



THE CHRISTIAN EVANGEL



Nos. 296 and 297

The Pentecostal Paper for the Home.

July 12, 1919

The New Birth and Baptism in the Holy Ghost

By W. T. Gaston

MARKS OF THE BAPTISM IN THE SPIRIT.

What then are the outstanding Bible Characteristics of the Baptism in the Spirit which distinguish this wonderful experience from the Birth of the Spirit, or subsequent blessings?

I am aware that men equally devout will differ here, as I have had difficulty here myself, until I decided to settle the question from the Bible records of the experience itself. I know of no other safe way to settle it. Let us then take up the five instances on record in the Acts of the Apostles, for a brief but careful study of this point.

1. In the second chapter we are introduced to a chosen company of happy, obedient, praying, praising disciples, who were all this before they received the Baptism. "They were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled saying one to another, Behold, are not all these which speak Gallaeans? And how hear we every man in our own tongue, wherein we were born? And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine.

"But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken, as ye suppose, but THIS IS THAT which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Let us study carefully this wonderful picture. The distinguishing features of this marvelous experience are entirely different from those already enumerated as evidences of the new birth. This was not to give them faith, peace, joy or cleansing; all this and much more they had already. What then? It was to clothe them with **Power to Witness** to Christ unto the uttermost parts of the earth," Acts 1:8.

The room was filled. They were overwhelmed, submerged, baptized, filled and saturated; brought fully under the sway and control of the blessed Spirit; mind, soul and body completely carried away by the torrent of Divine power, which came like a mighty land-slide from the hills of Glory, until they burst forth in rapturous, heavenly, ecstatic utterances in the Holy Spirit, one hundred per cent supernatural. Oh, who would not covet such a baptism?

But is there any evidence in this narrative that the speaking in tongues, here recorded, could be considered any more an evidence of this baptism, than the internal glory that swayed their bodies and surged through their souls; or the tongues of fire, or the rushing wind? I reply unhesitatingly, Yes.

First of all, the inner glory and joy had been experienced before in a measure. If joy alone were the standard, no one on earth would know when they had reached the Pentecostal fulness.

Second, the tongues of fire and rushing wind were seen and heard only by the sainted company in the hallowed precincts of the upper room. It is often given to the saints now to see and hear these and many other things, which the uncircumcised eyes and ears never see nor hear. But the one pre-eminent outstanding feature of Pentecost was and is: The Speaking in Supernatural Tongues. Why were the multitude saying one to another, "Behold, are not all these that speak Gallaeans, and how hear we every man in our own tongue wherein we were born? What meaneth this?" This what? This speaking in tongues, of course. Peter answering said, "THIS IS THAT WHICH WAS SPOKEN BY THE PROPHET JOEL."

These unbelieving Jews were not stirred up by the inner feelings of these Gallaeans nor by hearing their testimony of fire and wind. But they were tremendously exercised by hearing them, wanted to know its meaning—the cause.

Peter's reply is definite, THIS, "which you see and hear" IS THAT WHICH WAS SPOKEN BY THE PROPHET. The cause back of what you now "see and hear" is the outpoured, enveloping, controlling Holy Spirit.

Who could blame those three thousand Jews who believed Peter's sermon, if they concluded, That a like cause would produce a like effect? THE THIS of the Jews' question, and the THIS of Peter's answer, and the THAT of Joel's prophecy are all linked together; and according to Peter, mean one and the same thing. Not this ecstatic utterance is one thing, a mere sign of another thing distinct and separated from itself. But THIS IS THAT. This is Joel's prophecy in action. The Baptism he prophesied of acts this way. This identifies the supernatural speaking in other tongues as a constituent part in the complete fulfillment of Joel's prophecy.

But have we any other prophecy that will admit of such interpretation and corroborate this view? Turn to Isaiah 28:11, a beautiful prophecy of the baptism: "For with stammering lips and another tongue will he speak to this people. To whom he said, THIS IS THE REST wherewith ye may cause the weary to rest and THIS IS THE REFRESHING." God speaking to the people with stammering lips and another tongue IS THE REST. Therefore if THIS IS THE REST, and THIS IS THE REFRESHING," and THIS of Pentecost IS THAT of Joel, then nothing else is! Hallelujah!

But a common objection is that this teaching limits the Holy Spirit. They say, let Him be sovereign, let Him give what "He wills."

Well, was He not sovereign on the day of Pentecost? Was He not giving what He wanted to? Did He not do all "He willed" with that model company? If the Holy Spirit is to manifest Himself in the nine distinct ways (of 1 Corinthians 12) in the baptism, then how are we to account for the fact that God gave it to all the one hundred and twenty in ONE way, exactly alike? No, dear reader, the Holy Spirit is unlimited when He can get that unruly member of ours—the tongue. If He can get our tongues He has no trouble with the rest of our anatomy. The mind and the tongue are the hardest to subdue, and when the Spirit gets our mind and tongue under His control, He can manage us as easily as He can Gabriel,

for the time being; for all the resistance is gone, and we are swallowed up in the cloud of His glory.

2. Passing over the eighth and ninth chapters as circumstantial evidence, we will hear the Direct Testimony of Acts 10 first. Peter enters Cornelius' house and finds an expectant company, who begin to put themselves on record as ready to hear all the man of God has to say, and as Peter "began to speak, the Holy Spirit fell on all that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, BECAUSE THAT ON THE GENTILES ALSO WAS Poured OUT THE GIFT OF THE HOLY SPIRIT, FOR THEY HEARD THEM SPEAK WITH TONGUES AND MAGNIFY GOD."

It is common to hear that the reason for the speaking in tongues on the day of Pentecost was, that the many nationalities assembled there might hear the gospel in their own tongues and believe. No doubt God's purpose included this; but this was not all. If so, why the speaking in tongues among saints only in the upper room before the multitude came together? And why this speaking in tongues at Caesarea after all had believed? There were no unbelievers there to hear the tongues. The Holy Spirit fell upon all that heard the word, all were speaking in tongues. If this rapturous, supernatural, ecstatic utterance is not an essential part of the mighty baptism just received, but only one of the nine gifts or manifestations of the Spirit, then how shall we account for the strange fact, that they all again received this one same gift? There is no mention of even an interpretation or of prophecy. Can we reasonably imagine that this is on account of the sovereign Spirit, "dividing the gifts severally as He wills," that they shall all be gifted with a like manifestation, that it pleases Him that all the assembly be specially empowered to do one thing, but be powerless to do anything else? Nay, this is simply their beginning in the experience.

Some claim that the speaking in tongues, here recorded, was only to convince Peter and the Jews, that came with him, that the Gentiles were partakers in the gospel and that any supernatural manifestation would have convinced them as readily. But to this I reply: If Peter and the believing Jews, after eight years of experience, had been accustomed to see the Spirit divide the gifts among the several members, manifesting Himself differently in this mighty Baptism, then they would have been confused and perplexed here, to see the Blessed Spirit deal with every one of them in the same way. But they were not confused as to the experience. The only wonder of it to them was "That God hath poured out on the Gentiles ALSO the gift of the Holy Spirit." They were satisfied, the experience seemed normal to Peter and these Jews. If this experience had been abnormal in any way, then these prejudiced Jews would have found fault with it. But when they all began speaking in tongues, Peter says, "Who was I that I could withstand God?" He knew it was God. So this

speaking with tongues was evidence enough to break the Jewish caste, and bring forth the unqualified conclusion. "They have received the Holy Spirit as well as we." But we will follow Peter back to Jerusalem, where the news had got out on him that he went in to men "uncircumcised" and fellowshipped these Gentile dogs. In the 11th chapter Peter is before the Apostles and brethren in Judea. Peter rehearsed the matter from the beginning and closed his defense with these words, "As I began to speak the Holy Spirit fell on them AS ON US AT THE BEGINNING. Forasmuch then as God gave them THE LIKE GIFT AS HE DID UNTO US WHO BELIEVED ON THE LORD JESUS CHRIST, what was I that I could withstand God?"

This grand climax in the experience of the Gentiles was the one piece of evidence brought out in that church trial, that turned the tide in Peter's favor. For "when they heard these things, they held their peace and glorified God." They were all satisfied. Then the one hundred and twenty "at the beginning," the Gentile believers at Caesarea, and the Jewish brethren in Jerusalem and Judea, had all received the LIKE GIFT.

Peter later declared at the council at Jerusalem (a general meeting in Acts 15), "God who knoweth the hearts, bare them witness, giving them the Holy Spirit EVEN AS HE DID UNTO US; AND PUT NO DIFFERENCE BETWEEN US AND THEM."

Then the members of the first council had received the Holy Spirit AS DID CORNELIUS, and Cornelius received AS THEY DID IN THE BEGINNING, and in the beginning "THEY BEGAN TO SPEAK WITH OTHER TONGUES AS THE SPIRIT GAVE THEM UTTERANCE." HALLELUJAH!

If God put no difference between "us and them" then; why is it wrong to hope He will put no difference between them and us today?

3. We will turn now, to the brief account of the outpouring of the Spirit on the Greeks at Ephesus, Acts 19.

Having already noticed the state of these believers, let my readers now observe: that as soon as the apostle ascertained the state and need of these Greek converts he at once showed them their need of the Baptism, and Paul "laid hands upon them, and the Holy Spirit came upon them and they spake with tongues and prophesied."

A very natural result, it seems. What was the cause back of this speaking in tongues and prophecy? "The Holy Spirit came upon them" is God's answer. The causality is the same as at Jerusalem and as at Caesarea, and the effect is the same. It seemed such a matter of course, that the apostle to the Gentiles was not at all disturbed by seeing all these Greeks receive in the same old way. Thus we have seen Jews, Greeks and Romans, all differing as to race and custom, under varied conditions, varied circumstances and varied leadership; yet they all received this wonderful experience in like manner—"As in the beginning"—all with tongues.

This testimony seems ample, it is em-

phatic and specific; but we will now introduce in the two remaining instances on record, the strong, corroborative, circumstantial evidence, which to my mind completes a preponderance of evidence that "THIS" of Pentecost "IS THAT" of Joel's prophecy.

4. We will now consider the eighth chapter of Acts. Having before noticed from this chapter that the New Birth precedes the Baptism in the Spirit, we now discuss the baptism. "Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit. For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Spirit. And when Simon SAW that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money." This is the key verse to a reasonable interpretation of what happened when these Samaritans received the Holy Spirit: for something extraordinary happened, it is evident; and something Simon could "see." If we can reasonably determine what Simon SAW, then we have the solution. First, Simon saw something in the realm of the outward or physical, for he had no spiritual vision. His heart was "not right with God." He was in the "gall of bitterness and the bonds of iniquity." He could not see the heavenly peace in the inner sanctuary of their hearts, and he had already witnessed the manifestations of "great joy" in the first revival. We may reasonably infer therefore that Simon saw at Samaria what the Jews saw at Jerusalem. Other gifts, as in 1 Cor. 12, may have been distributed, but if they were, Simon could not have seen them. Wisdom, knowledge, faith and discerning of spirits, were not visible. There was no opportunity for the manifestation of the gifts of healing and working of miracles, for the sick had already been healed and the devils cast out under Philip's ministry and Simon was accustomed to these things. Prophecy was not new to Simon, as he had seen this through Philip. Therefore, I conclude that the one thing which Simon saw, that stirred him to the point of parting with his money, must have been that which the Jews could "see and hear" at Pentecost. Several of the old standard commentators also conclude the same thing.

5. We now conclude with a brief survey of the last remaining Bible instance of this glorious experience as in Acts 9.

We have already observed that Paul was made to know and confess Jesus as Lord on the Damascus road, and after three days of fasting and prayer, Ananias is sent to pray for him that he might receive his sight and be filled with the Holy Spirit. This brief account follows: "And Ananias entered into the house, and putting his hands on him said, Brother Saul, the Lord even Jesus, that
(Continued on Page Nine).

THE ATONING SACRIFICE.

Mrs. Maria H. Boddy.

When Jesus, God's anointed One,
Himself a perfect ransom gave,
He learned obedience as a son,
That He a ruined world might save.

Alone He bore the weight of woe:
Ah! Who can tell the agony,
That caused great drops of blood to flow,
That night in dark Gethsemane?

When at the judgment hall He stood,
None cared His righteous cause to
plead;
Just judgment had He none—though
good—
And all forsook in time of need.

But it was Calvary's bitter cup
That caused His heart to bleed and
break,
When from His soul the cry went up,
"My God! My God! dost Thou for-
sake?"

He took the place of guilt and sin,
The He its penalty might bear,
And tasted death man's soul to win,
In that dark hour of deep despair.

And while within the grave He lay
His Spirit's power shook hades' might,
While angels watched His sacred clay,
He preached in hell—stupendous
sight!

From highest height to deepest depth,
He stooped—the great Deliverer—
And vanquishing both sin and death,
Came forth—the mighty Conqueror.

Now death, through Him hath lost its
Sting;
No victory can the grave forsee;
For through it all He came to bring
Light, life and immortality.
Youngstown, Ohio.

INTERPRETATIONS.

These messages were spoken in
tongues at "Elim," Rochester, N. Y., on
March 10th, 1919, by Brother and
Sister Slocum and Brother Stoneham.

Message One.

In the days which are coming, saith
the Lord, the darkness which shall
compass thee about shalt lead thee to
a glorious out-burst of light, and if thou
wilt go through with Me, the dawning
shall be so bright that thou shalt then
understand the darkness. If thou wilt
be obedient unto Me, that dawning of
glorious brightness will shine not only
unto thee, but through thee unto others
throughout the world. Dost thou be-
lieve that thou art in the dawning of
this out-pouring? Yea, I say unto thee
that those who have yielded themselves
unto the death of the cross and have
died daily, in them shall the church of
God be manifested fully. Verily, I say
unto these, that upon the Christ of God
was poured the Spirit without measure.
I say unto thee that to those who have
yielded themselves unto death, and in

whom I have manifested Christ shall the
Spirit be poured out without measure.

"And now my children, hear ye this
message for yourselves! It is not that
I wanted to give thee more than thou
couldst bear; my heart has been bur-
dened and I have felt thy grief; I have
felt the suspense that thou hast felt
and I have felt thine infirmities and
am come down to thine aid. Verily,
My arm is not shortened that it cannot
save, but dost thou not perceive that I
am taking thee through the death
process that the Christ might be man-
ifested? Yea, and thou shalt know
when the out-pouring commences what
the work has been for.

"Verily, verily, I say unto thee, that
if thou wilt look unto Me, I will take
thee through all the things that shall
come to pass before the out-pouring
comes. Blessed is he whose desire is
only to KNOW and DO that which is
My will, saith the Lord, for truly it
is the WILLING and OBEDIENT that
shall eat the good of the land, and dost
thou think that thou hast eaten so fully
as I intended thee to eat? I say unto
thee that thou hast not eaten as fully as
I intended thee to eat of the good of
the land, but thou shalt eat and thou
shalt have the fruits of the land to give
in abundance."

Message Two.

"This is very important indeed! The
days that remain are short and in the
time that remains the death process
is going on in Mine own, and there
must be a selection. Has My
purpose changed or have I changed in
My nature, saith the Lord? Nay, but
I say unto thee that Israel when she
was disobedient was cast off, yet My
purposes, saith the Lord, were to be
carried out in spite of Israel's failure.
Thou hast known that thru dis-
obedience many who have received of
the Spirit during this Latter Rain out-
pouring will have to be cast away from
this special service because they have
gone on in the flesh, and they have
known nothing of losing their own life,
nor do they know the manifestation of
Christ within. Thy Lord laid down His
life WILLINGLY and thou must do the
same. He laid down His life because He
loved His own. Thou must lay down
thy life because thou lovest Him. He
had a vision of the future and thou
must have the same. Hast thou con-
sidered Him? The love of the Bride-
groom has called thee! The testing
which answers to Gethsemane will be
too much for thee without this vision."

Message Three.

"Love, Love, Love, Perfect Love!
Who has proved the force, the power
of it but those who have been saturated
with it, who have really known the love
of the Bridegroom, but those who have
responded to it? It is they, having been
slain, that shall go forth when the dawn
of the new glorious shower comes.
Then shall not only power be seen, but
with divine power shall divine love be
blended."

THE LAW OF CHRIST FOR BE-
LIEVERS.

Note these scriptures:

Jesus the Prince of Peace, Isa. 9:6.

What I tell you in the darkness that
speak ye in the light; and what ye hear
in the ear that preach ye upon the house
top; and fear not them that kill the
body but are not able to kill the soul,
but rather fear him who is able to
destroy both soul and body in hell,
Matt. 10:27-28.

— Jesus answered, My kingdom is not of
this world: if My Kingdom were of
this world, then would My servants
fight, that I should not be delivered to
the Jews, but now is My Kingdom not
from hence, John 18:36.

Now the works of the flesh are mani-
fest, which are these, adultery, fornication,
uncleanness, lasciviousness, idolatry,
witchcraft, hatred, variance, emulations,
wrath, strife, seditions, heresies,
envyings, murders, drunkenness, revel-
lings, and such like, of which I tell you
before, as I have also told you in time
past, that they which do such things
shall not inherit the kingdom of God,
Gal. 5:19-21.

For whosoever shall keep the whole
law, and yet offend in one point, he is
guilty of all. For He that said, Do not
commit adultery, said also, Do not kill.
Now if thou commit no adultery, yet if
thou kill, thou art become a transgressor
of the law, James 2:10-11.

I will therefore that men pray every-
where, lifting up holy hands, without
wrath and doubting, 1 Tim. 2:8.

Ye have heard that it hath been said,
An eye for an eye, and a tooth for a
tooth; but I say unto you that ye resist
not evil; but whosoever shall smite
thee on thy right cheek turn to him the
other also, Matt. 5:38-39.

But I say unto you, Love your ene-
mies, bless them that curse you, do good
to them that hate you, and pray for them
which despitefully use you and perse-
cute you, Matt. 5:44.

Follow peace with all men and holi-
ness without which no man shall see
the Lord, Heb. 12:14.

Hereby know we that we dwell in Him,
and He in us, because He hath given us
of His Spirit, 1 John 4:13.

Beloved, if God so loved us we ought
also to love one another, 1 John 4:11.

For all the law is fulfilled in one
word, even this, Thou shalt love thy
neighbor as thyself, Gal. 5:14.

James says, I will show thee my faith
by my works, James 2:18.

Whatsoever is not of faith is sin,
Rom. 14:23.

I don't believe in the face of all these
scriptures Christians should believe it
to be right to engage in fights or kill
one another. It is not what we think
about it, but we are pledged already as
Christians to obey Christ and the teach-
ings of the New Testament. If we are
fully on the Lord's side on this ques-
tion, we will have to say what the Lord
says about it. Praise His name.—Lydia
Hatfield.

The Christian Evangel

The Pentecostal Paper for the Home.

The official organ of the General Council of the Assemblies of God.

Published Every Other Week.

E. N. BELL, Editor
STANLEY H. FRODSHAM, Office Editor

Subscription Price, \$1.00 per annum.
Canada, \$1.25. Great Britain and
Dependencies, 5s.

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the Act of March 3, 1879.

Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

Published by
THE GOSPEL PUBLISHING HOUSE,
336 West Pacific Street, Springfield, Mo.

COVET EARNESTLY THE BEST GIFTS

The Lord Jesus told His disciples of times coming when they should take no thought how or what they should speak, but it should be given them in that hour what they should speak "For it is not ye that speak, but the Spirit of your Father which speaketh in you." This was a promise that the Holy Ghost should speak through those who are filled with and controlled by the Spirit. Why is there so little Holy Ghost speaking? Because He has so little chance. There is lots of wind, lots of earthquake, and lots of fire; but the Lord is not in the wind, the earthquake, or the fire. There is lots that is not the still small voice of the Spirit. The Holy Ghost does not always speak in a crowd. The sublimest revelation was given at Sychar's well to one woman.

"It is not ye that speak, but the Spirit of your Father which speaketh in you." In Acts 4:8 we read, "Then Peter, filled with the Holy Ghost, said unto them," and then follows what the Spirit said through him. The impetuous Peter was willing to wait before he spoke in order that he might be filled with the Spirit. So the Holy Spirit wants to speak through the children of God today. "If any man speak, let him speak as the oracles of God." The written Word is finished, but the ministry of the Holy Ghost is never finished. God seeks channels. A dammed up river is contrary to nature. The water will seek an outlet. And the Holy Ghost is just as longingly desirous of seeking channels.

How can you be a channel? By being yielded, by being passive, by having no preconceived ideas. Baruch wrote just as Jeremiah dictated to him. He was the instrument and Jeremiah was the channel. God wants both today, instruments and channels.

The Holy Ghost works in a variety of ways. To one is given by the Spirit one gift, to another, another gift; and you have the nine diversities, but all are the operations of the Spirit. Fancy the Holy Ghost, active, resistless, restless, unable to find vent for His operations! The apostle writes, "Concerning spiritual gifts, brethren, I would not have

you ignorant," and God would not have us ignorant concerning the manifestations of the Spirit. Fancy a child refusing the gifts of its parents and trying to be independent! The church has been very independent. And yet the Word says, "Covet earnestly the best gifts."

If men sought as earnestly for the gifts of the Spirit as they do for salvation, these would not be denied to them. An impotent church, because there has been stagnation, and strangulation of the operation and flow of the Holy Ghost!

The Spirit divides to every man severally as He willeth. God is a cheerful giver. He gives all things for us richly to enjoy. Then why are the gifts not manifested? Because they have been so long in abeyance, that down in the heart of men there is a solid unbelief that the gifts can never be realized. When Jesus healed the blind man when such a thing had not been heard of since the world began some of the Pharisees did not believe he had ever been blind. They tried to prove that the man was not blind. They did not expect it would be possible that a blind man could see. They could not prove that he could not see. But Christ overcame all opposition.

And so the Pharisees of today say that since the days of the early Church there is no such thing as a spiritual gift. When they do see things done they explain them away and won't give God the glory. Unbelief in the church today regarding the gifts of the Spirit is as much as that in the time of the Pharisees when they denied the miracle of the blind man receiving his sight.

If the inauguration of the church demanded the gifts of the Spirit, how much more does the termination of this dispensation demand these manifestations of the Spirit, to make up for the terrible period of lapse? The divine mission of the gospel needs to be attested by the supernatural as much at the end as at the commencement of this dispensation.

If a babe is taught the alphabet, what a sorry thing it is that an old man should be illiterate. There are illiterates in the church of God today; they cannot read the Scriptures aright, deficient in spiritual education, deficient in spiritual gifts; yet the Church is exhorted to covet earnestly the best gifts. This is not merely for the individual, but for the whole Church to covet the gifts.

Paul, under the power of the Spirit writes, "Concerning spiritual gifts, brethren, I would not have you ignorant." God is emphasizing this today, and He would not have us ignorant. But some leaders of the church today would have us ignorant. Why? Because they are ignorant themselves of the gifts, and decry any that are aroused from their indifference and are coveting the best gifts. And they put a cloak over all and magnify love, a sentimentality. And they think that answers to and covers up all the spiritual

teaching of 1 Corinthians 12, 13 and 14. They are going about to establish their own ignorance. Blind leaders of the blind! Both going into the ditch!

But God has not called us to this blindness. He has given us a high calling, a high experience, a profound experimental knowledge of the wondrous connection of the various operations of the Spirit of God. The Spirit is not partial or limited either as to time, place, or occupation.

THE FIRE OF GOD.

While I was musing the fire burned (Psa. 39:3). Gather coals together and you make a fire. Scatter coals, and the fire goes out. Centers of musing bring centers of fire. Contemplate prayer for revival and the fire burns.

Sometimes you see the smoke first and then the fire. Smoke is not pleasant; it irritates. But the flame warms. What do you do with a smoky fire? You blow on it. The smoke blows away and the flame comes out. So it is in the spiritual. The smoke is smouldering, and disappointing and unsatisfactory. But let the wind come on it and you get a vehement flame. Don't despise the smoke. Encourage the fire underneath by blowing on it.

Ezekiel saw the marvelous privilege of prophesying unto the wind. The wind obeyed the prophet, for it came at his call. Christ said, "The wind bloweth where it listeth and thou hearest the sound thereof, and canst not tell whence it comes nor whither it goeth: so is every one that is born of the Spirit."

Christ did not say to His disciples, "You are powerless." He saw the great possibilities ahead when the mighty rushing wind was to come upon them. But He said, "Pray ye the Lord of the harvest that He will thrust out laborers into the harvest." Ezekiel was a laborer. Pray for the multitude of laboring Ezekiels who shall command the wind. The wind stirs up a smoky fire into a burning furnace. Believe that you will get beyond the smoky stage and you will see and witness and know the vehemence of the Son of God.

Fires will cheer the children of God. Jesus knew all about that when He made the fire of coals on the lake side to warm and cheer and comfort the cold, disappointed fishermen. The resurrected Jesus did that. He is the same yesterday, today and forever. He can make fires today to warm and cheer His disciples.

Right down through the ages there have been revival fires. Look for the fire. The fire of God's grace precedes the fire of God's wrath. Is He sufficient to send the same Pentecostal wind today? He can. He will. Amen.

GENERAL COUNCIL MEETING.

Next General Council Meeting will be held, D. V., in Chicago, commencing Sept. 25th. Pray much for this meeting and arrange to come.

Questions and Answers

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

704. Is it scriptural in an assembly for any one to speak at length in an unknown tongue without any interpretation being given?

Paul would seem to teach in the 14th chapter of Corinthians that one must interpret. This is the standard in a regular preaching or teaching service of a well ordered assembly. If the church has the gifts developed to where the interpreter can always get and give the interpretation, he should give it. But the assembly may not be developed and the message be all right and everything in order up to the point where the interpreter failed. The church should stop and all look to God for a minute for the interpretation when such a message comes. If it does not do this, it may be to blame for the failure. But after such message and expectant looking to God to inspire the interpretation, then the service should go on. Such a procedure will develop the gifts if they are present in the church to where such failures will not occur, unless the speaker in tongues is out of order. If this proves to be the case, he should keep silent.

705. Has a Christian man in the U. S. Army uniform a right to refuse to salute officers of high rank?

If he is in the army service, he would outrageously violate army rules not to salute. I see nothing in religion that could be against such due respect. The Word says, "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor," (Rom. 13:7). Why not do it?

If he is not in active service, I don't think the law requires it, but am not sure; still a man in uniform would show only due courtesy to greet an officer with the usual salute. If he is not willing to do this he should take off the uniform.

706. Would it be considered an insult to the Flag to refuse to salute it?

Yes, I think so. An unintentional neglect might be overlooked, but a willful refusal would be as good as rejecting the Government of the U. S. A. Salute to the Flag is not worship, it only indicates our love for our country and its flag and an acceptance of its rightful authority. Why should any loyal citizen desire to withhold such recognition?

707. In the parable on the ten virgins in Matt. 25, what are the "lamps," the "oil" and the "vessels"?

Speaking of our bodies Paul says we have this treasure in "earthen vessels." Hence our body is the vessel. Oil corresponds to the Holy Spirit with which we are anointed. The lamp is interpreted by some to be the word of God. David says, "Thy word is a lamp to my feet," Psa. 119:105. Others hold that the lamp refers to our profession or Christian experience. One who

truly repents, believes and gets regenerated by the Spirit of God and then gets filled with the Spirit and walks in the Spirit will never need to worry, for he will not be one of these foolish ones.

708. How many generations are there from Adam to Christ, and where can I find it?

Read Luke 3:23-38, and count them up for yourself.

709. What is the difference in Rom. 8:9 between the Spirit of God and the Spirit of Christ?

They seem to be the same.

710. What is the difference between the spirit of adoption in Rom. 8:15 and the new birth in John 3:3?

The one comes out of the other. The spirit of adoption, the consciousness that you occupy the position of a son, is the result of the new birth, the result of being redeemed from the bondage of the law by Christ and the being put in the position of a son full grown.

711. Since God introduced water baptism through John who was filled with the Holy Ghost from birth and continued it through the apostles after they were filled with the Spirit, would water baptism be valid and the fulfillment of righteousness if ministered by a man not filled with the Spirit?

See John 3:26 and 4:1-2, and note that the disciples administered baptism before Pentecost and before they were filled with the Spirit. If it had not been valid, Jesus would not have used them then.

But since Pentecost the normal condition of all church officers is "full of the Spirit." Any not so filled are in an abnormal condition.

712. Who is the Woman, and who is the man child in Rev. 12:1, 5?

Scotfield says the woman is Israel and the man child Christ. While I see the force of this position I could not accept this without some modification, with my present light.

If Christ be taken not alone but as including the overcomers (Rev. 2:26-27), then the man child could be Christ. If Israel includes the whole spiritual church, then the woman could be Israel.

713. How many questions may one person ask at one time?

As many as you like; but the answering may not all be at one time.

714. Has any preacher a right to preach in any of our assemblies that there is no lake of fire and brimstone, that hell only means the grave?

The General Council has declared it believes exactly what the Bible says, that the wicked will be cast into the lake of fire (Rev. 19:20) and that they will be "tormented with fire and brimstone" and that they have "no rest day nor night" forever (Rev. 14:10-11). Now this is the standard of Bible teaching held up by the General Council. It disapproves of all no-hell teaching.

It is wrong to allow such. But we do not lord it over the local assembly. Any local assembly can allow such false teaching if it wants to; but any assembly that approves of such teaching is not true to the Pentecostal faith. God have mercy on their backslidden souls!

715. Will all little children be in the rapture?

God has not yet answered this question. All who sleep in Jesus, small or great, God will bring with Him.

716. What is the difference between the kingdom of heaven and the body of Christ, the church?

The true church, the body of Christ, is made up only of those who are made new creatures in Christ through the washing of the blood and the quickening power of the Spirit of God.

The kingdom of heaven includes the church, but it is not the same. It is the sphere of Christian profession. It includes good and bad fishes (Mt. 13:47-48). But when Christ returns He will "gather out of His kingdom all things that offend and them which do iniquity" (Mt. 13:41), and "cast the bad fish away" (Mt. 13:48). In its full fruitage and power, the kingdom of heaven will shine forth in the millennium under Christ.

717. Please explain why people quit speaking with other tongues after the apostles' death, and what caused them to quit?

They did not cease immediately after the apostles died. Irenaeus says they spoke in tongues in his day. Chrysostom, the pastor of what is now called Constantinople, says whoever was baptized in water in his day immediately received the Spirit and spoke in tongues. Here and there all down the centuries where great love and great unity prevailed God has poured out His Spirit in baptizing power. There has not been a day from Pentecost till now that any consecrated Christian who would believe for it could not have received the baptism with the Spirit and spoken in tongues.

It ceased in a large measure because of the large measure of darkness, sin, superstition and unbelief in the church. Ignorance then and now keeps many out of the promise.

718. Where does God say we shall spend eternity?

Either in the lake of fire with the devil and his angels and all who believe in and make lies, or in joy with Jesus and the redeemed.

For the righteous there will be a new heaven and a new earth wherein dwelleth righteousness. See 2 Peter 3:13 and Rev. Chapters 21 and 22.

THE DEITY OF JESUS CHRIST, by S. W. Pratt. The topic of this book is discussed from the standpoint of the Gospel according to John, and is a careful analysis of that Gospel. This is a most splendid book and wonderfully exalts Christ on safe and sound lines. **Price in cloth, 55 cents.** For sale by the **Gospel Publishing House, Springfield, Mo.**

THE TESTIMONY OF AN ENGLISH BUSINESS MAN IN JAPAN.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Psa. 119:9.

I have been requested by a number of friends to write of God's leadings in my own life, which I do, only that the grace of God, and His faithfulness, may be magnified, with the prayer that others may be led to trust and obey Him on every point.

It was in September, 1913, when 22 years of age, that I signed a 5 years' contract with a British firm of soap manufacturers, to serve them in the office of their Japan factory.

I was at this time a professing Christian, a Sunday School teacher, and enthusiastic in all the departments of Church work, but was without that change of heart; that renewal of mind; that being "born again," so definitely spoken of in God's Word as essential to enter the Kingdom of Heaven.

Conversion.

And so it was that I commenced my life in Kobe with high worldly ambitions, coupled with selfish pleasures and fleshly indulgences, and these would all in a very short time have sent my body to a drunkard's grave and my soul to an endless lake of fire, was it not for the faithfulness of a missionary who believed the Bible to be God's Word, and under whose ministry the Holy Spirit gave to me a broken heart and contrite spirit.

It was not very long after this that I was face to face with the fact that the whole of the Bible was God's revelation to man, and that it was my duty as a follower of Christ to read the whole of the Bible, and to make the whole Bible my pattern and standard of life. This I did and very soon I saw what an awful sinner I had been in the eyes of a holy God. Plunging into the crimson fountain of Jesus' blood, which washed every stain away, I vowed to God an absolute obedience to His Word in life and conduct, and an absolute surrender of body, soul and spirit for time and eternity. Separation from the world and its pleasures became natural; prayer meetings a living pleasure; tithing a delight; assisting in Japanese mission halls and in open air my recreation, and on Feb. 20th, 1914, I was immersed into the death of Jesus Christ in a Japanese Mission Church.

The British firm, in addition to a large staff of Japanese, employed 25 Englishmen, and although like myself many of these may have had a profession of religion before leaving England they followed by their actions and lives the saying "There are no morals east of Port Said."

Telling the Whole Truth.

To be true to God I had on more than one occasion to take a stand for righteousness in my business, and one illustration of my action reflecting upon the actions of the others is, to say the least, interesting. The Income Tax Collector

had called at the office and had demanded that each member of the foreign staff fill up the necessary forms, giving details regarding amount of salary received, etc. These forms had all been filled up and returned by the respective members of the staff, but the Income Tax collector was in a bewilderment to understand how it was that the Managing Director of such a large concern, as this firm was, should receive a lesser salary than a member of his staff who did not enjoy such a responsible position as himself. Enquiries were made, which resulted in an interview with the Managing Director, who insisted that I make a false return to the Income Tax Authorities in order that he, along with the other members of the staff, might be shadowed. **But this matter had been fought out previously on my knees,** and righteousness won the battle that day.

But to have such a member on one's staff was a source of danger to the business especially in the East where honesty, truth and righteousness are not first of all considered when deciding on new methods of increasing the financial surplus on the year's working, and as I had also very much lowered the dignity and standing of the foreigners—so they claimed—by associating myself with mission hall efforts, it did not seem, sometimes, as if my whole contract of 5 years would be completed, but Hallelujah, God is still the God of Abraham, Isaac and Jacob, and although the firm had occasion to send home five men whose contracts were incomplete, the very one whom naturally they desired to get rid of stayed right on.

All on the Altar.

The Spirit of God had been striving with me for sometime in regard to a point in God's Word, which I clearly saw was not being lived up to in my life. The verses were these:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19, 20).

I had received great blessing through tithing, and had in fact been giving one-fifth instead of one-tenth to the Lord's work, but when God's Spirit brought this further truth forcibly to me argument after argument would present itself to my mind, and I did not obey until God spoke in more definite terms. Within three weeks I was robbed twice—the first time my loss was \$100 gold, and the second time goods valued \$25 gold, and through these two incidents I yielded to God's Spirit, and kept my vow which had been made some time previous that by the grace of God I would make my life an exact copy of His Word. What joy it was now to take the whole of the \$900 gold and lay it at His feet, daily listening to His voice as the Holy Spirit guided to the dispersing of it, and oh the abundant and over-

flowing joy one's heart has received as the maff came from India, China, Africa and the Belgian Congo, telling in many cases how the offering has met an immediate need.

My heart was further to have the joy of starting my own mission hall; of supporting it; of assisting in all ways possible, and by carrying the burden of prayer, and the joy of seeing sinners washed in the Blood of the Lamb is a greater one than this world has to offer. Amongst the many who found the Lord were drunkards, a harlot, an ex-prisoner, a would-be-suicide.

Healed by the Lord.

God had also to lead me in His own peculiar, but faithful way in regard to Divine Healing. I had clearly seen this truth in the Word of God, but had a natural aversion to faith healing, and although not entirely opposed to it I had not embraced this doctrine when I saw it in God's Word. But God was to prove Himself in my own life in a practical way. I was taken suddenly sick with an attack of severe biliousness and dysentery which caused a great weakness in my body, and to satisfy myself as to my physical condition I sought a medical examination. **Twice the same day the doctor gave a thorough examination and declared I had appendicitis, and must visit Tokio for an operation immediately.** For many reasons it was impossible to visit Tokio until the following day, and it was only on the express promise that I would go straight to bed and keep myself perfectly quiet until the doctor called with his motor that he allowed me to postpone visiting Tokio one day.

In the meantime I telegraphed my missionary friend who had been a spiritual help to me, and he came and we had prayer together, and the Lord right there and then touched my body. I was able to tell the doctor frankly when he came to take me to the station, "I am all right—I have been healed." In silence he made another examination, declared this to be the truth and acknowledged that it was unnecessary for me to have the operation. He telegraphed cancelling the appointment in Tokio, and to the glory and praise of Jesus' name I can testify that after this incident I yielded to God and for almost three years this trouble has not returned, and the Lord has been my only medicine and physician. Hallelujah!

Baptized with the Holy Spirit.

"And the end is not yet, praise the Lord." Oh how good God is! how faithful are His dealings with the human soul. Many times when meditating on God's Word, or under the ministry of my missionary friend, the baptism of the Holy Ghost had been a subject of thought. But it was not until February 1917, that I realized I must at any cost receive the Holy Spirit into my life exactly as on the day of Pentecost. Every publication, book or article, dealing with the subject was devoured—wherever I was, on the street car, in shops, in business or at home, my heart was continually going out to God for the

fulfillment of His promise. Restitutions were made—many whole nights spent in prayer—much misunderstanding by some who had previously been a help to me, but blessed be God, He again proved Himself faithful, and on the 19th of November, 1917, at 11.30 p. m., the blessed Holy Spirit came to dwell in His temple, and made His presence known by speaking in three distinct tongues unknown to myself. Now my soul had found that for which it had been longing for so many years. Oh that every convert in these days could be taught to receive Acts 2:38: **Repentance—water baptism (identification with the death of Jesus Christ)—and the gift of the Holy Ghost as on the day of Pentecost**, what different Christians this world would see!

All the Way with Jesus.

It was not long after the Holy Spirit had come that the conviction grew in my soul that the Lord's will was for me to give my whole time to His service, and His will was sought much in prayer, especially as my business contract was now rapidly drawing to an end. I was approached by the head of the firm for whom I had labored the previous five years. Using many adjectives he spoke of how I had proved myself of use to them and one whom they could trust. He offered me a much higher and responsible position, and desired me to state my terms to him, but he added a condition to his offer which was poison to my soul. He wished me to promise to use my leisure time in studying the business engaged in and not to be so much taken up with what he termed "my hobby," i. e.: the extension of the Lord's Kingdom. Acceptance of his offer would probably have meant a financial increase of 50 to 75%; greater freedom and more authority, and a refusal meant a severance from the firm.

I chose the latter, and arrangements were made whereby I could visit South Africa, my intention being to seek refreshment of body and soul by a change of climate, and by the fellowship of a Pentecostal Assembly, (which I had never yet had), earning my living by doing a little work or trusting the Lord wholly, praying and reading the Word in all my spare time until God's will for my life was definitely made clear. Bags were packed; all arrangements made; the date of the steamer's sailing drew nearer; some farewells were said, but all the time by the grace of God I was willing not to go if God made His will clear to me. One or two spiritual friends felt definitely Japan was my field of labor and that I ought to step out wholly for the Lord here, whilst others desired me to return after a visit to Africa.

It was three days before the actual sailing day of the boat that I walked into the steamship company's office and requested labels for my bags that they informed me that on account of submarine dangers the boat had been transferred to another line and that they could give no information regarding future sailings. I immediately visited

every other steamship office, but without success. America and England were closed because of the War, and now the only place I could go to was shut up. Perfect peace reigned in my soul, but I had a fear of being a second Jonah did I take another boat without God showing it to me.

I could not get away from the fact that in answer to prayer and in order to show His will God had caused the directors of one of the leading steamship companies in the world to transfer one of their liners from the European service to the American service, and it was not very long before I heard God's voice and knew beyond all doubts that His will was "Japan and Pentecost until Jesus comes," and so it is for the past four months I have been assisting Bro. and Sr. Gray in Yokohama, and God has been pleased to give Pentecostal blessing; 25 in all in Yokohama and the villages receiving the baptism with the Holy Ghost as on the day of Pentecost.

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you," (Matt. 6:33) is God's promise, and, blessed be His holy name, how wonderfully faithful He is to His own word. He has supplied the needs of myself, besides those of my interpreter and his wife during this time.

Just one illustration of God's faithfulness. On the 1st day of October, 1918—the very first day after my business contract ceased, the mail brought a letter with an offering from a Christian business man in Canada. Two or three days previous to this the Lord had also laid it on the heart of a missionary in Japan to give me an offering. As I meditate on these things my soul cannot but utter praises to Jesus because He has proved Himself to be my Saviour, Sanctifier, Healer, Baptizer with the Holy Ghost, and Provider; yea, my All in All.

Beloved Friend, may I invite you to read and to re-read the Word of God, and to make a vow to obey the Word, making your life an exact copy of it at any cost, remembering that life is short and eternity is long and that Jesus is coming soon. Should you, dear reader, be one who has done this, may I earnestly covet your prayers for the 55 millions in Japan, and for my ministry, that it may be according to the Word of God also, i. e.: "in demonstration of the Spirit and of power," (1 Cor. 2:4).

A very unworthy servant of the Lord Jesus Christ.—Leonard W. Coote.

FOURTH MISSIONARY CONFERENCE

The fourth Missionary Conference will be held at the Stone Church, Chicago, Sept. 23rd and 24th, 1919. To be followed by the SEVENTH ANNUAL MEETING of the GENERAL COUNCIL of the ASSEMBLIES OF GOD, commencing Sept. 25th, and lasting as long as the Lord leads. We expect some good teaching and some rousing evangelistic meetings. Full announcements later.

AN EPISTLE TO PREACHERS.

By Joseph Clark.

Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my hearers to Christ, or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

And though I have the gift of preaching, and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I am become as a cloud of mist in an open sea.

And though I have read all Bible literature, and have attended many conventions and institutes and theological schools, and am satisfied with less than winning to Christ my hearers, and establishing my people in Christian character and service, it profiteth me nothing.

The character building preacher suffereth long and is kind, he envieth not others who are free from the trials of the preacher. He vaunteth not himself, is not puffed up with intellectual pride. Such a preacher does not behave himself unseemly between Sundays, seeketh not his own comfort, is not easily provoked.

Beareth all things, believeth all things that are written in the holy Scriptures, hopeth all things.

The soul-winning preacher never faileth, but whether there be prophecies of redemption through intellect, they shall fall; whether there be theories of salvation through morality, they shall cease; whether there be destructive Biblical criticism, it shall vanish away.

When the soul-winning preacher was a child he spake as a child, he understood as a child. In preaching to children he must consider the nature of the child. Nor can he forget that when he became a man he put away childish things. In preaching to men, therefore, he must preach Christ in a manly way.

And now abideth Knowledge, Method, Evangelism, these three; but the greatest of these is Evangelism.—Christian Workers Magazine.

Slightly altered by M.

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- Gospel Publishing House, Springfield, Mo.

ADVENTISM REFUTED.**The Mistakes of Adventists.**

The numerous mistakes which the Adventists have made show that the Lord has not led them:

1. They set the time for the end of the world in 1843, and failed.
2. They set it again in 1844, and failed again.
3. Elder White set it again in 1845, and failed.
4. They preached then that this earth was the sanctuary. This they now own was a mistake.
5. They held then that probation for sinners was passed. This they have now given up.
6. For ten years Seventh-Day Adventists began the Sabbath at 6 P. M., instead of at sunset as now.
7. They kept their children out of school then because time was so short! Now those children have grandchildren in school!
8. They gave away their crops and goods in '44 because they would need them no longer.
9. They opposed a church name; now they adopt one.
10. They opposed church organization; now they believe in it.
11. For years they would not plant trees. Time was too short. Now they wish they had.
12. By a vision from Mrs. White, the women put on the short dress with pants. It was a shameful thing, and they had to abandon it.
13. For seventy years they have been expecting the end of the world to come inside of five years, and it has not come yet.

They have been wholly disappointed in everything they have predicted. It is just going to be, but never is. These simple facts should convince all that the Lord has not led them.

Its Blighting Effects Upon Individuals.

"By their fruits ye shall know them." The effects of Adventism have been bad. After the time passed in 1844, it left things like a devastating storm. Thousands apostatized from religion entirely, and the Bible itself was brought into contempt. Miller had to confess his mistake. He soon died, in sadness and disappointment. Eld. J. V. Hines, the man next to Miller in that work, finally gave it up, left them and joined the Episcopalians in his old age—a disappointed life. Two of his sons, ministers, did the same. Eld. C. A. Barnes, one of their editors, followed them. Eld. A. A. Phelps, for a long time editor of one of their papers, finally joined the Baptists. Of the First-Day Adventists he says: "I can count up at least a dozen ministers—including some of the best I ever knew—who are now preaching outside of the Adventist ranks." Many who still called themselves Adventists, repudiated the arguments and figures on which they first started out. Dr. Josiah Litch, who was the leading expounder of the prophetic periods upon which they based the '43 and '44 times, afterwards repudiated that whole system of interpretation, the year-day theory, and wrote

against it. Eld. Cummings, one of the founders of the Crisis Advent Party, went into communism, and retired in disgrace. Eld. Berrick, another leader, became skeptical, and "made sad work in a sad life." "History of the Second Advent Message," p. 597. Pages would not suffice to tell the apostasies of ministers from the First-Day Adventists.

They Go Back on Seventh-Day Keeping.

Coming to the Seventh-Day Adventists, large parties at different times have left them. According to my best judgment, from one-third to one-half of all who begin keeping the seventh day, sooner or later, give it up. Elders J. B. Cook and T. M. Preble, who were the very first ministers to start the Seventh-Day Adventist work, both gave it up after a few years. It is a bad sign when the very founders of a work renounce it. Mr. Crozier, who gave them their theory of the sanctuary, has renounced it and left them. Eld. Bates, the oldest, and, next to Eld. White the most prominent in the early work, though very pious, was naturally fanatical. Eld. Edson, a leading man in the early work, died a trial to his brethren on account of his visionary course. Eld. J. N. Andrews, the ablest scholar they ever had, was an extremist, and in his last years quite a trial to his brethren in some things. Eld. Rhodes, at first very prominent in the work, was a fanatic, very crabbed towards the last, and died unregretted. Eld. White himself was always in a fuss with some one, even with his nearest friends. He was out with several leading men when he died. I could name a number of their most prominent and successful ministers who raised up many churches, and some of whom were their best thinkers and writers, who fell into ———. Some have had to abscond and some were silenced or sent to distant fields. All the time these same men were hotly contending for "the law of God" and the Sabbath. Some way the theory lacks the keeping power of the grace of God.

Some way the doctrine seems to have a blighting influence upon the lives of the people. I long noticed that many of their old people, who had been long in the faith, became erratic, sour, cross, or unlovely in some way, so different from saintly old Christians of other churches.

Own Ministers Renounce the Faith.

The number of ministers and prominent men who have, from time to time, left them is very large, compared with their numbers. I can name only a few of the more notable ones, as Eld. Snook of Iowa, who went to the Universalists; Eld. Brinkerhoof of Iowa, who went back to the world; Eld. Hull, who went to the Spiritualists; Eld. Shortridge, to the Spiritualists; Elders Hall and Stephenson went to the Age-to-Come; Eld. Reynolds of New York, went to infidelity; Eld. Blanchard of Missouri, went into the world; Eld. T. J. Butler apostatized; Elders Howard, Haynes and Wright went to the First-Day Adventists; Eld. Czeckowski, who started the work in Europe, died in disgrace; Elders Case, Cranmer, Strong, Long, Goodenough and

others went over to the Anti-Vision party; Eld. Frisbie of Michigan, gave up the faith; Dr. Lee, who started the Swedish work, now opposes them; A. B. Oyen, editor of their Danish paper, and missionary to Europe, has left them; Eld. Oviatt, for many years President of the Pennsylvania Conference, is now a Baptist minister, and so are Elders Rosquist and Whitelaw, of Minnesota; C. A. Russell of Michigan, is a Methodist.

College Professors Go Back.

They have been very unfortunate in their college professors. Prof. Brownberger, the first principal of the Battle Creek College, a position he long held, is out of the work and in bad odor with them; Littlejohn, who next filled that place, has been out of the work and silent for years; Prof. McLearn came next, and now has renounced the doctrine; Prof. Vesey has done the same; Prof. Ramsey was born and reared in that faith; he was professor in this college three years, then three years in their California College, then head of their academy in the East three years; he has renounced the faith; so have Neilson and Edith Sprague, both teachers there.

Doctors Deny It.

Their Sanitarium physicians have gone about the same way. Dr. Lay, first head of that institution, went out in great trial; Dr. Russell, who followed him, has become an unbeliever; M. G. Kellog, the next, gave up the faith; Dr. Sprague and Dr. Fairfield have both renounced Adventism; Miss Fellows, their Matron, renounced the doctrine; Mrs. Lamson, another Matron, lost faith in them and left; so did Dr. Smith. All these were among the most intelligent of that people. What they saw at headquarters drove them from the faith.

These are only a few facts out of many, briefly stated, which I know to be true. They convinced me that Adventism is not of God and that, on the whole, its fruits are bad. For a full discussion of this subject, see the book advertised below—By D. M. Canwright. From a Tract published by Fleming Revell Co.

YE ARE THE SALT OF THE EARTH.

By Jacob Miller.

A message for the Evangel Family from this text in Matt. 5:13 is on my heart this morning. I fear we don't always grasp the meaning of these words by Jesus. Back under the sacrificial law they were commanded to season all the sacrifices with salt, Lev. 2:13. Salt carries a seasoning power, a keeping power and intensifies thirst; so Christ was a sacrifice once for all and His people became the salt to season and keep in power that sacrifice that was offered for us. Whenever I see saints of God getting sour and impatient, I know they have lost their saltness and are thenceforth good for nothing; for the Master said, "In your patience possess ye your souls."

If we could have met the great apostle Paul on his way to the block to

be beheaded for Christ's sake in the city of Rome and had asked him what was going to be done, I am sure he would have said, "None of these things move me, for I am salt; and today the Master is going to sprinkle me on the sacrifice." Hallelujah! But so many dear saints have lost sight of the cross and do not see the beauty and glory there is in the old cross of Calvary. They are trying to have their own way about things, no matter how it tears and scars the body of their Lord. All such have lost their saltness.

I am sure if we could all realize what a responsibility rests on us as the salt of the earth, we would shudder, tremble, and walk more softly. When they fed Ignatius to the wild beasts at Rome God was only seasoning the sacrifice that it might take hold of lost souls with a new power. History tells us the church never had such power over the hearts of men as when the saints were seasoning the sacrifice with their own blood.

Now if we are the salt of the earth, the season to the sacrifice, then the strength and power of the sacrifice in great measure depends on us. We can practically nullify that power, or we can increase its power over men a hundredfold. In the same chapter Jesus says of His disciples, "Ye are the light of the world." He also says if the light in us has turned into darkness how great indeed is that darkness.

I believe if the brethren could see what it is going to mean even to ourselves to get biased in our purposes and to lose sight of that one great purpose for which Jesus prayed when He prayed for us to be one as He and the Father are one, they would see at a glance that unity is above any doctrinal issue. I may preach water baptism and the baptism with the Holy Ghost all right, and yet if I do it in such a way as to raise an issue, sow discord, make strife among the brethren and break up true unity among God's saints, I thereby destroy the effects of the truth I have preached. I bring the sacrifice into disrepute. Unity is essential to get the world to believe God has sent us.

The church has the same commission Jesus had to seek and save the lost. So I feel as never before that all of the Assemblies and we preachers ought to get in dead earnest about this soul-saving business. It seems to me if a brother who has discovered what he believes to be much needed light could hold steady a little while and see how he is losing interest in lost souls and how he is getting all his energies and interests centered in the one thing of teaching the saints only some new thing, he could see for himself that it is contrary to the Master's great purpose and that he is not seasoning with salt the great sacrifice offered once for all.

Look into it, brethren, and see if you have been patient when tests and trials came, if you have trusted God in sickness and in trouble, or if you have said by actions that you did not believe what you have preached or testified to, and so have failed to be salt to a lost

world as Jesus intended. Say, brother, when trials assail you the clouds hang low and the storms almost capsize your boat, that is the time to show faith in God, to act like Christ, and so prove to be real salt, and when some old Pharisee snubs you, or treats you wrong, that is the time to season the dear sacrifice with salt. O Lord, help us to see we thwart God's plan unless we keep our saltness, our savor, so as to season and preserve the sacrifice. May God bless this little message to every Evangel reader!

THE NEW BIRTH AND BAPTISM.

(Continued from Page 2).

appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

Here the Acts' account stops, and no reference is made to any manifestation. We therefore dare not be over dogmatic in our interpretation, but we have good reasons to infer that the Apostle Paul received what the other apostles and saints of his day did. Let us see.

First of all take his own statement, "I thank my God, I speak in tongues more than ye all." 1 Cor. 14. If any of my readers strongly object to speaking words you do not understand, hear him say: "My spirit prayeth, but my understanding is unfruitful," is a blank. Paul was a prolific tongue talker, but when did he begin to speak in tongues? In this instance the Bible does not say, but when did the apostles and the one hundred and twenty begin? When did the Gentiles BEGIN to speak? When the "Holy Spirit fell on them as in the beginning." The Ephesians also talked in tongues. When did they begin? "The Holy Spirit came on them, and they spake with tongues and prophesied." All these hundreds who spake in tongues began when the Spirit first fell upon them, and as a direct first result of the SAME CAUSE, namely, The Baptism in the Holy Spirit. Search the scriptures through, and you cannot find where anyone ever began to speak in tongues, except in connection with receiving this same mighty baptism. May we not therefore conclude that Paul BEGAN to speak, as did ALL THE OTHERS ON RECORD, when he was filled with the Holy Spirit? Moreover, the apostle was at the council in Jerusalem (Acts 15) and heard Peter's account of how the Gentiles received, and the sweeping statement that God gave it to them. "AS HE DID UNTO US." Paul did not rise and declare he did not receive as the rest of them did "in the beginning." But there seemed perfect unity in that council touching the Gentiles having received a full, normal experience. But enough has been said. All Bible precedent bear the same unanimous testimony.

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YU-TSI-KSIEN, N. CHINA.

Three have been baptized in water, they have taken a firm decided stand to follow the Lord all the way. Join us in prayer for these which have been added to the faith, that they may soon receive the baptism.—Mr. and Mrs. Frantz Schroder.

MANAOS, AMAZONAS, BRAZIL.

Some time ago I went up the Amazon river to a place where no one had ever preached the gospel. About fifteen or twenty were converted. I expect to return in about a month and also to other new places, D. V. We had persecutions, but glory to Jesus through His power we overcome.—Samuel Nystrom.

MISSIONARY H. H. COX SAILING FOR ENGLAND.

Brother H. H. Cox writes us that he will sail on the S. S. Baltic, July 26th, for England, enroute to India. Brother Cox's address will be 62 Deburg St., Swindon, Wiltshire, England, until September 1. He is a splendid evangelist and will be glad to assist in any meetings where his services might be required while in England.

ORAI, U. P., INDIA.

We are much engaged now in giving famine relief. We have gathered in a few small destitute girls, and have a number of poor folks we are giving daily help. We also give them the Gospel which they seem to welcome in their affliction. The poor people also out in the villages seem to appreciate the story of God's love. We are very glad God is enabling us to show them some practical sympathy and do a little to keep some from starving. Will the Evangel readers please pray for us?—Your brother in Christ,—John E. Norton.

ANOTHER MISSIONARY WITH CHRIST.

I have to communicate to you very sad news. The savage climate and the wrath of the devil have claimed another victim in our beloved sister, Miss Bertha Sutley. She passed away on Tuesday last April 29, after a brief illness. She certainly had no thought of death for only the day before she was planning for her much loved work for months ahead. Our sister's work among the women and girls was such that we certainly cannot approximate it. The people loved her with their whole hearts and she loved them. Her command of language and her wonderful adaptability to missionary work made her a seemingly indispensable worker on the field. Still she is gone and her place is empty, while we two brethren remain alone in the work of the Lord here amongst the mass of dark and almost indifferent heathenism. Who will fill the gap? It must be one called by the Lord or the climate will quickly do its deadly work. Yet some one must come. Hers was a life laid down for "Christ and Africa" but it has produced much fruit.—Norman Burley.

KALGAN, N. CHINA.

We are expecting an outpouring of God's Holy Spirit in Mongolia, but the battle here is very hard. In the natural there are many things to discourage but our Leader is almighty and can conquer, and will conquer. The powers of darkness are very strong in the land. The devil has had almost undisputed sway here for centuries and, of course, does not like us to invade his territory. But it is not his by right. He is an usurper. Jesus is the rightful ruler. He has purchased the Mongols with His own precious blood and through the merits of His finished work every demon in Mongolia (and their name is legions) can be bound. Please pray much for Mongolia. Ten natives have started to pray to Jesus since we returned, but the temptations to depart from the faith are many. How much of the seed falls into good ground God only knows. Nevertheless, we sow in faith and beside all waters. We have Psalm 126 for our encouragement.—Thomas Hindle.

THE MISSIONARY HOME IN S. CHINA.

We are glad to say that the Lord is blessing us in the work and the house we are building is nearing completion. The painting was started two days ago. The windows and doors are all fitted up and the floors all finished. The finishing work it is estimated, will take about one month more.

Rejoice with us at what the Lord has done. Others who have been wanting to build have been compelled to wait, for the simple reason that the exchange was so much off and the material used in building had advanced to such a price. But in the face of these difficulties we have been enabled to build our home—and the Lord knows it was not our own faith but the GIFT OF GOD. I have to say every time I look at the building that it is the GIFT OF GOD. It is interesting to note that almost every State in the Union—from California to New York—has had a part in the building of this home. Money has been sent us for this home from Australia, Canada, Ireland. Nothing can ever cause us to doubt the leading hand of the Lord in this enterprise.

One of our number, Miss Lavada R. Leonard felt the Lord would have her pray for \$500.00 for the home, and it was only a short time before she had the amount asked for and the Lord caused it to be sent to her for that purpose. Some of the missionaries on the field have been specially interested and have given offerings to the expenses of the work. Pastor and Mrs. W. R. Williamson now stationed at Waitsap, Kwongsai sent us a letter recently in which they expressed themselves as wanting a part in the building and sent a cheque for \$50.00. Some of our missionaries who have not had money to give have proved real friends in that they have worked untiringly with us at the home overseeing the work. Brother C. E. Finch, who has been with us for about two years, has been of great assistance along the line of supervising the work.

We are praying for the power of the Lord to come again upon us in South China. We had some gracious meetings and the results are evident still, and we are looking for greater outpourings of the Holy Spirit. Pray for us—in Him,—George M. Kelley.

PIONEER WORK IN WAITSAP, KWANG-SI PROV., CHINA.

Since writing you last we have been much pressed by the enemy, since the Lord has been working in our midst. Twice I have been near the gates of death, but both times the Lord has raised me up and made me to understand that He wants His children to go on with their work unhindered by the messenger of Satan. Hallelujah! For us these have been trying days but the Lord told me when I was first here, "Behold I have set before you an open door, but there are many adversaries." And we have found out as we stand upon the Word that God is greater than all our foes. Just recently we have heard how the gamblers and opium eaters of this place have gathered together three times with the head soldier of this place, to consult about pulling the mission to pieces, but God has hindered them up to this hour. The little light that brightly shines from the mission has exposed their sins and they are doing all in their power to put out the light, but bless God, it still shines in dark, dark Waitsap. These men have so worked upon the feelings of our landlord that he has put forth effort to put us out of his house but God hinders every adversary and we still send forth the truth in spite of all the devil's resistance. The first Pentecostal mission has at last been opened in Kwangsi Prov., which the enemy has kept out so long, and now that the full Pentecostal message has been planted in this province, he is trying to see if it will stand. Thank God it shall stand!

We have fine crowds that listen attentively at all the services. At the time the Chinese worship the spirits that come out of the graves at 'Ching Ming,' one well dressed man came here at 10 o'clock one night, very much like Nicodemus of old, to ask about Jesus. He was a vegetarian that lives in a village a great distance from here. He came to worship his father's grave. Although he was a faithful worshipper to his creed, yet he told us it did not satisfy him, so he wanted to hear the "Jesus doctrine." He was seeking the Light. He stayed till after one o'clock asking questions and went away convinced that truly, "Jesus is the Christ." We gave him a testament and tracts with explanations and sent him away. He will not be back this way again for a year, he said, but we are trusting the seed that has been sown in his heart will bring forth fruit.

Yesterday three women came to study the Bible and for nearly three hours Mrs. W. taught them out of the Bible. They seemed so hungry and they couldn't get too much. They stayed until long after lunch hour and on leaving said they were coming back again to read more about the gospel, so they would understand better. These women are here again this morning. The Word is being sown beside all waters and we pray God it may be owned and blessed of Him.

The Sunday School always has a good attendance, and the children learn the golden texts very well and sometimes can explain the lesson of the previous Sunday. Last Sunday, they were asked where heaven was and one boy quickly replied, "In America." The Chinese conception of the American is that his resources are unlimited and naturally they would think that heaven was there as they think if one has wealth that that is like heaven. Pray for us! Yours for the lost of China, Wilbert R. Williamson.

ETERNAL REVENUE STAMPS.

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KATANGA, CONGO, BELGE.

I cannot report any remarkable waves of blessing, but praise God there is a steady and permanent progress. Scarcely a week passes without souls entering the kingdom of Heaven.

All three of the ladies are now preaching in Kiluba, and I have thirteen evangelists at work. Our outstations are increasingly responding to the gospel message, and people are coming distances of from 10 to 22 miles every Sunday to hear the word of God, and to yield to the Lord Jesus Christ.

It would be foolish to suppose that the natives never have another axe to grind, in inviting us to their villages, than simply a desire for the gospel. It means work without going down to the Copper Mines. Perhaps a desire to read and write prompts some. But there is still a big margin of people that calls for the gospel for the gospel's sake. God has wonderfully touched people's hearts here among the central forests of the great dark continent, and wherever we go we find a genuine desire for the word of God. Naturally as the native finds that the word of God is quick and powerful, sharper than any two edged sword, and would cleave between him and his idols, between him and his polygamy, spirit worship, beer drinks, etc., he resents it. Then comes a period of persecution, which clearly reveals those who are real, and those who merely progress from ulterior motives.

During last week seven lads walked over from a village 16 miles away, to speak of the gospel. They were quite candid, and four returned home trusting in Christ. Of these, one Sani by name, has for some time past been possessed of a familiar spirit, and has followed a lucrative calling as a sort of consulting necromancer of some fame. But the spirit was cast out by one of our native Christians, in Jesus' Name and now Sani is testifying that Christ Jesus is his Lord, and Lord of all.

We are just opening a third mission station, two days distant from here, and from this central spot we should be able to reach at least five big native centers of population within a radius of 10 to 15 miles.

Here at Inwanza I am giving a good deal of my time to training the most promising of our young natives in Bible and school. But above all we do desire to see them filled with the Holy Spirit. Do get the saints to pray to this end. I'm sure that when once the Holy Ghost falls upon our natives He will revolutionize our work.

Wm. F. P. Burton.

ST. THOMAS, WEST INDIES.

The Lord has been speaking to, and dealing with old and young, and quite a few new ones have been added to our number, having been marvelously saved. One old lady had been coming quite regularly for weeks, but so far as we could see, there was no conviction for sin. But one night, when the altar call was given, this old lady was the first to come forward, and made a full surrender to God. He had been speaking to her during the night; she had been awakened by the voice of the Lord crying to her: "You must be saved!" She was awake the most of the night crying to God to have mercy upon her and her first opportunity, she humbled herself, publicly in the next evening meeting. We greatly rejoice to see this precious soul growing in the grace and knowledge of our blessed Master. She has followed the Lord in water baptism and also has received the baptism

in the Holy Ghost and spoke clearly in other tongues for some time, praising and magnifying the Lord. Since then the persecutions have been many; she has even been put out of her room yet these things have not moved her, and she is going on, praising the Lord.

One week ago Sunday, at daybreak, we had baptismal service, in the sea when five were buried with Christ. We had expected more would be baptized but several were ill and the others who had confessed Christ were undecided about taking this step as it means a clean-cut separation. Pray for these that they may be willing to go thro' with Jesus.

Every Thursday evening we have a tarrying meeting and God has in a gracious way refreshed our souls. Last week, two received the baptism and this week four came through speaking as the Spirit gave them utterance, the praises of God. Three of these were among our young people and one of them spoke much about the soon coming of Jesus and urged all to be ready. Oh may He find us faithful and watching, "that we may be accounted worthy to escape all these things that shall come to pass and stand before the Son of Man."

Our work among the children is very interesting. Apart from Sunday-School we have children's meetings on Tuesday and Thursday afternoons. The Lord has also been working among the children. These little ones are surrounded by all kinds of sin and only too young they begin to follow in the foot-steps of the older ones, but we praise God that He has given us this opportunity of ministering among them, directing their little minds to purer things.

We have had a second breaking-up in our children's meeting and many, even the smallest, have cried out to Jesus to save them and make them good children. We are sure that He spoke to their little hearts in ways that we could not, so that they really felt they were lost sinners. They wept and sobbed until it seemed some of their little hearts would break and some we feel sure were truly saved, as we see a change in their lives; a more calm and quiet spirit. One little girl, named Lyra, about ten years of age, was offered by her aunt, the chance of going to a special 'show' which was held by some fakir who came to the island, but she refused and chose rather to come to Sunday-school, since she had become a Christian. This surely made our hearts glad and we trust that some day she will become a real worker for Jesus in a much larger way.

Another young woman stepped out for Christ on Sunday night and we are praying for a real revival here in St. Thomas. A mighty, deep, Holy Ghost conviction for sin is what is needed and we trust that you dear people will stand together with us in behalf of lost souls. Surely 'the harvest is great', but the laborers are few!—Ruth Pemberton and Clara Siemens.

SAN ANTONIO, TEXAS.

We can praise God for victory here in San Antonio and all the Texas Mexican work. I have never seen the Latter Rain falling as copiously as now, there is a deep hunger amongst the people. I was in the eastern part of the state this week, and the revival is spreading there, one whole Adventist church, including the pastor, is seeking the Baptism of the Holy Spirit. New missions are being opened. In the last two months three new missions have been established, with regular preaching, and a nucleus of five or six baptized ones for the future congregation. Pray much for us here.—H. C. Ball.

JUNEAU, ALASKA.

We praise the Lord for what He is doing for us. The Lord has graciously met our needs and we are looking to Him for an outpouring of the Holy Ghost here in this place, which will bring souls into the Kingdom. We rejoice because He has begun to work. Two weeks ago a young man came into the Mission who had been gambling and had lost \$1500 the night before. He said the men had doped him and cheated him. He was full of hatred and revenge and was going to play and get back from them what he had lost. The next day I met him and took him to our home and he was saved. He had never had a Bible in his hands; so we made him a present of one. He was a hungry heart and took in all that he could while he was with us. I went to the boat to see him off to his home in Michigan. He was a happy young man although he had lost all the money he earned here in Alaska. He said he was going home to win others for the Saviour. He told us there was a church near his home, Fountain, Michigan, that was closed and he was going to try to get someone to preach in it and if he could not do that, he was going to study and take it himself. I wish a good Pentecostal minister could go up to Fountain, Mich., and give those people the truth.—Chas. Personous and wife.

PEKING, CHINA.

What a wonderful God we have and how we do rejoice over the way that He is working among us here in Peking. Souls are being saved and baptized in the Holy Ghost, and many heathen are hearing the Gospel preached and are seeing "the signs" follow.

Two weeks ago, an old Chinese lady came to the altar at the women's meeting. After a little she said she was saved. We were not sure, as often they do not understand what salvation really means. Last week, she returned, and standing up, testified before all that she belonged to Jesus, and since she came to Him, she had joy and peace that she had never before known. She also stated that when she came to the altar, she was sick and weak, but when we laid our hands upon her and prayed in the name of Jesus all the pain and disease left, and has not returned. This testimony has much weight, as all look up to old people and take their advice. It is blessed to see God touch these hearts and draw them to Himself, working in soul and body.

On Sunday, a dear Chinese sister received the baptism of the Holy Ghost. She does not know a word of English, but the Holy Spirit spoke through her in perfect English saying, "Jesus is coming soon." Since she has been out on the street testifying to the mighty power of God, warning sinners to repent, and is much blessed.

Bro. H. E. Hansen, who has had charge of this work is now on his way to America for a furlough, and we have charge in his absence. We have three Chinese Evangelists, two colporters and are expecting a Bible woman. We are putting forth every effort to get the Gospel message to every soul before our Lord comes.—Mrs. S. A. Bush

PHILADELPHIA PENTECOSTAL CAMP MEETING.

Pentecostal camp meeting will be held at 34th and Midvale Ave., Philadelphia, Pa., July 20th to Sept. 2nd, 1919. Sister Sarah Cox who is a returned missionary from India will be with us throughout the camp meeting. D. V. Dormitories, tents, cots, and meals will be furnished at a very reasonable rate. Bring bed clothing. Forward all communications to Herbert Dingee, 1811 Ontario St., Philadelphia, Pa

Sunday School Lesson

FROM A PENTECOSTAL VIEWPOINT

THE LORD'S SUPPER.

July 20. Matt. 26:26-30; 1 Cor. 11:20-34.

Golden Text. 1 Cor. 11-26.

The Broken Body. A converted Jew once said to the writer, "As an orthodox Jew I attended the Passover regularly, but there was one thing I could not understand. We used to have, underneath a cloth, three unleavened cakes or biscuits, and the middle one was always broken. But when I was converted and received the Holy Ghost I saw at once that those three biscuits represented the Trinity, and the middle one represented the broken body of Jesus." The Jews are ignorant of the meaning of that broken bread, but one day they will know that it speaks of the broken body of Him whom they pierced.

Partakers of His Nature. Jesus took the unleavened bread—for they never used leavened bread at the Passover—and blessed and break it and said, "Take, eat, this is My body." As we come to the communion table, behind the symbol and the sign, we are to see our precious Saviour and to appropriate and partake of Him. It is His desire to communicate Himself to us, and as we partake in faith, discerning Him whilst we feed, we receive life for our spirits, souls and our bodies.

God's Medicine. We were at a meeting at one time when a sister arose and told of a vision she had had three times repeated to her. She saw a communion table with the bread and the wine laid upon it, and the Lord appeared to her and said, "This is My medicine for My children." He told her that the reason that so many were weak and sickly was because they did not apprehend this provision for their bodies. Yes, at this feast we can partake of Christ, and He is all we need for our bodies as well as for our spirits and our souls. Andrew Murray once wrote, "He gives Himself to me to be the food, the joy, the living power in my soul. O blessed heavenly giving of eternal love! Jesus gives me His own body: Jesus gives me Himself."

This is My Blood. Dr. Pentecost writes, "The word 'wine' is never used in connection with the Lord's Supper, but the terms 'cup' and our Lord's own designation, 'the fruit of the vine'. The wine used at the table was the ordinary pure juice of the grape." Jesus took the cup and gave thanks—a second giving of thanks—and gave to the disciples, saying, "This is My blood of the new testament which is shed for many for the remission of sins." The first testament or covenant was ratified by blood, and Moses not only sprinkled the book but all the people, Jer. 31:31-34 gives us this new and better testament or covenant of which Jesus is the mediator, a covenant that promises us that the

Lord will write His law in our minds and hearts, that He will be our God and we shall be His people, that He will forgive our iniquities and remember our sins no more. Jesus' blood was the "better sacrifice" that ratifies the new covenant, and it is blessed to be sprinkled with this precious flow and to know that all our sins are remitted, never to be remembered against us again.

The Blood of the Grapes. The blood of beasts before Jesus came prefigured the atonement, the blood of grapes now shows it forth. Jesus is the true Vine, and just as the blood of the grapes represents the very life of the vine, so Jesus at Calvary gave His very life blood for us. Because of the shedding of His blood we can now partake of His life. The blood was shed for the many for the remission of sins. Praise God for the limitlessness of the atonement of Christ. It is for "whosoever will." There is no limit to the preciousness and power of the blood of Christ.

Examining ourselves. When we come to the communion we need to examine ourselves. The Jews turn out every bit of leaven—a type of corruption—when they observe the Passover feast, and so we have to be freed from all leaven of malice and wickedness. It is good to have a time of personal humiliation and confession when we come to the table of the Lord.

How often? One comments, "As the shewbread was placed anew, every Sabbath, on the table before the Lord, Lev. 24:5-8, so the Lord's death was shown, or announced afresh at the Lord's table the first day of every week in the primitive Church." We need to continue steadfastly in the apostles' doctrine and fellowship and in the breaking of bread—the early name for the Lord's supper—as well as in prayer. And we need to keep this memorial feast continually 'till He come, until Jesus will drink it new with us in His Father's Kingdom.

CHRISTIAN FELLOWSHIP.

July 27. Acts 2:42, 46, 47; Phil 4:10-20.
Golden Text. 1 John 1:7.

Always Rejoicing. Paul was in prison when he wrote his epistle to the Philippian Church, but in this short letter he mentions his joy or rejoicing eighteen times. Some folks believe that our joy depends on our environment. A Roman jail would not be considered the happiest place to spend one's time in. But Paul's joy was not determined by the place of his abode, but by the Person who dwelt in him. He testifies "Christ liveth in me," and the joy of the Lord was his strength. His presence transforms the dingiest dungeon into a palace of eternal peace and praise.

The joy of Fellowship. Paul knew the joy of fellowship, and in this letter to the Philippians he refers to

three degrees of fellowship. First, fellowship in the gospel. There is a keen fellowship amongst those who love the gospel message. But there is something deeper, the fellowship of the Spirit. When we were in the denominations there was a measure of unity, but it was nothing to be compared with the fellowship we have had together since we were baptized in the Holy Ghost. God gave us His glory and made us one. But Paul is reaching out for something yet higher, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings." There is a real unity in a bunch of grapes; they are the product of one vine, and each grape is about as close to the next grape as it can be. But crush the grapes and let their blood run into a cup. In suffering the pressure of your hand those grapes come into a oneness they never had before. They literally flow together. The pressure of persecution that awaits, us as Pentecostal saints will bring us into a oneness and into a fellowship with Christ in His sufferings that we have never yet experienced.

Steadfast Fellowship. What is fellowship? It is communion, a sharing together. God's ministers share with us the spiritual things He gives them, and we gladly share with them the temporal blessings He gives us. Those early believers continued steadfastly in the apostles' doctrine and fellowship. Further down in Acts 2 it explains how far this fellowship went, "All that believed were together and had all things common."

A Missionary Offering from Philippi. Paul is writing to express his gratitude for a missionary offering just received, "an odour of sweet smell, a sacrifice, acceptable, well-pleasing to God." Every offering that the Evangel family and the different assemblies send out to our Pentecostal missionaries is such. Paul speaks of it as "fruit" that will "abound to your account." Hereby is your Father glorified, that ye bear much fruit.

Paul's Testimony. The apostle gives us his personal testimony here. He had had a liberal education in suffering and the great lesson he had "learned" was, "in 'whatsoever state I am, therewith to be content.'" Read 2 Cor. 11:23-28 and see what Paul went through. Yet he learned to live above the things he suffered, to live in Christ and to rejoice in the Lord alway. He even tells us in one place, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

The source of Paul's Strength. We might well ask, "What is your secret, Paul? What causes you always to be giving thanks in all things, even in these things that are so unpleasant?" His answer is in verse 13, "I can do all things through Christ which strengtheneth me." Through Christ. This is the secret, "Christ, the power of God."

Our universal Source of Supply. It is a divine law that he that hath pity upon the poor lendeth unto the

Lord; and that which he hath given will He pay him again. The Philippians had supplied the need of one of the Lord's poor prisoners in the jail at Rome, and in response that prisoner tells them that "my God shall supply all your need, according to His riches in glory by Christ Jesus." God is the source of supply. How much can we receive of Him? A full supply for every need of spirit, soul and body. From whence this supply? Out of His riches in glory. By whom or through whom do we receive this supply? By Christ Jesus. To Him be praise and glory forever. S. H. F.

MCCLLOUD, OKLA.

A small band of us have been holding prayer meetings for six months. On Thursday night, June 12th, the power fell and nine were saved, three received the baptism, as in Acts 2:4. God is working here.—Z. N. Tatum.

CODELL, KANS.

The Lord has been good to us. We are a few families of Pentecostal people pressing forward with the Lord. A little longer than a year ago our church was destroyed by a cyclone. Since then we have meeting in cottages and the Lord has been with us.

We have recently completed a new church building in which an all day meeting and dedication service was held Sunday June 15th. The Church was dedicated clear of debt. Brother S. H. Patterson of Alton, Kans. had charge of the dedication services. The hand of the Lord has seemed to direct us from the time the building was begun until it was finished. Praise the Lord! The dedication is being followed by a week of special meetings. Brothers A. R. Farley of Kirwin and C. L. Beckman of Stockton, Kans. are with us. Pray for us.—E. L. Hockett.

BETHEL TEMPLE, LOS ANGELES, CAL.

The Prayer Conference held at Bethel Temple, Los Angeles, Cal., June 10-13, was a time of great spiritual blessing to those who were privileged to attend. The spirit of prevailing prayer for a World Wide Revival was manifest in each service. This reached its climax on Friday, the closing day, a day set apart as a time of Prayer and Fasting. Along with other Assemblies and gatherings all over the world, this Assembly, of which our dear brother, G. N. Eldridge, is pastor, claimed from God an out-pouring of the Spirit which shall be world-wide in its influence—a revival which shall be Apostolic in its power and results.

During the Conference helpful messages were given by Pastor J. N. Gortner of Cucamonga, W. R. Potter of Long Beach, W. E. Moody of San Diego, and the local brethren and sisters.

OPEN FOR EVANGELISTIC WORK.

Brother W. Frank Bogert, 1405 Nanaimo St., New Westminster, B. C., writes that he is ready to help in meetings or pastorate. Any one desiring to communicate with him address as given above.

READY FOR CALLS

Any one in the southern part of Oklahoma needing meetings on the old time Pentecostal line may get in touch with me. We are in fellowship with the Assembly.—H. P. Burch, 904 Ohio Ave., Chickasha, Okla.

HUNTINGTON, N. Y.

We wish to announce that we have withdrawn the campmeeting here in favor of other camps near by. There will be no camp at Huntington this summer.—J. A. Hart, Pastor.

CAMP MEETINGS AND CONVENTIONS

MT. PLEASANT, TEXAS.

Camp meeting will begin July 26. Plenty of water. Bro. J. B. Moody of Houston, Texas, and others expected. Will welcome all workers. Camp ground is 3 miles from Mt. Pleasant at Hickory Hill. Address W. L. Clark, R. 2.

COLORADO STATE CAMP MEETING.

The Colorado State Camp Meeting will be held at Colorado Springs and will be advertised later. Local camp meeting will be held at Denver as previously announced.—R. J. Fletcher.

CAMP AT TACOMA, WASH.

Pentecostal tent meeting beginning July the 13th, to Sept. 1st, corner of South 12th and M Streets. We desire to extend an invitation to all the brethren to visit us in this meeting. Any coming write me.—Frank Gray, 2536 South I St., Tacoma, Wash.

CAMP MEETING AT CRUGH, ARK.

This is a correction. Instead of the camp meeting being at Earle, Ark., it will be at Crugh, Ark. It will begin July 20th and continue as long as the Lord leads. Everybody welcome.—J. S. David.

MOODY, TEXAS.

Camp Meeting at Moody, Texas, will begin July 25th. Have had wonderful times the last three summer meetings here. Come one and all. Also will begin meeting at Clifton, August 10th. E. A. McCaslin, Pastor, Moody, Texas.

SHADY GROVE, TEXAS.

Our Camp Meeting will begin, D. V., July 12th, and will continue ten or twelve days. Visitors must come prepared to camp but there will be a free table set for everybody. For further information write Elder E. Tucker, Doucette, Texas.

CAMP MEETING AT LETONA, ARK.

The Searcy and Letona missions are to have a camp meeting at Letona mission from July 24 to Aug. 3. Pray for us that God may have His way. Write us for information.—W. H. Shands and P. D. Rutherford, Pastors.

OVERTON, TEXAS.

A camp-meeting will be held at the Assembly of God Tabernacle, R. 2, Overton, Tex., July 12-25. Bro. S. A. Jamieson of Tulsa, Okla., has promised to be with us, and will have charge of the Bible lessons at the day services. Evangelistic services at night. For further information write the secretary, M. K. Flager, R. 2, Overton, Tex., or the pastor, T. D. Thompson, R. 7, Box 83, Tyler, Tex.

LOCAL CAMP MEETING IN ARKANSAS.

A local camp meeting will begin July 17th about ten miles east of Paris, Ark., at a place called Hixon Hill. Anyone wanting to come can come by Ft. Smith over the Arkansas Central R. R. to Subiaco, Ark. Any coming over the Rook Island can get off at Magazine and come by Paris by mail hack. The saints will care for all preachers and workers. Everybody invited. Pray for the meeting.—C. E. Shields, Pastor, Paris, Ark.

DOTHAN, ALA. CAMP MEETING.

The Camp Meeting will commence in Dothan, Ala., July the 15th at 9 a. m., at the large tabernacle on West Main St., and run as the Lord directs. Everyone invited. Come prepared to bear your own expenses. Come praying, believing, and expecting God to be with us in great power. W. B. Jessup, Chairman. J. W. Andrews, Secretary.

NORTHWESTERN KANSAS CAMP MEETING

The Seventh Annual Pentecostal Camp Meeting of the Assemblies of God in Northwestern Kansas will be held at Alton, in the French grove one mile north of town, August 1st to 10th, D. V.

H. W. Mitchell, pastor of the Stone Church, Chicago, is expected for the camp meeting. A great encampment and revival is predicted.

Tents, sizes and rentals, as follows: 10x12, \$3.50; 12x14, \$4.00. Cots 75 cents. Bring bedding and toilet articles.

Meals on the free-will offering plan. Send order for tents to, and for further information write, Willie T. Millsaps, General Delivery, Topeka, Kansas.

Send 20 cents for a large sample package of tracts.

INDIANA CAMP MEETING.

A Pentecostal camp meeting for Indiana will be held by the Assembly of God at Martinsville, Ind., from August 17th to Aug. 30th. Evangelists E. L. Banta, J. R. Flower and Bro. Harry Bowley of West Africa, are to be present and help in the meetings. For further particulars write Fred Vogler, 210 West Morgan Street, Martinsville, Ind.

PENTECOSTAL CAMP MEETING FOR THE GREAT NORTHWEST.

To be Held at Portland, Oregon, Beginning July 6, to Sept. 1, 1919.

The "Pentecostal Assembly" of Portland, Oregon, located at 112 First St., corner of Washington, will hold their SEVENTH ANNUAL CAMP MEETING on the same beautiful grounds at Anabel Station. Address all communications to the pastor, Will C. Trotter, 212 East 30th St., Portland, Oregon.

EIGHTH ANNUAL CAMP MEETING

Of the Southern Missouri District Council, For Southeast Missouri, to be Held at Essex, Mo., August 2nd to 17th.

Camp will be held in a beautiful grove. Tents and cots for rent on ground. Meals on free will offering plan. Bring bedding and toilet articles. We are expecting a corps of evangelists and teachers. If you are coming or want further information, write W. T. Workman, Essex, Mo.—W. T. Workman, W. J. Higgins, and L. W. Clark, Committee.

CAMP MEETING AT SCRANTON, PA.

July 18 to Aug. 3, inclusive, in fellowship with the Eastern District Council and under the auspices of the Scranton Assembly.

The camp grounds are located a short distance from Scranton on the Adams farm, convenient to the Northern Electric Street Railway. Good running water in convenient reach of every camper.

Those intending to come will please write in at once in order to secure accommodation.

For further information and accommodation write the pastor, D. H. McDowell, 1608 Monsey Ave, Scranton Pa.

NOTICE.

Let all who can plan to attend the State Camp Meeting and Convention at Portales, New Mexico, August 3rd to 24th, 1919, inc. For further information write W. R. Nichols, Portales, New Mexico. I would like to hear from all the saints in New Mexico who are interested in spreading Pentecost and taking this State for Christ. N. R. Nichols, State Evangelist.

STATE CAMP MEETING, AT NORTH PLATTE, NEBRASKA.

The Assemblies of God and Pentecostal Missions of Nebraska will hold a State Camp Meeting at North Platte, Nebr., from July 17 to 30th, 1919, in the interest of a closer fellowship and better co-operation for State evangelization, etc. Evangelist F. Lohmann and others will be with us. All who can, bring tents and bedding. All ministers and workers are especially urged to come, and will be cared for; others please come prepared to care for themselves. The meeting will be located near the central part of the city so all that desire may obtain board and rooms at reasonable rates. We expect a glorious old-time Pentecostal Camp Meeting. "Come over and help us." For information write Evang. G. W. Clopine, North Platte, Nebr.

ANNOUNCEMENT OF TEXAS CAMP MEETINGS.

Place.	Date.	Minister in charge.
Overton,	July 16th,	Thurman Thompson.
Grand Prairie,	Aug. 1st,	Lonnie Whitworth.
For South Texas:		
Austin,	July 15th,	J. D. Scheumack.
Moody,	July 25th,	E. A. McCaslin.
San Antonio,	Aug. 10th,	W. F. Hurley, Route 7, Box 3R.
		F. A. Hale, Chairman.

Keep yourself free for the Seventh Annual Meeting of the General Council, Sept 25th next, at Chicago. Come praying.

Reports From the Field

TULSA, OKLA.

Three saved last Sunday night, praise the Lord. In my report of recent meeting here I omitted to say I baptized eighteen in water.—S. A. Jamieson.

SUMMERFIELD, LA.

We will begin a revival meeting here July 1st. Brother W. J. Walthall to be with us. Please join us in prayer for a mighty outpouring of His Spirit.—E. L. Tanner.

ROCKPORT, TEXAS.

We are having good meetings here. Fourteen got the baptism and fifteen saved, and we can't tell where the meeting will stop, we have been here six weeks. Twenty-three at the altar last night. People are under conviction. Pray much for us.—L. C. Ridgeway.

COLUMBUS, GA.

Brother Willie Snell and Wife have been helping in the meeting here, and God has been blessing. Souls are getting through to God the old fashioned way. Sunday night some stayed till 4 o'clock Monday morning. Glory to Jesus. He is at work.—J. W. Andrews.

MRS. MCPHERSON MEETING, CHICAGO.

We have attended a wonderful meeting in Chicago with Sister McPherson, evangelist. People were slain all over the big tarrying room each afternoon and evening. God worked wonderfully in these meetings. Great numbers were saved and baptized in the Holy Ghost.—Mrs. F. F. Pohlman.

PARIS, ARK.

Peace be unto thee. God is blessing in this part of the country. There is a shout in the camp of a King. We are expecting Brother Romines to be here the fifth Sunday. Dinner on the ground, and all day services. Will the Evangel family pray that it will be a good day to us all?—Pastor C. E. Shields.

MILLVILLE, ARK.

The Lord has blessed the people at the Piney Grove Mission since we came here. A number have been saved and five received the baptism as in Acts 2:4. We have had baptismal services and the Lord is present in each. Messages in tongues and interpretation, and causing others to dance. With the help of God we expect to have another revival here the first Sunday in July. They have nearly a hundred members. Pray for us that God will send many new ones.

We go to Kelly D. V. the third Sunday in July, and ask the prayers as we meet with these saints.—Z. J. Launius.

GRAND SALINE, TEXAS.

Was with the saints here last week and God wonderfully set His approval in the efforts put forth by His children there. Two or three saved or reclaimed and one baptized with the Holy Ghost as in Acts 2:4. Several healed of various diseases, one woman healed of pelegra. All the saints built up and getting on Bible lines.

Many are the blessings to us in Grand Prairie. Some more wonderful works in our midst. Sinners are crying out to God and many are looking for greater things. We baptized four in water Sunday evening and God was present to honor our service. Glory! Hallelujah! Victory is ours. Amen.—Pastor Lonnie Whitworth.

SAYLOR, OKLA.

Just closed a week's meeting here. Since the death of Pastor E. Welch the Assembly has been without a pastor. We had a blessed time Sunday, partook of the Lord's supper, and one baptized in water. We also had a business meeting which proved a success, and all came to a better understanding of one another. The saints give a hearty welcome to all Missionaries coming through who are in full fellowship with the General Council.—Evang. W. W. Rockholt.

ELECTRA, TEX.

We have just closed a revival. Several reclaimed and saved. Two received the baptism as in Acts 2:4. We had baptismal services last Sunday. Six were buried with Christ in water baptism. God was in our midst. Messages went forth with interpretation. We had Bro. and Sister Birmingham of Commerce, Texas with us. The Lord used them in giving out the Word. All pray with us for this place that God will have His way.—Pastor James Medley and Wife.

WEST PLAINS, MO.

The Convention was a success. Brother J. R. Flower did some good teaching which was uplifting and which also built the Assembly up in a wonderful way. The saints were brought closer together. The Lord used Brother John T. Wilson in the night services. Ten were saved, some backsliders reclaimed, one received the Holy Ghost as in Acts 2:4. Brother Silas Biffle and wife of Couch, Mo., were with us also, and the Lord blessed us.—W. W. Childers and Wife.

COLLINSVILLE, OKLA.

The Lord is blessing here. Some are getting saved and getting the baptism of the Holy Ghost as in Acts 2:4. There is a good spirit of prayer among the people and conviction. We feel that God is going to do a good work here this summer. When the wheat harvest is over we want a few days revival again, and we will welcome any real God-sent preacher that comes this way. I will do evangelistic work this year.—J. F. Stephens, Box 662, Collinsville, Okla.

KING'S CORNER

Five Miles Southeast of Springhill, La.

The Lord is blessing at this place. Two and three getting through to the baptism every Sunday and some through the week. The Lord is working mostly among the children. I had one of Sister Etter's books and saw by it how God was working in other places so I began to pray the Lord to do the same here. Brother E. L. Tanner and A. L. Casey were both with us about ten days, but no one got saved or baptized. God blessed them in giving out the word. It was a time of seed sowing. The meeting lasted until May 21st with about eleven saved and seven received the Holy Spirit as in Acts 2:4. The meeting closed with the Lord's supper and foot-washing. All seemed to be built up in faith and have a determination to press the battle on. Since May 4th thirteen have received their Pentecost. We are expecting greater things. We will begin our summer campaign August 10th, D. V., with Brother E. L. Tanner in charge. We invite every one to come and help us.—Pastor C. M. Carraway.

ST. FRANCIS, ARK.

We are in battle here, and we ask you to remember us in prayer. We have been here two weeks, some have been saved and several received the Holy Spirit. One woman who had lung trouble was healed, and has been coming to meetings and testifying of her healing. I am taking charge of the work at Bradford, Ark., and will hold meetings in and out there. I ask prayers for myself and band that God will use us to His glory in winning souls in His kingdom.—Chas. Williamson.

INDIANAPOLIS, IND.

We are having good meetings here; some marvelous cases of healing, valuable teachings by Sister Etter, whom the Lord is using. There are messages in tongues, with interpretations given in much demonstration of the Spirit, sometimes given in song. Sinners are being saved. The heavenly anthem or song of the redeemed is heard frequently in the meetings. Join us in prayer that greater works of Jesus shall be done here. We are rejoicing and glorifying God and our Saviour who is worthy of all praises that human lips can utter.—Walter J. Mortlock, Evang.

SAN ANTONIO, TEXAS.

This Mexican work is growing very rapidly. Bro. J. W. McCaslin and wife have consecrated themselves to the Mexican work, and their call has been recognized by the District Council. They are studying the language and helping the girls in the work at Elgin and Taylor; which work is in a prosperous condition. Brother Geo. E. Blaisdel of Nacozari, Mexico has separated himself to the gospel work also. He has been working at the Montgomery mines and doing missionary work, but is now devoting all his time to the Lord's work. His wife has quite a wide reputation for praying for the sick. Brother and Sister Howard have charge of the work in Bisbee and Douglas Ariz; but are very anxious to go into Mexico as soon as they can get some reliable person to take the work in Arizona. Sister Kuhn, from Pennsylvania arrived last week and has begun the study of the language, preparatory to going into Mexico. Many native workers are offering their services to the Lord's work. We have about twenty active workers on the field and still there is a demand for more.—F. A. Hale.

FOREST GROVE, ORE.

I was granted a weeks vacation last week on full pay; and a Bro. and I took a car, with some bedding, tracts and a folding organ. We held meetings four nights among the Swiss and German Baptists, and Methodists and God wonderfully poured out His Spirit of conviction on the young people. We held a meeting Thursday night in a German Baptist's home, in Oregon City; it was a mixed congregation, made up of Presbyterians, Baptists, and Nazarinians.

God wonderfully opened their understanding to receive the truth of Divine Healing and the Baptism of the Holy Spirit. Friday night we held a meeting in Dayton, Ore., among the German Lutherans and Catholics. Some were saved and have been wonderfully healed and they have asked us to come back in a few weeks and baptize four or five in water. I thank and praise the Lord for one of the most helpful and pleasant times of my life. I saw on this trip such a clear evidence that God was putting a hunger on the people where we went as a result of the prayers of the saints for a great outpouring of the Spirit.—F. G. Jones.

LONG BEACH, CALIF.

I am still able to report victory. These are blessed days Jesus is so real to me, and I am very much in love with Him. Hallelujah! Our days of prayer brought forth much fruit. On Sunday night, June the 8th, two were saved and on Tuesday night one of them received the baptism. Four in all received the baptism. We have bought a lot, and want to begin building not later than the 15th of July. It is truly very wonderful how the Lord has led us in it and how we got the lot which we asked for. Stand with us in prayer that the Lord will send us all the money for the building, so that we may begin at once. O praise our God forever! For He is able.—Pastor W. R. Potter, 221 East 3rd., Long Beach, Calif.

DORAN, MINN.

We are in Minnesota again after a month's trip in the state of Washington. We were in several places along the coast and the Lord refreshed us with the saints.

In Mt. Vernon people came from different churches, souls were stirred and began to seek the Lord.

At Clayton, 30 miles west from Spokane, we held meetings in a Congregational church. The Lord blessed us and some were saved. We baptized seven in water according to Matt. 28:19.

The Lord blessed us in Spokane with Bro. Douglas. They have a nice band of consecrated young people, filled with the Holy Ghost and out for God.

At Spokane Bridge, 20 miles east of Spokane, a number of souls were saved, good crowds attended, and conviction was upon the sinners. Much interest was shown. One soul saved last Sunday and four baptized in water. Pray for us in meetings at this place.—A. F. Johnson and wife.

RAMSEY, ILL.

We are praising the Lord for a blessed revival in our midst during a ten days meeting here, with Sisters Ione Woods from Sister Etter's work and E. V. Ridgway in charge. The Lord powerfully anointed Sister Woods in giving the Word to us. There were a number of backsliders reclaimed, the saints encouraged and revived and many sick healed. One brother was healed of lameness that was the result of the "flu" settling in his side, and was so lame could hardly walk and the next day he went to work in the field and harrowed all day. A sister was healed of a very serious case of heart trouble. The Saturday night following the sisters' arrival a cloud of fire was seen, swiftly descending from the heavens, the whole country for miles around was lit up by its brightness, and broke in a shower of what appeared like stars over the chapel where the meetings were held. This was seen by saint and sinner too.

The last Sunday of the meetings three followed the Lord in the ordinance of baptism according to Mat. 28:19. The Lord put His seal of approval on the service by pouring out His Spirit on the candidates and they could hardly get out of the water, the power of God was on them in such a wonderful way. There were hundreds at this service.—Mrs. John L. Sanders.

J. W. WELCH AT SAN FRANCISCO, CAL.

Pastors and representatives from their respective Assemblies in Northern California are cordially invited to a District Council to be held at Glad Tidings Mission, 1536 Ellis St., San Francisco, commencing July 20th and lasting as long as the Lord shall lead.—R. J. Craig.

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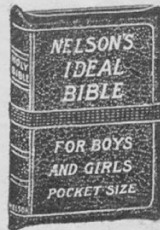
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all the inhabitants of the world. Both low and high, rich and poor, they shall hear his voice. In that day shall I speak of wisdom; the meditation of my heart shall understand, will incline mine ear to a parable; I will open my dark saying in the heart. Therefore should I fear in the

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MINION TYPE

Sample of Type:

is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been

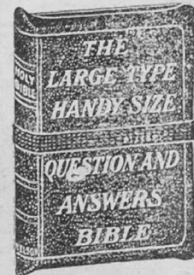
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to die; or ne shall descend I perish. So Da'vid went turned to his pl forbid that I should stretch and against the LORD'S

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loveth pureness of heart, of his lips the king shall of the LORD preserve and he overthroweth the transgressor. A faithful man saith, There is it, I shall be slain in the

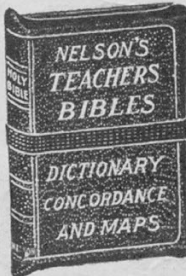
uth of strange women is he that is abhorred of

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tainly make themse fly away as an eagle. 6 Eat thou not that hath an evil eye; thou his dainty me 7 For as he thinketh he: Eat and drink; but his heart 8 The morsel which

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5 When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and

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the extremity of Jacob which he sent. I am gone up with a shout, the Lord is the son of a trumpet. 3-10



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Please pray for me, I am under great trial, and seeking the fullness of the Spirit, but health is failing. Mrs. S. O. M., O'Neill, Nebr.

Pray for me that I may be of more power in His service. V. K., Marion, Ohio.

Pray for myself and family that we may all live closer to the Lord. That my brother who is not a Christian may be healed of a goiter, and my mother healed of heart trouble. Mrs. L. G. L., Orlando, Fla.

Please have special prayer for my baby who is sick, and for my little girl who has appendicitis. Mrs. E. T., Eastland, Tex.

Pray for me that I may live a purer life, and that my father will be healed of cancer of a long standing. Mrs. B. V. D., Shannon, Tex.

Pray for me as I live with a man who makes it so hard for me. Reader.

Pray that God will keep me and show me His will for me. P. S.

Pray that the Lord will heal me of a soreness all through my body as the effects of the Flu. T. A. O., Dothan, Ala.

Pray for a sister in Salesville that has had something like dropsy for four years. Her flesh just above her ankles has burst and dark water comes from it. J. L. M., Whitt, Tex.

Kindly pray for Water Valley that God will send some baptized man to this place, that this people may hear the full gospel and be saved and baptized. Mary E. Carter, Water Valley, Miss.

Remember this place that God will send a revival. Mrs. G. B. F., Broken Bow, Okla.

Pray for my husband and children that they may come back to God before Jesus comes, and that I may be kept under His precious blood. E. C., Caldwell, Ida.

Please pray for me both soul and body. Mrs. T. P., Johnson City, N. Y.

Pray for me here. I am working alone on the streets. Pray the Lord will send laborers into the harvest. Evang. Wm. H. Wilson, Newport News, Va.

Join me in prayer for my son, both soul and body. Mrs. A. H. B., Atlanta, Ga.

Join us in prayer for our two little girls as they are afflicted with tetter on their heads. W. D. Y., Havana, Ark.

Pray for my sore and bruised knee, so that it will not bother me. A. A. P., Carrigan, Texas.

Remember a man in Marietta, Ga., who has a cancerous eye, also a girl given up with consumption. A friend.

Pray for me and the 35 or 40 inmates of two Homes in my care. J. L. B., Clifton Sta., Va.

Please pray for a child who is very sick. Mrs. R. T. L., Sapulpa, Okla.

Pray for me, am so bad with rheumatism. Mrs. S. E. E., Kewanee, Ill.

Please pray that the Lord will send us a pastor. We need help at this place. Beulah Todd, R. 1, Box 7, Perry, Ark.

Pray that God will heal and baptise me with the Holy Ghost, and that my mother who is very low may be saved and healed. —Mrs. H. E. M., Brogan, Ore.

Will you earnestly pray the Lord to reveal His will to a young couple and give them grace to do it.

Please pray that God will send some Holy Ghost preachers and workers this way. Ask God to help me to be submissive to His will for He has seen fit to take my husband Pray all my children may accept Christ.—Mona Wells, Lake City, Ark.

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Total \$1993.01. Previously reported	
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