

# PENTECOSTAL EVANGEL

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## ABOUNDING WITH THANKSGIVING.

For abundant harvests and for all the good that this land has received at the good hand of the Lord, we rejoice and give Him praise. We are extremely grateful that we live in a land where our God is acknowledged in an annual Thanksgiving Day.

We were recently reading Paul's epistle to the Colossians and were much struck with that sentence: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith, as ye have been taught, **abounding therein with thanksgiving.**" Moffatt translates this last phrase, "overflowing with thankfulness." This passage suggests that as we live and move and have our being in Christ, our roots going down deep into Him, and as we are built up and established in the faith, the normal result will be a life of abounding thanksgiving and overflowing praise.

The apostle has shown what the will of God is concerning each one of us—"In everything give thanks" (1 Thess. 4:18). We have heard some object, "Yes, you can give thanks in everything, but not for everything." We were once at a dinner table and heard a preacher say this. We reminded him of the scripture, "Giving thanks always for all things;" only to be told, "That is not in the Bible." Sister Elizabeth Sisson was sitting at the table and said, "Excuse me for a minute," and she went to her room and returned with a tract of hers, and began to read it. The keynote was this very passage in Eph. 5:20, "Giving thanks always for all things," and the tract told of the victory she had personally gained as she obeyed this scripture. She was in a serious accident, and the Lord showed her to give thanks for it. She did, and was immediately healed by the Lord. The preacher's only remark was, "You've had that tract printed mighty quick." But he doubtless received some light that day on the subject of giving God thanks always for all things.

John Fletcher, Wesley's contemporary and friend, told his wife when he was dy-

ing that he had received such a revelation of the meaning of the words, God is love, that he would never be able to express it. "It fills my heart every moment," he said to his wife. "O Polly, my dear Polly, God is love. Shout! shout aloud! I want a gust of praise to go to the end of the earth." We need like revelation in the knowledge of God, not only when we are dying, but while we are living, so that there will ever be coming from our grateful lips, "a gust of praise to the end of the earth."

Our infinitely loving Father will not allow one single thing to come into our lives that is not for our highest interest and our eternal good. All things, without ever the slightest possibility of an exception, work together for good to them that love God. And since this is so, we can cheerfully give thanks for all things. Abounding with thanksgiving!

We have recently been rereading the biography of Billy Bray, the Cornish miner. His life was one of overflowing praise. It is recorded that Billy once went to the house of a dying saint, one whose natural disposition was modest and retiring—almost to a fault. This saint was just on the verge of heaven, and he could only whisper. He said, "I wish I had a voice, so that I might praise the Lord!" "You should have praised Him, my brother, when you had one," was Billy's quiet, but slightly satirical comment. Good counsel that we can all receive for home consumption.

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Speaking of himself, Billy said, "I can't help praising the Lord. As I go along the street I lift up one foot, and it seems to say 'Glory!' and I lift up the other, and it seems to say 'Amen,' and so they keep like that all the time I am walking."

This simple miner had learned the secret of giving thanks always for all things as is evidenced by the following incident that he once told: "I went to Truro to buy a frock for the little maid, and coming home I felt very happy, and got to catching up my heels a little bit, and I danced the frock out of the basket. When I got home my wife said, 'William, where's the frock?' I said, 'I don't know; isn't it in the basket.' 'No,' said she. 'Glory be to God,' I said, 'I danced the frock out of the basket.' The next morning I went to class-meeting, and one was speaking of his trials, and I said, 'I've got my trials too, for yesterday I went into Truro and bought a frock for the little maid; coming home I got catching up my heels a little bit, and I danced the frock out of the basket.' The people at the class-meeting gave me the money I had paid for the frock; and two or three days afterwards some one picked up the frock and brought it to me. So I had two frocks for one. Glory!" And he closed his narration with one of his favorite sayings when persons opposed and persecuted him for singing and shouting so much, "If they were to put me into a barrel, I would shout glory out through the bung-hole! Praise the Lord!"

Billy was once asked if it was not possible for a man to get into the habit of praising the Lord without knowing what he was saying. He very coolly said that he did not think the Lord was much troubled with that class of persons. On one occasion, when in the Penzance circuit on special work, he slept with T. A. Very early in the morning Billy was out of bed, jumping, dancing, and singing the praises of God as usual. T. A. said, "Billy, why are you out so early? You will disturb the family and perhaps give them offence." Billy remarked, "They

(Continued on Page Six)

## LIFE IN THE SPIRIT.

A Message Given by Evangelist Smith Wigglesworth at Springfield, Mo.

### Bible Reading, 2 Cor. 3

We are told that we are to leave the first principles of the doctrine of Christ and go on to perfection, not laying again the foundation of repentance from dead works and the doctrine of baptisms and the other first principles (Heb. 6). What would you think of a builder who was everlastingly pulling down his house and putting in fresh foundations? Never look back if you want the power of God in your life. You will find out that in the measure you have allowed yourself to look back you have missed that which God had for you.

The Holy Ghost shows us that we must never look back to the law of sin and death from which we have been delivered. God has brought us into a new order of things, a life of love and liberty in Christ Jesus that is beyond all human comprehension. Many are brought into this new life through the power of the Spirit of God, and then, like the Galatians, who ran well at the beginning, they try to perfect themselves on the lines of legalism. They go back from the life in the Spirit to a life on natural lines. God is not pleased with this, for He has no place for the man who has lost the vision. The only thing to do is to repent. Don't try to cover up anything. If you have been tripped up on any line, confess it out, and then look to God to bring you to a place of stability of faith where your whole walk will be in the Spirit.

We all ought to have a clear conviction that salvation is of the Lord. It is more than a human order of things. If the enemy can move you from a place of faith, he can get you outside the plan of God. The moment a man falls into sin, divine life ceases to flow, and his life becomes one of helplessness. But this is not God's thought for any of His children. Read the third chapter of John's first epistle and take your place as a son of God. Take the place of knowing that you are a son of God, and remember that, as your hope is set in Christ it should have a purifying effect on your life. The Holy Spirit says, "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God." There is life and power in the seed of the Word that is implanted within. God is in that "cannot" and there is more power in that word of His than in any human objections. God's thought for every one of us is that we shall reign in life by Jesus Christ. You must come to see how wonderful you are in God and how helpless you are in yourself.

God declared Himself more mighty than every opposing power when He cast out the powers of darkness from heaven. I want you to know that the same power that cast Satan out of heaven dwells in every man that is born of God. If you would but realize this, you would reign in life. When you see people laid

out under an evil power, when you see the powers of evil manifesting themselves, always put the question, "Did Jesus come in the flesh?" I have never seen an evil power answer in the affirmative. When you know you have an evil spirit to deal with you have power to cast it out. Believe it and act on it, for "greater is He that is in you than he that is in the world" (1 John 4:4). God means you to be in a place of overcoming, and has put a force within you whereby you may defeat the devil.

Temptations will come to all. If you are not worth tempting you are not worth powder and shot. Job said: "When He hath tried me, I shall come forth as gold." In every temptation that comes, the Lord lets you be tempted up to the very hilt, but will never allow you to be defeated if you walk in obedience; for right in the midst of the temptation He will always "make a way of escape."

Tongues and Interpretation:—"God comes forth and with His power sweeps away the refuge of lies and all the powers of darkness, and causes you always to triumph in Christ Jesus. The Lord loveth His saints and covers them with His almighty wings."

May God help us to see it. We cannot be to the praise of His glory until we are ready for trials, and are able to triumph in them. We can not get away from the fact that sin came in by nature, but God comes into our nature and puts it into the place of death, that the Spirit of God may come into the temple in all His power and liberty, that right here in this present evil world Satan may be dethroned by the believer.

Satan is always endeavoring to bring the saints of God into disrepute, bringing against them railing accusations, but the Holy Ghost never comes with condemnation. He always reveals the blood of Christ. He always brings us help. The Lord Jesus referred to Him as the Comforter who would come. He is always on hand to help in the seasons of trial and test. The Holy Ghost is the lifting power of the church of Christ. And Paul tells us that we "are manifestly declared to be the epistle of Christ, . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." The Holy Ghost begins in the heart, right in the depths of human affections. He brings into the heart the riches of the revelation of Christ, implanting a purity and holiness there, so that out of its depths, praises well up continually.

The Holy Ghost will make us epistles of Christ, ever telling out that Jesus our Lord is our Redeemer and that He is ever before God as a newly slain Lamb. God has never put away that revelation. And because of the perfect atonement of that slain Lamb, there is salvation, healing and deliverance for all. Some people think that they have only to be cleansed

once, but as we walk in the light the blood of Jesus Christ is ever cleansing.

The very life of Christ has been put within us, and is moving within us—a perfect life. May the Lord help us to see the power of this life. The years of a man's life are threescore years and ten, and so in the natural order of things, my life will be finished in seven years, but I have begun a new life that will never end. "From everlasting to everlasting Thou art God." This is the life I have come into, and there is no end to this life. In me is working a power that is stronger than every power; Christ, the power of God, formed within me. I can see why we need to be clothed upon from above, for the life within me is a thousand times bigger than I am outside. There must be a tremendous expansion. I see, and cannot help seeing, that this thing cannot be understood on natural lines; no natural reason can comprehend the divine plan.

"We are not sufficient to think anything of ourselves, but our sufficiency is of God." If you go back, you miss the plan. We leave the old order of things. We can never have confidence in the flesh, we cannot touch that. We are in a new order, a spiritual order. It is a new life of absolute faith in the sufficiency of our God in everything that pertains to our salvation.

You could never come into this place and be a Seventh-day Adventist. The law has no place in you. You are set free from everything. At the same time, like Paul, you are "bound in the Spirit" so that you would not do anything to grieve the Lord.

Paul further tells us that He has made us "able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." It is one thing to read this, and another to have the revelation of it and to see the spiritual force of it. Any man can live in the letter and become dry and wordy, limited in knowledge of spiritual verities, and spend his time everlastingly in splitting hairs; but as soon as he touches the realm of the Spirit, all the dryness goes, all the spirit of criticism leaves. There can be no divisions in a life in the Spirit. The Spirit of God brings such pliability and such love! There is no love like the love in the Spirit. It is a pure, a holy, a divine love that is shed in our hearts by the Spirit. It loves to serve and to honor the Lord.

I can never estimate what the Baptism of the Holy Ghost has been to me these past fifteen years. It seems that every year has had three years packed into it, so that I have had forty-five years of happy service since 1907. And it is getting better all the time. It is a luxury to be filled with the Spirit, and at the same time it is a divine command for us, not to be filled with wine wherein is excess, but to be filled with the Spirit. No Pentecostal person ought to get out of bed without being lost in the Spirit and speaking in tongues as the Spirit gives utterance. No one should come into the door of an assembly without speaking in tongues or having a psalm, or a note of praise. We emphasize that in the in-

coming of the Spirit He should so fill us that the last member in the body should be yielded to Him, and that no one is baptized in the Spirit without speaking in tongues as the Spirit gives utterance; and I maintain that with a constant filling, you will speak in tongues morning, noon and night. As you live in the Spirit when you walk down the steps of the house where you live, the devil will have to go before you. You will be more than a conqueror over the devil.

I see everything a failure except that which is done in the Spirit. But as you live in the Spirit, you move, act, eat, drink, and do everything to the glory of God. Our message is always this, "Be filled with the Spirit." This is God's place for you, and it is as far above the natural life as the heavens are above the earth. Yield yourselves for God to fill.

Moses had a tremendous trial with the people. They were always in trouble. But as he went up into the mount, and God unfolded to him the ten commandments, the glory fell. He rejoiced to bring those two tables of stone down from the mount, and his very countenance shone with the glory. He was bringing to Israel that which, if obeyed, would bring life.

I think of my Lord coming from heaven. I think all heaven was moved by the sight. The law of the letter was brought by Moses and it was made glorious, but all its glory was dimmed before the excellent glory which Jesus brought to us in the Spirit of life. The glory of Sinai paled before the glory of Pentecost. Those tables of stone with their, "Thou shalt not, thou shalt not," are done away; for they never brought life to any one, and the Lord has brought in a new covenant, putting His law in our minds and writing it in our hearts, this new law of the Spirit of life. As the Holy Ghost comes in, He fills us with such love and liberty, and we shout for joy these words of this 11th verse, "Done away! Done away!" Henceforth there is a new cry in our hearts, "It delight to do Thy will, O God." He taketh away the first, the ministration of death, written and engraven in stones, that He might establish the second, this ministration of righteousness, this life in the Spirit.

You ask, "Does a man who is filled with the Spirit cease to keep the commandments?" I simply repeat what the Spirit of God has told us here, that this ministration of death, written and engraven in stones (and you know that the ten commandments were written on stones), is "DONE AWAY." The man who becomes a living epistle of Christ, written with the Spirit of the living God, has ceased to be an adulterer, or a murderer or a covetous man; the will of God is his delight. I love to do the will of God, there is no irksomeness to it, it is no trial to pray, no trouble to read the Word of God, it is not a hard thing to go to the place of worship. With the psalmist you say, "I was glad when they said unto me, Let us go into the house of the Lord."

How does this new life work out? The thing works out because God works in

you to will and to do of His own good pleasure (Phil. 2:13). There is a great difference between a pump and a spring. The law is a pump, the Baptism is a spring. The old pump gets out of order, the parts perish, and the well runs dry. The letter killeth. But the spring is ever bubbling up and there is a ceaseless flow direct from the Throne of God. There is life:

It is written of Christ, "Thou lovest righteousness, and hatest wickedness." And in this new life in the Spirit, in this new covenant life, you love the things that are right and pure and holy, and shudder at all things that are wrong. Jesus was able to say, "The prince of this world cometh, and hath nothing in Me," and the moment we are filled with the Spirit of God we are brought into like wonderful condition, and, as we continue to be filled with the Spirit, the enemy cannot have an inch of territory in us.

Do you not believe that you can be so filled with the Spirit that a man who is not living right can be judged and convicted by your presence? As we go on in the life of the Spirit, it will be said of us, "In whose eyes a vile person will be contemned" (Psalm 15:4). Jesus lived there and moved in this realm, and His life was a constant reproof to the wickedness around. But He was the Son of God, you say. God, through Him, has brought us into the place of sonship, and I believe that if He has a chance with the material, the Holy Ghost can make something of us, and bring us to the same place.

I don't want to boast. If I glory in anything it is only in the Lord who has been so gracious to me. But I remember one time stepping out of a railroad carriage to wash my hands. I had a season of prayer, and the Lord just filled me to overflowing with His love. I was going to a Convention in Ireland, and I could not get there fast enough. As I returned, I believe that the Spirit of the Lord was so heavily upon me that my face must have shone. (No man can tell himself when the Spirit transforms his very countenance.) There were two clerical men sitting together, and as I got into the carriage again, one of them cried out, "You convince me of sin." Within three minutes every one in the carriage was crying to God for salvation.

#### COMING!

While remembering the years that are fleeting,

As I wake in the morning I say:  
"Art Thou coming today, my Lord Jesus,  
Art Thou coming, my Saviour, today?"

When I think of the work that awaits me,  
As I later go forth on my way,

There will come to my heart such sweet singing,

For my Lord may be coming today.

Then, if trials and troubles befall me,  
Does it matter? Ah, nay, indeed nay!  
I may pass through them, strongly enduring,

For my Lord may be coming today.

—Sel.

This thing has happened many times in my life. It is this ministration of the Spirit that Paul speaks of, this filling of the Spirit, that will make your life effective, so that even the people in the stores where you trade will want to leave your presence because they are brought under conviction.

We must move from everything of the letter. All that we do must be done under the anointing of the Spirit. The trouble has been that we as Pentecostal people have been living in the letter. Believe what the Holy Spirit says through Paul—that all this ministration of condemnation that has hindered your liberty in Christ is done away. The law is DONE AWAY! As far as you are concerned, all that old order of things is forever done away, and the Spirit of God has brought in a new life of purity and love. The Holy Ghost takes it for granted that you are finished with all the things of the old life when you become a new creation in Christ. In the life in the Spirit, the old allurements have lost their power. The devil will meet you at every turn, but the Spirit of God will always lift up a standard against him.

O, if God had His way, we would be like torches, purifying the very atmosphere wherever we go, moving back the forces of wickedness.

Tongues and Interpretation:—"The Lord is that Spirit. He moves in your heart. He shows you that the power within you is mightier than all the powers of darkness."

Done away! What do I mean? Will you be disloyal? You will be more than loyal. Will you grumble when you are treated badly? No, you will turn the other cheek. This is what you will always do when God lives in you. Leave yourselves in God's hands. Enter into rest. "He that is entered into His rest, he also hath ceased from his own works, as God did from His" (Heb. 4). O this is a lovely rest! The whole life is a Sabbath. This is the only life that can glorify God. It is a life of joy, and every day is a day of heaven on earth.

There is a continued transformation in this life. Beholding the Lord and His glory, we are changed into the same image from glory to glory, even by the Spirit of the Lord. There is a continued unveiling, a constant revelation, a repeated clothing upon from above. I want you to promise God never to look back, never to go back to that which the Spirit has said is "done away." I made this promise to the Lord that I would never allow myself to doubt His Word.

There is one thing about a baby, it takes all that comes to it. A prudent man lets his reason cheat him out of God's best. But a baby takes all that its mother brings, and tries to swallow the bottle and all. The baby can't walk, but the mother carries it, the baby cannot dress itself, but the mother dresses it. The baby can't even talk. So in the life of the Spirit, God undertakes to do what we cannot do. We are carried along by Him, He clothes us, and He gives us utterance. Would that we all had the simplicity of the babes.

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### GENERAL COUNCIL ASSEMBLIES OF GOD.

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### BIBLE INSTITUTE TALKS

D. W. Kerr

#### "Yours" or "Ours," Which?

The subject, "yours" or "ours," which?  
is upon our minds, therefore we write.

All well regulated and successful busi-  
ness houses and establishments have their  
fundamental principles as a basis on which  
to carry on their respective businesses.

A clerk is never allowed to speak of  
the business which he represents as  
"their business." Neither is he permitted  
to sell goods as "their goods," but he  
must so identify himself with the firm  
for which he is working that he can al-  
ways refer to the business as "our busi-  
ness," or to the goods he is selling as  
"our goods."

So also in a well-ordered family, the  
children never speak of the farm as "dad's  
farm," horses, cows, or whatever it may  
be. It is always "ours," this or that.

So likewise in the General Council fel-  
lowship, which is of course purely volun-  
tary, no one who has been fully initiated  
by the Holy Spirit into this community  
of interests would ever think of saying  
"yours," this or that or "your Bible  
School," but "Ours," yes, "OURS."

Now, brethren and sisters, do you not  
think "Our Bible Institute" needs your  
prayers, and that a little word of en-  
couragement written to those who are  
bearing the burden of "Our Bible School"  
would be like a refreshing shower in a  
dry season, and that a little of the Lord's  
mercy sent to the Secretary, W. C.  
Peirce, 1200 N. Campbell, Springfield,  
Mo., to help pay the bills and give the  
teachers an occasional offering for their  
services in "Our Bible Institute," would  
please the Lord and do "us" all good?

Come on, beloved, let "US" carry the  
load of "OUR CENTRAL BIBLE IN-  
STITUTE."

### THANKSGIVING AND PRAISE

When you praise with an audible voice,  
you hear no response audibly, but there  
is a response. The response is being held  
in reserve for that day. You are going to  
hear the "well done." Not "well done"  
because you worked hard, but because you  
praised sweetly.

Simon provided a feast, but the woman  
kissed the feet of the Master. You may  
not be able to give a banquet, but you  
can give a kiss. Those feet were not  
pierced then. They are today.

Angels sing about His beauty, His  
majesty, His power, but the saints sing  
about Calvary. There are no rifts in this  
antherm. It flows on and on. "Worthy  
is the Lamb that was slain to receive  
power, and riches, and wisdom, and  
strength, and honor, and glory, and bless-  
ing, for Thou wast slain and hast re-  
deemed us unto God by Thy blood out  
of every kindred, and tongue, and people,  
and nation."

The angels and archangels are left out  
of this chorus. It is for the assembly of  
the earth. It is a sweet song unto Him  
and reminds Him they are all there in  
heaven through Himself. They sing, and  
He responds with a smile.

The Lamb! He must be in your minds  
as the Lamb; the crucified Lamb, the  
glorified Lamb. The Lamb as Conqueror,  
as Redeemer, as Victor Jesus Christ,  
the Lamb in the midst of the throned  
Assure yourself, your heart, that He is  
the Lamb that has borne away all your  
sins. Crown Him as King. Crown Him  
as Lord and Master. Crown Him Lord  
of all in every department of your life,  
for He is worthy.

If He is worthy to receive honor and  
glory in heaven, He is worthy to receive  
honor on earth in the midst of His saints.  
Don't postpone it, and your heaven will  
begin down here. This is the heritage  
of the saint. He does love His saints.  
The Word emphasizes it.

"O my soul, thou hast said unto the  
Lord, Thou art my Lord; my goodness  
extendeth not to Thee; but to the saints  
that are in the earth, and to the excellent,  
in whom is all my delight" (Psa. 16:2, 3).  
This is a portion of a Messianic psalm.  
He is pleased with angels, but He delights  
in His people. He delights to be in the  
midst, a king at every feast, a Saviour at  
every banquet. Amen.

### VICTORY THROUGH PRAISE

Ammon, Moab and Mount Seir banded  
themselves against the Lord's people.  
While the people praised, the Lord con-  
quered the enemy (2 Chron. 20:14-24).

You think that is ancient history, but  
the same thing can be repeated today.  
Why? Because God is, because praise is  
possible, and because we have a similar  
enemy arrayed against us.

The conditions are the same, and the  
remedy is the same. "The kings of the  
earth set themselves, and the rulers take  
counsel together, against the Lord, and  
against His anointed, saying, Let us  
break their bands asunder, and cast away  
their cords from us" (Psa. 2:2, 3). In  
the time of Jehoshaphat three nations  
banded against Him and the children of  
Israel. Now you have the trinity of hell  
against the Son of God. Primarily against  
the Son of God, then against His people.

On the day of Pentecost they praised  
the Lord and magnified His name, and  
that was preliminary to the breaking and  
converting of the three thousand. Peter's  
sermon was a part of the process of con-  
viction and conversion. In the tongues  
they magnified God, then came the  
preaching, and the revival followed.  
Praise will do more than preaching.

What must we do now? We must have  
united praise, and the same results will

follow. The conditions were not harder  
in those days than today. Spirit-filled  
people then were able to pray down con-  
viction, and they can do the same today.  
You have the same God that ancient  
Israel had, and that the one hundred and  
twenty had. And the same weapon ex-  
actly that Jehoshaphat and Peter had—  
and the same enemy.

"Fear not, little flock, for it is your  
Father's good pleasure to give you the  
kingdom." The kingdom will be made  
up of those who are opposing now. Re-  
cruits from the kingdom of darkness,  
translated into the kingdom of God's dear  
Son.

Consider it seriously. You have the  
same conditions as in ancient times. Use  
your weapons as they did.

### CHILDREN'S PAPERS FORGING AHEAD

The blessing of the Lord on our papers  
for the children has been a source of great  
encouragement to us. We are today  
printing three times as many as we did  
this time last year, and their circulation  
is growing all the time.

Here is a letter that has just come to us,  
a sample of many such letters received.  
It is written by Mrs. Lily Denham, the  
author of "Wonderful Miracles." "My  
little boy is so delighted with your lovely  
books for children. They are the finest  
papers I have ever seen. The way the  
gospel of His grace is put in story form  
is splendid, and I enjoy the papers as  
much as my darling boy, who watches  
every post for more."

The price for single subscriptions for  
Our Pentecostal Boys and Girls is 60  
cents per year. Those subscribing now  
will receive 14 months (61 numbers) for  
60 cents (provided all November issues  
are not gone). The price for Our Pen-  
tecostal Little Folks is 30 cents per year  
(Canada, 40 cents) and we are making a  
similar offer to send this paper for the  
same period, provided November issues  
have not all gone. Sunday schools can  
receive these two papers at the rate of  
12½ and 6¼ cents per quarter respec-  
tively.

We make the suggestion that a sub-  
scription for these papers for the children  
might be a welcome Christmas present, a  
present that would be appreciated right  
through the year.

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## QUESTIONS AND ANSWERS

Conducted by E. N. BELL

**2066. Was Peter converted before the day of Pentecost, and was he ever baptized in water?**

Certainly he was converted. Convert means to turn. He was converted when he turned from the world to following Christ. You find this in John 1:40-42. We find Peter and a few others immediately after this being called "disciples" (John 2:2). Then when they saw the miracle at the marriage feast it is said in John 2:11, "His disciples believed on Him." Peter was in this bunch and if he was not converted before, he became converted here, because we know "whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1).

John the Baptist baptized in water, and it is said, "Jesus made and baptized more disciples than John" (John 4:21). The next verse shows Jesus did His baptizing through His disciples. No matter then whether we can find Peter getting baptized by name or not, since the Scriptures show it was the custom of Jesus to baptize "disciples," and since Peter was a disciple we may be sure he was baptized as well as the rest. Jesus later pronounced him "clean" (John 13:9, 10), and no unconverted man is clean in the sight of Christ. The "not all" here does not refer to Peter, with the wrong idea that some have that Peter was partly clean, but not entirely clean. The word "all" in the original is in the plural and masculine gender and refers to Judas as an exception, as verse 11, the next verse, explains. It means Peter was "clean," but "not all" the disciples were clean. All of them were clean, except Judas. So Peter was certainly converted before the day of Pentecost.

**2067. I would like to have you explain Matt. 10:34, "Think not I am come to send peace on earth: I came not to send peace, but a sword."**

There is no peace between sin and holiness, between good and evil, between the truth and falsehood. What Christ came to bring is at war with all evil. Christ loves peace, but would not have it at the expense of truth and holiness. He knew that evil men who reject Him would also fight His message and ours, and also us. In the words above He is merely describing the results which He knew would follow His coming. He is sending out now the sword of truth to trouble sinners till they return to God, and if they do not turn to God, it will trouble them forever. But Jesus does not want us to fight fleshly fights.

**2068. Who are the two witnesses spoken of in Rev. 11?**

Some hold they are Enoch and Elijah, others that they are Moses and Elijah; but I do not know yet, and since the Bible does not say who they are, I doubt if any one on earth knows yet. But they will evidently be two real men sent as

prophets to witness for God with great authority.

**2069. Will the unwise virgins be utterly lost, or do they have another chance by going through the Tribulation?**

The last I heard of them they were outside the door, being refused entrance to the marriage supper. But the context strangely implies that they knew that they had to have oil and that they went and got it, but got it too late to get into the marriage feast. If they really got oil and keep it through the tribulation, they will certainly be saved and have some place in the kingdom, but they may suffer martyrdom during the tribulation. It is a pity to be saved only as by fire; but better that way than not at all.

**2070. Is it true that little babies, born of ungodly parents, who die in infancy, are as though they had never been born?**

No scripture says so, and I do not believe such is the case. Every person who breathes the breath of life is an individual soul. God does not say what becomes of babies which die in infancy; but Jesus says of the little ones, "Their angels do always behold the face of My Father in heaven" (Matt. 18:10). This shows that they are guarded by angels which have immediate access to God, and it may be safely assumed that these guardian angels will take care of all departed little children. See also Matt. 18:14.

**2071. Can it be for God's glory for Pentecostal people to tell unsaved loved ones in their homes the faults of their brothers and sisters in Christ?**

Hardly. But it is often difficult to keep these things from them. If these are real Christians we should do our best in the quietest way to help them out of their faults. If they are godless hypocrites, they ought to have fellowship withdrawn from them by the church. See 1 Cor. 5:7, 13.

**2072. Does Isa. 3:16 to end of chapter refer to the styles of the present day?**

The passage begins in chapter 2 "concerning Judah and Jerusalem." It continues in chapter 3 about what God will take away "from Jerusalem and from Judah," and goes on down to the "daughters of Zion, that is, Jerusalem. God promises to strip them of all clothing, not just the superfluous. It deals directly with Israel, not the Gentiles at all. The truth, however, is applicable to all who have the same "haughty" spirit and pride which the worldly daughters of Zion here have. We as Christians should not follow the extreme godless and lust-provoking styles of the gay and worldly. God forbid! Let Christian men and women be dressed in clean and neat clothes, but not gaudily nor half dressed. Nudeness is no sign of Christian modesty.

**2073. At what time does an unborn child become a living soul?**

The Bible does not say. Likely, since its life before birth is not independent

but dependent upon the mother, it would not be wholly an independent soul until it breathes for itself after it is born.

**2074. Was Melchisedek only a priest of the Most High God, or was he the Son of God?**

He was only a king and priest of the Most High God. He was not the Son of God, only "made LIKE UNTO the Son of God" (Heb. 7:3).

**2075. Is it Scriptural that a person is not born of the Spirit until he speaks with tongues according to Acts 2:4?**

No, this is very unscriptural. The idea that "born of" in John 3:5 and "baptized in" in other passages are equivalent terms or two terms referring to the same experience, is totally wrong. To use such an interpretation, one would need first to prove by Scripture usage that these two terms are interchangeable; that is, to show that "born of" is actually used in Scripture as the equivalent of "baptized in." This can not be done. Therefore it is a gross error to assume this and then to proceed on that false assumption.

Furthermore the Scriptures clearly teach that the Baptism in the Spirit is only for those who are already believers, who are first saved or born of God. Jesus says He will pray the Father to give the Comforter, the Spirit of truth, to His disciples, to believers, to those not of the world; but He clearly says "the world," the unsaved, "can not receive Him, because they see Him not, neither know Him" (John 14:16, 17). Then He goes on to say before they received this Comforter on the day of Pentecost, that these disciples already "know Him, for He dwelleth with you," with these saved ones. "Whosoever believeth (with the heart) that Jesus is the Christ is born of God" (1 John 5:1); but no one can tell the truth and say whosoever believeth that Jesus is the Christ is baptized in the Holy Spirit. Indeed there are thousands of believers who are born of God, born of the Spirit, who are not baptized in the Spirit. It is very unscriptural to hold "born of the Spirit" is the same as "baptized in the Spirit." Speaking in tongues has nothing whatever to do with the new birth. Only the Baptism in the Spirit results in speaking with other tongues as the Spirit of God gives the utterance.

**2076. Who was it that came and took the book out of the hand of Him that sat on the throne, in Rev. 5:6, 7?**

It was "the Lamb," and this Lamb is Christ.

### TRY THANKSGIVING

I got a great blessing once in China. I had received bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission house these words: "Try Thanksgiving." I did, and in a moment every shadow was gone, not to return. Most people pray little, but praise less. If other things have seemed to fail us, let us "try thanksgiving."—Henry W. Frost.

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## MESSAGES IN TONGUES.

Are They for Guidance?

Occasionally some one writes to the Evangel office for counsel regarding messages in tongues and interpretation which involve serious consequences. We can only give general principles and facts when we do not know actual conditions in any particular case. But these general principles and facts are so plain that they can be applied to any particular case by anybody concerned.

One fact is this: While some have had true guidance in this matter, many have been seriously led astray.

This shows that taken alone, it is not a safe way of getting guidance. Of course, if there is nothing but God in a message, it can be relied on absolutely. But experience has shown that it is possible for something besides God to be in them; and it need not necessarily be the devil. It is very possible for the spirit of the individual to influence the utterance. The power of utterance is supernatural, and of God; but the control and exercise of the power may be more or less human. Particularly is this true of the possession of any gift. The case is known to the writer of one who has the Persian (ancient Assyrian) language as a spiritual gift. At one time this brother was talking with some Persians. They were standing outdoors; it was winter and they were cold. The brother was thinking that it would be more comfortable within the building. At the time, however, he was telling the Persians that he had the gift of the Persian language, and then, suddenly, he began speaking in that language. The Persians started for the door of the building, and afterward told him that what he had said was that they should go into the building. Thus the thought that was in his subconscious mind was expressed when he spoke in another tongue, although he did not intend to say it, and did not know that he had said it until he was told so by those who understood the language.

Another fact, which must be considered is this:—There is no example in the Bible of any one being guided by tongues and interpretation. We have a case of guidance recorded in the Acts, but there is no hint that tongues and interpretation had anything to do with it. Several conditions, all favoring the same end, were put together, and the will of God was "gathered." See Acts 16:10.

On the other hand there is the recorded fact that the apostle Paul refused to be guided by saints speaking "through the Spirit" in some way. See Acts 21:4. He did so because what these saints were saying was contrary to what he had "purposed in the spirit" (Acts 19:21). And the plan which was thus formed was carried out to the end; and in the carrying out of that plan Paul was encouraged by the Lord in special visitations at least twice (Acts 23:11; 27:23, 24). It is easy to see, from Acts 21:10-12, that the natural sympathy of Paul's friends was deep-

ly stirred; and, that being so, when they spoke, their words were in accord with their feelings; and such may have been the case in verse 4. In Acts 10:19 there is an example of the Spirit speaking, in some way (we are not told how); but it was in connection with other means of guidance, and was in accord with what had been revealed in another way to another person, and it was also in accord with facts. And it was to an experienced servant of God.

We are told to "PROVE ALL things" (1 Thess. 5:21); and to "TRY the spirits, whether they be of God" (1 John 4).

In Acts 13 there is another example of the Spirit giving guidance in some way (we are not told how); but here again, it was to the most experienced in the church; and not to one person only, but to all the leaders as they were gathered together ministering to the Lord; and it was in confirmation of what had been given years before to Paul in some other way. Paul had been "called" to a certain work at the time of his conversion; now he is "sent" forth to that work, by the Spirit, THROUGH his fellow workers in the church in which he had been ministering with them for a year. Timothy, to whom was committed the care of much of the work which Paul had started, got his call to the Lord's work through the Spirit-taught judgment of the apostle Paul (Acts 16:1, 2, 3).

There are many examples in these latter days of people who have gone into the work of the Lord, and especially to the foreign field, solely on the authority of a "call" that was given in tongues and interpretation, or in some other way even less manifestly supernatural, with no confirmation of the Spirit through others whom God has set in His service; and they have made sad failures.

"IN THE MULTITUDE OF COUNSELLORS THERE IS SAFETY" (Prov. 11:4; 24:6). This is the wisdom of God. Anything that is of the Spirit of God WILL BE WITNESSED TO BY THE SPIRIT IN OTHERS WHO HAVE THE SPIRIT AND KNOW HIS VOICE.

Our Lord is not a hard, harsh, driving, impatient master. He is not impatient with His children who want to be certain of His will. He wants us to be certain. The gospel according to Luke was written "that thou mightest know the CERTAINTY of those things wherein thou hast been instructed" (Luke 1:4).

Some have been guided by angel messengers. Why, then, does not God always send angels to us? We can depend upon it that it is because He knows that it is not the best way—not best for His children. For one reason, that kind of guidance, or guidance through messages is not conducive to a close walk with God, such as is necessary to be "guided by His eye" and by "His hand upon us" in providence. And another obvious rea-

son is that it tends to foster what the natural man likes only too well—an independent spirit. God has made the members of the body of Christ DEPENDENT upon each other, as well as upon the Head, from whom the whole body fitly joined together, and compacted by that which EVERY JOINT supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

Paul, with all his wonderful revelations direct from God, was not above being willing to have his revelations TESTED by others who had the Spirit as well as he himself had. All the testing to which a thing which is right can be subjected ONLY CONFIRMS and ADVERTIZES the rightness of it. And any spirit, human or supernatural, that is right, will welcome the most careful scrutiny. Beware of anything which is afraid of the light.—W. E. C.

### ABOUNDING WITH THANKSGIVING

(Continued from Page One)

can lie and sleep and let their wheels get rusty if they like, but I will see that my wheels are nicely oiled and ready for work." Then he fell on his knees and prayed for the household, and then he prayed for T. A., "Lord, have mercy on him, and make him a better man than he appears to be."

Praise comes as a result of faith in the Lord. Where there is abounding faith there will always be abounding thanksgiving. This was the secret of Billy Bray's faith life. Billy once said to a minister, "If I get work I praise the Lord, when I get none, I sing just the same. Do you think the Lord'll starve Billy? No, no, there's sure to be a bit of flour in the bottom of the barrel for Billy. I can trust Jesus, and while I trust 'im, He'd as soon starve Michael the Archangel as He'd starve Billy!"

Many years ago the Lord taught us that praise is the highest form of service. Prayer is mighty, but we believe that praise and thanksgiving bring greater honor to God. As a rule it is the product of a higher order of faith.

Since "the Lord is good to all, and His tender mercies are over all His works" (Psa. 145:9), surely we should all learn to abundantly utter the memory of His great goodness, and sing of His righteousness, and to say with David, "I will extol Thee, my God, O king; and I will bless Thy name for ever and ever. Every day will I bless Thee (not one day in 365) and I will praise Thy name for ever and ever." Great is the Lord, and greatly to be praised. In the measure that we obey the divine injunction, "Be filled with the Spirit," will our mouths continually speak praises and thanksgiving to the Lord.—S. H. F.

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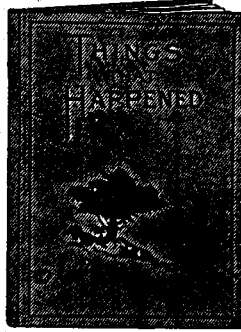


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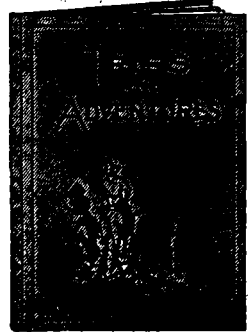
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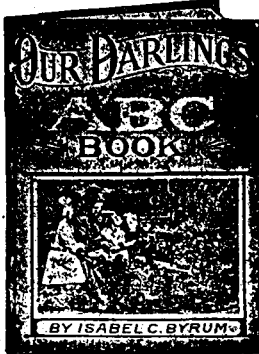


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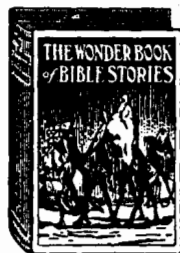
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**The Quest for God's Presence.**

But there came a bright star on his spiritual horizon. It was hailed with all the joy of the wise men of old when they "saw the star." Surely this wondrous light would lead him into the very presence of the Lord—and there he would find victory? A little book was given him by a fellow-worker. It was called, "The Practice of the Presence of God," by Brother Lawrence. It made a profound impression on his life.

Brother Lawrence found that books of devotion and religious "exercises" did not help him—but were rather hindrances to his spiritual life, so he set himself to work to secure at all times a sense of God's presence. He endeavored always to walk as in the presence of God. The result was a communion with God so close and uninterrupted that set times of prayer were not different from other times. "The time of business," said he, "does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were on my knees at the Blessed Sacrament."

Now, is not that the spirit we want? "In Thy presence is fulness of joy," says the Psalmist (Psa. 16:11). But is this the Victorious Life? It certainly seemed so to Brother Lawrence.

The booklet was inspiring. Never before had the writer experienced such a wonderful uplift of soul: such an inspiration for service.

Not only the knowledge that "Thou God seest me," but the habitual consciousness, "I am now in the very presence of God." The mind went back to Zacharias in the Temple and the words of the Archangel, "I am Gabriel, that stand in the presence of God" (St. Luke 1:19). Ah! that's the thought. His feet may tread the temple courts, but he never forgets that he stands in the very presence of God. "Take heed," said the Lord Jesus Christ, "that ye despise not one of these little ones . . . for their angels do always behold the face of My Father which is in heaven."

**In the Presence of God.**

That, then, is the secret of the angels' service—they are always conscious of being in the presence of God. Was it not so with Elijah? When he suddenly emerges from obscurity and springs into our view he cries, "As the Lord God of Israel liveth before whom I stand!" (1 Kings 17:1; 18:5). When he refused "to stand" in the presence of God, he begged that he might die; and God could not use

him again till he "stood" once more in His presence. "Go forth," said God to the despondent prophet, "and stand upon the mount before the Lord" (1 Kings 19:11). But he hid in the cave. Then came wind, and earthquake and fire—but all in vain. They did not drive him forth from his hiding place from God. After the fire there was a sound of gentle stillness (ver. 12, R. V., marg.). Did the prophet fear that God had deserted him? Had God departed? Elijah wrapped his face in his mantle and went out and stood in the entering in of the cave. Once more he "stands" before God, and God could speak to him and use him.

Yes. All this is Scriptural. Oh, what resources of help and strength and comfort lie in this thought, "I . . . stand in the presence of God." When some unwelcome duty, some unpleasant task, or some "big thing" had to be faced the writer has again and again steadied himself, nerved himself by quietly repeating the words, "I . . . stand in the presence of God."

**What Our Lord Desires.**

We thank God with unfeigned gratitude for this help by the way. But it is not the Victorious Life. A heathen may use such help.

During the war a troop ship was torpedoed in the Mediterranean and was fast sinking. A British soldier in great terror hurried hither and thither bewildered. A Hindu put his hand on the shoulder of the terrified man and pointing upward said, "Johnnie" (their equivalent of Tommy); "God!" And this steadied the lad. Helpful, but not sufficient. It may be the source of strength for angels, and for saints before the day of Pentecost. But we need something more than this.

And the Lord Jesus has promised us this "something more."

Is, then, the Way of the Presence right or wrong? Surely it is right as far as it goes. No one will ever know what a help the writer found it. After all, we are "in Christ" and to remind ourselves of His presence around us—near us—must be helpful.

**The Christ Dwelling Within.**

But our Lord's great desire is that we shall realize His presence within us. He tried to get His disciples to believe (and to know) that the Father was in Him and He in the Father (John 10:38). That He could do nothing of Himself—but that the Father was working in and through Him (John 5:19, 30). And that in the same way we are sent by Him. That without Christ we can do nothing—but He would come and dwell in us and work through us. Christ Jesus says this with the utmost plainness.

"As Thou hast sent Me into the world," says our Lord in His prayer, "even so have I also sent them"—the apostles (John 17:18). "At that day" (Pentecost) said Christ, "Ye shall know that I am in My Father, and ye in Me, and I in you" (John 14:20).



How can we get this Indwelling Christ? And how know we have Him and thus "know Him and the power of His Resurrection"? How did Brother Lawrence get his blessing? How did he keep it? He just surrendered himself entirely to God. Without such surrender one cannot really practice the presence of God. "I know," said he, "that for the right practice of it, the heart must be empty of all other things; because God will possess the heart alone. And as He cannot possess it alone without emptying it of all besides, so neither can He act there and do in it what he pleases unless it be left vacant to Him."

This was his prayer: "My God, here I am, all devoted to Thee. Lord, make me according to Thy heart."

And what was the result? He had such a joy in God that for 30 years his soul was so elated and exultant that he had to repress his raptures so as to hinder them appearing outwardly.

"Were I a preacher," he used to say, "I should above all other things preach the practice of the presence of God: so necessary do I think it and so easy, too."

But one does not fully appropriate that Life merely by accepting Christ as the Saviour from the guilt of sin. Many sincere Christians are living defeated lives. Their sinful passions—yes, and sinful desires—are not entirely gone. So there is failure, and such lives are little different from those of the worldlings around them.

There must be an entire surrender of self—a real yearning desire to be free from all known sin; a looking to Jesus Christ by faith to destroy sin in us; and a taking of Christ to be our whole life—literally our life.

"You will never have the Victorious Life," said Wilbur Chapman, "until Jesus Christ has all there is of you—never! When He comes and takes entire possession of our being, He brings the Victorious Life, and we can say, 'I live, and yet no longer I, but Christ liveth in me.'"

When He possesses us wholly, then we shall be holy. Are we willing to take the step? Are we willing to put ourselves unreservedly into His hands?

To do so is to secure Heaven on earth!—An Unknown Christian, in the Life of Faith.

**HOW TO WIN SOULS.**

- Giving up our ease,—
- Like the busy bees
- Hunting flow'rs and trees
- Waving in the breeze,—
- Getting on our knees,
- Making earnest pleas,
- Here and o'er the seas,
- For the poor Chinese,
- And the Soudanese,
- And the Ceylonese;—
- Jesus died for these,
- And it will Him please
- To remove disease

Of body and of soul,  
And truly make them whole,  
Their hearts and lives control,—  
A burden on them roll  
For souls, from pole to pole,  
Till Jesus comes,—their goal.

—A. W. Orwig.

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like water  
by the  
hands of  
the sinner.  
Ps. 51  
viii.

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

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## COMING WAR.

Dean Burroughs tells us that the British Cabinet gives a respite of ten years to the next great war, and that the Admiralty experts work on a margin of five. When that conflict comes, Mr. Edison has said within the last few weeks, "There is nothing to prevent twenty to fifty aeroplanes flying tomorrow over London's millions with a gas which can suffocate those millions in three hours." Here is a sketch of extraordinary interest of a statesman in the last days made of the Prime Minister by one of the ministers present at a recent conference:

An impression I formed some time ago grew on me on Friday. It is that the Prime Minister regards everything as trivial and incidental compared with the urgent and even terrifying problem of a world in acute danger. This man has seen things in war, which, he said, filled him with an abiding horror. But he has also seen things in peace which are clearly filling him with dread. There is fear in his mind, though there is no timidity. This is a haunted man. He knows the mind of Europe as few have had the chance to know and he sees rising the scepter of war. Danger signal most unmistakable of all and most sinister, "there is growing assumption that war is coming again." If ever man spoke out of an increasing dread we heard him on Friday. I was near enough to see his face grow white and tense, and felt the man tremble. He was giving us a glimpse of a picture whose lines have been bitten into his soul with acid as he has faced the realities of things in the counsels, open and secret, of Europe.

He was putting curb on his speech lest he hasten the thing he dreads.

What Mr. Lloyd George said has been called the world's S. O. S. signal to the Church of God. "If the Churches of Christ throughout Europe and America allow this thing to happen, they had better close their doors. For the next war, if ever it comes, will be a war on civilization itself."

Now there is a strange contrast between the action of the Churches and their principles. More than 100,000 ministers in the United States appealed, on a given Sunday a year or two ago, for disarmament. At a Conference of the World Alliance for Promoting International Good Will, held at Copenhagen, Aug., 1922, Christian leaders from twenty-five nations agreed that "to the mind of Christ war is an abomination, and His followers should, step by step, take action to make it impossible." This admirable assertion of the ideal is very pertinently handled by a Labor leader thus:

Between such principles and practice there is a great gulf fixed. What is wanted is a Christian statesman or a Christian Bishop for whom 'this war is against the will of GOD' at the moment when this war is in preparation or in action. What is the use of a "message" which is always delivered when it is not immediately relevant? The time for our Bishop and our church leaders to declare for peace is when a war is on. In the hour of man's greatest agony the Christian Churches in every land brought no gift

of healing, but held the clothes of those who stoned Humanity. Until they have openly repented of this treason, it were surely better to keep silence and leave the practical task of spiritual progress to ordinary sinful men and women, some of whom have always shown themselves ready to expose themselves to obloquy and violence by opposing, not war, not even the last war, but this war. It may not, indeed, be an easy matter for the spiritual patrons of organized violence and State-directed slaughter to abandon the miserable sophistry by which they have hitherto evaded putting into practice the plain dictates of their Master. But until they do, they must bear a major share of the guilt of poisoning the spiritual life of the people. (The Nation, July 28, 1922.)

It is a bitter and scornful comment, but is it altogether untrue? Dr. J. H. Shakespeare said recently: "What a bitter commentary on the Church it is that after nineteen centuries every Church in the Great War supported its own Government, its policy, methods and aims;" but Dr. Shakespeare never said that during the War."

But now, to do the Churches perfect justice, the truth is that their abhorrence of war is combined with a political ideal for eradicating it. The Churches are aiming to eradicate war by political and mental methods, not by spiritual, and much less by Apocalyptic. In New York a few weeks ago Dr. J. D. Jones was asked his attitude, and that of the Church, to war. Was war wrong?

"The Roman Catholic Church has never said that war is wrong," he answered; "but war is wrong—that is axiomatic—and the Protestant Churches have said so." "When if it is wrong," said his interviewers, "why is it right to take part in war when it starts?" Dr. Jones parried, "Are you putting forward the pacifist position?" "I am simply seeking your views on the subject," his interviewer replied. "Then I do not wish to commit myself. I may be an obscurantist, but I cannot take the extreme pacifist view. I believe there are worse things than war—the Germans in Belgium for example. I agree with the late Dr. Dale, of Birmingham, who said, 'I want peace at any price—even at the price of war.' "Do you believe in letting things get worse and worse until the end comes?" "Indeed no. I am no Second Adventist. The Adventist is pessimistic about this world and optimistic about the next."

This exactly expresses the view of the modern Church; war is abhorrent, and must be eradicated, but not by the return of our Lord, nor by the conversion of men, but by leagues and brotherhoods. Yet how hopeless this method has so far proved Dr. David Smith well expresses:

It was said while the war was in progress, that it was 'a war to end war,' and this we are painfully recognizing as the vainest of the many illusions of those terrible years. The War has not ended war; rather has it let loose a flood of implacable enmity, and opened a long vista of irremediable strife, making the thought of the future a hideous nightmare.

Holy Scripture, as usual, and once for all, has solved the problem to the bot-

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tom. "Whence come wars"—in both the New Testament and the Septuagint the word is always used of actual warfare—"and whence come fightings"—duels, brawls, bitter industrial conflicts—"among you?" (James 4:1). Does war spring from defective politics, or secret diplomacy, or badly drawn frontiers, or mis-managed government? Whatever part these may play as provocations, a far profounder cause is unmasked by the Holy Ghost: "Come they not hence, even of your lusts" (pleasures: what pleases the lustful man)—"that war in your members?" The first battleground is the heart, which creates all consequent war: "ye lust, and have not; ye kill, and desire to have, and can not obtain: ye fight and war." Napoleon, with a flash of evil genius, once said to his brother Joseph: "What a nation-hates is—another nation." Political pacifists lodge war in the wrong spot: they lodge it in human organization; God lodges it in human nature. Chemical dynamite is only the explosion of human dynamite: war is the everlasting battle between the "haves" and the "have-nots;" it is man's insatiable appetite for the earthly always baffled by the Dead Sea apples of the world; it is the devouring hunger of the human which only the Bread of God can appease. The world, and now the Church also, is always trying, and failing, to make a silk purse out of a sow's ear. Lord Palmerton once wrote to Mr. Cobden: "Man is a fighting and quarreling animal." Now this upheaval of passion is the Prime Minister's supreme dread.

I am one of those who attach high hopes to the League of Nations. I am entitled to boast. I was the first man to propose the Council of Ten at Paris; that the League of Nations should be an essential part of the Treaty. In the forefront of that much-abused Treaty it stands—an essential part of the machinery of civilization. If it fails, civilization is doomed. Doomed. The strongest passions of the heart, fear, revenge, hatred, yes, even love, love of king, love of country, love of home, are ranging themselves on the side of war.

The lesson is as obvious as though written across the heavens in letters of fire. "The Gospel of Christ is the world's only hope—the sole promise of world peace." These are the words, spoken to some of his comrades at their demobilization, by Field-Marshal Earl Haig, who, as the chief of the British hosts in the War, knows, as few can do, the utmost achievable by politics and strife.

So we learn the Church's right attitude to war. The political regeneration of the world awaits the return of the Son of God from heaven; meanwhile the Church can at least refuse to participate in war herself, and so make good her profession of peace. In the first two centuries of our era, so swordless was the Church of Christ, that Celsus, the Gnostic, in the first written attack ever made on the Christian Faith, grounds his censure on this very fact, and says:

Origin gave an answer profoundly in the spirit of James:

The question is—What would happen if the Romans should be persuaded to adopt the principles of the Christians? This is my answer—We say that if two of us shall agree on earth as touching anything that they shall ask, it shall be done of them by the FATHER who is in heaven. What, then, are we to expect, if not only a very few should agree, as at present, but the whole Empire of Rome. They would pray to the Word, who of old said to the Hebrews, when pursued by the Egyptians, 'The Lord

• A contingency so impossible to fallen man and his passions, as to be wholly negligible, except as a matter of argument; nor have the Gentile powers ever been placed under the dispensational enactments of CHRIST. Only those who are in the salvation of CHRIST are under law to CHRIST.

shall fight for you, and you shall hold your peace.'

No mortal knows what could not be got, by man or class or nation or world, by substituting prayer for war. "Ye have not," James adds, "because ye ask not."

But a still deeper principle underlies all. Without regeneration peace can come neither within nor without; disarmament, even if practicable, is no solution to the problem. The world is only an ordinary man multiplied by sixteen hundred million; and it is useless to take arms out of men's hands, unless we take the passions out of their hearts; disarm the quarrelsome, and they will fight without arms; on the contrary, those who have been cured of the will to war may be cased in armor from head to foot, but they will not fight.—D. M. Panton, in The Morning Star.

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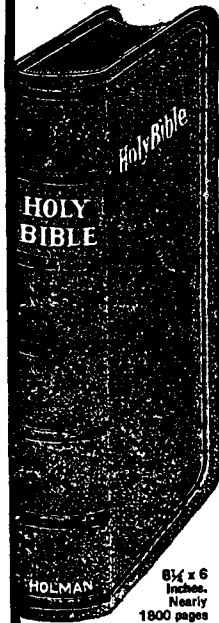
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<b>ST. MATTHEW, 5.</b>	
15 <sup>k</sup> The land of Zāb'u-lon, and the land of Nēph'thā-līm, by the way of the sea, beyond Jōr'dān, Gāl'ī-lee of the Gēn'tiles;	A. D. 31. Lk. 2. 22. Mark 1. 14. Lk. ch. 2. 21.
16 <sup>l</sup> The people which sat in dark-	

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But I am writing unto young people in particular, because that includes myself. I am writing unto young men and young women who have purposed in their hearts to go all the way with their Captain, having on the "whole armour of God," "fighting the good fight of faith." Christ wants young people in His army today. He is seeking real consecrated young people who "Love not the world, neither the things that are in the world. . . . For all that is in the world is not of the Father" (1 John 2:15, 16). Satan knows this and for that reason he is trying his level best to hang part of the world upon us.

But those of us who have served the devil know that there is no real joy or peace in the world. Neither do we find a joy or peace when we join a church and still cling to worldly living with one hand. "We cannot serve God and Mammon" (Matt. 6:24). It is a sad fact that we find some Pentecostal young people, who are classed as "believers," and who have received their baptism, who try to live so close to the world in their thoughts, words and deeds that they are no different than the world. "Brethren, these things ought not so to be."

Paul's admonition to Timothy, his son in the faith (1 Tim. 4:12), and to each one of us as Pentecostal young people is, "LET NO MAN DESPISE THY YOUTH; BUT BE THOU AN EXAMPLE." And while we are to be examples, we should be scriptural examples. All of us are unconsciously molding "other" young lives by our lives. What kind of lives are you molding, young reader?

"Be thou an example." A certain colored pastor misquoted this scripture one time by saying, "Be thou a sample." That reminds me of the story of a farmer who dined at a high class, city hotel. He gave a large order to the waiter and received only a very small portion of each vegetable and a quarter of a small trout. When he had eaten what was brought him, he called the waiter and said, "That there sample sure was swell. Please hurry and fetch me the dinner, I'm getting hungry."

In this sense we should follow the colored brother's command and be a "sample." A sample of what God is able to do. A sample that will make other young people so hungry that they can hardly wait until they get more. When people get hungry or thirsty they will

do anything to satisfy their appetite; likewise, "He that hungereth and thirsteth after righteousness shall be filled" (Matt. 5:6). Let us think, speak and live so much like Christ that the young people of the world—"lovers of pleasure more than lovers of God"—and the young people of the churches—"having a form of godliness, but denying the power thereof" (2 Tim. 3:4, 5)—will hunger and thirst to live like the Christ who dwelleth in us.

On January 8, 1919, at 10:15 P. M., the Lord baptized me with the Holy Ghost according to Acts 2:4 in Victoria Hall, Los Angeles. I had been to the meetings in Victoria Hall on two occasions before this night. Each night our Sister Aimee McPherson preached a wonderful sermon. Each night there were wonderful testimonies to Christ's saving, healing and baptizing power. Each night there were wonderful messages in tongues and interpretation. And each night there was a wonderful band of young people who sat on one end of the platform and sang wonderful praises to God. My! how they did sing. They sang as if they meant what they were singing. Their faces were radiant with the glory of God. They had real joy and real peace. Immediately I became hungry.

Those sermons, which I heard, I do not remember. The testimonies I have forgotten. The messages in tongues and interpretation, gripped my heart at the time, as I heard the Holy Spirit tell of Christ's soon coming again, and then they, too, slipped my memory. But the Spirit-filled young people, who sang so joyfully, I have never forgotten. They were "samples" of something that looked good to me. They were "examples" of what I wanted to be. Praise God! I am glad that I can say, "I'm one of them today."

"Be thou an example—in word, in conversation." How much different were the words and conversations of these young people at Victoria Hall than those of the young people of the world who are talking about picture shows, baseball games and dances. How much different also than the young professing church members and choir singers whose conversation is on nothing else than church socials, box suppers and theater going. How can Christ get any possible glory out of such conversations? Let us pray the prayer with David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer" (Ps. 19:14).

"Be thou an example—in charity, in spirit." Let us have the love and the Spirit of the Master that will not make distinction between rich and poor, black and white, society-member and outcast, as does the world and as also do many church members of our land. "All have sinned and come short of the glory of God. There is none righteous, no not one" (Rom. 3:10, 23). But Christ died to save them every one. Jesus loves them all and He had a humble Spirit that would stoop for the lowest and vilest. Let us follow His example.

"Be thou an example—in faith, in purity." If we, as prospective members of the Bride of Christ, love our Bridegroom,

we should have perfect faith in Him. And if we have confidence that He will care for and keep us, then we should seek to keep ourselves pure before Him. The Beloved, who is engaged to her Lover, should seek to fully clothe herself in order to keep herself from the eyes of other men; but strange to say, today she is seeking to expose just as much of her body as the law will allow, to just as many men as possible.

I would to God that I could walk down the streets without having to see such. I would to God that I could even go to church without being forced to look upon so much nakedness. But the prophecies of Revelation 3:17 and 16:15 must needs be fulfilled. Physical nakedness is a type of spiritual nakedness. God is greatly displeased with both. Young people, let us quit following the devil's fashion plates and follow Jesus and His word.

"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting. (This is faith.) In like manner also, that women adorn themselves in modest apparel." (This is purity.) 1 Tim. 2:8, 9.

Let us seek to live so pure in thought, word and dress that the world and professing church members (even though they be Pentecostal) will see the shame of their nakedness and properly clothe themselves.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all" (1 Tim. 4:15). "The grace of our Lord Jesus Christ be with you all. Amen."—L. Vere Elliott,

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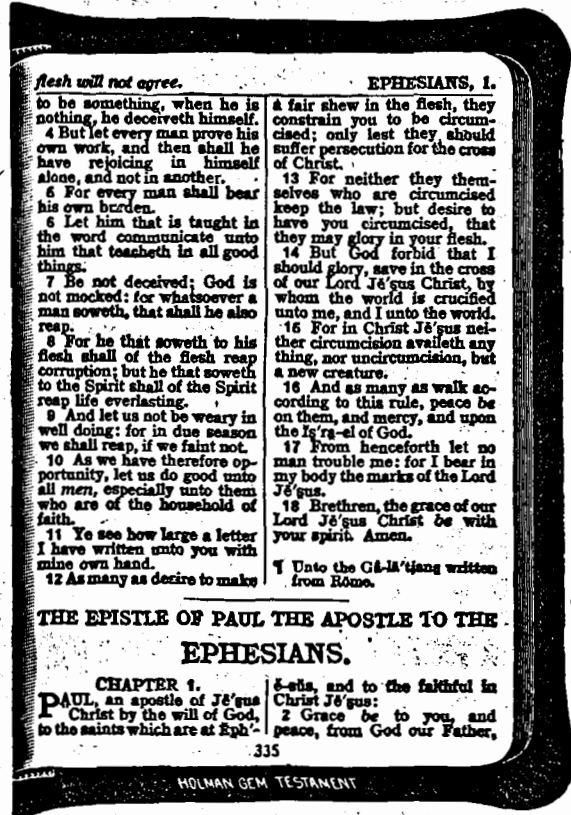
"We have also a more sure word of prophecy" (2 Peter 1:19). That word is food to strengthen us, a light to guide us, a rule to straighten us, a promise to cheer us, a goad to spur us, a pledge to assure us, and a bank to enrich us. If we want to be sure about anything, we must go to this sure word.

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315

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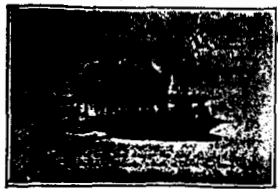


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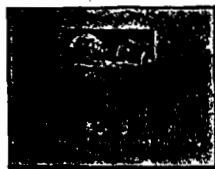


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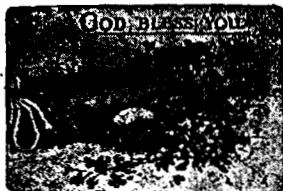
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How can it be?

It can be only by Christ Himself living in us, controlling, moving, energizing the impulses of soul and spirit, enlightening the understanding so that we see all things from His viewpoint, and then, through the oneness of our spirit with His Spirit within us, impelling us to action when it is time to act. “He gave Himself for us, that HE MIGHT redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works” (Titus 2:14). HE is the One to do the purifying, as HE did the redeeming. We can do no more in the one than in the other. We had to accept God’s plan of redemption, giving up any plan or way of our own; so we must accept God’s plan of purification, giving up our own way and receiving Him as our life. That was what Paul did; for he said: “I have been crucified with Christ; nevertheless I live; yet not I, but CHRIST LIVETH IN ME” (Gal. 2:20). And this is the teaching of Paul on the subject: “Christ is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord” (1 Cor. 1:30, 31).

It is not enough to be cleansed from sin; we must be crucified to self; that is, we must give up the hope of self-improvement, of making ourselves what we should be, what God wants us to be. If we could do that, we could and would glory in self, instead of in the Lord. This is the most solid ground for confidence of success—that God’s plan is to His own glory. Failure would detract from His glory. Therefore the radical principle of God’s plan of holiness is not self-improvement, but self-renunciation. True self-denial is not depriving self of certain things; but it is denying to self the right to rule or to have any place, and making Christ all. This eliminates all ground for spiritual pride. The true attitude of the new life in Christ is well expressed in the words of the hymn:

“Moment by moment I’m kept in His love;  
Moment by moment I’ve life from above;  
‘Looking to Jesus’ till glory doth shine,  
Moment by moment, O Lord, I am Thine.”

And the more we see ourselves in the light of His holiness and righteousness, the more humble we feel, until we come to see that we are nothing in ourselves, and cannot safely take a step without Him; we see that “We are not sufficient of ourselves even to think anything as of ourselves; but our sufficiency is of God.” It is His life; not ours. “And

of his fulness have we received, and grace for grace.” “The life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” Or yet again, “As the living Father hath sent Me, and I live by the Father, even so he that eateth Me, even he shall live by Me.” There is nothing in all this to incite carnal pride.

But it is one thing for us to have the perfect life of Christ within us; and quite another thing for that life to have a perfect manifestation in us and through us. The incoming of the Holy Spirit brings the Christ life into our being; but it requires that the Holy Spirit have perfect control of the entire inner man (Eph. 3:16) before the life of the saint manifests fully the life of Christ. To the Galatians Paul wrote: “My little children, of whom I travail in birth again until Christ be formed in you.” The life was there; but it was not fully formed, not brought to full development. The reason for many backslidings is in the failure to see this, or to accept it after it is seen. The failure of Spirit-baptized saints is not that Christ their sanctification departs from them; but it is in the fact that He is not having full control in the life. Any effort put forth by the human spirit, even to serve God, will be a failure. It must be:

“Not I, but Christ; no human word e’er falling;

Not I, but Christ; no needless, bustling sound;

Not I, but Christ; no self-important bearing;

Not I, but Christ; no trace of ‘I’ be found.”

“Oh to be saved from myself, dear Lord!  
Oh to be lost in Thee!

Oh that it may be no more I,  
But Christ that lives in me.”

Thus we “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”

Seeing these two sides of this matter explains what at first may seem to be a contradiction in the first epistle to the Corinthians. In chapter 1, verse 2, the apostle addresses “them that are sanctified in Christ Jesus, called to be saints.” And then, in ch. 3:1-4, he tells them that they are “yet carnal.” Their sanctification was in Christ Jesus; and they had Him. And He had come to them to make them “saints.” But for some reason they were not letting Him have His way in them; but they “walked as men”; that is, they were controlled as men of the world are controlled, by their own impulses and desires. They had to learn how to measure up to their “calling”—“called to be saints”—and then they had to choose to cease to “walk as men,” and to walk as Christians—“walk in the Spirit”—and then learn to do it step by step and day by day.

Another apparent contradiction is cleared up by this thought of our part being to make the choice and yield to God to work in us by the indwelling Spirit. We are told to sanctify ourselves; to “perfect holiness in the fear of God.” “He that hath this hope in Him purifieth himself, even as He is pure.” The two thoughts are combined in Romans 8:13:—

"We through the Spirit mortify the deeds of the body." It is the Spirit who actually does the work; but He cannot work until we consent to His doing it and co-operate with Him by free, glad choice. This is the human part; and it is all the human can do. And we may have to ask for grace to even do that.

The experiences of life are ordered for us by our Lord to give us opportunity to exercise the graces of the Spirit until He "makes us perfect, stabilishes, strengthens, settles us" (1 Peter 5).

"The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen" (Heb. 13:20, 21).—Extracts from a paper by Arthur A. Vuori. Alt.

**COME AWAY AND HIDE IN JESUS.**  
Come away and hide in Jesus, thou whose heart is sorely tried;  
For there's life and health and comfort in the Lord, the crucified—  
Grace for every one that's tempted, power there is to overcome;  
Love and joy and peace and vict'ry are abiding in God's Son.

Come away and hide in Jesus, weary traveler on your way.  
Christ, the Lord, hath gone before us; hide in Him, He is the way.  
Straight and sure the path He traveled; narrow is the gateway too.  
Hide in Christ, our blessed Saviour; He will bring you safely through.

Come away and hide in Jesus; for the day doth slowly dawn,  
When the Lord, our precious Bridegroom, shall come back to claim His own.  
Lowly bow ye at His footstool; hear and heed His faintest cry;  
For it may be, if you heed not, that the Lord will pass you by.

Come away and hide in Jesus; for the darkness gathers fast.  
Christ alone our only Refuge; hide in Him, our promised Rest.  
Darkness now doth quickly gather o'er the earth, and soon, in might  
Shall the devil with his angels war against the hosts of right.

Come away and hide in Jesus; come away ere it's too late.  
Hide ye in the Rock of Ages, rescued from an awful fate;  
Fate of those who have not listened to the warning of God's voice;  
And in heeding not His message have forever made their choice.

Come away, O My beloved; Hark! your Master calleth you.  
Give to Him your heart's allegiance; yield to Him; be true! be true!  
Hasten now, put on your garments, pure and white and glistening;  
For behold the Bridegroom cometh! Christ the Lord! our Risen King!  
—Nellie Rankin.

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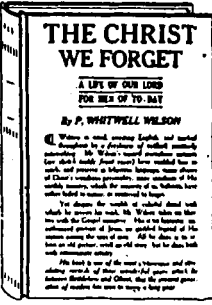
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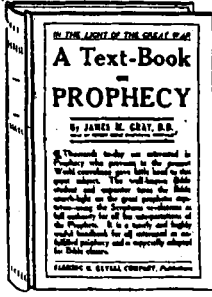


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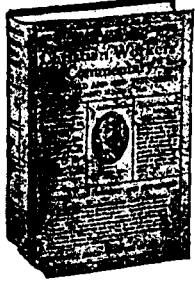
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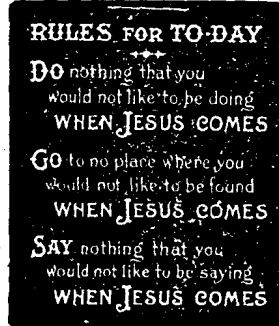


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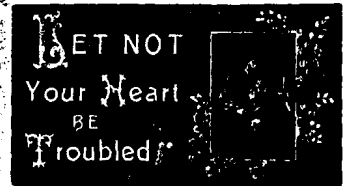
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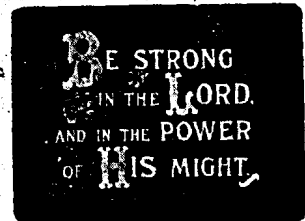
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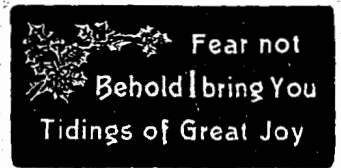
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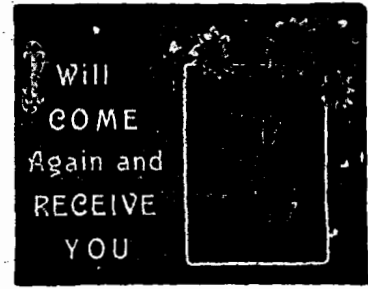


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**HEALED OF GALL STONES.**

I had gall stones. Two of our doctors said that I could not be better until the gallstones were cut out. I was prayed for in Enid, Okla. by Brother Nelson and was healed; but a month later the devil gained a victory over me and I was worse than before. But I truly gave up my whole life to God, and in Bro. John Gobens' meeting in June at Curtis, Okla., he and the saints prayed for me, anointing with oil in the name of our Lord Jesus Christ, and I was healed and have not had a pain of that kind since. I truly give God all the glory, and I am going to do His will till He calls me home. I feel better than I have for six years.—Rhoda Holshuh.

**HEALED OF BRIGHT'S DISEASE.**

In July, 1921, my brother, J. W. Harris was given up to die by three physicians who had examined him and said that he had Bright's disease and heart trouble. I took him to a tent meeting on a cot and had him anointed and prayed for. I also wrote the Evangel to pray for him. He was swollen to twice his natural size, and very weak. He seemed no better for over a week. Then, all at once, the water began passing away from him. In 24 hours he was normal in size and stronger. He improved rapidly and has had no symptoms of the disease since, over one year. He is an epileptic and his mind is somewhat unbalanced in consequence of the convulsions. I am praying God to cast the demon out of him. Please join me in this prayer. He believes God's Word and won't take a dose of medicine, and is praying for deliverance. I praise God for His mercy to me in not allowing me to be tempted beyond what I can bear. I praise Him for the hope I have in knowing that He doeth all things well. Blessed be the name of Jesus.—Jeannette Bunyard, R. 3, Meridian, Miss.

**HEALED OF GALL STONES.**

I am giving the following testimony hoping that it will reach some who are afflicted and need help as I did. I had suffered for several years with an ailment which the doctors were unable to name. The attacks became worse and worse and I finally decided, in January, 1919, to have an operation performed, so that they might find out what was causing the attacks which were taking my life. They discovered then that I had gall stones, which they removed, and they said I would be all right now. But I soon started to have attacks again, but not so violent. This was caused, they said, by my gall bladder filling up, but it would rectify itself within a year. But it did not stop, and, on July 5th, 1921, I had my first hard attack just like I had had before the operation. I suffered all morning, thinking that I could not live. The doctor arrived at noon and said he could not help me any except by giving me a hypodermic, which he did; and even after I was under this influence I jerked and quivered, showing that the pain was still there. This continued until evening. It was then about three days before I felt like myself again. I could then feel the scratching going on inside and I was bloated continually. The doctor gave me some pills to take that would thin my gall and allow it to pass from me, saying that this was the only hope that he had for me, and, if this did not help me, that I must have my gall bladder removed, and that might mean death or loss of health forever. I returned to the doctor about four weeks later to get some more pills, and he said that he had very little hope of keeping me off the table as he

had not expected me to live through the last attack that I had.

The following Sunday afternoon, while attending services at the Pentecostal Mission, I was stricken with another attack and I thought for a few minutes that I was going to pass away. My body was drawn all out of shape, my toes were drawn back against the back of my foot, my arms were drawn sideways, my entire face was paralyzed, and my jaws were locked tight. The pastor, A. B. Cox, asked the entire assembly to pray that the Lord would deliver me from this deathly torture, and, just as soon as they began to pray, my body began to relax and the pain to leave my body and I was refilled with the Holy Spirit, lying there on a bench where they had laid me. The suffering did not last more than ten minutes, while at other times it had lasted all day and then it would leave me in a weakened condition. After I was healed and refilled with the Holy Spirit, all I could do was to shout, sing, dance and praise the Lord for the wonderful way He had healed me.

I went home after the meeting, cooked the supper, and then went back to service that evening, while before, I could not even get out of bed. The following morning, about nine o'clock I passed my gall stones and am perfectly healed now and feel like a different woman. All the scratching is gone and the bloating has left me. I could not do much work that day, all I could do was to tell the neighbors and praise the Lord. The next day I did the washing and cleaned the house and did not feel tired in the least. This has certainly proved to us that the Lord is able to heal and heal permanently, when the smartest doctors we have say there is nothing they can do but operate. I have thrown the pills away, and we expect to take the Lord as our Physician as well as our Redeemer. Hoping that this will reach some one who will accept the Lord as their Healer, I remain—Mrs. Mary Moore, 39 N. Garland Ave., Dayton, Ohio.

A Confirmation of the above testimony is given by Sister Moore's pastor, as follows:

Dear Friends:

You will see that the date of this testimony is August 12th, 1921. I am now giving it to be published. It is going on the second year since we prayed for this lady. Before she was prayed for, she had an attack every two weeks, but she hasn't had any since. I feel that this is ample time to prove of a truth she is healed. Praise the Lord.—Pastor A. B. Cox.

**ROBERT F. COOK MOVES HEAD-QUARTERS.**

"We have moved our headquarters from Dodbellapur to Kottarakara, Travancore State, S. India. It was useful to do this as our main work is here. As we are in the Torrid Zone, the climate is very hot and trying; the least exertion brings the perspiration out so that our clothes are wringing wet. Even while I am here writing my shirt is clinging to my back. Well, some one must stand for the full Gospel in the hard places, and as the Lord has called us to this place, we must be true to our calling and deny self and take up our cross. For he that will not bear his cross shall not wear the glorious crown.

"We are not quite settled yet but have begun the meetings even though we have no suitable place of meeting. Last Sunday we gathered under a tree and we are erecting a temporary chapel to seat 500 people. It will be made of bamboos and coconut leaves. It encourages us to see the interest that is being shown at this new station. What encourages us more than anything is to hear the Macedonian call from several places around here. We do need your prayers."—Robert F. Cook.

**HEALD OF TUBERCULOSIS.**

I praise God for sending the Booth-Clifton Bros. to Sterling with their gospel tent and with the gospel message.

I had been suffering for months from a nervous break down and tuberculosis of the bone in my ankle and foot; and had my leg in a plaster cast for three months. Could manage with crutches, to get around and wait on myself most of the time, but was not strong enough to be up very much.

While lying in my hammock on the porch one day I watched the tent go up just across the corner from my home. Oh, I was so happy as I asked God to give me strength to go over to the meeting. As I entered the tent that first night, God did bless me in a special way—it seemed that a burden rolled off my shoulders, and I could rest and sleep as never before; and OF COURSE I gained strength so that I was able to attend most of the meetings.

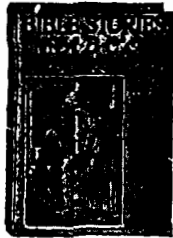
I took the cast off at the end of the first week, meaning to go forward for healing; but my pride and lack of faith kept me back. Finally I got to the place, thank God, where I realized no one could help me but Jesus, and that I needed the prayers of His people. Then, as I reached out in faith, Jesus did touch my body.

This was four weeks ago, and I have not used my crutches since. I am going about my work as usual getting stronger all the time.

I believe these have been the happiest days of my life; for Jesus surely has come into my life in a wonderful way. He seems nearer and dearer than ever before. I praise Him for His wonderful love.—Hannah Nelson, 511 Poplar Street, Sterling, Col.

**GOOD MEETINGS IN NORTHERN NEW MEXICO.**

We are glad to report that the past few months of the summer have been very gracious days for us. The Lord in a most wonderful way opened the doors in the Methodist and Baptist Churches in Northern New Mexico for the Full Gospel Message. We held a union meeting for the Methodist and Baptist denominations at Roy, Greenville and Clayton. Also a short meeting at the new County Seat of Harding County—Masquero. The doors were thrown wide open to us, to preach our convictions on the Four Fold Gospel, namely, Salvation, the Baptism in the Holy Spirit according to Acts 2:4, Divine healing and the Soon Coming of The King. We found many dear honest hearts in the churches who were longing to know God in a deeper way, and whose hearts were wide open for the full gospel message. While it was a little new to many of them, we established the old fashioned altar services in our meetings among them, to which people were invited to come and on bended knees before God weep their way through to salvation, the Baptism, etc., in the old fashioned way. Over 200 thus came through to a definite experience in being born again and many found a deeper and closer walk with the Saviour, as they prayed through to a definite filling of the Spirit. We left many happy faces as we took the train for the North Land, with a promise that they would press the battle to the gates and, by His grace, be ready for the coming of the King. The Methodist and Baptist churches of the northern part of that state are very fortunate in having as pastors a goodly number of real spiritual men that are willing to stand four-square for God and the Full Gospel. Our fellowship with them was very precious. At present we are with our dear Brother G. N. Neilson, at Minneapolis, Minn. for a four weeks campaign. They have just completed one of the finest and most complete tabernacles that we have ever seen in Pentecost. It has cost them approximately \$10,000. From here we go to Sherburn, Minn. for a winter's campaign.—Willard H. Pope and Irving Meier.



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## :-: Reports From the Field :-:

**HOPEVILLE, IOWA.**—A number have been saved; some are seeking the Baptism. Good crowds; splendid interest.—Annabel Eisele.

**COPELAND, ARK.**—Quite a number of poor children here are destitute of clothing. Can not attend Sunday School or school. Who can help in the way of underclothing, caps, coats, stockings, dresses, suits and pants that could be made over for the children? Send before cold weather if possible.—Mrs. Geo. W. Adams.

**DUSTIN, OKLA.**—We have a humble little mission here, with prayer meeting every Sunday and Friday night; also Sunday School every Sunday. We have a pastor for this year, Brother Hearley, who gives us every third Saturday night and Sunday. We would be glad for any preacher who is in fellowship with the Council to come and preach to us. We ask prayer.—Sister Ella Walker.

**HAMMOND, IND.**—The Lord is graciously reviving the saints. Some sinners are being converted; several are tarrying for the Baptism. One night, just as we were beginning the altar services, a call came from a sick one. Several of the saints left immediately for the home of the sick one. She was healed and restored to God's favor, and several of the family were convicted. The town is being stirred. Pray that God may have His way.—R. W. McNeas.

**CAIRO ILL.**—Our tent meeting at Mound City, Ill. closed last night. The dear Lord favored us greatly with His presence, large crowds, fine interest and good attention; 24 were saved; 12 received the Baptism according to Acts 2:4; several were prayed for healing for their bodies, who testified to the Divine touch. Amen. False doctrines, isms, and divisions were clarified, and now love and harmony prevails and plans are being made to build a new church. God is to be greatly praised. Amen.—Evang. W. F. Lankston and wife.

**CHAFFEE, MO.**—After serving as pastor for the past seven months at this place, we are now resigning, to go on the field for a while. During our stay here we have built a much needed parsonage, a nice little bungalow, close by the church. The Assembly is growing and prospects look fine for a great work to be accomplished here yet. Brother Talcott from Kennett, Mo. is taking my place as pastor. My first meeting will be at Illinois, Mo., with Pastor Harvey Dunn. Those desiring our help can write us at Chaffee, Mo., 223 Hellen Ave.—Evang. H. E. Waddle and wife.

**DALLAS, TEXAS.**—We have just closed a 5 weeks revival at Tomas Hill, Oak Cliff, Dallas, in which the Lord gloriously saved 103 precious souls, and filled with Holy Spirit about 52, as in Acts 2:4; 37 were baptized in water; also several were healed by the power of God; especially one girl about 16 years old, who had been bed-fast for a week with the dengue fever, was instantly healed got up immediately after the "prayer of faith" was offered and has not been in bed since. We give Him all the glory and praise. Some aged men, who have lived in that community for 35 years, say this has been the greatest revival that was ever on Thomas Hill. About \$500.00 has been subscribed for the purpose of building a tabernacle so as to have a place to worship God in Spirit and in truth; we have already purchased the lots and expect to have the building up soon. We intend to continue the revival after the District Council is over. We will ask all the saints to remember us in prayer, as we have been called to pastor the work.—E. B. Boland and wife.

**JULESBURG, COLO.**—Just closed a 15 days meeting 10 miles north of Lewellen, Nebr. in which 4 souls were saved and are very hungry for the Baptism according to Acts 2:4.—Evangelists Floyd C. Woodworth and R. L. Sherman.

**DAYTON, OHIO.**—We wish to praise the Lord for His goodness to us in Dayton, Ohio the past year. Truly it has been grand to see so many people find the Lord, and receive the Baptism in the Holy Spirit. We were glad to have our dear brother E. L. Banta, of Mattoon, Ill. with us three weeks. The Lord greatly honored His servant from the start; the presence of the Lord was with us to save, baptize and heal, Brother Banta's message was convincing and helpful to both saint and sinner. We feel our work has been greatly revived, and the saints are more determined than ever to fight the battle to the end.—Pastor A. B. Cox.

**RED CLOUD, NEBR.**—As I haven't seen a report of the Red Cloud camp meeting which was held in connection with the State Convention I thought I would send one in, even if it is a little late. We closed a 3 weeks revival Sept. 18th. 1 hungry soul came from over in Kansas to get saved and went home shouting victory. 5 were baptized in the Holy Spirit according to Acts 2:4. Praise God for ever. The Lord wonderfully used Bro. Grant Kookon of Kansas City, Kans. in preaching the gospel of our blessed Saviour. Bro. Geo. Clopline of Chapel, Nebr. Bro. John Croucher of Franklin, Nebr. with many other brethren were with us throughout the meeting. When souls began to get the Baptism people said they were hypnotized or chloroformed, and tried to break up the meeting. God has given us a hall to worship in and we are singing praises unto Him. Quite a number are seeking the Baptism, so we are asking prayer.—Mrs. John E. Burreas.

### DO THAN CAMP MEETING.

The 1922 Annual Camp Meeting and District Council of the Southeastern District Council of the Assemblies of God in Alabama, Florida and Georgia convened at Dothan, Ala. The Camp Meeting began the first Sunday in October and the power of the Lord was manifested in the very first service and continued to work. Many wonderful and inspiring messages were given by Sister Martha R. Joiner, Evangelist, of Slocumb, Ala. Many came forward for prayer at the altar services and several received definite experiences with the Lord.

On Sunday October 10 the Council was called to order by Elder J. M. Graham, Chairman for the past year. He gave an interesting address concerning Pentecostal points. A song was sung by all, and there was a great breaking up before the Lord. The business of the Southeastern District was disposed of and perfect unity prevailed throughout the entire session of the Council. The brethren were drawn closer together and we left the Council with more determination than ever to succeed in business for God.

Five were ordained by the Council, 16 were licensed and about 12 were given license to exhort. Many delegates reported from the various assemblies showing an increase in work; also practically every minister gave a good report.

The next Camp Meeting and Council of the Southeastern District will be held at Dothan, Ala. Camp Meeting will begin on the first Sunday in October and Council will convene on October 16-20, 1923, providing Jesus tarry. Let us begin praying and preparing now.—O. J. Stevenson, Sec-Treas., Box 264 Enterprise, Ala.



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 A was a marriage in  
 CANA of GALILEE; and  
 the mother of Jesus was

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**AMONG THE STRIKERS OF WEST VA.**  
**ACME, W. VA.**—We are still in the bat-  
 tle for the Lord. We just closed a meet-  
 ing at Clay City, W. Va. They gave us the  
 Baptist church seating 500. It was packed  
 every night; and many a night at the last  
 people had to be sent away. The message  
 of Pentecost was new to Clay. About 50  
 sought the Lord, and His blood did cleanse  
 them. One, Dr. Brown, 70 years old, was  
 saved. If conditions had been so that I  
 could have stayed away from home longer,  
 I feel that many would have sought the  
 Baptism. We are going back this winter.  
 Since we left the county officials have sent  
 us a letter of appreciation for the good  
 done, signed by the sheriff, prosecuting at-  
 torney, auditor, and also including a liberal  
 offering. Bro. L. A. Nowak had charge of  
 the singing. Bro. E. O. Davis was with us  
 5 nights.

I wish to thank all who have sent cloth-  
 ing and reading matter. I distribute it to  
 the best of my ability. If you have any-  
 thing laid aside which can be used, send  
 it to me. The saints of Toledo, Ohio have  
 been very good to us. I am afraid that,  
 if it had not been for Sister Johnson and  
 her people, I would not be here. Conditions  
 are deplorable. The Co. owns the ground,  
 houses, churches, school houses, and even  
 the grave yards. The men, or the United  
 Mine Workers of the U. S. A., are out on  
 a strike. This has been what they call  
 a closed shop, and all the men except the  
 Company men, such as the office force and  
 the foreman, belong to the union. No one  
 can work who does not belong. So the men  
 are striking, and they are compelled to  
 move into tents this winter. The men  
 feel that they are right in their striking,  
 and it is very unwise to say anything  
 against it or for it. Many of the parents  
 are very negligent about sending their  
 children to school. The young man's high-  
 est ambition is a six-shooter, a plug of  
 Brown Mule tobacco, a deck of cards and a  
 bottle of moonshine. When they marry  
 the men try to get a girl about 10 or 30  
 years younger than themselves; and the  
 poor mother stays at home and raises the  
 babies while daddy is out in a poker game  
 at night and loading coal in the day time.  
 Brother Nowak is a real man of God, and  
 his wife is blessed. Several preachers  
 have come here, but they could not, or  
 were not willing to stand through the hard  
 place. We covet your prayers. We are  
 going through much of a test now. The  
 Lord is able.

While I was in Ohio on furlough last  
 summer, a brother from Michigan gave me  
 a horse and buggy and harness. I drove  
 him through to West Virginia, 450 miles,  
 with my two older children. Feed is very  
 high here. If any one wishes to ship  
 some of the Lord's corn or oats here, we  
 will feed it to the Lord's horse (Billy).  
 Billy weighs about 900 pounds. He is a  
 dark bay. He looks like all other horses;  
 but since we consecrated him to the Lord,  
 he seems to know that the work he is do-  
 ing is for the God who created him. When  
 I feed him, he whinnys, as much as to say,  
 "I am so thankful for the food." If there  
 was such a thing as a horse being a Chris-  
 tian, Billy would be one, and a Pentecostal  
 one, too, for when he feels good, he dances.  
 Pray for us in the mountains of West  
 Virginia.—R. J. Berry.

**WRIGHT CITY, OKLA.**—We are so glad  
 to report one of the best meetings ever  
 held at this place. The Word of God went  
 forth with much power. Bro. J. M. Kerr  
 of Texas did all the preaching and God  
 confirmed the Word wonderfully with the  
 signs following. Brother Kerr knows how  
 to win the hearts of the people and to  
 then lead them to the loving Saviour's feet  
 to be saved. People now are coming to the  
 Mission who heretofore have fought us  
 hard. The ten days were days of soul  
 winning and joy for the church. 8 were  
 gloriously saved, and 5 received the Bap-  
 tism. Many sick were healed. The church  
 is encouraged. We have a new building  
 and good Sunday School. Sister Brontley  
 is here with us for a season. Brother  
 Kerr's Sunday morning lessons and Bible  
 talks were heartily consumed by the saints.  
 —Pray for us.—W. H. Limbocker.

## Scripture Text Calendars for 1923



The cover for the 1923 Calendar is a work of art showing Christ knocking at a door.

The Calendar itself contains the reproduction of 12 paintings by the great European artist, Lemweber, who painted many realistic illustrations of Biblical scenes. Some of his originals hang in the leading art galleries of the world.

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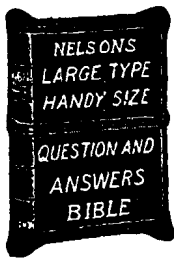
On the back page of the Calendar there is also a 200-year reference Calendar, by which you can locate any important event in recent history, in fact, the dates within 200 years. A table of the Easter Sundays between 1860 and 1950 is also given.

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**C** **Seaport** 16 ¶ For God so loved the world, that gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.  
17 For God sent not his Son into the world to condemn the world; but that the world

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**B** **Ruby** Jerusalem 16 ¶ For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.  
17 For God sent not his Son into the world to condemn the world;

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**F** **Minion** 16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

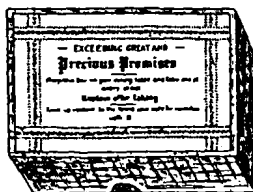
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## PENTECOSTAL REVIVAL IN FINLAND.

A returned missionary from China to Finland, Bro. Wm. Pykkanen, writes very encouraging news about the work there. The cry for more workers is great. Invitations are coming from every side to preach the real gospel in Pentecostal power. He states that he has received an invitation from two denominational preachers to come and preach what they term "the gospel of revival" in their churches. Brother Pykkanen, according to his personal letter, seems to be very much encouraged about the spirit of revival. They have held Pentecostal Conventions this past summer and the results have been very blessed. Many souls have been saved and believers have been baptized in the Holy Spirit according to Acts 2:4, coming through speaking in tongues. There have also been wonderful healings and the lives of saints that have been deepened in the Lord. He states that about 200 believers have been baptized in water during the time of the conventions. The main convention was held in the city of Jyväskylä, and lasted about two weeks. Our Pentecostal workers have had to work almost night and day as there was so much work to be done and so few workers to do it. Brother Pykkanen wonders how they could stand all of it, but adds that God must have given them supernatural strength as they got through with all of the work in the convention season, and the results were very encouraging. He is continually receiving good reports from the field to the effect that the Lord continues to increase the spirit of revival. In the city of Helsinki, where Brother Pykkanen is the Pastor of the Pentecostal Assembly, they have secured a large hall costing them 20,000 marks a year rental charges. At first they could seat 250 persons but were immediately obliged to increase that capacity to 300 and even now on Sunday nights this is not sufficient. On the Sunday before his letter was written they prayed for 20 souls, some for salvation, some for the Baptism and others for healing, all of whom came forward to the altar deeply and earnestly seeking God for their particular need. It is very evident that Finland is hungry for a real experience in God such as we Pentecostal people believe in; so let us pray that the needs there will be supplied.—Arthur A. Vuori.

## HEALINGS IN LONDON, ENGLAND.

A gentleman gave testimony of the marvelous healing his wife received at Sion College in the last Mission; she had been suffering from defective sight and in attendance upon an eye specialist; and by him advised to pay him another visit the following week; in the mean time she went to the **Revival Meetings** at Sion College, and was **instantaneously healed**; she went back to the specialist, who proclaimed that her eyes were perfectly normal.  
Another:—Mrs. Sherlock, of 124, Herbert Street, Clapham Junction, gave a ringing testimony, how she had been delivered from neuritis of eighteen months' standing, so that she could not move her arm, and had tried many appliances, without avail; but under the power of the Spirit, which charged the meeting, without waiting the laying on of hands, a thrill of life went through her whole body, and her arm was healed in a moment; swinging her arm as she now spoke, three months after, in proof that her testimony was true.

Another sister testified that she was instantaneously healed from a very serious rupture at Sion College, and here she was, three months later, still perfectly whole.

Again in these services there is every evidence that the Lord is stretching forth His mighty arm, and doing signs and wonders in Jesus' name; many coming out in every service for salvation and healing, and baptism of the Holy Ghost, the congregation increasing.—Exchange.

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 Paul J. Aemis, \$11; Gerard Bailly for Juan Aular, \$20; Verna Barnard, \$6; G. F. Bender, \$40; Frank L. Boothby, \$20; J. H. Boyce, \$10; Mattie Brant, \$40; Frederick Burke, \$25; Constance Skarratt Elliott, \$30; Nina C. Englund, \$24.70; Jessie Eustace, \$10; A. Forsgren, \$20; Pauline Glenn, \$100; Adah Gollan, \$80; Wm. Hazan, \$12.75; Mrs. James Harvey, \$58.75; Ernest H. Jones, \$25; John D. James, \$10; Eleazer Jenkins, \$50; E. M. Kohn, \$6; Mrs. H. L. Lawler, \$10; C. W. Longstreth, \$119.32; Albert Norton, \$10; John Norton, \$30; Anna Richards, \$20; Ralph Riggs, \$6; M. Alice Tennant, \$25; Adah Winger, \$40; the total amounting to: \$359.52  
 Amount to be distributed during next four months: 40.00

Total distribution for Oct. 1922 \$13,300.89

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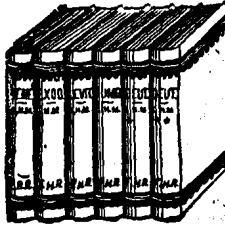
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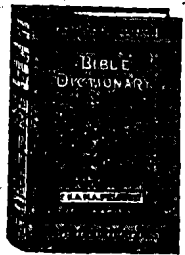
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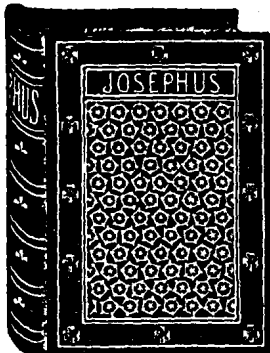


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**PRAYER FOR MISSIONARIES ANSWERED.**

Caras, Via Suman Co. Peru.—I wish to send a note of thanks for prayers. In the September Evangel there was published a request for prayer for me and daughter. About the time the dear ones in U. S. received their papers I began having a good appetite and the excruciating pains in my back and limbs left me. Thanks be to our Great Physician.

Daughter also is very much better and Paul has broken out with varicolas. People say no one is healed of this peculiar disease unless it breaks out; but I am healed without.

Now, I wish to ask prayer for our little church. Many have backslidden.—Mrs. Flora L. Hogan.

POTEAU, OKLA.—Just a word of praise to the King of kings and Lord of lords. While I am writing the fire burns in my soul. Oh glory! Our fifth Sunday meeting surely was a feast to us. Brother Jacob Miller and his wife were with us. God surely gave us real food for the soul through the mouth of the evangelist. Oh glory! Brother Riggs, of Jenny Lind, brought us a very precious message on the Blood. I have given up my pastoral work and now am preparing for evangelistic work. I want to ask the evangelist to stand by me in prayer for a gospel tent. I have several calls to new fields. One brother writes that he doesn't know of a Christian nearer than 12 miles. Any brother passing this way will find a welcome to stop with us, and I am sure that the saints will give any Council brother a hearty welcome to their pulpit. They have a nice meeting place and things are moving along nicely with Sister Nana Morton as pastor. I am to locate in Poteau.—C. E. Shields.

TRENTON, MO.—After waiting and praying for some time for the Lord to give us a good meeting at this place, He opened up the way for us to have Sister Louise L. Nankivell, the young Evangelist from Chicago, with us. The Lord certainly did bless the Sister in giving out the message. We rented a large hall in the center of town and big crowds attended the meeting. Souls were stirred and great conviction rested upon the people. The Lord was present in mighty power to heal. One little girl received a remarkable healing. She was covered with running sores caused by liver and bladder trouble. The doctors had told her mother that nothing could be done for her and that she could not live very long. The disease had also caused loss of appetite. The same night after being prayed for, she complained of being very hungry and the next morning, upon arising, they found the sores had dried up and the sores had disappeared. The child has brightened up, shows new life and seems to be a different child, for which we praise God. Many others received wonderful touches in the body.—James Shurron, pastor.

GRANITE CITY, ILL.—Our meeting is moving on real well here. Eleven have already received the Baptism, and we have been here just 5 days. The work has progressed most wonderfully here during the past year. Our meeting last fall has meant much to this assembly.—A. H. Argue.

LATER.—A mighty revival on at Tabernacle. A. H. Argue and daughter, of Winnipeg, Man., Canada, are with us. Souls were swept through to the baptism from the very first service. The meeting is just one week old and 80 have been baptized in the Spirit. The crowds are enormous, outside interest great and growing.—C. M. O'Guin, Pastor.

HIGH BRIDGE, KY.—We just closed a meeting at High Bridge, Ky. 10 received the Baptism as in Acts 2:4; 2 were saved and baptized in the old Kentucky River. There were good crowds, and many left under deep conviction; pray earnestly for these babes in Christ that they may be kept by the power of our God.—Omah Lancaster, Versailles, Ky. R. R. 2.

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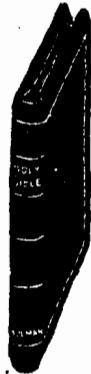
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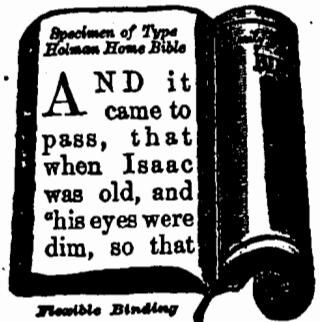
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## Missionary Department

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### AN HONEST QUESTION

A short time ago the morning mail of the Missionary Treasurer yielded the following interesting question, sent to us from California: "Is it really necessary for so many missionaries to travel all over the country advertising the needs of the field (which is being done in the Evangel) and thus spend the money for the railroads when it should go to the laborers in the field?"

We presume that this question has been born out of personal experience with visiting missionaries and the questioner feels that it would be better that missionaries did not visit the assemblies in the interests of missions, but that we depend alone upon the Evangel for the dissemination of missionary news.

Unquestionably it would be better if means could be found for caring for missionaries who are home on furlough so that it would not be necessary for them to travel from assembly to assembly. When a missionary comes home on furlough he wants to rest and recover his strength so that he can return to the field strengthened in mind and body for the work that is before him. But when he comes home, unless he has some wealthy parents or relatives who take an interest in him, he has no place to go. He can not settle down on some assembly and expect them to take care of him. He is in all probability so weary and worn that his ministry is not acceptable, and soon the assembly desires that he move on. And so on he moves, from assembly to assembly, staying just so long in each place as he feels that he is welcome. Anyone who has traveled about the country for any length of time knows that it is impossible to rest while traveling. And so the time rolls around for the missionary to return to the field, and very often, when that time comes, the missionary is just as tired as the day he first landed home for his furlough.

This has been the experience of many of our most precious missionaries. Some have gone out to the field in this condition and illness and death has quickly followed. They might have been saved for the work if some place had been open to them where they could really rest and they could have been assured that their needs would be supplied while they were resting. There are some rest homes in the country, thank God for them, but at the best these homes can only provide a temporary resting place. And even though the homes were open for prolonged periods of rest, there is that return fare to be raised and the outfit to be provided when the time comes for a return to the field.

It is this return fare and missionary outfit which compels the missionary to

keep going from assembly to assembly more than any other one thing. If the missionary had the assurance that when he got ready to return to the field he would find his outfit and fare money ready, then he could settle down and take the time that ought to be taken for a rest. If there were only one missionary to be considered this would easily be taken care of from the missionary funds coming into the hands of the missionary treasurer, but when it is considered that there are approximately forty missionaries who must be brought from the field and forty more sent out to take their places, each year, then the impossibility for providing these fares is easily apparent, at least for the present, or until missionary giving has increased far beyond its present measure. It takes in the neighborhood of \$40,000 a year for the transportation of these missionaries alone.

But there is still the question remaining that there might be a possibility of raising all the necessary funds through the Evangel instead of depending upon the missionary who goes from assembly to assembly. If all the Pentecostal people gave for missions as a matter of principle, the advertising of missionary needs in the Evangel would be sufficient for the needs of the missionary on the field and the needs for those home on furlough. Unfortunately, most people do not give as a matter of principle, but they give when their hearts are especially moved by a story of suffering. Those who give as a matter of principle can be depended upon from month to month, and these are the ones who form the backbone of our missionary contributions. But the other class can only be reached through personal ministry of the missionary who visits the assembly and tells the need of the field. Hearts are touched and offerings are given which never would have been given if the missionary had not come.

Under the present conditions, there is no other way for the missionary to do but to visit the assemblies in the interest of his work. Let those pastors of assemblies who are tempted to feel that they are being imposed upon through the oft-repeated visits of missionaries, recognize that there are two sides to this question. Often it is true that the missionary would only be too glad to have it otherwise, but feels that he is compelled to go on from assembly to assembly if he is ever to get back to the field.

So there is only one thing to do and that is for both the missionary and the assembly to have sympathy for one another, to try to see things from the viewpoint of the other, and to enter into that sympathetic and co-operative relationship which places the work of God first and recognizes that we are necessary to each

other for the propagation of the Gospel to the ends of the earth before Jesus comes.

J. R. Flower, Treasurer.

Sister Clara Jaycock Wynn, writes from the borders of Mongolia. "We praise the Lord the Chinese in the different parts of Mongolia are ready to receive the Gospel, and we hope by next year to open up a station where they are calling for us. We believe that if this is God opening up the way He will surely provide. We would have to build a chapel and small house to live in. We have been with Brother and Sister Hindle's mission over two years. Remember us in your prayers that we will understand the will of the Lord."

J. W. Juergensen writes from Japan. "The weather has become much cooler so we have more life to work. We have had a very hot summer, but the Lord kept us and gave deliverance from one attack of fever. We are glad for an All-sufficient God who is never asleep or off on a journey when we are especially in need of Him. God is working in Japan, but the need is for laborers. Today Japan has half the population of the United States and still there are only about ten Pentecostal missionaries. Surely some one is not obeying the call of God. How glad we would be if we were ten people instead of two. But we are praying and we know that God will send tried and tested and Spirit-filled laborers to dear Japan, and we believe you will help us pray."

Mrs. Edna Francisco writes from Bethel Home, Ningpo, China. "Another baby just arrived, seven months old. The father is missing and the mother has just died. Last week a very poor woman from the country brought her babe of three months and a little girl of six years. Her husband had died and she had no possible way of earning a living except to go out as a wet nurse. A few days before this another babe of three months was brought in from the country by two heathen men. The father and mother had both died and these neighbors took pity on the child. And so they come one after another. And can we turn them away when in most cases they would just be thrown aside to die? Our Lord says, 'Inasmuch as ye have done it unto one of the least of these ye have done it unto me.' We have now sixteen babies under one year, making a total of sixty-five children in the Home. Many are our needs, but God is our supply. Our Lord said, 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.' Kindly stand with us in prayer for this promise to be verified in our midst."

### SOME OF ORPHANS OUT OF DANGER

We praise the Lord that we can announce that sufficient funds have been sent to the Missionary Treasurer and cabled to China so that the Orphanage of Brother Anglin has been placed out of danger. Now we are concentrating our prayers and faith for the necessary means so that Brother Anglin can complete the payments on the machinery he has ordered and get back to China quickly. Brother Anglin is needed there very much. Two native Chinese and three missionaries were left in charge of the work during his absence and unfortunately there has not been the best of harmony among them and the Home has suffered through lack of co-operation. Brother Anglin has definitely placed the Home under the supervision of the District Council of North China and every effort possible will be made to take care of the needs of the Home until Brother Anglin's return.

While the present emergency has been met, yet the needs of the Home, will be ever present from month to month. If those who have made pledges for the support of orphans, will continue to pay their pledges, and others will continue to help from time to time, the Home can go on meeting its expenses and can expand its usefulness for God.

## MIRACLES OF GRACE IN JAPAN.

Mrs. Mary Taylor writes from Japan, "Greetings from Japan. It is with joy and gratitude to our dear Lord that we have the blessed privilege of 'dwelling with the King in His work.' The past summer months have been full and busy days—many enquiries coming and going—some of them hearing for the first time of Jesus and His love.

"One precious soul, a policeman's wife, has received Jesus, and oh what a change! After hearing about baptism in water, she wanted to be baptized right away. It was rather late, and dark, so we had the baptism the next morning in the river, with some of the young men. It was a blessed time. The Holy Spirit came in power, and filled some of the empty vessels. Some lay on the rocks, unable to rise after coming out of the water. Since then our dear sister, whom we call 'Hannah,' has received such a spirit of intercession, you can hear her on the mountains in the early morning, or in the night, praying to God, or interceding for souls. The idols are forsaken for the living God and a deep love for prayer and the precious word of God instead. Hallelujah! Of course this will cause a stir. All hell knows it, and all Heaven knows it and rejoices.

"The village people begin to enquire. One young man out hunting birds one day, passing our house, found his dog had joined itself to our ever increasing family. This opened conversation about his soul. He said, 'I heard the policeman's wife had become a Christian, and I wanted to be one also.' Soon we were down on our knees praying to our Creator of all. Jesus has certainly changed his life. Many temptations have come as he is leader in his village for games, wrestling matches, etc., but he had the courage to go into their midst in one of these gatherings and refuse to have anything to do with it. Pray for him to keep true. He brought a poor Korean to the house and we had the joy of pointing him to the Lamb of God. He could not read even his own language and was the most part of the night learning the Name of Jesus, repeating over and over, 'Eau Sama,' but oh the power in the name of Jesus. He had been beaten and buried alive, the men who had done it thinking he was dead, and when he came to himself, he was under the ground. Fortunately it was sandy ground, and God preserved him and enabled him to get up. He had a wound in his head, but the Name of Jesus is an ointment poured forth, and He healed it. For next day he said, 'I forgot all about it,' putting his hand on the place to find it all dried up. Glory to Jesus.

"A precious sister is with us at present, the daughter of a priest. Some months ago she was brought to Christ through Truth. She has been quite ill, and getting worse, so that her mother thought she would die. At the girl's request, her parents gave their permission to visit us. Last evening after Bible study was over, such a spirit of prayer gripped all, that the priest's daughter was definitely filled. This morning she was singing His praises on the mountains in other tongues. On her return she could scarcely eat breakfast for praising her dear Saviour at the table. She is so happy. 'Worthy is the Lamb that was slain, to receive power, and riches and wisdom, and strength and honor, and glory and blessing.' But what will it be when the King Comes?

"We desire to thank all the dear ones who have stood with us through the past years in faithful ministry of prayer and of their means. God has richly answered for our spirit, soul and body, 'supplying all our needs.' We have had our testings, but only the call to come to our Father and prove Him more, taking fresh territory for our King Jesus. Praise Him for His blessing on the evangelistic work.

"Praise for the 'Young Men's Home' consisting of ten bright young lives in the family. All go to business, or work during the day, and classes and meetings are held each evening, and Sunday mornings. They support themselves and pay their mother a salary, and are also boarding her

eldest son. They have not been able to pay the rent, which is 30 Yen per month, but it has been worth paying for this out of the funds for God saved and baptized some of them and they are giving a faithful ministry on Wednesday and Sunday evenings at the 'Door of Hope' Mission in Kobe. May they be speedily filled to take deeper responsibility for the Kingdom.

"Praise for the answered prayer for the Children's Home. How we have been enabled to pay the rent through the past months.

We have since found that it is wiser to buy land than rent, as sometimes there is no end of trouble after building is up. We are trusting to be able to start soon. A Christian carpenter has offered to do the work, he is an architect as well. Another godly man of age and experience will help us to do the business of securing the land.

"Please continue to uphold us in prayer, that God may send a mighty revival all over Japan. May we be kept walking softly and humbly before our Holy God."

## THE RICHARDSON PARTY ARRIVES IN THE CONGO.

Mrs. Julia Richardson and party write immediately after their arrival at Dar-es-Salaam, Tanganyika Colony, East Africa; "Last Thursday (Sept. 14th) we landed in Africa. The young people think with me that this town is beautiful—the bay on one side and the ocean on the other—beautiful avenues of trees of different kinds, good homes and business blocks, and the beautiful cocoon palm. But the climate is against it.

"The remainder of our voyage from Port Said was made without mishap. The boat through the Red Sea was trying, and after leaving the Red Sea we encountered a hard wind, and from that on we had a rough sea until reaching Mombasa, so that our boat was delayed eight days. We were not able to land at Mombasa because of the short time there, and while I was sorry because of the disappointment of the young people still it was easier for me, for had I landed it would have so vividly reminded me of my last landing in 1914 when I was so full of eagerness and hope that I was going to join my husband in his trip inland. We had a few hours at Zanzibar and managed to see quite a little of interest."

Sister Richardson wrote a note after the party had travelled second class for ten hours on an African railway and had gone the amazing distance of about sixty miles. "There are things I want to write to you but cannot at this time, so this is sent that you may know that we have landed and are thus far upon our journey up-country. And God still lives, and loves and is caring for us. Praise Him! Last night was the roughest journey I have ever taken. We have two compartments to ourselves, excepting one other, a Miss Miller from Australia, a C. M. S. missionary returning from furlough—seventeen years in this Colony and an earnest Christian. Bishop Haywood, the Lord Bishop of Mombasa is also on the train and travelling like us, second class! Love to each and all in Him."

Froy Bristow and family, for whom an appeal was made in the Evangel some time ago, have finally made arrangements to take their furlough. Brother Bristow writes just before leaving China, "I feel like shouting out glory to God in the highest heavens because of the opportunity for a change of climate, and I am so very thankful that I have not to face another winter this year in N. China. Your kind offering was received which will enable me to leave the work free of debt. May God abundantly reward my dear American brethren is my prayer. We leave Shanghai, D. V., on Sept. 14th on the S. S. Angers. There are several here who wish to be baptized. I think two of them are over seventy years old. Others are willing to follow Him, but have not the courage to confess it openly. I find sometimes the latter sort are more genuine than the former. With kind salutations in Him."

## A REVIVAL IN CHIH-LI, N. CHINA.

Such a blessed report of the revival in Chih-li Province N. China has reached us from Miss Mattie F. Brann, that we felt compelled to pass it on that all the Evangel readers may rejoice with us. Miss Brann writes, "How I wish you might see these souls coming through to God in South Chih-li and how the dear Lord is answering the prayers of the saints in pouring out the Holy Spirit. The enemy of the work is fighting and one man has published abroad that we are 'baptizing converts over in the name of Jesus only' which report is another of Satan's lies to try to harm God's work. But the Lord is going on convicting of sins, the people are making confession and restitution and receiving the Holy Spirit as in Acts 2:4. Thus far this year we have baptized 175 in water, in the name of the Father and of the Son and of the Holy Spirit. Many more are ready but we want to hold classes for all new converts, instructing them more perfectly in the way for they know so little of the Word.

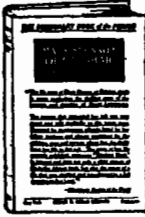
"One of the first converts of this city (19 years ago) had been a pastor in a nearby city for some years. He had retained his love for his home church and when he heard that the Spirit had been poured out in such measure he asked leave of his church to allow him to visit us. He said he felt his old church had gone wild now and would be ruined. When he came to us the people received him as always and asked him to lead the meetings as he was a fine Bible exponent. In the second meeting he led he said, 'I have traveled much in China; have preached in some of the most costly buildings before the most highly educated missionaries and Chinese pastors and always felt that I had a message. Now I stand before my little home church; my relatives and old time friends; for the first time I have nothing to say, I feel the Holy Spirit is here in such power that I want to be silent before him,' etc. He soon received the Baptism in the Holy Spirit and went back to his place, and as soon as he could get another to take his work he resigned and accepted the call to come to our church and be the pastor. He gave up a fine salary to cast his lot with God's little ones and to trust Him alone for the needs of himself and family. He is being so wonderfully used as he certainly has the leading of the Spirit on whom to lay hands, and they receive the Spirit. Now he and some of our workers have gone to the Presbyterian Mission at the request of one of their pastors and the Spirit has fallen there, some twenty receiving the Holy Spirit besides numbers saved. So the work is spreading over quite an area and we do covet your prayers that such an outpouring will come all over China that the heart of the Lord shall be satisfied."

Geo. C. and Abbe Eager write from Central China, "We earnestly desire to see other Pentecostal missionaries come to this part of China to preach a full Gospel to these needy people. There is a great need in this province (Chekiang) and in the adjoining provinces of Kiangsi and Anhui. A certain amount of evangelizing has been faithfully carried on for years in parts of these provinces by other missionary societies, but the Pentecostal message is practically unknown in these places. This is a very isolated district on account of there being no railroad here or other modern mode of travel. This may seem strange to some when they know we are only about three hundred and fifty miles from Shanghai. Please pray especially for laborers to be sent to these needy places. There are many missionaries, comparatively speaking in Shanghai and other coast cities, but so few in the interior. We have prayed and earnestly desired other missionaries to come here for some time, but thus far none have come to stay any length of time except Miss Rediger a young missionary who is our co-worker. May those who are called of God to China be led to ask God what He would have them to do in regard to this needy field."

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RETURNING TO GIVE THANKS

For the healing of a daughter from tuberculosis, the result of the "Flu" and abscesses on the lungs. When she determined to give up medicine, the Lord blessed and healed her completely. An only son was healed of shingles; a child of 2 years healed of fits.—Fred Ebert, Aherlie, Mo. E. M. Fox answered prayer. The Lord bless richly each one who has prayed so faithfully.—For answering prayer for a dying infant. Much better, also the mother. Continued prayer asked for complete healing and for full salvation for both parents who are feeling after God.—For marvelous change in pastor and people who have been fighting the baptism. Continue to pray that they may receive the mighty Baptism.—That two insane daughters are much better. Continue to pray for speedy and complete deliverance and that the "mother may see the awful delusion of "Christian Science" and see her need of forgiveness and a clean heart.—That one blind widow can see a little. Continue to pray for full sight and hearing and for the Baptism.

Pray for—My two little nephews, in a Catholic children's home that I may be enabled to care for them, and that I may hear from their father. He has not written me for over a year.—K. W. G. that God will use me in soul winning, Bible teaching and praying for the sick, and that Union Church Miss. may have a genuine revival.—Friendship S. S. to be built up and for the saints to get closer to the Lord, the young man, deliverance from evil habits and bad company.—Two mothers and children, from evil surroundings, that they may get closer to the Lord and raise their children for Jesus.—W. H., that I may enter Bible Training School.—Mrs. S. E. N., for deliverance from man-fearing spirit.—Mrs. J. L., the only one in point, Clare, Ala. believing in it, that the Lord will draw me closer to Him.—A sister in great distress of mind, that I may die out to my husband and self and find Jesus my all in all.—That we may find a place to live and make a living near a Pentecostal Mission.—overcoming grace for Mrs. E. D. For a revival in Vale, Ore.—That my wife will return home and help me out little.—F. M., to sell our little farm.—A new S. S. I am starting at Ike, Mo., and for a closer walk with God for me, L. R. F.—Money to be returned to me, and that I may hear from my sister.—Friends of E. M., being alienated by false statements.—Deliverance from a perverse spirit, insists on sinning when she ought to be quiet and pray.—That the Lord will have His way with me.—My husband's return to the Lord. That He will send us close to the Pentecostal saints soon.—J. L. E., came into the house from doing my evening work to find my 10 months old baby hanging from the bed dead, whom I had left asleep just a short time before.—A sister whose husband seems to be demon-possessed and made her suffer terribly for all her life with him, but especially since she received the Baptism. She has borne patiently, but now is breaking under the strain. She wants God to deliver and so will not seek help from the law.

Pray for the healing of—H. A. C. of Rheumatism have walked on crutches for 17 years. It is going into my neck and head. Cannot rest night or day.—W. H. A Christian woman of severe headaches neuralgia and other suffering.—A child, demon-possessed, terrible temper.—A father of the drink habit.—A father of rheumatism, six years.—C. S. A., of heart trouble. G. P., of throat trouble, which hinders my work for the Lord.—E. J. K., of abdominal trouble.—My father, and mother, M. B. Myself and baby, demon-possessed, sufferer of bowel trouble; family depending on her.—An old lady of a diseased hip of many years standing. An old baptized saint, of rupture. A sister of cancer. A sister in Holland, of dreadful nervousness, seems like creeping paralysis.—K. D., something wrong with my back. I am almost helpless.—Mrs. E. A. of cancer and soiff; and for my husband's healing.—F. F. M., weak heart.—W. F. M.—Husband of Mrs. E. D.—My boy, partly paralyzed from a fall when a baby; never has walked. Mrs. E. D.—A delicate little widow, very ill at present, struggling to support her three little girls. A Christian—My nephew, bitten by mad dog. Christian.—My sister-in-law, nervous breakdown; young man, an imbecile as result of wife's death; a mother, terribly demon-possessed; another sister, a sweet Christian, leg taken off at knee, her husband, possessed by a deaf demon; catarrh of 25 years standing; an only daughter, insane and blind; son, birth 10 years E. E.—that I may be delivered from a gluttonous demon; have fought it all my life; sometimes I lose the victory; that I may be delivered from the care of

my 2 1/2 year old child, that I may give my time wholly to the Lord's work; I cannot manage her, she is so self-willed (Let the sister read 1 Tim. 3:4,6; also this long list of requests for prayer which she sends for others to pray for is fine opportunity for her to work for God in the quiet of her own home.—C.). Mrs. C. of scrofula, also for husband and children.—A little girl, paralyzed.—Mrs. N. K., of long standing stomach trouble and chronic catarrh. Mrs. A. C., of inflamed and swollen breast. Bro. W. O. McKim of general run-down condition, kidney trouble and a running sore on the ankle.—An evangelist threatened with a nervous breakdown.—A woman of rectal trouble, will cause her to go insane if not healed; also for A. J. L., access of ear and catarrh.—H. E. D. of fits, appears to be from nervous breakdown.—Sister J. D. T., worn out with working and waiting on husband, who has had third stroke of paralysis, has epileptic fits and palsy.

Pray for the Salvation of A friend.—My father, M. B.—Myself, H. A. C. Mine is a stubborn spirit. I can't overcome within myself.—A mother and her family.—My husband, J. S. T.—My little 8 year old son.—My 11 year old son; he often wistful he was a Christian.—My children, Mrs. E. A.—Husband of Mrs. E. D.—A daughter and 2 sons. Mrs. M.—My husband, E. M. Four brothers to whom Evangel has been sent.

Pray that these may receive the Baptism: —Mrs. A. W.—Mrs. E. P. W.—Sister S. S.—Mrs. L. B. P.—An aged brother, E. S. A backhidden farmer, Brother wife and daughter, 2 insane daughters, a mother, father and son.—Aged mother. Blind widow. An aged pensioner, a widower. Aged grandmother.—J. E. C.—My husband and little son.—H. C. C. and his house.—A little widow, My nephew; sister-in-law; a fine young man; the lady and lawyer who have charge of my property and children; a lonely farmer; for me, E. S.; a mother and a grandmother; another sister, a sweet Christian, and her husband.—E. J. K.—N. E. B.—Mrs. N. B. A mother.—A paralyzed man.

CHANGE OF ADDRESS.

I have changed my home address to 4044 Van Buren St., Gary Ind. Will be glad to assist in special meetings from time to time as I am able and as I hear from those needing help.—Thos. B. Hardin.

A CORRECTION.

In a recent issue of the Evangel there was a report of a meeting held in Muncie, Mo. by L. Nankvill. It should have been Muncie, Indiana; and the evangelist was Mrs. Louise L. Nankvill of 642 N. Monticello Ave., Chicago, Ill.

Will the Pentecostal Folk in West Colo. especially near Grand Junction please communicate with Evang. W. Rufus Cooper, Rt. 4, Grand Junction, Colo.

CAMPBELL, MO.—Just closed a three weeks' meeting at Rum Branch, 4 miles northeast of Advance, Mo. 12 were redeemed from sin; I received the Baptism in the Holy Spirit; 8 were baptized in water. The saints were wonderfully revived, Bro. Sam Virgin of Hahn, Mo. is expected to be their pastor.—P. T. Huffman and wife.

TIP TOP, VA.—I have just closed a 15 days meeting on Thompson's Creek, one mile and a half west of Honaker, Va. Meeting was good. Bro. A. J. Kennedy, of Heral, Va., helped me in the meeting. Our crowds were large. The Lord blessed in every service, were saved and filled with the Holy Spirit. 6 were baptized in water. Meeting closed with good interest; from 16 to 22 at the altar. The Lord wonderfully blessed Brother Kennedy in bringing a message on the gift of tongues, and speaking as the Spirit gives utterance. Many were convinced of the truth. It is a new place for Pentecost. There are about seven baptized saints there and about ten seeking the Lord for the Baptism. We desire your prayers for the little assembly there.—M. B. Hampton.

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**OPEN FOR CALLS**

A letter from Paul C. Bucher advises that the following evangelists are open for calls.  
 Mrs. Mabel Harrell, Montezuma, Ind.  
 Evang. Earl Clark and wife, 1435 So. Belmont Ave., Indianapolis, Ind.

**TRIBUTE FROM A FRIEND.**

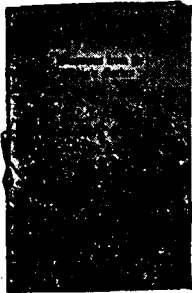
Mrs. Eva M. Mahaffey who was stationed at Laheria Saral for a number of months with Brother and Sister Mueller, writes a word of tribute to Sister Mueller as follows: "No doubt you have heard of the loss of our dear Sister Mueller who has gone to be with Jesus. Her death is our loss and Heaven's gain. When I last saw her she was as a burning incense off the altar of God. Her intercessory prayer life was one of great blessing and power. Not only do her works follow her but they are still throwing out a bright shining light to lost souls in this heathen land to win them to Christ. Her life was such a blessing to me in helping to overcome in many trials that I never had overcome in before; and never was there a saint more ripe for the Kingdom of God than she. Brother Mueller needs our prayers at this time of his great loss. It means much more for a man to be left single in India than it does at home."

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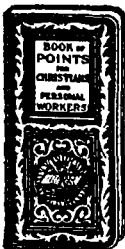
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**NUMBERS 2, 3**      *The priests.*  
 so that | Israel; as the Lord commanded  
 as forty | Moses.  
 a tribe | 24 And the children of Israel  
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 which be | commanded Moses: "so they  
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 id two | after their families, according to  
           | the house of their fathers.

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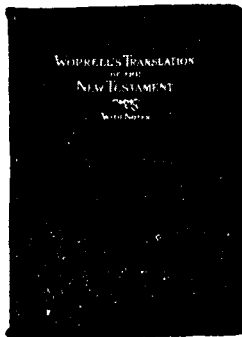
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\$1.50: J. M. G., Troupe, Texas.
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Total ..... \$908.26
Amount previously reported ..\$12,394.63
Total to date .....\$13,302.89

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CONVENTION AND REVIVAL AT

SIoux CITY, IOWA, beginning Nov. 24 and continuing 10 days. Bro. Watt Walker will have charge of the evangelistic work. Gen. Chairman, Bro. E. N. Bell will act as Bible teacher, and also help in any business that may come up. A District business session will be held Dec. 1st. We expect Brother Scott to be present. We shall be glad to welcome all who can attend. Ministers and workers giving full time to the work will be entertained free.
Directions.—On arriving at Sioux City, take Westbound W. 7 Stock Yards Car, get off at Myrtle St.; go one block north to concrete basement. Note pastor's new address.—Isaac M. Glanville, 1211 W. 14th St., Sioux City, Iowa. (Per B. L. Coburn, elder.)

HIGHWAY MISSION TABERNACLE, PHILADELPHIA, PA.

Twenty-eighth Annual Convention. Our Annual Convention will be held (D. V.) from Thursday evening Nov. 23, to Dec 3 inclusive. Three meetings on Sundays and on Thanksgiving day. The speakers will be: Brothers J. Narver Gortner, of Cleveland, Ohio; C. A. McKinney, of Akron, Ohio, and Harry Waggoner, Missionary to the heath of India. These will be days of refreshing from the presence of the Lord. "Whosoever will let him come." Persons out of the city desiring to attend will please communicate with Mrs. B. F. Scott, 4744 N. Caney St., Philadelphia, Pa. regarding accommodations, rates, etc., etc.

FREDONIA, N. Y.—Evangelist Bert Williams is to hold special revival services at Fredonia, N. Y. from Dec. 10th to 19th. Bro. Williams has conducted successful campaigns at Springfield, Mo., Tulsa, Okla. and elsewhere. Special divine healing meetings and tarrying meetings. Visitors welcome.—Arthur W. Frodsham, Pastor.

OKLAHOMA DISTRICT COUNCIL MEETING.

The Annual Meeting of the Okla. District Council will be held, D. V., Dec. 5th to 10th 1922, at the Assembly of God Church, 5th and Peoria St., Tulsa, Okla. All ministers in the State in fellowship with the Assemblies of God are urged to be present. All expecting to be licensed or ordained must be there. All assemblies in affiliation with the Council are expected to be represented by one or two delegates besides the Pastor. Arrangements will be made to take care of the ministers and delegates. We are expecting Elder E. N. Bell or J. W. Welch of Springfield, Mo. to be with us in the Meeting and give special Bible Teaching in the afternoons. The first session of the Council will convene Dec. 5th, at 10:00 A. M. Those coming, take the Bell View car on 3rd St., get off at Peoria St., walk one block north to the church. For further information write, Pastor H. E. Bowley, 422 S. Victor St., Tulsa, Okla. or Chairman Paul H. Ralstin, Box 1681, Pawhuska, Okla.

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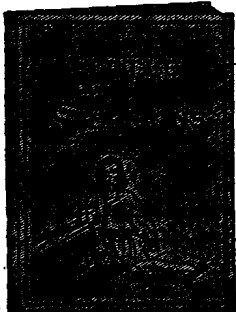
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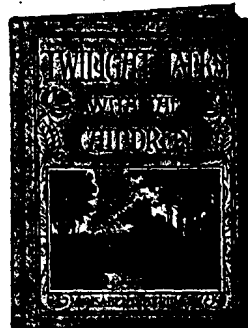
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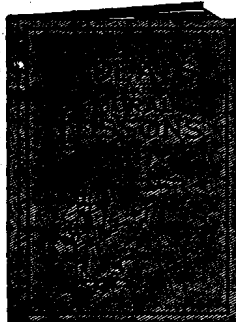
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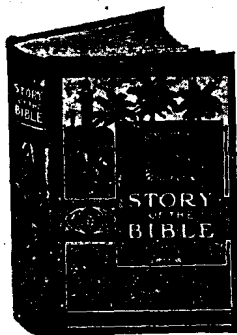
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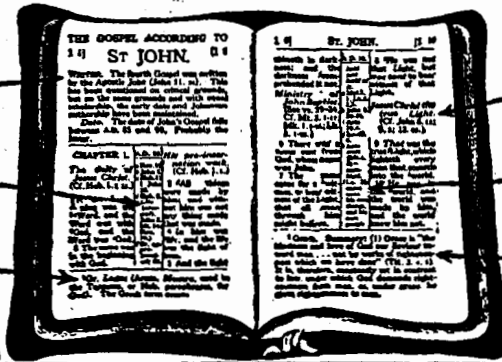
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