



The PENTECOSTAL EVANGEL



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A Campaign For God's Glory



A man filled with the Holy Ghost must do something, and this must be for God. Every lover of the Lord loves to work for the King and His Kingdom.

BASIC WORK.

Some work, even for God, touches only the one little part of the kingdom for which it is done, and its effects are soon lost. Other work is done at the bottom, at the very foundation of things, and its good results spread out and up through every branch of the Lord's work. This is the case when we put the Pentecostal Evangel into the home of a new reader.

The Evangel is better and better each issue, and hundreds of good letters are pouring in telling of the cheer, blessing and joy it is now bringing to thousands of hearts. We now print 15,000 papers each issue, and if each is read by five persons, as is generally claimed, then 75,000 people are reading the Evangel. If we add 5,000 more subscriptions at this rate, we add 25,000 new readers, and this would be a blessing to these souls and to the home assemblies, to the pastors and to every department of our Saviour's kingdom.

MISSIONARY WORK.

This is especially true of the missionary work. Last year the Lord sent in for missionary work an average of \$5.00 for every subscriber to the Evangel. We sent out 12,000 papers each issue, and God sent in five times this, or \$60,000 for missions. We are now sending out 15,000 papers, and over \$7,000 came in for March for missions. This is at the rate of \$84,000 a year, which shows the rate for missions is still keeping pace with subscriptions to the Evangel. Every lover of souls and missions should be a strong worker for the Evangel.

NOW IS THE TIME.

Now is the time for every lover of our Lord Jesus Christ to go afield in a great campaign for new sub-

scribers for the Evangel. We are going to join hands with every lover of Pentecost and meet you half way in a great and liberal and self-sacrificing proposition, so as to make it easy for you to land every Pentecostal person and every sympathizer with the Pentecostal truth for a new subscription to the Evangel; and we invite every worker into the battle with us.

OUR SPECIAL OFFER.

It is now nearly nine months till Jan. 1, 1921, and for new subscriptions only in the U. S., we offer the Evangel from now until next Jan. 1 for 50c each; in Canada for 65c. Try to send not less than two names in each letter, so that we get \$1.00 or more in each letter. Send in still larger clubs at this rate wherever possible,—10 and 20 at a time.

We cannot promise back numbers of the Evangel, as the demand is so great we usually have very few. Each name will be sent to the next paper coming out after the name is received. We will also send a copy of the previous paper, if any are on hand.

Now, brethren, sisters, come on. Get into this great battle for God. This is your paper. It is God's paper, run by men of your own choosing for His glory. All profits and all gifts go to God's work, not a dollar for private gain. We are putting our very lives into this great work for God at your command. We call on you to get into this campaign at once and stay in it with us from now until the last day of May. We will send a free roll of papers and subscription blanks to any minister or layman, man or woman, who will push this matter and send us in new subscribers. Let us know how many to send you and where. We are out for 5,000 new names, and by your help and the help of God we expect to get every one of them, or more.

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Uplift For The Sick Ones



In Psalms 42 and 43 (which should be read as one) we have a graphic picture of a soul cast down by sickness and suffering, tried almost beyond endurance through the oppression of Satan and the reproaches or mockings of evil men. We can see the sufferer tossing on his bed of affliction, hear his groans and sighs, and realise how the enemy of his soul is rejoicing over him. He has been a faithful servant of God, a regular attendant at the services of the sanctuary: "I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day." This is not a picture of the sickness of a wicked man; it is the "oppression of the enemy" (twice mentioned here. See also Acts 19:38 to prove that it refers to sick-

ness) against a true child of God, walking in the light.

It may be that someone who reads these lines is similarly afflicted. In these last days, when the devil knows that his time is short, he is specially attacking the bodies of God's children; and those who are working for Him have a continual fight against the oppression of the enemy, for he is ever ready to put sickness upon them. There are precious lessons in this Psalm for those who are thus cast down, and we find the mighty secret of being lifted up—yea of living continually on the higher ground, walking in the light of the countenance of our Great Physician.

There are two things that seemed especially to distress the heart of the psalmist here, viz. his inability to attend

the services of the House of God; and his inability to vindicate the power of his Lord by being perfectly healed. He was not so much mourning over the greatness of his sufferings, as over the fact that his enemies were blaspheming his God, saying, "Look there: he was such a faithful servant of God, yet see how he suffers. There can be no God, otherwise He would heal His servant." Oh what a "killing in his bones" this was to the sufferer! "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" And people to-day are saying the same thing. "If Jesus really is the Healer, why does He not heal So and So?" This is the chief concern of the faithful child of God when the enemy puts sickness upon him: not merely that his sufferings

may be relieved, but that God may be glorified.

The psalmist's remedy is the one for us to-day. "As the hart panteth after the waterbrooks, so my soul panteth after Thee, O God. My soul thirsteth for God for the living God." The chastening has not been in vain if it has awakened this deep, insatiable longing for more of God. The tender, loving Father sometimes permits the enemy to afflict His child, as in the case of Job, in order that He may bring forth the "peaceable fruits of righteousness unto them that are exercised thereby." Beloved, let us exercise ourselves when the chastening comes, let us make use of every opportunity to be humble at the feet of Jesus, and drawn closer to Him. Then shall we be able to exclaim with the psalmist, "It is good for me that I have been afflicted, that I might learn Thy statutes."

But the Great Physician does not intend His child to remain cast down. "Weeping may endure for a night: but joy cometh in the morning." He proves Himself the wonderful God He is, by not merely healing the sick, but also making use of the very sickness which the enemy brought. Satan intends the sickness to cut the saint off, or at any rate to incapacitate him serving his God. And the wonder-working Jehovah takes that very sickness, the attack of the enemy, whatever it may be, and uses it to bless and humble His child; so that what was meant for his destruction becomes the means of deep spiritual blessing to Him, as we may see in the case of Job. Oh what a wonderful God we have! As soon as ever the lesson has been learned, the great Teacher will remove the chastening, and vindicate His own glory and His power to heal. "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise Him for the health that comes from His countenance." (v. 5, Spanish Version). The sufferer has not yet received perfect victory over the sickness; but he has reached the plane of praise, and is determined to continue praising until he receives that health which he knows is his, and which will come to him from the smile of His heavenly Father's face.

Dear suffering one, have you reached the plane of praise? Have you gazed by faith upon the Cross of Jesus until you could say, "Himself took my infirmities, and bare my sicknesses?" Then, when you see that your sickness as well as your sins were atoned for on Calvary's tree, and buried in the grave of Jesus, you can begin to praise Him for healing and claim it by faith.

But after the sick one reached that place of praise, and was sure that healing would come from the countenance of his Lord, the enemy again came in like a flood. How exactly these psalms depict our spiritual experiences! In verse 5 he was rejoicing and praising God, reproving himself for having been cast down, and in verse 6 we see him down there again! "O my God, my soul is cast down within me: therefore will I remember Thee." Our heavenly Father is so tender and patient with us; though it

takes us a long time to learn the lessons He desires to teach us. If ever the enemy comes in like a flood, after we have begun to claim our healing, let us remember the Lord. We shall never get relief by looking in, still less by looking around: but only by looking up to Jesus, away from ourselves and all the enemy's attacks.

"Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over me." The sufferer had so fixed his eyes on God, that he forgot the agency of the devil in his affliction, and took all the waves of sorrow and suffering as from Him. Thus the deep of his great need called to the deep of the Father's heart of love, and step by step he gains the victory once more; until in verse 11 he again chides his soul for being cast down or disquieted and mounts up to the plane of praise. But this time a step higher than in verse 5 when he was praising that he would receive health from the countenance of his God. In verse 11 he says, "I shall yet praise Him (or I will continue to praise Him) who is the health of my countenance and my God." So once more the enemy is vanquished, and the psalmist is rejoicing in the actual possession of healing. There is a similar place of victory for us, a step of faith by which we, like Abraham, count the things that are not as though they were, and believe that we shall not merely receive but that we have received the healing, even before it is manifested in actual fact; just because God has given and the hand of simple faith has received. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

Then at the beginning of Psalm 43 comes another attack and once more the cry goes forth, "Thou art the God of my strength: why dost Thou cast me off? why go I mourning because of the oppression of the enemy?" It would seem as if he were healed up to a certain point, but has not yet received perfect strength, and was not yet able to attend the services of the sanctuary. How often when there is a delay in our experience of perfect healing we get discouraged and say to the Lord, "Why hast Thou cast me off?" But he did not stay long in that pit of discouragement, for he kept his eyes on the Great Physician, who was working all the time, and soon he reached the place of perfect victory.

"O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacle. Then will I go unto the altar of God, unto God my exceeding joy, yea, upon the harp will I praise thee, O God, my God. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise Him, who is the health of my countenance, and my God." Here is the place of perfect victory. The storms may sweep around, the old enemy may try to oppress and attack us as much as ever but while the soul lives praising God, filled with His own "exceeding joy," there is no defeat, but perfect healing and continual health.

After the first casting down, the sick one learned that his health was to come from the countenance of his God; and in the second and third shouts of praise he speaks of Him as "the health of my countenance." This speaks to us of appropriating Jesus as our Healer, giving up our old mortal life and strength, expecting nothing from it but death and corruption. Now the lifting up of the countenance, or the smile of God, is often spoken of as the work of the Spirit of God. See Numbers 6:24-26, in that wonderful blessing of the Trinity, where the blessing of the Spirit is thus described, "The Lord lift up His countenance upon thee, and give thee peace." It was Jesus, the Son of God, who bore our sickness on the Cross; and it is the Holy Spirit who makes that atoning Sacrifice real to us in actual experience, communicating to us the resurrection life of Jesus. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11.) So if we desire to live in perpetual victory, ever receiving healing and health from the Risen Christ, we must seek the Baptism of the Holy Ghost. As the blessed Comforter obtains and retains full possession of this mortal body, He will not only bring forth the fruit, gifts etc. in the life, but also healing to the body and continual health.

Dear sick one, will you not put your case entirely into the hands of the Great Physician? Let Him fill you with His Spirit and heal you by His Word, teaching you how to keep on the plane of praise, claiming victory moment by moment through the Precious Blood. When the enemy comes to attack you, resist and rebuke him in the Name of Jesus, and claim His risen life to drive out every approach of disease. "In the light of the King's countenance is life, and His favour is as a cloud of the Latter Rain."—Alice E. Luce.

PENTECOST FOR WHOLE WORLD, Especially for This Country.

The atmosphere of the movement is alive with the spirit of aggressive Evangelism and the problem of how to reach the neglected fields in this country, is pressing for attention.

This land is a part of the great worldwide field in which we are all interested and none of us are indifferent to the call of the neglected places. The question of how to reach these ever ripening fields and establish permanent assemblies there is the all important one at present.

At the recent meeting of the General Council in Chicago, it was agreed that where Dist. Councils were established, they should be encouraged to take up the matter and follow some practical plan for such work in their district. Some District Councils have already begun and others are considering plans. We wish to express thru the Evangel the approval of the General Council in every such case and further to encour-

age our evangelists to press out into new places with the Pentecostal message for today. In the past, it has meant much of sacrifice and many times great suffering to those who have gone into new places with the light and power of Pentecost, but I venture to say that none who have thus gone and may have suffered for Christ and the true gospel, will ever regret the same. Those who go should have the sympathy and support of others who may be able to help. Dist. Councils should stand back of the men who are endorsed to undertake such work and all saints should pray and provide means to sustain such workers in their District.

It is a pleasure to report that the Dist. Council of Oklahoma has a district evangelist who is doing good and effective work in the state. All Okla. Saints should have an interest in the work of this evangelist and any others who may be endorsed by the council for such work. Elder S. A. Jamieson of Tulsa is Chairman of the Dist. and Bro. C. M. Riggs is the evangelist.

The Brethren of the South East are in line and have opened a campaign in the south. We have a strong appeal from Bro. S. C. Johnson for help from the saints in the south to push the battle. What is done in the way of financial help should be done in such a way as to have the supervision of the Dist. Council officials that there may arise no occasion for misunderstanding concerning the use of the money.

From the far west and northwest comes a cry of the same nature. Bro. W. H. Pope, who is now Chairman of the Colorado Council, is anxious to press out into the great unreached district of

the North West. Bro. Pope is very much in earnest about the matter and is already doing good work in Colo. Let all the saints in Colo. and adjoining states take the matter to heart and purpose to have a part in the coming campaign. Why not?

Then, from Southern Calif. we hear that Bro. J. D. Wells is looking forward to a time when he shall undertake a like move with a like object in view. Others are feeling the pressure in the direction of aggressive work in new fields and there should be a number of bands of effective workers out this summer. Brethren, let us get busy on the prayer lines, and keep busy all summer, both in this way and in practical support of this phase of the work. Money for helping in any of these efforts should be sent to the workers thru the officers of the Dist. Councils or thru this office. We will forward all contributions where designated or distribute funds undesignated as we see the greatest need and most profitable place of investment for God.

The brethren whose names appear here as Evangelists have all written acceptable articles for the Evangel, all covering much the same grounds and some of considerable length. It would be a pleasure to see them all in print if it were not that space in the Evangel is now already at a premium and it seems unwise to publish several articles covering the same matter, or to discriminate between the brethren in the matter of whose article should appear. We are therefore presenting the matter in this way and shall be glad to publish reports in detail from any who find their way into the new fields and have results to report.—J. W. W.

barrier on the Lord's side; but; we are bound to admit, that the works that mark a believer are those which are reproductions of the works that He Himself did.

Let us then not remain satisfied with our believing unless we do works that He did. On the other hand let us beware of the hasty conclusion, that, because a professed believer has not done all the works that Christ did, he is not a true believer. You say—He has not done this, or that? So it may be, but, how do you know that he may not do these later?

But let us face the matter honestly nevertheless. Let us beware of men who try to make us conclude that the preaching of the Gospel is quite normal without any of these five signs following them that believe. There are those who tell us it is wrong to expect them now. Of course they say this on their own authority.

Friends: if within the range of your experience among professed believers, you have not known these signs to follow, do not labor to remove the edge from the Sword of the Spirit which is the Word of God. Let it be seen naked among you. Let God be true, but every man a liar. Do not try to accommodate God's Word to defective experiences. Let the experience attain to the level of God's truth.

If, according to God's judgment the preached Gospel needed confirmation by signs during the years immediately following the wonderful miracle-working ministry of the Lord Jesus and His disciples, how much more does it call for that confirmation in these dark days. These things are true. Let us believe them. Thus alone can we expect to find them practised by us, and amongst us, in the world. Can you conceive of anything better calculated to bring conviction to those who now grope in darkness? (Mark 16: 20; Acts 4: 29-30).

The Lord Jesus asked His hearers not to believe Him, if He did not the works of His Father (John 10:37); and with a double "verily" He assured His disciples, that he that believeth on Him shall do the same works (John 14:12). Brother, does this make you feel ashamed of yourself? Or does it stir you up to try and make out somehow that these words do not mean what they appear to mean?

The days are evil. The time is short. But the Lord is specially working and many are seeking to be wholly conformed to His will. A few weeks ago I casually met in Llanelly a brother who is very much used of the Lord. I asked him—Do you think the Lord is specially working to-day? He replied at once—I don't think so; I know it. Let us then seek to be in line with His will; so shall we be in the current of His power.—Excerpts from an article in the Morning Star by D. Treharne.

These Signs Shall Follow

What signs? "In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover" (see Mark 16: 15-20).

Whom shall these signs follow?—"them that believe." Believe what?—the Gospel which the Lord commanded to preach to every creature. How long were the signs to continue? In the absence of any qualifying statement we judge that they were to continue until the commission was fulfilled.

Many are the attempts made to prove that they were only intended to continue during the early stage of carrying out the preaching. But if we judge only by the Word, and not merely by history, there is no room to evade the conclusion that the signs were to last as long as the commission.

The question may arise—Does the whole portion refer only to the eleven, there and then directly addressed? In reply we may ask another question—Does John 14., and the rest of that discourse in the upper room, concern none directly but those actually addressed?

Is it a right habit to interpret all Scripture in this way?

Neither Philip nor Paul were of the eleven, but they shared in the carrying out of the commission; and the signs followed according to its terms (Acts 8:13; 28:4-9). Those disciples who go forth to-day to preach the Gospel claim that they do so in obedience to this command of Mark 16:15, and it is not usual to challenge the righteousness of the claim.

Further, unless godly men are deceived, or untruthful, the five signs here named are reproduced in our own day. New tongues are no exception.

Two other things are stated concerning "he that believeth on Me" (John 14: 12; 7:38-39). Note, this is individual application. The first informs us that such an one shall do the works that the Lord did. The second tells us that the believer on Him would receive the Spirit; and that out of his inward parts would flow rivers of living water, i. e., The Spirit.

Now we do not feel justified in saying that every kind of work wrought by the Lord must necessarily be done by every individual believer; although there is no

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DO ALL SPEAK WITH TONGUES?

The question asked by Paul in 1 Cor. 12:30—"Do all speak with tongues?"—is thought by some to furnish an unanswerable proof that all do not and may not speak with tongues; but by a careful consideration of the context and review of this chapter, we believe that it can be shown that this question will bear a different construction, but one quite in harmony with what the Word says elsewhere in relation to the speaking in tongues.

In this chapter Paul is dealing with the manifestations, gifts and equipments of the Spirit and the offices in the church—the body of Christ, and the same question asked concerning the speaking with tongues is also asked in the preceding verse concerning apostles, prophets, teachers, working of miracles and gifts of healing; and it will be well for us to try and see what bearing the answers to these questions may have on our reply to the one asked concerning tongues.

Take first: "Are all apostles?" and we would naturally and correctly answer, "No." Next: "Are all prophets?" and we answer, "No and yes." All are not prophets in the sense of having the office and gifts of a prophet; but all God's people may be prophets, in that they may prophesy according to the promise in Acts 2:17, 18, that "your sons and daughters shall prophesy" as the result of the baptism in the Holy Spirit, upon the servants and handmaids of the Lord.

You remember on one occasion in the history of God's ancient people when it was reported to Moses that some of the people were prophesying in the camp, that he replied, "I would that all God's people were prophets, and that the Lord would put His Spirit upon them." Surely we have, in this dispensation of the Spirit, no less a privilege. As a further proof of this we refer to the time of the persecution of the Church in the days of the apostles when they were scattered abroad, and went everywhere, preaching the word, which preaching was a form of prophecy.

"Are all teachers?" No and yes. Not all teachers in the sense of having the special gifts and calling of a teacher; but all may teach to the extent of their knowledge.

"Are all workers of miracles?" No; and very few have any gift or power along this line.

"Have all the gifts of healing?" No, but all may have faith for the healing of themselves or others, and none are excluded from taking part in healing services by praying or laying on of hands, because they do not have the gift or gifts of healing.

"Do all speak with tongues?" No, but all may. As this chapter, among other things, enumerates the nine special supernatural gifts of the Spirit, among which are included the speaking in divers kinds of tongues, we should deal with this question, we take it, as referring to the gift and not to the ability to speak in tongues as the Spirit giveth utterance as was the result of the baptism in the Holy Spirit on the day of Pentecost, which like experience, tongues included, is promised to all believers.

"Do all interpret?" No; but all may, especially those who speak in tongues; for all such are admonished to pray that they may interpret (1 Cor. 14:13).

The gift of tongues, whatever else it may embrace, includes the power to speak in tongues at will, and is in this respect under the control of the individual. This increases his responsibility, and makes the abuse of the gift possible, which very thing in the Corinthian Church called out the reproof, advice, counsel and regulation of this gift in particular, by Paul in the fourteenth chapter of Corinthians. But the spontaneous, involuntary utterances in tongues, incited by the Spirit, are not controllable except in the sense that these utterances may be suppressed by the individual, and this is no doubt possible in the majority of cases.

Paul says, "I would that ye all spake with tongues but rather that ye prophesied, Wherefore brethren, covet to prophesy, and forbid not to speak with tongues" (1 Cor. 14).—J. T. B.

THE EVIDENCE OF THE BAPTISM.

The question of the speaking in tongues as the sign of the baptism in the Holy Spirit is quite vital. If we, as a movement, are wrong in our position, we have no right to an existence as a body of people, as the denominational bodies would possibly take us in if we would drop this one point of contention. As long as we hold the view that the speaking in tongues is the sign of the baptism, there is a perpetual reproach cast on those who have not this experience and yet who are claiming the baptism of the Holy Ghost. Should we let down on this sign we let them all in on their testimony, and hold nothing before them to create a greater desire for a better relationship with God.

The very life of the Pentecostal Movement hinges on this point. We have gone deeply into the subject. No immature conclusions were reached. Men and women of the most careful, conscientious deliberative nature, who have been in the old view that sanctification and the baptism in the Holy Spirit were equivalent, have examined the evidence on both sides of the subject and have been compelled to agree by the evidence

before them that the speaking in tongues as the Spirit gives utterance is the one sign of the baptism in the Holy Spirit having been received.

There is one point in favor of this view that is incontrovertible. What is the meaning of the word "baptism?" By referring to the text in Acts 2 it is found that it means a filling, a submergence an inundation, an overflowing. It was not merely an impartation of gifts, but the taking possession of the faculties of the human being so that every function of the body was under divine control.

There is one faculty of our being which it is very difficult to bring into subjection and that is the mind. The baptism of the Holy Ghost must include the mind as well as the body in order for it to be a "baptism." What proof have we that the mind is under the control of the Holy Spirit? Would miracles or healings prove it? Would discernment prove it? Would faith, or knowledge or wisdom prove it? No! For any one of these signs might be manifested and the one performing the sign could have his own mind under perfect control. But we have a tongue which is in very close relationship to the mind. It is quite difficult to yield over the control of this member to another influence, and a careful observance of those seeking and receiving the baptism in the Spirit will demonstrate this. It is the last human member to be brought under control. When it is finally yielded and overwhelmed with the Holy Ghost, the inevitable result is speaking in tongues as the Spirit gives utterance, where the mind can lie passive and listen and wonder as another force apart from itself uses and manipulates the tongue. Then and then only can be demonstrated that the entire being has been under control of the Holy Spirit. Can you find any other test that is as severe as this?

But you say, "Would not prophecy be a similar test of the subjugation of the mind?" Yes, the test is similar, but far inferior. In Acts 19:6 they spoke in tongues first and then prophesied. There is no mistake regarding the speaking in other tongues, but there may be a question about prophecy, as to whether or not it is real prophecy or the individual speaking out of his own heart while the blessing of the Lord is upon him. The Spirit's presence would be manifested in the energizing of the individual, but there might be a question as to whether or not the mind of the one exercised was lying passive under the operation of the Spirit. With the speaking in tongues there is no such question.

In this article I have not dealt with the value of prophecy, nor of any of the other gifts of the Spirit. They all have their place. Neither have I dealt with the question of false tongues. There is such a thing and tongues need to be judged by the Scriptural standard, I have only dealt with the question of the absolute necessity of the speaking in tongues as the Spirit gives utterance as the sign that the "baptism" in the Holy Ghost has been received, and the entire being is under the Spirit's control.—J. R. Flower.

Questions and Answers

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

821. Is it scriptural for Christian Elders to yoke up with the world?

No, it is not scriptural for any Christian to yoke up with the world by marrying another unsaved person. But if one companion gets saved, and the other does not, the Christian being already yoked, should still stay yoked. Let each man abide in the same calling which he is in when called, Paul says.

822. Did Christ wash the feet of Judas Iscariot?

I don't know, but I think he did. Scofield gives the order of events on the night of the Passover as follows:

- (1) Taking their places at the table; (2) the contention who shall be greatest; (3) the feet-washing; (4) the pointing out of Judas as the traitor; (5) the withdrawal of Judas; (6) the institution of the supper.

If this order is correct, Judas got his feet washed, Jesus telling Peter, however, that this did not make Judas clean; but, according to this order, Judas went out before taking the Lord's supper. But he certainly ate the Passover Supper with Jesus, for while they were eating together, Jesus gave him the sop, thus pointing him out as the betrayer.

823. Does the General Council endorse the principle involved and the action of a minister in raising money from the saints to buy a lot and build a church with a view to the lot and church being deeded to the preacher as a private possession?

Sometimes such things are done without any one intending any wrong, even at the suggestion of the saints themselves. So we could not judge any particular case without knowing all the facts in that case. But the General Council is opposed to all deceit, humbuggery, graft or covetousness. If any one person or any company of saints voluntarily and knowingly give to their pastor outright a home, this is no other person's business, and nobody should growl about it or be jealous over it. But if a minister raised money from the saints to buy any property for the Lord or the Lord's work, he should not convert this into a private ownership by having the deed made to himself as a personal possession. Graft in the name of the Lord is the meanest, lowest species of graft.

Even if done knowingly and in good faith by an assembly of their own accord, it is still a very unwise and foolish thing to put any public or church property in the name of an individual, whether preacher, deacon or private member. All church property built or bought with the saints' money should be safeguarded by having the deed made so that no individual could control it against the wishes of the assembly or convert it to private ownership.

824. Is the "last trump" of 1 Cor. 15:52 identical with the "seventh

trumpet" of Rev. 11:15? If so, how can the translation take place before the tribulation?

There is no trumpet mentioned in the book of Revelation after the seventh. This has led some to affirm that 1 Cor. 15:52 and Rev. 11:15 are identical and that all the saints will have to go through the whole tribulation.

Now this is entirely too big a subject to be thoroughly discussed in this place where there is room only for brief answers. Note, however, that while it is certain the dead will rise at what Paul calls the "last trump," that scripture nowhere says this is identical with the seventh trumpet in Rev. This is at most a mere inference with some reason back of it. If we could prove that the seven trumpets in Rev. are the only trumpets that God will ever have sounded on any occasion, that there will be no trump before the first one of this series and no one after the seventh, then this reasoning would be conclusive. But Paul does not undertake to tell us all about all the trumps of God, nor does John say in Rev. the seven are all the trumpets or that it is the only series of trumpets. The little book of Rev. cannot tell us all the secrets of God, and does not profess to do so. Paul may not refer to the series of trumpets in Rev. at all. He does not say that he does or that he does not.

Even though the dead should rise at Rev. 11:15, it would not follow that all go through all the great tribulation; for in Rev. 4:1 a voice from heaven calls, "come up hither." Again, before this seventh trumpet the two witnesses are raised from the dead. God says in Rev. 11:12, "come up hither. And they ascended up to heaven." This is conclusive proof that some are raised from the dead before the seventh trump. Again, a careful reading clearly shows that the great tribulation is not near over at Rev. 11:15.

825. What are serpents, just poisonous snakes, or all kinds of snakes?

The word "serpent" comes through the French language from the Latin word "serpens," and means "creeping." It is applied to any reptile of the order of Ophidia. All snakes of every kind are serpents. Ophidia comes from the Greek word Ophis, a snake. Ophis is the word used for serpent in Mark 16:18.

826. What is Easter? Where do people get it? What does it stand for?

The word Easter comes from the old Anglo-Saxon word Eastre, the goddess of light or spring, in whose honor the ancients used to hold a festival in April. Hence they called April by the name Eastermonth.

This festival coming in the spring-time about the same time as the Jewish Passover, the translators of the Authorized Bible translated the Passover in Acts 12:4 by the term Easter. The term

Easter is not in the original anywhere in the Bible, and this passage should have been translated "after the Passover."

Christ having been crucified at the Passover, and Passover having been translated Easter, those people who now observe Easter have forgotten the origin of the term from the heathen goddess of Spring, and try to put a Christian heart and meaning into this spring festival. Many people do a lot of things at Easter time that are unscriptural. To Christians this season may well be a time of thanksgiving to God for the redeeming blood of Christ and His justifying resurrection. But the scriptures ordain no festival by this name, as is observed by the Catholic church.

826. Was all the human race with God in the Spirit before the world was?

No, there was no human race before the world was. God created man after creating the world, and the human race has come entirely from this first creation by the Lord.

827. Was there ever any Dark Ages from the Pope of Rome?

Yes, from the time the pure gospel was lost till the Reformation under Luther and other reformers is generally called the Dark Ages. It was a time when true saints were put to death by a professing church.

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-:- The Gifts Of The Spirit -:-

We often hear it claimed that the possession of any of the nine gifts of the Spirit mentioned in the 12th Chap. of 1st Cor. would be just as much an evidence of the baptism in the Holy Spirit as the speaking in tongues and coupled with this statement the gift of tongues is referred to depreciatingly as being of minor importance compared with the other gifts, and as a reason advanced for this conclusion the low place it occupies numerically in the list is cited.

What a weak attempt to minify this gift by estimating its value in such an unwarranted way. According to this line of reasoning we ought to conclude then that love was the least of the graces because it is mentioned last in 1st Cor. 13:13.

In undertaking to refute this line of argument we believe it is possible to show that the speaking in tongues—either as a gift controllable by the possessor of it or speaking “as the Spirit giveth utterance;” for there is evidently a distinction—carries with it more evidence of the divinely supernatural than does any one of the nine gifts of the Spirit as realized by us today, though every one of them should be in evidence in the church away beyond what they are. For we are exhorted by Paul to covet earnestly the best gifts and to follow after love, and desire spiritual gifts,—and we should.

Now if it is true that any one of the other gifts is just as much an evidence of the baptism in the Spirit as is the speaking in tongues, it devolves upon those who so contend, to prove that they are in possession of such gift or gifts of the Spirit. Can they do this?

Let us see. Taking the gifts in the order in which they appear in this chapter, and the gift of wisdom heads the list. Now, who has this supernatural gift of wisdom? Speak up! But should you lay claim to its possession you would only reveal your great lack of wisdom in doing so; and, should you honestly believe it was yours, you would find great difficulty in convincing others that such was the case. But is it not true that it is the privilege of every child of God to receive a measure of divine wisdom, according to the promise that “If any lack wisdom let him ask of God,” &c; even to the extent of being filled with a knowledge of His will in all spiritual wisdom and understanding, and yet not have this special gift of wisdom?

The same is true of knowledge the next gift mentioned. Who among us has this gift? Do you claim it? If you do you only prove how little knowledge you really do possess; and yet as in the case of wisdom, all may have a remarkable degree of knowledge and understanding from the Lord, and yet fall short of the gift. The same reasoning is applicable to all the gifts, the next of which is faith. Do not all of God's children have faith? We must have it, for without faith it is impossible to please God. O,

that we all had this gift; but who can lay claim to it and make good their claim?

To another the gifts of healing. Would that they were more in evidence, for this could no doubt be more easily demonstrated than the other gifts mentioned, and as in their case, all may have a measure of faith for healing for themselves and for others, though not the gift, necessarily.

To another the working of miracles. Now the world is challenging the believers along this line, and what have we to offer? It is true that God here and there does do the miraculous through some human agent, but who can claim the power to work miracles, and back it up with proof?

The devil, with his lying wonders, seems to have this field largely to himself, while the church stands almost helpless in the face of his increasing power. Notwithstanding the promise of the Saviour that we should have power (authority) over all the power of the enemy, Satan's agents seem able to demonstrate their claims and convince in a way that we cannot.

The next gift is prophecy, and whether pertaining to the foretelling of events, or the proclamation of the truth in the power of the Spirit, it is the privilege of all Spirit-baptized believers to prophesy. See Acts 2:17-18. But the world is full of false prophets, soothsayers and diviners, by whom the people are now being deceived and lured astray as never before. We may all prophecy or preach, but who has the supernatural gift of prophecy; and who can convince their hearers that they have? We praise the Lord for the measure of this gift that is in evidence through some of His children, though this is quite rare.

We come now to the discerning of spirits. How this gift is needed! All should have a measure of spiritual discernment but if one were to assert that he had this gift he would only advertise his great lack of discernment, and as with the other gifts it would be very difficult to substantiate a claim to it.

We will concede that the possession of any one of the other gifts might be just as much an evidence of the baptism in the Holy Ghost as the speaking in tongues if it could be as clearly demonstrated; but when we come to the gift of divers kinds of tongues, we find it differs very materially from all the rest of the gifts. It stands out by itself in strong contrast to the others. It is unique, and differs among other things in that the possessor of this gift, or the one empowered to speak in tongues, is in no uncertainty about it, for he has the witness in himself, and experiences no difficulty in proving his position, carrying, as he does, “the sign to unbelievers” with him, and does not have to enter into any argument about the matter; and when he speaks in tongues the gift or power to do so it is at once apparent—it speaks for itself. But a person claiming

any of the other gifts is put in a corner when proof is demanded of them. On the other hand you do not embarrass in the least the one who is able to speak in tongues by asking him if he has the gift of tongues. He will doubtless answer that he does not know that he has, as it is quiet difficult to determine just what constitutes the gift. This question is likely to be followed by another which can also be easily met: “But you claim to speak in tongues, do you not, and can you?” To this he is able to answer confidently but humbly, “I can when it is in divine order to do so.”

Now you will notice in this that he is only bearing testimony to a fact and not boastfully laying claim to a gift. How easy it is to testify to what you know, especially when you can have your testimony confirmed in a supernatural way.

And don't you think that a person, though fully satisfied that they possessed one or more of the gifts of the Spirit, would hesitate to assert it, as was the case with George Muller, that mighty man of faith, whose friends almost universally believed him to have the gift of faith, but which he himself disclaimed?

When a person finds himself, without any effort on his part, able at once to speak in a language or languages, which he never learned, (and in many cases these languages have been recognized by persons acquainted with them, thus proving them genuine) then it must be by a power outside of themselves, and if by the same promised power from on high which produced this phenomena on the day of Pentecost they must carry with them as we have claimed, more evidence of the divinely supernatural than any of the other nine gifts of the Spirit. Not because they are not equally important but they are not equally prominent through not being equally realized, though they should be. And does not the record in Acts 2:4 reveal the fact that on the day of Pentecost the first thing in evidence as the result of the baptism in the Spirit was the speaking in tongues: and why? There must be a reason, and are we not warranted in concluding that the Lord used this manifestation because it was the simplest, easiest and most convincing way of revealing His power and presence in and to the hundred and twenty Spirit-filled disciples gathered in the upper room, and through them to the outsiders who came together when it was noised abroad? Confirming also the resurrection and ascension of our Lord to the right hand of the Father, to receive and pour out officially on believers as the Baptiser in the Holy Ghost, that which they saw and heard and which it is still our privilege to see, hear and experience. This sign of the speaking in tongues, with the rest of the promised signs; should follow those that believe down to end of the age.

“With men of other tongues and other lips will I speak unto this people and yet for all that will they not hear saith the Lord.” And still they will not hear. We may be charged in this with here over emphasizing the speaking in

tongues; but this is the point where the issue is raised and where the contention centers.

With regard to the gift of interpretation, the last on the list we might call attention, in closing, to the very apparent fact that its use hinges entirely upon the speaking in tongues.—J. T. B.

THE MANIFESTATION OF TONGUES.

The following is taken from an article entitled, "The Gift of Tongues, What It Is and What It Is Not," published in another paper, and appeals to us as being so scripturally correct, that we are glad to reprint it.

The writer asks with regard to the speaking in tongues, "Why not more general now?" and goes on to say:

"The question naturally arises, if speaking in tongues as a manifestation of the Spirit, was worthy a place in the apostolic church, why is not the gift more generally exercised now? One reason is that the manifestations of the Spirit through us are in a great measure regulated by the light and understanding we have concerning God's will and plan. Gifts of healing, miracles, and other gifts were neglected for centuries; but with the advent of light and understanding concerning them new interest in them has sprung up, and they are now being manifested for the glory of God.

Another cause for the lack of interest in this particular gift is found in the constitutional make-up of the occidental mind. Although gifts of the Spirit are sent from God to man, a careful study of the subject seems to show that God's supernatural working in the human heart harmonizes with the quality of mind possessed by the individual. In other words, spiritual manifestations rest upon or correspond to a psychic back-ground in the human consciousness. In persons of predominating emotional temperament, the Spirit operates especially through the emotions, but the operation differs in persons of practical logical tendencies. Certain gifts of the Spirit are no exception to this rule. Those who through the Spirit possess faith in a remarkable degree, entitling them to claim the gift of faith were strongly predisposed to believe.

The gifts of healing and of miracles belong in the same category as faith, being simply the results of faith specially applied. Whereas the gift of wisdom is more apt to be developed in the one whose natural tendency is toward great discretion, and discernment reaches its fruition in the person of keen intuitions.

Now the Oriental mind naturally inclines toward the abstract and the mystical and this particular psychic state is peculiarly adapted to the revelation and manifestation of the divine in the speaking in tongues. It is not altogether to our credit that the practical Western mind naturally inclines away from the divine inasmuch that earnest corrective discipline is necessary even to the development and maintenance of real spirituality.

One particular cause of the neglect of the manifestation of tongues has been the general misapprehension of its nature and use. The general idea has been that the principal or only use was a public one as a medium of communication with people of foreign languages, and this belief has made tongues appear as of little practical value today among a people already possessing such easy methods of universal communication.

A wrong view or an unsympathetic attitude is always a hindrance to the development of spiritual truth.

The Gift Manifested Today.

However the gift of tongues is being manifested in the church of God today.

To some who are in a proper receptive attitude toward manifestations of the Spirit it comes with a joyful overflow of thanksgiving and praise to God at the time of their baptism in the Spirit, and many more will doubtless experience the ecstatic joy found in this form of Spirit edification. Only the spiritually minded can understand the benefits of this manifestation to the soul. Only such can appreciate the blessedness of being thus wholly surrendered to and for the time being, wholly used by the Spirit of the living God. It is one office of the Holy Spirit to declare the things of God. "He shall not speak of Himself," said Jesus, "but He shall glorify Me" (John 16:13, 14). "He shall testify of Me" (John 15:26).

The Spirit speaking in the individual independently, for the time being, of his intellectual faculties, testifying of Jesus and "declaring the wonderful works of God," elevates the human soul to the highest possible plane of union with the divine, thrilling it with holy joy, edifying and strengthening its hold on things infinite and eternal.

This is the true Christian glossolalia. And when the tongues employed by the Spirit in thus "declaring the wonderful works of God" are addressed to men, and are real languages of earth, as on Pentecost, they constitute a marvelous sign which causes men to fear and tremble on account of this visible display of divine power and glory. Oh, for more of the Spirit's power and manifestation!

The True and the False.

The devil has always sought to counterfeit every principle; hence we must learn to distinguish between the true and the false. Thousands profess an experience of salvation who are deceived. Many are healed supernaturally by a power other than the Spirit of God, for these are the days in which there were to be "spirits of devils working miracles" (Rev. 16:14) with "signs and lying wonders" (2 Thess. 2:9).

But all this should only increase in our hearts a longing for a greater manifestation of the true work of God's Holy Spirit in His redeemed saints.

Admonition and Warning.

The very nature of the speaking in tongues being mystical and mysterious in being outside the range of human activities, exposes the soul to the danger of deceptive influences possibly more than any other one thing.

To obtain the real experience of speaking in tongues, requires the most complete yielding of one's self; the absolute unconditional surrender even of the mental powers, and every other faculty of one's being, to an unseen, mysterious psychic force. How easy for deception to come in when the mental power; man's natural protector, is thus surrendered. Let me warn you that if you are anxious for this gift of the Spirit that before surrendering yourself unreservedly to an unseen, mysterious force be sure that your heart is right with God, that you are walking in all the light you have, and are free from all deceptive influences and false teaching."

(This is in many respects good advice, but we who enjoy the experience, and teach the desirability and utility of speaking in tongues strongly discourage the seeking of tongues, as a gift or otherwise; but would urge every one desiring all the fullness of God, to seek Him, to whom they can safely and conscientiously abandon themselves and feel that in such a surrender they are not committing themselves to some strange psychic force. By advising any one to seek the gift of tongues, you are only increasing the danger you are trying to warn them against.—Comment by Editor Evangel.)

This writer further, very truly remarks concerning the desirability of the gift:

"With an understanding of the private use of the gift of tongues as a medium of expressing the heart's deepest emotions, a greater field of usefulness opens up before us, and Christian believers should have a greater interest in being filled with the Spirit and power for the accomplishing of a divine work in the world than they have in merely—for their own comfort and satisfaction—getting rid of a troublesome inward disposition. This is good and necessary, but is still only the negative side of sanctification. Greater emphasis should be placed upon the infilling of the Holy Ghost and the realization of Him as a personal, abiding presence, and as a wonder-working power in the church, that all the gifts of the Spirit might flourish therein as in the golden days of primitive Christianity." Amen!

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REVIEW OF DR. W. B. RILEY'S TRACT "SPEAKING WITH TONGUES."

Personal Mention.

It has been my privilege and pleasure to hear Dr. Riley at different times and places for the last fifteen years. I have always admired his frankness and have ever found his discussions profitable; for he is a versatile man and stands four-square for the fundamentals of Christianity; namely the Inspiration of the Word of God, the Personality and Deity of Jesus Christ, His sacrificial death and shed blood as the only atonement for sin, and the pre-millennial return of our Lord Jesus Christ.

He is holding a series of Bible Conferences over the country, calling all Christians to rally around this standard and most heartily, with all my being, I say "Amen" and bid him "God-speed" on that line. I am sure he will concede to others the same degree of sincerity he claims for himself.

First let us note his admissions:

1. That Mark 16:16-18 is genuine, for he says, "To my mind the evidence in favor of the genuineness of this part of the Word of God is convincing."
2. He admits that tongues were not for the apostles only (same paragraph).
3. Nor confined to the Apostolic Age.
4. That tongues were one of the early gifts.
5. "No reason for believing the early Church enjoyed any exclusive privileges."
6. That Peter in the ecstasy of the moment may have been given a new tongue.
7. That in speaking in tongues one speaks not to man, but to God.
8. The primary purpose of the strange tongue is praise and prayer. That such a tongue existed in the New Testament experience cannot be sanely disproved.

Never before, from any of our critics have I read so many favorable admissions concerning speaking in tongues. So much of the truth on this point I have never seen admitted before by any one opposing it. It is unthinkable that after all these admissions Dr. Riley could insinuate that it is of the devil and insane, and by anecdote and innuendo make light of one of the precious Gifts of the Blessed Holy Spirit.

Dr. Riley's teaching is at variance with his admissions.

Contradiction.

1. He admits the gift of tongues was to the early Church and then in the experience of it he classes it with the modern cults; viz: Sanfordism, Christian Science, Millennial Dawnism, Dowielism, etc. This he will have to answer for before the judgment seat of Christ.
2. He admits the speaking in tongues is a gift of the Spirit and then says there are few, very few circumstances or graces which are not expressly stated or clearly foreshadowed in the Old Testament Scriptures, but those hoary writings have no knowledge of the "Unknown Tongue." Now, what does he mean to teach by this? Clearly to disparage the Gift. (Dangerous ground, brother.) He states positively that Paul declares that speaking with tongues is profitless. Now, open your Bible to 1 Cor. 12:7 and read, "The manifestation of the Spirit is given to every man to profit withal (notwithstanding), for to one is given by the Spirit the word of wisdom, to another the word of knowledge—by the same Spirit and on to divers kinds of tongues."

Now, read again the fourth verse, "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And diversities of operations, but it is the same Lord which worketh all in all." (verse 5

and 6). Now, read the 23rd verse, "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Since God put them there, I am glad to recognize them.

3. Again, Dr. Riley's teaching charges the Apostle Paul as engaging in a profitless exercise, and yet Paul asserts his determination to continue in that exercise by saying, "I will pray in the Spirit (in tongues) and I will pray with the understanding also, I will sing with the Spirit and I will sing with the understanding also." Not only does the Apostle Paul continue to engage in this "profitless" exercise, but he says, "I thank God I speak in tongues more than you all." 1 Cor. 14:18. Again Dr. Riley's teaching makes the Apostle Paul guilty of encouraging the Saints at Corinth to go on in this "profitless" exercise, since Paul says, "forbid not to speak with tongues." 1 Cor. 14:39.

Dr. Riley makes the common mistake of not distinguishing the gift of tongues and the Holy Spirit speaking in tongues when He comes in the wonderful Baptism. He compares Love and Tongues as Gifts of the Spirit, whereas Love is one of the Graces and a Fruit of the Spirit, but not a gift, for it is not mentioned by Paul in his enumeration of the nine Gifts of the Spirit, 1 Cor. 12. We all agree that Love is the greatest of all the things the Father bestows. No one preaches on 1 Cor. 13 oftener than Pentecostal people.

Strange that Dr. Riley fails in his reading to see the distinction above referred to. Perhaps that is due to the fact he does not have time to go and hear them. If all people were to use the same tactics on Dr. Riley that he uses on the Pentecostal people, he would not have the large audiences that go to hear him all over the country. I for one, would much rather hear him than to merely read his writings. I get a better understanding of the man. Like him, we all believe in deciding these questions by the infallible Word of God—but it is the Word that is infallible, not the Doctor.

A few observations.

1. Our critics attack us at this point of the tongues and that necessitates a discussion of the point until it seems that is the most of what we write about, but it is not the theme of our preaching Jesus Christ and Him Crucified is the burden of our ministry. We have much to say about the Baptism in the Holy Spirit, because that is so intimately related to preaching the Gospel. For Jesus said, after commanding them to go into all the world and preach the Gospel to every creature, "But tarry until ye be endued with power from on high, For ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto me in Jerusalem and in Judea and in Samaria and the uttermost part of the earth." Luke 24:49; Acts 1:8. Now it is this Baptism we insist upon as an endowment for service and every honest man wants to know for sure that he has the Baptism of the Holy Spirit before he starts. Well, how did the Apostles know it on the Day of Pentecost? He spoke for Himself when He came in. We preach that the Holy Spirit is a distinct personality and personalities have a way of speaking their thoughts. So on the Day of Pentecost "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4. Peter knew the Gentiles had received the Holy Ghost because he heard them speak with other tongues and magnify God, Acts 10:46. When Paul at Ephesus laid hands on the disciples of John and prayed "They

spoke with tongues and prophesied." Acts 19:1-6. Only one other instance of the Baptism of the Holy Spirit is mentioned, Acts 8:16-18. In that case no mention is made of tongues, but in three of the four instances mentioned, tongues are the sign. Dr. Riley's statement that the Holy Spirit is mentioned fifty six times in the New Testament and only six times in relation to tongues has no value as an argument against the Gift or the Sign, for that phase of the question is not under consideration in all these other instances.

2. Dr. Riley's denunciation is aimed principally at the fanaticism in the Movement which we deplore as he deprecates the lukewarmness of the various Churches over the country and the Theological Seminaries who are denying the fundamentals for which he is so ardently contending. I am sure Dr. Riley would not like his Church at Minneapolis, nor his Bible School, to be judged by the many Baptist Churches and Bible Schools or Seminaries, which, according to his own statement "have denied the Faith."

3. Perhaps Dr. Riley does not know hundreds of thousands of honest hearts, hungry for God have sought the Baptism of the Holy Spirit according to the promises of Jesus, "Ask and ye shall receive," "Seek and ye shall find," "Knock and it shall be opened unto you," "For if ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Luke 11:13. And in this seeking, they have earnestly endeavored to meet every requirement of the Word of God in all the relations of Life, conforming their lives to that Word, not only in Faith but also in practice. Would you give your son a stone if he asked for bread? A serpent if he asked for a fish? A scorpion if he asked for an egg? No—surely not. Will the Dear Father give me a devil when I in all sincerity and according to His Word ask for the Holy Spirit? No! I have all confidence that my Heavenly Father gave me what I asked for—and did not allow the devil to come in.

4. The fanaticism, of which there is so much everywhere, we deplore. But fanaticism takes two forms. Among the ignorant it takes the form of fleshly manifestations—but among the learned it takes the more wicked form of heresy. To be sure there is a counterfeit of everything that is good and that is proof of the existence of the genuine. Most heartily do we agree with Dr. Riley in saying, "Beloved, after all, the great question to the Christian is this—What about your love to the Lord and the unconverted world? To the sinner is this—What think ye of Christ?" His closing admonition is pertinent and timely—I quote in full:

"Beloved, if you have the Gift of tongues from Above, praise God for it, as an additional evidence of the presence of the Spirit. The hour in which we live has such sore need of the Spirit's presence that God forbid we should refuse ought He brings, but as redeemed men, workers in the interest of your dying fellows, remember it is better to speak five words with our understanding that we may instruct others than ten thousands in a tongue, "For though we speak with the tongues of men and of angels and have not charity, it profiteth nothing."

My criticisms.

1. When Nathaniel said, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see." John 1:47. He came and saw. When Dr. Riley was invited to come and see if there is any good in the Pentecostal Movement—he has no time.

Now, Doctor, come and see. Come and attend some of our annual meetings and see the Missionary Spirit. Hear the report of returned Missionaries. Hundreds of Missionaries—home and foreign have gone forth without salary or board to back them. We have now about four hundred accredited Missionaries in Foreign lands and God is wonderfully blessing.

2. Dr. Riley makes light of a certain report to the effect that one spoke in tongues and a Minister present said he spoke Greek beautifully. To this Dr. Riley replies by saying, "Not one minister in a thousand knows when 'Greek is spoken beautifully.'" This Minister could have been the "one in a thousand." And besides, Dr. Riley ignores the fact that it is the Holy Ghost speaking and He knows all languages. There are hundreds of well authenticated instances of speaking in tongues—unknown to the speaker—and foreigners present whose language was spoken said the language was perfect and the interpretation correct. Many heathen who know not a word of English, upon receiving the Holy Spirit spoke perfect English in the hearing of the Missionary. That is exactly what Paul says, "Tongues are for a sign to the unbelievers." And many unbelievers have been convinced in this way of their sin and repented, believing in Jesus Christ and have been saved.

3. I can hardly believe that Dr. Riley meant for us to take him seriously when he said, "If the Lord ever had any purpose of permitting me to speak in classic Greek, He would have wrought a great accommodation had He given it to me while I was yet a student." If so, my answer is: God is not accommodating Himself to men to keep them from hard study, for we are commanded to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

4. The intimation that he makes by quoting Dr. A. T. Pierson who quotes a certain Christian writer from India that "It is a forward step in spiritism," makes me shudder, for the originator and for anyone who would use it for the same end. It is dangerously near speaking against the Holy Spirit. This wicked insinuation may embolden many who read it to speak blasphemously against the Holy Spirit. I wish in my heart that dear Dr. Riley had not said it. There is a judgment day when man shall give an account for every idle word spoken.

5. As to the insanity of the experience of speaking in tongues. I have only this to say: Who art thou that repliest against God? For who hath known the Mind of the Lord, or who hath been His counselor? Romans 11:34. Insanity is a question of degree and takes many directions. Jesus called the man a fool who provided earthly goods to the neglect of his soul. The wise man is the one who hears the words of Jesus and obeys them.

6. Jesus Christ is the One who baptizes with the Holy Spirit (John 1:33) and the Holy Spirit could not have spoken a language that Jesus did not know: for He knew and knows all languages. No one spoke in tongues until the Holy Spirit was given. The outpouring of the Holy Spirit on the Day of Pentecost was the beginning of the Spirit's dispensation. According to Dr. A. J. Gordon, (whom Dr. Riley quotes so often), "As when the Tabernacle was completed the Glory of God came down and filled the Holy Place and when the Temple was dedicated the Shekina of Heaven came upon the Holy of Holies, so when the Church was constituted by the Lord Jesus Christ, the Holy Spirit came

upon the one hundred and twenty in power and glory."

Once more: Paul said, "He that prophesieth is greater than he that speaks in tongues except he interpret." If I know the simple meaning of simple language, tongues with interpretation is equal to prophecy. Now Paul said, "I would that ye all speak with tongues," 1 Cor. 14:5.

7. Dr. Riley says the passage in Isaiah 28:11 does not refer to speaking in other tongues. Then pray tell me why the Apostle Paul quoted that identical passage in his wonderful discussion of this question of tongues in 1 Cor. 14:21? I appeal from Dr. W. B. Riley to the Apostle Paul.

Back to the Bible.

Now, dear reader, if you have been prejudiced against this subject by reading Dr. Riley's sermon, I pray you to read again all the Scriptures on the subject. Have you received the Holy Ghost since you believed? Acts 19:2. Remember there is a faith, the fruit of the Spirit, and there is a faith, the gift of the Spirit. Gal. 5:22; 1 Cor. 12:9. So there is the sign of the tongues when the Holy Spirit comes upon you and the gift of tongues, given to whomsoever God will. Now no one should seek tongues, but seek the Lord. It is a very humble way, and not very many will go the humble way, but God giveth grace to the humble, but He resists the proud. Nothing so punctured my pride as the persecution by my brethren for seeking the Holy Spirit, but I thank God for the day God gave me grace to say "All for Jesus!—reputation, position, salary, denominational pride and all worldly ambition," and I set my face like a flint to go on with Jesus. If the apostles, after three and a half years with Jesus needed the Baptism, surely this poor man did and I'm so glad I found the promise is to all that will meet the conditions. I never sought tongues but the Lord and He took care of the tongues.

Once more—the Pentecostal people stand for all the fundamentals of Christianity as does Dr. Riley—believing every word of the Bible to be inspired, believing and magnifying Jesus Christ as the Son of the living God, who died and rose again and now sits at the right hand of God, but is soon coming back again—we believe in holy living according to the Word, having no confidence in the flesh, we believe in Divine Healing, not Christian Science (?) and thousands of instances of well authenticated cases of miraculous healing you will find in our literature.

Now, dear reader, do not grieve the Holy Spirit, He is very tender. Do not quench the Spirit, but let Him have His way with you. Do not resist Him, lest He leave you forever.—Arch P. Collins.

BOOKS THAT ARE VERY HELPFUL.

Thirsting for the Springs, J. H. Jowett \$1.10
 Christian's Secret of a Happy Life, Hannah W. Smith..... 1.15
 Ministry of Healing, A. J. Gordon.... 1.15
 Christ in Isaiah, F. B. Meyer..... 1.15
 Paul, a Servant of Christ, F. B. Meyer 1.15
 Fellowship With Christ, R. W. Dale.. 1.15
 Deeper Experiences of Famous Christians, J. G. Lawson..... 1.25
 Autobiography of Chas. G. Finney... 1.40
 Signs and Wonders, Mrs. Etter..... 1.65
 The Christ We Forget—A new life of Christ 2.15
FOR STUDENTS OF CHURCH HISTORY.
 Sell's Short History of the Early Church\$.85
 Fox's Book of Martyrs..... 1.15
 Concise History of the Church, by A. E. Knight—(The best book on this subject) 2.00
 Josephus' Works, Complete, Illustrated 2.25
 Gospel Publishing House, Springfield, Mo.

THE LATTER RAIN IN CALCUTTA, INDIA.

While in England during the Spring of 1906, on my way to India. I was seized one day in the month of May with such deep conviction of my unlikeness to my crucified and risen and ascended Saviour that I felt constrained to write a letter to the most spiritually minded man I knew in Europe entreating him to pray for me, to the end that I might become more like Him who is meek and lowly in heart. I was not a backslider in the ordinary sense of the term. A month before, in April, the Holy Spirit was being poured out upon a band of despised negroes, in Los Angeles, California, who spoke in tongues as did the 120 in the Upper Room as recorded in the second chapter of Acts. Several months later I came to understand that the Latter Rain epoch in this dispensation of the Holy Ghost predicted in Joel 2 was being ushered in at Los Angeles, and I believe that when, 5000 miles distant from California, I was repenting of my own distressing lack of conformity to the image of Christ, that, in common with other fellow members of His Body, I had experienced a thrill of life from our Risen Head and that streams, yea rivers of Living Water were flowing from Los Angeles as a center to the uttermost parts of the earth.

While in Ceylon in the month of August that same year I heard for the first time that some colored people in America had been heard to speak in tongues. I said to myself I had no proof that this is true; but if this report is fact then the speaking in tongues will become the heritage of the Church exactly as the truth of Divine Healing has become the Church's heritage.

Early in January, 1907, a meeting for missionaries and Christian workers was in progress in the city of Calcutta, where for several days we continued to wait upon the Lord under the direction of a Swiss pastor who expounded from the scriptures the truth pertaining to the Person and work of the Holy Ghost. The company assembled included missionaries from Ceylon, the Madras Presidency and Christian workers from various parts of the Bombay Presidency in the North. At the close of these Waiting Days we were all about as hungry and dry as when we started. This Swiss pastor, an excellent man who has now gone to his reward, was not able to bring to that little flock God's message for the hour. But our loving Heavenly Father who knew the need in our hearts had sent two of His chosen messengers, Mr. and Mrs. A. G. Garr, from California to Calcutta, weeks before the Waiting Days had begun. Not only had they been eye witnesses to the Latter Rain outpouring of the Holy Spirit as on the Day of Pentecost, but they had personally received the baptism of the Holy Ghost with signs following (Acts 2:4).

A Calcutta resident, a prominent Christian worker said to me, one day. "Mr. and Mrs. Garr are devoted and earnest Christian people but in regard to the tongue question they are not on Bible lines, hence they need instruction: will you help them?" Feeling sorry that such earnest souls had imbibed erroneous doctrine, I promised to endeavour to lead them into the truth, and accordingly called to see them in their lodgings where I was cordially received. I learned after I came to know them better that they had witnessed some very stirring scenes in California. This band of negroes began to meet for prayer in a building which had formerly been used as stables. Here it was that the present day Pentecostal Movement which now circles the globe, had its rise. We are reminded of

Him whose mother "brought forth her first born Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for Him in the inn" (S. Luke 2:7). There was no room for the Holy Paraclete in the churches in Los Angeles and so the Pentecostal Movement was born in a discarded barn-like structure which was used as a place of worship.

In the cosmopolitan city of Los Angeles may be found French, Germans, Scandinavians, Russians, Greeks, Mexicans, Indians, Hindustanis and various other races; and as the power of God fell, as in Acts 2:4, on the representatives of different races, they heard the mighty works of God in languages which they severally understood. An isolated, lonely Russian listened with awe to the exaltation of Jehovah in his mother tongue, while tears coursed down his cheeks. So great was the power of God accompanying these supernatural manifestations that many souls were under conviction; drunkards, harlots, and "dope fiends" were gloriously saved from sin and blessedly delivered; the lame walked and the sick were supernaturally healed of various kinds of diseases. The report of the Spirit's work spread to states far distant and people came thither from points as remote as 1500 miles to see and to hear the mighty work of God, and to seek and receive "The promise of the Father." In essential particulars this scene is strikingly like the description of the birth of the Church on the Day of Pentecost in the second chapter of Acts when there appeared unto the 120, "cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," and when Parthians, Medes and Elamites, Cretes and Arabians heard them speak in their own tongues the wonderful works of God.

Before leaving Bro. Garr's lodgings, we knelt together in prayer: and while he was praying, the Spirit spoke supernaturally through his lips, in tongues. His utterance caused me to feel a sense of awe in the majesty of His presence, and in my heart I worshipped silently Him who is "glorious in holiness, fearful in praises doing wonders." The spot where we were kneeling was to me the gate of heaven. As I walked away meditating upon the wondrous things which I had seen and heard, I had completely forgotten that the object of my visit was to put Brother Garr on right lines! Indeed it began to dawn upon me that perhaps after all I was the one who needed to get on Bible lines.

Among others who received the testimony of Mr. and Mrs. Garr concerning the baptism in the Holy Ghost according to Acts 2:4 was Pastor Hook of the Carey Baptist Chapel who invited the Garrs to hold meetings in his place of worship in Bow Bazaar. Nearly all the missionaries and workers who had been waiting on the Lord under the leadership of the Swiss pastor received the testimony concerning Pentecost, and began to tarry for "The promise of the Father." The Lord's gracious provision for the seekers was discerned in the setting aside of the Chapel for tarrying meetings. The edifice in which William Carey has preached 100 years earlier was located in the heart of the native quarter, some little distance back from the road, and is situated in a beautiful compound adorned with trees, shrubs, and flowering plants, while in the rear of the Chapel is the manse to which members of the company were cordially welcomed. It was a lovely retired spot. Constitutionally of a cautious nature, I did not purpose to plunge head first into an enterprise which might prove to be

fanatical. Early in January 1907 when my friends were gathered in this chapel to seek the Lord in His fulness, I held aloof, because I desired to consider from all sides this tongues proposition. Being a trifle scared by close contact with the supernatural, at first I decided to leave Calcutta. I endeavoured to visit a friend at Ranchi, but the way did not open. My way was blocked to go elsewhere. I was like a man who finds himself in a room containing several doors of egress, and who successively tries one after the other to find them all locked! One day while walking alone, I said, "Lord, Please keep me out of error and fanaticism." Then He spoke to my mind and heart, quieting my alarms, and directing my attention to the Bible, His Spirit assuring my heart that the glorious baptism was just what I needed, and that I might safely seek the fulness which there is in Jesus. When I confessed to the brethren that I had never really received the baptism in the Holy Ghost and that I was a candidate for all that God has for me, such hunger was imparted, supernaturally to my heart that I said, "Give me Pentecost or let me die; for I refuse any longer to live on a lower plane of experience than that which has been revealed to me in the second chapter of Acts."

Prior to the time I stood on the threshold of Pentecost, I in common with multitudes of denominational Christians, had witnessed very little of the work of the Holy Spirit; hence I became intensely interested in the manifestations which I observed day after day in the Carey Chapel. On the evening of the 15th of January 1907, Brother Garr gave an address upon the theme, "Abiding in Christ" based upon the fifteenth chapter of St. John's Gospel. There was to me nothing new or original in his remarks, but the demonstration of the Spirit which immediately followed his words was tremendous: a spirit of conviction of sin fell upon several members of that little company. A lady present confessed with sorrow that she had defrauded the Customs Department. A British soldier was vividly reminded of a theft he had committed in the past: he promised restitution. So overcome was he with grief that he sank apparently into unconsciousness on the floor. The little company included Anglo-Saxons, Eurasians and Indians. A confession from the lips of a young Indian was of a very wicked deed: the Spirit seemed as it were to wring the humbling admission of sin from his lips. Pungent conviction and open confession of sin is one of the leading characteristics of the Spirit's work in India.

In Dhond and in Guzerat instances are remembered when confession of sin cost such humbling to man's pride that the one who confessed out had literally to be supported by friends who held the convicted one in an upright position until he had finished the recital of his sins. In 1910 I was present in some Pentecostal meetings in Allahabad conducted by Brother Garr on a return visit in India, when a pile of stolen articles were exhibited on a table in a school for orphan children, and on that occasion the cries and weeping of one whose heart was pierced by the arrows of conviction was so poignant that I could only liken it to what is recorded in Zech. 2:10, "They shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his first born."

In Calcutta, in those early days, there was a popular outcry against so much noise and alleged fanaticism and all sorts of baseless slanders were circulated, especially against our leader who bore things

with meekness and equanimity of spirit. They made me think of corks in the water which when pressed down rise serenely to the surface. Having opportunity, day by day, to observe closely the Spirit's manifestations, I discovered the shallowness of much popular criticism, and by examining the Word of God my faith was greatly strengthened to find the exact scriptural counterparts of these manifestations. For example, One day in the seekers' meeting, the Spirit was felt like a strong current of wind. In Acts 2:2 it is written,

"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting."

Repeatedly individuals would cry aloud, and sometimes would shake violently. In Psalm 98:4 we find the exhortation, "Make a joyful noise unto the Lord all the earth."

"Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord and because of the words of His holiness."

At other times sounds of holy hilarity and laughter would be heard and the saints would even reel and stagger as if intoxicated. "Then was our mouth filled with laughter," (Psalm 126:2). On the day of Pentecost the mockers said, "These men are filled with new wine" (Acts 2:12). Others related visions and dreams, while a certain missionary lady repeatedly fell into trances. But again as I turned to the Word I read, "Your young men shall see visions, and your old men shall dream dreams: and upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2:28, 29): "A vision appeared to Paul in the night" (Acts 16:9), and "Peter in a trance saw a vision, a certain vessel descend, as it had been a great sheet." The face of a sister in the Lord appeared as encircled in rose colored light. Of Stephen, it is recorded, "They saw his face as it had been the face of an angel." As for the speaking in tongues scripture is not wanting in example. See Acts 2:4; 10:45, 46; 19:1-6.

Preaching in the Carey Chapel was followed by such shrieks and groans on the part of some of the auditors that it seemed as if they could see and hear the torment of damned souls in hell. Sinners were solemnly warned to flee from the wrath to come and Christ crucified was faithfully exalted. Victorious shouts and notes of rejoicing were heard from souls that had come through, and whose shining faces attested the joy of sins forgiven.

It was customary for meetings to begin at about 4:30 o'clock in the afternoon and continue for six or eight hours. The report of the speaking in tongues and prostrations brought many people, some of whom were convicted and blessed and others who scoffed and ridiculed. A Church of England minister who had become alarmed by the interest in "the new teaching" on the part of members of his flock, appeared in the chapel one day and peremptorily commanded the leader to bring the meetings to an end. It is perhaps needless to say that an invisible Higher Authority overruled and the meetings continued and continued in the mighty power of the Holy Ghost. As time passed, people would come with the spirit that prompts men and women to visit the movies for entertainment and so serious were the disturbances and so persistent were persecutions in various forms that it was decided to move into a commodious house in Creek Row where we could worship in peace and quietness. Here several

of the party came into the blessed experience of the Pentecostal baptism in the Holy Ghost, myself among that number.

One morning in March 1907, the Spirit came upon me in song and praise, when suddenly the tongues issued through my lips as the Spirit gave utterance. Hallelujah! "He that believeth, out of his innermost being shall flow rivers of living water" (John 7:38). The Spirit granted an interior assurance that our glorious Triune God had come in to abide and that S. John 14:13 was an accomplished fact. The first interpretation by another of utterance in tongues was, "Glory be to God the Father, Glory be to Jesus Christ the Son, and Glory be to God the Holy Ghost." I was now beginning to apprehend the prayer of worship. In the meetings, afterwards, the Spirit brought to mind in swift succession verses like the following:

"Behold I come quickly" (Rev. 22:7); "And what I say unto you I say unto all, Watch," (Mar. 14:37). "Be ye also ready; for in such an hour as ye think not the Son of Man cometh" (S. Matt. 2:44). "For yet a little while, and He that shall come will come, and will not tarry" (Hebrews 10:37). As I pondered the Spirit showed through James 5:7 that we are now in the time of the Latter Rain, and that through the outpouring of the Holy Spirit, He is ripening the saints into maturity for the Rapture and hastening the Return of His beloved Son. Later I discovered in the sentence "The Husbandman waiteth for the precious fruit of the earth," a promise of world wide revival and world wide ingathering of precious souls before the Coming of the Lord.

Truly God's greatest and richest gift to the soul after regeneration is the baptism in the Holy Ghost which is the entrance to new spiritual realm. "He hath raised us up together, and made us sit together in Heavenly Places in Christ Jesus" (Eph. 2:6),

"The way grows brighter and brighter still All the way long it is JESUS."

This baptism has brought one into more intimate fellowship with Him whom having not seen we love. Truly, "unto you who believe He is precious." A deeper appreciation of the Word of God has been experienced, especially there has been those books of the Bible which pertain to the Blessed Hope of our Lord's Return. If there have been greater conflicts with wicked principalities and powers, also a deeper apprehension of that promise, "Behold I give unto you power over all the power of the enemy" (Luke 10:19), and the Spirit has disclosed deeper depths in the Cross of Calvary. In earlier Christian life, I knew something about the Holy Spirit in His offices of Guide, Teacher, Victor, Quickener of the mortal body, Intercessor, and as One who reveals and magnifies Jesus; but since Pentecost, the Holy Spirit has performed His office work in me and in ministry through me, in a markedly deeper way and in a degree of power to which I was formerly a stranger. To God alone be praise.

I can never cease to praise the Lord for bringing me without the camp where one is privileged to have fellowship with Christ in His rejection and to bear the shame and reproach of the Cross. The Apostle Paul declared, "From henceforth let no man trouble me, I bear in my body the marks (stigmata) of the Lord Jesus," (Gal. 6:17). In a time when generally speaking denominational churches have been swept into apostasy and when the line of demarcation between the churches and the world is almost if not entirely obliterated, the Pentec-

ostal Movement, by the infinite grace of God is remaining loyal to the priceless truth of Christ's Vicarious Atonement and the fundamentals of the Gospel, while in the eyes of the Church and the world we continue after 14 years of history to be hated and despised. Praise God for the honour of membership in

The Sect Everywhere Spoken Against.

Do we as a Movement sufficiently appreciate the preservative value of the stigma of "tongues"? May God in mercy keep us loyal to the Blood stained Cross of Calvary and save us as a Movement from the curse of popularity. Amen.

The band of missionaries who lived temporarily in Creek Row, Calcutta, returned to their respective stations in Ceylon and to various provinces in India. Some received the Pentecost before they left in March 1907, while others were baptised in the Spirit after their return to their homes. Praise God. They carried the fire of the Holy Ghost, throughout the length and breadth of Hindustan, which the Spirit communicated in Pentecostal fulness to sons and daughters of the soil. In course of time Indian witnesses were found to Pentecost and to Jesus, the Baptiser in the Holy Ghost, in all the provinces with the possible exception of Burmah. Indians belonging to the following races and people were brought into the Latter Rain baptism, Bengalis, Oriyans from Orissa, Telegus and Tamilians, Marattas and Gujeratis, from the Bomboy Presidency, Gonds, Hindustanis, Kanarese and Panjabis, Hallelujah! Saints who comprise the Bride of the Lamb will be gathered from "every people, tongue, and people and nation."

"Coming, coming, yes they are Coming, coming, from afar;

All to meet in plains of glory All to sing His praises sweet;

What a chorus, what a meeting, With the family complete."

In the healing of the sick, so marked a feature of the ministry in the Holy Spirit, the heathen were beneficiaries as well as Christians. Everywhere, young people and children outnumbered adult converts. God honored the importunate prayers of a missionary lady who was the head of a boarding school in Orissa, by causing a wave of conviction to sweep over a school of about 100 pupils, resulting in the conversion of nearly all of that number who were unsaved but nominal Christians. In the Mukti Mission with which the name of Pandita Ramabai is identified the converts and those baptised in the Spirit numbered literally hundreds, and in the orphanages of the Christian and Missionary Alliance in various parts of the Bombay Presidency there were ingathering of precious souls in successive periods of revival.

An incident of the leading of God's Spirit in seeking out and bringing into Life Eternal a young Brahmin and his wife comes to mind. They were living some where in the United Provinces. In the cold season of 1911 a Pentecostal Convention was held at Fyzabad, and during its continuance the Brahmin and his young wife appeared on the scene. She said she saw in a dream a supernatural being who told her to come to the Fyzabad Convention where she would confess Christ in baptism. A Brahmin woman is in complete subjection to her husband and would not, ordinarily, think of opposing his wishes; but in this instance the wife said to her husband, "I intend to obey the vision and go to Fyzabad." To which Babu Goswami replied, "I do not intend to close my shop. How can I go!" This young man was a compounder by calling. His wife gravely replied, "What you decide to do makes no

difference to me; for I intend to go to Fyzabad." Goswami then meekly replied "I too will come."

Though this young wife was a high caste Hindu she had received some instructions about Christianity from her Brahmin mother who was somewhat enlightened concerning the gospel. Under the instructions of the sisters at Fyzabad, Mrs Goswami got under conviction and received the witness of the Spirit that her sins were forgiven. Within 48 hours she was beautifully baptised in the Holy Spirit and fire, and with a radiant face testified joyfully to God's great goodness. Not many days afterwards, Goswami was savingly impressed by the glorious truths of the gospel, and after confessing to the uttermost his sins, he too rejoiced in the blessedness of sins forgiven. Before the close of the convention, the missionaries proceeded to a pool of water where these two Brahmin converts confessed their faith in Christ by baptism. As the wife came up out of the water, she exclaimed with a happy look, "I see the heavens opened and Jesus."

"Lo, These are outskirts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand" (Job 26:14).—Max Wood Moorhead.

PENTECOST FALLS IN CENTRAL AFRICA.

Our Luba and Pentecost is an accomplished fact and the representatives of at least two tribes have received the Holy Spirit. There were about 120 believers present. They were all breathlessly attentive as I spoke on "these signs shall follow them that believe." Then I asked all those who were willing to stand on God's simple word to come forward. Almost the whole company came. In front of the platform it was one thickly packed mass of woolly black heads and shiny backs. One evangelist led in prayer with tears running down his face. In a few minutes he was speaking in tongues.

For about three hours the power of God swept over the meeting. A great number were prostrated and there were very few who were not either crying, praying, shouting or quaking.

One young man was heard speaking in perfect English. A son of a local chief also received his baptism. Dozens of young people were praying, trembling and weeping profusely. This is only the beginning. Quite a lot of the converts had not come up for the meetings as they were busy gardening. It is expected that the blessing will spread quickly to the out stations.—Willie Burton.

HELPFUL BOOKS ON PROPHECY.

Jesus Is Coming, Blackstone—Paper.	\$.40
Cloth80
Will the Christ Return?, Holden.....	.60
What Do the Prophets Say? C. I. Scofield85
Prophecy and the Lord's Return, Jas. Gray90
Outline Studies in the Book of the Revelation, C. W. M. Turner.....	1.00
The Book of Revelation, Myland.....	1.10
Lectures on the Book of Revelation, Lincoln	1.15
The Book of Daniel, W. C. Stevens....	1.15
The Wonders of Prophecy, Urquhart, Deals with the many prophecies fulfilled, Revised	1.15
Text Book of Prophecy, Jas. Gray....	1.40
Ezekiel, A. C. Gaebelrein.....	1.65
Also the following two books that deal with the things to come in simple story form:	
In the Twinkling of An Eye, Sydney Watson	1.40
The Mark of the Beast, Sydney Watson	1.40
All Postpaid from the	
Gospel Publishing House, Springfield, Mo.	

—The Missionary Department—

This Department Furnishes a Point of Contact Between the Home and Foreign Fields. Missionary Offerings Should Be Sent by Check, Express or Money Order to J. Roswell Flower, Missionary Treasurer, 336 W. Pacific St., Springfield, Mo.

A FORGOTTEN RESOLUTION.

Many assemblies seem to have forgotten that at the last General Council the Missionary Department was separated from the Publishing interests and placed on a self-supporting basis, with the result that offerings for the expenses of the Department have been insufficient to meet the needs.

All denominational missionary societies deduct a certain per cent from missionary offerings to cover the cost of handling the funds. It was decided that the Missionary Department would not follow their example, but would send to the field every dollar that was sent in for this purpose. But as the Missionary Department has certain expenses attached to it, which cannot be avoided, it was urged that all assemblies sending in missionary offerings, take an additional offering for the expenses of the Missionary Department. This expense amounts to approximately \$200.00 per month. The postage bill alone was over \$20.00 last month, and large quantities of stationery, tracts, etc., besides the expense of office help must be added to this.

The assembly in Springfield, Mo., when taking the regular monthly offering for the missionaries, lays out an additional basket for the expenses of the Missionary Department, and when the saints come forward to make their missionary offering, they also make an offering toward expenses of sending the money to the field. This is a good plan and should be followed by all the Assemblies of God using this channel for disbursing their missionary offerings.

The Missionary Treasurer calls special attention to this need and requests that the above mentioned resolution be not forgotten by the Assemblies.

J. ROSWELL FLOWER, Treas.

MISSIONARY GLEANINGS

Miss Anna Ziese, expects to sail to join her sister and brother-in-law (Edgar Steinberg and wife) in China, about April 17th. May the Lord go with her in blessing.

Miss Edith Priest of Bellingham, Wash. has been granted permission to proceed to Egypt for missionary work and is looking forward to sailing for the field at the earliest opportunity.

Bro. Geo. E. Blaisdell and wife have moved to their new station Moctezuma, Sonora, Mexico. They request prayer as the people of this place are fanatical and they will have to proceed carefully and prayerfully as they open up their work for the Lord.

Edgar C. Steinberg writes from China: "After a time of walking by faith, the Lord, night before last, again met a hungry soul and baptized him with the blessed Holy Spirit. And I believe there will be more in the near future, for all indications are to that effect."

Miss Ruby C. Fairchild informs us that she will sail for Bombay, India on May 1st from New York, the way having opened in a miraculous manner for her going at this time.

A request was received for information concerning the offerings to Brother Kelley and his workers, which they feared had been burned with some other mail. We are glad to report that though these offerings were greatly delayed, that they finally turned up and the missionaries received them for which we praise the Lord.

H. C. Ball writes from San Antonio, Tex.: "We are glad to report that the Mexican work in this city was never better. The Lord has saved several men lately, heads of families, and a new class of young women has been formed in the Sunday School. Interest has wonderfully grown, and in every service crowds gather around the windows. Pray much just now for us as we are on the verge of a deep revival."

Brother E. F. Baker is devoting all his time to work among the Mexicans. He reports, "Have just returned from Eustace, Tex. Six there have the baptism according to Acts 2:4. The Lord is graciously blessing them and their Mexican friends gather in every Saturday night and Sunday to hear the word of God. From all reports many are hungry for the Word of God and for salvation. Pray for the work here in Dallas among the Mexicans."

Brother J. E. Jamieson writes from Barbadoes, West Indies, "The Lord is still blessing the work here. We have been holding meetings at many places on the Island—the young ladies (Ruth Pemberton and Clara Siemens) one place, Brother Hanson in another place and wife and I have been in different places also. Many precious souls have been saved and filled with the Spirit, and although sin is abounding and the devil is trying to hinder all he can, our Lord is marching on."

Mrs. H. L. Lawler, of Shanghai, China, reports a very blessed healing as follows: "A poor woman came to our home with cancer of the stomach. The doctor had said there was no hope. She could hardly eat anything, but she wanted us to pray. We obeyed the Word and praise the dear Lord, she was healed perfectly. We went to her home since and her heathen neighbors told us all about how sick she was and how Jesus has made her well. Please remember us that we may stand true and faithful in the front of the battle."

DON'T SEND MONEY TO NATIVE WORKERS DIRECT.

It is a serious mistake for people in the homeland to send money directly to native workers in India, China, Egypt or any other country for the reason that it is liable to puff them up and cause them to feel they are above their brethren and can order the workers and can work to their liking. If money is to be sent for native workers send it to the missionary in charge and not to natives direct. Much harm has been done through this practice. Some native workers can write good English and make strong pleas for help, and some have backslid and gotten out of touch with God and will continue the practice of appealing to America for help. The Missionary Treasurer refuses to send money direct to native workers, but in all cases, sends money designated for native workers to the Missionary in charge.

Miss Bernice Pottorff and Brother and Sister Perkins write they expect to leave Liberia for the homeland about April 1st. for a much needed rest.

Brother Wm. H. Johnson reports the safe arrival of the sawmill in Liberia, which the readers of the Evangel helped so beautifully to send him. They are now looking forward to build good substantial homes for the missionaries on the various stations in Liberia.

Brother and Sister Needham, report that they expect to sail for Hong Kong, China about April 20th on their tour of Pentecostal Mission stations. Any funds intended for them will be gladly forwarded to them to help them carry out this greatly needed visit to the Pentecostal mission stations.

Mary W. Chapman writes from India, "The better rice crop has not brought better prices. Everything seems to be getting higher instead of lower. The poor people are suffering intensely for food, often coming to our door saying, 'Please do help us a little. We are starving. Have nothing to eat. So hungry.' And we feel we must divide up our small amount with them. How intense the times are."

A very blessed report has been received from South Africa. Letwaba, who sends the report, is a native preacher who has been saved and filled with the Spirit. He writes that a great work is in progress and a great fire is burning. Amongst his own people, seven hundred people bow their knees to God and praise Him with new tongues. In one place two thousand people have turned to the Lord. We praise God for His gracious outpouring of the Spirit in South Africa.

Our Missionaries in Egypt are in grave danger at the present time. The Egyptians bitterly hate the English, although Britain has done more for Egypt than all other nations combined. This spirit of hatred is so widespread, that should an uprising be successful, the Egyptians would massacre all Christians as the Turks did the Armenians. Both Brothers Doney and Post with their dear wives, who are much worn in body, are doing what they can to hold the native Christians in check. They need special prayer that the Lord will deliver them from all danger and preserve the native Christians from the spirit of insurrection brewing in the hearts of the people of Egypt.

Bro. C. F. Juergensen praises the Lord for delivering him from a recent illness and says, "I am up again and hope to soon be able to attend to the meetings, etc. again. Beloved, pray for me, as I am not so young and the climate affects me quite often."

Brother Juergensen has been asked whether or not he was in the so called "New Issue" and desires it to be known that "We fully stand and have always stood in all truth and doctrine with the Council and have not at all been in the 'New Issue.' Our desire is to work in full harmony and fellowship with the dear brethren in the Council."

Alfred G. Lewer writes from Tibet, the roof of the world; "Since last writing God has been working and we are having some fine meetings. We also have been able to get on the street for there are thousands of Tibetans passing through to a SNOW mountain near here. They think if they go round this mountain they will never be sick, although many never go back. Any day one can go and see a big pile of human bones where in going around they had fallen down. But to them it is certain happiness to die in such a holy place. We have given thousands of the Word of life so we know the Word has gone right inside Tibet but we would ask you all to please pray that the Word might get into their hearts and bring forth fruit for His glory."

GOD'S BLESSING RESTS ON MISSIONARY ASSEMBLIES.

We were much encouraged to receive a recent letter from Mr. and Mrs. W. C. Peirce, who have taken over the work at Oakland, Calif. This letter confirms many similar reports that God blesses those assemblies that have a missionary spirit. If your assembly is in a low state spiritually, inject a missionary spirit into it and you will be surprised how the blessing of God will fall upon you. The letter follows:

"I took charge of this little assembly about the first of February and since that time it has been steadily growing until we now have about eighty to one hundred at our Sunday afternoon services. A number have been saved, several baptized in the Spirit and God has sweetly manifested Himself in healing power in the assembly.

"But one of the most encouraging signs of a real solid spiritual condition is the growth of the missionary spirit. The assembly has had no regular missionary offerings nor missionary Sunday, but when Brother H. E. Hansen spoke to us a few weeks ago, the dear Lord blessed the people with a spirit of liberality and they gave Brother Hansen an offering of \$205.00, and yesterday, after we had presented to them the need of Miss Flint's work in India, they gave a cash and pledge offering of \$92.05.

"There are many abnormal Pentecostal Assemblies sadly lacking development along systematic missionary lines. We do not think this to be the fault of the people but of the leaders. **How can an assembly be truly Pentecostal without being missionary?** Pray for us that we may abound in this grace also, for at the best we are unprofitable servants."

Solomon Feliciano reports that he is somewhat better, but is not entirely delivered. Keep praying for him until he is restored to health for the glory of God. "Since the first of the year, God has blessed in a marvelous way. We have now five native workers, and twenty-two souls have come in since the new year;—nine in Mt. Llanos, nine in Lajas, three in Ponce, two in Mayaguez. Last night three more souls came and two received the promise of the Holy Ghost. On Feb. 22nd four were baptized in water. Our Lord is working in a marvelous way."

Another missionary enters into rest. Word has just been received through Sister Heron of the passing over of Miss Edith Baugh who has spent a number of years of faithful labor among the people of India. Miss Heron writes: "You will be grieved to hear of one more of our valuable missionaries, Miss Edith Baugh, has passed away. She took smallpox and in a few days passed to her eternal home while in her sleep. Miss Bernice Lee is very broken over her loss. She and Miss Baugh worked together so nicely." This is a great shock to us. This is the second valuable missionary to India to succumb to smallpox, and we cannot spare one of them. If we remember correctly, Miss Lee was the cousin of Miss Baugh. We have known them for years, the missionary treasurer going to school with them when young people together. The work has been very heavy the last few years and both Miss Lee and Miss Baugh have been laboring beyond their strength. Miss Lee will need our prayers lest she contract the disease and be lost to the work also.

Special prayer is asked for Sister E. N. Davis, of China. Brother Davis writes, "We would again ask the saints to pray for my wife, who has had a second relapse from Influenza. She is very weak in body, coughs very hard and has had hemorrhage. She is able to be up very little and has been sick since October. We are holding on to God for complete victory for there is victory through the blood of Christ and with His stripes we are healed."

Brother Will K. Norton of India sends a special request for prayer for Brother Frank Nicodem. "Brother Nicodem is still very bad with rheumatism. He suffered with rheumatism for many years in America, but thought he was completely healed. But India will bring out and aggravate any latent weakness or poison that is in the human system. God is able, and delights to work in the hard places."

When Sisters Bertha Meyer and Willa B. Lowther heard that Brother and Sister Williamson were sick with smallpox, they set out to visit their station in the hopes of being of some service to them. Sister Lowther writes: "Early in the morning we were off. The magistrate at Sz Wool dispatched ten soldiers to accompany us to Kwong Ning, three days farther on, where they were dismissed and ten others were sent with us the rest of the way. Jan. 13th our boat came into such shallow water that they had to unload and so we set out across country by foot to reach Waitsap in one day. That evening, near sundown, we came limping into that quaint little city, after a tramp of fifteen or eighteen miles up and down steep, rough mountain trails.

"We found Brother Williamson recovering and Mrs. Williamson sick with fever, but in a few days they were both up again. The Lord has blessed their unselfish labors there and given them a precious little flock of Christians.

"At daybreak, Jan. 22nd, Mrs. Williamson, Miss Meyer, a native Christian and I, started off on a five days' itinerating trip farther in to look over an entirely new field. We rode 130 miles in bamboo chairs carried by coolies—most uncomfortable to say the least. That evening we reached Leung Tsuen, a large market town about twenty miles from Waitsap where Mr. Williamson expects to open a mission right away. Soon every one in town knew that white girls were there, the first they had ever seen, so that the streets were so crowded everywhere that one could hardly get through, and the housetops were lined with people, who, like Zacchaeus, were too short to see over the press.

"An officer was sent to see our passports and tell us that we could not proceed without a bodyguard of soldiers which we had to consent to of course. That night four soldiers were sent to guard the house where we slept and the next day by morning light we were on the road with ten others. We had to change several times on the road, passing through nine Yamen and making a total of seventy soldiers. We passed through some very solitary hills one evening and had not passed long when a band of waiting robbers seized and carried away five men for ransom. How safe we are kept when we put our trust in God. Then too, all our missionaries were faithfully "holding the ropes" in prayer for us.

"Some nights we slept at inns, and some nights in the barracks—places our farmers would not consider fit for their stock—but these were the best places that could be found for us. We found a thickly populated country entirely untouched by the Gospel, but believe that through our little itinerating trip, new mission stations will be opened up. Judging by the way they clamored after our Gospels and paid for them without an objection, they will not be hard to reach with the Truth.

"The boat we returned from Waitsap to Sz Wool in was a regular opium den. We sat on the floor in our little corner without getting out of the boat to straighten our limbs for five days. Night and day they reclined all around us smoking the deadly drug. When some had fallen asleep

from its subtle influences, others were just awakening to begin again. For five days and nights we had to breathe air heavily laden with its sweet sickening fumes. Really, some of them hardly looked human, but into their sin and degradation a few rays of light have shone through God's two messengers and may He grant that His Word will not return unto Him void.

"Our vision of sin and its inevitable consequences has been enlarged through our close contact with a people who have never been brought in touch with truth or with a living and holy God, and it has spurred our hearts to fight hard and learn to bear well the marks of a good warrior, in liberating a sin-steeped and devil-possessed people."

INEXPENSIVE BOOKS CONTAINING MIGHTY MESSAGES.

The Gift of Tongues and the Pentecostal Movement; 3 for.....	\$.10
Per dozen30
Sammy Morris—A Spirit-filled Life...	.10
Per dozen	1.00
Hell, and How to Escape, by Paul Rader11
Signs of the Times, by Paul Rader....	.11
Questions and Answers on Divine Healing, Sister Etter.....	.15
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Apostolic Faith Restored, (Only a few left)25
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All of the above sent Postpaid.	

Order from the Gospel Publishing House, Springfield, Mo.

Reports From the Field

AUCKLAND, NEW ZEALAND.

The Lord is blessing, three souls saved Sunday night. Praise God.—F. A. Archer.

BOSS, MO.

Wife and myself are in a meeting here; about twenty-two have received the Holy Ghost according to the pattern, and eleven saved.—John and Ethel Bryan.

HAGERSTOWN, MD.

We have dedicated our new mission at Hagerstown, Md., to the Lord. Bro. Glatzky and Bro. Cook, of Baltimore, were with us. The Lord blessed and owned the meeting in a sweet way. A goodly number attended, saints from surrounding towns came in and the fellowship of our hearts was sweet together. Many were slain of the Lord.—R. M. Jeffrey.

DEPEW, OKLA.

Just closed a revival near Bristow, Okla. The Lord met us with power. There were ten saved and three baptized with the Holy Ghost. The work left in good condition with Brother S. Webster in charge. He was a great help in the revival. Am at present near Depew, and am dated for Newby, Okla., April 25th.—Evangelist Wm. F. Hurley, 4300 S. Walker St., Oklahoma City, Okla.

MOUNTAINAIR N. MEX.

We are expecting to begin a revival meeting here June 6th D. V., and especially invite Spirit-filled workers to be with us and help in the battle for the Lord in behalf of lost souls. We are in a new field with the devil thoroughly entrenched, and it is going to take much prayer and fasting to prevail against his strongholds. Anyone wishing to attend may address me at Mountainair, P. O. Box 223—Pastor James A. Perkins.

SWEETWATER, TEXAS.

I feel so greatly encouraged over our Sunday School at Sweetwater (Tex.). We have undergone many struggles, but I have found it pays to keep pressing on; victory awaits us just on the other side. "Christ loved His own, and He loved them TO THE END." Our present membership is 93; at the beginning of the quarter it was only 44. Offerings during the quarter \$20.81. It makes my heart rejoice to see such an increase. Pray God will prosper our undertaking.—Blanche Clark, Sec.

JASONVILLE, IND.

God certainly visited Jasonville in a very precious way, and blessed the ministry of Brothers Banta and Bowley. There were some saved and quite a number received the Baptism of the Holy Ghost according to Acts 2-4, and all the Saints were refreshed.

The assembly was set in order by Brother Banta on March 13 with a membership of 44. Brother Bowley gave a Missionary address on Sunday afternoon and night of the 14th., and in the afternoon an offering was taken up to be sent to Missionaries in Liberia, which amounted to \$66.25. Our hearts are rejoicing in our God, as we look forward to greater things. All the Saints are very happy in the Lord, and we are rejoiced too, that He has given us Brother Bowley as our Pastor for this place. Please pray for us, and the work here.—Flem VanMeter.

EVANGELISTIC PARTY.

After May 1st, 1920, we will give all our time to the evangelistic work. Any one desiring help in a convention or meeting, write us at once. The party consists of myself and wife, and Evangelist Miss Pearl Skidmore who has charge of music and singing. I am in full fellowship with the General Council of the Assemblies of God.—Elder A. T. Cope and Wife. Permanent address, Box 235, Frostburg, Md.

FREEDOM, TEXAS.

God is blessing here in Freedom, 6 miles east of Troup, Texas. Wife and I came here in January and found the saints discouraged on account of their church being burned last fall. One brother has seated a room of his house and the saints are coming out regularly. A brother living about three miles from here sent a request to the saints to pray for his wife who was very low. The following day they came running down to ask me to come and pray for her, as they said she was almost dying. We prayed for her and she is wonderfully healed, and has been up and doing her work. Pray for God to use us for His glory.—J. M. Goodson and wife.

COLUMBUS, GA.

God has wonderfully blessed His children here since Christmas; three months ago a Sunday in each month was set apart for special prayer and offerings for the missionaries. God has approved of it; the first Sunday \$21.00; the next \$26.00, next \$41.00. That day after the offering was given, over the offering the saints lifted hands, praised God and sang, "Thru the Blood of Jesus, Victory Ahead," and oh, how wonderfully the power of God came down. Brethren, let us say by the Grace of God our 200 missionaries shall remain, and be supplied; also that our 40 prospective missionaries shall go, by OUR faith and OUR works.

We expect to leave here in a few days for our summer's work for Him. Many open fields are calling, "Come over and help us."—Evang. S. W. Noles and Wife.

PORTLAND, ORE.

We are praising God for a wonderful old-time revival here. We had a real hard fight for a while, but finally the break came. The saints received a fresh filling and anointing of the Spirit. The young people and the children also caught the fire and the filling. Every night last week some one received the baptism of the Holy Spirit in the Bible way.

A woman who had been standing on the street corner for five nights, listening to the testimonies, but laughing and scoffing at the saints, she told afterwards, seemed very sad and discouraged the last night. She had broken her leg some months before and had not been able to walk on it since. She spoke to a man standing near by of her condition, who advised her to follow the people to their mission, telling her that we were not out there every night for nothing, but had something that would help her. She took his advice, and was assisted to the hall, where she wept during the service, and when the altar call was given she went forward and while the saints were praying for her she suddenly jumped up shouting and walked around, forgetting her crutches and praising God that she felt so good and happy. She hugged all the sisters in her great joy, and went home carrying her crutches, declaring that she would have no more use for them.

The matron of the jail came over to the mission to see a friend, and the Lord showed her her need of Him, and the second time she came she received the baptism of the Holy Spirit and spoke in tongues.

A former manual training teacher in a school in Gilbert, Idaho, who had been seeking the baptism of the Spirit for some time, finally at the end of the week received and was filled, and went back satisfied and rejoicing in the Lord.

The head cook in one of the large city hospitals was completely healed in her feet, which had troubled her much, while sitting in her seat in one of the services.

Several children have been saved and some of them have been baptized in the Holy Ghost, for all of which we praise the Lord, and give Him all the glory.—Will C. Trotter, Pastor.

SO. MISSOURI DIST. COUNCIL.

The Annual Dist. Council for Southern Missouri and adjoining territory was held in the Assembly of God Church in St. Louis March 20th to 28th inclusive.

The Council was marked by the presence and blessing of God from the beginning. The interest was good and the business sessions were of special profit to all present. Blessed harmony prevailed and it was again proven that the ministers of this District are bound together in unity and love of the Spirit.

Special interest centered in the helpful Bible Studies conducted by Elder S. A. Jamieson of Tulsa, Okla. who was present for the purpose. All were inspired to study the Scriptures and I am sure that in the future, our ministers will be better able to master the difficulties of Bible study. It is to be expected that some of these splendid young men who are now doing their best to preach the Gospel, will find their way into the Training School to be opened in Auburn, Neb. with Elder Jamieson at its head.

Following are items of the report of the Chairman of the District.

Conventions held in the district, 25.
Number of Assemblies set in order, 10
Number of ministers in good standing, 68.
Amount of money raised and expended, \$1707.54.

This amount covers support of the chairman who gives his time to the work in the district.

The election of officers for the ensuing year resulted as following:

Chairman—Ellis L. Banta.
Secretary—J. H. Law.
Presbyters—John T. Wilson, Walter J. Higgins and A. W. Kortkamp.

The Southern Missouri Dist. Council is proving to be a pioneer Council in many respects. It is the first Dist. Council to undertake the support of its Chairman to give his whole time to Conventions and visiting among the assemblies.

It is the first Dist. Council to institute a systematic round of convention work among the assemblies of the Dist, and has gone farther than any other Dist. Council in outlining the proper relations between Pastor and Assemblies, and between assemblies and the Dist. Council. It is to be hoped that other Districts will soon follow in these matters as it may be to the advantage of the Saints everywhere.—J. W. Welch.

HARD HEARTED TRANSFORMED TO HOT HEARTED.

God has some real miracles of grace in our midst. One of our Christians was formerly public executioner under the old rule. He told me he has beheaded over 300 people, besides at one time he was a leader of a pirate gang that this country is so infested with, and has killed several people. He is well known all over the country for what he has done in the past and it is a marvel to them to see the change in his life. He, himself says that he would never darken the door of a mission but God's Spirit got a hold of his heart and turned him to the Lord. He is one of our most hot hearted Christians to-day. Thank God, that Jesus Blood does atone and separates us from all the past.

We have another man who is a soldier who told me that he also had beheaded quite a number of people for the government. With the Chinese, blood is like water, but when they begin to believe the gospel they see the awfulness of these things and it makes them glad to know that Jesus stands between them and their sins. When we think of old Paak Foo (100 years old Father) as the Chinese call the old man, who has been a hot hearted idol worshipper, all his life, and keeper of the temple who has forsaken his idols and his tending to the idol temple, to serve God, we surely must praise God. What hath God wrought in the hearts of a few of these dear Chinese snatched out of heathen darkness into the marvellous Light of the Gospel and who are daily testifying to His love and grace. We have ten or more candidates asking for baptism.—W.R. Williamson, Waitsap China.

PUTTING UP A CHURCH BUILDING AT SPRINGFIELD HEADQUARTERS.

As is the case in many other places, we brethren in Springfield, Mo., are having great difficulty in securing a suitable place to hold our meetings. A small and antiquated town hall, long since discarded, built over a grocery store, and reached by a long flight of stairs, is at present being used for a meeting place, and it is one of the most uninviting buildings in this city.

After praying over the matter, the brethren have felt that it would be to the glory of the Lord for us to have a good Pentecostal church here at headquarters. A splendid lot has been secured, and is paid for, and about \$2,000.00 has been pledged for the building. Bro. Fred Vogler, of Martinsville, Ind., who designed Sister Etter's tabernacle at Indianapolis, has kindly volunteered to build this church, and is already here in Springfield with us to start on the work.

It is important that a good church building be erected here in Springfield at which we can hold the Missionary Conference and General Council meetings; and also Spiritual Conventions and short term Bible Schools, for which there is a great and pressing need.

Building material is very high and it is estimated that the church complete will cost \$5,000.00. The local saints and the brethren at the Publishing House are doing all they possibly can, but they thought that perhaps some who will be glad to come to Springfield to conventions, conferences, and Council meetings, would like to have some little part in the building, and any offerings sent in to the Gospel Publishing House for this purpose will be gratefully turned in to the treasurer of the Church building fund. We desire the prayers of the saints in this undertaking, and only ask that those help who are clearly led of the Lord to do so.

It has not been the policy of the Evangel to make appeals for the building of local churches, much as we are in sympathy with every effort on this line, as it has not been deemed wise to divert funds from the missionary and other general channels; but in the present case the church is being built on a larger scale than the local saints would attempt, because from time to time the building will be used in the general work and to promote the world-wide interests of the whole Pentecostal movement. We trust the brethren will see this difference.

WINSETT'S NEW SONGBOOK.

Bro. R. E. Winsett has gotten out a new songbook, *Jehovah's Praise*, containing many new songs and all the old favorites. We have this book in stock at the Gospel Publishing House. Bro. Winsett informs us that he has been compelled to raise the price of his songbooks to 35c each, or \$3.50 per dozen. Paper has become so expensive and so difficult to secure. We notice that the old price is printed on the covers of the new book, but Bro. Winsett tells us that these were printed last December and he has had to raise his price since that time.

TEXAS DISTRICT COUNCIL.

The District Council of Texas, New Mexico and Arizona is called to meet at Wichita Falls, Tex., May 9-16. The business session will begin on Tuesday. All assemblies are requested to send one delegate besides the pastor. All ministers, holding either General Council or District papers, are expected to be present. Entertainment will be furnished by the Wichita Falls assembly but each one is expected to pay his own railroad fare. Bro. J. W. Welch is expected to be with us; and we want each one to come filled with faith and love. For further information write Pastor E. L. Newby, Box 569, Wichita Falls, Texas.—F. A. Hale, Chairman.

GOD BLESSING IN SWITZERLAND.

Bro. Wigglesworth was at Sion College on Friday night, and told of his recent trip to Switzerland. He reported that the Spirit worked in a wonderful way upon the multitudes. He said he was at a disadvantage in not knowing the German language that is mostly spoken there, but he could watch the Spirit of God brooding over the people as he spoke through an interpreter. He went to several towns, one of which was Zurich.

On one occasion a woman with a cancer on her nose and upper part of her face came forward to be prayed with and he got her to stand right in front of the people and said to them, "Look at her. She will be here tomorrow night and you will see what God has done for her." He prayed and she left the meeting. The next night she attended the meeting and it was seen that the cancer had gone and there was a new skin on her face. There was another case of a young woman whose face was in a terrible condition through some disease she had contracted. She was prayed for and the next day appeared with a perfectly clean face and the new skin had a brilliant appearance.

A young man came to the meetings to ridicule, but he appeared to be struck dumb, for he could not speak. The brother commanded the demon to come out of him and his tongue was loosed. At another meeting three insane people were sent and put in the front row with a view to creating a tumult, but the brother had discernment, and in the name of Jesus commanded the demons to keep quiet and there was no further trouble. Souls were saved and bodies healed at every meeting and in many instances baptized in the Holy Ghost, with a bursting out in other tongues.

Of course the devil was very angry at the success and the medical men in one town applied to the Magistrates for the brother's arrest, but God frustrated them and the devil was checkmated.

A child was brought to one meeting very ill. The doctors said the sickness had to do with the head. Bro. W. was shown by the Spirit it was the stomach, and as he laid hands on the stomach and prayed, a worm, sixteen inches long, came out of the child's mouth.

He told the people of Switzerland about the Pentecostal work amongst the heathen, and when collections were made, he was able to bring back to England three hundred pounds. Many offered themselves.

Pray for our brother that he may be kept faithful. One brother prays for him three hours a day and sometimes five. Therein lies the secret.—A. H. Badger, London, England.

PAWHUSKA, OKLA.

The Lord is still at work here. We have had Bro. and Sis. Cunningham for a few days' meeting. Several backsliders took up their cross to follow Christ and two received the Holy Spirit as in Acts 2:4. We are thanking the Lord for the good done in the church while Bro. and Sister Cunningham were here. We covet the prayers of all saints for this vicinity. On Wednesday night we held meetings in a school house seven miles out of town and the people there are hungry for God.—Pastor Geo. L. Rose.

BIBLE STUDY CONFERENCE.

There will be a meeting held at McAlester, Okla., April 19th to the 25th for a spiritual uplift. Services will consist of Bible study and prayer.

All pastors, evangelists and Christian workers are urged to be present. The brethren at McAlester expect to entertain the preachers. The object of this meeting is a deeper preparation of the ministry for His service.—S. A. Jamieson, Chairman, 1520 E. 3rd St., Tulsa, Okla.

DOUBLING THE OUTPUT OF PENTECOSTAL LITERATURE.

The Lord has very few Printing Presses devoted wholly to His work, compared with the thousands that are working day and night turning out work for the devil. Here at Springfield, Mo., we have one of the Lord's printing plants, but His work is sorely handicapped for the lack of proper equipment. With a modern press it would not be a difficult matter to double the output of Pentecostal literature flowing from this center.

We praise the Lord for the steady stream of help that is coming along from kind friends who are desirous of seeing God's Publishing House properly equipped with a modern press. Remember that this press is not for any one person or group of persons, but for the whole fellowship of saints in the Assemblies of God to whom the Gospel Publishing House belongs.

The following sums have been received up to April 8th:

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	\$729.30

INTERSTATE CONVENTION, DAYTON, O.

Interstate Convention of the Assemblies of God, and evangelistic campaign. Evangelistic meetings in charge of Aimee Semple McPherson. Meetings held at Memorial Hall, Dayton, Ohio, April 28 to May 23, inclusive. Hall said to seat 2,500 to 3,000. Has well equipped banqueting hall, seating about 400 with every convenience for the comfort of visitors. For information write Pastor A. B. Cox, 210 Jones St., Dayton, O.

FURTHER COMING CONVENTIONS.

Stone Church, Chicago, May 9th to 23rd. North Bergen, N. J., May 23rd to 30th. Lethbridge, Alta., May 30th to June 13th. Further particulars in later Evangelists.

WITH CHRIST.

We regret to have to report the home-going on March 7th of the wife of Bro. A. B. Robinson, one of our ministers in Whistler, Ala.

Sister Robinson was a very devoted wife and mother; an earnest Christian and faithful worker in the Lord's vineyard, and will be greatly missed by all who know her. We greatly sympathize with our brother and the two little children left behind, and pray that the Lord may graciously sustain and comfort them in their bereavement.

We also desire to express our sympathy with Bro. and Sister McCafferty, of Overton, Texas, over the recent loss of their little girl.

PENTECOSTAL NUMBER OF EVANGEL.

Many of the most important articles in this issue of the Evangel will be reprinted in a special eight-paged EXTRA Evangel. This number will also contain other important matter which was crowded out of this issue. We have exhausted our supply of the last Special Pentecostal No. of Evangel and we must ask friends who have sent in orders to please allow us to send them instead this special number. We may not be able to print this for two weeks, as we are just about to print an important book, *Pictures of Pentecost in the Old Testament*, further particulars of which will appear later. Price of this Special Evangel, 25 copies, 25c, (Canada 30c); 100 copies for \$1.00, (Canada \$1.15).

The Evangel Prayer Band

Pray God to deliver in a financial way.—W. J. T. Davis.

Pray God will send a REAL Pentecostal preacher to this place to start a work in this new field.—M. C. Land, Winnsboro, Tex.

I have a missionary call from God to the foreign field. Pray God to remove the hindrances.—Mrs. L. P. H., Dayton.

Deliverance from bondage of debt; feel called of God to the ministry.—H. D. N., Livonia.

A brother called to preach, hindered by wife and family; pray for his liberty. Also God to send a buyer for my farm.—J. B. H., Carlisle.

I am in a backslidden condition, and long to get back into favor.—A mother of seven.

I am a poor desolate invalid, dependent on the bounty of people who wish to put me in the poor house. Please ask God to restore my health so I can care for myself and earn my living.—A Pentecostal Believer.

Pray God to send a preacher to Mt. Pleasant, Tex.—Mrs. J. A. Fernell.

I want to praise God for answered prayer. I wrote you to pray for my boy, that I might hear from him, and that I might be healed of the gripe. Both were answered.—Mrs. C. P., E. St. Louis.

Pray God to restore to my soul what I have lost. I am so hungry for Him.—S. E. S., Blain.

Pray God will bless the ministry of R. M. O., Capefair, Mo.

For Mrs. W. W. E., that she may know the Lord more intimately.

Pray for the salvation of the following:

My family, J. R. K., Malden, Mo.; my children, A Reader; my sons, especially the wanderer, Mrs. D. L., Hutrig; my children, Mrs. I. M. W., Aurora; my family, S. B., Bloomfield; my husband, Mrs. S. L. J., Burkburnett; my family, Mrs. J. E. J., Toyah; my husband, and that God may send him back to me, Mrs. S. M. M. H., Talco; my husband and wayward daughter, Mrs. H. A. C., Waterbury; my husband, Mrs. W. W. E., Dallas; my family, A Reader.

Pray for the healing of the following:

Disease of the nose, Mrs. J. F. L., Bloomfield; weakness, result of flu, J. F. L., Bloomfield; my husband from rheumatism, Mrs. S. L. J., Burkburnett; my daughter from dropsy, W. L., Bloomfield; my son, Mrs. F. R., Talco; my husband from tobacco habit, my eyes of cataract, Mrs. H. A. C., Waterbury; cancer of the throat and unsaved. Also my sadly afflicted, unsaved husband, Mrs. A. H. H., Clyde; female trouble, Mrs. L. W., Eastland; my sister-in-law from tuberculosis, J. R. K., Malden, Mo.; from rheumatism, Mrs. S. E. E., La Jolla; numerous diseases, L. W. B., Woodville; my brother-in-law, disease of long standing; myself from oppression of Satan, F. J., Owassa; my complete recovery, D. E. O'N., San Gabriel; of every disease, Mrs. M. McM., Essex; from flu, Mrs. L. P. S., Coombs; from cancer, L. M. A., Millersburg; from deafness and catarrh, T. N., Chicago; my side, Mrs. I. M. W., Aurora; poor eyesight and cancer on lip, N. C., Larned; asthma and rheumatism, S. B., Bloomfield.

Pray the following may receive the Baptism: My husband, Mrs. I. M. W., Aurora; Mrs. A. H., Boulder.

Pray for the following Assemblies and communities: Merkel, Tex.; Hubbell, Neb.; Pray God to save souls in Franklin, Neb.; pray God to open a mission in Parsons, Pa.; real Pentecostal revival in Boulder, Colo.; revival in Calistoga, Calif.; Lostine, Ore.

SUMMER BIBLE SCHOOL.

Bro. D. W. Kerr will, D.V., hold a Summer Bible School at 5036 Echo St., Los Angeles, Cal., from May 18th to June 26th. The purpose is, "To give a working knowledge of the Scriptures in the shortest time for the most efficient service." Prospectus, terms and application blanks can be obtained from Bro. W. C. Pierce, Sec'y, 178 23rd Ave., San Francisco, Cal., until March 15th; after that date at the school.

DISTRIBUTION OF MARCH MISSIONARY CONTRIBUTIONS.

An asterisk (*) indicates entire amount has been designated.

- *Verna Barnard, Transvaal AFRICA \$15.00
- *Wm. F. P. Burton, Congo..... 20.00
- *Ruth Erickson, Liberia..... 55.50
- *Wm. H. Johnson & workers, Liberia 250.25
- Katherine Kirsch, Liberia..... 40.00
- Edgar Personneus and wife, Liberia 80.00
- *Mrs. Julia Richardson, Congo..... 5.00
- *J. Wilbur Taylor, Sierre Leone.... 45.00
- *Mrs. J. Wilbur Taylor..... 50.00
- Mrs. A. E. Turney and workers, Transvaal..... 30.00
- *Mrs. Marion Wittich, Br. E. Africa. 25.00

- Blanche R. Appleby..... 40.00
- *Myrtle Bailey..... 16.40
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- P. L. Bristow and wife..... 50.00
- Ada Buchwalter..... 35.00
- *Winnifred Burlinson..... 5.00
- Mrs. S. Anna Bush..... 30.00
- Lloyd G. Creamer & wife..... 70.00
- Harvey Chenoweth and wife..... 70.00
- Lloyd G. Creamer & workers..... 40.00
- Emma E. Daab..... 80.00
- E. N. Davis and wife..... 40.00
- Alice E. Evans..... 25.00
- *Abraham Feng..... 30.00
- Clinton E. Finch and wife..... 40.00
- Ella Finch..... 127.00
- *H. E. Hanson and wife..... 16.50
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- *A. Heidal..... 70.00
- Thos. Hindle and wife, Mongolia.. 70.00
- *Phoebe Holmes..... 15.00
- *John D. James for China..... 70.00
- R. S. Jamieson and wife..... 40.00
- Geo. M. Kelley and wife..... 6.00
- *Geo. M. Kelley, Native workers... 25.00
- *Geo. M. Kelley Bldg. Fund..... 70.00
- F. Harland Lawler and wife..... 40.00
- Grace Kenning..... 40.00
- Mattie Ledbetter..... 70.00
- *Lavada Leonard..... 40.00
- Willie B. Lowther..... 40.00
- Drusie E. Malott..... 125.00
- *Mae F. Mayo..... 100.00
- *Nettie D. Nichols and workers... 22.00
- *Minnie F. Reimer..... 60.00
- *Zella H. Reynolds and wife..... 80.00
- Frank O. Schroder and workers... 150.00
- W. W. Simpson and wife..... 80.00
- Geo. C. Slager and wife..... 80.00
- Edgar Steinberg and workers... 53.00
- Marie Stephany and workers..... 98.00
- *Florence C. Stock, (N. C. City offering)..... 80.00
- W. R. Williamson and wife..... 150.00
- C. W. Doney and wife EGYPT... 150.00
- A. H. Post and wife (workers).... 40.00
- Hattie A. Salyer..... 50.00
- *Lillian Trasher..... 10.00
- Paul Andreason..... INDIA 80.00
- C. Beckdahl and wife..... 80.00
- A. A. Blakeney and wife..... 20.00
- Mary W. Chapman..... 40.00
- Susan R. Chester..... 70.00
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- Robt. F. Cook and wife..... 100.00
- Herbert H. Cox and wife..... 30.00
- Bartholomew Dean..... 40.00
- Lillian Denney..... 9.00
- *Lillie E. Doll..... 40.00
- Constance Swinfen Eady..... 40.00
- Susan C. Easton..... 140.00
- *Marguerite Flint..... 40.00
- Elsie Gordon..... 40.00
- Hattie Hacker..... 40.00
- James Harvey and workers..... 40.00
- Anna M. Helmbrecht..... 10.00
- Christine B. Heron..... 32.70
- *India Famine Relief..... 60.00
- L. M. Jacobs and wife..... 70.00
- Peter J. Kelly and wife..... 22.52
- *Bernice C. Lee and worker..... 40.00
- Emily Lynne..... 70.00
- Dick S. Mahaffey and wife..... 35.00
- *Frank Nicodem..... 5.00
- *Albert Norton..... 111.00
- *John E. Norton..... 318.11
- *W. K. Norton and wife (workers).. 6.00
- *Mrs. Josephine Peterson..... 10.00
- *Constance Skarratt..... 117.00
- *Violetta Schoonmaker..... 30.00
- Thomas Stoddart..... 70.00
- Niels P. Thomsen and wife..... 40.00
- K. A. Timrud and wife..... 80.00
- Estella Bernauer & workers JAPAN 80.00
- C. F. Juergensen and family..... 50.00
- John W. Juergensen and wife..... 301.09
- *B. S. Moore and workers..... 50.00
- Alex. Munroe and wife..... 50.00
- Mrs. Mary Taylor..... 15.00
- Jessie Wengler..... 75.00
- Forrest G. Barker and Wife, Peru.. 50.00
- Geo. E. Blaisdell & wife, Mexico... 3.50
- *G. F. Bender, Venezuela..... 50.00
- Adam Brandt and wife, Honduras.. 30.00
- Fermin Escarcega Jr., Mexico..... 10.00
- H. C. Ball for workers in Mexico... 30.00
- C. A. Hines, Cent. Amer..... 40.00
- J. R. Hurlburt, Peru..... 80.00
- Niels Sorensen and wife, S. Amer.. 200.00
- *Adah Winger, Venezuela..... 40.83
- Alice C. Wood, Argentina..... 20.00
- Marie Boklund, Hawaii..... 38.00
- Eva Caton, Hawaii..... 50.00
- Solomon Feliciano and wife, Porto Rico..... 38.00
- Pearl Hewitt, Hawaii..... 6.40
- *Mrs. H. J. Johns, Hawaii..... 6.00
- *Mrs. Clarence Johns, Hawaii..... 40.00
- Frank Ortiz Jr., Porto Rico..... 70.00
- Chas. Personneus and wife, Alaska.. 80.00
- *A. S. Booth-Clibborn for poor saints in Germany..... 22.50
- *Armenian Relief..... 50.00
- *A. Elizabeth Brown, Jerusalem... 10.00
- *Stella Cooper, Jerusalem..... 12.00
- *Emergency Fund for Fares..... 40.00
- C. J. Hansen, West Indies..... 100.00
- J. R. Jamieson and workers, W. I. 111.50
- *Missionary Rest Home, Chicago... 40.00

- G. H. Schmidt for Russia..... 40.00
- Clara Siemens and R. Pemberton, West Indies..... 80.00
- Mexican Work Along the Border.**
- R. F. Baker and wife, Texas..... 50.00
- H. C. Ball & wife, Texas..... 20.00
- H. C. Ball, La Luz Apostolica..... 15.35
- H. C. Ball, Mexican workers..... 10.00
- Evelyn I. Campbell, Texas..... 20.00
- Floyd D. Howard, Texas..... 40.00
- Alice E. Luce, California..... 10.00
- Miss Maggie McCaslin, Texas..... 10.00
- Francisco Olazabal, Texas..... 10.00
- Total.....\$7756.61

MISSIONARY CONTRIBUTIONS

From March 23rd to 31st Inclusive.

- \$444.00: Bethel Temple, Los Angeles, Calif.
- \$380.52: The Pentecostal Church, Cleveland, Ohio.
- \$238.00: Mrs. W. H. J., Akron, O.
- \$85.80: D. C. of Canada. (Edmonton Assembly, \$37.00, Lethbridge Assembly, \$47.80, Chas. Lang, \$1.00.)
- \$62.00: J. N., Coalhurst, Canada.
- \$61.66: Assembly, Boise, Ida.
- \$48.83: Pentecostal Gospel Tabernacle and S. S., Dallas, Tex.
- \$44.21: Assembly and S. S., Springfield, Mo.
- \$42.00: H. B. L., Bearden, Ark.
- \$41.00: J. C. L., Sparks, Okla.
- \$40.00: Assembly, Duluth, Minn.; Assembly, Whiteflat, Tex.
- \$34.83: Assembly, Jenny Lind, Ark.
- \$30.63: R. C. S., Williston, N. Dak.
- \$30.00: Pent'l Mission, Vancouver, B. C., Canada.
- \$26.32: Pent'l Assembly, Bellingham Wash.
- \$26.25: Assembly, Hartford, Ark.
- \$25.00: Assembly, Tulsa, Okla.; H. P. C., Norwalk, Ohio; J. W. K., Napoleon, Ind.; Elk St. Apostolic Ch., Eureka Springs, Ark.
- \$21.00: Assembly, Grafton, W. Va.
- \$20.00: Mrs. M. G. S., Osgood, Ind.; J. W. H. and family, Cutler, Minn.; C. S. P., Chicago, Ill.; Full Gospel Mission S. S., Minneapolis.
- \$17.00: Assembly, Dayton, Oregon.
- \$15.00: J. G., Fortuna, Calif.; Mr. and Mrs. A. M. H., Madison, Wis.; Assembly, Los Angeles, Cal.; F. A. M., New Sheffield, Pa.
- \$14.50: J. C. J., Alta, Iowa.
- \$13.56: Mrs. F. M. S., Douglas, Ga.
- \$13.00: W. D., Madison, Ill.
- \$12.50: B. H., Stigler, Okla.
- \$12.00: A. B., Scranton, Pa.
- \$11.50: Assembly, N. Ft. Worth, Tex.
- \$10.32: Sunday School, Hornbeck, La.
- \$10.00: Mr. and Mrs. D. R. U., Pottsboro, Tex.; A. A., Detroit, Mich.; Mr. and Mrs. G. E. and friends, Boaz, Wisc.; "In Jesus' Name," W. F. K., Chicago, Ill.; L. P., Winnipeg; M. E. T., West Cairo, O.; Unknown, Knoxville, Ia.
- \$9.00: Mr. and Mrs. E. O. L., Youngstown, Ohio.
- \$8.80: Mrs. A. M. S., Colfax, Ind.
- \$8.76: Assembly, Arcadia, Kans.
- \$8.75: Assembly, Ladonia, Tex.
- \$8.50: Mt. Pleasant Assembly, Cottondale, Fla.
- \$8.00: M. H., Nampa, Ida.
- \$7.00: M. E. B., Butler, Pa.; E. M. H., Dalton, Minn.
- \$6.00: "In Jesus' Name," P. K. P., Eldora, Ia.
- \$5.70: W. B., Stigler, Okla.
- \$5.00: A. P. C., Ft. Worth, Tex.; C. O. B., Ft. Smith, Ark.; F. I. T., Elba, Ala.; P. P., Trinidad, Calif.; J. M., Georgiana, Ala.; J. M., Ft. Smith, Ark.; Mrs. A. M. B., Gretna, Nebr.; Assembly, Cornelia, Ore.; Miss C. O., Sioux City, Ia.; Mr. and Mrs. A. L. T., Sargent, Nebr.; A. K., Richmond, Ind.; J. R. C., Perkinston, Miss.; D. P. H., Coffee Springs, Ala.; "A Sister," Stuttgart, Ark.; Mrs. J. H. S., El Dorado Springs, Mo.; J. L. P., Rosboro, Ark.
- \$4.00: J. S., Jr., Findlay, O.; M. M., Indianapolis, Ind.
- \$3.00: L. E. F., Camden, N. J.; "In Jesus' Name," Springfield, Mo.; "Love," D. S., Shannon, Tex.
- \$2.50: Mr. and Mrs. A. R. J., Long Beach, Cal.; C. B., Manakin, Va.; C. B., Manakin, Va.
- \$2.25: Mrs. S. V. R., Hamlin, Tex.
- \$2.00: T. S. H. and wife, Lasita Rosa, Cal.; A. H., Grand River, Ia.; Mrs. M. A. H. and family, Marengo, Ind.; M. F., Baker, Fla.; A. K., Caseville, Mich.; Mrs. M. A. M., Essex, Mo.
- \$1.50: J. M. E., Prescott, Ark.
- \$1.00: D. E. O., Los Angeles, Calif.; W. T. T., Lake City, Ark.; W. J. H., Laurel Hill, Fla.; Mrs. J. L. M., Whitt, Tex.; Mrs. E. A., St. Louis, Mo.; Miss F., Humble, Tex.; E. E. G., Gainesville, Tex.; Mrs. P. B., Sherman, Tex.
- \$1.15: Sums less than \$1.00.
- Total less \$266.20 given directly to Missionaries by Assemblies.....\$2071.14
- Amount previously reported..... 5685.47
- Total for March.....\$7756.61

A/G ARCHIVES 890 162