

# THE PENTECOSTAL HOLINESS ADVOCATE

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## EDITORIAL

### FOREIGNERS IN GOD'S LAND.

**W**HEN Israel chose the gods of the heathen to be their god they soon had the nation of that god as their master. Israel brought foreign gods into their own land, and God drove them to foreign lands where they were forced to serve gods cruel and false, whose worshippers laid the hand of cruel oppression upon them. Or He brought the yoke of cruel bondage of heathen nations upon Israel in their own land, whose gods Israel worshipped in the Lord's land. They would not serve the true God in His and their own land but chose the false from other lands, therefore they lost the blessings of truth in their own land.

If we serve the false in the land of truth, the hand of truth will thrust us into the land of the false. Foreign gods were false gods, and they turned themselves into foreigners by adopting false gods, hence falsehood made the land of truth sick and it spewed them out. If we will not serve God in His own sphere, we will be forced to serve false gods out of our own sphere. When we bring a foreign god into Jehovah's sphere we become foreigners in heart and thus we are "aliens from the commonwealth of Israel." We become strangers to His commonwealth and everything in it seems strange.

The "commonwealth of Israel" is

This Paul plainly shows in Ephesians chapter second. The blood makes Jew and Gentile "one new man in Christ," since He by His death abolished the middle wall of partition that separated them. The rending of the veil was the tearing of His flesh by sacrifice, and by it He "abolished the enmity" the "law of commandments contained in ordinances" and placed Jew and Gentile upon the same foundation. Their "coming nigh by the blood" makes them one spiritual man corporate in Christ, solidified in the "commonwealth of Israel." There is no veil, no partition, no enmity, no separation, but an "open way into the holiest" by the blood for Jew and Gentile, "for there is no difference," and this Christ created new man—the true church is "naturalized in the commonwealth of Israel." Both are "fellow citizens" in the heavenly Canaan, or the "Heavenlies." Both new-created Jew and Gentile, *christianised in Christ*, "have access to the Father, through Christ, by the one Spirit." The one living and true God—Father, Son, and blessed Spirit—is the God of this "commonwealth," whose sphere is the "Heavenlies." Citizens of the heavenlies worship this living God of truth—the Trinity—and by this they are one, or prove their oneness.

Any other god is foreign to this "commonwealth of heaven." The God of the church is the adorable Trinity. The incarnated one—Christ Jesus—is the

ledge the man Christ Jesus as New Testamently revealed, we accept the God head—Father, Son, and Spirit—the God of this commonwealth as the only object of worship. All other gods are foreign in this sphere. Christ Jesus is the God of the "commonwealth of Israel" the "church in the heavenlies," and He is the "fulness of Godhead bodily." No Trinity, no Christ. We cannot have Christ without the Father, and we can have neither without the Spirit. When we reject the Spirit we reject both the Christ and the Father. The true God is gone, a strange god comes into His place. Those that are here unnaturalize themselves and become foreigners. They are strangers in the church; they are aliens in the kingdom. There is a religious strangeness about them. The true God of the kingdom is strange to them. Christ is the God of the church but He is foreign to them. They try to put His name upon the god they worship but it cannot be made to fit. The Jewish or Israelitish race tried to put the name of the Lord upon the gods of the heathen that they adopted, but the name could not fit. Yet it seemed appropriate to many at first, and the worship of the new god seemed to be the worship of the Lord their true God in another form. People believed they were worshipping the true God as they bowed to the new gods that had come newly up, or had been baptized by the name of the only living and true God. Thus it is with the name of Christ today. False gods are introduced baptized with His name and they appear as that which should be accepted on the part of those that believe in Christ. Many Christians in name accept these new christened gods.

## CONTRIBUTIONS

### ABRAHAM.

#### A TYPE OF THE FATHER.

Abraham is regarded by the Arabians as "Father of many Nations", and by the Jews as their father. The ancient Persians pay him high honor. In India too, Abraham is honored by some sects as their distinguished ancestor. The people of Egypt, Chaldea, and Damascus acknowledge their obligation to this illustrious man.

Abraham was born in Ur of the Chaldea, and at the age of seventy five years, he took Saria his wife and Lot his young nephew whom he was to care for, and pursued his way to the land of Canaan, where God had commanded him to go. It was here that God promised to make Abraham a father of many nations. God dealt with Abraham as a father would deal with a son, and talked with him concerning the future; taught him how to intercede for his spiritual children; this he did later for Sodom.

God also promised Abraham a son and said, that through his seed all nations of the earth shall be blessed. Before the birth of Isaac, Abraham showed a real fatherly spirit toward Lot, by giving him possession, looking after his future needs as well as his present needs. He endowed him with many treasures. Trouble then arose, and separation came because of Lot's great selfishness. Here is a type of God the Father in Abraham, for God was a Father before the foundation of the world. He endowed Lucifer who was dear to His heart, with the wealth and power, and because of Lucifer's great selfishness, separation came.

At last, Isaac, the long-looked for, and promised son, came and brought joy to their hearts, for through him, all nations of the earth should be blessed. So it was with Jesus Christ, the only begotten Son of God, the long-looked for and promised Son, the One who would redeem Israel, He came and brought joy

ham and Isaac became staunch friends. I can see the father and son going hand in hand to their daily task in the fields. Great love and fellowship sprang up between them—such love and confidence could not be measured. The duties of the son became a privilege, and the sacrifice of the father became a gift. "And the child grew and waxed strong in spirit." The Father and His Son Jesus, became bosom friends, and Jesus was willing to please the heart of His Father. The sacrifice which God asked Christ to make was not a duty but a privilege because of the love for His Father.

Abraham watched over Isaac, and care was taken in his training for he was the pride of his father's heart, and the apple of his eye. One day God called Abraham aside and told him that He wanted him to offer his only son, his precious son as a burnt offering. Out of a heart of love and confidence in God, Abraham prepared for the journey to the appointed place. On, on he trudges with his ever present companion and son at his side. Up the mountain side they climbed, and, at the end of the third day reached the sacred spot where they built the altar and the offering was laid thereon—Abraham's dearest and best gift, Isaac. Just as Abraham was ready to slay the sacrifice, God spoke; for He recognized that Abraham had already made the sacrifice in his heart. When Abraham removed the sacrifice, Isaac, from the altar, he turned around and saw that God had provided a ram in the thicket. God, the Father of Jesus, offered His only Son, His dearest and best offering that He might redeem lost humanity and bring man back into fellowship with Him as a Father.

The day came when Isaac wanted a bride. The father desiring the best for his beloved son, instructed Eliezer, his servant to go into a far country and there choose a bride. Great preparation was made for the journey, gifts and costly jewels were carefully selected. Eliezer and his company traveled many

ance, for he desired to please his master Abraham. The day came when God revealed unto Eliezer, who the bride should be; and after she had consented to go to wed Isaac, they journeyed back. Rebecca's heart yearned to see her bridegroom, for Eliezer had told her so many wonderful things about him.

One evening toward the setting of the sun, Isaac went out to see if his bride was coming, and to his surprise and great joy, the company was seen in the distance. Upon their arrival, Abraham blessed his servant because of his faithfulness in bringing a bride, and rejoiced because the heart of Isaac was made glad. God our Father, has sent the Holy Spirit out to seek a Bride for His Beloved Son Jesus. He is telling all the wonderful things about the Bridegroom, for He desires to bring a Bride that will please the Son, and rejoice His heart and the heart of the Father. Even now, Jesus is scanning the horizon, watching for the Bridal company to appear that He may go out to meet His Bride.

(MISS) JEANNETTE BEUCHMAN.

### LIVING WATER.

BERTIE ROBERTSON.

"Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water, springing up into everlasting life." (John 4: 13, 14)

Why is it that more do not drink of this living water? The answer is plain: they prefer the carnal streams of worldly pleasure. They will not meet Jesus at the well: they will not ask drink of Him; for they think He hath nothing to draw with and the well is deep. They turn aside from the sparkling water of life to the shallow filthy pools of sin and unbelief. At the bottom of these pools are all manner of germs which Satan offers to the young in the guise of innocent pleasure, whispering to them there is no harm in them. Have a good time while you are young, then turn to the Lord when you are older, that will be time enough.



woman said, "He told me all things that ever I did." We may make people think our lives are straight, but when the Messiah comes He will tell us all things. I praise God that He has already come to a few and I am one of the number.

The woman left her water pot and went her way. When we begin to follow Jesus there are things to be left, to lay down. There is a cross to take up. He that taketh not up his cross daily and followeth me is not worthy of me. When the Samaritans were come to Jesus they besought Him that He would tarry with them. Are we beseeching Jesus to tarry with us?

### THE HEAVENLY GIFT.

BY J. L. STOKER.

There's a gift that came from Heaven above,  
A most precious gift, a gift of Love,  
It came from the God of a thousand hills;  
Its' life eternal and His blessed will.  
He sent His Son, holy, and pure,  
To die on Calvary for you I'm sure.  
Angels from Heaven on Christman morn,  
Gave the message that Jesus was born.  
As the evening came with its' shadowy ray,  
Our Saviour was sleeping upon the hay.  
His heart was beating for a world of sin;  
His story of Heaven would soon begin.  
'Twas the plan of redemption from a hand,  
'Tis the power of God from the glory land.

As the years rolled by, the time soon came,  
When the Lamb of God, our Saviour was slain.

He marched to Calvary, as gentle as a dove;  
His heart was beating with an ocean of love.

As He looked ahead He could see the cross;  
Can't you see dear friend what Heaven cost?

As they nailed Him there on Calvary's tree,  
He prayed to the Father

pour,  
It blazed a trail to the golden shore.  
Dear friend as we hear these words of love,  
That came to us from Heaven above;  
Let us humble ourselves to God in prayer,  
And promise ever His cross to bear.

### THE COMING KING.

BY MRS. J. B. DAUGHERTY.

In a land of wondrous beauty,  
There's a city grand and fair;  
It's walls are "great and high"  
And the City lieth four-square."

Nothing defiling shall enter—  
No burden, no sorrow or care,  
But there the redeemed shall dwell  
It's glories ever to share.

The King of this wondrous City  
Once came down to the earth;  
Laid aside His Kingly raiment,  
For an humble and lowly birth.

Did the world know Him—ah no!  
Knew Him not the King of Peace,

But scorned and crucified HIM  
Who came to save by grace.

He's coming again some day,  
King Immanuel, His holy name,  
And gather a blood-washed number  
To this City of marvelous fame.

Then O my soul be watchful,  
Make thy garments pure and white,  
By the atoning blood of thy Savior  
Who saves from sin's dark night.

### REQUESTS FOR PRAYER.

I ask special prayer for my hearing  
to be restored if it is God's will.

Yours for Jesus,

MRS. W. M. SUMMERS.

1120 N. 9th St., Springfield, Ill.

I want special prayer for my husband. He is very low with pneumonia, and he is trusting God alone to heal him. Please pray earnestly for him.

Your sister in Christ,

MRS. A. L. REECE.

Route 1, Cambria, Va.

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# WITH THE SUNDAY SCHOOL CLASS

BY R. HARVEY LEE & BYON A. JONES

LESSON FOR FEBRUARY 13, 1927.

## MAKING OUR HOMES CHRISTIAN.

Ephesians 5:25-6:4.

Golden Text: Let us love one another; for love is of God. 1 John 4:7.

Central Thought: Love the Secret of Making Christian Homes.

### INTRODUCTION.

The letter to the church at Ephesus was written by Paul while in prison at Rome about A. D. 62. In Paul's day the Christian home was fast falling to pieces under the influence of the heathenism of Rome, and as the church at Ephesus was located at the capital of all the Roman province of Asia it is likely the letter addressed to them had a general circulation through all the churches of the province.

The home life of the modern world is being attacked by deadly enemies, and the results of such attacks and the victory to some extent is realized when the observer takes in to account the fast increasing divorce cases, and the bold disobedience to parents on the part of the youth of our land. The divorce problem is one of the greatest perils we have to face in our day. It is said that for every ten marriages there is one divorce case, and the ratio has increased fourfold in the last fifty years. It is high time that there be steps taken to amend the loose laws that permit divorce for every cause. The sooner our country realizes the folly in departing from the pattern of divorce law as given by Jesus the better it will be for us. When any nation or state departs from the principles of individual as well as national happiness as set forth in the Bible, just so sure are they headed for the rocks of destruction.

There are manifestations on every hand that the children of our day are less subject to discipline of the home, and have less parental respect than children of earlier days. For this condition we do not think the children are altogether responsible. The lesson today goes to the root of all the problems in the home life and deals with each member of the home in an impartial manner. And if the recommendations and instructions of Paul are followed the home will be a little heaven on earth. For a home to be an ideal home the inmates must possess the love and spirit of Jesus. Wisdom in government is also needed.

### QUESTIONS AND ANSWERS.

1. What is the husband commanded to do?  
To love his wife even as Christ loved the church.
2. What has Christ done for the church?  
He has given Himself for it.
3. What prompted Christ to do all He did for the church?  
His love for it.
4. What will the husband do in protection of the wife if necessary?  
Lay down his life for her protection.
5. What state does Christ desire for the

6. How must the husband rule over the wife?

In love for her best interest in that which is holy and enduring.

7. What will be the condition of the church when it is presented to Christ?

Perfected in holiness, not having spot or wrinkle.

8. If the husband loves his wife as his own body what will be destroyed?

All desire to "hoss," selfishness, coldness, harshness and hurtful criticism.

9. Did any man ever hate his own body?

"No man ever hated his own flesh."

10. Is the wife a part of the man?

She is, "for they two shall be one flesh."

11. What is the duty of the wife toward her husband?

She must love, obey and reverence her husband.

12. What is commanded the children in the lesson?

Obedience to parents.

13. What is the first commandment with a promise?

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

14. Give an ideal example of obedience to parents?

Jesus set the ideal example when He stayed with His parents and obeyed them till He reached the age the law gave Him freedom as a man.

15. What is the best way to honor our father and mother?

By doing right and obeying them.

16. What is commanded the fathers?

They are commanded not to provoke the children.

17. What further must they do?

Bring them up in the nurture and admonition of the Lord.

### QUESTIONS FOR DISCUSSION.

1. When may a home be said to be a Christian home?
2. What should be the measure of a man's love for his wife?
3. What is the ruling principle in the government of the family?

R. H. L.

### THE LESSON IN LIFE.

Where is the true home? A child, speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "where mother is!" Have we not great need of true mothers in this age? The true home is fast going.

Let us love one another for love is of God. "I should like a copy of the Holy Book in a good binding to keep on my desk opposite this koran," said the Turkish Colonel to Colporteur. "Don't be afraid of me," he smiled. "See, I haven't even got my sword with me this morning." Then he continued more gravely, "I know little about your religion, but I admire some of the Christian customs. I am told that Christian families gather together morning and evening to

pray sort of furniture. We have no religious intimacy in our homes. And on the third day of our week I see you all, book in hand, going to your place of worship, each man with his family. The sight always fills me with regret that we Mohammedans may not do likewise. I shall read your book often and gladly." With glowing heart the Colporteur moved on.—Quoted in S. S. World.

No service for God is of any value which is contradicted by the life in the home.—G. Campbell Morgan.

If your father and mother, your brother and sister, if the very cat and dog in the house, are not happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

Children obey your parents in the Lord. Disobedience to parents is the first step downward. A circus was in town and a little boy stood watching the great tent curiously. A neighbor coming up said:

"Hello Johnny, going to the circus?"

"No sir," answered Johnny. "Father doesn't like 'em."

"Oh, well, I'll give you the money to go," said the man.

"No sir, my father would give me the money if he thought it best; besides, I've twenty-five cents in my box, enough to go."

"I'd go, Johnny, for once; its wonderful the way the horses do," said the man. "Your father need not know it."

"I can't," said the boy.

"Now, why?" asked the man.

"Cause," said Johnny, "after I'd been there I couldn't look father in the eyes, but I can now."

The boy who will never do anything that will prevent his looking straight into his father's eyes, will never be a rebellious son.—Quoted in S. S. World.

Honor thy father and mother. I do not remember ever stubbornly doing anything that my parents forbade me doing, nor did I ever refuse to do what they ask me to do. It is for this reason that I confidently expect, should Jesus tarry, to live to be an old man, and be a blessing to my last day.

Provoke not your children to wrath. A story is told by L. Mitchell Hodges, in which he said, that he was traveling on a railroad train and he came in contact with one of the most prosperous business men of the town. The business man, in the course of the conversation, said, "would you like to know what I am going to give my boy for Christmas?" Hodges said, "Yes" and he thought what a fat check that father could give to his boy; and as the gentleman pulled out his wallet he took from it a piece of paper and handed it to Hodges. This is what Hodges read: To my dear son: I give to you one hour of each week-day and two hours of my Sunday to be yours, to be used as you want it without any interference of any kind whatsoever.

"How did you happen to reach the decision to give that present?" Hodges asked. He said: One day I was seated in my office and a human derelict came in to see me; and when he mentioned his name I said, "I'd like to see you like this — and you with such a father?" Well, I have often heard say that he was a fine man, the boy answered. All his friends have said so. I never knew him. He was so much occupied with his business and with his associates that I only saw him once occasionally at meals. I never knew him. That made me think, and so I am going to try to have my boy know me.—Quoted in Watchman-Tribune.



told him by his father. This boy learned those things from the street to his sorrow. Fathers, what about your son? And mothers,

your girls need some counsel here. They also learn from some source.

B. A. J.

that you could march in the front ranks of such an army?

## YOUNG PEOPLE'S DEPARTMENT

Edited by ARTHUR M. TAYLOR

Devoted to the Interest of the Young People of the P. H. Church

### A THING WORTHY OF CONSIDERATION.

A few weeks ago we mentioned to you the importance of receiving instruction and advice from people who are older and more experienced than we. Now we wish to consider this same thought with a specific question in mind.

Even though you are young doubtless you have noticed how very different things are to-day from what they were a few years ago. Means of transportation, transmission of sound and voice, manufacture, farming, commerce, etc. have all undergone marked changes in recent years. This change of things in the world of science and industry has had a great influence on life—its customs and its activities. This influence in many cases has not been good.

With these new inventions and improvements in the world people should have become better and have given God the glory, but this is just what has not been done. The world is becoming more godless all the time. In saying this I do not mean to infer that I am a pessimist, for from it, but I do mean that I believe the Bible no matter how much I would like for it to be otherwise, and that I am not blind to the things that are fulfilling the inspired Word of God.

An enormous number of men and women with master brains willing to use them for the devil that they may satisfy their lust for money and other things, contrive schemes calculated to draw people away from truth, virtue, and God, and millions follow them blindly on always excusing themselves by thinking it is right to do what "everybody else does."

Sometimes young people with honest hearts and with a desire to do right find that they are partaking of or engaging

tians. They are made to feel embarrassed and greatly annoyed when they listen to some sermons. Such young people should force themselves to think over the matter, really think and pray about it. Why are certain customs and fashions prevalent to-day? Do they help in the advancement of the devil's work? Why do some mothers and fathers and certain ministers abhor them as they do? Is a thing right because the majority of people do it? "Am I willing to do what my conscience says is right?" If these questions are conscientiously considered it will be easier to determine what is right and what is wrong.

We should feel assured that Jesus is pleased with his or her manner of dress and the activities engaged in from day to day. If one realizes that he or she is dressing in a way and engaging in activities that are not in harmony with Christian ideals and refuse to conform to these ideals because the cost is too great, let that one read thoughtfully Matt. 16: 24.

Some boys and girls seem to think they can continue their manner of living after they are converted because their Christian parents have previously given their consent. They seem not to understand that they forced their parents to give an unwilling consent. They give little or no thought as to whether they are right or wrong, or they do not have the moral courage to follow the dictates of their conscience but use their parents' consent as an excuse. Young Christians should learn that they are responsible to God for the life they live, and that they must exercise will power and moral courage and live in harmony with the convictions of their hearts.

We do trust that a great host of our Pentecostal young people will live according to Christian ideals and march

### THE PARABLE OF THE UMBRELLA.

It happened one day while a friend was at my house that it did rain.

The friend said to me, "Have you not an umbrella to lend, I pray thee?"

I said, "Yes, I have one that I keep to lend." He took it and started home. Next day he returned the umbrella, and made the following remark:

"Your umbrella doth not keep one from getting wet; yea, it doth not greatly change the direction of the rain, it only straineth it." He further remarked, "Your umbrella is good only to lend."

I said, "Yes, and it hath this advantage also, it doth always come back; whereas when I lend my best one, it cometh not back always."

But I observed that my best umbrella hath come back a few times, for there are yet a few honest men upon the face of the earth.

One of my deacons once told me that he did write his name in large letters inside his umbrella. And then, a brother deacon borrowed it, and ever after that he could walk behind that other deacon and read his own name through the umbrella, as he did hold it above the heads of himself and wife.

I thought how strange is man, and did remember that our Master said, "Lend to him who would borrow of thee hoping nothing in return." The Master was wise and knew whereof He spake.

### A. P. Y. P. S. ORGANIZED AT BRISTOL FLORIDA.

The Bristol P. Y. P. S. was organized by Rev. S. E. Franklin, president of the Young People's Society of the Florida Conference. After some remarks by pastor, Rev. L. J. Oliver, Bro. Franklin read the Society Constitution and called for active and nominal members with the result of seventeen (17) active members and seven (7) nominal members. The following officers were

(Miss) Maude Stanfill—Vice President.

(Miss) Zellie Turner—Secretary and Treasurer.

Bro. Franklin is to return the second Sunday in February to Lake Mystic Church, our neighboring church, to organize a society with the young people there. After which we hope to have joint meetings which we trust will prove more interesting.

We hope that the young people of our Conference will become more interested and have Bro. Franklin visit them and organize such societies, for he is the right man in the right place.

Please pray that our Society might prosper.

(MISS) ZELLIE TURNER.

Sec. Treas.

#### P. Y. P. S. PROGRAM.

Feb. 13, 1927.

Subject—The Call, The Claims, and The Conquests of the Church.

Acts 13: 1-3; Hebrews 10: 24, 25;  
1 Thess. 1: 1-10.

There were plenty of Christian workers or ministers in the church at Antioch, and God saw it was time to send someone to carry the gospel to the distant fields; therefore, as they fasted and prayed, the Holy Ghost set apart Barnabas and Paul for that work. The Church gave its parting blessing and they went away. It is indeed a sad sight to see a town with many churches, and then to go a few miles farther away and not find a single church. This is true of the far away mission fields, where there are hundreds of towns and villages that have never known a church nor a minister. The servant of the Lord must be ready to report for far-away service. Like Barnabas, they ought to go as soon as they can, after hearing the call. They truly went everywhere preaching the Gospel. As they went from place to place, they were directed by the Holy Ghost; if it were not best for them to go to one place or another, the Holy Spirit would hinder them. We, too, may have this Divine guidance, and walk in the will of God.

Second Coming. So much the more "let us hold fast the profession of our faith without wavering." Again, so much the more, "let us consider one another to provoke one another to love and good works." These are the two things that the Lord's coming should particularly inspire—the confession of our faith, and the pressing forward in love and service.

Let us not forsake the assembling of ourselves together to worship God. If we absent ourselves from worshipping at the church for one Sunday, it is very easy to stay away another Sunday. As young people, let your life motto be, "GOD FIRST," and never permit business or pleasure to keep you from God's House.

This Scripture also urges us to encourage others, for it says we are "to exhort one another," "to consider one another," and "to provoke or to encourage one another." None of us live to ourselves.

We are reminded in our third Scripture, 1 Thess. 1: 1-10, that Paul knew that the Thessalonians became followers of the Lord; that they had "received the Word in much affliction with joy in the Holy Ghost;" that "ye were examples to all that believe." Four wonderful things! Does anyone know these four wonderful things of us? The influence of these early Christians extended far from home. I wonder if our testimony and service is far reaching? These Thessalonians had turned to God from idols; they served the Living and True God; and they were waiting for His Son from Heaven. These three steps should mark every true believer, and should be the testimony of every true church.

*What is the Church's greatest need?* The Word of God lays stress on the Christian's daily walk. And our greatest need is to "Take heed to thyself and to the doctrine." We are commanded to walk as children of the Light, to walk in love, to walk circumspectly before the world.

*We need a knowledge of the Word.* This is our second greatest need. We should know God, the Holy Ghost, and the Lord Jesus, but we must know the

cause of poor preaching, for how can one teach or preach the Word if they know little about it? Our Christian workers must have an anointing of the Holy Ghost if their work is to count for God.

*What is the Church's main message?* Her main message is the Gospel of God. What do you mean by the "Gospel." The Gospel is the story of the Christ crucified, risen, and coming again. Not one of these points can be left out. Christ is soon coming to claim His own, and to give rewards to the true laborers in His vineyard.

*Our Church's greatest victory lies in three points.* These three points have been her real victory in the past and ought to be still.

First, It lies in the word of our testimony. The Church is victorious over Satan, over the sin of the world. Whenever the Church has left the FAITH, it has lost its power.

It lies in the Blood of the Lamb. They overcame by the Blood of the Lamb and their testimony." The Blood of the Lamb is the central note of the Church. Let us magnify the Faith of the Church, lift up its Head, Christ the Lord, and proclaim the power of the precious Blood.

*It lies also in the hope set before us.* When Jesus left the earth, the angels said to the disciples who were looking up into Heaven, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus who has gone into Heaven will so come again in like manner as ye have seen Him go into Heaven." It was this message that gave encouragement to the disciples, and they went forth preaching Christ everywhere. When this fact, the return of Jesus for His own becomes vital to us, then will our living, teaching, and preaching become more effective. It will crown all our work with victory.

S. M. WIGHTMAN.

#### PROMISES TO THE CHURCH.

Daily Reading	Memory Verse
Monday, Isa. 38.	3.
Tuesday, Isa. 39.	8.
Wednesday, Isa. 40.	31.



Saturday, Isa. 43.

25.

Sunday, Isa. 44.

22.

## QUESTIONS.

1. Who was commanded to put his house in order? Why?
2. What did the king do when told that he must die?
3. What would you do in such a case?
4. What kind of illness had the king?
5. Who was king of Babylon when Isa. was about to die?
6. Do we have a prophecy of John the Baptist, in our lesson? Where?
7. To what small thing are nations before God compared?
8. What is the advantage of waiting on the Lord?
9. Of whom does God speak as "my friend?"
10. There is a verse in our lesson from which a stanza of a favorite hymn is taken. Find it.
11. Find two verses in our lesson where God promises to supply the temporal wants of His people.
12. Find a prophecy which John the Baptist quoted about Jesus.
13. There is a promise in chapter 43 which holds good in all trials. Can you find it?
14. Who is the Cyrus mentioned in last verse of lesson?

## QUESTIONS FOR THOUGHT.

1. How much time was lost when the sun dial of Ahaz went backward 10 degrees? Have you ever seen a sun dial?
2. Are figs good for bolls?
3. Do you find any proof in our lesson that the earth is round?
4. The last verse in our lesson is proof to some. Isa. was written by more than one person. Do you know why?

## ANSWERS FOR ISA. 16-23.

1. South-east of Judah.
2. From Lehi.
3. They sang of David, the Christ.
4. Up above Mt. Hermon in Syria.
5. They are sometimes thought of as the same, but Ethiopia lay to the south of Egypt in Africa.
6. The Ethiopians, exhausted and without defense.
7. The paper reed from which ancient paper was made.
8. 5 cities.
9. The real language is Hebrew.
10. Three years.
11. Shebna.
12. Tyre.
13. It is really not known where Tarshish was located.

## ANSWERS TO QUESTIONS FOR THOUGHT.

1. Miriam, Deborah, Huldah, Noadiah, Jezebel, and wife of Isalah.
2. Persia.

bay and then up the Yamchow River. Until a year or so ago we traveled by Chinese junk, which depends on sail for locomotion and consequently if there happened to be no wind or an adverse blow the trip was a very tedious one, lasting at times for four days. Of course if one had comfortable accommodations four days would not be hard, but one lives and sleeps on the deck under the stars, or in a tiny little room over the stern of the boat, so small that you cannot stand upright nor oftentime stretch out, it is obvious, of course that under these circumstances, one also has to lay down on the floor on a mat and blanket. Food also is very bad, one having nothing scarcely except salt fish and a bit of greens with rice. In rainy weather the trip is of course an impossible one and offers every discomfort. However, just now, some enterprising Chinese have decided to run a small motor boat to Yamchow which though no better in regard to comforts, there being no cabins and such like, the trip is a quicker one since one is reasonably sure of reaching Yamchow in one day.

Mrs. Turner, Miss Payne, Mr. Hoh, one of our native preachers, and Ah Shang, our ever faithful cook, caretaker, and man of all trades as well as a faithful hearted Christian and good worker, went aboard the tiny motor boat about nine o'clock Tuesday night. We were supposed to have left at midnight but in fact as is usual in China left a good many hours later, or very near daylight. We of course had no beds or anything of the kind, and considered ourselves very lucky to have a place to lay down at all and had we not gone aboard early and secured a place we would have had the pleasure(?) of sitting up all night and day as well.

Down below deck on the ships stern in a kind of a general room will be found a platform about ten feet long and four feet wide built over the rudder shaft. We were lucky enough to get this platform to sleep on, or rather rest on for the journey. Of course we were not alone in this place, there were besides us several other passengers not to mention the fact that most of the boat boys passed in and out by us when we

# Missionary Department

Edited by MRS. NINA C. HOLMES

## PROGRAM FOR MARCH.

1. Song Service.
2. Prayer for our Missionaries, Native workers and Christians.
3. Special Song.
4. Reading (To be selected.)
5. Recitation of dialogue.
6. Talk—Prayer—The Prime Factor of Evangelism.
7. Offering.
8. Benediction.

## FROM BROTHER AND SISTER TURNER IN CHINA.

Dear Mrs. Holmes and Friends:

Christmas greetings to you all. May Christ our Lord be all and in all to you during this festive season. It is now eight years since we joined with you in celebrating the birth of our Lord but nevertheless old memories remain

all that has happened by way of political and military troubles, and witness to the love of our Lord, and no greater joy comes to us than that we are able to spend another Christmas in China and celebrate the season with our Chinese brothers and sisters in the Lord. We are praying that this may be our very best Christmas in China.

We are writing this from Pakhoi. The first of November Mrs. Turner and myself came down here from Hong Kong in order to hold some meetings and do some baptizing, and to attend the celebrating of the Lord's Supper. Miss Payne, who has been here alone for seven months, and the Christians were very glad to see us and welcome us back to our old home once more. After some busy days in Pakhoi, we left for Yamchow. As most of our friends know, Yamchow is our station located about seventy miles to the west

# THE PENTECOSTAL HOLINESS ADVOCATE

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**J. H. KING, Editor**

**R. H. LEE, Associate Editor  
and Business Mgr.**

## EDITORIAL STAFF:

**F. F. BRAGHAM,** Question Drawer.  
**A. M. TAYLOR,** Young People's Dept.  
**MRS. NINA C. HOLMES,** Missionary Dept.

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## EDITORIAL

(Continued from page 1.)

and worship them, believing they are worshipping the true Christ. Pagan Rome was baptized by the name of Christ and eventually blossomed out in Papal Rome. Millions worship the substituted god of Pagan Rome under its new christened form and believe they are worshipping Christ. Hinduism with its many gods is christened with the name of Christ and blooms forth as Christian Science. Baal and Bel wor-

forth as Spiritism bearing the name of Christ. Ritualistic, dogmatic, edificial and sacramental idolatries today are baptized with the name of Christ and are worshipped as the Christ by millions. They fondly think they are Christians and acceptable with God. They are deceived. Their god is a foreign god imparted into the church. A strange spirit takes possession of them. The christian religion that they possess alienates them from Christ. They have a foreign spirit. Their spirit is stiff, proud, scornful, bigoted, boastful, self-conceited and exalted. They cannot see Christ in meekness, lowliness, humility, simplicity, sincerity, and fervent love. Their christ does not appear in this garb; he does not have and impart such a spirit.

When one who has the nature and Spirit of the true Christ enters such a place or church where the strange, foreign-christ spirit prevails they feel the strangeness in the air of worship. It is alien to their spirit; they feel that it is foreign to them. The Christ form is there but the Christ nature is absent. Professedly they worship Christ, but those that have Christ in them feel as if they are strangers in the midst. Their spirit cannot take hold, or enter into the spirit that dominates such a place of worship. They worship a new god that they have baptized in Jesus name. This new god adopts the Christ form but not the Christ nature. Those that have the Christ nature cannot fit into the form that has only the name. The form harbors some other spirit. These new gods newly come up bearing Christ's name are demons. Their worship is devil worship. They shine, but in borrowed light. They feign to be Christ, but they have not His voice. These Christ-christened demons appear as lovely in spirit and they "speak as lamb," but they have the nature of the "father of lies." They try to sing as angels but the hiss of the serpent is not hidden in their voice. They talk loudly but not in Divine loveliness. They inspire fierce zeal but not love, "the mark of the dying Christ." They originate mass movements in religious work, but cannot sanctify individual hearts. The individual

play and move. They crave the homage of the masses. They deceive by the magnitude of their work. Numberless throngs are their credentials of orthodoxy. Great accomplishments demonstrate that the true God is in the midst. So these Christ-christened demons make men believe. The humble few make Christ appear small. "Wisdom path, with here and there a traveller" seems to have been deserted by the true Christ. He is in the mighty throng yonder that carries the world in its train. How easy to believe that vast mass movements give evidence of the true God being in the midst. And yet how false such reasoning or rather conclusion. The true Christ is with the "little flock." Few find the narrow way to life. "Where art thou?"

## FROM PASSOVER TO PENTECOST

By J. H. KING

### MY EXPERIENCE.

(Continued.)

January 3, 1895, I left Ellijay for Chattanooga, Tennessee, where I entered the School of Theology of the U. S. Grant University, a Northern University established on Southern soil. The Annual Conference met at Bremen in February, Bishop John H. Vincent presiding. He was a very aristocratic man with but little of grace in his heart. He, however, stood by me in entering the school and appointed me as pastor of the Lookout Mountain Circuit, which lay just south of Chattanooga. My entrance into the school was the red letter day of my life. I was exceedingly joyful in heart. I had been studying the Bible and Theology in some form for ten years, and thus I was prepared to enter upon the course in the school. I devoured my studies as a starving wolf devours meat. I served the charge as pastor as much as if I had not been in school.

January 1896, the conference met in



est preachers in Methodism in his day. He had been in the experience of Sanctification for thirty years or more, and had written a book in its defense, called "Christian Purity." His sermon on Sabbath to the Conference was one of the greatest I ever listened to on earth. I was ordained an elder at this session, having completed the four years' course of study prescribed by the Discipline for young preachers entering the conference. I was reappointed to the Lookout Mountain Circuit, and allowed to pursue my studies in school at Chattanooga. The next session of the conference met in Tallapoosa, Georgia, Bishop Cyrus D. Foss presiding. I was again reappointed pastor of the Lookout Mountain Circuit.

On May 11th, 1897, I received my diploma from the faculty of the school of Theology of the U. S. Grant University, having successfully prosecuted the studies in Systematic, Historical, Biblical and practical Theology, together with Hebrew and Greek. I shall always thank God for the privilege of attending this school, and the great blessing it has brought to me in the sixteen years of life since that date.

I finished my third year pastorate on the Lookout Mountain Circuit, and at the session of the conference at Mt. Zion Seminary, I was appointed by Bishop C. C. McAbee as pastor of the Simpson Circuit. It consisted of two appointments, one in Franklin, and the other in Banks County, Northeast Georgia. I entered upon the duties of this charge January 1st, 1898. At Trinity Church, several had obtained the experience of Sanctification, and had also accepted the truth of Divine Healing, and the Premillennial Coming of the Lord Jesus. Further than this they had also sought and obtained the baptism of the Holy Ghost and fire and as an experience subsequent to sanctification, which thing was entirely new to me. I had heard of Divine Healing, and the Second Coming of Christ as that which had been expected all along the ages, but had never occurred, and so these truths were not new to me. To my way of thinking the experience of Sanctifica-

Healing and the Premillennial Coming of the Lord I rejected. As for Sanctification, I believed in it, and had been seeking it in a way for ten years previous to that time. Ever since I had decided in 1887 that I had lost the experience of Sanctification, I began seeking it again, and had not ceased up to this time. I had claimed it several times, but because I did not receive the baptism of the Holy Ghost at the time I would conclude that I did not have it. What infinite harm is done by wrong teaching!

Those members who had entered this experience began praying that God would sanctify me. At a meeting held at Pennington Chapel, seven miles west of Royston, Georgia, in the old church house, February, 1898, I claimed the experience of full cleansing, and was blessed of God. It was not so wonderful as years previously but yet I felt that I had received a definite deliverance from sin in my heart. I afterwards claimed the baptism of the Holy Ghost and fire, and did receive something from God, but not the real Pentecostal baptism, as I did not have the evidence attending it as the Book of Acts sets forth. I had great mental agonies and spiritual conflicts from this time on for months and years, which I could not understand or explain; but God held me by the hand, and I was not overcome by the enemy.

Almost as soon as I had claimed the experience of full cleansing, I began to be moved to give up the pastoral relation in the ministry, and enter the evangelistic field. This I rather hesitated to do, as I did not want to give up the relation of the ministry that I loved. But after months of prayer and consideration, I felt that God was thus leading me and I likewise obeyed Him. The appointment was surrendered to the presiding elder at Quarterly Conference May 1, 1898, and I started into the evangelistic field, holding meetings in school houses, private homes, and in churches wherever they were opened to me. In August of the same year, I joined the Fire-Baptized Holiness Church, at Anderson, South Carolina. I felt I had to

restraint. I did not want to change my church relationship, but an inward conviction made it necessary.

For one year I conducted evangelistic meetings in Georgia and South Carolina with some success. In April 1899, I left Royston for Toronto, Canada, attending several meetings on the way, and being also severely tested in faith on the journey. I spent near twelve months in this City preaching for the church, but more especially studying the Word on the lines of Prophecy and the coming of the Lord. It was a great benefit to me to have this opportunity for special study and prayer. I entered a new world of truth, which tended to establish me in the faith of the Gospel.

July 2, 1900 I was elected General Overseer of the Fire Baptized Holiness Church at Olmitz, Iowa. For ten years I filled this position, traveling in most of the states of the Union and the Dominion of Canada, looking after the interests of the church; and also helping many missions and assemblies outside of the organization. Trials, temptations, sufferings, misunderstandings, mistakes, blunders, faults, failures, corrections, instruction, and some success characterized these ten memorable years.

In the year 1906 I learned that there was a remarkable outpouring of the Holy Spirit at Los Angeles, California. Those who were being baptized with the Holy Spirit were speaking in "other tongues" as in Acts 2:4. I looked upon it with favor at first. They maintained that the baptism of the Spirit was subsequent to sanctification, which thing I had believed and taught for many years. I knew they were on Scriptural grounds here. But I soon learned that they also taught that this "speaking in tongues" was an essential evidence that the Pentecostal baptism had been received, and without this phenomenon, no one could truthfully say that he had been filled with the Spirit. This to me was a bold, unwarranted assertion, arbitrarily affirmed without Scriptural foundation; and I could not accept. I did not oppose the speaking in tongues as such, but the attaching to it such vast importance as the making it an infallible evidence that the Comforter had come. I

cal and unsound teaching. In support of this proposition, its advocates would quote Acts 2:4, 10:47 and 19:6, but no more. To be sure, the above instances of the Spirit's outpouring were attended with "speaking in other tongues," as no one will deny; but there were two other instances in the Book of Acts, where the same baptism was given and the "speaking in tongues" did not attend it, viz.: the Samaritan Revival, and Saul at Damascus. There was no record that the parties receiving the Spirit in the last two instances spoke with tongues, and this was sufficient evidence to me that this phenomenon did not attend all outpourings of the Spirit. Hence it could not be an infallible evidence of the Spirit's reception in Pentecostal fullness. The Apostolic Pentecost was attended with tongues of fire on the heads of the recipients of the Spirit's baptism, and to my mind this would be as much an evidence of the Spirit's reception as the speaking in tongues, but this was not regarded as an evidence by the advocates of the tongue theory nor even referred to in connection with Pentecost; therefore their teaching was inconsistent and partial. I regarded the tongues of fire as equal to the tongues of speech, the one as essential as the other, if either was to be given an essential place in Pentecost. The former was ignored and the latter was given recognition as a necessary sign, by the advocates of the New Pentecost on the Pacific Coast; and thus it appeared as an unequal presentation to a person of thought. I made the former equal to the latter, the one as essential as the other; and since the latter was accepted and the former rejected, I put the one over against the other, and thus set aside both. This disposed of the Jerusalem Pentecost as one of the instances where miraculous speaking was witnessed. Subsequent to this first outpouring, there were four instances of its bestowal two attended by the speaking as at the first, two where this manifestation was absent; therefore there was as much Scriptural proof that one would not speak thus when the Spirit was given as there was in support of the claim that he would speak. Upon this ground I took my stand and opposed

costal fullness.

Again the advocates of the tongue theory made a distinction between speaking in tongues and the Gift of tongues, without supporting the distinction with Scriptural proof. This was only a distinction made to support a fanatical proposition, as it occurred to me. Wherein did the difference consist? Both were the speaking unknown languages in a miraculous manner, and that by the same spirit. The gift could not be presented as an evidence of the baptism, for it is mentioned as one of nine in 1 Corinthians, 12th chapter; and any one of the others might be as much of an evidence as this one. This the advocates of the above theory knew, and to avoid being inconsistent, they made a distinction between "speaking in Tongues" and the Gift of Tongues. It was a weak, futile and fanatical distinction to my mind. I could do nothing but oppose such teaching.

By and by the Pacific Coast Pentecost broke out in Dunn, N. C., and multitudes resorted thither and received the baptism. Among them were many of the members of the Fire Baptized Holiness Church, who like myself, had been professing the baptism for a number of years, having sought and obtained it subsequent to sanctification. They were announcing to all that they had never received the real Pentecostal baptism until they sought and received it at this meeting and in this manner. This was shocking to me. Some of them resided at Toccoa, Georgia, and were members of the Fire Baptized Holiness Church at that place. They happened to be visiting in North Carolina near to Dunn when this revival broke out. I was serving the church at Toccoa at the time as pastor. (I was still General Overseer of the whole church, but was serving the church temporarily till a pastor could be secured.) They returned home and brought others with them. A prayer meeting was arranged the first night of their return. I attended in order to hear the miraculous speaking, for I was sure that it would be done. I wanted to see if God was in the thing. I was not opposed to the speaking in tongues in itself. The first that I heard

tongues and at once I recognized that God was in it. It seemed to be just from Heaven. But this was no evidence to me that one must have this phenomenon in order to be assured that he had received the Pentecostal baptism. At the close of the service I made an attack upon them for not conforming to the Word. They demanded of me to show why they had not obeyed the Word. I replied, "You have spoken in tongues and have not given the interpretation, and the Apostle demanded of the Corinthians that if they did not interpret they should keep silence or speak to God alone." They answered that the Spirit moved them to do this. "But," said I, "the Spirit does not go contrary to the Word." They could not defend themselves, and so desisted from further controversy over the question. We had another public battle a few nights after this, and I came out victor in the conflict. They seemed to be silenced completely. Victory perched upon my banners and I felt safe in my position.

The man whom God had used as the promoter of the Pentecostal revival at Dunn, N. C., had been invited to Toccoa by some of the members of the church to hold a series of meetings. They asked me if I was willing for him to come. I replied that I was willing if he did not advocate that speaking in tongues was the essential evidence of the baptism. They replied that he did, and that if I did not want him to come, I could write him to that effect. I thought several times that I would write him not to come but after thinking more carefully, I decided I would let him come. He arrived February 12th, and after a prayer service in a private house, we crossed swords in combat over the question of the evidence of baptism. He did not sustain himself with credit to himself or the theory he was advocating. Again I came off victorious.

The meeting proceeded with little show of success. On the 14th of February, as I awoke in the morning, the Spirit bade me observe a fast, but not specifying how long. I agreed to it at once and notified the family with whom I was stopping that I would not have any breakfast. I attended a prayer ser-



received the baptism of the Spirit as well as they. The service over, I retired to my room and after a moment I knelt to pray. But I could not. The way was closed, and God was gone. He had shut Himself in and the door was closed. I made a desperate effort to gain access to the throne, but could not. The effort was prolonged, but to no avail. I wondered why it should be so. I had not consciously sinned; there was no condemnation upon my soul. Why was God shut in from me? I knew not. But I had an intimation that perhaps I was wrong in some respects. The thought turned to the attitude I maintained relative to the evidence of the Pentecostal baptism. Was I wrong in my view? Possibly so.—At any rate, I could not gain access to God. I finally resolved to make a thorough investigation of the question, and go to the bottom of the subject, provided there was any bottom to it. If it was wrong I must know it, and if it was right I must know it. I laid upon the table all the books I had that would give me any information on the subject. I began reading Dean Alford's Critical Notes on the Greek of the New Testament, the volume that included the Book of Acts. The Spirit suggested the eighth chapter as the first portion to read. This was my stronghold in opposing the theory of tongues as the evidence of Pentecost. It gave an account of the Samaritan Revival under Philip's ministry. The whole city was thoroughly evangelized, every soul saved, all diseases healed, and all demons expelled. Great joy abounded in all hearts. Simon Magus believed and joined the company of believers. He wondered at the miracles performed by Philip. All this I read with pleasure. I further read that the Apostles were sent to the city of Samaria to lead the company into Pentecost. Peter and John came down. They gathered all the people together and prayed for them that they might receive the Holy Spirit. Then laid they their hands upon the believers and they received the Holy Ghost. This I read with pleasure. But I was soon struck with surprise at what I further read. "And when Simon saw" and then I was to see something also. "Saw,"

significance, and it indicates that Simon heard the Samaritans speaking in a miraculous manner as did the Jews at Jerusalem when they were filled with the Spirit. So said Alford in substance. Was this so? Did the Word convey this idea? I could not deny it. It seemed quite reasonable. I knew that Dean Alford was regarded as an authority throughout Christendom; and his knowledge of the Greek was equal to, if not superior, to any divine in all the world. He was not straining the Word to give it this meaning. It was natural and necessary. I began to see that this, my strong point, was not legitimately on my side. He further pointed out that this was a parallel case with the Ephesian Pentecost, both being given by the laying on of Apostolic hands, and that the same phenomenon attended both outpourings. At Ephesus, they certainly spoke with tongues as is plainly declared. By analogy of reasoning, we infer that the Samaritans did likewise. Wesley's notes seem also to confirm this view. Other commentaries of note further strengthened this conclusion. I was completely routed from this stronghold. Since that time I learned that Adam Clark declares plainly in his comments upon this Scripture that the Samaritans did speak with tongues on the occasion of their receiving the Holy Ghost. Other noted commentators give the same view.

I read the account of Saul of Tarsus receiving the baptism at Damascus. This was my other stronghold. The Lord commanded Ananias to go to the house where Saul was praying and lay hands upon him that he might receive his sight and be filled with the Holy Ghost. He comes and finds the chosen suppliant, and lays hands upon him, saying, "Brother Saul, the Lord that appeared unto thee by the way as thou camest hath sent me unto thee that thou mightest receive thy sight, and be filled with the Holy Ghost." He received his sight immediately. Was he filled with the Spirit? It does not say that he was. But we must not infer that he did not receive the Spirit, as this was the object of Ananias' visit. If I must infer that he did receive the Spirit in the face of the fact that it does not say that he did,

that it does not say that he did? The one is as legitimate as the other. And he declared to the Corinthians that he spoke with tongues more than they all. Implying that he had the gift of tongues, for that is what they had, and if he had the gift he certainly had the "sign," as the one precedes the other. If he had the sign, he must have received it somewhere in the past. When did he receive it? All others received it at the moment they were filled with the Spirit, and it is quite likely that he received it in like manner. Thus was I deprived of this, my other stronghold. I saw that the five instances in which the Holy Spirit was given, as recorded in Acts, they all spake with tongues by the Spirit's inspiration. The Book of Acts was against my position by process of logical reasoning. I left it and went to the First Epistle to Corinthians, chapters twelve and fourteen. After carefully studying these for quite a while, I found no legitimate ground to stand upon as I supposed in my opposition. All was swept from me. This completed the investigation. It had lasted for hours. I was defeated, and that against my will. The day was closing and I sat by the fire musing over the new discoveries. I must accept the new light, or be dishonest. I had said that if proof was produced from the Word in support of this theory, I would accept it. It had been done. I could not deny it. And so I accepted it. As I was musing, the Holy Spirit touched my spirit, revealing the indwelling Trinity beyond anything I had ever received. I did not have this, no matter what I had received. I felt a keen desire for this in my soul, and knelt to pray for it. I saw myself in a more conspicuous light than ever. Self seemed to be like a rhinoceros in me. I felt so corrupt in heart. I was almost alarmed over my condition. I began seeking God in real earnest, for I needed something that I did not possess. I had not eaten anything all day and did not want food. My appetite was gone. I determined to have Pentecost at any cost. This was all I wanted. I was deeply engaged in prayer. Night came and a prayer service began in the room adjoining mine in the home where I re-

begin to pray and as he had been seeking the baptism of the Spirit for several days, I felt that the time had come for him to receive. I knew that he was going to receive the Comforter before he ceased praying. I was listening to see if he should speak with tongues when the Comforter should come. The Spirit fell upon him in a moment after he began praying, and he began to speak in tongues as the Spirit gave utterance. I rather hoped that he would not, but I was disappointed. Thank God for the disappointment. After all had gone to the service, I went to prepare myself for church and when I started for the door, I, by some power, fell to the floor. Then I had about two hours struggling and giving up to God in a deeper sense. I consented to teach that all who receive the baptism of the Spirit would speak with tongues as the Spirit gave utterance. This was not so easy to consent to, in view of its great unpopularity. I did it, and have preached thus for seven years. After 10 o'clock I retired and slept a few hours. When I awoke new struggles began which lasted for hours. I committed all to God, and left it in His hands. The morning passed away, and my struggles came to an end. I was calm in soul and serene in spirit. I attended service in the afternoon. Satan insinuated that I would starve if I fasted till the baptism of the Spirit was received. I said, "I will do it," and that ended the matter. I went forward seeking the baptism. When the opportunity was given, I knelt at the place where I had fought the people who had the experience. I had not been there but a few minutes when the promises seemed to be applied to my heart as recorded in John 7:37, 38, 39, and I rested upon them fully. Praises seemed to well up from my inner being in a new manner, and my tongue was moving in some way. I felt a deep peace settle in my spirit such as I had not had before. "This is that" was written across my heart, and I felt that the Comforter had come to abide in me forever. I preached different from that hour. The Bible is a new book and Jesus is more precious. I have a higher appreciation of the

## MISSIONARY DEPARTMENT

(Continued from page 7.)

ing into their little den over the stern. And how did we manage it? That was easy, it always is, in China. The ladies lay longwise of the platform and therefore took up most of its length, but to provide a place for myself to sleep we put a big traveling case across the platform and then put other things on top of this thus making a partition. On the end of this four foot platform I had my resting-place laying crossways. But I had difficulties for since I measure about six feet over all and since I had only four feet to collect all this length on it is obvious that something must be done or else have about two feet of the extremes hanging over one side which personally I did not look forward to with any degree of pleasure. This difficulty was also easy to get over although the platform was about three feet high. A big canvas sack of bedclothes was found among our baggage. This when set up beside the platform was found to be the exact height of the platform and a pillow on this made an excellent place for ones head, so by drawing up one's feet and resting the head on the sack all was well and here we after the old fashioned, and a condition we have become so accustomed to, we wrapped up in a big red blanket and slept. The ladies were a bit more comfortable since we had seen to it that they and the baby had more room and a big *Min Toi*, a kind of a comfort, seen and known, as well as wanted only in China. On this they slept covering themselves with blankets. Of course no one undressed, there was no chance for doing that but we pulled off our shoes. Everything was simply reeking in filth and vermin and the place was chocked with tobacco and opium smoke and was therefore anything but comfortable. You people in the homeland who have such a trial over tobacco smoke in railway carriages and other places, may well hope that you may never have opium smoke and the smells of filth and vermin added to it. Here one just has no eyes for filth and just passes over the smells.

could eat except me, I went above and eat with other passengers. A certain amount is allowed for a certain number of passengers. This is placed in small bowls on a wooden tray and put down on the deck or some convenient place. This is the *sung*, that the salt fish and greens and probably some *lap*, a kind of fat sausage made of pork and very hard. The correct number of chopsticks is given and a small *tub* of rice upon which we gather about the tray usually squatting on the deck and after the usual greeting of *Shik* or *Shik* faan, "eat" or "eat rice" each takes up a pair chopsticks and helps himself to the "sung" while in the left hand he holds a bowl of rice from which he shoves a portion into his mouth as he goes along. As a rule a *tsai kang*, "Vegetable soup" of some kind is served, in that case we each are given a porcelain spoon and take the soup, all dipping from the same bowl, after the usual greeting of *yan t'ong* that is "Drink soup." It would be very impolite to take soup without thus inviting all the others to do so. After eating we drink clear Chinese Tea from our rice bowls, so that you will see that all we need is a rice bowl, a spoon and a pair of chopstick in order to enjoy a Chinese meal. Of course this reducing things to the utmost limit, much more and finer is to be had but for the common people they trouble about no more, having this they are satisfied.

As is our usual custom, after breakfast we talked with some of the passengers and tried to make friends among them and also with the members of crew. I have always found this a very fruitful way of making friends and a friend made is a great asset whether it be in China or anywhere else. My advice to every person who comes to China is that you make friends everywhere you can among the high and the low, the rich and the poor. The saddest tragedy possible in China is a man or a woman who has not the tact, nor the gift to make friends, nor to find a means of contact. I have seen a few such people and their lot is a sad one.

About ten o'clock we passed into Lung Moon, "The Dragon's Door" where the Yangtze River



above name. Here we met the pearl fishermen going out to their hazardous task and the fishermen going to their fishing grounds.

The big junks and the motor boat cannot go up to the city because of the shallow water therefore we always anchor at a small hamlet in the bend of the river called Lai Tau Tsui which is about five miles below the city. By two P. M. we had reached this place and having a good many pieces of luggage between us and labor being rather expensive we decided to get a small boat, or *Sampan*, to complete the journey. Soon our things including a small organ and a box of Christian literature, was safely in the *sampan* and with several other passengers, we were soon on our way up the river. Our *sampan* being a rather large one, with a flat bottom nevertheless, so as to negotiate the shallow river, it had a sail, a big wing like strip of *chek* made of crushed seaweed, and the wind being favorable we made splendid time up river. These *sampans* are covered with a bamboo lattice work into which is worked the bamboo leaves and is therefore quite waterproof. This roof is fastened down to the sides of the boat rail near the waterline and therefore the boat has the appearance of an egg shell, and it is this shape which has earned for the boat people of South China the picturesque name of Tan Ka, or the "Egg Family." One cannot stand up in these boats and is forced to crawl in and out but once in it, one can keep warm in winter and dry in the rainy season, which is a great blessing as everyone who has traveled in China proper knows. There is always a mat on the bottom of the boat, and on this we usually put down a Min Toi and in cold weather keep out a blanket to wrap in. You see in traveling in China we do as the man Jesus healed, we take our bed with us. It was a strange business for me when I first came to China to always be dragging a roll of blankets and oil-cloths around with me, but now it would be more strange to go about without one and has come to be a part of nature to have my bed along. With a roll of blankets, a tooth brush, a pair of chopsticks, and a change of clothes with a

ent. Of course it is better to carry more things than that since one can easily wear themselves out by enduring so many discomforts but when a long journey is to be made the less you have the better.

About five o'clock we arrived at Yamchow and glad the people were to see us! They simply received us (The Christians and friends) with outstretched arms and welcomed us without stint. After a short visit with them we set about making up beds for just as you take your bedding along so you must provide your bed for most people are so poor that they have only what they use themselves. In our case we had brought camp beds along and therefore it was only necessary to set them up and spread out our *min toi* and blankets and put up our mosquito net and our beds were ready. Yes, there must ever be present the net, how tired one gets of it but without it there would be no sleep in this land, and one would soon be sick. While we were doing this Ah Shan was getting his cooking things in order and arranging for supper. But what about the baby, where was she to sleep? We had not an extra bed and army cots are too narrow for a bedfellow. But like I said above, it is always easy to make arrangements in China, for so little is expected or required. And to make a baby bed was the easiest possible thing to do. Why, we just simply took the top of a big suitcase, one whose lid slipped down over the bottom and had no hinges, put a quilt down in that and hung a mosquito net over it and there, it was done, a baby bed had evolved out of the most harmless, useless looking thing. Mrs. Turner, having a taste for the beautiful, where babies are concerned, and especially for this one, being a girl, took a strip of pink cloth and hung around inside the suitcase top as side curtains, then some white sheets and a baby pillow inside with a soft blanket, and to finish off a bow of ribbon dug out from somewhere, (I never know how ladies smuggle in so many things when I am begging that every unnecessary article be left out,) and tied up to the front of the net and there is a baby bed for you! That bed has become a tradition in Yam-

kitchen wonder. With a pan or so, a boiler and a pot with no stove nor fire-place, he can turn out wonderful meals. I never try to reason it out, that is how he does it, it is his secret. By the time we had beds arranged Ah Shan had our supper ready and not having eaten much since the day before we were glad he had done so well.

All during the evening visitors and old friends came in to visit us and as the days went on we had more and more visitors for the rumor got about that some Fan Krai Poh, "Barbarian devil women" and a Fan Kwai Tsai or Nui, "a Barbarian devil baby girl" meaning Miss Payne, Mrs. Turner and our baby Orine Julia-May, had arrived in town with the Fan Kwai Lo, "The Old Foreign Devil," meaning myself, and when this rumor had been noised abroad many men and women and especially children came to see. But many of them went away our friends, for Miss Payne and Mrs. Turner took every opportunity to make friends with the women and Bro. Hoh, Bro. Tang and myself took care of the men's interest. And in this respect the baby was one of the best missionaries, for though she was in the minds according to the language of the careless, a little "Foreign Devil" or a "Barbarian" still her smile and baby ways won many a heart, for babies are babies the wide world over and though the Chinese, without meaning anything really bad, most of them call them Fan Kwai Tsai, "Foreign devil babies" still they are babies all the same and do just like their own of whom they are so very proud. So our little baby girl probably did as much to make friends for the mission as any of us for there was a constant stream of people in to see her and her wonderful, wonderful bed, and to wonder at her beautiful white skin, and many a one was heard to say when we left that they could scarcely let the baby go.

The following day, Thursday, we arranged the services as follows: Six o'clock morning prayers, 10:30 Bible class, 12:00 Noon service in the chapel for unbelievers, 2:00 P. M. Women's meeting, 4:00 o'clock children service, and 6:30 regular preaching service again in the chapel for unbelievers.

two foreign ladies, Bros. Hoh and Tang, and Bro. Lai our colporter, who was saved after reading a tract and the gospels, Bro. So Ying Fuk, the real father of the Yamchow mission, and myself, with two others to assist in singing and prayer, that is other local Christians. We preached, prayed, taught, exhorted, conversed with and to many people during the following ten days and gave out hundreds of sheets of Christian literature. We cannot say how many were impressed by the Lord's Spirit during these meetings but we know there was interest shown. You must not forget that today in China it means something for a man to come out and profess Christ, indeed in South China today it means about as much as it did in the early days of Christianity. For instance one fine young man who I know is thoroughly saved and was awaiting baptism backed out at the last moment because the Kwokmingtang Nationalist Party had sent out word that any one becoming a Christian would not be protected against their enemies by the party. This would have made Bro. Wong of whom I speak an outlaw and laid him and his family open to the greatest dangers, so he put baptism off for the present. We did not rebuke him, how could we? However, we believe that if he would have come out clear for Christ He would have protected him. Please pray for this man. He still comes to service and helps out and only awaits for a more convenient time to make the final step. In the Bible classes we took up the subject of the baptism of the Spirit as taught by our Church, that is Pentecost, and spent an hour or more each day expounding these deep truths to our workers and the Christians. Only one of our workers have so far received the Baptism, another is Sanctified, it has been our one task for several years, or since we have gotten a thorough hold of the language, to teach and preach Pentecost to our people. Truly this has been one of the greatest joys of my whole ministry, this teaching Pentecost to our Chinese people. I have spent most of my time for the last two years preaching Sanctification and the Baptism of the Spirit to our churches here in Southern

Our meeting went along in the usual way with not the least disturbance until the following Monday, and then there was no real trouble. Monday was the birthday of the late Dr. Sun yat sin the great revolutionary leader and head of the Nationalist Party which party is supreme in South China today. Though this party has a few Christians in it and though Dr. Sun himself was a Christian, still the policy of the party cannot be said to be friendly to the Christian Church. Therefore during the celebrations during the day and night which took the form of two great parades there was some talk and actions against the Christian Church. As the parade passed our mission some pointed out the mission and cried "down with the imperialists" linking up the mission with the imperialists, which to the Chinese has come to mean any and everything which is not favorable to the Nationalists Party, and a good many other such expressions. We however kept quiet because we realized that the least unwise thing or action on our part, being foreigners, might start a riot and cause serious troubles and maybe cause us to lose our lives. The Christians felt nervous and since there was some anti-foreign feeling demonstrated some of them suggested that the police be asked to come and guard our place but our local pastor, knowing I would never agree to such a proposal unless it actually came to a matter of life or death not only to ourselves but to the Chinese Christians as well, refused to speak to me about it. But we heard that during the night a great lantern parade was to take place and we therefore felt a bit uneasy for we have in the past been in a Chinese mob and we know what it is like and our only fear was while so many people were collected together bad characters might start a riot against us on the excuse that we were foreigners and therefore Chinese enemies, for today every foreigner, without regard to his nationality, is regarded as China's enemy. The Parade came off just after dark and with the exception of crying out "Down with" this and that, nothing happened and I tell you we breathed a sigh of relief when the last section of the parade had

another and we still realized that the danger was not over, and sent out several of the brethren to sense the crowd and to see what was going on and inform us early if they thought there was any danger, meantime we had decided not to have evening service because of the disturbed feeling about. Nothing really happened however, and though we got little sleep, being still uneasy, we thank God that nothing happened to us and that we are still spared to preach Jesus to the heathen.

The meeting went on as usual and we bent our every effort to make it a success and the Lord blessed us in giving out His Word. However on Tuesday, if I mistake not, heavy fighting was reported just twenty or thirty miles to the west of us. A large band of defeated soldiers of the late Tang poon yan were again on the war path and were looting, killing, slaying, and burning as they marched towards Yamchow. This of course set the town into a great nervous state for they had not forgotten their former experiences. Every available soldier of the Government troops was mustered and hurried off to meet the bandits. But at best there was only about two hundred to send and we got the report that there were over two thousand bandits, that would be ten to one. Then we were all nervous, but as for us in the mission being utterly helpless and compelled to lean on the strong arm of Jesus we committed all to Him as best we could but naturally the ladies could not do much sleeping, for every noise roused one, not knowing but that the blood thirsty bandits were upon us. This state of affairs went on for two days and nights and caused us much anxiety, for we heard of heavy fighting, but to our great relief we heard on the third day that the Nationalists had defeated the bandits and that the real danger was over. Unless you have been in such situations and realized that you were helpless to save yourself and those you love, then you cannot realize what I am talking about. But God giveth grace and in the midst of it all we endeavor "to preach the Word in season and out of season." Truly we in Southern Kwongtung are sowing in tears and



ing sheaves for our Master. I doubt if you have realized the fact or not, but those of us who are now, and have been in the past, laboring in Southern Kwong-tung, are the only missionaries of the Pentecostal Holiness Church who are not laboring under the protection of some civilized Christian power. Our brethren and sisters in Africa, in India, and in Hong Kong are all under British protection and have the strong arm of the British Government to protect them and their interest. In Pakhoi and Yanchow we have no protection except God, but He is sufficient. Praise the Lord.

(Continued next week.)

## REPORTS

Mayodan, N. C.

The First Quarterly Conference of the Danville District met with the Altavista Church, January 1, 1927, Supt. C. A. Stroud in the chair. Scripture lesson Psalm 16 with some comments. Some members were absent, and we regret that they were. Hope they will be with us at the next Conference, to enjoy the feast of good things. Some of the churches sent no reports. This does not look good, it hinders the Conference. When a church fails to send delegate or letter they fail to send any finance. If we do not send delegate it seems that we could send a letter, and if we can send but little money it will be very nice to send it to the Supt., and by so doing prove that you are interested in the Conference and the Supt. Such would come nearer conforming to the words of the apostle Paul, "Not slothful in business." (Rom. 12:11.) It is very important that we be fervent in business matters. If we will conform to the foregoing I am sure that our Quarterly Conferences will be more helpful. So let's do our best this year for the cause we hold so dear.

All the reports were very encouraging. Every one seemed to be encouraged. In connection with the Conference we had a very interesting Bible study that

a greater spirit of evangelism in our midst. We desire to be a progressive district. I take this opportunity to say that we shall meet D. V., at Draper, N. C. April 1st, 2 P. M. for Bible study. Quarterly Conference on the following day. Pray for us.

J. W. KELLEY, Sect. & Treas.

## OUR DEAD

MRS. R. H. TUTEN.

Mrs. R. H. Tuten, wife of Dr. R. H. Tuten, died at her home in Bristol, Fla., Sunday January 9, 1927. The deceased was the eldest child of Mr. and Mrs. D. R. Weaver. She is survived by her parents, husband, two children, two grandchildren, four brothers, one sister Mrs. Pauline Forehand and other relatives.

Sister Tuten was converted in early life and was engaged in the Lord's work for many years. Seemingly because of ill health she was not true to the Lord, though never losing a desire to help the needy and see the Lord's cause prosper. But last July the Lord wonderfully raised her up after all human help proved of no avail and she was reclaimed and later sanctified. For the last months of her life she was a very patient, humble christian.

She died in the faith and we believe she is waiting on the other side for loved ones to come. She had only attained to the age of 45 years. But truly the poet was right when he wrote, "We live in deeds, in thoughts, not in breaths,

In feelings, not in figures on the dial; We should count time by heart throbs, He most lives, who thinks most, feels the noblest, acts the best."

The writer conducted the funeral service, assisted by others of the community, Tuesday January 11, at the Bristol Cemetery, where her remains were laid to rest to await the resurrection morning. Truly we sympathize

with the sorrowing ones. Weep not as "those who have no hope" but "Give all diligence to make your calling and election sure."

## ONE BY ONE THEY GO.

I have been blest in all my pastorates, by having some of earth's choicest saints hold up my hands as I tried to minister. A number of them have taken their departure for heaven and left me to toil on, feeling a great sense of loss.

Only recently God called Sister Effie Jordan, a rare saint and a pillar in old Peniel Church, near Franklin Springs. She was of that type that every one loves, even the in-laws. Many preachers and laymen have gone to her home and left with a greater inspiration and unction for service.

Yes, they are going home one by one. Just a few more pillars left in the church, and they will soon be gone. We must have some new ones. May God give us some young souls who will be faithful as our departed Sister has been.

I want you to pray for this bereaved family—the husband and ten children. It is a crushing load for Bro. Jordan, and for his daughter, Inez, upon whom will largely fall the care of the younger members of the family. We must hold them up in this dark hour, and God will help them.

BYRON A. JONES.

## TESTIMONIES

I praise God that I am saved, sanctified and filled with the Holy Ghost. Above all I praise Him for leading me in to the light of holiness. Praise His dear name. I am so glad I can take Him at His word. I feel the pentecostal fire burning as I write. Glory to Jesus.

I go to church and Sunday School with the Brethren. I pray God will in some way give them what they most need.

Your sister in Christ,

MRS. W. S. LIGHT.

Ivanhoe, Va.

Dear Advocate:

I am glad that I am still saved from sin and sanctified as a second work of grace. I am still trusting Jesus as my

cipline of the P. H. Church and still love its simple teachings.

I want all to pray for the healing of my mother. She has a severe cancer and suffers very much. It is so sad to see her suffer and bleed so much. No one can heal her but the Lord Jesus.

Pray for me. I am a helpless invalid. Ask the Lord to baptize me with the Holy Ghost and enable me to walk again for His glory.

Your sister in Jesus,

CLARICE D. WRIGHT.

Hendersonville, N. C.

Dear Advocate:

I praise the Lord that I am saved, sanctified and baptized with the Holy Ghost. I have been in this way almost two years and I see that all is ahead and nothing behind me.

I feel that I should praise God for healing my body. Over two years ago I had a pain in my right side. I was going to school and the principal sent me home, would not let me go to school because I would not have an operation. I was anointed and prayed for a good many times and I would get better, but in a week or two I would be just as bad again. Last spring Bros. Stroud and Dail were holding a tent meeting in Hendersonville, I had them pray for me one night, but was not thoroughly satisfied about it. Next morning I went to Bro. Howell's home where they were staying and asked them to pray for me again. They did so and I have never had any more trouble with my side.

I am strong and healthy today and I praise God for it. Please pray for me that I may stay humble at the foot of the cross. I want to do what the dear Lord would have me do in this world.

Your sister in Christ,

MRS. CLAUDE HYDER.

Tarboro, N. C.

Dear Advocate:

I do praise the Lord for what He has done for me. I praise His holy name for saving me, sanctifying and baptizing me with the Holy Ghost. Pray for me to be true and keep in the center of God's will.

Gilbert, W. Va.

Dear Advocate:

I love to read The Advocate because the testimonies of God's dear children is food to my soul. I have a blind mother and I am staying at home all the time to take care of her. I do not have the chance to go to church. My husband is a drunkard, a gambler and I do not have good health. I am the mother of twelve children, six living and six have gone to glory waiting for me.

Dear children of God I need your prayers and do not fail to offer prayer for me. I have had a stroke of paralysis. I was 47 years of age June 22. I was baptized with the Holy Ghost October 26, 1924. I praise God for that sweet heavenly gift. I have such hard persecutions so dear ones pray for me that I may stand firm till Jesus calls for me. Pray for the healing of my dear blind mother. She is all the earthly company I have. I would feel so sad without my mother. I praise God for her. I am sending \$1.00 for The Advocate. I want to subscribe for it as long as I live. If I should die before my subscription expires send the paper to Sister Ella Perry, Rose Siding, W. Va. Please pray that Jesus will help her to bear all her burdens and be true until Jesus calls for her.

I am praising Jesus for life and sunshine.

Your sister looking for Jesus to come,

HANNAH E. COLLINS.

As I am renewing for The Advocate I will sound a word of praise to Jesus. I am glad I am still on the Lord's side and want to do more for the cause of Christ. It may not seem that I do much, but I do desire to follow Jesus and shine for Him.

I went six miles or more Sunday January 9th to conduct service. There were few at church, but I went to a home near the church and secured two subscriptions to The Advocate. So I feel my time well spent.

Please pray for me.

## MUSIC TEACHER WANTED.

Wanted at King's College, Checotah, Oklahoma, a consecrated Spirit-filled instructor in piano music. Anyone who is competent and feels led to this work may correspond with the writer.

DAN W. EVANS,  
Pres. Ed. Boud.

1208 W. 4th St., Checotah, Okla.

## NOTICE TO THE BALTIMORE CONFERENCE.

Richmond District: Meets with the Richmond Church. Business session Saturday, February 12th, at 10 A. M. Write Rev. L. B. Edge, 2712 Hull St., South Richmond, Va.

Norfolk District: Meets with the Berkeley Church. Business session Saturday, February 19th, at 10 A. M. Write Rev. E. W. Ward, Beech St., Elizabeth City, N. C.

Each session will be opened with communion service on Friday night and there will be devotional services through Sunday.

Every minister and mission worker is expected to be present and every church should send a delegate as well as a written report. Cooperation will make the Quarterly Conference a great source of blessing to all. You owe it to God and the Church to do your very best.

Yours in Christ,

O. E. SPROULL, Con. Supt.

## NOTICE TO THE FLORIDA CONFERENCE.

The Second round of Quarterly Conferences will be held as follows:

Eastern District, February 19-20 at O'clocknee Church. Business session Sat. 6:30 P. M. Devotional services, Sunday at 11 o'clock.

Northern District, March 12-13, at Jacksonville Church. Business session 2:30 P. M. Devotional services there Sunday.

Please report in your respective Districts and pastors see that something is sent from each church for Conference expenses. Lets all pray and expect a revival in the Conference this year.

Yours in Jesus,

L. J. OLIVER, Supt.

Bristol, Fla.

## NOTICE TO THE VIRGINIA CONFERENCE.

Radford, Va.

The Second Round of Quarterly Conferences will be held at the following places:

Pulaski District to meet with the church at Liberty Hill Friday February 18th. Business session Saturday the 19th at 7:30 P. M.

Cripple Creek District to meet with the church at Liberty Hill Friday February 25th. Business session Saturday 2 P. M.

Roanoke District will meet with the church at Merrimac Mines on Friday March 4th. Business session Saturday 10 A. M.

Rockbridge District will meet with the