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THE WEEKLY EVANGEL

THE FAMILY PAPER

221
Darnet, Phil
524 N. Weller

Seven Prophetic Woes.

Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given to him. Isa. 3:11.

Woe to the multitude of many people, . . . the nations shall rush, like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. Isa. 17:12, 13.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. Isa. 30:1.

Woe unto the foolish prophets, that follow their own spirit and have seen nothing. Ezek. 13:3.

Woe to the shepherds of Israel that feed themselves! should not the shepherds feed the flocks? Ezek. 34:2.

Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness, and not light. Amos 5:18.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe to the inhabitants of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound! Rev. 8:13.

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THE BAPTISM IN THE SPIRIT—A DEFENSE.

W. W. Simpson.

During the past ten years many earnest followers of Christ in various parts of the world, while seeking the Lord with all their hearts for the baptism in the Holy Spirit, have received remarkable experiences which, while varying in some respects with different individuals, are uniform in this one respect, namely, that they result in uttering strange sounds, articulate but unintelligible, which those who receive these experiences claim to be nothing less than "Speaking with other tongues as the Spirit gives utterance," and therefore conclude that the experience is simply that baptism in the Spirit for which they were seeking, which the Lord promised to His disciples and gave them on the day of Pentecost as recorded in Acts 2:1-4. Those who have thus received what they recognize as the Scriptural Baptism in the Spirit, continually urge other believers to seek and receive this experience, consistently teaching that this and this only is *the Baptism* the Lord promised. They insist that all believers, whatever their past experiences, blessings and service have been, should by all means seek the Lord further until they receive *this* which to them is alone "That which was spoken by the prophet Joel," Acts 2:16.

This strong conviction and uncompromising attitude has naturally occasioned a great deal of criticism and opposition. Equally earnest followers of Christ as themselves have for years believed, received and taught the baptism in the Spirit as an experience devoid of speaking with tongues and even altogether without outward manifestation of any kind, believing the speaking with other tongues and other supernatural manifestations of Apostolic times fulfilled their purpose with those times to which they were peculiar and then ceased, being a temporary accompaniment, not an essential part, of the baptism. These, therefore, regard the others as uncharitable and their teaching as tending to strife and division. And many divisions have occurred. In nearly every place where believers have received the Spirit with utterance in tongues division has resulted.

Also many prominent Bible teachers and leaders of Christian thought and work, not only in the denominational churches but also in deeply spiritual movements and societies, have rejected this teaching that the baptism in the Spirit results in all speaking with other tongues now just as at Pentecost. While some are content to simply ignore the teaching, or sneer at it, others speak and write against it. The ignoring and the sneering can easily and better be overlooked, but I have long thought the objections of some leading men ought to be frankly met in order to a better understanding of the truth of God on this vital question. While realizing my own limited abilities in doing so, I am still willing to do the best I can. Praying the Lord to use this to give understanding to many who are perplexed, I send it forth in His name.

The objections that have come under my notice are those of D. E. Hoste and H. W. Frost of the China Inland Mission, A. B. Simpson and the Board of the Christian and Missionary Alliance, A. C. Gabelein, editor of *Our Hope*, I. M. Haldeman, and C. I. Scofield, author and editor of the *Scofield Reference Bible*. It would take too long to answer each one in detail; I will therefore select Dr. Scofield's objections and reply to them since he is per-

haps the most widely known and his objections the fullest and clearest. His objections to which I refer are contained chiefly in a book called "Dr. C. I. Scofield's Question Box," copyrighted this year, 1917, but some are found in his *Reference Bible*. I have written him a letter, dated April 16, 1917, calling attention to the unscripturalness of his statements to which he replied April 26, "I have read with close attention your 'Open Letter' on tongues," but offering no further comment on the subject. I am at liberty, therefore, to bring the matter before the Christian public. In doing so I shall endeavor to be candid, charitable, "Walk in love," and yet "Earnestly contend for the faith once delivered to the saints."

Dr. Scofield gives only one sentence to the historical aspect of the subject to which I will not reply as each one has a right to his own opinion in matters of uninspired record. He discusses the Scriptural aspect under four heads to which I reply in order.

First, he makes the sweeping statement that nowhere in the New Testament is any human being told to seek the baptism in the Holy Spirit. (I leave out the words, "And with fire," for they occur only twice in connection with the promised baptism in the Spirit and then when John is speaking to the multitude in which the opposing Pharisees and Saducees were prominent, for whom the baptism with fire doubtless means the fire of God's wrath as in the preceding and following verses of Matt. 3. When our Lord uses similar language to believers only, Acts 1:5, He omits the word "fire," and on the day of Pentecost, when the Spirit came, His appearance was "like as of fire," not the Holy Spirit and fire. When preachers speak of the baptism of the Holy Ghost and fire they mean receiving the Spirit *like* fire as on the day of Pentecost. The form of words is not strictly correct but the idea is all right).

But what of this assertion that nowhere in the New Testament is any human being told to seek the baptism in the Spirit? To seek obviously means to seek in prayer as our Lord teaches in Luke 11:9, 10, where asking, seeking and knocking manifestly refer to three kinds of prayer corresponding to varying degrees of intensity in the desire of the one praying. And He illustrates His meaning by the parable of the importunate friend. And what do the three loaves signify? And the other illustrations in the following verses, bread, fish and egg, to what do they refer? Does not the Lord Himself leave us no chance to misunderstand when He says in verse 13, "How much more shall your heavenly Father give the *Holy Spirit* to them that ask Him?" To apply the "importunity" and the asking, seeking and knocking to other needed blessings *may* be permissible; to apply them to receiving the Holy Spirit is *certainly* intended by our Lord.

But Dr. Scofield will not admit that Luke 11:13 refers to the baptism in the Spirit. His marginal note says, "It is evident that none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise." And no one *knows* that Mary availed herself of this gracious promise. Shall we conclude, therefore, that this magnificent promise is a dead letter, neglected by those to whom it was given and out of date now? Has it no bearing whatever on the receiving of the Spirit on the day of Pentecost and after? Let us see.

In John 4:10 our Lord offers "living water" to the Samaritan woman. That this refers to the Spirit is admitted in the Reference Bible and is also proven by the similar passage in John 7:37-39. But the Apostle John distinctly states that it refers to the reception of the Spirit *after Jesus was glorified*, that is, at and after Pentecost. And Jesus makes the woman's receiving the living water, the Holy Spirit, contingent on *asking* for it, which, as we have already seen, is one of the forms of prayer for the Spirit, Luke 11:5-13. And since the two passages in John certainly refer to the baptism in the Spirit on the day of Pentecost, must not the one in Luke apply to the same thing? The one in John 4 was certainly prior to the one in Luke, while the one in John 7 was either just before or just after it. When John clearly declares the promise given at the feast of tabernacles *did not apply* to that particular time, "For the Holy Ghost was not yet given, because that Jesus was not yet glorified," how dare any man say the promise in Luke applied *only* to the time while Jesus was not yet glorified? If the Holy Ghost was not yet given while Jesus was not yet glorified, how could the Father give the Holy Spirit to them that asked Him until Jesus *was* glorified?

So much for the *promise* of the Spirit; let us now examine the manner of receiving Him. Jesus Himself received the Spirit while praying which establishes the presumption that His brethren received in the same way. But we are not left to presumption only. The record distinctly states, "These all continued with one accord in *prayer and supplication*," Acts 1:14. Where did they get that idea? The Lord had told them He would pray the Father and He would send them another Comforter, and He enjoined them to "tarry" and "wait for the promise of the Father," but where did they receive instructions to "Give constant attention with one accord unto the prayer" as Rotherham translates Acts 1:14? With the single exception of choosing a successor to Judas the whole of ten days was spent in prayer and supplication and that with one accord. What was the basis of this hitherto unheard-of unity among the 120 disciples? What else could it be but asking, seeking, knocking for the baptism in the Spirit according to the Lord's directions in Luke 11? "Tarry until?" Yes, but not passive tarrying. Waiting for the promise? Yes, but not idle waiting. They continued with one accord in prayer and supplication. This was certainly importunity for three loaves as the Lord had said. Knowing His promise to pray for this very thing they joined their prayers with those of the High Priest who had entered in once into the holy place by His own blood and the answer was sure. No, no; the promise of Luke 11:13 is *not* out of date. For it was fulfilled on the day of Pentecost while the disciples were diligently carrying out its directions. And when the day of Pentecost was fully come "they were all together with one intent," as Rotherham translates. If they were not seeking in prayer for the promised baptism in the Spirit then what were they doing? The entire context points to this one thing as the sole purpose of the ten day gathering. And they received the very thing for which they and their Lord were asking, not something else, for He had said, "If a son shall ask bread. . . will he give him a stone?" They received the very thing Jesus said they would in Acts 1:5, namely, the baptism in the Spirit, not the baptism *and* the filling, but the baptism which includes the filling, since the filling is a part of the baptism. "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

Next is the case of the Samaritans in Acts 8. Philip preached Christ to them, they believed, they were bap-

tized, they must have repented though the record does not say so, they had fulfilled all the conditions had they not? Why, then, had the Spirit not fallen on them? The record shows they had failed to fulfill *just one condition*, they *had not prayed*. Peter and John "prayed for them that they might receive the Holy Ghost." But the Samaritan believers themselves, what did they do? Did they pray? Is it not reasonable to suppose that the apostles passed on to them the instructions they themselves had received in Luke 11, by obeying which they had themselves received the Spirit? It is unreasonable to think the apostles would lay hands on and pray for them while they sat there like stumps passively waiting for something to happen. They must have been in both the attitude and the act of prayer. The only one who did not pray was Simon who consequently missed it all just like many today, who neither seek the baptism themselves nor encourage others to do so. Many investigate the work of the Spirit and would like to have the power, but try to get it some other way than by seeking.

The case of Saul is recorded in Acts 9. The Scofield Reference Bible says verse 17 describes his being filled with the Spirit, which is the same experience as that of the 120 in Acts 2:4, which our Lord calls the baptism in the Spirit in Acts 1:5. What did Saul do in order to receive the Spirit? He believed and repented (although the record does not say so), and he was baptized. And Ananias (not an apostle) laid hands on him "That thou mightest. . . be filled with the Holy Ghost." But our Lord sent Ananias to do this because, "Behold, he prayeth." It was in answer to the prayer of the penitent and believing Saul that our Lord sent the hesitating Ananias to him that he might be filled with the Spirit. Acts 9:11.

With regard to Cornelius and his household (Acts 10), while he was certainly a man of prayer (v. 2), so that the whole experience may be regarded as an answer to prayer (v. 4), and while his whole heart must have turned to the Lord Jesus as he listened to the earnest words of the man who was God's messenger to him, yet the fact remains that there was no definite seeking in prayer for the baptism in the Spirit. "While Peter yet spake, these words the Holy Ghost fell on all them that heard the word." We know they believed (Acts 15:7, 9), and also repented (Acts 11:18), but they had not been baptized (Acts 10:47), neither were they definitely seeking the Spirit; yet the Spirit came on these Gentiles as on the Jews as at the beginning. Dr. Scofield's note in the Reference Bible says, "But now the normal order for this age is reached: the Holy Spirit is given without delay, mediation, or other condition than simple faith in Jesus Christ," and in the Question Box, page 51, he says, "So long as the Gospel was being preached, after Pentecost, to Jews only (Acts 2:9), an interval elapsed between regeneration and the baptism; but from the opening of the door to the Gentiles in the house of Cornelius (Acts 10) the baptism follows immediately the believers regeneration."

But *is* this the normal order for this age? Nay, verily! The plain truth is that this is a very *abnormal* case. How abnormal? Abnormal because the believing Jews were unwilling to admit uncircumcised Gentiles to baptism and recognition as members of the church until forced to do so by such an act of God as showed that He had accepted them. While Peter would doubtless have baptized them because he had received special instructions from God, the other six Jewish believers who were with him, as well as practically the entire church (Acts 11:2), most certainly would have refused to do so had they not seen that to longer oppose would be to fight against God.

In His sovereignty God baptized them in the Spirit before they were baptized in water and before they sought in order to show that Gentile believers were absolutely on the same footing as the Jews, Acts 15:8, 9.

The normal order for this age is *not* Acts 10:44, but Acts 2:38, 39. The Reference Bible makes the latter passage to be, "What Israel must do," while it manifestly includes both Jews, "You and your children," and Gentiles "All that are afar off." Eph. 2:13, 17 shows those afar off are the Gentiles, while the Jews are nigh. The conditions of salvation are exactly the same for both in this age, and the baptism in the Spirit, being a part of the process of salvation, is promised on the same conditions to both. Acts 2:39 proves that Acts 2:38 is the normal order of the steps in Scriptural salvation by grace, being Peter's inspired answer to men pricked in their heart at hearing that the supposed imposter, Jesus, had been made both Lord and Christ, confirmed as it was by such supernatural signs that they could but believe, and therefore had already taken that first step, faith in the Lord Jesus Christ. The second step is repentance, third, water baptism, fourth, Spirit baptism; and the three thousand who gladly received his word that day must have taken just these steps. They believed, repented, were baptized, and "were added." Added to whom? Why, the one hundred and twenty, of course. How added? "By (or 'in' Gk.) one Spirit are we all baptized into one body." Where was the interval between regeneration and the baptism here? The interval, if there was any, must have been very short for they were added "the same day."

At the house of Cornelius there was no interval but there was at Samaria. Why an interval there? As we have already shown, because they had not prayed. And why had they not prayed? Because they had not been instructed to do so, just like thousands today. Wasn't it because no apostle had mediated? If no apostle was needed for Saul, could not Philip have prayed for the Samaritans as well as Ananias for Saul? Why he *did* not is not revealed, but it certainly was not because only an apostle could thus mediate. Who was it that ministered the Spirit in Galatia? Gal. 3:5. This endeavor to find a reason for the differences in the operations and manifestations of the Spirit in the distinction between Jew and Gentile is contrary to the plain teaching of Peter in Acts 2:38, 39; 11:15-18; 15:7-11 where he declares that God puts no difference between Jew and Gentile in bestowing the Spirit. It is also contrary to the whole tone of the Gospel and the teachings of Paul about the church, Gal. 3:27, 28; 5:6; Eph. 2:11-22; 3:2-8; Rom. 10:4-13.

Now one more case, the twelve at Ephesus, Acts 19:1-7. While they had received only John's baptism they were not disciples of John as some would have us believe. They had heard the Gospel from Apollos who was instructed in the way of the Lord and spake and taught diligently the things of the Lord (Acts 18:25), therefore they were disciples of the Lord Jesus, having believed on Him. Paul recognized them as believers, asking them if they received the Spirit when they believed, v. 2 (margin of Ref. Bible). This question of Paul's proves two things; first, the normal order in Apostolic times was for a believer to go right on and receive the Spirit just as Peter taught and the three thousand did on the day of Pentecost; second, there was a *possibility* of *not* doing so, and when this was the case there was a reason for it. And Paul, wise master-builder that he was, at once began searching for that reason. Yes, instead of teaching them that since the Gentiles first received the Spirit at the house of Cornelius the Spirit indwells every believer and baptizes every believer into one body, he investigated the reason why be-

lievers are sometimes *not* baptized in the Spirit. This great apostle and teacher of faith to the Gentiles set himself squarely against the theory that now the Holy Spirit is given without delay, mediation or other condition than simple faith in Jesus Christ. Instead of making fine distinctions between receiving the Spirit, being baptized in the Spirit, and being filled with the Spirit, thus getting them so muddled they knew not where they stood, he questioned them as to the other steps besides faith in Christ which believers then (and now) needed to take in order to receive the Spirit. Remember the work in Ephesus was during Paul's third Missionary journey, many years after the Spirit had been poured on the Gentiles at Caesarea.

Paul found the seat of the trouble with the twelve believers in Ephesus, the reason why they had not received the Spirit, lay in their baptism. They had received John's baptism, a baptism of repentance (therefore nothing wrong with the second step), but not the baptism commanded by our Lord which is a baptism into death. After instructing them Paul baptized them—then what? Told them they were now baptized into the body of Christ, had the indwelling Spirit, and all they needed now was just to receive the filling of the Spirit by faith without any sign or supernatural manifestation whatever? Not he! Paul was chosen and appointed by the Lord Jesus to be "a preacher, and an apostle, and a teacher of the Gentiles," and if there was to be any difference at all between the so-called Jewish period of the Acts and the later Gentile period here was the place for it to show up. But none is shown. After baptizing them Paul, after the manner of Peter and John at Samaria and Ananias with himself, "Laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

Oh Paul! why did you spoil that beautiful and learned theory? He must have belonged to the "Tongues Movement." Yes, I believe he was a kind of ring-leader of that sect, for he said once, "I thank my God I speak with tongues more than ye all." And in another place he said, "I would that ye all spake with tongues." But were they seeking tongues? Hardly. Were they seeking the baptism in the Spirit then? Was not the laying on of hands itself an act of prayer? We can hardly imagine Paul's laying on hands as a mere form of godliness without the power. They must have all been praying as Paul himself was praying when Ananias was sent by the Lord to lay hands on Him.

There are millions of believers today just where these twelve were before Paul came to Ephesus. They do not know the Spirit is offered them, because their teachers tell them the miraculous manifestations accompanying the baptism in the early days have ceased now and consequently there is no outward sign or evidence by which one may know he has received it, and the whole thing has been lost in the hazy oblivion of what is practically regarded as a by-gone age. A few teachers see the filling of the Spirit is needed, but not having received themselves, simply claimed to have done so, are teaching others to claim it by faith. Let us get back to the good old Bible way of faith, repentance, baptism into death, then prayer-asking, seeking, knocking as the Lord Himself taught us, and the Spirit will come on us as on them at the beginning.

Dr. Scofield's second objection is, "The true Biblical gift of tongues was speaking in languages of men (Acts 2:4-12). The so-called gift of tongues in Los Angeles and other places... is a mere gibberish. This has been investigated and we say this with absolute assurance of the truth of what we say." I am exceedingly surprised at this misunderstanding of Scripture. I am not surprised

that *careless* readers of the Word hold this view of the tongues as Acts 2:4. I find even some of those who have spoken in tongues in recent years confused about it. But that such a careful student of Scripture as the editor of the Reference Bible should thus directly contradict Paul is simply amazing! As editor he is responsible for the marginal rendering of Acts 2:8, 11 in that Bible which gives language instead of "tongues" of the A. V. Verse 4 is correctly translated tongues, v. 6 is language, v. 8 should be language (Greek dialectos) and v. 11 is uncertain. Rotherham has tongues like the Authorized, but Dr. Scofield has languages as the correct translation in the margin, and the 1911 Bible has languages in the text. Taking these things into consideration the simple fact is that on the day of Pentecost the company in the Upper Room began to speak with tongues while only themselves were present, but after the multitude gathered sometime later, they were given utterance in languages which were understood by people from various countries. There were two distinct operations of the Spirit on that day, first utterance in tongues while only believers were present, second, utterance in languages after many unbelievers arrived. This is the only satisfactory explanation of the word, "began," in v. 4. They *began* to speak with tongues, they finished by speaking in languages, both of course as the Spirit gave utterance.

I have myself, at six different times in China and America, seen this mighty miracle repeated and can give names and dates. One case has three witnesses and proves beyond a doubt that the baptism in the Spirit is just the same today as on the day of Pentecost. Most certainly, speaking in tongues is *not* speaking in languages of men. But where does Dr. Scofield contradict Paul? Look at 1 Cor. 14:2. Putting his own marginal reading in place of the A. V. text, where the translators wrongly inserted the word "unknown," we have: He that speaketh in a tongue speaketh not unto men but unto God, for no man understandeth (him), howbeit in the Spirit he speaketh mysteries. This explains why at Pentecost they spoke at first in tongues and later in languages. At first there were no men there to speak to, but God was there and they were speaking to God. And if any man had been there then he would not have understood for it was not intended for man to understand the mysteries which the Spirit was speaking for the ear of God alone. Later on, when men had come, the Spirit gave utterance in languages which were intended for them to understand, for He had something to say to men as well as to God.

Now Paul is the best qualified man in all the world to explain the speaking in tongues for he did more of it than any one else, and he says, "No man understandeth." Dr. Scofield says it "was speaking in languages of men," and ridicules any speaking in tongues that is unintelligible to men as "mere gibberish." Does not this contradict Paul? And he not only contradicts him, he rejects and condemns and ridicules modern speaking in tongues on the ground that it is unintelligible. In so doing he has condemned and ridiculed the speaking in tongues of the Apostle Paul and the 120 of the Upper Room and of the entire Apostolic church, for of that speaking in tongues the best qualified witness says, "No man understandeth." He has rejected and sneered at *all* the speaking in tongues which was and is to God alone, for that which is to men is interpreted. He despises the speaking mysteries to God by His own children simply because men cannot understand and thus play the part of an eaves-dropper. May God pity him for he is dangerously near speaking against the Holy Spirit.

The third objection is: "The Biblical gift of tongues

was in connection with an immediate testimony to unbelievers (Acts 2:4-12), and with the purpose of bringing them to Christ. These modern so-called tongues consist of unintelligible sounds uttered . . . in gatherings of excited Americans who all understand the English language." Thus he again shows his mistaken idea, for the speaking in tongues was *before the unbelievers came*. After they came the utterances were *languages* as I have already shown. Strange he has utterly failed to notice the primary and great purpose of tongues is to speak to God, not to men. Only when the gift is used to speak to men, which is rare, is there any need for interpretation. How men have left the real presence of God out of their ideas of the church! A fictitious presence of God in a dead formalism that calls itself the church does not need to be spoken to except in a cold formal Ritual, but a living loving Father wants His children to speak to *Him* more than they speak to others or to each other. And why should men object when the children speak to their Father in a mysterious tongue unintelligible to them but perfectly plain to *Him*? Tongues, in order to edify the church, must be interpreted, 1 Cor. 14:12, 13, and that is what the apostle insists on in that entire chapter which many misunderstand because they know nothing about the experience. So interpreted tongues edify the church and are a sign to any unbelievers present.

The fourth objection is, "The use of tongues, even in the Biblical sense, that is languages that were understood, was rebuked by the Apostle Paul in 1 Cor. 14 when indulged in in gatherings of believers who all understood one language. It was all to no profit and that certainly marks the present day manifestations." Wrong again! What Paul rebukes is the use of tongues when speaking *to men* where there is no interpretation. In speaking to God, either in prayer or praise, there is obviously no need for interpretation. But in speaking to men tongues *must be interpreted* else the entire purpose of such speaking, the edification of the church, will fail. That is the only way in which tongues *can* be understood. Languages need no interpretation since they *are* understood. When the whole church comes together with the purpose of building itself up in the faith all things must be ordered accordingly. Then if any speak in a tongue it must be by two or at the most by three and in turn and someone must interpret. But if there be no interpreter let him keep silence *in the church* and let him speak to *himself* and to *God*, for when no interpretation is given it is obvious that what is spoken is not intended for the edification of the church, but is a mystery to be spoken to God, in doing which the speaker will be edified.

That Paul in 1 Cor. 12-14 had no thought of regulating the use of tongues in speaking to God is fully proven from the fact that in the beginning of his work in Ephesus, which was only a short time before he wrote the first epistle to the Corinthians, twelve persons spoke in tongues at the same time with his evident approval, Acts 19:6. On the day of Pentecost about 120 spoke in tongues at the same time, "as the Spirit gave them utterance." Surely the Spirit was not wrong in permitting it, was He? The regulations about tongues in the epistle refer *solely* to the use of the gift in speaking to men for the edification of the church. Any other interpretation makes Luke and Paul contradict each other.

I have already appealed to Dr. Scofield and I now appeal to all sincere lovers of the Truth to dismiss their prejudices against such a baptism in the Spirit today as will demonstrate that God is no respecter of persons and puts no difference between us of today and the believers of the first century, just as He put no difference then be-

tween believing Jews and Gentiles. Why should not the baptism in the Spirit be restored to its Scriptural form so that we of today may know "This is that which was spoken by the prophet Joel" because it is *just like* that which on the day of Pentecost was so declared to be? Why should not people now know that on *us* is poured out the gift of the Holy Ghost for they hear us speak in tongues and magnify God just as they knew it at the house of Cornelius?

Though some parts of this may seem harsh I assure the reader that my heart desires only his own highest spiritual good. The strong language used is because God's Truth is at stake. With all our hearts we assent to Dr. Scofield's closing statement, "Our only safety is to abide by the Bible and to give no value whatever to so-called experiences which are not strictly Biblical," to which we would add, "And let us by God's grace see to it that our experiences *fulfill* the *Scriptures* and measure up to what is written. So that we come behind in no gift, waiting for the coming of our Lord Jesus Christ."

Bethel Bible School, Newark, N. J., June 30, 1917.

(Editorial note: There are many men, mighty in the Scriptures, who have failed to comprehend the baptism of the Holy Spirit as it is now being manifested. But because they have thus failed, it is no reason for our discounting all their good works. Many of their writings show signs of divine inspiration, and the Scofield Reference Bible, which contains no attacks on the Pentecostal or any other movement, is still highly esteemed among us. The Scofield Bible is found in the hands of hundreds of Pentecostal preachers, workers and Bible students, who take advantage of its clear teachings and rejoice in the aid which its use affords. We continue in our recommendation of the Scofield Bible as the best work of its kind that has ever been published.)

BEHIND THE FIRING LINE.

As told by Gipsy Smith.

Gipsy Smith, the popular evangelist, is one of a host of Christian workers who are giving of their best to the men at the front, in connection with the Y. M. C. A. "The men want me out yonder," he said, "and I shall stick to the work till the end of the war."

He has been in the trenches heartening the British soldiers, with the German trenches only forty yards away; he has slept in cellars so cold that his moustache has frozen to his blanket. He has preached to four congregations in two and a half hours on Sunday, and has taken his turn behind the Y. M. C. A. canteen bar, serving out coffee, and the many other things that the soldiers love.

A Sunday Programme.

Outlining his Sunday programme in France, Mr. Smith said: "Mostly I would preach at two or three services. At one place, however, I had to preach four times between 9:30 and 11 o'clock. When I arrived, the hut was full, and a huge crowd stood outside. And they were willing to wait their turn if I would follow with a service for them. So a second time the hut was filled, and after the third service there were as many men waiting outside as would half fill the hut again. So we had a fourth service. That afternoon I went to a village two and a half miles away, in which stands an old French Protestant church, which had been partly blown down. There I preached to a general and his staff and two hundred men; and in the evening I walked back to take another at 6:30, which was crowded to the doors.

"I hope I have bucked the boys up a bit," said the Gipsy. "Of course I had a great asset to begin with. The men knew me; about two-thirds of the men I addressed

had heard me before. How the boys love the huts with the sign of the red triangle upon them. That sign gives them confidence. They flock in—Protestants, Roman Catholics, and men of no religion at all. Men of all denominations find a rally-point there, and the barriers that denominations have set are removed.

"Let me give you my experience at a place where I was stationed for a few days. When I got to the hut I found that the leader was a Church of England clergyman, who at once apologized to me for the fact that he had no men there but the Munster regiments, and they were Roman Catholics. 'Will they come in to my meetings?' I asked the clergyman. 'I'm afraid not,' he said. 'Their padre has been in to say that the men will come in for tea, coffee, writing paper, and all that kind of thing, but not for religion. So what can we do?' he asked. 'Let us try them,' I said. So we put up a notice on green paper that Gipsy Smith would give a talk on gipsy life. The men packed the two huts for the lecture, and we had a rollicking time. At the close I told them that they had heard where I had been, and if they would like to know how I got out of it, they should come to hear me on the morrow. They came. Then I told them that on the following night I was going to talk about religion—'not your story about it,' I said, 'but mine.' And the huts were crowded for six nights as I told the story of the Gospel in six chapters."

One incident connected with this visit was told by Gipsy Smith. A young Irishman came up to him after one of the meetings, and said, "Sure, your riverence, you're a gintleman, and you've got something that I haven't. I can feel it here," and he put his hand over his heart. "But you can have it at the same price as I paid for it!" said the Gipsy. "You tell me to give up my religion?" "Not at all; if you have anything good, stick to it." "What do you want me to give up, then?" asked the Irishman. "Nothing but your sin," was the reply. "You're a gintleman, sir," added the young soldier.

"If I had attacked his religion I should have failed to touch that man," said Mr. Smith. "I spoke only of essentials. I made no allusion to the things that divide; but only to the things that we all need."

"You find a crude elementary religion in all the men?" it was suggested.

"Exactly," said the Gipsy. "Men in the past have been alienated from organized Christianity. The things which they love and admire and in their best moments long for, they somehow have not connected with Jesus Christ and the teaching of the New Testament. But when they are brought back to those great things by seeing them in one another, and when they are reminded that they have their roots in the Cross and in the teaching of Jesus Christ, and that He spent His life in teaching them, and died to make them permanent, and to exalt and honor them, this changes their whole attitude toward Christianity."

"Are the men more sensitive to Christian influence at the front than at home?" Gipsy Smith was asked.

"They are more sensitive at the front than at the base. As you get nearer the front the temperature rises. And when the men are brought back wounded from the front they are deeply sensitive. They have faced death; they have looked through the gates, as it were, as their comrades have passed through, and things have changed for them. They can never be the same again, scores of men have said to me.

The Churches' Opportunity.

"The churches have got the chance of their lives now. Never in their history have they had such an opportunity. If they do not arise and measure up to the opportunity, so that when the boys come back they will say the churches have the real thing now, and the thing they want. their

last end will be worse than the first; the boys will not only leave them; they will despise them."

* * *

I shall never forget those great strong men looking up to the roof of the hut as they sang:

"In death's dark vale I fear no ill
With Thee, dear Lord, beside me."

"There they stood, calm and peaceful, with the marks of the trenches upon them, and the roar of the guns still ringing in their ears. Then they sang:

"Cover my defenceless head
With the shadow of Thy wings."

"Where did they learn these hymns, Mr. Smith?" one of the newspaper men asked.

The Unfinished Task of the Sunday School.

"Why, in the Sunday-school. Many have never been in the churches, but nearly all of them have been in the Sunday-school," said Gipsy Smith. "They might have been led into the church," he added, "but when they were in your Bible classes you never gave them any definite spiritual experience; they never were led to make any definite decision. That is why the church cannot cater for them. She has nothing for them but religious things, to which they cannot respond. The world. The world has far more attraction for them, and they drift away from us. If we do not attach them to the church in the most impressionable years of their life, we lose them altogether. We impress them; but we ought to go one step farther and lead them to decision, and give them some real experience of spiritual things. Then there is some foundation upon which they can erect a noble manhood.

Are the Churches Ready?

"They are inclined to come back now, for they have had a vision; but we are not ready for them. The atmosphere of our churches is at freezing-point, and they are warm; they are enthusiastic and all alive."

"Did you receive any encouragement from the military authorities in regard to your work amongst the men?"

"Indeed I did. Since I came home I have had a visit from a well-known general and his staff captain, who came to thank me. They spoke of the many letters that came through the censors' hands in which references had been made to my services. The men wrote home to their mothers and wives and sweethearts, and told them they had been to my meetings; and some wrote of the change that had come over their lives by the grace of God. These things interested the general, and he came to see me and asked me to dine with him. Of course I went; and in the officers' mess-room I had to preach the Gospel for an hour and a half to the general and his staff."—From "Onward."

SCOFIELD BIBLES FINDING MANY HAPPY HOMES.

It is encouraging to see the way the Scofield Bibles which we have been selling for the past month at \$4.95 are being taken up by our readers. In the beginning we contracted for 100 copies. These were all sold within three weeks of the time the advertisement was in the hands of our readers. Then the publishers telegraphed us that if we spoke quickly we could have another 100, and we did so, and they were all sold. By careful management and a fortunate circumstance, we secured a third 100 copies, a large portion of which have been sold. If you have not secured yours, there is still time for you

(Continued on page 8.)

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "Open thou mine eyes, that I may behold wondrous things out of thy law." Psa. 119:18.

Mr. Moody once said: "I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah. I venture to say, if I should live for ages on the earth I would only have touched its surface. I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself."

Monday. "I laboured more abundantly than they all; yet not I, but the grace of God that was with me." 1 Cor. 15:10.

"My hands were strong in fancied strength,
But not in power divine,
To take up many a task, at length,
That was not His, but mine.
The Master came and touched my hands,
And power was in His own,
But mine since then have helpless been,
Save His were laid thereon.
'For it is only thus,' said He,
'That I can work my works in thee!'"

Tuesday. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:13.

Those whom Christ has marked for peculiar honor, He generally permits to be most sorely tested and tried, causing them to be brought very low in the sight of men sometimes. How this thought should cheer our hearts when heated in the refiner's fire! And ever should we remember He has fully drained the bitter cup which He may see fit to let us taste.

Wednesday. "Be thou my strong habitation, whereunto I may continually resort." Psa. 71:3.

"Did you go to your cave during the wind?" I asked of an old settler here after a recent storm. "Oh yes," he answered, "we take no risks; we go to the cave-cellar every high wind." He was wise as things go in this country. But I have wondered since if we who know the safety of our Divine Refuge, and the danger apart from it in soft as well as stormy winds, depend as utterly on its protection. Make it your life-habit—"to continually resort."

Thursday. "The just shall live by faith." Rom. 1:17.

It is merely a theory with you, or are you daily proving the reality of Paul's words, "I live by the faith of the Son of God?" It is pitiable—how naturally and unconsciously our human nature seeks to lean on earthly supports. The shaking days are surely upon us, and how actual is our faith in a living but unseen God will be more and more manifest.

Friday. "The law of truth was in his mouth, and iniquity was not found in his lips. * * * For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. 2:6, 7.

Back of every ministry that continues in unceasing fruitfulness, there must be a true heart, guided by true motives, compelling true service in word and deed. "A true witness delivereth souls."

"Thou must be true thyself
If thou the truth wouldst teach."

Saturday. "He shall appear to your joy." Isa. 66:5. Blessed promise of hope to the watching ones the world over! Toiling in barren, desolate way-sides; suffering through long days of pain and deprivation—yearning, hoping, watching ones, unto you shall He appear. And your hearts shall overflow with the fulness of His joy. Hallelujah!

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LIVING IN MOMENTOUS DAYS.

One cannot glance at the daily newspapers without realizing we are living in momentous days. As it was in the days of Noah, so shall also be the coming of the Son of Man. In the days of Noah it is written, that violence filled the land. Today violence fills the earth. The headlines in a morning paper recently were as follows:

Eleven killed, thirty-six hurt in Teuton air raid.

13 Suffragists held in riot at White House. "Idiots," "Send them up for life," mob shrieks as pickets try to fight off officers.

More than half of City's negro population flees. 42 dead is official record of mob toll.

St. Louis takes care of 7000 riot refugees.

Passenger hit with bar and conductor is held.

Man injured when beaten by a trio of negroes.

Man binds two girls, kills one, attacks both.

Man found in alley, bullet in abdomen.

4 killed, 19 injured in Amsterdam food riots.

Steamer accident dead 16.

East St. Louis refugee saved from Ohio mob.

6 killed, 21 hurt when trains smash up two automobiles.

East St. Louis residents panic-stricken by report of armed negro invasion.

Rebels reported gathering—Chinese President takes refuge in Japanese Legation.

Senator Chamberlain urges hanging of spies without trial by jury.

And so the list goes. And every day it is the same, the disasters and calamities multiplying in endless variety. No wonder men's hearts are failing them for fear.

Recently a Pentecostal city worker met a professed Christian and told him the Bible said things would get worse and worse. He raged and said he did not want to read such things in the Bible. He called her a calamity

howler and said she was guilty of treason and she ought to be put in jail. Poor blind professor. You will not hearken and will not know until the floods of the tribulation roll upon your head and sweep you off with the violence of its overflow. Men may close their eyes if they want to, but we who read our Bibles know that the day is at hand, even at the door, and these things must be before the coming of the Son of God.

It has been believed generally that the church would be saved out of the tribulation, being caught away in the rapture to meet the Lord in the beginning of Daniel's last week. (See Dan. 9:24-25.) That the tribulation would immediately follow this event, a seven year period of such trouble as this old earth has never seen, nor ever shall again. Others hold that the Church shall be left to go through the first part of this tribulation week of years, or three and a half years of it. Whether this is so or not, depends largely upon the interpretation of one passage of Scripture.

"For the mystery of iniquity doth already work: only he who now letteth (hindereth) will let (hinder or restrain) until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:7-9.

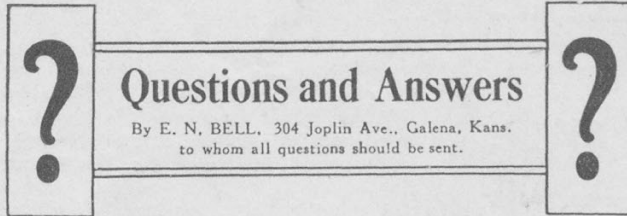
It is generally believed that the hindering one is the Holy Spirit dwelling in the hearts of true believers, who constitute the salt of the earth, keeping it from absolute corruption. It is believed that the Lord will descend with a shout, and we which are alive and remain shall be caught up to meet the Lord in the air. That we shall remain with the Lord in the air until the tribulation period is overpast, when we shall return with Him to the earth, the antichrist being destroyed with the brightness of His appearing.

Whether this event takes place at the beginning of the seven-year period or in the middle of the period, depends on the interpretation of the 8th verse of 2 Thess. 2 The next important event worth recording after the hindering one is taken away is the revealing of the wicked one, the antichrist. Daniel tells us that he will come in peaceably, but that at the end of the first half of the seven-year period he will show his true beastly character and break his covenant with the Jews and set up the abomination which maketh desolate.

If the revelation of the wicked one spoken of in 2 Thess. is his peaceable coming, the rapture will be at the beginning of the seven-year period, as many of us now believe, and may take place at any moment. If it is to be in the middle of the week of years, when the Antichrist is revealed in his true beastly character, the church will go through part of the tribulation. There is so much room for speculation here that it behooves none of us to be dogmatic. But at any rate, we know by the putting forth of the fig leaves and the signs of the times all about us that the Lord's coming is drawing very nigh. Let us all keep watching constantly for that coming, and he that hath this hope purifieth himself even as He is pure.—J. R. F.

(Continued from page 7.)

to do so. If you haven't the full price of \$4.95, send in \$1.00 and we will hold your Bible for you until you can get the balance. One brother received his Bible and wrote: "The work is a marvel of condensed Pentecostal truths brought out more clearly than I have seen anywhere else. I am very thankful for the privilege of possessing a copy." And you will be thankful too. Don't fail to get in your order at the earliest possible moment. When this offer is withdrawn, a Bible like the one we are offering will cost you \$9.00.



This department is only open for the edification of those in need of such light on the Scriptures as we can give, not for argument or disputing. The editor reserves the right to answer only such questions as will be for the glory of God and to the help of our readers. No questions, under any circumstances, will be answered by letter, so please do not expect this.

225. If a man is called of God to preach, is he expected to sell out home and all worldly goods and go?

Ans. If God calls a man to preach, he certainly should obey God and preach. What he does about his home, etc., would depend on the nature and size of his family and as to where he preached. He should have as little to hinder him as possible consistent with his duty to his family.

226. Is a preacher to go from place to place directed only by the Holy Spirit as Paul did and was?

Ans. Perhaps no one did just as Paul did; but if Jesus is your Lord and Master, and you are His true servant, you have a right to know your Master's will and be directed by His Spirit, even if you preach in sight of your home till you die. There are different kinds of ministry and this, with His direction, will determine the movings.

227. Why do we see fewer signs following the ministry today than in Apostolic days?

Ans. Perhaps one cause is the loss of the apostles. Another is our lack of knowledge and a failure to meet God's conditions. God is the same.

228. Does God expect a preacher with a large family to take these with him from place to place and from home to home for tired mothers to wait on?

Ans. No, He don't. If you have a home, leave them at it. If some are big enough to work, let them go at it and earn their own living. If you can and must take some along, let them wait on themselves in the homes where entertained and let them help the tired mothers.

229. Should a man called to preach, having a family too large to take along, leave them for the Home Assembly to care for? Or what is expected when the head of the house is called to preach?

Ans. No, not unless this assembly volunteers to do so. If they believe in his call and advise him to go, they should help him all they can if necessary and all they agree to. The head of the house is still to be husband, father and provider just as other saved men to the extent of his ability. If God calls and we fully obey, He will make some way. If we obey, and no way is made, the call is doubtful. Yet we have to press out, trust God. Use wisdom, and with faith put Him to the test.

230. Will one be saved who refuses to go when called to preach?

Ans. God has made no provision for any to disobey. Read Luke 2:42-48; Matt. 21:28-29.

231. What does it mean to be saved as by fire, 1st Cor. 3:15?

Ans. It means to be barely saved, to be saved without a reward and with great loss.

232. Why does God give some a spirit of slumber, eyes that they should not see and ears that they should not hear? Rom. 11:8.

Ans. This refers to the Jews. It was because of disobedience, because they sinned away their day of grace. In another sense, it is a great mercy to those who will not obey

to see as little truth as possible. They have more ease in this world and less to be responsible for. But blindness and deadness to our hurt always result from disobedience to God and His truth among all men and at all times. It is a just law of God that it be so.

INTEREST IN GENERAL MISSIONARY CONFERENCE GROWING.

Since the announcement that there would be a General Missionary Conference to be held at Bethel Chapel, St. Louis, Mo., beginning September 13th, numbers of letters have been pouring in expressing approval of the project, and signifying an intention to be present. Among these are not only persons who have been closely associated with this work during the past four years, but those whose interests have been elsewhere. All agree on the need of the hour for foreign missions, and we are expecting God's saints to pray through and come together next September with open hearts looking to Him to solve the missionary problems of the Pentecostal Movement. Here are a few notes received this week.

FROM H. L. FAULKNER, EDITOR SOUTH CHINA GOOD NEWS, 619 N. 5th ST., PHOENIX, ARIZ.

I wish to state that personally I am heartily in sympathy with any move that has for its ultimate end the betterment of conditions as regards our foreign missionaries and their work. I assure you that we stand ready to lend our efforts, feeble though they be, willingly, to bring about a closer unity and co-operation between the missionaries and the people at home. This certainly is most essential if the work is to hold its own, to say nothing of enlargement. Having spent sometime on the field personally, I had occasion to make some careful observations along this line, and discovered to my full satisfaction that, unless we have more co-operation and less independence, our work abroad will never very materially become effective. This cause, more than any other one, is responsible for my establishing and putting into the field the SOUTH CHINA GOOD NEWS. It to some extent has remedied the evil of indifference, due to the lack of intelligent first hand information about conditions, but still there is abundant room for improvement even in our South China work, to say nothing of other fields which do not have a like medium as our little paper to stir up interest and enthusiasm.

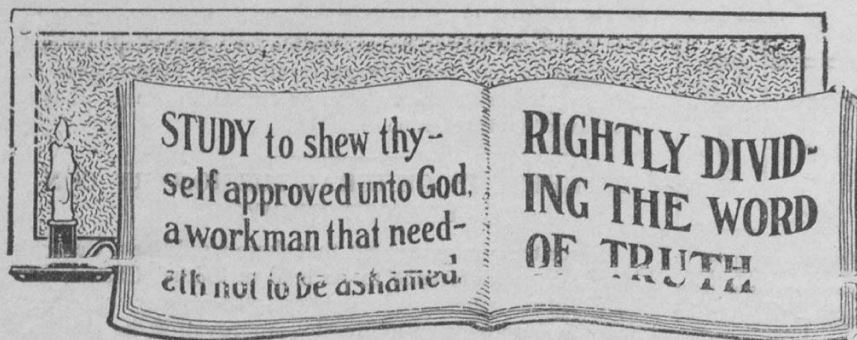
We sincerely trust Bro. Faulkner shall be able to be with us this coming September. The advice of men who know the field and its needs is invaluable in any effort that is put forth to better conditions. Arizona is a long way from St. Louis, so pray saints that God will open he way for Bro. Faulkner to come to this conference.

FROM LILLIE E. DOLL, RETURNED MISSIONARY FROM INDIA.

I am glad to learn of the proposed missionary council to be held at St. Louis, Mo., September 13th, and trust to be present at the time, the Lord willing. Pray that missionaries from India on furlough and who are desiring to get back to their missions this fall should the Lord tarry, may not be hindered by foreign authorities or war conditions.

These are but a few of the acknowledgments which have been received. Some express themselves in sympathy and express a doubt of their being present. We urge upon all such the necessity of sacrificing a little in order to attend. Missionaries who sacrifice their all and go to a foreign field should have the right to demand of us a little sacrifice to adequately care for them after they have left the home land. Don't fail to make your plans to come to this General Missionary Conference in September, beginning the 13th.

Do you believe in greater effectiveness on the mission field? then come to the Missionary Conference, September 13th.



SUNDAY SCHOOL LESSON

July 22, 1917.

SENNACHERIB'S INVASION OF JUDAH.

Lesson Text.—2 Kings 18:13-19:37.

Golden Text.—God is our refuge and strength, a very present help in trouble. Psa. 46:1.

Practical Truth.—The Lord is a tower of strength to those who trust Him.

Topic.—A crisis in Judah.

Time.—The date is uncertain. Place.—The land of Judah.

Quite a remarkable revival had taken place under Hezekiah's direction. The images had been destroyed, the groves cut down and the brazen serpent, which had been regarded with veneration ever since its use in delivering the children of Israel from death by snake bite, had been broken in pieces. With one accord the people had obeyed the voice of their king, the temple had been repaired and the temple service been resumed. But after the Feast of Passover had been kept, and the religious fervor had died down somewhat, it was found that the hearts of the people were still about the same, in spite of all the efforts of King Hezekiah and the prophet Isaiah to turn them to the Lord. As a consequence, the King of Assyria came against them and took all the fenced cities and carried the people away into captivity. Hezekiah tried to buy him off and paid a big tribute price, but this did not save Jerusalem from invasion. Then Hezekiah forgot for the time being that the God of Israel was mighty and had delivered the Israelites out of the hand of the enemy time and time again when they called upon him, and so he sought for help from neighboring kings, but found it not. (God wanted to teach him a lesson that there was no help to be found anywhere but in the arm of the Lord.) So Hezekiah strengthened himself and prepared arms of defense and prayed unto the Lord and God sent Isaiah unto him with a message. Sennacherib sent messengers who spoke lightly about the God of Israel, trying to weaken the faith of the defenders of Jerusalem. He blasphemed God and made false promises to the people which

he could not fulfill and furthermore which he had no intention to fulfill. He simply wanted to overthrow the confidence of the people in God so that the city could be taken quickly, for he had heard that the king of Ethiopia was coming to fight against him. He magnified the arm of flesh against the arm of the Lord. This is the antichrist spirit. The Antichrist will magnify man and deify him to the loftiest heights, denying a higher power than man. The end of such a position can only be destruction. Hezekiah went up into the house of the Lord and spread all these proud boastings before God and, calling upon the Lord to bow "down thine ear and hear; open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God." Sennacherib was not fighting against the Israelites, he was fighting against the living God of Israel. If Hezekiah had been alone with Isaiah, they would have been just as invincible as though they had an army for defense. And God looked down and saw, and inclined his ear and heard. (He is always ready to hear the penitent heart cry of a soul in distress.) What a remarkable way was chosen to discomfort the enemy. In the evening they retired to sleep with perfect confidence that in a few days Jerusalem would be taken and her people carried off into captivity. In the morning they arose and found over five thousand dead men in the camp, for the angel of the Lord had quietly passed over the camp and slew the enemies of the Lord. The means of death was probably one of those awful eastern plagues which sweep over the country and levy such fearful tolls. Instead of quickly destroying Jerusalem, his own armies were destroyed. Instead of going on in his triumphant arrogant conquest of the world, he returned home in shame. And then the gods in which he had boasted before the children of Israel were powerless to help him, for when he went in to worship, his own sons rose up against him and slew him. (How completely is pride brought low before God.)

Now notice the difference between the attitude of Hezekiah toward God and the blasphemous utterances against God of Sennacherib. Sennacherib undertook "to demolish, one by one, Hezekiah's confidences, and to show how vain it was for him to hope to carry on war. He mocked Hezekiah's faith as a

mere fancy. He attempted to work upon Hezekiah's fears. He attempted to confound true religion with the superstitions of men, and the Lord Jehovah with the idols of the nations. Rabshakeh (his spokesman) argued first from the standpoint of Sennacherib's strength, representing it to be greater than it was. He reasoned that, because Sennacherib had such immense armies and valiant soldiers and such numbers of them, he was invincible in war and could defy God and man. His mistake was soon demonstrated. . . . Hezekiah was in deep distress of spirit at the haughty, defiant, confident tone of Rabshakeh. Though he had once wavered in his reliance upon God, he turned again in full confidence to him. Hezekiah prayed to Jehovah as the God of his nation. (He recognized the greatness of the deliverance which he sought. He was jealous of God's honor, sensible of his own weakness, trustful in God's power to save, reliant on the power of prayer.) While Hezekiah was still at prayer, an answer was sent to him through the prophet Isaiah. He gave words of encouragement and assurance of deliverance. At the height of his pride and arrogancy and self-trust the ungodly conqueror was stricken with failure and humiliated. He was shown that he was a mere man and that the fate of nations was not in his power. A mighty deliverance was vouchsafed to Hezekiah."—Practical Commentary S. S. Lessons.

Next Week's Lesson.

July 29, 1917.

GOD'S GRACIOUS INVITATION.

Reading Lesson.—Isaiah 55:1-13.

Golden Text.—Isa. 55:6.

—J. R. F.

Russellville, Ark. The Lord is still blessing around Russellville. The fire fell at the mines, two miles south of town, and twenty received the baptism and thirty-five were saved in two weeks. Then west of town the fire is falling and eighteen or twenty saved and eight or ten received the baptism. North of town there has been a good meeting in the last two weeks and fifteen or twenty saved and twelve or fifteen received the baptism. So the God of Pentecost is confirming His word, the Latter Rain is falling, and showers of blessing are coming down on the people. Brother Underwood and Sims were used of God in the meeting at the mines. Bro. Bond was used of the Lord in the meeting north of town, and Sister Dollie Drain was used of the Lord in the meeting west of town. We are all co-workers together with Him, to Him be all the glory.—E. R. Fitzgerald.

HEALED OF PNEUMONIA.

This leaves me well in both soul and body and praising God for His healing power. He has just healed me of the pneumonia, praise His dear name, and made me able to be on the battle field against sin and the devil.—W. L. Forntberry.

Matagalpa, Nicaragua, C. A. Bro. B. A. and Mrs. Schoeneich report a very precious trip of one hundred leagues on mule back through Nicaragua, Central America, preaching the Gospel. We cannot give all of the trip on account of lack of space, but will give an idea of the work as follows:

"Leaving Sister Yeagge in charge of the work in Matagalpa, we started from the 'Mission Home' in the morning and traveled eight leagues to the village of 'Chagutella, deriving its name probably from the ancient Indians of the place. Arriving about noon, we took lunch, ourselves and the animals, after which we worked the village from house to house, giving out Gospels and selling New Testaments and Bibles. We found the people more receptive to the Gospel than a year ago. One dear woman bought a New Testament and said she would read it. And so she did, for on our return she asked one of us if the little book was really good. She said she had read it and found nothing but good in it, and not bad as the priest had told them. Pray that the Holy Spirit will open her heart and mind before the priest learns that she is reading the Word of God. If so, he will not leave one stone on another until the precious Book is in the fire. Bless His name, "My Word shall not return to me void," Isa. 55:11.

"Finishing our mission in Chagutella, we then travelled to a large village known as Sebaco, one league from the former place. . . . From Sebaco we traveled four leagues to the thrifty and prosperous town of San Isidro. . . . We arrived here about 6:30 p. m., very tired and worn in body. As our custom is, we found a house with a corridor where we hung our hammocks, and after some food, soon found ourselves resting after a good day's work. We were robbed of our sleep, however, driving pigs and cows and goats from the food of our mules. The following morning we worked the town and gave away a goodly number of Gospels and sold some Testaments.

"Our next stopping place was 'La Trinidad,' a nice little town in the mountains belonging to the department of Matagalpa. Here the Lord blessed us and quite a little work was done. The people were open and kind, though poor. Some listened to our testimony . . . Pushing on until about six p. m., we stopped in midroad to 'Esteli,' at a place known as Santa Cruz. Here the people were very kind and the Lord blessed and gave us a good night's rest, until about two in the morning, when between the carts and a donkey, we were given a noisy time. Early morning found us again in the saddles.

"At four p. m. we were on the road again to a town known as 'Pital.' After riding over some of the most terrible goat paths for three hours, we came up to two houses in the mountain fastness. The next house was three miles away over very bad and dangerous roads and it was getting dark, and you may imag-

ine our surprise when we were told that this was 'Pital.' We had to stay, and they, the people (for there were at least twenty) let us have one of their outsheds where we had to swing our hammocks four or five feet above the ground, in order to find refuge from the fleas and 'Nigues,' a king of flea that buries itself in one's flesh and causes much trouble. Well, we had a good time with the Lord in those lonely mountains. We built a big camp fire, cooked our little food and 'dinos gracias a Dios.'

"In the morning we gave our friends something to read and by seven were travelling some of the worst roads we have seen as yet—that is they were steep and rocky, up and down and sometimes cutting their way into banks and down so deep that we found ourselves in paths just big enough for the mule and high walls on each side. But with all the hardness and roughness, there was beauty combined.

"About 6:30 p. m. we arrived at Lauce in the department of Leon. On entering the town we ran into a procession known as 'via cruz.' It is to represent Christ carrying His cross. They have an image with a wooden cross on his shoulders. There was no priest in the procession. The women had taken the image from the church on their own account while the priest was away. The following morning we offered the same people a living Christ and His precious Word. The man in whose house we were staying told us the people there did not 'buy that kind of things.' We told him we would give them a chance. So from house to house we went, and before we had finished, all our material was placed and in no town did we have more liberty and freedom in testifying for the Lord Jesus. The man in whose house we were staying thawed out and was very kind to us and offered his house on our return.

"We stayed at Leon five days, resting, and returned to Matagalpa by the direct road. Arrived safely at home, after two weeks on the road, having distributed over three hundred Gospels, some tracts, sold eight or nine Bibles and a number of New Testaments, visiting seven towns and several villages and having found the work much better in these parts than last year.

"The dear Lord blessed our dear Sister Yeagge while we were away. On our return the presence of God was very real and we had much liberty and power in the meetings and the Holy Spirit glorified the Lord Jesus in us and brought two sinners to repentance and they accepted Jesus as their Lord and Saviour and are going on with Him in a most precious way. Glory to Jesus."—B. A. and Mrs. Shoeneich.

Oh thou loving One, Oh thou blessed One, Thou deservest to have me; Thou hast bought me; Thou deservest to have me all; Thou hast paid for me ten thousand times more than I am worth.—Bunyan.

Sam Shui, South China. The last two weeks six men and one woman asked the Lord to save them, but cannot say if they have the proof of salvation, because many afterwards fall away when persecutions arise. I ask you to pray with us that they may stand the tests and go on with God.

Pray with us that if it is the Lord's highest will, He will give us the money to build a house or mission school house with living quarters for foreigners and Chinese workers and school children, old women and beggars. There is scarcely a night when from three to six beggars sleep outside our door, sometimes even inside. As our preacher has to sleep in the chapel it is not very convenient to have the beggars with him too. It is very hard to find rooms for Christians. Just this week he has found a room but very damp and unsanitary. Then too, they spoke of raising the rent of our mission \$8.00 Mexican money, that is about \$5.00 gold more a month, as the gold rate is very low at present.

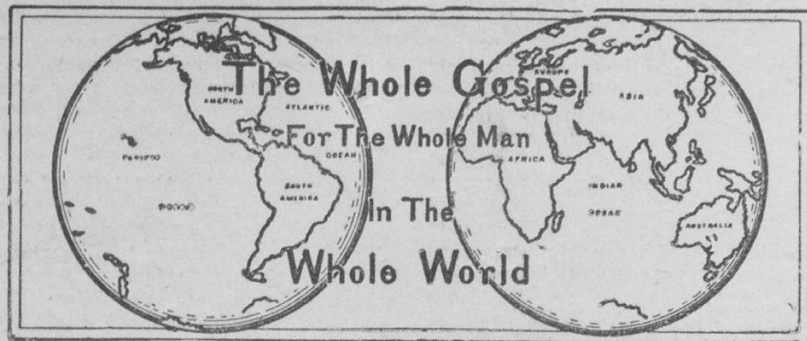
We all expect the Lord's coming soon, and He knows if we have need of these things or not? If it is the Lord's will, I do pray to God that He may speak to some of His children and that they may hear His voice and do whatsoever He says unto them to do.

The building would cost about \$2500 to \$3000 as gold is low at present and the house ought to be built on a good foundation according to the Word of God, and because of the high waters almost every year.—L. Hofer.

Argentina, South America. God is so wonderfully with us ever since we came to 25 de Mayo. Best of all, seven precious souls profess to have found the Saviour, sick ones have been healed and some have had visions and manifestations of the Spirit of God. He is supplying the financial needs little by little, so now we have found a house with hall reasonably cheap, which seats eighty-five. Then there is standing room at the rear so we have had already a listening of I suppose nearly a hundred. The order is good for the most part.

God filled the hall the first Sunday we opened it, and there were no less than seventy-six in the Sunday-school. Last Sunday it rained very much all day, notwithstanding, there were thirty-six in Sunday-school. We now have four classes, and have delightful times with the Word. The interest runs high, and it will last, for God has done it. Hallelujah!—Alice C. Wood.

Were there no historical evidence of the truth of Christianity, were there no well established miracles, still I should believe that the religion propagated by the fishermen of Galilee is divine. The holy joy it brings me must be from heaven. Do I write boastingly, brother? Nay, it is with tears of humble gratitude that I tell of the goodness of the Lord.—Bapa Padmangi, an Indian native convert.



Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 1243 N. Garrison Ave., St. Louis, Mo.

Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

MISSIONARY DISTRIBUTIONS FOR THE MONTH OF JUNE, 1917.

Treasurer's Report.

Maria Gerber, Armenian work...	\$ 40.94
Paul Van Valen, India.....	40.00
Willa B. Lowther, China.....	35.00
Alice C. Wood, So. America....	30.00
E. A. Barnes Central America...	30.00
Gideon Dahlstein, China.....	30.00
John D. James, China.....	30.00
Edgar C. Steinberg, North China	30.00
Sarah Kugler, China.....	30.00
Harry Bowley, Africa.....	30.00
Lillian Denney, India.....	30.00
Lillian Trasher, Egypt.....	35.55
H. E. Hansen, China.....	25.00
W. D. Grier, now in America...	25.00
Mrs. N. D. Nichols, China Orphanage Work	24.00
Lillie E. Doll, India (now here)	20.00
B. A. Schoeneich, Cen. America...	20.00
Almyra Aston, India.....	20.00
Lydia Hofer, South China.....	20.00
Clinton B. Finch, China.....	20.00
George Doyal, Ceylon.....	20.00
Mrs. H. L. Lawler, China.....	20.00
Solomon Feliciano, Porto Rico...	20.00
Carrie Anderson, South China...	20.00
George Kelly, South China...	20.00
Gerard Bailly, South America...	20.00
Robert Cook, India.....	20.00
Mary W. Chapman, India.....	20.00
Lloyd Creamer, China.....	20.00
Henry M. Turney, South Africa...	20.00
Sarah Smith, Egypt.....	20.00
Alice E. Luce, Mexican work...	15.00
H. E. Ball, Mexican work.....	15.00
Francisco D. Ortiz, Porto Rico...	15.00
Adah Winger, South America...	15.00
Leon Lugo, Porto Rico.....	15.00
M. M. Pinson, Mexican work...	15.00
W. K. Norton, India Orphanage	10.00
Loreta Garza, Mexican work...	10.00
Arnulfo Lopez, Mexican work...	10.00
Mrs. A. C. Slager, China.....	6.00

Total for June	\$ 911.49
Amount previously sent this year	5795.49
Total	\$6706.98

Bro. W. D. Grier is now in this country, having arrived in June. He and his family are at present at the "Home of Peace" in Oakland, California, and are in real need of help. We shall be glad to forward moneys which may be sent to us for their use.

Peking, China. We are still holding the fort here in Peking, and by the grace of the Lord we mean to put every effort forth that will tender to advance His kingdom here below.

At the present time we have six Chinese out daily around Peking distributing Gospels and tracts. More than 2000 Gospels are sold weekly by these dear ones at the rate of two small Gospels for a copper cent or one large Gospel for a copper cent. We aim to put the Gospels in all the homes in our section of the city; then to other sections. We stamp our mission address on the tracts, so the Chinese can know where we are located. We have found that our stamping the tracts, has brought many to the mission.

The blessing of the Lord is with the men selling the Gospels. They, of their own volition, have taken up the tithing system. They have a clay bank and on the first day of the week they put in their 10 per cent with shining faces. I have told them that we would use the coppers for the Sunday-school children, D. V. They are all happy and praising the Lord for the same.

The Lord is blessing us in the outside temple work where they hold their fairs. It is wonderful to see the crowd stand for nearly three hours at a time, listening to the singing and preaching.

We were especially encouraged a short time ago to see one of our reading class ladies bring over her idol and the idol's house to be destroyed. She herself set fire to the house, a good proof that it was not a sham, because if it was she would not have dared to burn the house herself. Her husband has given up idol worship and is coming to the altar. The mother of this woman is enquiring about the doctrine.

The sick ones that are brought to the compound and who are prayed for always receive the healing touch. It is especially wonderful to see the Sunday-school children when they get sick, force their unbelieving parents to come to the "Shang Ti chiao hui." (Assembly of God) to be prayed for instead of going to the Chinese doctor. The little ones

are taught by Sister Ida McGuire to trust the Lord for their bodies. We are encouraged to push the battle on and make every day count for the time is short. We need your prayers for ourselves and the work in China.—H. E. Hansen, 26 Hsiao Cha yeh, hu tung, West City, Peking, North China.

PRAY FOR A CHINESE ORPHANAGE.

Hong Kong, South China. Will you please pray with us for this—Mrs. Harrison is praying for a home of our own for the orphanage. She wishes to buy a piece of land and build on it. A home built purposely for the orphanage is very much needed and we are leaving it with the Lord to plan and work for us in this behalf. Please stand with us in prayer that we may know God's will and be guided in all these things. Sister Harrison is now in America and expects to put it before the people concerning the work and our getting a home.—Miss Tillie Habecker. Mrs. Adell Harrison's home address is R. 3, Box 25, Stigler, Okla., care Mrs. Laura Fenton.

BRO. JOHNSEN RECOVERS FROM FEVER.

Embarcacion Salta, Argentina. Since you have heard from us last, much has taken place. We got water about twenty yards deeper, but in the meantime we were obliged to drink water from a well which was contaminated with fever. We were not aware of it until the heavy rains began. My co-worker went down with fever. I was still working, finishing digging the cellar, and the sun was hot, oh so hot. Had to tend to him also. So he left for the coast and came down well and sailed for home. I got the foundation done and then I had to give up. The fever got hold of me very badly and I was left in bed delirious and suffering intensely. I got worse and grew so weak and thin it seemed there was little likelihood I should recover, though I said I would stand life or death. God saw my work was not finished and so I got well.

Well, the fever left me three weeks ago and I am here, after much suffering. Bless His name, I am glad God sent me here, so I need not flee for sickness. Something like twenty missionaries have left in late years, leaving North Argentina practically without missionaries. No board has a work in the north. I am still suffering with "Casma," sweating nights so that my nightgowns and bedding all get wet, and it drains out the little strength I gain every day.

But the building has gone on through my sickness—the cellar has been dug and the rest of the foundation raised to the level of the floor. I am now waiting for beams and shall go steadily ahead as God sends in the money. He has supplied wonderfully until now. I have a rich Father in heaven. This is purely a faith work. I never asked for money nor laid any need of mine before people because I left in faith seven years ago and He has been good for every need to this day.—B. N. Johnsen.

REPORT OF THE MEXICAN WORK.

"The night is far spent, the day is at hand." Glory to God for that blessed day so soon to dawn; and oh that we may make the most of the little time that remains, by gathering in the lost ones for whom Jesus shed His precious Blood! We need your prayers for the Mexican work very specially at this time, for it is a time of change and of development. Do ask that we may be very clearly guided in every step, and that God will make clear what is His best for each one of the workers.

Bro. Ball wrote last month of the wonderful awakening in some places along the border, right on the shore of the Rio Grande river. Numbers have been saved and baptized with the Holy Ghost there, and these young converts are all on fire for God, longing to win other souls to Him. Nearly every one of them is going through the fire of persecution. Bro. Ball wrote the other day that they had all lost their work on account of their religion, for the Americans down there are a drinking, godless set, and turned them off when they got saved—but thank God, I hear that some of them are now being taken back again, as they have proved by their quiet, patient endurance of wrong how real their religion is, so that even the unbelieving and cruel masters have become softened.

Here in Kingsville also is a little band whose hearts God has touched, and who are ready to go forth to work for Him. I have been seeking to train them in the Word, and oh I wish you could see their eager faces, as they come to the night-school at the close of a hard day's work, and drink in everything I can tell them about the Scriptures with the greatest avidity. At the close of this week we expect to finish this special course of study, and on Sunday next Bro. Ball will be with us, and we shall have a special service to commend to the Lord those who are going forth into the work to various places.

We shall also have a baptismal service, when quite a number of the recent converts here will confess their faith in Christ by being planted with Him into the likeness of His death, and also a foot-washing service, probably the last day that we shall all be here together. The Lord seems to be calling me very loudly down into Mexico now, and I believe the way is going to be opened for me to go to Monterey ere long. On Saturday night while we were going to prayer in the meeting, as I had just asked prayer that I might be guided aright, the Lord showed me in the Spirit a door opened. I saw it had long been closed, for there were thorns and briars and vines that had been growing all over it; but there it was, wide open right in front of me. Then I saw the devil trying to shut it, and pushing with all his might, but it did not move, and the secret was that there was a tiny thread of gold, coming down from heaven, that was holding that door open; and as I gazed the Spirit whis-

pered. "Behold, I have set before thee an open door, and no one can shut it."

Do pray very definitely for us all at this time, beloved, that each one may be sent to the place of the Lord's own choice, and that the young workers who are going forth trusting the Lord alone to provide their support, without any promises whatever from us, may have their faith strengthened, and be kept close to Jesus; and also that His people to whom He gives the command to support them may be obedient and faithful to Him. Bro. Ball has his automobile down in the Rio Grande Valley, and is going from place to place, preaching the Word, distributing Gospels and tracts, and building up the new churches in the faith.

Whenever God is working in a special way, the devil redoubles his efforts to stop the work; and you will not be surprised to hear that he has been and is very busy all around us here. There have been some sad cases of demon-possession, and also a very sad case of backsliding. The wiles of the enemy are so subtle, and he often comes like a very angel of light, deceiving those who are young in the faith. May the Lord lay it on your hearts to pray much for these wandering, deceived ones.

God has been very gracious to me through the hot weather here, and His tender care and upholding is beyond words to describe. The other day I was trying to count up His recent mercies—providing, healing, keeping, enabling me to speak the language, etc. "Bless the Lord, O my soul, and all that is within me, bless His holy name!" Only a few days ago I inadvertently poured some literally boiling water over one foot; but when I looked to the Lord immediately, He healed it then and there, Glory to His name! so I did not even have to take off the stocking, but was able to go right on with my work as if nothing had happened. And nothing did happen either, not even a blister or a redness of the skin, bless His holy name! What a wonderful Physician we have!

We are hoping to have a camp meeting among the Mexicans in Creedmoor and surrounding villages beginning July 22nd, and shall be so thankful if you will pray for it, asking that many of those who are already in the Methodist and other churches may be brought into the light of the full Gospel, also that many of the Romanists may be saved.—Yours in our soon-coming Lord, Alice E. Luce.

Ancud, Chile, South America. Some days ago we had the pleasure of receiving a letter from you with enclosed draft for \$20, for which we desire to express our hearty and sincere thanks. How encouraged one feels when we receive such tokens of God's love that enables us to continue the work He has entrusted to us, and even to enlarge our borders.

The work has been progressing this last year. Thirty souls have been added to the Lord in a few months on a little

island called Sebastiana. It has been wonderful the way the Lord has been working there. It was a forsaken place, neglected even by the priests, no doubt, on account of the difficulties in visiting the place, because it meant to sit several hours in a little boat many times exposed to a cold wind and rough weather. So these people were left without any religion whatever, and consequently they were more open to the truth than those who have their heads full of false doctrines. Only a few of them can read or write, but you should hear them pray or testify, or speak to others about salvation, even the attention of the priests is now drawn to them and they cannot understand the change that has taken place on the island. And still more, they are astonished how these ignorant people can explain and defend the Bible.

One of the brethren is capable of holding meetings and they have three meetings a week and two on Sundays. We and our co-worker, Bro. Jakobsen, visit them from time to time, and they are going on with the Lord. Praise His holy name!

The Spirit has also fallen upon them and six are baptized according to Acts 2. Others are under the power and the rest are hungry for the blessed fulness. The enemy tried hard to come in a short time ago, but he was rebuked, and God gave the victory and new lessons were learned through the experience.

In another place, still farther away, six have been saved and a door has been opened for the blessed Gospel.

My husband joins in sending you our united Christian love and greetings.—Marie Gunstad.

Kobe, Japan. It is a blessed thing to have each other in the heart, is it not? For did we but dwell in heads only, we would be liable to forget the exhortation which begins with

FORGET NOT.

We are now in our rainy season, a season which searches deep the "nervy" parts of this earthly tabernacle, and by the time this is in print, we shall be longing for a few of "Greenland's Icy Mountains."

Sunday last we had well attended services, every seat being occupied and a good crowd about the door. To the Christians in the morning I had great joy in preaching from Brother Paul's words: "Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me." Acts 27:25. Truly this is Faith's triumph in very deed and truth, for had not the sun and stars (see v. 20) for many days failed to appear, and had not the no small tempest lain on Him, and above all, had not all hope that they should be saved been taken away? Glory to God!

Faith laughs at impossibilities
And cries—it shall be done.

Ye saints of the most High God! Have an unlimited faith in an unlimited God. Fare thee well.—Wm. T. Taylor.

FELLOWSHIP IN CHRIST

"That they all may be one." Jno. 17:21.

FIELD NOTES.

Wellston, Okla. Meetings started here Sunday. God is blessing. Prospects are good for a revival.—W. H. Pope.

Sonora, California. I am on my trip in the wilds and lumber camps and mining districts. God has wonderfully blessed me up here and souls are being saved. Sonora, California, is my headquarters for awhile. I cover an area of about 150 miles a week.—G. S. Long.

Bethlehem, Iowa. I began a battle for the Lord in the name of Jesus. Blessed meeting all day the 4th of July. A large attendance in the afternoon service. Fifteen came to the altar crying out to God. The third night of the meeting there were twenty-two at the altar weeping their way to God.—D. E. Boatwright, Russell, Iowa.

Brother A. T. Rape, pastor at Bethel Chapel in St. Louis has been conducting meetings in Sullivan, Missouri, for the last week or ten days. The Lord blessed and twelve were saved. The saints were refreshed in the Lord and God did a work in their midst. The whole community showed a deeper interest in Pentecostal truth. On the last day of the meetings a blessed baptismal service was conducted at the river, in which nine candidates were baptized.

Commerce, Texas. We are here in a battle for Jesus. We are just breaking our pitchers and letting our light shine, and the enemy is put to flight, glory to Jesus. God is saving souls from sin, filling with the Holy Ghost, four have followed Jesus in baptism and a large number to baptize at close of meeting. Pray for God to continue pouring out of His Spirit at this place, which is a new field. The enemy is stirred much and the whole town is awakened, so please pray.—H. Birmingham and wife.

Terrell, Tex. The Lord is blessing at Terrell and surrounding work. We are standing on God's Word. The Lord willing, we start a revival at Grand Saline, Tex., Sunday, July 1st. Let all the Evangel family pray a special prayer for this revival. Two received the baptism at Grand Saline last Sunday a week and five were baptized in water. This is a hungry field.

The Lord willing, we start a revival in Terrell, first Sunday in August. Would be glad to have some Spirit-filled evangelist with us at this time. We are in the fight until victory is ours in Jesus' name.—Pastor T. A. Snodgrass.

Cumberland, Md. Unity prevails with a blessed melting spirit of prayer. We

were encouraged as God gave Holy Ghost heart searching messages on the preparation of the Bride for translation. Last Sunday God's mighty power fell like old times upon the saints. Four were saved and one received Pentecost. Five were slain under the power. Our meeting closes tonight. The Lord willing, I will preach two weeks at the Light House Mission, Brooklyn, N. Y., beginning July 1st. Pray for me.—Evangel. W. F. Kirkpatrick.

Rush Springs, Okla. I am glad to praise God for what He is doing near Rush Springs. We left the saints on fire and lots of souls finding God, getting the baptism. The meeting is still going on up there with God wonderfully working, saving and baptizing with the Holy Ghost.

We are now holding meeting near Vamoosa, Okla. It is a hard field, but God is working and the people are stirred up and reading their Bibles. Some have been saved and some seeking. We ask the prayers of the saints everywhere.—W. G. Dunlap.

Landing, Miss. A full report was received from W. M. Stevens concerning the work at Landing, Miss. Lack of space prohibits us publishing it all at this time. "God has been blessing all along the way, saving some and baptizing some in the Spirit. We have showers of blessings and also showers of testings. Our dear pastor, Bro. Jas. O. Savell, by our help and by the guidance of God and His Holy Spirit, has thus far been able to keep out all error and division, and everything that is disapproved of by the General Council. We ask the saints abroad to co-operate with us in prayer for this people."

Chester, Iowa. Wife and I came here about a week ago and started meetings in a schoolhouse, seven miles from Chester. Bro. O. S. Olson is in charge of the work at home in Duluth, Minn., while we are here. This is a new field for the Gospel. Most of the people never heard about full salvation, but hearts are hungry and big crowds are turning out. The schoolhouse is too small, so I sent for a tent which we expect to have already pitched for coming Sunday.

We have prayed for about fifteen unsaved so far and some have the witness within that Jesus has saved them. Praise His name. Many are under great conviction, and we pray and believe that the Lord will give us a sweeping revival and also bring believers into the full experience of Pentecost. Pray with us to this end.—Bro. and Sister Arthur F. Johnson.

PRaise AND PRAYER.

I want to report I am much improved in health, praise the Lord! I feel the prayers of many saints for me and I trust for the continuance of the same. I am praying for the whole Evangel family and a world wide revival.—Bird R. Duvall.

REVIVAL AT WEST PLAINS, MO.

Evangel. Jno. T. Wilson of Yellville, Ark., just closed a six weeks tent meeting here. The meeting was a success and God wonderfully saved about twenty souls and baptized about twelve or thirteen with the Holy Ghost. Bro. Wilson preached one night on Divine healing and God immediately stretched forth His hand to heal and confirmed His Word with signs following. A number of people truly received healing from the Lord. One woman who had been in bed a number of days, and in the care of the physicians, sent for us and we went and offered prayer for her in the name of the Lord and she was instantly healed and also received the Holy Ghost. She and others shouted and praised God for healing.

On Sunday, June 24th we had baptismal service in water and eighteen souls were buried with Christ in water baptism. The blessing of God surely followed.

A number of workers were present at different periods of the meeting who were a help to us. Bro. W. M. Childers and wife, Sister Gertrude Marshall, Bro. Eli Depriest, Bro. B. F. Lawrence and Bro. Gaston paid us a visit during the meeting. On Monday night, July 2nd, the assembly met together in the presence of Bro. J. T. Wilson, Presbyter for the extreme southwest section of the Missouri District Council and the Assembly was Scripturally and legally set in order by declaring ourselves to be a body of Christian people to be called the Assembly of God at West Plains, Mo., associated with the General Council of the Assemblies of God. God set His approval upon this meeting and showed that He was well pleased with the proceedings, by coming in waves of power and healing. Five or six were healed and one was baptized with the Holy Ghost (Acts 2:4) right at the time of the business meeting. You would have difficulty in trying to make the saints here believe that God does not stand for order and fellowship which the council endorses and sets forth. The blessing of God fell in waves and we had to stop the business part of it occasionally to give vent to the shouts of praise that were going up from the saints who were getting the benefit and result of the fellowship for which the Council stands.

"Behold, how good and how pleasant it is for brethren to dwell together in unity... for there the Lord commanded the blessing, even life for ever more. Psa. 133:1, 3.—Pastor J. H. Law.

General Council meets in St. Louis, Mo. September 9th. Will meet you there.

The Evangel Prayer Band

REQUESTS FOR PRAYER.

Pray for us at Star, Idaho, where we have a little mission.—Anna Ragsdale.
 I would be thankful for the prayers of God's people.—J. H. M., Marietta, Ga.
 Pray that God will heal and baptize in the Holy Ghost one of His needy children.
 Pray that the Lord will arouse my husband and self to our duty.—Mrs. A. G. M. Hazlet, Sask.
 Please pray for me as I am the only one here still of this faith.—E. B., State Run, Pennsylvania.
 Pray that my eyes will be healed, also that I may grow stronger in the Lord.—Mrs. L. D. C., Elba, Ala.
 Please pray for Carrie Green. The doctors say she has throat consumption. Her father is in hospital with the same.
 Pray that souls may be saved during the summer months in Beaver Falls, Pa., and that many may be open to deeper truths.
 Please pray. My neck is stiff, and the wax in my ears is dried up and I am hard of hearing.—N. S. E., Baltimore, Md.
 Please pray for several brothers and sisters here for the baptism of the Holy Ghost.—Mrs. F. S., Coalhurst, Alta, Can.
 Please pray for me that I may soon receive the baptism, also that my two boys may be saved soon.—Mrs. W. S. R., Hamlin, Texas.
 Pray that my husband will be saved and filled with the blessed Holy Ghost, also for a brother to be saved.—S. H. G., Valley Park, Mo.
 Pray mightily to Jesus for me and for salvation of souls near Goar, that God will do many signs and wonders.—F. C. Thames, Elba, Ala.
 Please pray for strength for my body. I have two missions to care for now and am feeling weak. The climate is too hot for me.—J. L. Lugo, Ponce, Porto Rico.
 Please pray for my daughter, she is so cross, has neuritis and malaria. My son-in-law gets indigestion. Pray that he will stop smoking.—N. S. E., Baltimore, Md.
 Please pray for a sister in Denver, Colo. I am very weak in body, hardly able to do my work. Also pray for my son and daughter that they may be saved.—Mrs. B. L. P., Denver, Colo.

I am a sinner and want to be saved. I think I am possessed of a demon. There must be something done pretty soon or it may be too late. I am praying and looking for a change.—Mrs. L. S.
 Please pray for my husband that he may yield up to the Lord in every way and receive the baptism of the Holy Ghost. Pray also for a backslidden brother that he may return to the Lord.—Mrs. L. Richey.
 Please pray for me that I may gain the victory over the evil one and receive the baptism, that I may have deliverance from the tobacco habit and that I may not have to go to the trenches of war.—Marcus Stanley.

I have four little children and all sick: two or them are dangerously ill. We have no true Pentecostal saints here. I am the only one. So please pray as soon as you read this. I have one little baby ten days old. I have very sorry health, so please pray for us.—Ida M. Chandler.

I hold a note and a second mortgage on a piece of land I sold. The note was due last April. The parties have gone into bankruptcy. The amount is \$600, all I have. I am a widow, 60 years of age, and need it badly. Please pray that I may not lose it. Our heavenly Father is abundantly able to remove all difficulties.—Mrs. E. W., Ashland, Ore.

Please pray for our little three months old baby that it may be healed of the whooping cough and that my mother-in-law and father-in-law may be saved. My father and brother and sisters may be saved. Pray for three of our sisters who are seeking for their baptism of the Holy Ghost and that three of our little ones may be healed of a breaking out on their heads.—Mrs. W. A. Walston, Runge, Texas.

WILL PRAY FOR YOU.

Will be glad to hear from all those desiring prayer. I will gladly join my prayers with yours before the throne. "And if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—Leila M. Conway, Hurlock, Md.

BOYD, TEXAS, CAMP MEETING.

Boyd Camp Meeting to be held at Boyd, beginning July 22, 1917. Everybody come prepared to camp. Plenty of water. Plenty shade and pasture for teams, if not prepared to camp. Pray God will stir hearts.—J. C. Helms, pastor, Boyd, Texas.

NEW CASTLE, TEX., CAMP MEETING.

We are glad to report victory. Souls are being saved and getting the baptism. Large crowds and prospects are good for our camp which will begin August 3rd. It will be run on the common table plan. Preachers and workers are especially invited.—H. H. Wray, pastor.

CAMP MEETING, HITCHITA, OKLA.

Beginning August 3rd.
 We are trusting God to send preachers and workers that He wants to come. Everybody come prepared to camp. Dining tent run on free-will offering plan. For information address W. L. Fortenberry, pastor, Hitchita, Okla.

FIFTH GENERAL COUNCIL OF THE ASSEMBLIES OF GOD.

St. Louis, Mo., beginning Sept 9th.
 The first day will be devotional. The roster will be made up Monday morning, September 10th, at 9 a. m. Everyone is urged to be present on time preferably for the first service on Sunday, the 9th.

SECOND ANNUAL CAMP FOR SOUTHWESTERN MISSOURI

will be held in convention form in Springfield, Mo., August 15-19, 1917. The morning services, August 15-16-17 will be especially for ministers, workers, elders and deacons. Bro. J. W. Welch will have the afternoon services and Bro. A. T. Rape the night services. This is the sole place of ordination in this section this year. Rooms for visitors free, but each is expected to board himself.—B. F. Lawrence, 1001 N. Main St., Springfield, Mo.

CAMP MEETING, IOLA, KANS.

Seventh Annual Camp will be held at Iola, Kans., August 2nd to 12th, in Electric Park, east of Iola, on electric car line. Inquire of Pastor J. A. Dunham, 415 South 4th St., Iola, Kans.

NO STATE CAMP MEETING IN OKLAHOMA.

For several good reasons the brethren have decided it best not to have a State Camp this year. But instead, we are expecting to have two or three local camp meetings in the different parts of the State. The announcements will be made later. For further information, write Elder S. A. Jamieson, box 1391, Tulsa, Oklahoma.

MEXICAN CAMP MEETING.

We expect to have a camp meeting on July 22nd to 29th if help is received to enable us to realize our project. We hope to bring the missionaries, H. C. Ball, M. M. Pinson and Miss Alice A. Luce. Will you help us in this great work.—A. M. Lopez, pastor, R. 1, Box 38, Creedmoor, Texas.

FRASER, IOWA, CAMP MEETING.

I wish to announce a camp meeting which will open here Aug. 1st, the Lord willing. We are trusting the Lord to send us a tent and some Spirit-filled workers. We hope to see souls saved and baptized with the Holy Ghost with the Bible evidence. This is on the Des Moines river, near Boone, on the Des Moines and Ft. Dodge Electric line.—Arthur C. Berry.

OLD TIME CAMP MEETING, AUSTIN, TEXAS.

Will begin July 28th.

We are expecting some of our leading brethren to be with us and also a large number of preachers, workers and friends from far and near. We have secured a nice shady camp ground, with lots of cool water. Will be held at the Tabernacle of the Assembly of God on the corner of Chicon and Gardon Sts. For information address J. D. Sheumack, pastor, Austin, Texas.

New Castle, Pa. Second Annual Pentecostal Campmeeting will be held D. V. at the City Park, or what is known as Cunningham's Woods, from August 3rd to August 19th inclusive. Pastors D. W. Kerr of Cleveland, O., John Coxe of Wilmington, Del., Robt. A. Brown and wife of New York City, J. T. Boddy of Youngstown, O., Joseph Tunmore of Pittsburg, Pa., and local workers and a number of returned missionaries expected. For further particulars write Pastor Thos. E. Float, 1700 Maplewood Ave., Wilkingsburg, Pa., or Mrs. E. J. Pearce, 811 Lathrop St., New Castle, Pa.

GREAT REPRESENTATIVE MISSIONARY CONFERENCE.

St. Louis, Mo., beginning Sept. 13th.

All the leading missionaries in the homeland are expected to be present. All the leaders of missionary centers are being invited, as well as everyone else who is interested in missionary work. The time has come for a forward move in the Pentecostal movement, in which every branch of the movement should participate. Pray for this great gathering and don't forget the date.

DISTRICT CAMP MEETING FOR EAST TEXAS.

At Frankston, Texas, July 27 to Aug. 12.

All workers in East Texas are called to camp with the saints at Frankston, Texas, July 27th to Aug. 12th.

Will all the saints please come? Plenty of common food, and all the visitors will find a warm welcome with us. Bro. Arch P. Collins will be present to give the teaching. The meeting is to draw all ministers closer, and to save the lost. All who expect to come may first write, W. A. Winkels, Frankston, Texas.

WHO WANTS A MEETING?

I wish to announce that I will be free to hold meetings or assist in some from now on.

Any pastor or assembly who desire non-sectarian meetings for God's glory and the salvation of souls alone, please write me at my permanent address, which is Stuttgart, Ark.—Yours for service, Miss C. Wright, Stuttgart, Ark.

CAMPMEETINGS & NOTICES.

As we publish these camp meeting notices without charge, we trust our brethren will reciprocate by taking subscriptions for the Evangel, sample copies of which will be sent free on application, and by ordering their song books from the publishing house. In addition to Winsett's well-known books, we are offering the three following Camp Meeting specials:

Carols of Truth, shaped notes only, \$2.50 per doz., postpaid; \$15 per 100 not prepaid.

Soul Stirring Songs, round or shaped notes, \$1.50 per dozen postpaid, \$10 per 100 not prepaid.

Utility Edition, Songs for Service, 60 cts. per doz. postpaid, \$3.00 per 100 not prepaid.

HARTFORD, ARK., CAMP RECALLED.

We have decided not to have the camp meeting and have a revival instead.—Feyete Romines.

CAMP MEETING, TOPEKA, KANS.

Eleventh Annual Camp will convene August 23rd to Sept. 2nd in Jones' Grove, cor. Seward Ave. and Golden Road.—C. E. Foster, 219 Grattan St., Topeka, Kans.

SOUTHEAST MISSOURI DISTRICT CAMP MEETING.

Puxico, Mo., Aug. 24th to Sept. 2nd.

Under the auspices of the Southeast Missouri Council of the Assemblies of God. The camp is to be held in a beautiful grove. Tents and cots will be on the ground for rent. Meals on the free-will offering plan. Bring bedding and toilet articles. We are expecting Evang. A. T. Rape of St. Louis, also J. W. Welch, chairman of the General Council, and many other ministers of the district to be present. For information write Pastor W. J. Higgins, Puxico, Mo.

PENTECOSTAL CONVENTION, SPRINGFIELD, MASS.

Will be held, D. V., at Bethany Chapel, July 13-23 inclusive. Speakers expected: Bro. and Sister D. W. Kerr of Cleveland, Ohio, Bro. and Sister W. W. Simpson of Newark, N. J., Bro. John Cox and daughter, Wilmington, Dele., and other workers and returned missionaries. A cordial invitation is extended to all. Two meals a day will be provided. Expenses will be met by free-will offering. Rooms and tents at reasonable rates. Take Chicopee or Chestnut street car to Gladwood avenue, Glenwood. For further information address Chas. S. Leonard, 44 Crestwood St., or Albert Weaver, Rockrimmon, Springfield, Mass.

CAMP MEETING FOR EAST.

The Interstate Camp Meeting for the East will convene at or near Frostburgh, Md., this year. Frostburgh is 2800 feet above the sea level. Our date will be August 5th to August 26th. August being generally a very hot month, we use this date, when people can come and enjoy our delightful climate, and cool breezes, and enjoy a convocation with God's people. Our motto will be others.

For further information concerning this event, write Fred Baltau, Frostburgh, Md. Some of the interested pastors are J. R. Reckley, Cumberland, Md.; Richard Hawkins, Frostburgh, Md.; C. B. Webster, Lonaconing, Md.; Oliver P. Brann, Westport, Md.; Foster E. Young, Kit'smiller, Md., and R. A. McCauley, Grantsville, Md.—Elder A. B. Cox, Shaft, Md., in charge.

SEVENTH ANNUAL STATE CAMP MEETING.

Booneville, Ark., Aug. 2nd to 12th.

We will have a large tent in the grove for the services and also a dining tent. We are preparing to take care of all who come. Meals on free-will offering plan. Camp tents for all who notify us in time. Bring quilts and toilet articles.

THE STATE COUNCIL of the Assemblies of God will convene on August 10th and 11th, during the camp meeting. All of the preachers of the Assemblies of God of the State are hereby notified to be at Booneville, Ark., on Aug. 10th and 11th, 1917.

Preachers for the Camp: J. W. Welch, St. Louis, F. L. Lohmann, Malvern, C. A. Lasater, Shoal Creek, Fayette Romines, Hartford, E. R. Fitzgerald, Russellville, and others.—Write E. M. Underwood, pastor, Booneville, Ark., or E. R. Fitzgerald, Mgr., Russellville, Ark.

TENT WANTED.

I would like to correspond with anyone who has a tabernacle for sale. Write me at Rush Springs, Okla. We have lots of meetings ahead and need a tent badly.—W. G. Dunlap.

SMALL FARM WANTED.

Am looking for a home for my parents not too far from St. Louis. Want about ten to forty acres with three or five-room house, and out-buildings, well water. Write J. R. Flower, care Evangel office.

WORKERS WANTED.

We need a Spirit-filled worker in this field. No Pentecost here but myself. There is a people hungry for the Gospel and my home is open to any true worker. My soul is hungry to see souls saved.—Sallie H. Grohs, Valley Park, Mo.

ANNOUNCEMENT.

Arthur F. Berg, evangelistic singer and organist, is open to calls and would like to go with some evangelist and wife to work, preferably in the north and east. Address 1243 North Garrison Ave., St. Louis, Mo.

TENT MEETING AT LONG BEACH, CAL.

We have been praying the Lord to open up a way for a tent meeting here in Long Beach, California, for the summer, and to send us the help we needed. Well, praise God, He has answered in a marvellous way. God sent Bros. Jackson and Todd to us last Sunday morning. Without asking anyone for money to finance it, \$200 was pledged by one brother and sister to pay the first month's rent on the tent, and a brother gave us the use of 400 chairs. A lot has been secured on East 6th St., just east of the Los Angeles and Long Beach care line. We ask the saints to pray that God will pour out His Spirit on this city. Meetings will

begin July 8th to run indefinitely.—Pastor W. R. Potter.

WANTED.—Preacher to assist in tent meetings and mission work, one filled with the Spirit, or man and wife felt led to this locality. Needy field and no light on Pentecost. Must be willing to come on faith lines with us. For particulars address Bro. and Sister J. D. Lahnum, Box 132, Westfield, Ills.

FULL GOSPEL BARN MEETINGS.
Lebanon, N. J., for one month, beginning July 15th.

The Lebanon Apostolic Faith meetings will be held in barns at Lebanon, N. J. Meals on the free-will offering plan. Indoor sleeping accommodations provided. For full information address Mrs. S. Moore, Lebanon, N. J., R. R. 2.

ANNOUNCEMENT.

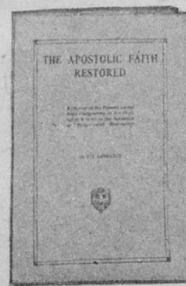
We are much in need of help in some meetings at present, being in a new field where it is purely missionary work. There are thousands of poor lost and suffering men and women, boys and girls in these mountains who do not know anything about the real Gospel. I can get a brother and his wife to come and help us but he has not got the means so that he can get here. If you can help this brother to go to this field, address Evang. J. E. Brooks, Williamson, West Va.

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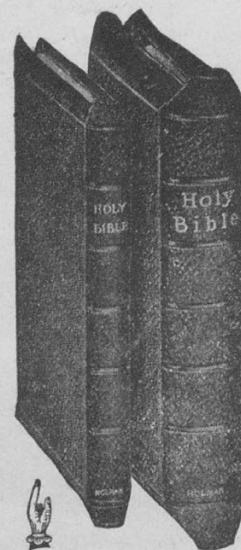


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