



## Ingratitude or Praise?

It is recorded in the Word that men were unthankful—unthankful to God for His mercies, for His providences, for His revelations. He came to His own and His own received Him not—heaven's best gift rejected and cast out of the city to die as a malefactor. The Jews preferred a malefactor to a benevolent Saviour.

Ingratitude leads on to betrayal, betrayal leads to rejection, consummated by crucifixion. You see a man fall into sin, or fall away from grace, and you blame various things. But have you ever looked into the matter of how far he came short in thanking God for mercies, favors, protection, how far short he came in failing to recognize God in His providence, in His bounty, in His mercy?

Ingratitude hurts the heart of God; it reacts on the heart of the individual. "Were there not ten cleansed? but where are the nine?" Only one returned to give thanks—the Samaritan. The pathos, the sorrow hidden beneath those words of Christ! Nine cured of an incurable disease, cured of a loathsome disease, their flesh made whole by Christ; but their hearts hardened by their ingratitude. The nine restored to perfect health and forgetting the One who gave the health. Each one would have paid an earthly physician all he possessed for his healing, and not one of the nine made the effort to return and utter words of thanks, and yet a Samaritan, despised, looked down upon, did return to give thanks. One in ten thankful, a terrible proportion! We believe the proportion is worse today.

"Thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet" (Luke 7: 44, 45). Gratitude expressed in act! Can we

show gratitude today? Yes, in act, word, and in deed. "Whoso offereth praise glorifieth me." The highest form of service is praise ascending from lowly lips to the height of glory.

"Let every thing that hath breath praise the Lord." The two requirements, breath and praise, bring about the glorification of God. The heavens praise Him, the earth and the fulness thereof praise Him. It is a praise of negation, inarticulate praise, the praise of creation arising from the allotted sphere in which it was placed; a mechanical praise, because it is always perfect in mechanism.

But the praise from man, made in the image of God, is not mechanical. It is freewill, voluntary, springing from a sense of gratitude, unworthiness, dependence; and as such it is acceptable to the Father through the merits of Jesus Christ His Son.

"Whoso offereth praise glorifieth Me." The occupation of heaven transferred to earth, and earth thereby made a miniature heaven. The praise of heaven is a spontaneous praise, a perfect praise, a natural praise, a praise expected, and a praise that could not be otherwise from beings who never experienced sin. Here praise is the more acceptable because it comes from the realm under the rule of the prince of the power of the air—Satan—the arch-enemy of God. Therefore praise coming out from such a center is the more acceptable. Being voluntary and coming from grateful hearts it is appreciated by our God; but beyond and above all it is perfected by Him who was perfect and yet was made to be sin in order that the sinners might be perfect and like unto the One who saved them.

The Father accepts the weakest, the most frail, the most halting praise, when it comes through and is presented in the name of His Son Christ Jesus. Amen.

## GOD'S WILL

By Mrs. C. Nuzum

"Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:16-18). How often we wait upon God to know His will concerning us, and fear to move until we hear from Him, lest we should fail to do His perfect will; and yet, here is His will clearly declared. **"This is the will of God."** Beloved, do we fully obey this revealed will?

"Rejoice evermore." We rejoice when all goes well, when God works and blesses, and His kingdom is being established and built up in us and around us; but do we rejoice when the days are dark, when we have no spirit of prayer or praise, when we see no answer to our prayers, no results from our labors for Him; when the desires of our hearts seem to be frustrated, and that for which we have believed and waited, delays its coming? Do we rejoice when the things which we have received from God and rejoiced in, seem to fall away, and those for whom we have prayed seem to get farther away from God, when our most cherished desires are still unfulfilled; do we then rejoice?

"Evermore" is a word so broad that it takes in ALL time, and if we do God's will we must rejoice when things **seem** to go wrong as well as when they go right. God does not say we are to **feel** joyful, and it is marvelous how seldom God refers to our feelings. It is the purpose of the heart and will, put into action, that God always asks of us, and we are to obey Him in the rejoicing at all times, no matter what are our feelings or the circumstances. As we do this God works a change within us and gives the garment of praise for the spirit of heaviness; He gives beauty for ashes and His joy fills the heart.

Why should we rejoice when we feel like weeping, and our hearts are almost broken from disappointment?

First, because God wills it. It is enough for God's loyal child to know that God wills a thing, even if he can never see the reason for it. God's commands are always for the purpose of bringing us greater good and will never fail to do this if fully obeyed.

Second, a part of the curse was sorrow and sadness. "Christ hath redeemed us from the curse," and desires His children to be entirely free from it. Satan brought sorrow to Eve, and daily he tries to put sadness and depression on us. If we permit him to do this, we allow him to put us under a part of the curse from which Christ hath redeemed us. Paul says that the kingdom of God is "Righteousness, and peace and JOY in the Holy Ghost" (Rom. 14:17). God wants us to abide in His kingdom, and, as we put on the livery of His kingdom, which is the garment of praise, God will put the joy of the kingdom into our hearts. All was joy before the curse came, and all will be joy after it is manifestly removed, and God wants us now by faith to enter into that time of joy.

Third, we need to be strong to meet our many trials and enemies, and the Word says, "The joy of the Lord is your strength." We are told to put on the new man, and as we put on the things which belong to the new man, God puts them within us. Our hearts

may be aching, even breaking, but as we put on joy by the act of rejoicing, God never fails to put it within. A woman came from the funeral of her husband to her desolate home. Her heart was breaking, but she began to walk the floor and rejoice in the Lord, and praise Him for the JOY that WAS HERS, though she FELT ONLY sorrow. As she did this, God put into her heart the joy she had put on, and she never afterwards had sorrow in her bereavement. Jesus willed that our joy should be full, so let us put on the fullness of joy, that God may work it into us, and that we may be strong for His service.

This rejoicing makes us useful. God puts a well of joy in the hearts of His children, and it needs to flow out in rejoicing so that the sinner will know it is there. Sometimes I have failed to interest persons in the things of God until I told them of the joy God had given me. The world is seeking joy, but needs to know that it is found in God. A lady just saved, said to some professing Christians, "If you had told me that God would give me such joy, I would have sought Him long ago." Infidels have said to me, "I can put aside your teachings, but I cannot put aside the joy and contentment of your life. Others have more earthly good things than you and yet you have greater joy than they have. It must be from God."

The Word of God says, "Thou meetest him that rejoiceth." How precious, how glorious, to meet at times with God, but how much better to rejoice always and to keep the presence of God with us every moment. God tells us that He inhabits (or dwells continually in) the praises of His people: One says, "How can I rejoice when all goes wrong?" Ah, the rejoicing is to be IN CHRIST; not in things, surroundings, or self. When Satan seeks to depress us, and stop our rejoicing by pointing to trying things and people, if we will begin to look at the beauty of our beloved Saviour, and the work He has done for us, and remember that HE IS ALL, and that all He has done has been placed to our credit, how soon will we be compelled to rejoice in the riches of our inheritance. Since neither He nor His work changes, there need be no change in our rejoicing.

"Pray without ceasing." God has glorious things in store for those who love Him, and God has bidden us love Him with all our heart, soul, mind and strength. The nature of love is to commune with the loved one; nothing else will satisfy love, and prayer is communion with God. A deep love will only be satisfied with uninterrupted communion. God says He will circumcise our hearts to love Him, and when we are filled with this love, prayer will be our vital breath," without which we cannot exist, and we shall "pray without ceasing."

"In everything give thanks." You say that you thank God for many answered prayers, healing etc. True, but do you thank Him for disappointments, losses, crosses, sufferings, privations, hopes blasted, life emptied, attacks of the enemy, props swept away, etc.?

"Everything" takes in all of these and all else that can come to a child of God, and God says that it is

His will that we should thank Him for all. Why? Because God intends that all these trials shall bring us great blessings. They are the instruments, it may be, of the enemy, that God will use to conform us to the exact image of His Son, if we receive them with thanksgiving. But if we repine and mourn, God cannot use them to perfect us, and we thus hinder Him from doing what we have asked Him to do—that is, to make us like Jesus. Everyone of these things, if overcome, lifts us Godward.

This is the will of God. We may FINISH God's will for us along other lines, but we must continue His will in this until we meet Him. He has made His will for us along this line perfectly clear. God sometimes has a different will for different ones of His children, but He shows us that this is His will for everyone that belongs to Christ. In some things people hinder us from doing God's will. They even hinder Jesus by their unbelief. But this is a matter between our souls and God, and none can hinder us. Who of us will set our hearts to do God's will fully along these lines, and say, as did our blessed Lord, "I delight to do Thy will, O God?"

#### THANKSGIVING AND PRAISE

Praise through the darkness! Praise through the mist! Praise through the depression of the enemy! Praise through the disappointments! Praise through the discouragements! Praise through the mishaps and the things that hinder! These obstacles are only to give thee strength, to give thee power by exercise. The Lord would not have weaklings in this day, but strong soldiers of the cross, able to endure hardness.

Praise through until the Lord bring thee into a place of largeness and fruitfulness and abundance, until He bring thee into the place of rejoicing, the place of power, the place of smiles and the place of blessing.

Praise, praise, praise the name of the Lord. Exalt Him and His might, His sufficiency, His power. And He will come forth in thy behalf, for He is unto thee a Friend, a Brother, and the Ishi of thy soul.

Praise the name of the Lord!

#### "LET YOUR YIELDEDNESS BE KNOWN UNTO ALL MEN (Phil. 4:5, R. V.)

The very test of consecration is our willingness not only to surrender the things that are wrong but to surrender our rights, to be willing to be subject.

When God begins to subdue a soul, He often requires us to yield the things that are of little importance in themselves, and thus break our neck and subdue our spirit.

No Christian worker can ever be used of God until the proud self-will is broken, and the heart is ready to yield to God's every touch, no matter through whom it may come.

Many people want God to lead them in their way and they will brook no authority or restraint. They will give their money, but they want to dictate how it shall be spent. They will work as long as you let them please themselves, but let any pressure come and you immediately run up against, not the grace of resignation but a letter of resignation, withdrawing from some important trust and arousing a whole community of criticising friends, equally disposed to have their own opinions and their own will about it. It is destructive of all real power.—A. B. Simpson.

"Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him" (Prov. 26:27).

#### THE EVANGELISTIC CHURCH

Elder W. T. Gaston,  
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The word "evangel" comes from the Greek and signifies good tidings, or good message. The English word "Gospel" means the same. Evangelism therefore simply means the promulgation of the Gospel. Its direct and supreme aim is to carry the good message to every creature. This is THE ONE BIG BUSINESS in the world. The command to evangelize was not given to a few select individuals in the church, but to the church as a whole, also the anointing essential to this service came upon the entire assembly (Matt. 28:16-20; Mark 16:15-20; Luke 24:46-49; Acts 2:1-4).

We have only to read the Acts of the apostles to see how literally the entire church received this command and how unselfishly they labored together to carry through this divine plan under seemingly impossible circumstances. Though the people were prejudiced against them, the rulers commanding them "not to speak at all, nor teach in the name of Jesus" (Acts 4:18), yet, "daily in the Temple and in every house they ceased not to teach and preach Jesus Christ" (Acts 5:40-42), and later when they were all scattered abroad by the great persecution against the church at Jerusalem they all went everywhere preaching the Word (Acts 8:1-4).

Here is the secret of the phenomenal growth of the early church—every believer filled with the Spirit and on fire to carry the Gospel to others. It is more especially at this point that modern church history furnishes pathetic instruction. When her members could "weep between the porch and the altar" and the entire church could travail in pain under the precious burden of souls, sons and daughters were born into the Kingdom.

All the evangelical churches (so-called) enjoyed many years of real revival power and multitudes were added to the Lord. But alas! as they became "rich and increased with goods" more and more emphasis was placed upon education and worldly polish to the neglect of vital holiness and divine anointing. Church members began to vie with each other in the display of finery until today in many popular churches there is seldom if ever any attempt to warn, entreat or persuade sinners to accept Christ.

A member of one of the great (?) churches told me recently that there had not been a single conversion in his church for ten years. Surely it can be said of such a church, "Thou hast a name that thou livest and art dead" (Rev. 3:1). When a church is no longer evangelistic it is a mistake to call it evangelical.

Praise God! the Pentecostal fire is falling again. Multitudes are receiving as the latter rain is being poured out copiously. Let us open our hearts wide to receive the everlasting joy, the overwhelming glory, burning zeal, divine power to witness, etc. But along with the Pentecostal blessing we must have the Pentecostal vision and consecration. Read again Matt. 28:19-20; Heb 13:8.

"He that speaketh lies shall perish" (Prov. 19:9).

"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression" (Prov. 19:11).

"WE MAY WELL SUPPOSE" is not a sufficient substitute for "THUS SAITH THE LORD."—Wm. Jennings Bryan.

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### FALSE PROPHETS AND TRUE

By Elder W. E. Moody, Zion, Ill.

"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

"But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

"Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith" (Jer. 23:21, 22, 28, 29, 31).

There is a crying need today for God-sent prophets: men and women who are in very deed a mouthpiece for God, who, under the direct inspiration of the Holy Ghost, can forth tell or tell forth with power and unction the mighty message of the Gospel.

Jeremiah in his day was troubled with would-be prophets who had no message from God, and yet were determined to play the role of prophet. Concerning such, God says in verse 16, "Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord."

We are troubled with many such prophets today; and as the coming of the Lord draws nearer they will increase on our hands rather than diminish.

In verses 30-32 God says, "I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord that use their tongues and say, He saith . . . I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."

The New Testament definition of a prophet is one that "speaketh unto man to edification, exhortation and comfort" (1 Cor. 14:3).

It is the prophetic office of forth-telling rather than fore-telling that I feel led to emphasize in this message. Paul places prophecy as the most desirable of all the nine gifts of the Spirit. In 1 Cor. 14:1 he says, "Follow after charity (love) and desire spiritual gifts, but rather that ye may prophesy."

And in verse 39 he says, "Covet to prophesy." I can conceive of no greater gift or calling than to be a prophet of God, one who delivers God's message, by His authority and under the unction of His Spirit.

Concerning John the Baptist it is said in John 1:16, "There was a man sent from God whose name was John." A true prophet is a God-sent man, and such a man will always speak with authority, and will get to the heart of things.

It has been true all down the ages that a true prophet has been the most hated man of his day. And why? Because he speaks words which come direct from God, and in doing so he tears away the mask of unreality and deceit, and gets to the heart of things. "Which of the prophets have not your fathers persecuted?" cried Stephen in his apology. God's true prophets can always count on receiving bitter persecution.

Speaking of Jesus, who was taking away his crowd (John 3:26), John the Baptist says (John 3:34) "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure" (Weymouth "with limitations"). The added words "unto him" are not in the original, and the inference we can safely draw is that every messenger from God ought to speak the words of God. "If any man speak let him speak as the oracles of God" (1 Peter 4:11). Deep and pregnant words.

But God says through Jeremiah, "I have not sent these prophets yet they ran: I have not spoken to them, yet they prophesied." No man ought to stand at the sacred desk unless he can say with Paul, "Necessity is laid upon me; yea, woe is me if I preach not the gospel." Paul did not hesitate to say, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12). Many have been put into the ministry by men. Before we stand before men as a messenger from God, let us be sure that God has put us into the ministry, or has thrust us forth into His service.

"I have not sent these prophets yet they ran." Many are preaching who ought to be plowing, and many are plowing who ought to be preaching. When Ahimaaz, the son of Zadok, wanted to run to King David with tidings concerning the battle in which Absalom his son was slain, Joab said, "Wherefore wilt thou run my son, seeing that thou hast no tidings ready?"

Some of us who really have the call of God upon us have ventured oftentimes to run when we had "no tidings ready." How often we have preached without a message from God, and how humiliating has been the result. It takes some grace for the average Pentecostal preacher to keep still until he really has a message from God.

A determination to hear from God before we venture to stand before the people will drive us to our knees, and to the secret place of communion. It is only as we keep under the mighty anointing of the Spirit that we can be sure that God will give us His message for the hungry hearts around us.

A God-sent prophet will have the seal of God's approval upon his work. "But if they had stood in my counsel (R. V. council) and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings" (v. 22). In verse 8 the false prophets speak with scorn and contempt of those who believe they are in the counsel of the Lord, and get the word from Him. "For who," they say, "hath stood in the counsel of the Lord and hath perceived and heard his word? Who hath marked his word and heard it?"

Well, thank God, we CAN stand in His counsel and we CAN hear His words. Moreover it is the seal of the true prophet of God that he DOES stand in God's counsel and he DOES hear His words. And God says that those who THUS STAND and who THUS HEAR, will turn men from their evil way and from the evil of their doings. To stand in counsel with another is to be in close, intimate, secret deliberation and consultation with them. To stand in counsel with God means to live in His presence and

to consult with Him in the most secret, deliberate and intimate way. In fact, it is to be really a member of God's cabinet, and He talks over with us His secret plans and purposes. The man who is in such close touch with God will hear from God and get His message. Our one responsibility then will be to deliver the message as He shall lead the way, and the results which God wills to bring about will be surely forthcoming.

Sometimes these results will be visible to our eyes; at other times they will be hidden from our view and not appear until "after many days." And even though our efforts seem at times to be utterly fruitless, yet the people shall know that there hath been a prophet among them (Ezek. 2:5).

God's Word, given in the power of the Spirit, will prove to be either the savor of life unto life, or of death unto death (2 Cor. 2:15, 16). The result of Peter's preaching on the day of Pentecost was 3000 converts. The result of Stephen's message in Acts 7 was rocks and death. We can stand unhesitatingly upon the inspired words of Isaiah in chapter 55:10, 11, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it."

But the prophet Jeremiah further says, "The prophet that hath a dream, let him tell a dream" (v. 28). There were false dreamers then as there are false dreamers today. But the fact that there are false dreamers does not nullify the prophecy of Joel to which Peter gave utterance on the day of Pentecost, "Your young men shall see visions and your old men shall dream dreams" (Acts 2:17). There are some dreams that come through the hallucinations of the carnal mind, and there are some that are the direct effect of a disordered stomach. But there have been and are God-given dreams upon which His direct approval and favor rest. "The prophet hath a dream (from God) let him tell a dream." Tell it with faithfulness and humility. Do not be cowed into silence by the enemy of your souls or by the criticism of those who are not in the secret counsel of God.

"And he that hath my word, let him speak my word faithfully." Jehoshaphat the king of Judah said of Elisha the prophet upon whom the "double portion" rested, "The word of the Lord is with him" (2 Kings 3:12). Would that this might always be said of us Pentecostal preachers and workers.

"He that hath my word." On our part we must study to shew ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth (2 Tim 2:15). Then we must wait on God until He burns His message into our hearts and sets our tongues on fire to deliver it.

"Let him speak my word faithfully." We are stewards of the mysteries of God, and moreover it is required in stewards, that a man be found faithful. (1 Cor. 4:1, 2).

God says in Jeremiah 48:10, "Cursed be he that doeth the work of the Lord deceitfully," (marg. negligently) or with remissness. We must not hold back part of the message. We must speak the message to others as God speaks it to us. We must not shun to declare all the counsel of God. We must tell both of the goodness and severity of God (Rom. 11:22). Some love to speak of His goodness, but neglect to tell of His severity. God's message is well-rounded

and not lopsided. It takes courage to be faithful in giving out God's message. It took courage for Nathan to face David with those incisive words, "Thou art the man." It took courage for Moses to face Pharaoh with God's startling message, "Thus saith the Lord God of Israel, Let my people go." It took courage for Elijah to face Ahab with the charge that he was the troubler of Israel. It took courage for John the Baptist to stand before Herod and say, "It is not lawful for thee to have Herodias to wife." It took courage for Stephen to stand before the Council and say, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye;" and to charge them with being the betrayers and murderers of Jesus. It took courage for Paul to stand before Felix and to so reason with him of righteousness, temperance and judgment to come that Felix trembled before him. And in these awful days of apostasy it will take Divine courage and boldness to faithfully declare the message which God by His Spirit will burn into our hearts.

"What is the chaff to the wheat? saith the Lord." The R. V. has straw in place of chaff. The word refers literally to "straw or stubble, chopped in threshing and used for fodder." But this would make very poor food for the human stomach. Our stomach calls for the pure grain. What then is the chaff of human opinion, doctrine or dogma to the pure wheat of God's Word dealt out by one upon whom the Spirit of God is resting? How often it is that God's children come to His house for bread and are offered a stone! This is an age of chaff, stubble, straw—Higher Criticism, Evolution, Christian Science, Spiritism, Russellism, New Theology, anything but the pure Word of God. Let us pray that God will raise up in these last days a strong army of true prophets and shepherds who will feed the flock of God and give the true Bread of Life to the hungry multitudes.

"Is not thy word like as a fire? saith the Lord." Because of the tremendous opposition that came against Jeremiah, he said, "I will not make mention of the Lord, nor speak any more in his name: But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay" (Jer. 20:9).

Previous to this God had said to him (Jer. 5:14), "Behold I will make my words in thy mouth fire, and this people wood, and it shall devour them." God has promised to make His ministers a flame of fire (Psalm 104:4; Heb. 1:7) in that the Word of God from their lips shall burn and crackle and scorch and melt. Some will melt under the Word when it is preached in power and some will get scorched. John Wesley used to ask his young preachers, "Anyone get saved today?" If the answer was in the affirmative he would manifest great satisfaction, knowing that the Word was taking hold.

"Is not my word like a hammer that breaketh the rock in pieces?" Yea, it is "living and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

The Word of God in the mouths of Jonathan Edwards, Charles G. Finney and other mighty prophets of God broke in pieces the rocky hearts of the hearers, and "the slain of the Lord" lay along the ground as dead men in battle. The Word of God set on fire by the Holy Ghost can still break the rocky heart in pieces. Give us men who are utterly abandoned to God and filled with His power, and we will yet see

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## Speaking In Tongues, The Initial Evidence Of The Baptism In The Holy Spirit

An Analysis of the Doctrine.

The doctrine that speaking with other tongues is the initial evidence of the Baptism in the Holy Spirit seems to constitute such a stumbling-block and matter of criticism to many that it appears reasonable to thoroughly and fairly examine the ground on which it is based. If it can be shaken—let it go. If it stands the test—then let us proclaim it on all fitting occasions without any apology or wavering.

Before proceeding further however, it may be as well to plainly state that such a doctrine can only be described as "fundamental" in a strictly relative sense. The value of the "initial evidence" exists only because the value of the experience of the Baptism of the Holy Spirit is beyond calculation. A ticket for a long railway journey is valuable to the purchaser only because of the journey he desires to make. Who would buy a ticket for the ticket's sake if they had no intention of travelling.

So it is not the "tongues" themselves that are transcendently important; but it is the fact of the believer being filled with God. Nevertheless speaking with other tongues also assumes a real importance because of the greatness of the experience which it is intended to be the evidence of.

Now the doctrine that speaking with other tongues is the initial evidence of the Baptism of the Holy Spirit rests upon the accumulated evidence of the recorded cases in the book of Acts where this experience is received. Any doctrine on this point must necessarily be confined within these limits for its basis, for the New Testament contains no plain, categorical statement anywhere as to what must be regarded as THE sign. Nevertheless the circumstantial evidence is quite sufficient to clearly reveal God's mind and will in the matter.

The conclusion that the proper initial evidence of the Baptism in the Spirit is speaking with other tongues is most simply arrived at by a logical sequence of reasoning as follows:—

1. The New Testament reveals that the Baptism of the Holy Spirit is an absolutely definite personal experience, alike conscious to the recipient and manifest to any others who may be present on the occasion.

(a) The results which afterwards appear in character and ministry as a natural outcome of receiving the Spirit's fulness, can not possibly be the initial evidence of so definite a spiritual crisis and experience, for these will obviously take some time to manifest themselves.

(b) Neither can it be some inner personal consciousness of the recipient only, for that would be entirely unknown and inconclusive as evidence to any others who might be present at the time.

(c) It follows then that it must plainly be some conscious OUTWARD MANI-

FESTATION given at the moment of the believer's Baptism in the Spirit, and this is exactly what we find did take place in the New Testament.

2. Having settled it that the Scriptural evidence of the Baptism of the Holy Spirit must consist therefore of some such outward manifestation, it only remains to define what that manifestation should be.

This must be arrived at, as we have already pointed out, by carefully examining the records of the specific cases mentioned in the book of Acts; which we will now proceed to do.

(a) The Day of Pentecost (chap. 2). The outstanding supernatural manifestation of the Spirit on this occasion is, without controversy, speaking with other tongues. The fact that tongues were the Divinely chosen attestation to this initial outpouring of the Holy Spirit for the present dispensation carries great weight for all future occasions when believers shall receive their personal birthright on the same line, according to the universal promise of verse 39.

In Acts 11:15; Peter plainly recognizes the fact that the Day of Pentecost had established an accepted precedent. The outpouring of the Spirit then under consideration was accepted as authentic by all, when it was proved to be the same "as at the beginning." But absolutely the only outward link that bound together the two occasions, and stamped them as identical, was the fact that in both cases they spoke with tongues. This one manifestation of the Spirit, standing quite alone, was considered conclusive evidence. The argument that we should equally recognize it is almost overwhelming.

(b) Samaria (chap. 8:14-18). In this instance there is no indication whatever as to the precise nature of the manifestation given. Simon's keen observation and amazing request (verses 18 to 19), prove conclusively that it was something quite obvious and definite. In the face of a perfectly open question such as this incident affords we are as much justified in believing it was "tongues" as in believing it was anything else; indeed we are more justified because of the weight of the example of other definite instances. The initial evidence of speaking with other tongues would meet all the requirements of the context here.

(c) Saul of Tarsus. The actual reception of the fulness of the Spirit by the apostle of the Gentiles is not separately recorded at all. It is implied as part of the necessary fulfillment of the Divine commission given in very definite terms to Ananias (chap. 9:17). But we have Paul's strong personal testimony in 1 Cor. 14:18 that he permanently enjoyed speaking with tongues in an abounding degree; and there is every reason to believe that he first received this particular manifestation of the Spirit at the same

point in his spiritual experience that the other apostles received it—when being baptized in the Holy Ghost.

(d) The Company in the House of Cornelius (chap. 10:44-47). It is stated as plainly as possible here that the evidence that satisfied the surprised and prejudiced Jewish believers that these Gentiles had indeed received the Holy Spirit was speaking with tongues. The phrase "FOR they heard them speak with tongues" in vs. 46 is so emphatic that it almost approaches a definite statement of the very doctrine we are considering. Some unmistakable evidence to place the authenticity of the Gentile experience beyond question was palpably needed here; it was supplied by "tongues" and this fact reveals the unique place this sign had already been given by the New Testament church in the eight years that had elapsed since Pentecost.

(e) Ephesus (chap. 19:1-6). Here again the initial evidence that this little company received the Holy Ghost is plainly stated: "They spake with tongues and prophesied." Nothing could be plainer. Several years had elapsed since the day of Pentecost, and even since the outpouring upon the first Gentiles in Caesarea, but we still find the same identical initial evidence accompanying the gift of the Holy Spirit.

What, then, is the result of our examination of the evidence? That in three cases out of five it is plainly stated that the particular manifestation accompanying the Baptism of the Holy Spirit was speaking with tongues; and that in the other two cases, though left an open question, there are at least vastly preponderating reasons for believing they spoke with tongues also.

We submit, therefore, that the evidence is entirely sufficient for the conclusion expressed in the doctrine that "speaking with other tongues is the initial evidence of the Baptism in the Holy Spirit."

Confirmation of the truth of this doctrine is certainly happily supplied by the experience of many thousands of believers in every corner of the world today.

There are three main objections to this doctrine which it is now advisable to fairly consider: one founded on Scripture; one on experience; and one on observation.

1. This doctrine is sometimes questioned on Scriptural grounds because of Paul's statement in the subjunctive mood made in 1 Cor. 12:30, "Do all speak with tongues?"

It should be carefully noted that in any case this Scripture can never be used to question the fact of the initial evidence of the Baptism of the Holy Spirit being "tongues;" at the most it can only be used to question whether we should expect this evidence in every case.

But on examination of the context we find that Paul is dealing here exclusively with the subject of spiritual gifts as permanently residing in the various members of the body of Christ for the edification of the whole. The question of the proper experience of believers when personally receiving the fulness of the Holy Spirit does not come up here at all, and any attempt to wrest this statement from its proper application must result in confusion.

For our information concerning the manifestation given to believers when baptized in the Spirit we are entirely shut up to the instances already noted in the book of Acts. On the Day of Pentecost and in the house of Cornelius the Scripture plainly uses the word "ALL." In both cases the obvious meaning is that "all" received the fulness of the Spirit and "ALL" spoke with tongues (Acts 2:4, and 10:44-46). Yet no one would wish to infer that they "all" then received the permanent GIFT of tongues for regular exercise as members of the body of Christ; this is only allotted to some—which is exactly what Paul says in Cor. 13:30.

To recognize a proper distinction between speaking with tongues as the initial evidence of receiving the Baptism of the Holy Ghost and the gift of tongues in the church is both justifiable and necessary to prevent confusion in doctrine and application. The book of Acts deals with the first phase of this manifestation; the epistle to the Corinthians with the second.

2. An objection, not Scriptural in the least, but worthy of frank consideration, is one founded upon experience. Namely, that if this doctrine be true, why are so many spiritual believers today without this experience, especially those who claim to have received a definite Baptism in the Holy Spirit?

Our answer to this is that the principle holds good here as everywhere in the spiritual realm, "according to your faith be it unto you." We have good reason for presuming that, for various reasons, these friends either do not believe they could have such an absolutely Scriptural experience today, or else they do not want it. Of one thing we are assured; that God is willing to give it to them if they waited on Him to receive it, and believed they would get it.

But to make the experience of these friends, or even the experience of great leaders of the church in bygone generations, a standard by which to judge a doctrine and measure the plan and willingness of God is plainly wrong, and would prove fatal to the progress of the church as a whole.

We must submit that the only standard of Christian experience permissible to the believer is the pattern which God has caused to be written for the church of every generation upon the pages of the New Testament. To fix our eyes upon the best of men limits us to never rising beyond the experience of the one we happen to admire; but to fix our eyes upon the Scripture leaves us free to rise into all the fulness of God.

This objection should never find any place among those who claim to make the Scriptures their only rule of faith and practice.

3. A final objection we will consider is one founded upon observation: namely, the inconsistent lives of certain who claim to have spoken with tongues as an evidence that they have received the Baptism of the Holy Spirit.

Our answer to this, though tinged with sorrow and shame, is that the New Testament itself plainly reveals that even receiving the fulness of the Holy Spirit

accompanied by supernatural evidence and lasting spiritual gifts, is no guarantee that the recipients may not afterwards fall into gross error and sin.

We have every reason to believe that Ananias and Sapphira had shared in the full Pentecostal blessings of the Early Church; in the Corinthian Assembly which Paul commends as coming behind in no gift, (1 Cor. 1:7), we find among its members quarrellings, immorality, intemperance, and serious error concerning such a fundamental doctrine as the resurrection. We simply state the naked facts which every student of the New Testament will verify. There was no need for these failures, there was every provision made to prevent them; but that some did, and some still do, fail of the grace of God is patent beyond argument. Those who reject a Scriptural doctrine because of the lamentable failure of some of its exponents can find no possible justification before an open Bible. To logically maintain the same position with consistency we must justify every unbeliever who refuses to become a Christian because he has unfortunately met professing believers who live inconsistent lives. God forbid.

This objection, therefore, does not touch the Scriptural basis of the doctrine in any way; and the failure of some only increases the challenge to others to step forward and, by God's grace, more worthily vindicate the truth.

While we therefore believe that this doctrine is proved so conclusively to be Scriptural that it may be put forward with all boldness and certainty, and without compromise of any sort, yet we believe that it should be advanced with great modesty and love.

It has sometimes suffered much, (what Scriptural doctrine has not?) by being pushed egotistically and rashly. A truth and an experience which should have been welcomed as a privilege has thereby unhappily become a means of offence.

Those who, in accordance with the Scripture, received the initial evidence of speaking with tongues when they were baptized in the Spirit, and the writer is happy to include himself among them, have nothing whereof they may boast in themselves. All the glory is due both now and ever to the gracious Lord who bestowed the Gift.

In conclusion we submit that the only logical alternative to this doctrine, in view of the facts as presented in this analysis, is to adopt the so-called "Modernist" attitude to the New Testament Christian experience, and regard it as a phase long since passed away, and never to return.

But to those who dare not to take the fearful responsibility of such a position; and who rightly prefer to believe that the true road to a mighty revival is a fuller return to the church than ever before to her First Love and her first experiences;—we respectfully submit the whole matter afresh as eminently worthy of fullest consideration and most earnest prayer.

—Donald Gee.

The above article will be republished in tract form. You can send your orders in at once, but it may be about three weeks before we can fill them. Ask for

tract No. 950. The price will be 15 cents per dozen, \$1.20 per hundred. Order from the Gospel Publishing House, Springfield, Mo. U. S. A.

## HARK TO THE GOD-GIVEN VOICES

"Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

"And when Paul had laid his hands upon them the Holy Ghost came on them and they spoke with tongues" (Acts 19:2, 6).

Sweet as the bells of Heaven  
Comes the sound of "tongues" to me,  
Stirring my inmost feelings  
With intensest rhapsody.

Chorus—

Hark to the God-given voices,  
Hark to the sound of "tongues,"  
Waking the soul to echo,  
"Behold our Saviour comes."

Like the sweet chimes at evening,  
Sounding so soft and low,  
Or like the wind of the dawning  
That heralds the sun's first glow.

Bless God for those called to "interpret,"  
And the rhythm of sounds made clear,  
As they breathe in the God-given music,  
**His** messages to our ear.

Bless God for the "Pentecost" voices,  
Those "tongues" so rapturously true,  
And the songs over which one rejoices,  
Giving life to our spirits anew.

In my heart I am hearing your music,  
Thank God that the hour is come,  
And the Spirit in "fire" descending  
Has loosened my own "tied tongue."

To sing of my Lord in glory,  
To sing of His sorrow and pain,  
To wake to that rapture of music  
And sing it again and again.

Oh God-given beautiful singing,  
Sounding so sweet and clear,  
With what joy does my voice with yours  
unite,  
Dear saints, whose "tongues" I hear.

Sing on ye "tongues" of glory,  
Sing on till the dear Lord comes,  
And wake with rapture or **warning**,  
The hearts that now are so dumb.

Hark to the God-given voices,  
Hark to the sound of "tongues,"  
Waking the soul to echo,  
Behold the Saviour comes.

—Nina E. White.

**FLINT, MICH.**—Pastor W. V. Kneisley writes: "We held 10 days meeting at the Christian Union Church, Lathram, Ohio, in September with some interest. We hope to get some good help and give them a real Pentecostal meeting near there next summer. I was called to Flint, held a 2 weeks' meeting, and was elected pastor of the Hillcrest Pentecostal Tabernacle, 3311 Mildred St. Anyone interested may write us."

## THE CHILDREN'S CORNER

### "I TRUST YOU."

I was only twelve years old, and a pick-pocket and thief in general in Brighton. I had a round, rosy, innocent-looking face, and very good manners when I chose to assume them.

One wet dreary day in October I was lounging against the railings in Albert Street, when a door on the other side opened, and a clear ringing whistle attracted my notice. A young man stood on the steps, holding some letters in his hands. I dashed across and touched my cap.

"Can you mail these for me?" he inquired. "I am sorry to send you in the rain, but there is no one here to take them; and I dare not go out myself, as I am not well." I noticed then that he looked very ill. He was tall and slender, and not more than twenty-four years of age. But his face was white and thin, with a bright crimson spot on either cheek, and the blue veins stood out like cords on his temples, and his long, thin hands were almost transparent. He had a thick plaid wrapper around him, but he shivered in the damp air.

"I'll mail them, sir," I said quickly.

"Thank you, sir. Here is a quarter for you; and will you also run around to Mr. Gordon's with this little packet?"

"Certainly, sir," but all my professional cunning could not keep the delighted grin from my face. That packet contained money; Mr. Gordon might bless his stars if he ever saw it. I think the beautiful eyes read my thoughts. The invalid's thin, white hands rested lightly on my shoulders, and he looked me straight in the face.

"I trust you, my boy," he said gently.

"You may, sir," I said promptly, as I touched my cap again.

He put his hand to his side with a look of pain as he turned away.

I hurried off on my errands.

"No one ever said that to me before, nor had reason to; but here goes to Gordon's."

I got a job that kept me all the next day. When it was finished I ran around to Albert Street. I wanted to tell the man that had trusted me that, for the first time in my life, I had been worthy of trust.

With far greater pain than I felt when my father was taken to prison for breaking a policeman's head, I saw that all the blinds were drawn. With the boldness of a street Arab, I ran up the steps and rang the bell. A sour-looking woman opened the door.

"What do you want?" she demanded. "Please can I see the gentleman that lives here?"

"No you cannot; he is dead."

"Dead!" I cried, bursting into tears, regardless of the passers-by.

"Come inside, boy, and tell me what is the matter," said the woman.

I sobbed out my story and begged her to let me just look at my friend.

"What's the matter?" inquired a gentle voice; and I turned to see a young lady with fair hair and gray eyes dimmed with weeping.

"This boy wants to see your brother, Miss Graham," said the lady briefly; "he says he spoke kindly to him yesterday."

"At what time?" she asked eagerly.

"Late in the afternoon, miss," I sobbed. She glanced at the woman.

"Perhaps he was the last one darling Claude spoke to," she said trying to steady her voice.

"Come here and tell me what he said to you," said Miss Graham, gently.

I repeated all that I had told the landlady.

She led the way upstairs to a quiet room, where lay the lifeless form of the only man who had ever spoken kindly to me.

He lay as if asleep, the fair head turned a little to one side, the white hands folded in a natural position on the lifeless breast, and on the calm features rested the peacefulness of that repose which "God gives to His beloved."

My tears fell fast as I gazed at the sweet face. "I wanted to tell him that I kept my word, but now he will never know."

The bereaved sister had her hand on my arm. "Ask God to prepare you to go where he has gone, and then you can tell him."

"I will," I answered, checking my tears. "Please, miss, may I kiss him?"

She nodded and I kissed the cold, rigid lips, which only a few hours before had uttered that gentle "I trust you, my boy."

"I'll starve afore I'll steal again," I said, as I followed Miss Graham from the room.

And I kept my word. I am now, by God's kindness, a prosperous and happy man; But I eagerly anticipate the day when I shall be able to tell him how much his trust in me has accomplished.

—Presbyterian Witness

### "NEVER TOO POOR TO PRAY— NEVER TOO WEAK TO WIN."

The above homely saying I have used for years. It has interested old and young, and heartened many a despondent one.

I found the above quotation in an old book, by Henry Morgan. The book was a present to my mother, a shut-in, from a good woman, whose frequent visits to our home, and comforting, heavenly words smoothed the way and illumined many a gloomy day for the sufferer. The book fell to me forty years ago when mother was released. It is Morgan's true account of almost unequalled struggle of his heroic, sweet-faced mother, who battled against poverty, illness, sorrow and adversity, during the early days

of sparsely settled Connecticut, shielding and guiding her boy through every disadvantage and seeming defeat, to become one of the most stirring Christian men of that day.

During a terrible winter the family was decimated by ravages of fever. Henry, aged five years, was removed to a distant home to escape the disease. "I want to go home: I want to see my father," he cried. "No, no, you cannot go home," a gruff old man replied. "I will: I am going back to my father." But the same voice again answered—"Hush, you cannot go to your father; your father is dead." The next day the lad looked upon death for the first time. From her bed of pain, his mother stretched forth her emaciated hand, saying, "My precious little boy; come to your mother, my son." But months of suffering had so altered her appearance that he shrank back in fear. "I have regretted many times since that I did not rush to that dear soul, and enfold her in my arms in that trying hour," he wrote.

She had sufficiently recovered to be up again, then was called upon to face one of the greatest trials of her life—that of being turned out of house and home. What family possessions had not been taken for debt, were stolen; and without knowing where to go, mother and child started out in one of the worst blizzards. He writes, "I can see my mother wringing her hands and crying, 'God of the widow and fatherless, has it come to this? Oh cruel stroke, oh worse than death, save me and my child.'"

Pulling a small hand-sled on which was their only possession, a little sack of meal, the two struggled on until arriving at the grave of the late husband and father, where the frail woman sank exhausted in the deepening snow. "I can go no farther, my poor heart is breaking; I will die here." Alarmed, the lad sprang to her, crying out, "No, you must not die: I'll grow up to be a man and will take care of you; if you should die I would have no mother." As she swooned, she murmured twice, "No mother, no mother." The driving wintry wind seemed to echo, "No mother;" even the gathering darkness of night seemed to foreshadow the desolation of a little boy with "no mother." With night approaching, no friendly house in sight: the increasing intensity of the blizzard and the bitter cold wind; it was indeed a precarious situation for a lad of his tender age to be in.

On recovering consciousness the mother rallied and said, "Those were brave words, my boy, brave beyond your years: I know I will live, and for you my son; God will help me to live. And with God to speed the right, there's no such word as fail." Then it was that he heard for the first time the striking, impressive sentence which he was destined to hear repeated many times in days of future trial and distress:

"Never too poor to pray,  
Never too weak to win."

Thus out of great tribulation and a mother's heartbreak was this courageous sentence born. Often, when the days were indeed full of "life struggles," these words came to the rescue, enabling her to prevail, and to so shape the course of



her son, that he arose out of trial to triumph over every disadvantage, and to become a most notable Christian leader, builder of churches; friend of the friendless; a founder of institutions of mercy which still endure, and all dedicated to the memory of that heroic mother.—T Richardson Gray, Minister, President, Iowa Shut-in-Society, Olds, Iowa.

### "IF THEY DRINK ANY DEADLY THING"

The Lord healed me of heart trouble after three year's suffering and also of the rheumatism and dizziness in my head.

I came from church one winter night and after I had gone to bed I had an awful cramp in my leg. I just grabbed it and commenced to pray to Jesus to help me. It was not ten minutes until I was healed and easy again but He did more for me than I asked. He took a corn off my toe that I had to wear a pad on all the time.

Two years ago when I lived down in Kansas it was about one half mile to a Y. W. C. A. home and the ladies often went there to spend the afternoon and let their children play in the shade. One lady had three little ones with her. While they were playing one of the little boys found a bottle that had been thrown away. It had iodine in it and he drank a lot of it and when his mother saw the yellow stuff on his mouth it made her investigate, and when she found out what he had drunk she gathered him in her arms and ran up the road to where we lived. My daughter was in the yard. She rushed in and ran right to her and said, "O lady my child has drunk poison do you know anything to do for him?" She answered, "Yes," so she gave the child to my daughter. I was sitting in the house as she came in and said, "Pa, this child has drunk poison, what can we do for him?" I said, "Just lay him on the mercy-seat of the Lord." I said to the lady, "What do you say?" "Anything to save my child," she replied. So I said to my daughter, "Come, let us pray for him." So we did, and the yellow foam came from his mouth and we wiped it off while we were praying. Some one went for a doctor but the doctor was sick and could not come. There we had the devil beat again. The boy commenced to get better and in two hours he was well and walked home with his mother.

This is one of the many times I have seen the Lord heal the sick. I love my Jesus for He is my Saviour. I don't say that He can't do this or that, I say all power is in His hands. What a loving Saviour and Doctor I have!—G. G. Martin, 2017 East 22nd St., Kansas City, Mo.

### CHILD HEALED

My baby boy, 6 months old, was very ill with inflammation of the bowels, and the Lord wonderfully healed him four weeks ago. He has gained four pounds since then. I am giving Jesus all the praise.—Mrs. Roy Wood, North Alton, Ill.

Every minister and every student of the Word should secure a copy of "The Messenger and His Message" by Miss Alice E. Luce. It is a most helpful book. Send for a copy today. The price is 50c postpaid. — Gospel Publishing House.

## Homely Things from a Pastor's Diary

Chas. E. Robinson

Saturday, May 10. As I was going on my daily rounds today, I called at the Shapleigh home. Sister Shapleigh asked, "What do you think about the nigger-preacher telling us we must keep the seventh day of the week?" I said, "The Scripture doesn't say that we should keep the seventh day of the week, but only that we should work six days and rest the seventh. The word 'week' has been put in by men without authority. However, I hear he tells people to love God's children wherever they are found, of every race and creed, and to keep themselves unspotted from the world. He calls on sinners to actually pray through to the New Birth, to an experience they can feel. These are the big things, and while I wish he would not preach on some of the errors he holds, on the whole I am very glad he is preaching. I would not forbid him. John did that once and Jesus rebuked him. But, Sister Shapleigh, I cannot hear you use the word 'nigger' without rebuking you for it. When you stand before the King, and the books are opened, you will feel dismayed and so sorry when Jesus says, 'I was preaching in your town and you called me "nigger"'. You know, Sister, whatever you do to one of His, He considers that you did the same to Him. You did it thoughtlessly I know, but for every such thoughtless word unrepented, you must give an account to the 'Inasmuch' Saviour. God has shown us that we must 'not call any man common or unclean.' Other words like 'nigger', being terms of reproach, must not be used by the people of God either, such as 'Dago', 'Sheeney', 'Bohunk', 'Scab' and the like." This was made clear to us through Peter's experience. God showed Peter that he "should not call any man common or unclean" (Acts 10:28).

Sister Shapleigh showed a fine spirit. Restoring those who have been overtaken in faults is often made very hard for pastors on account of the pride and sensitiveness of the one in error. However, as the Word demands of me that I "exhort and rebuke with all authority", I must keep right on. Sister Shapleigh said that she had never thought before of how God felt about His people being reproached by such names, and would repent and take care to change her way of speaking.

This evening Sister Peterson came over to get me to come and pray for her husband. She said he had been prayed for, by every preacher that had been here for two years, that she had taken him to Richey and that Sister McPherson, too, had prayed for him. She said that he was no better, and wanted me to come over and see what I could do. I could see, of course, that prayer for healing was not the thing he needed.

When I came to him he began telling me of how many preachers had prayed for him, and yet he was no better. He said, however, that he was still in hope

he could find a man who could pray the prayer of faith.

What a shrewd old devil we have to fight! I must be more careful in teaching the people about the prayer of faith. It will be so much better when they come to understand that when the elders have prayed the prayer of faith and anointed with oil, the one prayed for is then in position to claim the promise of God wherein He declares that under such circumstances He will save the sick. If they will claim that promise and step forth on it, then it can be said again, "Thy faith hath made thee whole; go in peace and be whole of thy plague." I tried my best to get this truth into the mind of Brother Peterson but I failed. He hugged to him, as a great treasure, the right to lay on the unfaithfulness of those who had prayed for his healing the blame of his remaining sick. At last I had to leave, telling him I could not, under the circumstances, ask God to heal him, for the first thing called for, was repentance on his part, so real and deep as that Jesus, the author of our faith, would cause faith for healing to spring up in his heart. I expect to see him from time to time and shall endeavor to get his mind disabused of the error which prevents his getting his healing.

### SPURGEON'S PRAYER FOR MONEY

Charles Spurgeon relates this incident connected with his ministry:

"When the college, of which I am president, had been commenced, for a year or so all my means stayed; my purse was dried up, and I had no other means of carrying it on. In this very house one Sunday morning, I had paid away all that I had for the support of my young men for the ministry. There is a dear friend now sitting behind me, who knows the truth of what I am saying, I said to him, 'There is nothing left whatever.' He said, 'You have a good banker, sir.'

"'Yes,' I said, 'and I would like to draw upon Him now, for I have nothing.' 'Well,' he said, 'how do you know, have you prayed about it?'

"'Yes, I have.' 'Well, then, leave it with Him; have you opened your letters?' 'No.' 'Well,' he said, 'open them at once.'

"I did so, and in the first one there was a banker's letter to this effect:

"'Dear Sir, we beg to inform you that a lady, totally unknown to us, has left with us two hundred pounds (\$1000) for you to use in the education of young men.'

"Such a sum has never come since, and it never came before; and I have no more idea than the dead in their graves how it came then, nor from whom it came, but to me it seemed that it came directly from God."—Full Gospel and Rescue Journal.

## MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

### MISSIONARY SUCCESS.

"He is wise that winneth souls." The wise missionary will be a soul-winner. There is no contingency. Winneth! How we need to get back to this scriptural basis. Some missionaries are like the Western shepherd who goes behind the flock and drives the sheep into the fold. Others are like the Eastern shepherd who goes before the sheep, winning and leading them into the fold and the green pastures.

Jesus loved the sinner. He wooed them and loved them unto Himself. Christ loved us in that while we were yet sinners He died for us. Once He looked out upon the multitude and was **moved with compassion** for they were like sheep having no shepherd.

In other words what we need in order to be in apostolic succession is a passion for souls. Yes, the missionary who has a burning passion for souls will be successful. Once a young Wesleyan preacher entered upon his ministry with this heart cry, "Lord give me souls or give me death." His ministry was a successful one.

This principle is not only true of the missionary, it is true of every Christian. Unless we Christians have a passion for souls we won't give to missions as we ought and as is our privilege. Neither can we pray the prayer of faith that will move our finest and best men out to the field and that will supply the necessary means to meet the need.

A real burning, agonizing passion for lost souls will give us a passion for missions. Missions present to us today the greatest and most prolific field for soul winning. Then why not launch out for the realization of God's greatest work and our highest possible attainment in Christian service.

Light-houses and life-saving men are placed and stationed all along the coast at places of danger. Their business is to save the lives of shipwrecked men at times of terrific storm. Everywhere souls are being shipwrecked and lost. We are soul-winners and our missions are soul-saving stations. We must place stations at every danger point in the world. We cannot do it as we should unless we are dominated with a passion for lost souls. Pray ye the Lord of the harvest to thrust forth laborers and money into the harvest fields.

William Milnes Faux,  
Missionary Secretary.

### FROM HOUSE TO HOUSE

Just one month ago I entered on a long business that very conceivably can consume all my remaining days or years in Africa. I really must get nearer the people. They are near me but I am not

near them. So I am doing this: I am first of all, "beginning at Jerusalem," and taking all the Luanza streets in one-two-three fashion. Then every house in every street on and out of Luanza with no omission. No omission in visiting each and every house, no omission but only my commission, "Go.....to every creature." Remember it is a fearful fact that a missionary can go to Africa and yet never go, never really go to the Africans. This is the whole stab of the story of African Missions. The big mission, vice-versa, asks them to come to it. But all the while, plain as pikestaff, the old call for Sychar ministry is shouting out of The Word! Well, thank God, I have loved it and lived it in all my forty years for Him: handline fishing, personal dealing, button-holing in a land that, no! never, in the national sense had a button for its coat let alone a coat for its button. But Oh! but, only enduement from on High will avail against the burning sun here beneath. If we cannot sing at work of this kind we had far better stop it than stop singing. What started it was Paul, the blessed Paul, who began this holy preaching from "**house to house.**" Paul reminds us in the old days that he was a "house to house" deputy of the devil. Then it was for the devil he dragged them out of "every house." Big houses and small ones. Half big and half small ones. Says the Apostle: "If, I Paul, if I tackled '**every** house' for the devil in my old Saul days—and there is no 'if' about it. If I did so then, how much more **now in Christ** should I face and finish every house (my cousin's house or a stranger's house!) in soul-saving propaganda?" If the devil (and there is no conjecture about it) if the devil has such zealous every-house servants, why should Christ be served with less zeal? "Every house" in the old days meant not a visit but a visitation from Saul. Now from "house to house" they get the visit of love, not the persecuting visitation.—Dan Crawford.

### OFF TO EGYPT

Brother A. H. Post and wife write:—"We are now on board ready to sail at 6 A. M. Thursday. We have quite a number of missionaries and the Lord gave us a blessed parting meeting, with a large number of saints. It is indeed with great joy that we cannot express in words, for we have seen the hand of the Lord in a most blessed way. Surely the call is urgent, for the time is short. How vital to be just in the full will of God, and after very much earnest prayer we have the full assurance that God is sending us. His will is our delight. Pray for us."

### BROTHER FAUX ATTENDING CONVENTIONS

Brother Faux, our missionary secretary, who edits the missionary pages of the Evangel, has been away attending the Latin American conference of the Mexican border, and the Nebraska District Council. This is why we have not printed the usual number of missionary letters this week. We hope to have a full two pages of missionary news for the next issue.

### OUR WORK AT JOHANNESBURG

The past few months may not have been bright in prospect in the Rand work, but the Sunday School at Robinson has been on a steady increase all the time. Praise the Lord. The present quarter has begun brightly and I trust it will continue so all the time.

For the past few weeks we have given out a considerably large number of tracts written in the native language in the compounds and native locations. I have had several stereoptican services at Robinson. Last Thursday night at the church there ten children who were backslidden, came back to the Lord.

Yesterday Brother Law and Brother Bennett went with me to a compound where there was a good sized congregation. Four heathen and two backsliders came out to seek the Lord. Praise His name I feel that God is soon going to pour out His Spirit here.

This morning Brother Bennett and I went to look at sites for building a church in a municipal native location. We are trusting God to raise the funds to enable us to build. In this location there are no churches. There are many natives in the immediate locality as well as in the general location. We are holding cottage and open-air meetings now. This seems to be a good place for "fishing." God is with us in healing, too. On the 10th and 11th we prayed for a little Sunday School boy at Robinson who had double pneumonia. God very miraculously healed him. Hallelujah!

—John S. Richards

Mrs A. E. Turney and Miss H. A. James write:—"The Lord seems to be moving very definitely at Zeerust where souls are being added to the Kingdom almost daily. It is a cause for very deep rejoicing that the natives in that neighborhood are turning to the Lord. We pray often for them that they may be grounded and settled in the faith. One of the most prominent characteristics of the South African native is his instability. Therefore we need to pray much for them that they become established."

### KEEP MISSIONS FIRST

Work Together  
for

Greater Unity.  
Tempered Equality.  
Heartier Cooperation.  
Christian Fellowship.  
Mutual Agreement.  
These five cardinal principles are the marks of  
Pentecostal Missions.  
Let us all work together  
for  
GREATER MISSIONS.

## WHAT OF THE JEW?

The above is the subject for our **YOUNG PEOPLE'S MEETING**, but every reader of the Evangel will find it to be of interest.

"Israel" is the broader word. The promises are unto Israel. What we say in this lesson will really be about Israel. In speaking of Israel we use the shorter and more familiar word, "Jew."

**The Jew is a Miracle.** If an Englishman goes to France and settles down, within a hundred years his descendants call themselves French and have probably forgotten that their forebears ever were anything but French. It is so with a man of practically any white people going to live among other white people. But it is not so with the Jew. For more than twenty-five hundred years he has been a man without a country, without a king, without a form of government. He has been sifted "among the nations, like as corn is sifted in a sieve" (Amos 9:9). But by a continuing miracle, through the slow, dragging centuries, God has kept the Jew separate. Go to China, or Siberia; go to Patagonia, or Turkestan; go where you will and you will find the Jew. You will know him by his ways, by his appearance, by his holding himself apart from all other people and by his manner of conducting his affairs. No country has been able to digest and assimilate the Jew. This is a miracle.

**The Jew is a Warning.** After enumerating many things that happened to the Jews and showing that in every case it was the result of their misbehavior, the Holy Ghost says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). They murmured and got into trouble. So shall we if we murmur. They forsook the worship of Jehovah when "the people sat down to eat and drink and rose up to play" (1 Cor. 10:7). Because of this they got into trouble as being idolaters and so shall we if we do likewise. They complained about their daily fare and got into trouble (Num. 21:5-6). Hereby we are warned to be content with such things as we have (Heb. 13:5).

**The Jew is an Encouragement.** Though stiff-necked, stubborn and rebellious in the wilderness, God was faithful and brought them into Canaan. Dissatisfied with God's loving rule, they rejected God and demanded a king as the nations had roundabout (1 Sam. 8:7). God gave them a king and blessed him. Time after time they fell into such degrading sins, and made such close alliances with those about them who did not honor God that God had to desert them. Deserted by God their enemies came in on them and overcame them. Then in His mercy God raised up someone to lead them to repentance and thus back to God's favor and to victory over their enemies.

Read again these wonderful stories, showing how God is unfailing in His love. Read of Gideon in Judges six and seven; of Jephthah in Judges eleven; and of Samson in Judges thirteen to sixteen. These stories, like all of the Scriptures are profitable "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17). Though Israel deserted God and did ever so badly, and repeated it so many times, God loved them still and wooed them back to Himself. "God is no respecter of persons" (Acts 10:34). He will take you back even if you have been as bad as it was possible for you to be. Praise the Lord!

**The Jew Is Being Punished.** In the twenty-sixth of Leviticus God promised to punish the Jew seven times. Now for seven periods of three hundred and sixty years each, being a year for every day of seven Jewish years, the Jew has been under punishment. The real meaning of God's mighty words of condemnation have been tasted by the despised and fleeing Jew. But all things have an end, and it is our amazing privilege to live in the very day in which the punishment of the Jew is to terminate. To the very month and day 2520 years after Nebuchadnezzar destroyed the temple and took Zedekiah captive, and while the Jews of Jerusalem were keeping that fateful anniversary with weeping and mourning, the first shot of the late war which was to change the map of Europe and rid Jerusalem of the Turk, was fired. God is never behind His schedule. As it took something like twenty years for the subjugation of the Jews that began in 606 B. C. to be completed, so it may be it will take also twenty years from 1914 for God to complete the re-gathering of His people from all lands. We live in amazing and fearsome times.

**The Jew's Wrongs Will Be Avenged.** God punished Pharaoh for abusing the Jew, drowning Pharaoh in the sea and destroying the flower of his army. God said to Pharaoh, concerning the punishments to be inflicted on him and his house, "In very deed for this cause have I raised thee up" (Ex. 9:16). He used the Philistines, the Midianites and the various peoples who made war on Israel to hurt and punish His people, for the wicked is His sword (Psalm 17:13). But always those nations were terribly punished for having hurt His people. Nebuchadnezzar was God's hand to begin the seven times of punishment of the Jew; but God did not forget, and Nebuchadnezzar's kingdom was destroyed in the days of Belshazzar, as foretold by the miraculous writing read by Daniel on the wall.

God has never changed, for even down to medieval and modern times, the pages of history with one accord show that nations are prospered if they befriend the Jew, but destroyed if they hurt God's

people. A modern illustration of it is seen in the mighty providences and appalling destruction even now in progress in poor old Jew-baiting Russia. A distinct warning to us about this seems to have been meant by Jesus when He declared in the latter part of the twenty fifth of Matthew that as people treat His brethren, so will He treat them. In similar vein it is said that "they shall prosper that love" Jerusalem (Psalm 122:6). The enemy would, if he could, get our precious young people to speak and think slightly of the Jew, for Satan knows, if he can succeed in that he will get God's wrath stirred toward such young people.

**The Jew Is a Sign.** Bible students are of one mind in thinking that the present day activities of the Jewish people indicate the soon closing of the Gentile age. It is the fig tree—the Jewish nation—putting forth its leaves (Matt. 24:32). The Jews are returning to Palestine and have now in cultivation there, 250,000 acres of land, using the most approved methods and the latest labor-saving machinery. Recently in a single month 8,700 Jews entered Palestine as their new home. The Hebrew language which for centuries has been called a dead language proves to be very much alive. A newspaper in Hebrew is published in Jerusalem, and a great Hebrew University has been opened with much eclat, equipped as only limitless money sources can fit out such a place. God withheld the rain from Palestine for nearly two thousand years, reducing the land to the appearance of a desert. Now the rain has begun again to fall, and the wonderful fertility of this land of promise is once more apparent. Much, very much more might be said, but space will not allow. This though is plain—the end of the Gentile age is just at hand, and the Rapture so long hoped for and waited for shall soon be made to us a blessed reality.

**The Jew Will Be Restored.** "Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee." C. E. R.

For more concerning this fascinating subject, secure a copy of Brother Frank Boyd's new book on prophecy—*The Budding Fig Tree*. Price 50c, postpaid.

## THE WORK AND WORKERS

**BARTLESVILLE, OKLA.**—Pastor J. M. Kerr writes: "We are growing continually here. Our church which is new and well finished is filled every Sunday evening with eager hearts to hear the message four-square. I am now opening another work in Copan, 16 miles north, also doing some work in Dewey, Okla., 4 miles north. Have had many precious showers of late."

**DEER RIDGE, MO.**—A correspondent writes: "We have had a blessed refreshing from the presence of the Lord at Deer Ridge as Evangelist Glenn Renick and his sister, Daisy Renick, administered the Word, assisted by Miss Hettie Steffen as soloist and choir leader. Thirty-six came forward to the altar, and many were saved, including several couples over 60 years of age, and one man 71 years of age. Nearly all the converts were married couples."

**OSWEGO, KANSAS.**—Pastor B. H. Armes writes: "Evangelist Wm. Felicy and wife from Los Angeles, California, were with us for a three weeks' campaign. The presence of the Holy Spirit was felt in each service as Brother Felicy brought forth the soul-stirring message. There were 20 souls saved and reclaimed, and 1 filled with the Holy Ghost. We report victory for the church and we are encouraged to press on. Since Brother and Sister Felicy are entering the Kansas District, we are glad to recommend them to any Assembly."

**DECATUR, TEX.**—"The saints at this place are just finishing a Pentecostal mission in the northwest side of the town, located near the corner of Donald Street and Cowan Ave. Remember us in your prayers. Our greatest desire is that we may be of service to the Master. Our place of worship will be open to all, and especially we would be pleased to have any minister in full fellowship with the General Council, when passing through Decatur, to preach for us. We are trusting God for good results at this place. Help us to pray for an old time Pentecostal revival."

**MECKLING, SO. DAK.**—Pastor Clyde Bailey writes: "Just closed a very successful revival in the Congregational Church at Meckling, So. Dak. About 30 saved, and many healings. The young people love the Word. They have organized a Bible class. Many hungry for the Baptism. From there we went to St. Paul, Minn., where the Lord wonderfully met us with some marked healings. A man deaf 20 years could hear us praying. Another could hear a watch tick after he was prayed for. A lady was healed of lung trouble of two years' standing, and many others healed. A Catholic lady was saved."

**CANTON, ILL.**—We have just finished a two week's meeting in the large Gospel Tabernacle of which Chas. H. Gray, former pastor of the First Baptist church, this city, is in charge. A blessed revival spirit prevailed throughout the meeting and the steady attendance was very gratifying. The saints were encouraged to press on, backsliders were restored and precious souls found the Lord as their Saviour. This is a young Assembly but it has enjoyed a healthy growth and stands out as a beacon light in the face of surrounding sin, worldliness and apostasy. We secured forty-two trial subscriptions to the Evangel during the meeting.—The Nankivells.

**WICHITA FALLS, TEXAS.**—Brother E. L. Newby writes from Bridgeport, Texas: "I want to sound a note of praise for all the Lord has done for us. We closed a very successful meeting at 5th and Broad Street Church, Wichita Falls, Texas, on Nov. 6, where we had the privilege of mingling our voice in song and praise with many friends who stood by us in other days, when we were building that church in 1919. We found those people as ready to push the battle for old time Pentecost as they were six years ago. More than 20 were blessed of the Lord in salvation and the Baptism. It was a real inspiration to us, praise the Lord! We returned home to Bridgeport Saturday, and Sunday, Nov. 8, was the day we had announced for our dedication service for our new church which has just been completed, and the folks at home had not laid down on the job while we were gone for the meeting, but had everything ready for the service, everything inside the church painted and varnished to the top notch. A good number of our friends from nearby churches came for the meeting and the Lord was there and of course we had a great time, praise the Lord. My two sons, Joe and Rewel, and I will start a revival in the Port Lavaca Church, Sunday, Nov. 15. Pray for us."

### BACK TO THE EVANGELISTIC FIELD

After serving the assembly at North Peoria and Haskel Sts., in Tulsa, Okla., as pastor the past year, we severed our very cordial relations as pastor with that dear people the first of October, and returned to our permanent headquarters in Golden Gate, Ill., where we have been located for fifteen years, going in and out from this place as evangelist. We desire to announce that we feel that evangelism is our distinct call and that if we have any place in the body of Christ this is our calling. We beg to announce that we expect to engage in evangelistic work in future.—E. F. Cunningham and wife, Golden Gate, Ill.

**CHAFFEE, MO.**—Pastor B. E. Hillman writes: "Our Missionary Convention, with Sister Kelley in charge, was a wonderful success. Couldn't accommodate our crowds they were so large. \$700.00 was pledged for foreign missions. Sister Kelley was a God-send to us. Our prayers and love and good wishes shall follow her. These missionary conventions we can recommend to all assemblies, and Sister Kelley is one of God's anointed on this line."

**LAVOYE, WYO.**—Sister Lola Lithlyter writes:—Our missionary work in Lavoye is growing and God continues to bless. Oh, how we praise Him. Sister Ruby M. Finley of Colorado Springs, Colo., held a month's revival for us and our work was greatly strengthened; 4 were saved and 1 baptized in the Holy Ghost. Since the close of the revival 3 have been baptized in the Holy Ghost, and 2 have been saved. Since I came, 7 months ago, 8 have been saved and 7 filled with the Spirit. Three others are now seeking their Baptism; 5 have been baptized in water, several have been healed, and a number are accepting the full gospel. Ours is the only church in Lavoye, but there are two other churches in the oil field. We have a live Sunday School with 40 in attendance."

**DEXTER, MO.**—Pastor Pawatan Huffman and wife write:—"Our missionary Convention was a glorious one, with our Sister Margaret Kelly from China. The Lord did indeed bless her each evening in bringing forth the Word. It was a source of encouragement to the church, as well as upbuilding in faith. We trust the Lord will continue to bless her as she labors in His name, and give her strength for her body. Since her visit to our assembly I am sure we will be more thoughtful in praying and giving to those who are laboring in the dark heathen lands. Even sinners of the town who never seem to take an interest were stirred and pledged to pay to missions. One said, "This is the best thing that ever was in Dexter." We certainly did appreciate her coming our way."

**BLOEMFONTEIN, S. AFRICA.**—Pastor F. Foggenpoll writes: "God has been wonderfully blessing us. Our Convention, which ended a little while back, resulted in many being saved, 15 or more filled with the Holy Spirit, many healed, and a large number baptized in water. We have been blessed in our labors in this district in the last ten months; 70 or more have received the glorious Baptism of the Holy Spirit, and fully 80 have followed in water baptism. If you could form an idea of the uphill work, owing to the Dutch Reformed Churches, who are equal to the Roman Catholic in dominance, you will fully appreciate with us the success. Healings are varied and many, Hallelujah! A Mrs. Eager, still belonging to the D. R. Church, who suffered for 18 years with stomach cancer was beautifully healed after she was given up by doctors. To Jesus be all the glory! Drunkards have been freed, also one drug fiend was blessedly set free. To God be all the praise!"

**BRYAN'S BIBLE CLASS.**

The Bible Class that Wm. Jennings Bryan has had for many years at Miami, Florida, has been known all over the world. Frequently as many as five thousand attend this Bible Class. This winter Evangelist Herbert Booth, the son of General Booth, is to take this Bible Class. He requests the prayers of the readers of the Evangel that God will make him a blessing as he gives forth the full gospel message to this immense Bible Class. He promises to share with the Evangel readers some of the addresses that the Lord gives him for this gathering.

Brother Herbert Booth is the author of a very excellent book on the subject of war. It is entitled "The Saint and the Sword." We consider this book the best that has been written on this important subject. We carry this book at the Publishing House. The price is \$2.00.

**SUNDAY SCHOOL SUPPLIES**

Our Sunday School supplies for the first quarter of 1926 are now ready. We publish three quarterlies, Junior, Intermediate, and Adult, the price of which is 5c per copy. We also publish lesson leaves, both Adult and Intermediate, the cost of which is 4c per set of 13 lessons. We also handle the little lesson picture cards which cost 4c per set, and large picture rolls which cost \$1.00 each.

We desire to call special attention to our two Sunday School papers. These are being much appreciated in our Pentecostal Sunday Schools. The gospel is set forth in every paper in a simple way. They are well illustrated. The price of "Our Pentecostal Boys & Girls" is 13c per quarter, and "Our Pentecostal Little Folks" is supplied for 7c per quarter.

We want to introduce our Sunday School supplies to new Sunday Schools and shall be pleased to offer the first quarter's supplies to any new Sunday School at half price. This offer applies to quarterlies, lesson leaves, and children's papers. We regret we cannot supply the lesson cards and picture rolls half price, as we do not print these ourselves.

Please send your orders early as the mails are always congested at Christmas time. Gospel Publishing House, 336 W. Pacific St., Springfield, Mo.

**FALSE PROPHETS AND TRUE**

(Continued from Page Five)

such a shaking as this "Valley of Dry Bones" has seldom, if ever, witnessed.

The writer believes that in spite of the fact that the days of apostasy are upon us, when men are "departing from the faith, and giving heed to seducing spirits and doctrines of devils," God is stirring up His people to pray and believe for another visitation of His Spirit, a visitation which will sweep back the tide of battle, put to flight the enemy who has come in upon us like a flood, and bring countless numbers into the light who are now sitting in darkness.

"Is not my word like fire and like a hammer?" It is not our word but God's Word that does the work. How necessary then to get the Word from God, and not stand before the people with the mere product of our own brains.

God lays no premium on ignorance,

neither does He encourage the thrusting of novices to the front (1 Tim. 3:6). He would have us "crum full" of His Word, for the Sword of the Spirit, the Word of God, that does the execution. But we must give careful heed to the words of Ezekiel 33:7, "Thou shalt hear the word at MY mouth and warn them FROM ME." It is then that the Word burns like a fire and strikes like a hammer. The Word preached may be clean cut and orthodox, but unless it is accompanied by the penetrating power and unction of the Spirit it will fail to stir the conscience or regenerate the heart.

One closing word of warning. "Behold (verse 31) I am against the prophets, saith the Lord, that use their tongues and say, He saith." Behold—take note—that God is against all those who trust to their own knowledge, logic, rhetoric and eloquence and are using but their own tongues while they appear before the people as "ambassadors for Christ," and are saying "He saith" when God has not spoken.

If ever we needed to get the message on our knees it is today. God sets Himself against all who use their tongues, however eloquent, logical and persuasive they may be and yet have not heard from Him. Some one has said that "great sermons are the great sins" because they exalt the man and hide the face of Christ from the people. Let us tarry before God until He speaks His message to our hearts. Let us meditate deeply on the Divine realities until the Word of God becomes as fire in our bones. The Psalmist exclaimed "My heart was hot within me, while I was musing the fire burned; then spake I with my tongue." (Psa. 39:3). We need HOT HEARTS. Hot heads are common: hot hearts are scarce. Let us muse until the fire burns, then speak.

Thos. Collins of sainted memory, one of the early Methodist preachers, was at one time late in filling his appointment. The congregation waited and waited until well night an hour had passed. Where was the preacher? was the exclamation on many lips. Where was he? In walking to the place of preaching, Thos. Collins felt that he had no message for the people, and had stepped aside into the woods to pray. There on his knees he told the Lord that he would not go another step until He spoke a message to his soul for that people. He tarried long but he got the message, and as he finally reached the church and walked down the aisle to the pulpit a wave of Divine power went with him which was felt by the people as he passed. They soon found that he had a word from God and he did not have to preach long before God's power swept down upon the congregation and people were saved all over the church.

In these last closing days of this dispensation when the love of many is waxing cold, and when lukewarmness is the prevailing characteristic of the church, let us pray for an anointed ministry for God-sent prophets who will get the message direct from Him, and who are set on fire that they will indeed be "burning luminaries, chasing the gloom of hellish night.

God still answers by fire. Let us PROVE and see what He will do.

**HATTIESBURG, MISS.**—Brother Fred Eiting writes: "We just arrived from Dallas, Texas, to take the pastorate here. We were too late to attend the Mississippi District Council held at Laurel, 30 miles from here, but a revival in a tent continues, though it rained the night we paid Brothers Holloway, Anderson, and Knowls a visit. There was a good interest, and two received the Baptism amid great joy and blessing. Brother J. F. Benton is just starting a revival at McClaren, and we expect to assist him. I expect, with the assistance of a band of workers, to hold a meeting each Sunday at 3 p. m. at some nearby community. Anyone having a tent for sale about 40 x 60 please write to me. Will our friends please notice our change of address. We are now at 1020 Edward St., Hattiesburg, Miss."

**WHIGHAM, Ga.**—Pastor R. E. Taylor writes: We have just closed a 12-days meeting in Bellview, Ga., 20 miles North of Bainbridge, Ga., where we met a small band of saints, mostly children. Those children were wonderful. We spent some time teaching them. One was saved at Bellview. From there I came to Whigham. The assembly here have no church, but they are arranging to buy one right away. The good Lord is giving me favor with the people here. The Baptist preacher told his people to go to the Pentecostal tent meeting. One was saved last night. We prayed for a colored woman that had throat trouble. She says the Lord has healed her. Pray for the little assemblies at Whigham and at Bellview."

**PARIS, ARK.**—Brother Z. J. Launius reports: "We are moving along nicely at Paris. Began as the new pastor Saturday night, Oct. 31. Sister Olga Jean Aston, missionary to India, was with us on Sunday and spoke to a crowded house. Our Sunday School gave \$76.00 to foreign missions on this occasion. We have a Sunday School enrollment of 250 with an attendance of 150 to 265. We held a few night services with the saints following our arrival, and got acquainted. We find all departments of the Assembly work progressing nicely. We find the saints love their old pastor, L. L. Riley, who moved to Russellville. The Lord did a great work here through Brother Riley. On last Friday evening wife and I were sitting in the sitting room of the snug little preacher's home, provided and furnished by the assembly, when the saints began filing in the back way into the kitchen. Before we could hardly realize what was being done, the table was loaded with many good things the preacher and his wife like to eat. So after the shower in the kitchen we all went to the sitting room and while thanking the Lord for the blessings, the Latter Rain fell. From there we went to the church and found a good crowd waiting, where we spent the hour in a good service. So the outlook for Paris is good. Hope to make a special revival effort after the first of the year, D. V. So pray that the Lord may use us in Paris to His glory."

**MASSILLON, OHIO.**—Brother D. Lewis and wife report: "God has been with us in mighty power through this summer and fall work. Sixty-seven came through to the Baptism of the Holy Ghost according to Acts 2:4. Bless the Lord. We truly believe that Jesus is coming soon. One dear man, over 70 years of age that had been paralyzed 2½ years, leaped for joy and threw up both arms that had been useless. Miraculous healings took place one after another. One little girl that had never walked was anointed and prayed for, and immediately she ran all over the platform. One dear old colored mammy that had been an invalid for 16 years was instantly healed. She was truly a child of God. Another young man that had had a 600 pound mould drop on his foot and had broken both bones, came to the altar to seek Jesus. While there the power fell and Jesus took possession and he was baptized with the Holy Ghost according to Acts 2:4. While under the power I anointed the young man and prayed for his healing. Immediately he leaped for joy and cried out, "I am healed! I am healed." He walked out of the tent and left his crutches. One woman at Lansing, Mich., that had been blind for 13 years, received her sight instantly, crying out that the doctors had all her money, but Jesus had healed her. At these meetings many were saved and rejoiced when they saw the mighty power of God in the healings. Bless the Lord. To Him be all the praise and glory. We are now at home and will rest until after the holidays. We covet your prayers that God will still use us for His glory."

**OPEN FOR CALLS.** I have given up the pastorate of the Assembly of God at Broken Arrow, Okla., after serving two years. I am affiliated with the General Council of the Assemblies of God, and have been since 1914. Have been serving as pastor most of the time. Anyone desiring my service write me at 721 South Boston, Tulsa, Okla., Geo. M. Patterson.

**GOODING IDAHO.**—Will conduct a return campaign in the Gooding Roller Skating rink seating 1,500, Dec. 6-20.—A. Watson Argue.

**OPEN FOR CALLS**—either as evangelist or pastor. We are in full fellowship with the General Council. Have had 12 years experience on the field.—George Shepherd and wife, Elmer, Mo.

**OPEN FOR CALLS**—Pastoral or Evangelistic work. Have been filling the pastorate here. Willing to go anywhere the Lord may lead.—J. H. Short, 700 Jenks St., St. Paul, Minn. (c/o Full Gospel Assembly.)

**NOTICE**

I will turn the work here at Green Spring over to my wife and go out in evangelistic work. Am in fellowship with the General Council. Anyone needing my help address me at Green Spring, W. Va.—Jacob M. Shanholzt.

**TENT,** 60x120 almost new, 12 ounce heavy double filled duck. Cost \$2,600; will sell for \$800. Tent has only been up three times. Stored at Jacksonville, Fla. Address Mr. Taylor, 4082 Channoune, San Diego, Calif.

**NEEDY FIELD.**—A Pentecostal work is needed in Hugo, Okla. and Ft. Towson, Okla. There are hungry hearts in these places, and I pray God will put it upon some minister's heart to respond to these calls. Anyone being led there by the Lord could inquire for Mrs. Rosa Richardson, Hugo, Okla., from whom requests for prayer have been received.—Mrs. Walter Stubbs, Kendrick, Colo.

**Forthcoming Meetings**

**DATE OF MEETING CHANGED**

The Meeting of the North Central District Council, which was scheduled to meet Nov. 25th to the 29th, has been postponed till December 15th to 20th. The meeting will convene at Minot, N. Dak., and entertainment will be provided for ministers and delegates by the Minot Assembly of God. Those who propose to attend may communicate with Pastor Fred Frank, 815 Second Ave. N. W. Those desiring ordination and license should attend in person.—F. J. Lindquist, Chairman.

**TENNESSEE BIBLE CONVENTION, Dec. 15 to 20, 1925.** As Tennessee is now a part of our District, we are very glad to welcome them into our blessed fellowship of Southern Missouri District Council. Our First Bible Convention with the State of Tennessee will be held with the Assembly at Sharrion, Tenn., December 15 to 20, 1925. We will be very glad to have all the ministers of Tennessee to be at this Bible Convention that is those that are in fellowship with the Council work. The Presbytery will be there to examine applicants for Ordination and License. Those desiring to come in with us at this Convention write to the Chairman for an Application Blank. Let the ministers of Southern Missouri and Tennessee District announce this in their meetings. Food and bedding will be provided free at this convention.—J. E. Spence, Chairman, Willow Springs, Mo.

**GREAT INTERNATIONAL GLAD TIDINGS CONVENTION** at 1441-1471 Ellis Street, San Francisco, Calif., November 29 to December 21, 1925. This holy convocation will meet in the new Glad Tidings Temple and Bible Institute. The Auditorium will seat 2,500, and has a capacity of 3,000. Three hundred voices, plus a forty piece orchestra, under the leadership of Brother G. P. Andrews, will furnish rare music. The Radio Broadcasting Station K G T T, will also be in operation during the Convention carrying this fourfold message in sermon and song to thousands beyond our Temple. Revival fires are burning and the power of God is falling. You cannot afford to miss this wonderful event. Evangelist Charles A. Shreve of Washington, D. C., will be the chief speaker, supported by a large staff of able ministers, students, and workers. Come and hear the soul-stirring messages, live testimonies, and wonderful music for the Lord hath prepared a feast of fat things. Come for all things are ready. Come to hear God speak. Come to hear from Heaven.—Pastor R. J. Craig, Evangelist M. R. Tatman, Conveners. For further particulars write or wire Secretary O. C. Smith, 1536 Ellis St., San Francisco, Calif.

**FOREIGN MISSIONS CONTRIBUTIONS**

November 20 to 27 inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department.  
 \$.20 J R W Philadelphia Pa; .25 Mrs H B Eccise, Mich; W H W Springfield, Ill; .40 C C A West Point N Y; .50 Mrs E M Malay Ia; G R Rosamond Calif; Mrs J W Pioneer Texas; .60 Mrs T L McGlenallen Mo; .75 K 1.00 Mrs M R Coldwater Kans; Mrs J B Taylor Ark; H C Hulbert Okla; H H Lake Tahoe Calif; Mrs J F S Unityville S Dak; H H Morton III; Mrs E E Dayton Ohio; Mrs J H Healdton Okla; V P Ponca Ark; Mrs G A G Hunter Mo; J N East Orange N J; G H F Santa Cruz Calif; A E D Corpus Christi Texas; M P Portageville Mo; W B Mc Ft Worth Texas; R C Springfield Mo; Mrs L H W Huntington Park Calif; H D Tahona Okla; Mrs E J Malmo Neb; Mrs O W S Oklahoma City Okla; Mrs A H F Zumbro Falls Minn; A Friend; Mrs M J P McCook Neb; W P West Frankfort Ill; Mrs P O Columbia Ia; W F K Hull Ill; M K Springfield Mo; Mrs E R Hotchkiss Colo; Mrs C I A Buena Vista Fla; W J W Springfield Mo; M H Wichita Falls Texas; W J B Everton Ark; 1.10 Mrs E V A Bloomington Ill; 1.15 W K Los Angeles Calif; 1.35 Mrs H T W Tonganoxie Kans; 1.40 Pent'l Tab Denver Colo; 1.45 B P San Benito, Texas; \$1.50 McC & J L L Minong, Wis Mr & Mrs W A T Mead Colo; J M G & wife Eureka Springs Ark; 1.60 Miss A E U Great Bend Kans; 1.75 Mrs B A P Ft Dodge Kans  
 2.00 G L C Bellwood Ala; Mrs M Russell Ia; W S C Three Springs Pa; S S Heavener Okla; Mrs E V A Bloomington Ill; Mrs P R Carthage Texas; W T G Cottonwood Ala; L E B Balfour N Dak; J M A Rockport Texas; Mrs F M F San Antonio Texas; Mrs A W Toledo Ill; D E O Princeton Mo; Mrs F F C McPherson Ark; N P E Stramburg Neb; A E S Flemington W Va; A D Chicago Ill; 2.30 R H Corinth Miss; 2.40 Mrs J W Brookville Ind; 2.45 P S Fifth Idaho; 2.50 Mrs C F J Silverton Texas W C C Cheney Kans; K W G Union Church Miss; 2.55 V D Springfield Mo;  
 3.00 Mrs M A B St Croix Virgin Islands; J

H S St Paul Minn; Young Ladies Bible Class Dayton Ohio; M F B Empire City Okla; B H C Coffeyville Kans; Mrs E S Parker Kans; S S Class Zephyrhills Fla; Young People's Meeting Holly Colo; Assembly Chickasha Okla; J A P & wife Mountaineer N Mex; 3.30 H S Peoria Ill; 3.50 C J J Lyndhurst N J; D E O'N Gon Gabriel Calif; 3.55 Assembly Bucklin Mo; 3.70 J C A Cuero Texas  
 4.00 Miss R H Crocker Mo; Mrs A F R Payette Idaho; Mrs W D Denver, Colo; Mr & Mrs F B Deslodge Mo; 4.30 Miss E O Carthage Mo;  
 4.61 Assembly Houston Ark; 4.75 Mrs E Y Medical Lake Wash  
 5.00 N A St Charles Ill; Mrs R G Stratmore Calif; Young People's Service of Assembly Ft Smith Ark; H L S Nelsonville Mo; Mrs C H B Dripping Springs Texas; C K S Sturgis Mich; R C D Raton New Mexico; Mrs J M Y Hember Bay Canada; Mrs T A H Marionville Pa; A R T Mt Pleasant Ia; Mrs E W W Peoria Ill; Mrs J B Huskoge Okla; L M B Saticoy Calif; Mr & Mrs D R R Santa Rosa Calif; Mr & Mrs L S B Coffeyville Kans; L A Ardeola Mo; S S Savanna Okla; M M Palo Alto California; C A O Scobey Mont; Mrs A M Osage City Kans; Mrs C R Chicago Ill; J E S M Sayre Okla; T J Indianapolis Ind; J E S San Jose Calif; J H R Glendora Calif; Mrs F B Brooklyn N Y; C A B Woodston Kans; Mrs W E S Eureka Springs Ark; Mrs B A Eureka Springs Ark; Mrs E C Rio Wis; 5.40 G L H Laurel Hill Fla; 5.62 Chapel S S Childress Ark; 5.63 C E J Caruthersville Mo  
 6.00 W J W Iantha Mo; D G & S G Montreal Canada; E A G M Lewiston Idaho; T L S Tere-sita Ky; R W G & wife Yuba City Calif; 6.35 A C Woodstock Canada 6.81 Assembly of God Westby Mont  
 7.00 Bethel Assembly Covina Calif 7.28 J M K Bartlesville Okla; 7.90 Pent'l Assembly Raton, New Mexico; 8.00 Mrs B F O Creal Springs Ill; 9.00 O R Bayard Fla; Mrs C J S Los Angeles Calif; 9.80 O T Wesson Ark  
 10.00 Bethel Assembly Arifton Ala; Mrs M H E Statten Island N Y Mrs C F L Hermosa Beach Calif; R A M Poughkeepsie N Y; L M C Woodland Calif; S F B Walton Ky; A Friend Anacortes Wash; Mrs G E K Toledo Ohio; A Friend In Ga; Mrs C E A Miami Fla; Mrs J A S San Jose Calif; Mrs C A P Aberdeen Wash; L R C Trafalgar, Ind; Pent'l Young Folks Joplin Mo; W B F Woodward Ia; Young Girls Class Wilmington Del; I G & C L Freeland Pa; Glad Tidings Assembly Hecla N Dak; 10.50 Young People's Band Trinidad Colo; Highway Pent'l Assembly Sunnyvale Calif  
 11.00 Mrs W J T Binscorth Canada; 11:50 Tab Assembly Bible School S S Galesburg Ill; 12.00 S S Class Dayton Ohio; L M T Peabody Kans; 12.15 Assembly Wichita Kans; 12.50 Assembly of God S S De Leon Texas; 12.62 Assembly of God S S Portales New Mexico  
 13.95 Assembly Hartford Ala; 14.00 E R & P R Bayard Fla; N J & H A I Edinburg Texas; 14.50 Full Gospel Assembly Minneapolis Minn  
 15.00 Ladies Bible Class—Assembly Huston Texas; A Friend Chicago Ill; Gospel Tab S S San Diego Calif; H R Los Angeles Calif; B E S Shafter Calif; B L L Los Angeles Calif; B S Cuero Texas; 15.50 Assembly of God S S Minneapolis Minn; 18.60 Lankershim S S Van Nuys Calif; 19.00 Pent'l Prayer Band Allentown Pa  
 20.00 M B K V & M B Reedley Calif; Bethel Pent'l Assembly Juneau Alaska; D G Clymer Pa; 20.92 G R H Apple Grove Ohio; 21.00 Assembly South Sioux City Neb; 23.20 Glad Tidings Mission Stockton Calif; 24.90 Assembly Holt Fla; 25.00 H P E Richmond Va; Napa Assembly Calistoga Calif; Mr R D Stormville N Y; 25.25 Bethel Tab Canton Ohio; 29:50 S S Goose Creek Texas  
 30.00 W J M Everett, Mass; Assembly of God Jester Texas; 35.00 B R A Chicago Ill; 37.50 Four Fold Gospel S S Taft Calif; 40.00 Assembly Findlay Ohio; 43.70 Oak Park Holiness S S Tampa Fla; 45.49 Rosen Heights Assembly of God S S N Ft Worth Texas  
 50.00 Full Gospel Church Youngstown Ohio; Dr J N R Brooklyn N Y; I D S Mount Joy Pa; Mrs R L B Lancaster Pa  
 55.08 Assembly of God & S S Houston Texas; 55.68 Central Church Biloxie Miss; 56.30 S W Va; W. W Va; E Ky Dist Council; 57.00 H J S Englewood N J; 80.00 E S New London Conn  
 100.00 Mr & Mrs A H B Albany Ore; Mr & Mrs J E T University Place Neb; Christian workers Pent'l Church Toronto Canada; T H Sheldon Ia; 105.00 Wells Memorial Church Tottenville N Y; 135.22 S Mo District Council; 200.00 Pent'l Church Akron Ohio; 450.00 L M C Bon Ami Fla  
 Total amount minus \$55.78 amount given direct ..... \$ 3,223.73  
 Amount previously reported ..... 10,627.31  
 Total amount to date ..... 13,851.04

**HOME MISSIONS CONTRIBUTIONS**

November 20 to 27 inclusive

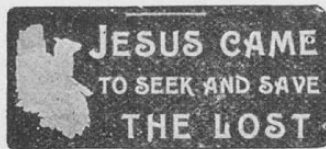
\$.50 Mr & Mrs F B Deslodge Mo; .58 S S Savanna Okla  
 Total amount ..... \$ 1.08  
 Amount previously reported ..... 18.68  
 Total amount to date ..... 19.76

# ...Brighten Your Walls With Mottoes...



RED AND GREEN TEXTS

No. 5505—As for me and my house we will serve the Lord.  
 No. 5506—Your Father knoweth what things ye have need of.  
 A very beautiful design of a spray of red-checked cherries and green leaves. An excellent motto for the dining-room.  
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Specimen of Type

17 ¶ From that time Jē'su gan to preach, and to say, "Re for the kingdom of heaven

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EASY TO HOLD.

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Specimen of type  
AND it came to pass,  
Isaac was old, and  
were dim, so that he could



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# A Christmas Suggestion

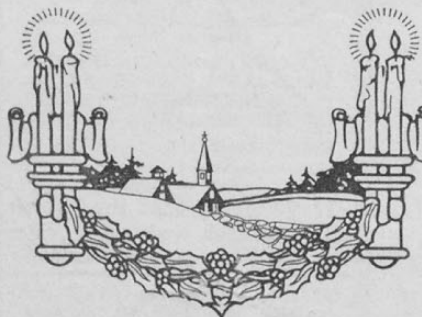
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Just a line to say God bless you  
this Christmas, and to tell you that  
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I trust it will be a real help to you.

Lovingly yours,

"Unto you is born this day . . . a  
Saviour which is Christ the Lord."

Name to whom you would like paper

sent .....

Street or R. F. D. ....

City ..... State .....