wart demon, and it was gone.

An uncle of the above mentioned sister, had a wart on his wrist, and we committed this in simple faith to God, laying hands upon it according to His word, and that was the end of the trouble on his wrist.

A young girl of eight years had a dozen warts on her right hand. Prayer was offered for their removal, and in a short time they all dried up and fell off. To Jesus our Saviour be all the glory.—W. A. Houden.

If "all things work together for good to those who love God," and they do, then it is also true that all things,—no matter how pleasing or desirable—must work together for ill eventually to those who do not love God. Consider it.

PENTECOSTAL CONVENTION at the New BIBLE SCHOOL, AUBURN, NEB., Feb. 13th to 22nd D. V. Let all saints from Nebraska, N. Missouri, Kansas, Iowa and Colorado do their best to attend. Also all directors of the School.—George Hawley, Auburn, Nebraska.

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EDITORIAL MEDITATIONS.

If we are as spiritually sensitive as we ought to be, we would cease to be humanly touchy.

You sometimes hear persons testify in public that they would not go back into the world for anything, who, judging from their appearance, and conduct, have never come out of it.

If not fully committed to the Lord and subdued in spirit, some of us are in danger of becoming afflicted with what has been termed "Intoxication of the imaginations, and insanity of the emotions."

Men will always be limited in their conception of God, and truth, and the operations of the Holy Spirit, even with regard to what they do believe and accept, when not fully open to divine unfoldings along all lines.

In our own estimation there is so much of us, and yet really so little to us, that we are apt to hold on to and magnify that little; but when, through a true revelation of ourselves, we say amen to God's verdict and seek to have Him bring us to the end of ourselves, we find it difficult, as a rule, to let go the end.

Someone has given this excellent advice, "Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anyone else expects of you. Keep the standard for yourself very high. Never excuse yourself to yourself. Be a hard master to yourself and be lenient toward others."

It has been truthfully said that "God would have us experience truth in order to know it. He would have us become Christians first and theologians afterwards; for a correct theology is possible only in the clear light of personal experience." In other words, when we know truth experimentally we will apprehend it better mentally. Man naturally reverses this order of things. Experimental salvation is the only kind there is, and while we would not overestimate or magnify experience, we all need an experience that will magnify God.

JESUS.

"The most despised, yet sweetest soul that ever lived. The poorest, yet the purest. The richest, yet the humblest. The simplest, yet the most profound, and mysterious. The meekest, yet the most majestic. The most lowly, yet the most lordly. The most human, yet the most divine."

OUR CITIZENSHIP IS IN HEAVEN.

An alien coming to this country must be naturalized before he can become a citizen of the country. So the natural man, a native of this earth, who is "an alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world," in order to become a citizen of heaven, must become supernaturalized by regeneration, which constitutes divine naturalization.

As the result of sin, instead of being born truly natural, we are by nature abnormal, and must be supernaturally reborn that we may be restored to a normal condition. As some one has put it, we must be made supernaturally natural in order to become truly natural.—J. T. B.

MISDIRECTED ENERGY THROUGH IGNORING GOD'S ORDER.

Worship is the highest service we can give to God, for all our legitimate activities derive their virtue from the spirit of true homage to Him; and for this reason we ought to seek rather to be, than to do, that we may better know what the Lord requires of us in the way of service, which service should be the natural outcome of a God-created condition of being. There is no special virtue in activity of itself; for outside of God, there is no being in the universe more active than Satan. Much waste of effort and misdirected energy is expended in the activities of the so-called Christian world, which has become one great, huge Christian (?) Endeavor Society, whose motto is "Do! Do!! Do!!!" substituting human prudence and energy for divine wisdom and power from on high. Efforts are put forth for the accomplishment of what, in the majority of cases, is not the work of the Lord at all; and many, while claiming to be zealously working for the Lord, never stop to inquire whether they are working with the Lord or not. How can we hope to successfully work for the Lord if we are not working with Him? For He declares, that "without Me ye can do nothing"; and "unless the Lord build the house they labor in vain who build it."

We often hear the hackneyed expression, "We are saved to serve," and it is true, but we have to die in order to do successfully. But how few will consent to die, and yet it is only dead people who are doing the real work of the Lord—dead to sin, but alive unto God.

There are those who, in their unwise zeal, almost work themselves to death spiritually, and sometimes physically; who should reverse this order of things and die to their creature activities, and let God fit them for real effective service.—J. T. B.

THE WORLD'S NEW DAY.

What is true in a certain city in Ohio, may be also the case in other cities of the country. Here, for nearly a year, large notices have been posted on the principal church buildings, worded as follows: "Join some men's Bible class, and train for the new day."

What new day? Not the "Lord's Day," but the world's day, with a "new" leader to usher it in, the world's man, who will prove to be "the man of sin," and the so-called Bible preparation will, no doubt, be based upon their "new Bible," styled the "Shorter Bible," little realizing how short they must come in the end by their wholesale compromise with the "god of this world," who is leading them to play right into his hands by thus unwittingly following his program.

We say it regretfully, but confidently, that all such are deceived in thinking that their ideal can be reached, and the "new" day they anticipate, be realized by their "new" methods; and the more they federate the more they will degenerate; and the more they organize and centralize in order to civilize, the more they will compromise, and the less they will Christianize.

"Ask for the old paths" and follow them when you find them, and endeavor to lead others into them, saying, "This is the way, walk ye in it."—J. T. B.

A WORD TO SOME OF OUR CONTRIBUTORS.

Many persons have, during the past few years, submitted matter to the Evangel for publication, whose articles have never appeared there, and who may be wondering why this is the case. The real reasons for their non-appearance might be very hard to give at this time, but a word of explanation may be offered.

Up until quite recently the limited office staff was so thronged with work that it was impossible to examine the vast amount of matter sent in from time to time, till it accumulated so rapidly that much of it was filed away and forgotten. We have recently gone over all of this, and find that much of it, having been written during the war, and dealing with war conditions, makes such practically unusable. We trust that none will feel sensitive because of the non-acceptance of their contributions as only a small percentage of the articles submitted for publication can be used.

Anyone desiring the return of their articles will, on notifying us to this effect, and enclosing the postage, have their manuscript returned if it can be found.

We desire to be as impartial as possible, while aiming to make the Evangel the most effective medium through which to benefit and bless all it reaches, and trust that all concerned will pray and co-operate with us to this end.—Editor.

"Carnal wickedness is readily discovered and understood, but spiritual wickedness is very subtle."

Questions and Answers

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

798. Is it God's purpose to have none of the Gentiles go through the thousand years' reign, or is it for them, too?

During the millennium Christ will sit on the throne of David in Jerusalem, and Jerusalem will be the capital of the world, and the Lord Jesus King of the whole earth. The Israelites will be the leading nation in the world and under the Lord in the place of power. As God is now dealing directly with the Gentiles, so He will then deal directly with Israel and with Gentile nations through them. A remnant of probably every nation will be left on earth after the battle of Armageddon. In Zech. 14:16 it is said: "And it shall come to pass, that every one that is left of all the nations that came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Read the rest of the chapter on how God will deal with the Gentile nations left during this thousand years.

799. What is the difference between sanctification and the baptism of the Spirit; between the baptism with the Spirit and the baptism with water?

Sanctification is a state, a condition of the human heart and life, brought about by cleansing with the blood of Christ. It is like a jar washed and made clean. The baptism with the Spirit fills the person who has been cleansed. Then, as Paul says, we have this treasure in earthen vessels. Sanctification is not a person, cannot talk and exert personal power. But when we are baptized or filled with the Spirit, the Holy Ghost takes personal possession of our body. He exerts power over our body and through our body. Being an individual Person He talks with other tongues through us. Sanctification has never been known to talk in tongues and never will.

Christ is the Baptizer in the baptism, and He baptizes with the Spirit. So Christ is the active agent or administrator and the element or means He uses is the Holy Spirit. John says, "He shall baptize you with the Holy Ghost," Matt. 3:11; Mark 1:8; Lu. 3:16 and John 1:33.

Now in sanctification the Spirit occupies the position of Administrator, which place Christ fills in the baptism with the Spirit, and the blood occupies the place of means, where the Spirit is in the baptism. In other words, the Spirit sanctifies with the blood. The Spirit never baptizes anybody, never has, never will. This office belongs solely to Christ. The scriptures never once speak of a baptism "of" or "by" the Spirit, always of it as by Christ and with the Spirit. (The "by" in 1 Cor. 12:13, should be "in" as it is in the Greek). But sanctification is by the Spirit and with the blood. Paul speaks in Rom. 15:16 of the Gentiles "being sanctified **"BY"** the Holy Ghost. Heb.

10:29 speaks of the apostate as counting "the BLOOD of the covenant where-**"WITH"** he was sanctified an unholy thing." These and many other passages show that sanctification is "by the Holy Ghost" and "with the blood."

Now water baptism is performed in neither of these ways, not as the baptism—with the Spirit, and not as sanctification—by the Spirit. Christ baptizes with the Spirit, never with water. The preacher baptizes with water,—never with the Spirit. In one Christ is the active agent, in the other the preacher is the active agent. One is in the element of the Spirit, and in the other the element used is water. No intelligent student of the scriptures ought ever to confound any one of these three things with the other. He may not understand sanctification, or the baptism in the Spirit, for lack of experience; but the very letter of the scripture clearly differentiates between them as three distinct things. The **AGENT** and the **MEANS** are different in each case.

800. Should all the tithes be paid to the Pastor when he is already well provided for, while there are so many ministers in need, both in the home land and the foreign field?

The pastor has the first right to the tithes of his congregation. But no worthy man of God would insist on all the tithes being given to him, if they amount to far more than he needs. It is seldom a congregation has every member of it, or even every head of a family in it paying tithes. Often when some member figures up the tithes and concludes that the pastor is getting twice what he needs, the pastor is really getting half of it.

If the money passes through the treasury of the assembly and monthly reports are made as to what is actually being turned over to the pastor, then everybody knows what the pastor is getting. If it is only a guess at what the pastor is getting and the assembly thinks he is getting better pay than carpenters, plumbers, and other skilled workers, then you might go personally to the pastor, and lovingly talk the matter over and find out the truth of the matter.

If he is over-provided for, then the rest should go to spread the gospel elsewhere. Each member is God's steward for His tenth in your hand, and you must put it where it will please your Lord in making Christ known. The pastor who feeds the flock should be the first partaker of the milk of the flock.

801. Is it right to help support a dependent mother with the Lord's money?

If you mean with tithes, or money specially set apart as given to the Lord, then I would say we should not take away from the Lord anything that has been consecrated to Him. We should not do charity work with our tithes. Better divide our own money with our mothers.

802. Should a working man pay his bills first and then take a tenth out for God of what is left, or should he take out the tenth first?

The tenth should be taken out for God first. Then our bills should be paid out of our own 90 per cent left. No man honors God who puts the Lord last. In both law and gospel God demands the first place in every heart and life.

803. Can a man be a Christian and be the husband of an adulterous woman?

Let me answer by asking if you ever knew a good woman to live a true Christian life while her husband was untrue to her? I have, several of them. If every Christian woman gets damned because her husband has been untrue to her, then a lot of them will be lost, I am sorry to say. But I do not believe a wife can live a Christian life, and knowingly consent to her companion living with another woman at the same time. If a man has a wife who takes up with another man or men, and the husband consents to it, and agrees to take his place in line as one of the men who consorts with her, he becomes a low-down dog along with the rest. We can forgive any sin against us when repented of, but we cannot consent to or approve of sin, without ourselves becoming sinners.

804. At what stage of Christ's ministry did the old law cease and the new dispensation begin?

The new age began to open up with the preaching of John the Baptist; it increased under the ministry of Christ, and at Calvary the old law of ceremonies was nailed to the cross. On the day of Pentecost the new day fully dawned with life and power. So the old and the new over-lap each other from the days of John till the day of Pentecost. Officially the old came to an end at the cross. Officially the new was inaugurated at Pentecost. There is an interregnum for fifty days from the cross to Pentecost.

Christ taught many things in the gospels, the fullness of which came only after Pentecost. At other times Jesus met people in His teaching on their own ground under the law. For instance, He told the young ruler to keep the ten commandments in order to be saved. But we do not now get saved by keeping the ten commandments. We look to Christ.

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An Open Letter to the Clergy

(The following letter written to a holy and distinguished minister of the gospel, it has been thought might be profitable to print as an open letter to the clergy, hoping many thereby may be guided of God into the fulness of the inestimable blessings of "the promise of the Father.")

Brother, greatly beloved of the Lord:

"I thank my God always on your behalf for the grace of God which is given you by Jesus Christ." It is a long time since the silence between us was broken, but with gratitude to God, I have noticed the rising tide, the added God-tone in your paper, and am praying that in your paper and in all other spiritual periodicals, it shall continue to rise. The world's need so deep! The time so short!

Accompanying this is some Pentecostal literature. I am begging you to study Phenomena. Why? Because you owe it to Christ who has washed you so white, in His own Blood, and keeps you so blessedly white, if there be a fuller phase of His glorious, victorious life, to make your departure into it. You owe it to the God who has made you "king and priest," a marked leader, a precious Joshua to the advancing hosts of God, by your pen and your singularly blest public ministry, to be at His best in you. You owe it for His sake and your people's. It is your glorious privilege and high responsibility to lead on. Where you halt, you halt many of them.

Kindly note this fact, that in the restoration to the church of her lost power, stolen by Satan through Rome, which restoration began with Martin Luther, we have now come to the last days and their promise (Acts 2:17). The days according to Joel 2:23 of the outpouring of the latter rain. We are now nearing the end of the dispensation. Is this promised rain anywhere in evidence? After the former rain, pattern Acts 2:4, with which He brought to the birth the early church, God is now mightily working in the Latter Rain all over the earth. Not a mission field but what He is there with it, nor a land in Christendom. I repeat it, you, in your responsible position owe it to Christ, to God, to humanity, to yourself, low at His feet to cry, "What meaneth this? Lord, have I personal relations to this phenomena? Is it of Thee? My God, are You really now fulfilling the latter half of Joel's prophecy, 'He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month,'" Joel 2:23.

Being so blessedly busy in your own circle of precious operations, you are in danger of remaining ignorant, of what God is doing in an advanced movement, especially as it began among a people similar to the few fisher-people and tax-gatherers. "Have any of the rulers of the Jews believed on Him?"

Not so would the children of this world ignore, if among business men

who are putting out their capital at twenty-five per cent interest there was a rumor of a new enterprise, (and many from their own ranks had gone into it), where parties were realizing one hundred and fifty, and even five hundred per cent on their investments. The children of this age would thresh out that rumor, and learn if there was nothing or anything in it, yes, just how much there was in it. Shall they be wiser in their generation than the children of light? Can we afford to ignore any possible operation of God, without investigating it? This is now a world-wide movement, and considering the rapidity of its rise—all within fourteen years—great are its missionary operations in heathen lands, its generous missionary contributions from among the poorest, its everywhere work in soul-saving, the baptism of believers, miraculous healings, casting out of demons, speaking with new tongues, supernatural gifts and intercessory prayer. These were signs promised believers. Mark 16:17, 18. Rom. 8:26.

Should not all this accompany the victorious life? Did not Paul insist upon it as evidence of God with him in his ministry? (Rom. 16:18, 19; Acts 19:11, 12). Should not the laying on of hands for the receiving of the Holy Ghost be an accompaniment of the fully empowered Christian life? (Acts 19:1-6; 10:44, 48; 8:14, 17).

In the economy of God, is the victorious life a mere being saved from sinning, or a being filled with the Holy Ghost? One is the blessed negative side of Salvation, but is there not also the far richer positive side, which becomes ours in exact obedience to the Word of God as given by our Lord to the first disciples, to tarry at Jerusalem (at home) until they were endued with power from on high? Luke 24:49; Acts 1:4-8.

Into all the world preaching, "go"; but first "tarry", till comes Acts 2:4. When the "the promise of the Father," the gift of the Spirit came, did He, the blessed Holy Ghost, not bring with Him, His gifts, the nine gifts of the Spirit? (1 Cor. 12:4-11).

Does your present teaching press people on beyond the mere negative side of salvation, a holy life, into the positive side, being "filled" to all the fulness of God? Eph. 3:19. And with specimens of the Spirit working among Spirit-filled people all the nine gifts of the Spirit?

Is it not the frequent outbursts of supernaturalism, the miracle-interpositions of God, healings, dreams, visions, etc., that characterize the Book of Acts? And was it not through this supernaturalism, or divine power from heaven, that God fought the battle for His little nothings, against all the combined power of iron Rome, cultured and licentious Greece, and the religious animosity of Jewry? And does He not intend to fight Christianity's battle in this last hour, by the same supernaturalism, only turn-

ed on in not so moderate a style? We claim that God has come forth in His latter rain move to do it, and not moderately as in the former rain. Can you be wholly faithful to the great trust imposed upon you, and not give full time to a thorough investigation of this move of God, how far it bears the hall-marks of God's own handiwork; how far it carries out the original instructions of the Word of God, and what are YOUR relations to it?

These are burning LAST HOUR questions. You and I and every blood-washed soul of this age, stand related to the race, as God's people of no other time ever did. Not Noah in his day, nor Abraham over against Sodom. We are linked in our testimony with a judgment-swung world, and a Laodicean apostate church. At this epoch to empower our testimony GOD must give us the fulness of the dynamic power of the early church, and more. He has promised us more. He said that the down-pour of the Holy Ghost with which He fitted up the church of the apostles was moderate compared to the Latter Rain. See "moderately" in Joel 2:23; He has thus said there should be more God-given visions, dreams, trances, prostrations, more God-wrought healings speaking in tongues, use of the nine gifts of the Spirit than in the outpouring of the former rain. Is He keeping His word in this End-time? LOOK for it and you will see. Pentecost today has the beginning of all the supernaturalism of the early church (even to the raising of the dead, and opening of the eyes of the blind by God). And although the nine gifts of the Spirit are not everywhere full-fledged, that is our spiritual immaturity. From the threshold of Acts 2:4 we have entered the Spirit realm by way of the baptism, the death into the Spirit, and are on the incline to the Uplands. God says, latter rain shall be early and latter rain doubled together! !!

So well-informed and deeply spiritual a man as yourself, will readily perceive why Satan's tactics against God, is to put "a spirit of slumber" on as many of God's people as He can, that they may not observe what the great God is doing in the earth. The camouflage and the gas of the Huns against the Allies, was in the material world but a tiny scrap of hell's inventions, by the side of spiritual gas and camouflage that his Satanic majesty has used in all ages against the spiritual hosts of God. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against demons in the heavens . . ." Brother! look alive or you will miss big things, of God, and never even know you were on a battle-field. Camouflage! "The thief cometh not but for to steal."

The original pattern was "go"—but "tarry until." The "until" was Acts 2:4. Early in church history the thief

stole the pattern, now he is trying to camouflage us, if we will have something, and must have something of God to take a victorious life minus Acts 2:4. In the Upper Room where we wait, expecting to be filled with God, we are insulated from all to God. Then heaven's electric batteries are turned on, and we are filled with the Holy Ghost, and the Spirit Himself talks through us, Acts 2:4! It's the pattern of former rain and the pattern of latter rain. Only the latter rain not moderately like the former. Acts 2:4, the threshold of Christian life and experience, then on! on! on! Acts 2:4 the second step (conversion being the first) into a normal Christian life.

Brother, seest thou these things? Not if the devil can prevent it. Are you and I co-operative with God in now turning His church back to the original pattern? Is it not life invictorious if in the solemn issues of this last hour we fail to co-operate?

Every End-time prophecy must now fulfill. As certainly as the prophecy fulfills of the coming anti-christ, that of an apostate church, that of an up-set world, that of the return of our Lord, that of the catching away to Him of His ready people, just as certain is the fulfillment of the end-time prophecy of Latter Rain. It must fulfill. It is now due. It has come. If you have an umbrella of prejudice, of pre-conceived opinions, of former teachings, take it down, come in under the rain. God is re-shaping our teaching, and will further do so, as we yield to the Spirit AND THE WORD.

But Luther never became leader into further light, nor John Knox, nor the Wesleys, nor Finney without saying good-bye to former associates, and stepping out alone with God, and the ad-

vancing truth. God summons us this road now, "wilt thou go with this man, THIS MAN—the Man of the Spirit-life? The Man of the work of Acts 2:4. The Baptizer with the Holy Ghost and fire? "And she answered, I will go."

Such love-slaves of Jesus, blaze through a dark forest a path out into a wide and wondrous clearing, but each has a large number following their release from the Enemy's power.

Could not tell you, in going forward with God, how many times my head has rolled off at the executioner's block, but quickly resuscitated, the headless worm has wriggled on, in ever widening circles of blessing and use. We Christians are like the sign of an ancient dyeing establishment. "We live to dye" (die). Examine some of our leading Pentecostal papers. Make yourself acquainted with God in the movement.

Of course there is always a "mixed multitude" who follow, a Judas in every twelve, the flesh imitating the Spirit, Satan mixing the counterfeit with the genuine. Jesus has always had to bear with this. "Faithless and perverse generation! how long shall I bear with you?" Investigate. Discriminate.

Vibrating under the mighty hand of God while in writing, I obey His bidding; I dare not apologize for seeming impertinence or meddlesomeness. Ob the majesty of the relationship we sustain to each other in God, and the indissolubleness of the love!

Your eternal sister,

ELIZABETH SISSON.

The above timely article is reprinted from our special Pentecostal Number of the Evangel. Many other important articles in this number. Send for a roll today. 25 for 25¢, (Canada, 29c), 100 for \$1.00, (Canada, \$1.15).

What, Whom, How?

Isaiah 28:9.

One of the characteristics of the Pentecostal work is the large percentage of young men called to the ministry of the Word in so much that it might be termed a young man's movement. This does not exclude the women or their valuable service rendered to God and the work; the term is inclusive. These young folks have been called from all walks of life with practically no previous training or knowledge of the Word or work of God, and in consequence God has had to put up with much on account of our lack of knowledge and experience, but we have been growing and learning and God has been shaping the work in a very remarkable way. Therefore let us consider one thing that amounts to a great need among us, as it appears to my heart in these days. In bringing this need before us I would like to deal with it in the words of the title of the article.

I. WHAT—Is the Pentecostal Work?

As it has been impressed upon me from the beginning, it is God's last call to the church before the coming of the

Lord; it is the rain preparing the grain for the harvest; it is the testimony of God to the world before the tribulation sets in; it is a work of speedy evangelization, in carrying the full message to the world in the power and demonstration of the Holy Spirit. Therefore it is more fully an evangelistic work. It does seem therefore that while the work is held to evangelistic lines and God's people keep the vision of the field before them (the world), that His blessing rests with approval and good results follow. But the results that have followed to date are not all that God intended or that He has in His mind for this work and testimony as a witness to an "Apostolic age." We need a manifestation of God which will be commensurate with the times in which we are living. The power manifested in any other part of the Christian era will not suffice for this twentieth century. The work to be done is a work that will be so manifestly the work of God that it cannot be gainsaid, although it might

not be accepted by all. "They shall at least know that a prophet has been among them." God is not limited as to resources or power. His will is as ever unchanging, the same YESTERDAY, TODAY and FOREVER. Brethren, have we all that God has intended us to have as a possession in this work? I, for one, vote no. If it has been God's intention then to restore to His people the power and gifts of the Holy Spirit, wherein signs and mighty deeds will follow in the name of Jesus, then I say that there is something in HIS LOVING HEART for His people that we have yet to enter into and possess. This would bring us to our next thought, the

II. WHO—In Pentecost?

Those to whom He has been able to "teach KNOWLEDGE, and cause to understand DOCTRINE, who have been weaned from the milk and drawn from the breasts."

The Pentecostal work has been so unique and so far out of the lines of ordinary travel that few of the old line ministers can come out of the old religious life and enter into this work leaving the old shell completely behind. In short, it has been impossible to fully wean and draw from the breasts those who have been raised a life-time in certain denominations, sufficiently to have them enter into God's thought for this testimony. God is to be thanked that where this has been possible in the lives of some of the ministers who have come into Pentecost, that they have been a great blessing, but in the main it is not so. Therefore God has had to turn to a younger element, call them, anoint them and then teach them knowledge and doctrine. This has been the order of the day and the work of Pentecost among ourselves has been a work of learning, developing, and becoming educated to the ways of the Holy Spirit. Having our discernment intensified by reason of experience, or as the scripture tersely puts it, "having our sense exercised so that we are able to discern both good and evil."

We have heard much about the need of the gifts of the Holy Spirit among us, and while there has been much waiting on God for this, yet in that general sense they have not been fully manifest. A few have claimed to have the gifts restored to them and that they are in working order. All we have beheld in this line are Tongues, Interpretation, Prophecy, and some cases of remarkable Healing, which have been with us from the beginning of the outpouring as the chief characteristics of this work. But, outside of the former, we have had Healings in the sense we are now having them right along, even before the outpouring of the Spirit. I know many will arise and say that we have rejected light and our teaching is wrong, and come forth with a thousand reasons why we are not in full possession of the gifts. But let those who would come forth, put up the goods or keep quiet. It is not theory I am trying to discuss; what we want is the goods. You might be able to show us some remarkable cases

of healings, but all these we have seen and they mean nothing whatever viewing this matter as we are now discussing it. Many folks can come and tell us what is the matter with us, who have just as little, and in some cases less, than the average Pentecostal child of God. My thought, therefore is, that God has been producing a condition of life and character on which He can give the gifts with some measure of reliability, for you know that He will not, give His glory to another. How, many of us are there who will have the face to say that we were able to stand mighty ministry and great success and still keep hidden? Isaiah says that "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Peter says, "Why look ye so earnestly on us as though by our power or holiness we had made this man to walk"? It is not something that God wants to do for us so much as something He wants to do through us. In a word: "Father glorify thy sons, that thy sons may GLORIFY THEE." It seems to me, brethren, that "the hour has come" to meet God and "finish the work which He has given us to do," we must get there not by theological discussions or terms or ideas. This brings us to our third word.

HOW—In Pentecost?

Of all the folks in Pentecostal work I feel I am the least able to discuss the HOW in Pentecost. But are we not now at a place where a general cry is going up among God's people for Him to work? It seems to me brethren, and all, that we are at a time now when there is pressing need for a CALL TO A PRAYER COUNCIL, wherein the ministers of God lay every thing aside and come together for two weeks of continuous prayer and waiting on God, of humbling ourselves before Him and calling on His Name; a time of fasting and

afflicting our souls before God. Brethren, if we don't do something like this, the tide of this age is going to sweep us off our feet, and we will be powerless to stand for God in the manner in which He has called us and we will be unable to say "I have finished the work which Thou gavest me to do." I can pray at home, so can you, and we can get our churches praying also. But nothing can fill the bill like the whole ministry getting together and waiting on God, turning the matters of the assemblies over to our people for that period of time. Don't tell me God would not work. Don't say there would nothing happen. I have a firm conviction that all over the country the work would take on a flame of real Revival with power to meet every emergency, and discernment to meet the devil and keep the work free from the devil and extravagances of all kinds, and that God Himself would come down in the midst of His people and, I dare say, that in His glorious Name the gifts would begin to be manifested in power and fullness, such as hitherto has not been known.

I cannot cover all that we need, nor say how much can be done, but I am fully convinced that we need a council of PRAYER with all business left in the back-ground for two weeks at least, and perhaps 21 days would not go amiss. I feel we need this!

I wonder if we could not begin to pray and look to God to bring this about so that at the call of the Chairman we would be ready to get together, take stock, clean house, and start out with a new and fresh anointing? One thing is sure: God answers Prayer and God answers UNITED PRAYER. The time is short. The need is great, and the cause is worthy of our best efforts and we are only at our best when we are together in prayer as one man.—Brother D. H. McDowell, Scranton, Pa.

From The Pentecostal Viewpoint

A world-wide campaign **Doctrines of Demons.** has been started, the purpose of which is to make spiritism, or as its devotees prefer to call it, "spiritualism," the predominant, and in fact, the only religion of the day. Spiritist books are flooding the market, and only recently we had to make a strong protest to the firm of Fleming H. Revell Co., for advertising some of these books in the Sunday School Illustrator, a paper that has a large circulation amongst Sunday School teachers. Newspapers, from one end of the earth to the other, are publishing articles by able writers like Sir Oliver Lodge and Sir Conan Doyle that not only openly advocate communion with what the Word calls "familiar spirits," but incidently make bold and blatant attacks on the faith once delivered to the saints.

An Ancient Lie.

We have been handed a copy of the Ladies' Home Journal, a periodical that has a circulation of over

and daughters of Eve from believing the plain and unchangeable statement of our God, "The soul that sinneth, it shall die." It is a tremendous camouflage to hide not only the death of souls, but what the Scriptures of Truth call "the second death," the lake of fire, into which all who are not written in the book of life will be consigned.

"Your eyes shall be opened and ye shall be as Perverted gods," is the bait the spiritists are offering, and souls who heed not the many warnings of the Word are being attracted to this will o' the wisp as a thing "to be desired to make one wise." Yes, wise with the wisdom that cometh not from above, the wisdom that is earthly, sensual, devilish. Here is a sample of it taken from the Chicago Herald and reprinted in many other papers. The heading reads, "Expects to Find Liquor in Heaven." "There may be both alcohol and tobacco in the 'next world,' according to the belief expressed by Sir Arthur Conan Doyle, famous writer. 'Every earthly thing has its equivalent. Scoffers have guffawed over alcohol and tobacco, but if all things are reproduced it would be a flaw if these were not reproduced also.'" This counsel to the Most High God, coming from so great an authority as Sir Arthur Conan Doyle, that there will be a flaw in His economy if He does not provide His angels and saints with cigarettes and whiskey, will doubtless have due consideration.

"Sir Oliver Lodge Stoutly **Learned**" Defends His Faith," is the title of a widely distributed newspaper article that lies before us. Under the heading, "Sharp Clash With Religion," Sir Oliver writes, "To suppose that the short period of earth life is sufficient to save or damn a soul to all eternity, and that the act of death has power to convert an ordinary man into either an angel or a demon, to make him happy in the society of the highest saints and able to associate with deity (note the small "d" given to the Deity who made heaven and earth), or to condemn him to fraternize with the lowest of the low, amid whatever physical or mental torments were imagined as likely to accompany and emphasize his fall from grace—all this was so repugnant to common sense that as a matter of fact it was not believed."

The Ignorance of these great scientists as to what the Word, on which all Christian faith is based, teaches, is simply appalling. Where in the Word is it taught that after death men become either angels or demons, and where is there an accredited Christian minister who teaches such a thing? Not one of the redeemed will ever want to change places with an angel, not even Michael or Gabriel. It is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but . . . we shall be like Him." That is a good deal better than being an angel. Neither does the Word, nor any Christian teacher that we know of, teach that the act of

a million, many copies of which find their way into Christian homes. It contains an article entitled, "Thy Son Liveth," which, according to the editor, is a condensed edition of a book that is having a large sale. This article is supposed to be written by a mother, whose son, a soldier boy, was killed in France. A number of messages that she believes to have come from the spirit of her son are transcribed. What is the substance of those communications? The following three quotations will show. "The soul is immortal. There is no death for the individual." "If you could just make them understand that there is no death." "I only want to start this propaganda of comfort on this one sure thing: There is no death."

It is the same old lie that the arch deceiver of mankind declared to the woman in the garden, "Ye shall not surely die." And now the same old devil is endeavoring to perpetuate that lie through hordes of his demons who are now working overtime in impersonating the departed, in order to keep the sons

death transforms some men into demons, those evil spirits that bind and oppress a great many people of this earth.

A Refuge of Lies.

But the Lord Jesus did lift the veil and let us peep into the yonder world. He showed us in

the torment of the flames of hades a certain rich man who wanted to get a message through to his brethren on earth. But this was forbidden, for it is not the plan or purpose of God to supplement His Word with messages from the departed, and those who are receiving messages from "familiar spirits" impersonating the departed, whose purpose is ever to deny the Word of God, are being greatly deceived.

Man's Judgment or God's.

The spiritists are equally opposed to what the children of God do believe as to what they ignorantly state as their belief. And

on what grounds? This scientist answers, it is "repugnant to common sense." Not the Word of God, but "common sense" then is to be the final court of appeal. "He that trusteth in his own heart is a fool," says Solomon, and what would he say of a man who puts his whole trust in his own "common sense," the unbalanced findings of his own sin-warped carnal mind, which, according to the Spirit of Truth, is enmity against God, rather than in the infallible Word of God? Alas for fallen man, turned aside by a deceived heart, putting his "common sense" against the avowed purpose and judgment of God! Well might we ask with the Psalmist, "Have all the workers of iniquity no knowledge?" They have rejected the Word of God, and what wisdom is in them?

Deepening Fogs.

Sir Oliver goes on to say, "And accordingly, a nebulous haze of solemn nescience (which is just

high-brow for ignorance), brooded over the whole fate of the average man, who was neither a saint nor a scoundrel, and who could not readily be supposed transmitted into either by the mere episode of bodily dissolution." True, with the unbeliever there may be a "nebulous haze of solemn nescience," but, praise God, things are as clear as the sunlight to a twice-born soul whose delight is in the law of the Lord. He knows what his own present standing is, and what his future state; and he is equally clear as to the "slippery places" on which the unbeliever stands, and the future destiny of those who continue to neglect the great salvation that our God has provided. He that believeth on the Son of God hath the witness in himself that right now he is a child of God, and that one of these days the Lord Himself will come for him and that he will be for ever with the Lord. But he that believeth not the Son, whether he be an "average man," or above or below the average, is right now abiding under the wrath of God, and a day will come when the Son

of man shall come in His glory, and all the holy angels with Him, and from the throne of His glory He will pronounce His judgment on all such. "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment." There is no neutral ground that the "average man" can take; he must either be a gatherer with the Lord or a scatterer, a believer or an infidel, a saint or a sinner, a child of God or a child of the devil.

A Yawning Pit.

It is written, "Whoso causeth the righteous to go astray, he shall fall himself into his own pit,"

and a sure and terrible nemesis will follow these men who are seeking to lead many astray from the narrow way set forth in the Scripture of truth, into the devious and tortuous paths of spiritism. "Go not in the way of evil, avoid it, pass not by it, turn from it and pass away," is the counsel of the Holy Ghost. It is not for the child of God to pry into and seek to know the depths of Satan. Let him rather take heed to the prophet of old who said, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living unto the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." There is no light in spiritism, only a "nebulous haze of solemn nescience."—S. H. F.

PENTECOST.

"The scene on the day of Pentecost, in the upper room at Jerusalem, is the eternal lesson for the church, and all our modern programme is a failure, apart from that essential power from on high." From the platform of the auditorium at Ocean Grove, 1923, by a preacher who did not really believe it.

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A WORLD FROM AND FOR THE NEW FIELDS

By Evang. W. H. Pope.

The Lord has been laying it upon my heart for sometime to write in behalf of the new fields that are so needy, and in which there is awaiting us some of the most wonderful victories that we have had in Pentecost. I trust the Lord is laying the burden of these needy fields on the hearts of others as He is upon mine. I am sure He is. Only yesterday I received a letter from one of our most successful evangelists, unburdening his heart to me along this line. It is only one letter of many.

Surely this is God's time for an awakening among our precious Pentecostal people in pressing into these new and needy fields. We believe "the Coming of the Lord draweth nigh," and what we do for this poor old lost world we must do quickly. I am sure that those whose ears are tuned to hear the voice of God can hear the rumbling of that awful on-coming storm which is so soon to burst in all its fury upon this wicked, God-hating world. I believe God is moving toward the Great North Western States for a mighty ingathering of souls the coming season. Let us as a movement not fail God at this time when there is so much hanging in the balance.

The great states of Nebraska, Colorado, Wyoming, Montana and the Dakotas are practically untouched with the message of these last days. In the great state of Nebraska there are only six small assemblies. There are scores of cities, towns and county-seats that have never heard of Pentecost. In Wyoming and Montana there is practically nothing done. Brethren, these are not hard fields if gone into in the right way. You will find a great big-hearted people that will receive the Full Gospel Message with open hearts and hands, if we will only take it to them.

Surely this is our Macedonian cry for today, and we feel that our efforts in this direction will in no way detract from the missionary interests as some seem to fear; but that the opening up of these new fields will only be the means of awakening a new interest therein, and of bringing in additional contributions for the spread of the gospel in foreign lands; and if only some one will carry the message of the cross to these comparatively neglected states and open up this vision to the people souls could be brought in and new assemblies established where the people could be educated along all lines, including missionary needs, and we believe the foreign missionary offerings would be greatly increased.

In these untouched fields there are not only thousands of dollars waiting for us for Foreign Missionary work, but there are many young people whose lives will be yielded to God to go to the ends of the earth with this precious Pentecostal message. Everything is pointing to the fact that God is moving towards a great victory in these neglected parts. We earnestly desire the prayers of the Evangel Family, that God will, in a wonderful way—this coming Spring and Summer season,—set these fields afire with old-time Pentecostal victory.

I am sure there is but one way to successfully enter these fields, and that is with a good, strong company of Spirit-filled workers, "endued with power from on high," and real "godly wisdom," to pray through and get God's leading as to the particular field they are to enter, then go in faith with a faith and with a determination to stay there until a good work is established and the assembly able to secure a good pastor to lead them on to victory.

We are not in sympathy with this chattering around over these fields and just staying two or three weeks, then getting a call from God (?) to some other field before there is anything substantial accomplished. Such work will ruin the field for the one that would be willing to "stay by the stuff" until a real and permanent work was done. I dare say there is hardly a town of any size in this great North West which, if entered in the right way, and with the right kind of a force, but what there could be a good work established. One is helpless without a good company of Spirit-filled workers who know how to pray and sing and win souls for Christ.

If the General Council could put on a campaign and raise a few hundred dollars to equip four or five good strong bands of workers for these fields, the coming tent season, I am sure they could invest in nothing that would bring such valuable returns. When a company of workers is once equipped so they can get a good start, these fields are not only self-supporting, but would turn thousands of dollars to push God's work in other fields. Each company of workers should be able to establish two or three good, strong works through the season. Experience has taught us that you cannot do justice to a place under two months in a new field. I am sure there are good and godly pastors who can be found that will be able to take up the work after the evangelist is through.

One reason I believe the Council should take up this work, is because through their committee they could keep in direct touch with the evangelist and help to preserve the work done. Much hard work has been lost in the past through the lack of help and co-operation along these lines. We are leaving here the 22nd (Holdrege, Nebr.) for Denver, Colo., to be in an evangelistic campaign through the rest of the winter, and hope that from Denver there will be an evangelistic campaign launched in the new fields of Colorado and Wyoming. In the early Spring, which will bring many souls into the fold and prepare them for the coming of the King. We are looking to the Lord for a Gospel Car (which is greatly needed) and an outfit with which to enter these fields. We will have about six or seven in our company through the coming Summer and will be glad to hear from those who are interested in this great work and who would like to have a part in it through their offerings.

We would like to hear from the evangelists of the General Council, who feel the call of God this way. There are quite a number of needy fields here in Nebraska calling for the message. All those who feel led to the Nebraska fields should get in touch with the District Council or Pastor H. L. Harvey, Holdrege, Neb., Box 124. Bro. Harvey is in touch with the needs of this field and will be a help to those who feel led this way. We have been here in Holdrege for nearly eleven weeks following the McPherson meeting. Have had quite a hard pull for many different reasons. We were not able to get here before Sister McPherson closed her meetings. There was a lapse of two weeks and this gave the devil and the preachers time to get in their work of sowing seeds of doubt and unbelief and of robbing the people of the seed that had been sown in their hearts before it had time to take root and bring forth fruit unto God. On account of other pressing engagements, the McPherson meetings were closed before there was a break through in the local field. The reports are that there were quite a number of visitors from the outside that got through to the baptism according to Acts 2:4 and quite a number of such saved.

Just as our meetings were getting well under way we were closed down by the coal famine for two or three weeks (except cottage prayer meetings); all this combined with the severe winter, made it a long, hard pull. But, thank God, He came to us in victory the last few weeks, and there have been a number of real remarkable conversions and a wonderful breaking through to the baptism of the Holy Ghost according to Acts 2:4. There have been at least fifty of the finest people in Holdrege now stepping out into Pentecost. Bro. Harvey is continuing the work until they get a good, sound man for pastor. Surely the work in these new fields pays. Praise God.

Hoping for the prayers of God's people for the success of the work that He has called us to,

Yours for the lost,
W. H. POPE AND BAND.

BROKEN ARROW, OKLA.

The work here is in fine shape. We have been holding meetings for two weeks, and in spite of criticism the Lord is blessing, and the good people are doing their best to keep the work going, and God is manifesting His power. A few days ago some of the saints in an auto, returning from Tulsa had a head-on collision with a truck. No one was killed, but all were badly bruised and shaken up. The most seriously injured were brought to a home in Broken Arrow where they were cared for. The saints were requested to gather for prayer and God wonderfully met us. One sister received a severe blow on the top of her head; not knowing how serious this injury was, we simply prayed the prayer of faith and the Lord undertook. The doctor said afterward that it was wonderful how quickly those deep wounds healed up. Another sister said, "Before you go I want to get saved," and as we knelt in prayer, blessed victory came in a real experience of salvation. Another sister who was injured lay unconscious for some time, seriously injured, but Jesus stepped in and she is now attending the meetings, full of the joy of the Lord.

Although this is not a wealthy place, the saints, under the direction of Bro. W. H. Pope, have built a nice little chapel and parsonage, all furnished. The buildings are painted, and the saints are doing their part to advance the work of the Lord. Praise the Lord.

We were privileged to have with us this fall and winter the following missionaries: Bro. Tommy Anderson and wife, en route to South America, and just recently, Bro. H. E. Hansen, from China. Their presence was greatly appreciated.—Paul C. Bucher, Pastor.

CONVENTION AT SPRINGFIELD, MASS.

The Apostolic Pentecostal Assembly, of Springfield, Mass., will hold their second annual convention Jan. 25th to Feb. 1st, at the Mission, 660 Main St., special workers expected. All wishing to attend, and desiring accommodations, write L. H. White, Sec., 25 Hobson St. Workers feeling led of God are invited. Meetings 3 and 7 P. M.

Chicago Winter Convention (Pentecostal) Sunnyside Chapel, 2120 Sunnyside Ave., will begin Thursday, Feb. 19, and continue ten days, closing Sunday the 29th. Two sessions daily, afternoon and evening. Pastor John Kellner, of Binghamton, N. Y., and other workers expected.—Charles Eugene Ross, pastor, 4312 No. Kedvale Ave., Chicago, Ill.

INTERSTATE CONVENTION

Of the Assemblies of God will be held in Memorial Hall, Dayton, Ohio, April 25th to May 23rd, 1920. Aimee Semple McPherson will be present. Those who intend coming from a distance should write A. B. Cox, Chairman, 210 Jones St., Dayton, O., for particulars.

MRS. McPHERSON'S MEETINGS IN BALTIMORE, MD.

The meetings which were held at the Lyric Theatre in Baltimore, Dec. the 4th to the 21st, 1919, were indeed a feast to our souls; the prayers of God's people all over the land resulted in a great victory for the Lord, who wonderfully blessed our efforts. Never did I hear such language from a human being as flowed from the lips of our beloved Sister in the Lord, Aimee Semple McPherson. Without one moment's intermission, she would talk from an hour to an hour and a half, holding her audience spellbound; and when the altar call was made, without much persuasion great numbers would come forward. On one occasion I believe there were fully 80 people at the altar. The Divine Healing services Wednesday of one week and Thursday of another, were attended by a very cosmopolitan company. Many ministers, doctors and other professional men, besides many afflicted persons were present and the Lord wonderfully worked through our beloved Sister at these meetings, Baltimore papers reporting many of them.

When I engaged the theatre last August for the December meetings, three dates had been previously taken by opera companies. On these dates which fell between the 4th and the 21st of December, Sister McPherson addressed large audiences in the following named churches: A Methodist Protestant Church, a Methodist Episcopal Church and a United Brethren Church.

Mrs. McPherson preached a most marvelous sermon the last Sunday afternoon, December the 21st; her subject being "The Baptism of the Holy Spirit as the Apostles of the First Century Received Him." This service had been widely advertised and was largely attended by ministers, not only from Baltimore, but also from Washington and elsewhere.

She has won the hearts of the solid, conservative element of Baltimore, and they very humbly but persistently requested that she return to Baltimore to conduct a three weeks' evangelistic campaign in the churches.

This she has agreed to do, the Lord willing, renewing the campaign on Sunday, January the 18th, at the United Brethren Church, on Francis street, and on Sunday, January the 25th, a week's meeting at the church, corner Franklin and Monroe streets. This is all she has agreed to give them, although they are still hoping that she may remain over the third week.

Had a million dollars been spent here there could have been no regret when we realize the wonderful work accomplished, and in fact we will not until that Great Day. The conservative, solid element of Baltimore have been enthused as they never have been before; the ministry generally being deeply and vitally interested in what they heard from our beloved Sister, and the churches have stepped in to bear their part of the responsibility. So let us all pray that the dear Lord will continue the work through the churches, bringing to their attention the wonderful and marvelous work that God is doing in these last days, in the outpouring of the latter rain, as foretold by the Prophet Joel.—James E. Feldler.

Pray that God will give us a preacher and a place of worship. There are only four of us, all women, not one of the men will take any interest. The rulers of the town are opposed to Pentecost and will give the preacher no protection. Some preachers came here a few years back, and they were treated badly. This place is known as Sodom.—Minna Cooper, Chipley, Fla.

Brother Arch P. Collins asks that we state his permanent address is 1606 Denver Ave., Fort Worth, Tex.

VICTORY IN CHAFFEE.

We are glad to report victory in these parts. God has been blessing the past ten days; several have been converted, some few received the baptism of the Spirit, quite a few who had lost out with God were restored, and shouted the victory. Good interest, and although we have not had a revival since last February, we praise God

DOTHAN CAMP GROUND.

We desire to announce to all the brethren in the South that the deed to the Camp Grounds at Dothan, Ala., has been legally secured and recorded. Bro. Warren Way, chairman of the Board of Trustees, Dothan, Ala., will give further particulars to any one who desires such. All those interested in building up the camp grounds may now contribute to the glory of God with the feeling of absolute safety.

The Enterprise Council, set July 15, 1920, for the beginning of our next camp meeting at Dothan.—Z. W. Bullock, Dothan, Ala.

"THIS IS THAT."

The above is the title of a New Pentecostal book by Evangelist Aimee McPherson, 125 1/2 So. Spring St., Los Angeles, Cal. The book is in several sections. One on the Story of God's work through the writer, one of Sermons, one on Deeper Truths, one of Testimonies. The book is well gotten up, and nicely bound in cloth, and while the price seems high, it is because of the price she had to pay the printers. She is not making any real profit on it, but is selling at the bare cost of printing, handling and postage. Any one desiring a sketch of the Author's life, an account of her work for God, her teachings on Pentecost, etc., would do well to order the book. Price \$3.00 from the Author at the above address.

Any assembly desiring a pastor, one who could, if necessary, make part of his own support, address James Shurron, Koshkonong, Mo., Box 132.

Would be glad to get in touch with some able-bodied minister or teacher who might come to Florida and aid us in setting things in order and establishing a good work.—W. F. McDade, 25 West State St., Jacksonville, Fla.

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THE SACRIFICE OF PRAISE.

All the sacrifices are not done away with. The sacrifice of praise is left. Incense is left. The inspired apostle exhorts, "By Him therefore let us offer the sacrifice of praise to God continually." That has never been done away with. Offer the sacrifice of praise to counteract the grumbling and curses that arise every day from the earth.

You may be in the minority when you offer this sacrifice; so was Elijah on Mt. Carmel against four hundred prophets of Baal, but God honored the one who ministered unto Him. And God would have His children offer the sacrifice of praise boldly, even in the face of the enemies of righteousness.

It is a sacrifice, nevertheless it is acceptable to God. And in blessing Him, He blesses you in return.

"Lift up your hands in the sanctuary, and bless the Lord." (Psa. 134:2). As you bless Him in the sanctuary, His blessings will flow out from the sanctuary to bless the whole world.

The cloud filled the temple, then it went outside. You think no one else except God hears you. But the hosts of heaven hear you, and the hosts of hell hear and tremble. But the influence does not end there. "Verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10:18). If the waves of sound in the natural cannot be stopped, neither can the waves of praise in the supernatural be stayed. Praising the Lord puts to flight the armies of the aliens.

Offer the sacrifice of praise to God continually. He who asks you to make the sacrifice has both arms outstretched to receive it. He appreciates obedience to His commands. He is pleased to hear you praise Him for what He has done, for what He is, and for what He is going to do. For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen.

we had the promise of reaping in due season if we faint not. We have been holding the fort down here for God about six years, and are praising God for keeping His work here free from divisions. We are standing on the good old foundation of the apostles and prophets, Jesus Christ, Himself, being the Chief Cornerstone.—Pastor M. V. Ferguson and Wife.

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Some one has said of Rader's sermons, "They will almost melt a brick into jelly. Get a bunch of these books and stir your neighbors with them."

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The Missionary Department

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A MISSIONARY SPIRIT NECESSARY.

Every pastor realizes that in order to hold the interest of his people he must have something fresh and new for them at frequent intervals. The time will come when the old testimony which used to catch fire and thrill the members of the assembly, loses its effectiveness. There is a demand for new life and new interests. Some have tried to hold this interest by introducing doctrinal fads and fancies. These have held the attention of his people for a time, but soon the interest has waned and again the assembly faces spiritual stagnation.

But the pastor who injects a missionary spirit into his assembly need never fear for a letting down in interest on the part of his congregation. The more the missionary spirit grows, the greater is the interest, until missions will fairly become a passion in the lives of his people. They will pray, they will give, they will sacrifice that the Gospel might be known in lands of heathen darkness. And the home work will prosper correspondingly. Pastors who have been afraid to take up missionary offerings because they feared to cut down on the offerings for their own support, which were already inadequate to the needs, have been amazed with the results of a missionary spirit among their people. Instead of the pastor suffering through a decrease in offerings, as the missionary spirit grew and money was given to the missionaries, he found that offerings for his own support also increased, and more than that, a new spirit of devotion and sacrifice crept into his assembly which tended to build up and strengthen the entire work under his hands.

A burning, passionate missionary spirit is absolutely essential to the well-being of every Pentecostal Assembly. Pastors will do well to foster it.

J. ROSWELL FLOWER,
Missionary Treasurer.

MISSIONARY GLEANINGS.

Dick S. Mahaffey and wife announce their safe arrival in India. They expect to locate about fifty miles north of Brother Harvey's work at Nawabganj.

Sister Ada E. Buchwalter, writing from the borders of Tibet, in Yunnan Prov., China, says that they are believing for an outpouring of the Spirit, and are asking God for real Pentecost. Some have received the baptism at some of the outstations. Praise the Lord.

The party for Egypt have arrived safely after a perilous and stormy journey across the Atlantic Ocean. Sister Hattie A. Salyer writes: "God is working in a very blessed way in Egypt, especially among the women in the villages. The brethren are standing true to the doctrines taught in the Word of God. Pray that we may be true to God and the work He has called us to."

Miss Kenning, Miss Finch and Miss Maw have arrived safely in Shanghai and are proceeding to their various prospective stations. We praise the Lord for the safe arrival of these dear missionaries.

Miss Zella Reynolds sends word from Yokohama and Tokio, Japan, of the safe arrival of the party who took the northern route. Miss Wengler will remain in Japan, helping in Brother B. S. Moore's work and Miss Reynolds will proceed on to Shanghai, her future field of labor.

Bro. A. A. Blakeney reports that the Lord willing, he and family will come home from India on furlough within the next six months. The coming of Brother Blakeney will mean the enrichment of every assembly that is fortunate enough to have the pleasure of his presence with them while in the homeland.

R. F. Baker, who is working among the Mexicans at Dallas, Texas, writes that the assembly at Fourth and Grand Ave. has given him their old tent and he is fixing it up and desires that the Evangel family will pray that God will mightily pour out His Spirit this coming Spring and Summer and save many for Jesus' sake. He also reports that on January 17th, the Lord graciously gave them a girl baby. This will be of interest to the many friends of Brother and Sister Baker.

A fund has been started for the Evangelization of Russia by the First Russian Pentecostal Assembly of New York. Brother J. E. Varonaeff, the pastor of the assembly, reports that a band of workers is preparing for a move to Russia for active service, just as soon as the door is opened, and requests the prayers of all the Evangel family for Russia, and that the fund will grow so that there will be no lack when the time comes to push out into Russia to preach the Gospel. The fund now has about \$40.00 in it.

The revival continues in Peking, China. Sister S. Anna Bush, writes: "We have been having wonderful times in our station, so many souls were saved and baptized in the Holy Ghost. Never 'till we get to eternity will we know how many have been saved in the past two months. It is wonderful to see the Spirit work among these darkened souls. Many are convicted as they enter the chapel, coming forward, not really knowing what they need. We talk and pray with them and they are usually open to the Gospel and are saved before they leave our mission. Praise God for His wonder-working power."

Alice Wood sends a report of good things from Argentina, South America: "I am glad I can report five baptisms during the past few weeks; five children dedicated to the Lord, one marriage, and one sister, Clorinda Boldan, baptized in the Holy Spirit. Fifty-seven is the record attendance at Sunday school this Spring. Pastors Pensottl and Sorensen have visited us, holding special meetings with rich blessings in the services. 1,000 appropriate tracts and many portions of Scripture were distributed on the date of what the Catholics call "All Saints Day." One convert, who had been a slave to tobacco nearly all his life, and another to the use of strong drink, have gotten perfect victory. God answered our prayers and took away the appetite. There are still others who need to get like victories, so please get under the burden for them."

SIGNS IN THE HEAVENS.

Sister Mary Taylor, writing from Japan, reports the following: "Some of the dear women who have received the baptism, in the Holy Ghost were out doors praying last Saturday night when they saw a most beautiful star, large and like fire, on a black and white cloud. It appeared four times. They were filled with joy and felt Jesus is coming soon. Thank God, there are some in Japan watching for His speedy return."

Brother and Sister Geo. M. Thomas, whose names are on the ministerial list of the Council, have recently gone to Nacozari, Mexico, and expect to minister there to the Mexican people indefinitely. They ask the prayers of the Evangel family that God will give them souls for their hire.

Niels C. Sorensen, of Bolivar, South America, reports the removal of the mission to new quarters among the middle class of people in that city. The first meetings were well attended and he and Sister Sorensen believe the change will do the work much good. Brother Sorensen visited Sister Alice C. Wood's station recently with much profit and blessing.

The expense of conducting the work in Egypt is considerable. Friends of Brother and Sister Doney, Brother and Sister Post and Sister Hattie Salyer will do well to send their offerings through the Missionary Department. The Missionary Treasurer is anxious that there be no lack for continuing this glorious work in Egypt for the Lord. There is needed about \$400.00 per month to keep this good work going properly. Prayer is especially asked that the Lord will pour out His Spirit in renewed power upon the work.

Brother and Sister Christian Beckdahl write from Nanpara, India: "I have received an offering through Brother Harvey for famine relief work here at Nanpara, and it was a great joy and help to the poor women and children from the village nearby. We had meeting with them every day and it is a golden opportunity to tell them of Jesus' undying love. The poor people are so afraid to come out for the Lord, although they are low caste. We need an outpouring of the Holy Ghost so that they might come out by the hundreds. But pray on, pray through. Praise God, He is working."

Miss Constance Skarratt announced the opening of a Missionary Receiving Home in India a couple of months ago. She now reports the blessing of God upon the undertaking. "Besides the Home, we have work amongst the Indians, Anglo-Indians and the troops in Poona. Just now we have much to praise and thank our Father for. He has wonderfully blessed us throughout this year with precious souls saved from all the horrors of heathenism and washed in the blood of the Lamb. Many, too, who have learned to know and love Jesus, have gone on to receive the baptism of the Holy Ghost. It is truly a wonderful miracle to watch God's transforming power in these lives."

The Famine is still prevalent in India. Sister Manoramabai, daughter of Pandita Ramabai, writes: "You would be sorry if you could see the fields all round us. Some have just a few heads of grain that have weathered the rain and drought, and these make the bare places around them all the more apparent. In some parts of the country we hear they have had good rain, but the whole harvest of grain is far below the average and prices remain very high. We have sent away most of the men and married women who were doing famine work here, but we still have a few who are old and feeble. Last week we got six new boys and a Bill-baby boy, all in a more or less starving condition. We are so glad to get these little ones out of heathenism and trust that by prayer you will help us to train them for Jesus. Continue in prayer. How much depends on that word 'continue?'"

MEN NEEDED FOR LIBERIA, WEST AFRICA.

An urgent call comes from Liberia, West Africa... for men. Note the following letter from Sister Wm. H. Johnson. Sister Johnson is now in the homeland. Her husband is in Liberia.

I have been requested to write in behalf of the great need for men in Liberia at this time. Through much prayer and hard work with suffering, God has given us a precious band of real Christians who are on fire for God and souls. Our greatest need now is for Spirit-filled men and women, especially men, who are willing to go forth and do whatsoever their hands find to do.

"There is lumber to be sawed, houses to be built, people to be taught daily, sick to be ministered unto and thousands to preach the full Gospel to, and many things to do, too numerous to mention, and oh, so few to do it all.

"Just recently the Missionaries from Blebo Station, with the most of their large family of 65, went to a town, by request, to hold meetings. How God blessed in their midst and honored His own word as it went forth! As the meeting was drawing to a close, the chief men of the town said, 'Wait, we have got some word to talk. We want you now to give us our missionary.' Mr. Johnson had just received a letter from me saying that only one person could come now, so he had to tell them that he had no missionary for them. Oh, those poor, hungry, disappointed people who have begged us time after time for a missionary, waiting now for more than ten years. Oh, won't somebody say, 'Here am I Lord, send me to this needy people?' Beloved, this is only one place out of many that is begging for someone to teach them about Jesus. Let us hasten and do our Master's bidding before it is too late.

"Pray for me as I labor on in the homeland and for my dear husband and all our other precious missionaries in Liberia, West Africa."—Mrs. Wm. H. Johnson.

The work still continues in Porto Rico. Brother Frank D. Ortiz, Jr., writes: "Both wife and I with our little Dahiel, spent New Year's day in our country station 'Aibonito.' We went over Dec. 31st and it did our souls good to see how wonderfully God works. We found eighteen saints with their pastor (native) fasting and having an all-day prayer service in a big cave. It was a real blessing to be with these brethren praying in the cave. On New Year's day the Lord granted me the blessed privilege of baptizing eight persons in the river Tanama, according to our Lord's commission in Matt. 28:19. One sister received the Holy Ghost baptism the night before. The Lord continues to bless. Glory!"

Willa B. Lowther writes from South China, "Mr. Kelley, Miss Leonard and I have just returned from a week of revival work in the Hakka country. Three other missionaries came and helped us two or three days of the meeting and a few Chinese from elsewhere. We lived native style and tried to forget that we were Americans during that week. It was well worth our long journey to China just to see a few of those feeble old grandmothers hopping over the floor and praising the Lord, after a long life-time dragged out in hopeless drudgery.

"Between services, sometimes, bands of the young men would go out to the nearby villages and sing and testify. It sounded fine about dusk to hear them coming back across the rice fields singing in their own language, 'Precious name, O how sweet; Hope of earth and joy of heaven.'

"The last great day of the feast, Sunday, eleven followed the Lord in baptism, and nearly all came out of the water with a 'glory' or a 'hallelujah'. I was specially touched when two boys, school chums, about sixteen years old, went into the water, even though they knew it meant ostracism from their families. May God give back to them a hundredfold in this life and life everlasting.

"Last night in the heathen meeting here at Salnam, our souls were thrilled with unspeakable joy when nine young men rose

to their feet and stood with us throughout the singing, thereby confessing to that audience their faith and acceptance of the Lord Jesus. A few minutes later they all gave their names in. You probably cannot appreciate this as we do, but it will furnish us material to shout over for some time to come."

B. S. Moore reports a continuation of the good work in Japan: "We do thank God for His blessing here in the work. Souls are being saved and recently two received the Holy Spirit, one sister sitting on her chair. The power fell upon her in such a wonderful way and her face shone with the Glory of God. All praise to Him alone. The work in the country villages is very encouraging. Our last two trips were very much blessed of God. Souls were also saved and baptized in the Holy Spirit. Brother Soeno, a peasant preacher, has received the baptism, also his wife and son. He is a real preacher and suffers much persecution. His wife was raised up when the doctors said she was dead, and had lain there ready for



This Man is a Famine Sufferer.

He came to W. K. Norton for help. Would you have turned him away? We do not ask you to designate your offerings for famine relief, but we do pray that you will increase your offerings for missionary work so that when these sufferers come asking help, the missionaries can give it to them.

burial. Just before she was to have been put in the coffin and friends were gathered for the funeral, she stood up in their midst perfectly well and they fled in great fright. But her husband was not afraid, as he had prayed so earnestly and believed God could raise her up to life. She has been well ever since, working daily. God did this with only natives present, therefore they could not say the foreigners had hypnotized her. The people all through the country have great confidence in this brother.

"It takes nearly double to run the work here now to what it did one year ago, or two years ago, because of the steady advance in the price of everything and workers' wages also, so that it is impossible to run on less than \$250.00 to \$300.00 gold per month, and this leaves very little for outside work. Besides our present quarters are too small, and our people are dissatisfied with such an unsatisfactory place. Our present mission must be rebuilt or else a new building. We have put it off as long as we can and have lost many people we could have gained if we had a more decent place to worship. This is true in all lands. People will go much better to an attractive place."

MUCH UNITY PREVAILS IN INDIA.

How the Lord blessed the missionaries in India who attended the recent Council in Nawabganj, is told by Brother A. A. Blakency in a recent letter: "Our gathering together in November was blessed of God. He was with us in truth and I think there were about thirty-five missionaries present. (Some reported forty). I never saw such a spirit of unity and humility and love among us as a body as was manifested in those days. We were able also to take sweet counsel together and the Lord would often pour out His Spirit upon us while we were holding the business sessions. Judging from the extracts printed in the Evangel of the Missionary Conference's deliberations there (Chicago), ours and yours were very similar. We discussed the need of co-operation in orphanage work for girls and boys, the need of a school for boys and a school for girls for our Indian Christian workers that they might not be obliged to enter a school of one of the denominational missions and thus become cold to spiritual things and even antagonistic to Pentecostal teaching.

"Those who were in fellowship with the Assemblies of God at home and held Certificates from the General Council, did not feel able to continue in the Indian Assemblies of God as well and hold a Fellowship Certificate, so when we saw how the Spirit seemed to be leading, we were practically unanimous in our desire for amalgamation of the two. God has worked in the hearts of those who were present at least the need of one another. We cannot do without one another these days, especially on the field, and the fellowship of God's people to us here is absolutely priceless as long as they are walking according to the Word and orderly in the Church.

"We are faced with difficulties which I am sure you brethren will appreciate when we can talk face to face. But these difficulties are only of the head and not of the heart, for brother, we are one as I have never seen before on the field, and our one fervent desire is that we may be one in the unity and co-operation of the Holy Ghost.

"We at Saharanpur will now be members of the Assembly of God family in the letter as well as the Spirit. May the Lord bless all you dear ones."

Brother Harland Lawler and wife have recently gone back into the interior of China to Yushan, Kiangsi Province. He writes, "It is a joy to tell them in such needy places of Jesus and His love. Our little branch mission at Jaschen is the only Protestant mission in the place. In Yushan there is one other Protestant society, the C. I. M., there being also a Catholic church. Besides my wife and myself, with our baby Donald, there are only two more white people in this city, the lady missionaries of the C. I. M., and what a heathenish place. Thousands live in fear of the devil. What a privilege to tell them of the power Jesus has to set them free. Since coming here, (less than two months ago), we have been made to realize in a deeper sense another phase of China's sorrow—that of casting away their baby girls. Two have been laid near our back door at different intervals. It is heart-rending to see such sights. We need your prayers, brethren."

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Reports From the Field

CREAL SPRINGS, ILL.

The Lord is still working here; two saved last night for which we are praising God.—W. B. Lane.

JENKS, OKLA.

Have just started a meeting in this place; the house is filled every service. Please pray God will bless and counteract any false doctrine.—Mrs. Pearl Watts, R. 5, Jenks, Okla.

BIBLE SCHOOL IN SAN FRANCISCO.

The power of God is falling; classes have to be dismissed as the teachers cannot go on; students fall under the power; meals cannot be served. A mighty revival is now on, souls are saved, believers baptized, and sick healed. Pray. This is a time of refreshing from the Lord.—Emma Showalter.

CLEVELAND, OHIO.

We have with us at the present time our Bro. W. F. Kirkpatrick, who is assisting Bro. Gortner in special revival services. God is blessedly manifesting His presence and power in saving sinners, and baptizing in the Holy Spirit. Praise His precious name.—James Leonard, Treas.

PHOENIX, VA.

Two have received the baptism of the Holy Spirit as in Acts 2:4, others under the power. Folks are really getting hungry for the old-time power to be poured out. I feel encouraged to press the battle hotter than ever, knowing that the Lord is with me, and He will establish a work here in His own good time. Pray for this vacant field.—Wm. H. Wilson, Evangelist.

REPORT FROM BROKEN BOW, OKLA.

I came to this place about a month ago and found a little band holding on to God, but without a shepherd. One person has received the baptism in the Spirit since I came. We have organized a Sunday School with eighteen present. I expect (D. V.) to pastor the assembly here for the coming year. Please pray the Lord to bless and help us.—V. R. Reiss.

JACKSONO, TEX.

We are praising God for the way He has stilled the tempest here and held the entire flock together while Satan was sharp-shooting his new light and trying to devour the flock. Not one went aside. Praise be unto our great God who doeth all things well. Having good meetings, God is blessing greatly, especially in our Sunday School; have 45 enrolled. Any one passing this way, in fellowship with the General Council, is welcome.—Mrs. Rubie Reeves, S. S. Sec.

TEXAS CONVENTIONS.

The Bible convention at Houston was attended with great blessings; quite a number from the district attending. We were especially pleased to see a large number of young people so hungry for the word. Bro. Collins and Bro. Sayers gave some very helpful lessons on timely subjects. The Mexican convention at San Antonio was also a revelation of God's grace. The attendance of about forty delegates was gratifying and showed the marked growth of the work and its healthy condition. Good reports were brought from the field.

We are rejoiced at what our God is doing for us and encouraged to trust Him more than ever before.—F. A. Hale.

SAVANNAH, GA.

In the Savannah, Ga., Pentecostal Mission, Assemblies of God, the Lord is wonderfully blessing the saints and new ones are coming in. Pray for us that God may have His way.—W. H. Workman.

CAIRO, ILL.

Bro. E. L. Banta and Bro. H. E. Bowley have been here and set the assembly in order, following with a few days meeting, when a goodly number were saved and some received the Holy Spirit. The church has called me to the pastorate, and I ask the prayers of the Evangel Family.—W. G. Workman, pastor.

GRANITE CITY, ILL.

Sweet unity prevails at the Assembly of God tabernacle 19th and B streets. God has given a mighty revival with mighty signs and wonders. Souls are being saved and baptized in every service. About 16 saved and 5 filled with the Spirit. The meeting started a week ago.—Evang. Wm. F. Kirkpatrick.

COLORADO SPRINGS, COLO.

Meetings getting better and better all the time, though there is only a small number of us. God willing, shall go to a sod school house fifty miles northeast of here to begin a series of meetings. Truly there is a great opportunity for real missionaries in Colorado and we covet your most earnest prayers.—W. R. Cooper.

WEST PLAINS, MO.

We do praise God for His mercy, goodness and blessing here. Sunday, the 18th, in regular meeting, God met with us in a wonderful way in blessing our hearts and encouraging us to go on with Him as never before. There are many precious children of God here; while the enemy tries to hinder, I praise God that Jesus is more than a match for Him. I feel God is leading us on step by step, and we are happy in Him.—Pastor Elmer Snyder and Wife.

MILFORD, WEA.

Bro. C. A. Stratton arrived in our territory Nov. 31st from Kansas City in response to an invitation to shepherd our flock. The winter has been the most severe here in years, but interest is awakening and we feel that the Lord has sent a messenger who will break the lethargy and keep things on the move. We were greatly refreshed Sunday by a message on the life of Joshua, and feel encouraged now to stand for God and press the battle for a wonderful revival and spiritual awakening in our community.—J. C. Rediger, State Chairman.

REPORT OF THE BIBLE SCHOOL AT FORT SMITH, ARK.

Over one hundred students, beside delegates were present at the opening of the Bible School, Jan. 5th, and God wondrously provided. The power of God fell like rain from the very first service. Bro. S. A. Jamleson was in charge of the school, and Bro. E. R. Fitzgerald and Bro. Fred Lohmann conducted the revival services. A large number were saved and baptized in the Holy Spirit, we could not keep count, but I am sure the record is kept in heaven. Hallelujah! The revival is still going on. Bro. Lohmann is still with us. Pray God will continue to give us souls. Saints, pray for Fort Smith!—Pastor C. A. Lasater.

DYAS, ALA.

We have just closed a glorious meeting, great interest, and the saints have been revived. Sunday morning after a lengthy missionary talk, subscriptions were taken for \$147.00. Sunday evening we had communion and foot-washing; it seemed that perfect unity and fellowship prevailed. Praise God for victory. There have been some remarkable healings since we have been here. Pray for us and our work.—Evang. O. O. Hughen and Wife.

BENTON, ILL.

Just closed convention here. Truly wonderful what God hath done. About eleven saved and twelve received the baptism of the Holy Ghost—mostly men. Some had claimed to be seeking for years. The saints were built up and many sinners under conviction. The church was awakened along missionary lines. May the Lord bless them and their pastor, Brother Clyde Bailey.—Evan. H. E. Bowley and E. L. Banta.

COFFEYVILLE, KAN.

I wish to say this morning that God is blessing and saving souls and adding to His church daily. And He is giving Pentecostal fire and signs following. Altar full of seekers last night, some to be saved and others for the baptism of the Holy Ghost. May the Lord help us to stay humble at the feet of Jesus. Our Sunday School has grown in three months from 23 to about 100 and is still growing. Pray God to make it 200.—Pastor J. A. McPhall.

CHITOPA, KAN.

We are still praising our God for what He has done in Chitopa and what He is still doing. We expect, D. V., to open a Bible School about the 10th of February for ten or fifteen days, with revival services at night, in charge of Evangelist L. L. Riley, of Havana, Ark. We are praying God for a teacher also, and believe He will provide one. Will try and take care of all that come, so just come on. We have a great big God. The table will be on the free-will offering plan.—John H. James, Pastor.

MOXIE, ARK.

We came here the last of November to take charge of the assembly as pastor. Since then God has been blessing, four have been saved, two filled with the Spirit with signs following as in Acts 2:4; some have been reclaimed and the saints are shouting the victory. Will start a meeting here the first of February, to last all the month. Bro. E. R. Fitzgerald is expected the 14th, to stay as long as God leads. Will close by having a fifth Sunday meeting. All saints and preachers near by are invited to come to the fifth Sunday meeting. Pray for us.—Pastor H. E. Simms and Wife.

CRICKASHA, OKLA.

Have just closed a two weeks' meeting 20 miles west of here, where a small band of saints are doing all they can to keep the fires burning. We were extended the courtesy of the Presbyterian church to hold our services in; God wonderfully blessed in giving out the messages and healing the sick. Good crowds and good interest, one received the baptism as in Acts 2:4. The meeting closed with deep conviction on sinners and a strong determination to press on.

God is blessing the church here with Bro. Oscar Jones as pastor. This is a needy field. If there is a Spirit-filled Assembly of God preacher that wants to work, this is a fine place, and we need help. Pray for us that we may go over the top for our Captain.—E. P. Bureh.

BRO. J. E. RECKLEY WITH CHRIST.

We are sorry to learn of the death of our dear Bro. James R. Reckley, of So. Cumberland, Md., one of our ministers who passed away Jan. 10th. He was a well-known and beloved pastor and evangelist, who, with his wife, ministered for years successfully in these parts. A host of friends and neighbors, beside the many Pentecostal brothers, attended the funeral services, presided over by Bro. C. A. McKinney, of Akron, O., and as the Evangel Family, we extend our sympathy to Sister Reckley and the other relatives and friends.

TO THE ARKANSAS SAINTS.

A few words to stir up your pure minds by way of encouragement. At our last State Council meeting we began a fund for orphans' home for the state of Arkansas. Already over \$500 has come in for this purpose. Thank God. Let us keep pushing this good work. The State Presbyters are already looking for a location for the home.

Also, let us remember our tent fund. Spring is almost here, and by all means we want at least one tent ready for the fields.

We have also a fund started for a Bible Training School.

Now, brethren, let us all press the battle and mean business for God, that we may be more than conquerors through Him that loved us. The Pentecostal fire is already burning in many places in Arkansas. Let us see to it by the grace of God and the power of the Holy Spirit, that many new fields are evangelized this year, if Jesus tarries. The saints of Arkansas may send funds for any of the above to me, as the secretary and treasurer.—Fayette Romines, Hartford, Ark.

CONVENTION AT BEULAH HEIGHTS.

The seventeenth semi-annual missionary convention of the Beulah Heights Assembly and Missionary Training School, North Bergen, New Jersey, has just closed, and there were two characteristic features in this gathering together of the saints: a sweet spirit of unity and a deep missionary spirit. Many of God's dear ones were brought into a deeper experience. There was much rejoicing in the fact that eight of the Beulah Heights Missionary Training School students had gone or were on their way to the field this year, making a total of sixteen students on the field. A good missionary offering was taken on the missionary days. The semi-annual missionary report was read, showing that \$2,975 had been paid out and sent to the mission fields in the last six months. The following students are waiting to go to their various fields of labor: Elbert Leeper and wife, Ralph Thompson, Thomas Nicodem, Mecheld Dirksen, Edgar Barrick and wife, Katherine Toohey, Ruby Fairchild and Jenny Farnsworth.

At the convention the following missionaries were present: Wm. Robinson and wife, from Argentine Republic; J. Wilbur Taylor and wife; Harry Wright and wife (a Beulah Heights student), from the French Soudan; Miss Bessie Gager, from India; Miss Lillian Trasher, from Egypt; Herman Mader and wife (another Beulah Heights student), from China; C. Wesley Longstreth and family, from Siere Leone; Miss Mecheld Dirksen, for India, and Miss Jenny Farnsworth, for Wilbur Taylor's work in Africa.

Pastor John Cox, of Wilmington, Delaware, came during the convention and began a course of lectures, given every day to the students, on the Book of Revelation, as a part of the course.

We covet earnestly the prayers of God's people in our labors for the students.—E. L. Whitcomb, Pastor.

EVANGELISTIC CAMPAIGN IN PORT HURON, MICH.

We have just opened an Evangelistic campaign at Port Huron, Mich. Dr. I. S. Fleming, pastor of the Union Gospel Assembly, has hired the Maxine Theatre in the center of the city for a month's campaign. Evangelist C. A. McKinney, of Akron, Ohio, has opened the campaign. God is blessing and souls are being saved and baptized in the Holy Spirit. The town is awakened, the papers having helped to advertise the meetings each evening and the people are being reached. We wish the Saints would earnestly pray that God will mightly shake Port Huron with a great revival that we may gather in a harvest of souls for the Lord and that those in this section may join us in pushing the battle for God. Our hearts are rejoiced at the spirit of unity that prevails among the three Pentecostal assemblies of the city in assisting in the meeting. A band of young friends from Detroit Pentecostal Assembly were with us over Sunday and were a great help in the meeting. This is the first week of the campaign. Brother Wm. Robinson, the pianist, is expected this week from Philadelphia, to assist in the music.—A. C. McKinney.

REFRESHING TIME FROM GOD IN TACOMA, WASH.

God has graciously visited His people at Tacoma Dec. 16-18, we were blessed with the coming together of the brethren of the Northwest District, for a conference. From the first meeting, the approval of God was manifested by the blessed spirit of unity and outpouring of God's power.

One woman received the baptism the first night, and that was just the beginning of the good work. We greatly enjoyed the fellowship of the brethren, as well as their ministry. Bros. Wooley, Evans and Davies brought some blessed messages at the evening services for both saint and sinner, and God sent the power and we saw wonderful results at the altar. Elder J. S. Secrist, of Olympia, brought us real "Honey from the Rock" in the afternoon meetings, in Bible teachings, and we thank God for it.

The Conference was well attended and the atmosphere was like Heaven from beginning to end. As usual, the dear Lord gave us more than we expected. The purpose for the meeting was largely for getting in closer touch and fellowship with one another, and was realized even more than we had hoped. And when the brethren left we parted with a feeling that we had been in the order of the Lord, and that He had honored our coming together.

The following Sunday, Dec. 21st the special services began, in the Spirit of the Lord Jesus, and it proved to be a continuation of God's visitation. From the first meeting on Sunday afternoon a blessed spirit of love and fellowship prevailed, and God's approval was manifested from the beginning, by His saving, baptizing and healing the sick. Many were saved and backsliders brought to God and nearly a dozen received the baptism of the Holy Ghost, just as the one hundred and twenty did in the beginning. The attendance at the meetings was good from the first and the interest never waned. The messages were from the Word and carried conviction to all who heard them.

We all feel to give praise to God for these days of blessing and press the "battle" harder in the coming days, for truly we must fight if we would wear the crown. May all glory be given to the "Lamb that was slain" for us, for all that has been, or may be done for His Kingdom.—Frank Gray, Pastor.

SPRINGFIELD, MASS.

Since opening this mission one year ago God has wonderfully worked and blessed. Souls have been saved and God's Spirit has His way in the midst of His people. We stepped out in faith; He met us, and has given us a splendid mission. We ask the prayers of the saints and extend an invitation to any of God's people passing through to join us in praising our coming King. Address all communications to Pastor H. B. Finch, or L. H. White, Sec., 25 Hobson St.

FIFTH ANNUAL MEETING OF THE SOUTHERN MISSOURI DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD

Is called for St. Louis, Mo., March 20, 1920, and will be held in the Assembly of God church, 2407 Belle Glade Ave.

At Union Station take Market or Laclede car going west, transfer to Sarah street car going north, get off at 2400, walk one block west to church.

According to previous meetings the first three days will be given to spiritual worship. The business session starting March 23rd, at 9:30 A. M., and continuing until all business is transacted. The afternoon services will be given to Bible study. We are expecting a good Spirit-filled man to have charge of same. There is to be a revival in connection with the Council.

The examination, licensing and ordination of ministers for Southern Missouri and Southern Illinois will take place at this meeting. We urge all ministers and workers to come, and let each assembly send their pastor and two male delegates if possible. A large representation of both men and women from Southern Missouri and Southern Illinois is expected. Any returned missionaries who can attend will be welcomed.

Any assembly in Southern Missouri or Illinois having a camp meeting proposition to offer should confer with the camp meeting committee during this meeting.

Meals will be served on the free-will offering plan. The assembly will room as many ministers and workers as possible. Those who are able to rent rooms come prepared to do so.

For further information write, Pastor R. E. Baker, 2407 Belle Glade Ave., St. Louis, Mo.—E. L. Banta.

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The Evangel Prayer Band

A mother of twin babies returns to give thanks for healing from dropsy, for which prayer was asked of the Evangel family one year ago. Also for providing means to renew her subscription to the Evangel in answer to prayer.—M. M. S. Wesson, Ark.

Prayer was requested for a man who had lost his mind and was in an asylum. God has restored him and set him free, but he needs salvation. Pray God may save him.—A Reader, Long Beach, Cal.

A sister who appeared to be losing her mind, for whom prayer was asked, is restored.—A Reader, Long Beach, Cal.

Pray that a bereaved family may live in the center of His will.—A. S. P. Jennie, Ark.

Pray that a brother may be set fully free in the Lord.—W. H. Pottsville, Ark.

Pray God to provide means of delivery from financial difficulty.—Mrs. J. H. J., The Dalles, Ore.

Pray earnestly for my husband who rejected the truth ten years, but is now trying to get to God.—Mrs. M. A. W., Memphis, Tenn.

Pray Asbury Park, N. J., may secure the building desired to house the sick and aged Pentecostal saints.

Pray the Lord to deliver me from all heads and fill me with His love.—A Reader, Rochester, N. Y.

Pray I may know just what the Lord would have me do about a certain thing.—A. J. Joplin, Mo.

Pray for a lonely old father and the salvation of his children.—E. F. E., Osborn, Kans.

Pray for my complete healing from effects of an injury.—E. S. S., Kalispell, Mont.

Please pray God may give us tent meetings at Olney Springs, Colo., next spring.—L. B. D.

Pray for me; I am troubled for years about a call to preach.—A. R. J., Long Beach, Cal.

Pray I may receive the baptism in the Spirit according to Luke 3:16, as I have a call into the vineyard of the Lord.—M. S. M. Winton, Cal.

I ask prayer for my home.—One that is tested.

Please pray for my husband and son, once baptized in the Spirit, now gone back into sin, and that I may have more faith.—Reader, West Plains, Mo.

My son has run away from home; pray God will save him and send him home.—Mrs. G., West Plains, Mo.

Please pray the Lord may enable the saints at Pea Ridge to build a place of worship soon.—Mrs. L. W.

Pray that God may save my three boys and my son's wife, that He may take away the appetite for cigarettes from my boys, and get hold of my husband's heart, save his soul and send him home to me and my children. He has been gone 12 months.—M. K.

Please pray for my family that we may find a home where we can go to services. We want to be in the will of the Lord.—H. N., Kentucky Town, Tex.

Please united prayer that the Lord will cause me to say one eternal yes to all His will for me.—A. L. B.

Pray God May Save These: My father, brother and mother-in-law.—E. E. N., Chicago, Ill. My husband, that we may be one in His love.—Mrs. A. McC., Colorado Springs, Colo. My family.—A. J. Joplin, Mo. My husband.—A Reader, Waurika, Okla. My brother and wife.—Mrs. E. F., Solo, Ark. My son, of 19, who is opposed to Pentecostal meetings being held in our home.—Mrs. C. P., Winton, Cal. A man who was once saved, and his wife.—N. S., Sanger, Cal. My husband, Mrs. M. M. S., Wesson, Ark. My children.—Mrs. J. H. J., The Dalles, Ore. My son, away from home, without interest in his salvation.—E. S. S., Kalispell, Mont.

An elderly sister requests prayer for her son and daughter-in-law that they may be fully saved, and for the healing of her body.

Pray Jesus May Baptize These With the Holy Spirit: B. G., Reform, Iowa. A minister in God's work, Baucis, Tex. Mrs. D. H., Boulder, Colo. A little sister in Jesus, E. C., Tacoma, Wash. Mrs. T. B. E., Norma, Fla. My husband, Mrs. C. P., Winton, Cal. My husband's mother, my husband and myself, Mrs. B. G., Caddo, Tex. My husband and I, Mrs. J. H. J., The Dalles, Ore.

These Desire Healing: My father, Mrs. J. H. J., The Dalles, Ore. That my wandering mind may be staid on Him, Mrs. E. S. B., Marengo, O. E. McD., Bricktree, Mo. Our family, Mrs. C. H. E., My sister, from consumption, Mrs. A. M., H. P., Tacoma, Wash. My mother, in state hospital, E. E. N., Chicago, Ill. From asthma, J. R., Lonaconing, Md. Mrs. J. A. H., Payson, Okla. My father and brother from tobacco habit; my heart and back; my two little boys' un-

developed limbs; my husband from influenza, and Bro. McC., Mrs. E. F., Solo, Ark. My son and his wife, and myself from kidney trouble and rheumatism, Mrs. M. A. A., Randolph, Miss. A man afflicted with demons; a woman with paralysis, N. S., Sanger, Cal. A man once called of God to the ministry, healed and used of Him, F. H., Galatia, Ill. My little girl, suffering with her head, M. M. S., Wesson, Ark. Myself from asthma and other afflictions; my little daughter from throat trouble, M. E. Gates, ville, Tex. A sister afflicted in mind, poor health, hands and feet frozen, Mrs. A. M. A., Stowers, No. Dak. Bed-ridden invalid, Mrs. A. L. E., Lock Springs, Mo. Discase of the gums, M. E. S., Chandler, Okla.

Pray These May Get Deeper Into God: E. McD., Bricktree, Mo. My brother just saved and my wife and myself, E. E. N., Chicago, Ill. W. L. L., Parsons, Pa. Saints at Sanger, Cal. Mrs. E. J., Arion, Ala.

Pray God May Use These for His Glory: J. M. S., Dewar, Okla. My family, Mrs. E. F., Solo, Ark. Bro. McC., Solo, Ark. N. S., Sanger, Cal.

Pray for His Blessing Upon Assembly and Community: Flagler, Iowa; Dewar, Okla.; Boulder, Colo.; Ladonia, Tex.; Parks, Ark.; Sanger, Cal.; Broken Bow, Okla.

ADDRESS OF T. ANDERSON.

Some parties in West Virginia write to know the address of Tommy Anderson, but did not sign their letter. These parties may address Missionary Tommy Anderson, at 125 1/2 South Spring St., Los Angeles, Cal.

Let me say that parties should always sign their letters, if they expect an answer in the Evangel or from this office. If they do not sign the letters our rule is to pay no attention to them.—E. N. Bell, Mgr.

Am open for call as pastor, or evangelistic work. In fellowship with the Council. Address, Wm. E. Giles, Copeland, Ark.

Having resigned my pastorate at South Cumberland, Md., am ready to consider a call as pastor. For references write the General Council office.—Pastor C. B. Webster, Colton, Henry Co., Ohio.

MISSIONARY CONTRIBUTIONS

From January 14th to 28th Inclusive. (This list does not include offerings for expenses of Missionary Department.)

\$675.00: Glad Tidings Assembly, New York, N. Y.

\$350.00: A. J. K. Bristow, Okla.

\$231.95: Pent'l Church, Cleveland, Ohio.

\$121.95: Assembly, Tulsa, Okla.

\$115.00: Assembly, Tulsa, Okla. (Oct.)

\$100.00: C. N. K., Toledo, Ohio.

\$95.31: Pent'l Gospel Tabernacle and S. S., Dallas, Texas.

\$94.00: E. S. S., Kalispell, Mont.

\$87.30: Assembly, San Diego, Calif.

\$87.00: Assembly, Tacoma, Wash.

\$80.00: Assembly, Westernport, Md.

\$68.00: N. C., Larner, Kas.

\$57.00: German Assembly, Brooklyn, N. Y.

\$55.00: Assembly, S. S., Free Gospel Church, Corona, N. Y.

\$55.85: Assembly, Turlock, Calif.

\$50.00: Mrs. F. E., Perry, Iowa; W. L., Prairie View, Ill.

\$47.00: F. M., Inglewood, Calif.

\$45.80: A Liberty Bond from Indiana.

\$41.17: As. & S. S., Springfield, Mo.

\$40.00: Assembly, Coahstun, Alta.

\$35.00: Assembly, Euse, Ida.

\$35.00: Assembly, Minot, N. Dak.

\$30.00: Dr. C. C. S., Barham, La.

\$27.66: Mrs. A. M. W., Katy, Texas.

\$25.00: Assembly, Port Colborne, Ont.; J. I. M., Smithville, Tex.

\$24.30: Mrs. I. M. H., Falls, Alta.

\$24.00: Mr. and Mrs. E. E., Sullivan, Mo.

J. G. G., Stigler, Okla.

\$20.00: Assembly, Columbus, Ga.

\$20.00: A. B. & Mrs. K. B., Mansfield, O.

\$17.00: S. Chicago, Ill.; Mr. and Mrs. H. C. H., Earle, Ark.; Mr. and Mrs. H. P. C., Norwalk, Ohio; Assembly, Creal Springs, Ill.; C. S. P., Chicago, Ill.

\$18.08: Mahida Pent'l Mission, Canaan, N. H.

\$17.50: Assembly, Grand River, Ia.

\$16.52: Assembly, Kitzmiller, Md.

\$16.00: J. S. McC., Seattle, Wash.; Sunday School, Des Moines, Ia.; Mrs. J. W. S., Riviera, Tex.

\$15.50: H. B., Buffalo, Ark.; G. S. H., N. Little Rock, Ark.

\$15.00: A Friend in North Georgia; E. P. N., Seattle, Wash.; Mrs. I. E. D., Twin Bluffs, Wis.; J. G., Fortuna, Calif.; W. J. M., Long Island, Kans.; L. C. W., Sparks, Okla.; Mr. and Mrs. D. R. U., Pottsboro, Tex.; J. M., Electra, Tex.

\$14.50: E. M. R., Blackie, Alta.

\$14.25: Assembly of God S. S., Colo. Springs, Colo.

\$11.00: W. B., Kansas.

\$10.75: F. H., Galatia, Ill.

\$10.55: S. S., Newcastle, Tex.; A Friend and Brother.

\$10.27: Brick Church, Rosebud, Mo.

\$10.00: J. B., Alma, Wis.; J. G. G., Stigler, Okla.; C. W., Elba, Ala.; Mr. and Mrs. J. L. M., Whitt, Tex.; A Sister, Long Beach, Calif.; Mrs. H. T. P., Ft. Wayne, Ind.; G. T. D., Houston, Tex.; Miss E. M. H., Dalton, Minn.; Mr. and Mrs. J. H. B., Kewanee, Ill.; Pastor R. D. F., Corning, N. Y.; A. A. E., Brooklyn, N. Y.; M. R. J., Lockhart, Ala.; Mrs. P. K. P., Eldora, Iowa; Mrs. C. P., E. St. Louis, Ill.; T. H., Bloomington, Ind.; Mrs. W. H. C., Panhandle, Tex.; Assembly, Shawnee, Okla.; E. S., White Pidgeon, Mich.; R. H. N., Morris, Okla.; F. L. S., Marvel, Ark.

\$9.00: Miss L. P., Winchendon, Mass.

\$8.75: Phoenix, Ariz.; A. B., Chicago, Ill.; Rev. C. S. T., Elizabeth, N. J.; A. N. H., Madison, Wisc.

\$8.75: Pleasant Hill Assembly, Mt. Ayr, Iowa.

\$8.65: North Caanan Union S. S., Caanan, N. H.

\$8.50: Wooten Chapel, Elba, Ala.

\$8.20: Assembly, Codell, Kans.

\$8.00: Mrs. F. L., Jasonville, Ind.; Kimbly, Minn.; S. S., Bradford, Pa.

\$7.55: E. S., Bradford, Pa.

\$7.25: Mr. F. W. C., Truesdale, Ia.

\$7.00: M. M. P., Hartford, Ala.; J. A. O., Sister Bay, Wisc.; Mrs. D. H. R., Greenville, N. Y.; A. J., Sparks, Okla.

\$6.60: W. B. J., Biloxi, Miss.

\$6.50: T. K., St. Paul, Minn.; Mrs. Wm. H. J., Akron, Ohio; J. J. V. and wife, Eagle Rock, Ark.

\$6.24: Mrs. E. M. S., Douglas, Ga.

\$6.00: Kohler St. Mission, Los Angeles, Calif.; A. J. M., Laurel Hill, Fla.

\$5.40: Assembly, Biloxi, Miss.

\$5.08: Assembly, West Plains, Mo.

\$5.00: Mrs. A. J. T., Sargent, Neb.; A. S. P., Jennie, Ark.; F. L. L., Houston, Tex.; W. S., Appleton City, Mo.; Mrs. B. S. E., Oakland, Calif.; G. A. H., Benge, Wash.; Mrs. G. B., Water Valley, Miss.; Assembly, Savannah, Ga.; Whistler, Ala.; C. L. B., Glade, Kans.; Mrs. M. V. B., Duer, Colo.; J. A. J., Crosby, N. Dak.; Mrs. F. C., Thebes, Ill.; J. W. D., Freewater, Ore.; E. S. & Friend, Caddo, Tex.; Mrs. F. W. C., Pocatello, Ida.; Miss E. K., Chicago, Ill.; J. O. V., Michigan, N. Dak.; D. H., Forum, Okla.; M. E. H., St. Louis, Mo.; M. H., Puxico, Mo.

\$4.00: Miss J. P., Hornbeck, La.; Mrs. A. L., Daxbar, Okla.; L. W., Elba, Ala.; Mrs. W. D., New Brockton, Ala.; Mrs. J. M., Danford Lake, Quebec; C. W., Monette, Ark.; W. W. H., Ft. Worth, Tex.; W. J. W., Eldorado, Ark.; Mrs. S. E. O., Indianapolis, Ind.

\$3.75: M. W., Glastonbury, England.

\$3.65: N. D., Prescott, Ark.

\$3.50: E. O. D., Charleston, W. Va.

\$3.40: H. C., Panhandle, Tex.

\$3.30: J. H. Whistler, Ala.; C. L. B., Glade, Kans.; N. J., A Friend; Choteau Ave. Pent'l Mission, St. Louis, Mo.; R. F. R., Rienzi, Miss.; Mr. and Mrs. J. Long Beach, Calif.

\$2.60: Bethel S. S., Bloomfield, Mo.

\$2.50: C. B., Manakin, Va.; T. K., St. Paul, Minn.

\$2.35: T. D. T., Grand Saline, Tex.

\$2.33: Mrs. A. M. H., Hartford, Ala.

\$2.80: E. D., Howe, Okla.

\$2.15: Mr. and Mrs. A. R. J., Long Beach, Calif.

\$2.00: Mrs. E. T., Genoa, Colo.; Mrs. E. C., Pittsburg, Pa.; Mrs. F. M. H., Cash, Tex.; C. B., Manakin, Va.; J. S. S., Olympia, Wash.; V. K., Marlon, Ohio; C. T. S., Philadelphia, Pa.; Mr. and Mrs. T. M. B., Sullivan, Mo.; C. C., Campbell, Tex.; Mrs. W. H. M., West Ayrwin, Quebec; Mrs. J. T. B., O'Donnell, Tex.; D. G. H., Pensacola, Fla.

\$1.50: P. L., Beaumont, Tex.; Mrs. E., Springfield, Mo.

\$1.41: M. A. E., Southwood, Suffolk, Eng.

\$1.35: S. S., Malden, Mo.

\$1.00: S. M., Oregon City, Ore.; Mrs. E. J., Arlon, Ala.; T. J., Detroit Harbor, Wisc.; M. R., Davis City, Ia.; J. A. E., Nordheim, Tex.; Mrs. J. M., Shepherd, Tex.; Mrs. A. E., Detroit Harbor, Wisc.; Miss H. L. M., Fabus, Ala.; E. E. G., Gainesville, Tex.; J. H. L., Fredericktown, Mo.; Mrs. W. A. G., Hot Springs, Ark.

sale of silverware.

Amounts under One Dollar:

\$2.45: 75c H. M. M., Brussels, Ont.; 60c. E. Mrs. S. W. N., Meriman, N. C.; 50c. E. McD., Birch Tree, Mo.; 50c. W. H. H., Cllo, Ia.; 10c. Birthday offering, As. S. S., Springfield, Mo.

1 Mexican Peso, E. N. R., Bayard, Fla.

1 lot of walrus; Assembly, San Diego, Calif.

Total from Dec. 14 to 28th Inclusive.....\$3754.65

Less amounts reported but not passing through this office..... 257.00

Total actually received.....\$3497.64

Amounts previously reported.....\$2391.73

Total for first 28 days in January \$6889.37