REV. J. H. KING ON ACTS 8. The Samaritan Revival in Relation to

the Speaking With Tongues. Philip the evangelist went down to Samaria and preached Christ to the people. The people gave heed to what he, said. They unanimously accepted the gospel that he preached, and were saved and baptized. There was great joy in that city. A glorious revival had come, and all were swept into the kingdom. The Samaritans were very susceptible to the truth of the gaspel, and hence quite demonstrative.

Such a revival would be acompanied with great shouting, joyous singing, and all other manifestations pouliar to Holy Chost revivals. Philip not only preached the gospel, but referred many miracles. He cast out not only preached the gospel, but related the state of the other, or, in other words, that which formed many miracles. He cast out demons a Lesus had said that they would expel demons it. His name, and Philip did it. He was heated the sick in the name of Jesus. This was sick in the name of Jesus. This was sick in the name of Jesus. This was sporious. No wonder the were alled with great joy and praised god alled. Many other miracles and signs rewrought among them, to that Simon wrought among them, to that Simon wrought among them, to that Simon miracles and signs rewrought among them, to that Simon miracles and signs rewrought among them, to that Simon miracles and signs rewrought among them, to that Simon miracles and signs rewrought among them, to that Simon miracles. And so the fact that Peter and his company believed that the Gentiles had received the Holy Thost because they had spoken in other words, that which is an evidence that the Gentiles have the same to the Holy Ghost because they had spoken in other words, that which is an evidence that the Gentiles had retain experience if I do not regard the same manifestation as evidence that you have a certain experience if I do not regard the same manifestation as evidence that I myself have the same to the Holy Ghost because they had spoken in other words, that which is an evidence to the other, or, in other words, that which is an evidence that the Gentiles had evidence that the Gentiles had evidence that the Gentiles had been an evidence that the Gentiles had retained to the other, or, in other words, that which is an evidence that the Gentiles had retained to the other, or, in other words, that which is an evidence that the Gentiles had been an evidence that the Gentiles had been an evidence that the Gentiles had been an evidence that the Holy Ghost hereaf had he same to the Holy Ghost hereaf had hereaf ha

a further preparation for Pentecost. This could be nothing less than sanctification. If justification be all the experience requisits to the reception of the Holy Chost, then this prayer was useless, apparently, because the apostles had power to lay hands on people that they might in this way recently.

Holy Spirit.

When people were ready to receive them, all the apostles had to do was to lay hands upon them and he was given to them. When they had prayed for the believers here they laid the Holy them and they received them and they received the reference that the reserved to the traver had been sent to reforence.

ue, as he now saw or heard for the first time, and immediately he desired the power that the apostles possessed, in order that the same results might follow his work as theirs.

2. Wesley, Alford and other able exponents declare that miraculous power was here manifested upon the reception of the Holy Ghost as in other instances, and if so it was entirely different from that which accompanied ministry, from the fact that inion Magus did not offer money to

willin in order that he might perform he same miracles Philip was performing, but as soon as the Holy Chost came upon those whom the apostles laid hands on, such was the miraculous manifestation accompanying that Simon desired the nower, and vithat Simon desired the power, and offered money or its possession. It was greater and offer of the great scorcerer. What was the miraculous power Philip displayed. We have seen that it was the expelling of demons, healing the sick, etc., and this being so, the miraculous power provides the provides of the miraculous power are also being so, the miraculous nower accompanying the miraculous power accompanying the outpouring of the Spirit was of a different nature. It could not be the raising of the dead or opening of the eyes of the blind or unstopping the eors of the deaf, as there is not a particle of evidence in the narrative to warrant

such a conclusion. The only rational conclusion is that the miraculous manifestation was none the speaking in other tongues, as at Jerusalem.

There are only two instances in The Acts where the Holy Ghost was given by the imposition of apostolic ands, that of Paul at Ephesus (Acts 19) and the instance before us. The same phenomena would more than

Ghost would enable those of Jerusa-with the "rulers of the darkness of this lem (Acts 2), and those of Cornelius' kousehold (Acts 10), and those of Ephesus (Acts 19) to speak in other tengues, as the record clearly shows, not give the same manifestation to thost of Samaria (Acts 8). This Scripture has been used by those who deny that speaking in tongues is an evidence of the paptism of the Spirit. to prove that some did receive it with-cut this speaking, and therefore many loday receive it and do not have this ness of Him that filleth all in all. peculiar manifestation. We think the Yours in the ble above reasons sufficiently prove that the "Three in One," they of Samaria did thus speak which fact removes this Scripture from their argument and places It on the side of those who maintain that speaking in other tongues is the evidence of the baptism of the Holv

At the time we were opposing speaking in tongues as an evidence of Pen-tecost, we used this Scripture to prove the fallacy of such a theory, but further investigation we discovered by the feasons given above that the Samchanged our minds, accepted the facit that they did, and this, with other Scriptures, being swept from us, upon which we were relying for support, we changed our position and accepted the andue magnifying of the externals of tongues upon all who receive the bap-religion is the basis of unscriptural tism.—J. H. King

teaching and fanaticism, yet we know that whatever the Scripture teaches concerning the outward in Christianity must be true and accepted by all hon-est souls. And it seems evident that speaking in tongues is given as evider of the filling of the Spirit, as presented in Acts 10: 6: "For" 'Greek, oti, because—giving the reason of the truth of a thing) "they heard them speak with tongues and magnify God." The expletive "for" gives the reason why they believed that the Gentiles had received the Holy Grost, that is,

the speaking with tongues.

Now, if it was an evidence to those Spirit-baptized Jews who went with Peter to Cornelius' home that the Gentiles had received their Pentecost, between their band thei cause they heard them speak with tongues, the same thing would be also an evidence that they themselves had the baptism of the Spirit, because of the same manifestation for what is an evidence to the one is an evidence to the other, or, in other words, that which

that they were extraordinary in nature and effect.

Simon had performed Satanic miracles and signs among them for a lorg proves that Peter looked upon speaking in tongues as an evidence of Pentra of God. His was no small work. The people were held as by an iron grip the same, as Peter was at the head of with his power, and would have rethings there at that time.

They regarded him as the great pewer tecost, and if so all the apostles, elders and saints in Jerusalem believed the same, as Peter was at the head of with his power, and would have rethings there at that time.

And if the apostles thus believed and brought light to them through the gostless that Peter looked upon speaking in tongues as an evidence of Pentra of God. His was no small work. The ers and saints in Jerusalem believed and brought light to them through the gostless thus believed and brought light to them through the gostless that Peter looked upon speaking in tongues as an evidence of Pentra of God. His was no small work. The ers and saints in Jerusalem believed and brought light to them through the gostless that Peter looked upon speaking in tongues as an evidence of Pentra of God. His was no small work. The ers and saints in Jerusalem believed and brought light to them through the gostless that they had spoken in other tongues as they viewed it. This proves that Peter looked upon speaking in tongues as an evidence of Pentra of God. His was no small work. The ers and saints in Jerusalem believed and brought light to them through the gostless that they had received the Holy Ghost because they had spoken in other tongues as they viewed it. This proves that Peter looked upon speaking in tongues as an evidence of Pentra of God. His was no small work. The ers and saints in Jerusalem believed and the pentra of God. His was no small work and the pentra of God. His was no small work at the pentra of God. His was no small work at the pentra of God. His was no small work at the pentra of God. His was no small work at the pentra of God. His was no smal

mained in that state if Philip had not brought light to them through the gospel. None but God could reveal to them the Satanic magic of the ciever sorcerer. But he lost his hold on the geople completely. He then turns believer and is baptized in the name of Jesus. Perhaps he thought he might perform miracles on this new line also, and thus retain his influence with the people. But he could not do it.

News of the great raival reached the church at Jerusalem, and the aposites sent Peter and John down to lead them into Pentecost. They arrive, gather all the people together and pray for them. This prayer was to the effect that they might receive the Holy Ghost. It included also preparation for His incoming. They had not lost their justification, but yet they needed a further preparation for Pentecost. This could be nothing less than sancti-

in our belief and teaching.

Extract From Brc. Lupton's Letter.

Alliance, O., Jan. 20, 1908.

My Dear Brother—I am very glad indeed to hear from you and to know so likewise, of how the battle is relieved. The rapidly raine days to me and many others in the to many others in the over-whelming in their convincing effect up-on our minds that they are surely the last last days. The Pentecostal move-ment on the whole so lar as I am able to judge is continuing to

st. Thus the reaser he restrence to indee is continuing to hard the lay beptism of the and the lay the service. In many iteal these on of apos is bright the lay the service the first are settling that the first are settling to the great the many iteal that the service the great to the great to the great to the great to the service the property of the baptism. The hard he saw that by the laying on of the service that the missionary of the service that the service the service that the service that the service that the service the service that the service the service that the service that the service that the service the service that the service that the service the service that the service the service that the service that the service the service that the service that the service the service that the service the service that the service that the service the service that the service the service the service that the service that the service the service that the service the service the service that the service that the service the service that the service the service that the service that the service that the service the service that the service that the service that the service the service that the service the service the service that the service that the service that the service the service that the service Son of God two thousand years ago. He declared that He was the way and again He said that the gate was straight and the way narrow, and fey there be that find it. Paul declared that all who would live godly in Christ Jesus must suffer persecution. Also that if we were to reign with Jesus

we must suffer with Him here. The one great central revelation of God, now, to the hearts of His people, is that if they are to know Him, they must take this way. I would encouryou and your dear people from the depths of my heart to much waiting upon God in prayer. Search the Scriptures and watch the signs of the times. Everything indicates the near coming of Jesus.

Stand with us in prayer. Yours till Jesus comes, LEVI R. LUPTON.

Recent Letter from Evangelists Birdsell, Masor Halph, to be Read to the Saints at Winnipeg:

Greetings in the name of the Father. Son and of the Holy Ghost. We are with you in spirit these days, having received, "like precious faith," and are earnestly contending for the same

in this closing age.
With enlarged visions and great expectation of the near coming of the Lord, we feel more than ever like spreading this glorious light of Pente-costal power, and are praising God for open doors, hungry souls, and power attending the Word, with outward evi-dences that "He, the Spirit of Truth" has come unto us, and is reproving the world of sin, of righteousness and of

same phenomena would more than likely to attend both instances, as the likely to attend both cases, and as those approach of our coming Lord, healing approach of our coming Lord, he Holy Thost is the same, and the manHoly Thost is the same, and the manHoly Thost is the same, and the manLe same in both cases, and as those
at Ephesus spoke in other tongues, so
it was at Samaria, as they are paralle cases. They certainly did speak at
Ephesus, as the Word plainly declares,
and this is undeniable evidence that
those of Samaria did likewise, as the
Holy Ghost was given in both instances in the same manner. It is not only
reasonable to suppose that the Holy
Ghost would enable those of Jerusalem (Acts 2), and those of Cornelius'
lem (Acts 2), and those of Cornelius'
lem (Acts 2), and those of those of Hallelujah!

conqueror! Hallelujah! We desire special pra prayer offered in your meetings for the work hare in the East. A letter, or letters, from any of the saints there would be appreciated

very much.
We are continuing to wait on God until we see again the gifts restored to the church which is His Body, "the ful-Yours in the blessed fellowship of

Birdsell, Mason and Ralph. Athens, Ont.

"In all the Scripture promises and prophesies of the outpouring of the Spirit, and in the narrative of the blessing received on the day of Pentecost, it is impossible to discover reference to sin or cleansing from sin.

I have discovered that the Spirit in bestowing the "gift of tongues" is different from merely "speaking in ton-gues." The gift is permanent the speaking in tongues only occasional. The gift has to be sought; the other is not sought-only the baptism fact that speaking in tongues is the sought, and when it is received He quited to prove the Apostles regener-sure outward evidence of the baptism speaks in tongues. The gift is not be-left the speaking in tongues is the sought, and when it is received He quited to prove the Apostles regener-of the Sprit. We are aware that the stowed upon all, but distributed: the their purity as well: "Even as I am,"

FROM BROTHLR S. P. JACOBS

I trust you have given "Real Christin" a careful reading. Also the "Review." That testimony of Jesus (Math. 22:40) must not be ignored. He is no moral Mosaic—ingenious collection of parts, one of which may be removed without effecting the others. He is a without effecting the others. He is a tremendous moral indivisable unit... To ignore Him in His testimony is purity and perfect love in Law and purity and perfect lave in Law and Prophets (Lev. 19:2, 18:34) is to ignore Him as a person untrustworthy. We must accept His testimony as to the purity of His eleven before Pentecost, or challenge the record, or Christs moral character for truth. (See John 13:10-11; 15:3; 17:14-16) No other alternative but to accept His testimony. And if we accept His testimony we cannot preach Pentecost as a cleansing

And if we accept His testimony we cannot preach Pentecost as a cleansing of the heart. (See Review, pages 22.31.)

The single text to support this teaching (Pentecost or Baptisms of Holy Ghost is for cleansing) seems proof only by force of a misinterpretation of the text. And its faulty translation may have conduced somewhat there-

A calm, careful examination of this text is now in place.

The authorized version gives it:
"And God which knoweth the hearts, hare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts 15:8,9.) "Giving" and "purifying" are present

participles denoting continued action in present time. But their originals in the Greek are Acrist participles denoting completed action in past time.
Now, to translate Greek Aorist participles into English present participles
violates all grammatical law in the

McClintock and Strong—"The Aorist tense denotes an action completed in past time, and without the idea of continuance which is conveyed by the imperfect." (First Book in Greek, page

Professor Goodwin—"The Aorist in-dicative expresses the simple occur-rence of an action in past time."

It is quite plain that to take a comtransfer it into a continued act in English present time, is a gross violation of the standard authority; yet this is the very thing done in the text under

sition to the many plain Scriptures in the context. Such misinterpretation is severely condemned by Biblical inter-pretation in Rules III. and IV., requir-

Scope. (Angus Bible 189-197.)
The habit of calling entire sanctification the "receiving of the Holy Ghost" is declared by John Wesley to be unscriptural. Writing to Joseph Benson, the commentator, Dec. 28, 1770, concerning "a second change whereby they shall be saved from all sin and perfected in love," he says: "If they perfected in love," he says: "If they like to call this 'receiving the Holy Ghost, they may; only the phrase, in that sense, is not scriptural, and not quite proper; for they all received the Ho'v Ghost when they were justified. God sends forth the Spirit of His Son into their hearts, crying Abba Father." (Works, Vol. VII., p. 71.)
John Wesley and his preachers who
together formulated the Wesleyan, or

ing the concurrence of the context and scope. (Angus Bible Handbook, pp.

Methodist, theology, did not preach the Holy Spirit of Pentecost, to cleanse from indwelling sin. Dr. Daniel Steele has given much study to this point, and says that Mr. Wesley used twenty-six interchangeable phrases to express heart-cleansing, but so never employed the phrases denoting the Pentecostal gift of the

Spirit. He declares: "Many speakers and writers use the phrase, 'baptism' or 'fulness of the Spirit' as synonymous with complete cleansing. This was not the usage of Mr. Wesley; nor was it the practice of those who formed the Wesleyar, theology in exact terms."

Again in the issue of April 5, 1900, he says: "For the sake of a pleasant theories."

Theories are a seed anore in the practice of the sake of a pleasant theories.

cre (a) _____ises as synonymous with tire sanctification; but the coming if the Comforter, beptism of the Spirit, the Pentecostal gift or with blessing,' is not included in the num-

oer."
According to the "Third Conference," of Mr. Wesley and his preachers (A.D. 1746), question nine was sprung, "By what faith were the apostles clean before Christ died?"

-"By a Jewish faith; for the Holy Ghost was not then given." (Wesley's Works, Vol. V., p. 205.)

The text itself clearly states the design of this giving of the Spirit. It was, not to cleanse, annoint, nor empower, but to testify to the Gentiles.—

'God witnessed to them."

The context clearly states the thing witnessed to them. Wesley and his preachers saw that the Jewish faith, as given in the "Law and Prophets," brought heart-purity and perfect love. (Matt. 22:36ity and perfect love. (Matt. 22:36-Levit. 19:2, 18, 34; Deut. 10:15, 16; 30:6.)

John Wesley and his preachers did of ignore the strong testimony of Christ concerning the spiritual state of the Apostles just before Pentecost. It is quite explicit:

"Ye are clean, but not all—Judas

It is quite explicit:

"Ye are clean, but not all—Judas
(Jno.13:10, 11: "Already ye are clean
through the word which I have spoken
unto you.". (Jno. 15:3.)

Still more strongly Christ declares
their purity to be equal to His own:

"They are not of the world even as I
am not of the world." (Jno. 17:14.)

Again, 'they are not of the world even
as I am not of the world. (Jno. 17:16)
It follows that they were pure like Him. It follows that they were pure like Him. The only alternative is that He was impure like other men! blasphemous thought! I !

This text, (Jno. 17:14, 16) is often denotes the purity of Christ as well as His

Very few will care to garble this text, by quoting the first part only—
text, by quoting the first part only—
they are not of the world, thus aiming to avoid its stress on the purity of the Apostles just before Pentecost.

As the Spirit Gives Utterance and the there is another phase of the subject which is pushing itself into prominence which is pushing itself into prominence. of the Apostles just before Pentecest.
The common practice of charging the lack of complete purity in the Apostles before Christ's testimony to their purity, is both anti-Scriptural and unfair. And citing Peter's conduct as testi-mony against the purity of the other Apostles is unjust.—In A. E.

Letter from Bro. W. H. Durham, of No. 943 West North avenue, Chi-

cago, III.: To the Saints of God in All Lands: Some months ago my testimony was published in the Apostolic Faith, and later in the Gospel Witness and other published in the Apositic Faith, and later in the Gospel Witness and other papers. Since then I have received more letters than I could arswer, and now feel that it would be pleasing to the Lord for me to again write a few lines for publication, as I feel I can in this way reach many that I cannot reach by letter, though I can say that every request for prayer has received careful attention, and in every case we have earnestly prayed for the person sending the request whether we were able to answer the letter or not again the third Person of the follow my the third Person of the follow my the third Person of the follow my whole being was filled, and I tark still to report that after ten months are abldes, so that I am momentarily conscious of His indwelling presence, and my experience is widening and deep-

scious of His indwelling presence, and my experience is widening and deepening all the time, and from the ver first it seems His work has been to a veal Christ and His perfect work of a demption to me, and to exait the atoling blood, and to show me my northing liness. He increases—I decrease: He increases—I decrease: He increases—I decrease He increases—I decrease in the verything—I am nothing. Objectalt His holy name with me. He has bestored fifts upon me; but compared the has thinself they are nothing Himself they are nothing created within me a co-for Himself and as cons t hunger the hunger. He is to m Life indeed, and the yea, he is indeed all Hallelu-

I feel that a work work here would be been on, or power most a year the re; rence of an action in past time. (Greek Moods and Tenses, r 25.)

Noah Webster (whom ally reader may consult) says: "Aorist, a tense in the Greek language, which expresses an action as completed in past time." (Unabridged.)

The controller that to take a complete that to take a complete that the controller that to take a complete that the controller that to take a complete that to take a complete that the controller than the contr and mightily working at In my life I nevel with mighty turning to the viction is deep and pung repentance real and thoroughly seem to realize that this is they way they can receive the Holy Ghost, and we are learning that Holy Ghost, and we are learning reall the way we can be use fail and ceiving Him is to walk in humiling it is obedience before Him, and that does not our ability but His power the

or ices will be unity

lation of cts 1:18, 9, would be: "And the heart-knowing God witnessed to them, they as also them, the hoir spirit even as also them. The emphasis is on faith instead of circumcision, as argued before the Council at Jerusalem.

This lay of the Aorist participle was observed by the translators of the Asset of the Asse weeping over the lost worl for a backslidden church, for labor be sent
forthed money to Peter and John for
the purchase of his power.
"Eldon" is the original word that expresses the act of seeing and knowing
on his part, and this term taken in its
literal import, says Dean Alford, indicates that the people who had received
the Holy Ghost spoke in another tongue, as he now saw or heard for the first
ue, as he now saw or heard for the first
ue, and immediately he desired the
torrow that the contribution of God two thousand years ago.

Weeping over the lost worl for a backslidden church, for labor, be sent
forth to the ends of the earth, in connection with waiting for the bestowthe thought its of the Holy Ghost as
recorded or catalogued in First Corin the world emands that these gifts
be demonstrated once more. The great
mass of people will never accept Pentime, and immediately he desired the
soon of God two thousand years ago. of Mattoon, Ill., also received his baptism here; also the late H. H. Booker of Sioux City, Iowa, and Elder Lindsey of Council Bluffs, and Mrs. Hamak-er of Topeka, Kan., and many other ministers and laymen from many places in this country and Canada; hundreds of ministers and workers from different parts have visited us among them our beloved brother and firm friend, Elder S Worrell, editor and publisher of the Pospel Witness,

and a firm friend of the genuine Pen-tecostal work. May God richly bless him and his work. Some months ago the Lord sent in some Italian brethren, and wonderfully filled them with the Spirit. They went into an Italian mission on Grand avenue, and there the Lord wonderfully poured out His spirit. About a hun-dred have been baptized in the Holy Ghost there, and ministers have gone forth from them to New York and to other places, by the direct guidance of the Spirit. Wonder in things have happened among those dear people hist like we find recorded in Acts. Bro. Franciscon has been transformed into a flaming minister of Christ. One must see to realize what God has done and is doing in Chicago Oh, may Ho continue and increase His mighty

work. God has blessed the work in Mrs. M. D. Buddington's house of prayer, at 3520 Forest avenue. The writer has been pastor there for more than a year, and many have received the Holy Ghost there, and great plessings have come to the life of n an of the sain s of the Lord. In our work Christ ne justifier is

tetilica.bn. re is exa. has baptizer He' de above the baptism. In face de is exalted above all His gifts, de blessings, and doctrines and every name hat is named not only in this world, but that which is to come, though we do not forget to heartly proper Eliza that He has to heartily praise him, that He has saved and sanctified us, and baptized us in the Holy Ghost and healed our bodies, and for all gifts bestowed upon us, and blessings given to us, and as we praise Him for His blessings, etc., and exalt His holy name for His work of redemption, the Holy Thost fills and thrills us, and reveals H m to us more and more. Let others crave to do great things, let me always as now choose to sit at His feet and adore Him, and beholding Him, grow more and more like Him. When Christ is given His place in our hearts and iminds, and it our testimonies and sern ons, all other things will adjust them selves speed-ily. For instance, where all preached only Christ, at Corinth, all was well; ily. For instance, when only Christ, at Corinth, h many doctrines the people were let us cling to Christ, His precious blood, and y ully trusting alding to His o His imace, us to F.m-Spirit, and developing in

till He comes and takes self. Now may the grace of ar-I cd Je love Him, in Amen. cious blood. DURHAM,

lish it. I shall not st three weeks I spent wh the baptism in his mi prayers of the Saints and the interest Sisters Anderson, with other some till I received this en the kindness shown Sister Durham and the Saints.—A. H. A.

Gift of Tongues.

There is evidently much confusion and opplosition in the minds of many over the teaching that, speaking with other tengues as the Spirit gives uterative is the Bible evidence of the haptism with the Holy Ghost and with This is chiefly the result of failing

to distinguish the evident difference that the Scripture makes between the speaking with other tongues as the Spirit gives utterance, and the gift of tongues, the confounding of the two trings |confusion. It is evident that Paul in the 14th

napter of 1st Corinthians is giving egarding the regulating of the gift of onsuch in the church services. The lorinthians, or some of them, had evisently written to the apostle, asking or advice on several questions, and also are arranged than number. It is clear that the Holy Great microsh Paul was her always referred to a pacto, or sample to do not sently as a in other tongues as the Spirit save them utterance, "There is no interacte ter present; therefore you must keep silent in the church." No, for that would be the Holy Ghost rebuking the Holy Ghost. Those directions were only given for those who had not the gift of tongues, and could speak at will in their own spirit.

the gift

go in Calgary. I had been good deal of shrinking from the speaking in tongues, which I thought it imight involve. This feeling I now know, clung to me even after I thought it expelled.

seven words wholly unknown to me, but written in English letters; the question, which I felt to be a test came to me: "Will you read these words ALOUD, pronouncing them as well as you can?" It was then that the know-ledge came to me that I had not, un-til that moment, been QUITE willing to let the Holy Spirit have His whole way, whatever that might be, but now here came a great willingness. I read the words aloud, and as I did so the taptism was realized: it invaded spirsoul and body. He came, the abidag spirit, to assume the rightful place. lesus came, the Spirit revealed His lyveliness as never before; so ravish-ing was the knowledge of Him thus guined, that it seemed as if the exceeding weight of the glory of it was on much for this mortal frame. I was an atmosphere of it, encompassed it externally, while it filled my inmost being. More words were spoken, but I could not notice them except as dwine signs of the inner work of watch I was conscious; but they came, watch 2 was conscious; but they came. And I have learned to value them as a testimony to the Spirit's presence, a way in which I may unite with the Ebly Spirit in such prayer as has Foly Spirit in such prayer as has bretofore been impossible for me to rfer. At such times I feel the issing glory of being nothing, and yet a channel for pure, spiritual, effectual grayer, with no admixture of hindrance and fallings inseparable from humanity. When a tongue unknown to me is used I have nothing to do with the prayer. The Holy Spirit does it all. Almost always at my private devo-tions the Spirit thus prays, sometimes nens to God and spiritual elevation. which a scholar has one acquired through study, yet I see wider possi-

have of a hymn is sung, sometimes than one, and these demonstrahrough study, yet i see which possi-ity in all linguistic study. God's was are the very reverse of ours. The operations of the Spirit are not inted by time, space nor locality— in revivals may be then prayed down in ne-quarter of the globe, for places darkest and most remote, oraise the Lord for all His deal-

with me since I became a Chris-Pilgrim, and very specially for latest grace-this equipment of unility, love and power.

AMELIA YEOMANS, M.D.

Filmonton. 施JECT THE FALSE;

STAND BY THE TRUE. Ar Extract from Editorial by J. M. Pike, in Way of Faith. eports and testimonies have fully

edfirmed our conviction, that the is, working in pentecostal power in Maiy sections, and that this rair' revival will be world-wide, and will greatly assist in hastening the coning of Jesus. Let it be understood that we refer now to the real pentecostal work of the Holy Spirit God's par of the great revival that began in Wales, spread to America, and is being extended to some sections of the great mission field. In this great revival the power of the Spirit has been, ing the first id it on his leation the and is being, mightily manifested, and the gifts of the Spirit are undoubted-being restored to the church. If, after what we have felt, and seen, and forget the heard, and read of this wonderful vis-itation, we should deny its divine orin Loon and gin, it would seem to us to be a denial power and work of the We thank God every day for y Bro. and its growing power in our own experiof the ace and its growing influence among

and cannot be ignored.

All experienced revival workers All experienced revival workers, know that wherever there are great divine spiritual manifestations there are also very clear evidences of the presence of satanic power. When the "sons of God" come together Satan is usually not far away. Where God works Satan is there to hinder. Hence, in all revival work there are present. in all revival work, there are present divine and satanic agencies. There is a battle royal between God and evil.
There is a "wrestling against principalities, against powers, against fine rulers of the darkness of this world, against spiritual wickedness in the heavenlies."

Satan is insidious in his attacks. He will come as an angel of light. He will if possible, deceive the very elect. The greatest fanaticism runs closely along the line of the deepest spirituality. There are some people that Satan cannot push into sin. Sin is abhorrent

Holy Ghost. Those who had not the gift of tongues, and could speak at will in their own spirit.

On the day of Pentecost they all began to speak in other tongues as the Spirit gave them utterance, and noword of an interpreter being there, nor no intimation that they were out of order in all speaking at once, for it was the Holy Ghost himself who was speaking, and there was no one high er than Himself to question His right So also at the house of Cornelius they heard them all speak with tongues.

It is so today that where the Holy Ghost himself speaks He has authority over every person whatsoever; but when it is someone using the gift of tongues, they will be in subjection to the one in charge, and to one another, for the spirits of the prophets are subject to the prophets. This explains how it is that the Scriptures teach the possibility of speaking in tougues and not have any love (1st).

Also at Ephesus the twelve men all spake with tongues.

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Now, there are many love's of the church, who see nothing but the statine in the church, who see nothing but the statine is and lovers o

teach the possibility of speaking in tongues and not have any love (1st Ccrinthians, 13:1). It is the gift that is referred to. There is a possibility of our influence against it? Shall we devil, and throw the whole weight of our influence against it? Shall we devil, and throw the whole weight of our influence against it? Shall we devil, and throw the whole weight of our influence against it? Shall we devil, and throw the whole weight of our influence against it? Shall we devil, and throw the whole movement as of the devil, and for our influence against it? Shall we devil, and throw the whole movement as of the devil, and for our influence against it? Shall we devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of the devil, and throw the whole movement as of t he gift.

Nevertheless, every one who receives the baptism with the Holy Ghost rom Jesus, as the disciples received, not cease to offer the true fire because to me the day of Fentecost, will and some with other tangues as the following speak with the search to account to the search to the sear Having been asked for my testiv to the reception of the Promise
Father, as fulfilled to the waitin the upper room at Pentecost,
t the house of Cornelius, and
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fanaticism. We have no idea of discounting holiness because of the utter
failure of some of its professors to
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highly and reap the largest harvest possible of souls brought to Christ by

our influence. PRAYER.

"Be importunate and untiring in your praying."

"Constant, persistent, sleepless, evercoming prayer is God's appointed way for obtaining things and the great secret of all lack in our experience, in our life and in our work is neglect of

really come into God's "When we presence, really meet Him face to face place of prayer, really seek the that we desire from Him, then there is nower.

"The decline of prayer is the decay of piety; and, for prayer to cease altogether, would be spiritual death, for to every child of God the breath

"A praying heart is the one thing that the devil cannot easily counter-"The real secret of an unsatisfied life

lies too often in an unsurrendered "How numerous the little foxes are?

Little compromises with the world, disobedience to the still small voice in ittle things, little indulgences of fiesh to the neglect of duty, little strokes of policy, doing evil in little things that good may come, and the beauty and the fruitfulness of the vine are sacrificed."

"Union with Christ, and abiding in Christ—what do they not secure? Peace, perfect peace; rest, constant rest; answers to all our prayers; victory over all our foes; pure, holy liv-ng; ever increasing fruitfulness. All, all of these are the glad outcome of abiding in Christ."

"Reaver is the secret of imparted cake its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable because it is often unconscious and unsuspected, especially when one has never yet known what

"Those who abide in the secret place with God come forth to show them-selves mighty to conquer eyil, and strong to work and to war for God. They are permitted to read the secrets of His covenant; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others."

"If we would pray with power, we should pray with fasting. This of course does not mean that we should fast every time we pray; but there are times of emergency or special crisis in work or in our individual lives when men of downright earnestness will withdraw themselves even from the gratification of natural appetites that would be perfectly proper under other circumstances, that they may give themselves up wholly to prayer. There is a peculiar power in such a prayer. Every great crisis in life and work should be met in that way. There is nothing pleasing to God in our giving up in a purely Pharisaic and legal way things which are pleasant, but there is power in that downright earnestness and determination to obtain in prayer the things of which we sore-ly feel our need, that leads us to put away everything, even things in themselves most right and necessary, that we may set our faces to find God, and obtain blessings from Him."

"Jesus chose the early morning hour for prayer.—Mark 1:35. Many of the mightiest men of God have followed the Lord's example in this. In the morning hour the mind is fresh and at (Prayer Continued on Page 3.)

SUBSCRIPTION FREE TESTIMONY FROM A WORKER

In the Home of the Friendless, Winnineg.

While meditating upon God's good ness to me and the wonderful way He has been and still is leading me. I dem it my privilege to write my experience for the Apostolic Messen-

ger.
God's spirit strove with me while yet young in years, and at the age of eleven I sought the Lord and He won-derfully saved me. Some people think we have to make considerable allow-ance for children when they get saved but I know there was a real change but I know there was a real change took place in my heart, and life, and I never was more happy serving the Lord than at that age. I was immersed the same year, which was a great riessing to me, and a year later joined the M. B. C. church I resided the experience for a number of years but by not seeking the capture of chire same theating the capture of chire same theating it got discouraged and vised of the control of the

not push into sin. Sin is abhorrent to them, and they cannot be successfully tempted to sin. But Satan does succeed in pushing them (2he2h or his succeed in pushing them (2he2h or his prey, to be led into the most unscriptive to the most unscriptive his and most grotesque fance acceptaint and most grotesque fance acceptaint and most grotesque fance acceptaint and destructive influences are abroach and destructive influences are abroach and large numbers are diffiling towards the dangerous quick-wreck is sure to follow.

Now, there are many lovers of Christian parents. God took my dear mother from us to misself, and a few years later also cook my pear sister. God spoke to me concerning its of the same year I goa reddling to warning its of the same year I goa reddling, six years ago this continued and lovers of the church, who see nothing but the satanic side of this refall I moved to the city of Toronto to live, and two years later came to the Lord definitely for the experiences of entire sanctification, and God cleaned my heart from the least and last re-mains of sin. I thought then that I had Pentecostal sanctification and that the Comforter did abide. God truly se-parated me from the world and took

parated me from the world and took every desire of shout of my heart. I loved the uncompromising way, was walking close to God and loved to obey Him. I was living up to all the light. I had. This last wear which has passone, God was leading us and, o work for Him, but for a long lithe I could not get clear to where the love wanted me. The enemy was lead after one and I had quite a struggle, but where I said "Yes, Lord. Anywhere Tay, stress to follow," the victory came. Different ones of the brethren and sisters felt that the Lord was leading me to work for Him, and were antiopating, my entering the city mission work in

my entering the city mission work in Ontario.

God's plans for us are so much better than our own, and He opened the way for me to go to Winnipeg 28 a worker in the Home of the Friendless. obedience before Him, and the does it on the day of Pentecost, will and action, which is past with reference to the time of the leading verb.

The meetings are getting being in its original denotes the act completed before the time of the act completed before the time o

or God, and I though it we in a series of the source source specific to be left assessy at any assessment and when I got to Vingloid 1 sub. You that I was firm in what I believed as no one could make me think different God was very near me in preparing come West and He nut such a love.

come West, and He put such a love in my heart for the work that I could scarcely wait for the time to come for me to leave, although I left all my dear ones and came into a new country among strangers. When I arrived here don't stranger at the centre. dear Sister Crouch was at the station but the dear Lord brought us together and we both felt that we had known each other for years. Praise His dear name. I came here on Nov. 7, 1907, and there was a Peniecost convention in progress. I only attended a few meetings, until I felt my great need of more of God, realizing that I did not have the precious Comforter abiding in my heart. No one talked me into it, but the dear Lord knew I was honest and wanted to obey Him in all things. So he let the light from Heaven into my heart and He gave me such an intense hunger in my heart for the kaptism of the Holy Chost that I immediately began to tarry. I be-came so hungry after God that I gladly laid all my own pre-conceived ideas aside and asked the dear Lord to bap-tize me with the Holy Ghost in the same way that the disciples received it on the day of Pentecost. I do praise and thank the dear Lord for the many precious lessons He taught me while I was tarrying. I feel like mentioning one in particular: Before I was saved I was what we would term stingy in giving to God's cause. I gave very lit-tle and when I would give something I wouldn't give it cheerfully, thinking that I might have gotten something for myself to help satisfy my proud heart. But glory be to Jesus! after I got say. ed I felt I could not give enough to the Lord. I had a permanent position in an office and received good remun-eration, always tithed my money, but felt I owed more than that to the Lord. Oft times I would go into a meeting when there would be special offerings when there would be special onerings for missionary money, etc. I would think of giving a certain amount, but the dear Lord would speak to me and erhaps ask me to do alle it. I would Say, ires, work and per lord would wonderfully pless my sould God would wonderfully pless my sould. I also had a bank account and had a little money saved, thought I would re-serve it in case I should get sick some serve it in case I should get sick some time and need money. Praise the Lord I have a Heavenly physician now His visits are free and He does not charge for the prescription, either. All we have to do is to ask Him and He will do it. Praise His dear name I thought I would keep that money in the bank at Toronto, so I would not be liable to use it, but while tarrying for the tap-tism of the Holy Ghost, God brought this money up before me. I said, Yes, Lord you can have every cent. For several days God was talking to me through His Word from 1 John, 3:17, "But whose hath this world's goods." and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" Praise the Lord. I like that verse now. The Lord even had me go through my trunk and dispose of everything I did not need. I never felt more light than the morning I went to the hank here in the city, arranging

promises never seemed so real and precious to me as they did then, and up to the present. Praise His dear name. I felt I was on a good way towards receiving my Pentecost. God graciously rewarded m prompt obedience in wonderfully baptizing my soul with the Holy Ghost that same afternoon. God has been telling me since when and where to use that money. I was only tarrying a little more than two weeks when the dear Lord deigned to baptize unworthy me with the Holy Ghost, and gave me the Bible evidence the same way as the discip-les received it on the day of Pente-cost, speaking in other tongues as the Spirit gives utterance. The Holy Ghost spoke through me for some time and in various languages. Glory be to His matchless name. I know the Comfort-(Continued on page 4.)

to have my money transferred. I felt more like running than walking. God's

"Earnestly contend for the faith which was once delivered unto the saints."-Jude 3.

The Samaritan Revival in Relation to the Speaking With Tongues.

Philip the evangelist went down to Samaria and preached Christ to the people. The people gave heed to what he said. They unanimously accepted the gospel that he preached, and were saved and baptized. There was great joy in that city. A giorious revival had come, and all were swept into the kingdom. The Samaritans were very susceptible to the truth of the gaspel, and hence quite demonstrative.

Such a revival would be acompan led with great shouting, joyous smg-ing, and all other manifestations problem to Holy Chost revivals. Firlip not any preached the gospel, but rely not easy preached the gospel, bit religious preached the gospel, bit religious preached the gospel, bit religious preached the cast out the other, or, in other words, that which the Holy Ghost because the the Jews.

How can I say that a certain manifestation is an evidence that whe Jews the Holy Ghost because the the other, or, in other words, that which the Holy Ghost because the other, or, in other words, that which the Holy Ghost because the the same to the

a further preparation for Pentecost. This could be nothing less than sanctification. If justification be all the experience requisite to the reception of the Holy Chost, then this prayer was useless, apparently, because the apos-tles had power to lay hands on people that they might in this way re-

the the sillude to kerd the me tecompanying the baptising he saw that by the laying on of its the Holy Ghost was given, he

ue, as he now saw or heard for the first time, and immediately he desired the power that the apostles possessed, in order that the same results might fol-

low his work as theirs. 2. Wesley, Alford and other able exponents declare that miraculous power was here manifested upon the reception of the Holy Ghost as in other instances, and if so it was entirely different from that which accompanied ministry, from the fact that mon Magus did not bilin in order that he might perform he same miracles Philip was performing, but as soon as the Holy Ghos

came upon those whom the apostles laid hands on, such was the miraculous manifestation accompanying that Simon desired the power, and offered money or its possession. It was greater that which Philip possessed or did as evidenced by the desire and offer of the great scorcerer. What was the miraculous power Philip displayed We have seen that it was the expelling of demons, healing the sick, etc., and this being so, the miraculous power accompanying the ferent nature. It could not be the raising of the dead or opening of the eyes of the blind or unstopping the eors of the deaf, as there is not a particle of evidence in the narrative to warrant

The only rational conclusion is that

Ghost would enable those of Jerusa-lem (Acts 2), and those of Cornelius' household (Acts 10), and those of Lphesus (Acts 19) to speak in other tongues, as the record clearly shows, and not give the same manifestation to thost of Samaria (Acts 8). This Scripture has been used by those who deny that speaking in tongues is an evidence of the baptism of the Spirit. to prove that some did receive it with-out this speaking, and therefore many today receive it and do not have this peculiar manifestation. We think the above reasons sufficiently prove that they of Samaria did thus speak, which fact removes this Scripture from the domain of their argument and places it on the side of those who maintain that speaking in other tongues is the

At the time we were opposing speaking in tongues as an evidence of Pen-tecost, we used this Scripture to prove the fallacy of such a theory, but on further investigation we discovered by he feasons given above that the Sam changed our minds, accepted the facit that they did, and this, with other Scriptures, being swept from us, upon which we were relying for support, we changed our position and accepted the fact that speaking in tongues is the sure outward evidence of the baptism We are aware that the indue magnifying of the externals of tongues upon all who receive the bap-deligion is the basis of unscriptural, tism.—J. H. King.

evidence of the baptism of the Holy

teaching and fanaticism, yet we know concerning the outward in Christianity must be true and accepted by all hon-est souls. And it seems evident that speaking in tongues is given as evider of the filling of the Spirit, as presented in Acts 10: 6: "For" 'Greek, ori, because—giving the reason of the truth of a thing) "they heard them speak with tongues and magnify God."
The expletive "for" gives the reason why they believed that the Gentlles had received the Holy Ghost, that is,

had received the Holy Grost, that is, the speaking with tongues.

Now, if it was an evidence to those Spirit-baptized Jews who went with Peter to Cornelius' home that the Gentiles had received their Pentecost, because they heard them speak with tongues, the same thing would be also an evidence that they themselves had the baptism of the Spirit, because of the same manifestation for what is an the same manifestation for what is an evidence to the one is an evidence to the other, or, in other words, that which

and effect.

Simon had performed Satanic miracles and signs among them for a lorg time, and thus he deceived the people in the great power of God. His was no small work. The people were held as by an Iron grip with his power, and would have remained in that state if Philip had not brought light to them through the gos-

with his power, and would have remained in that state if Philip had not brought light to them through the gospel. None but God could reveal to them the Satanic magic of the clever gorerer. But he lost his hold on the people completely. He then turns believer and is baptized in the name of Jesus. Perhaps he thought he might perform miracles on this new line also, and thus retain his influence with the people. But he could not do it.

News of the great relival reached the church at Jerusalem, and the apostles sent Peter and John down to lead them into Pentecost. They arrive, gather all the people together and pray for them. This prayer was to the effect that they might receive the Holy Ghost. It included also preparation for His incoming. They had not lost their justification, but yet they needed a further preparation for Pentecost.

The apostles thus believed and taught, then the question is forever settled. The apostles had power to bind on earth and it was sanctioned in heaven, and they had power to loose and it was sancti ned by the Lord. This applies to doctrine as well as to duty. What the apostles taught must be accepted. How could those with Peter believe that speaking in tongues was an evidence of Pentecost if Peter had not so teach, then he allowed them to believe a thing that was untrue, and their evidence of a thing to have them to believe a thing that was untrue, and their evidence of a thing to have them to believe a thing that was untrue, and their evidence of a thing to have them to believe a thing that was untrue, and their evidence of a thing to have them to believe a thing that was untrue, and their evidence of a thing to have them to believe a thing that was untrue, and their evidence of a thing to have them to believe a thing that was untrue, and their evidence of a thing to have the form the first had not so teach, then he allowed them to believe a thing that was untrue, and their evidence of a thing to have the form the first had not so teach, then he allowed them to believe a thing that wa

in our belief and teaching.

Extract From Bro. Lupton's Letter.

Alliance, O., Jan. 20, 1908.

My Dear Brother—I am very glad
indeed to hear from you and to know When people were ready to receive the people were ready to do was to many others in the apostles had to was given tay hands upon them and he was given to them. When they had prayed for the believers here they laid the Holy them and they received the Holy them and they received to receive the head of the Holy them and they received to receive the head of the head o to many others in the many to me and whelming in their convincing effect upon our minds that they are surely the last last days. The Pentecostal movement on the whole so far as I am able them and they received the Holy ment on the whole so far as I am able them and they received reference to twelve is continuing to the baptism of the and the lay-though the earth. In many localities, a set, the purple are settling to the continuing to the cart. In many localities, a set, the purple are settling to the settling them.

through t the earth. In many localnies, a ast, the pints are settling
down t teadier in with God and
he steat of
the Property seventy days
in prayer at the Missicnary Home,
weeping over the lost word for a backslidden church, for labor to be sent
forth to the ends of the earth in con-When he saw that by the larging on of weeping over the lost worly for a back—

Is the Holy Ghost was given, he shidden church, for laborr the purchase of his power.

This lav of the Aorist participle was observed by the translators of the Authorized Tersion in Second Peter, 1:4, thought it is the purchase of his power.

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The weeping over the lost worl is the observed in the Hely Ghost.

The purchase of his power.

The purchase have been baptized in the Hely Ghost.

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The purchase have been baptized in the Hely Ghost.

The purchase have been baptized in the Hely Ghost.

The p tecost, no more than they accepted the Son of God two thousand years ago. He declared that He was the way and again He said that the gate was straight and the way narrow, and fey there be that find it. Paul declared that all who would live godly in Christ Jesus must suffer persecution. Also that if we were to reign with Jesus

we must suffer with Him here. The one great central revelation of God, now, to the hearts of His people, is that if they are to know Him, they must take this way. I would encourvon and vour dear people from depths of my heart to much waiting upon God in prayer. Search the Scriptures and watch the signs of the Everything indicates the near

Stand with us in prayer. Yours till Jesus comes, LEVI R. LUPTON.

Recent Letter from Evangelists Birdsell, Masor Halph, to be Read to the Saints at Winnipeg:

Greetings in the name of the Father. Son and of the Holy Ghost. We are with you in spirit these days, having received, "18ke precious faith," and are earnestly contending for the same

in this closing age.
With enlarged visions and great ex-The only rational conclusion is that the miraculous manifestation was none other than the speaking in other tengues, as at Jerusalem.

3. There are only two instances in The Acts where the Holy Ghost was given by the imposition of apostolic lands, that of Paul at Ephesus (Acts 13) and the instance before us. The same phenomena would more than likely to attend both instances, as the Holy Ghost is the same, and the manifestation was none doors, nungry souls, and power attending the Word, with outward evidences that "He, the Spirit of Truth," has come unto us, and is reproving the world of sin, of righteousness and of judgme.

The constance of Samaria, as they are parallecases. They certainly did speak at Ephesus, as the Word plainly declares, and this is undeniable evidence that those of Samaria did likewise ar the word worders to be done in our strength of the mear coming of the pectation of the near coming to permanent and power attending the Word, with outward evidences that "He, the Spirit of Truth," has come unto us, and is reproving the world of sin, of righteousness and of judgme.

The co

at represus spoke in other tongues, so it was at Samaria, as they are paralle, cases. They certainly did speak at Ephesus, as the Word plainly declares, and this is undeniable evidence that those of Samaria did likewise, as the Holy Ghost was given in both instances in the same manner. It is not only reasonable to suppose that the Holy Ghost would enable those of Jerusalem (Acts 2), and those of Cornelius' world," but in His name they shall be household (Acts 10), and those of cast down and out. Amen! More than cast down and out. Amen! More than

conqueror! Hallelujah! We desire special prayer offered in your meetings for the wo have in the East. A letter, or letters, from any of the saints there would be appreciated

very much.

We are continuing to wait on God until we see again the gifts restored to the church which is His Body, "the fulness of Him that filleth all in all. Yours in the blessed fellowship of

the "Three in One,"
Birdsell, Mason and Ralph. Athens, Ont.

"In all the Scripture promises and prophesies of the outpouring of the Spirit, and in the narrative of the blessing received on the day of Pentecost, it is impossible to discover any reference to sin or cleansing from sin,

I have discovered that the Spirit in bestowing the "gift of tongues" is different from merely "speaking in ton-gues." The gift is permanent the speaking in tongues only occasional. The gift has to be sought; the other is not sought—only the baptism is sought, and when it is received He speaks in tongues. The gift is not bestowed upon all, but distributed; the

FROM BROTHLR S. P. JACOBS

I trust you have given "Real Christian" a careful reading. Also the "Review." That testimony of Jesus (Math. 22:40) must not be ignored. He is no moral Mosaic—ingenious collection of parts, one of which may be removed without effecting the others. He is a without effecting the others. He is a tremendous moral indivisable unit. To ignore Him in His testimony is purity and perfect love in Law and purity and perfect love in Law and Prophets (Lev. 19:2, 18:34) is to ignore Him as a person untrustworthy. We must accept His testimony as to the purity of His eleven before Pentecost, or challenge the record, or Christs moral character for truth. (See John 13:10-11; 15:3; 17:14-16) No other alternative but to accept His testimony. And If we accept His testimony we cannot preach Pentecost as a cleansing

cannot preach Pentecost as a cleansing of the heart. (See Review, pages 22.31.)

The single text to support this teaching (Pentecost or Baptisms of Holy Choef in for alexanized and the control of the c Ghost is for cleansing) seems proof on-ly by force of a misinterpretation of the text. And its faulty translation may have conduced somewhat there-

A calm, carerui examination of this text is now in place.

The authorized version gives it: "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts 15:8,9.) "Giving" and "purifying" are present

participles denoting continued action in present time. But their originals in the Greek are Aorist participles denoting completed action in past time.

Now, to translate Greek Aorist participles into English present participles
violates all grammatical law in the

McClintock and Strong—"The Aorist tense denotes an action completed in past time, and without the idea of continuance which is conveyed by the imperfect." (First Book in Greek, page

Professor Goodwin—"The Aorist Indicative expresses the simple occurrence of an action in past time." (Greek Moods and Tenses, p. 25.)

Noah Webster (whom any reader may consult) says: "Aorist, a tense in the Greek language, which expresses an action as completed in past time." (Unabridged.)

It is quite plain that to take a com-

It is quite plain that to take a com-pleted act in Greek past time, and to transfer it into a continued act in English present time, is a gross violation of the standard authority; yet this is the very thing done in the text under

consideration.

More still: On this participle form

lation on cts 1018, 9, would be: "And the heart-knowing God witnessed to them, theying give them the Holy Spirit, even as also them, asks is on faith instead of circumcision, as argued before the Council at Jerusalem.

This lay of the Aorist participle was observed by the translators of the Aorist participle was observed by the translators of the Aorist participle was observed by the translators of the Aorist participle was observed by the translators of the Aorist participle was observed by the translators of the Aorist participle was been hearing and the Holy Chern the translators of the Aorist participle was been hearing and the Holy Chern the translators of the Aorist participle with the translators of the Aorist participle with the translators of the Aorist participle with the translators of the Aorist participle was been hearing and the Holy Chern the translators of the Aorist participle with the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translators of the Aorist participle was a constant to the translato

sition to the many plain Scriptures in the context. Such misinterpretation is severely condemned by Biblical inter-pretation in Rules III. and IV., requiring the concurrence of the context and scope. (Angus Bible Handbook, pp.

The habit of calling entire sanctification the "receiving of the Holy Ghost" is declared by John Wesley to be unscriptural. Writing to Joseph Benson, the commentator, Dec. 28, 1770, concerning "a second change whereby they shall be saved from all sin and perfected in love," he says: "If they like to call this 'receiving the Holy Ghost, they may; only the phrase, in that sense, is not scriptural, and not quite proper; for they all received the Ho'v Ghost when they were justified. God sends forth the Spirit of His Son into their hearts, crying Abba Father." (Works, Vol. VII., p. 71.)

John Wesley and his preachers who

together formulated the Weslevan, or Methodist, theology, did not preach the Holy Spirit of Pentecost, to cleanse from indwelling sin.

Dr Daniel Steele has given much study to this point, and says that Mr. Wesley used twenty-six interchangeable phrases to express heart-cleansing, but so never employed the phrases denoting the Pentecostal gift of the Spirit.

He declares: "Many speakers and writers use the phrase, 'baptism' or 'fulness of the Spirit' as synonymous with complete cleansing. This was not the usage of Mr. Wesley; nor was it the practice of those who formed the Again on the issue of April 5, 1900, he says: "For the sake of a pleasant theforion was a say and more than the sake of the says and the says are the says and the says are th

the orientation of the Spirit, 'the Pentecostal gift' or blessing," is not included in the num-

According to the "Third Conference," of Mr. Wesley and his preachers (A.D. 1746), question nine was sprung, "By what faith were the apostles clean before Christ died?"

-"By a Jewish faith; for the Answer—by a sewish raith; for the Holy Ghost was not then given." (Wesley's Works, Vol. V., p. 205.)

The text itself clearly states the design of this giving of the Spirit. It

was, not to cleanse, annoint, nor empower, but to testify to the Gentiles .-"God witnessed to them."
The context clearly states the thing witnessed to them. John Wesley and his preachers saw that the Jewish faith, as given in the "Law and Prophets," brought heart-purity and perfect love. (Matt. 22:36-40; Levit. 19:2, 18, 34; Deut. 10:15, 16; 20:6)

John Wesley and his preachers did not ignore the strong testimony of Christ concerning the spiritual state

of the Apostles just before Pentecost. It is quite explicit:

"Ye are clean, but not all—Judas (Jno.13:10, 11: "Already ye are clean through the word which I have spoken unto you." (Jno. 15:3.)

Still more strongly Christ declares their purity to be equal to His own:

"They are not of the world even as I am not of the world." (Jno. 17:14.)

Apain, they are not of the world even as I of this month the Lord. Again, they are not of the world even as I am not of the world. (Jne. 17:16) It follows that they were pure like Him. The only alternative is that He was impure like other men! blasphemous thought! !!

This text. (Jno. 17:14, 16) is often quited to prove the Apostles regenerated before Pentecost; but it proves their purity as well: "Even as I am." purity of Christ as well

Very few will care to garble this text, by quoting the first part only—"they are not of the world," thus aiming to avoid its stress on the purity of the Apostles just before Pentecost.
The common practice of charging the lack of complete purity in the Apostles before Christ's testimony to their purity, is both anti-Scriptural and unfair. And citing Peter's conduct as testi-mony against the purity of the other Apostles is unjust.—In A. F.

Letter from Bro. W. H. Durham, of No. 943 West North avenue, Chi-

cago, Ill.: cago, Ill.:
To the Saints of God in All Lands:
Some months ago my testimony was
published in the Apostolic Faith, and
later in the Gospel Wilness and other later in the Gospel Witness and other papers. Since then I have received more letters than I could arswer, and now feel that it would be pleasing to the Lord for me to again write a few lines for publication, as I feel I can in this way reach many that I cannot reach by letter, though I can say that every request for prayer has received careful attention, and in every case we have earnestly prayed for the person sending the request, whether we were able to answer the letter or not sending the request, whether we able to answer the letter or not if it was on the morning of the lost. March that I received the Holy, my the third Person of the lost, happy whole being was filled, and I arrive happy whole being was filled, and I arrive happy whole being was filled, and I arrive ables, so that I am momentarily conscious of His indwelling presence, and my arraying is widening and deepmy experience is widening and deep ening all the time, and from the ver-first it seems His work has been to i first it seems His work has been to a veal Christ and His perfect work of a demption to me, and to exalt the above ing blood, and to show me may not here. He increases—I decrease, He increases—I decrease, everything—I am nothing. Oh, exalt H's holy name with me. He has bestoed fifts upon me: but compared with gifts upon me; but Himself they are nothing created within me a co for Himself and as cons t hunger the hunger. He is to m Life indeed, and the yea, he is indeed all Hallelu-

I feel that a war, work here would be most a year the remost a year the revenue and in that time the has not waned, at the has a substitution of the has a substitution of the has a substitution in the has a substitut mighty turning to the magnity and the viction is deep and pungent, and the repentance real and thorough only seem to realize that this is they that way they can receive the gift that Holy Ghost, and we are learning reall the way we can be use rail and ceiving Him is to walk in humilion it is obedience before Him, and that does not our ability but His power the

More still: On this participle form of the Greek Aorist, Prof. Goodwin remarks: "The Aorist participle regularly refers to a momentary or single action, which is past with reference to the time of the leading verb."

Applying this law to the text in question, "giving" in its original denotes the act completed before the time of the act completed before the time of tits leading verb. "hare-witness"; and "purifying" is original expresses the act completed before the time of its leading verb. "hare-witness"; and the stranding of the act completed before the time of tits leading verb. "hore difference."

A TESTIMONY.

A TESTIMON

of Mattoon, Ill., also received his baptism here; also the iste H. H. Bo of Sioux City, Iowa, and Elder Lindsey of Council Bluffs, and Mrs. Hamaker of Topeka, Kan., and many other ministers and laymen from many places in this country and Canada hundreds of ministers and workers from different parts have visited us among them our beloved brother and firm friend, Elder S Worrell, éditor and publisher of the Hospel Witness, and a firm friend of the genuine Pen-tecostal work. May God richly bless him and his work.

Some months ago the Lord sent in some Italian brethren, and wonderfully filled them with the Spirit. They went into an Italian mission on Grand avenue, and there the Lord wonderfully poured out His spirit. About a hundred have been baptized in the Holy Ghost there, and ministers have gone forth from them to New York and to other places, by the Greet guidance of the Spirit. Wonder hit things have happened among these dear people—just like we find recorded in Acts. Bro. Franciscon has been transformed into a flaming minister of Christ. One must see to realize what God has done and is doing in Chicago. Oh, may He continue and increase His mighty

work.
God has blessed the vork in Mrs. M.
D. Buddington's house of prayer, at
3520 Forest avenue. The writer has
been paster there for more than a work. gear, and many have received the Holy Ghost there, and great plessings have come to the life of nary of the saints of the Lord.
In our work Chris

etines on. de. Le ls ext... As baptizer He/ As baptizer He data to above the baptism. In fact the least above the baptism. In fact the least and doctrines and every name hat is named not only in this world, but that which is to come, though we do not forget to heartly praise Him, that He has saved and sanctified as and baptized us in the Holy Ghost and healed our bodies, and for all gifts bestowed upon us, and blessings given to us, and as us, and blessings given to us, and as we praise Him for His blessings, etc., and exalt His holy name for His work of redemption, the Holy thost fills and thrills us, and reveals Him to us more and more. Let others crave to do great things, let me always as now choose to sit at His feet and after Him, and beholding Him, grow more and more like Him. When Christ is given His place in our hearts and minds, and in our testimonies and serm ons, all other things will adjust them selves speed-ily. For instance, when all preached only Christ, at Corinth, Il was well; h many doclivided. Oh, ully trusting livided trines the people were used to sell use cling to Christ, ully trusting his precious blood, and y elding to His Spirit, and developing in the comes and takes us to Fimtrines the people were are Taid Je-

'Amen. DURHAM.

of this month the Lord heart to write for pu above, not knowing wi lish it. I shall not s three weeks I spent wh the baptism in his mi prayers of the Saints and the interest Sisters me till I received this en the kindness shown Sister Durham and th Saints.—A H. A.

s the Spirit Gives Utterance and the Gift of Tonques. There is evidently much confusion

SPEAKING IN OTHER TONGUES

and opposition in the minds of many over the teaching that, speaking with other thingues as the Spirit gives utteracted is the Bible evidence of the haptism with the Holy Ghost and with This is chiefly the result of failing

to distinguish the evident difference that the Scripture makes between the speaking with other tongues as the Spirit gives utterance, and the gift of tongues, the confounding of the two trings confusion.

It is evident that Paul in the 14th napter of 1st Corinthians is giving astruction to the Corinthian church egarding the regulating of the gift of ongue, in the church services. The lorinthians, or some of them, had eviongue; in the church services. The definition of the church service of them, had eviently a vice on several questions, and the church is a pasto, or several questions, and the several questions and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscription and most grotesque fangues, to be led into the most unscrip

other, for the spirits of the prophets more excellent way" entirely ignorare subject to the prophets. This explains how it is that the Scriptures. It is in order to ask, What are we teach the possibility of speaking in tongues and not have any love (1st Corinthians, 13:1). It is the gift that devil, and throw the whole weight of is referred to. There is a possibility of losing the grace of God out of the heart, and for a time at least retain the sift.

t the house of Cornelius, and occasion and places as stat-.em came to me about six

our full hearts. On is wonderful; go in Calgary. I had been no word of man can scribe it.

During the last ten souths hundreds good deal of shrinking from the speakhave been baptized in the Hely Ghost. Every one of them lave spoken in tongues at the time it ey were filled—inght involve. This feeling I now tongues that the time it ey were filled—inght involve. This feeling I now tongues the tongues that a distance the communication of the speakhand in the speakhand it.

seven words wholly unknown to me, but written in English letters; the question, which I felt to be a test came to me: "Will you read these words to me: "Will you read these words ALOUD, pronouncing them as well as It was then that the knowledge came to me that I had not, un-til that moment, been QUITE willing to let the Holy Spirit have His whole way, whatever that might be, but now there came a great willingness. I read he words aloud, and as I did so the aptism was realized: it invaded spirsoul and body. He came, the abidag spirit, to assume the rightful place Jesus came, the Spirit revealed His leveliness as never before; so ravish-ing was the knowledge of Him thus gilned, that it seemed as if the ex-ceeding weight of the glory of it was to much for this mortal frame. I was an atmosphere of it, encompassed by it externally, while it filled my inmest being. More words were spoken, but I could not notice them except as divine signs of the inner work of which I was conscious: but they came. which I was conscious; but they came. And I have learned to value them as a teitimony to the Spirit's presence, a way in which I may unite with the Foly Spirit in such prayer as has irretofore been impossible for me to fer. At such times I feel the testing glory of being nothing, and yet a channel for pure, spiritual, effectual trayer, with no admixture of hindrance and failings inseparable from human iy. When a tongue unknown to me is used I have nothing to do with the payer. The Holy Spirit does it all. Almost always at my private devo-tions the Spirit thus prays, sometimes a ferse of a hymn is sung, sometime a rise of a hymn is sung, sometimes must than one, and these demonstrations of the second spiritual elevation. I have no new language in the sense in which a scholar has one, acquired through study, yet I see wider possible in all inguistic study, /God's was are the very reverse of ours. The operations of the Spirit are not instead by time, space nor locality—

ted by time, space nor locality— revivals may be then prayed down ne-quarter of the globe, for places ne darkest and most remote.

I praise the Lord for all His dealwith me since I became a Chris-Pilgrim, and very specially for latest grace-this equipment of

unility, love and power.

AMELIA YEOMANS, M.D. Filmonton.

FEJECT THE FALSE; STAND BY THE TRUE.

Ar Extract from Editorial by J. M. Pike, in Way of Faith. eports and testimonies have fully

ed firmed our conviction, that the is, working in pentecostal power in many sections, and that this "latter revival will be world-wide, and rair revival will be world-wide, and will greatly assist in hastening the coming of Jesus. Let it be understood that we refer now to the real pentecostal work of the Holy Spirit—God's part of the great revival that began in Wales, spread to America, and is heing extended to some sections of the great mission field. In this great revival the power of the Spirit has been, ing the first and is being, mightly manifested, and the gifts of the Spirit are undoubted-ly being restored to the church. It, after what we have felt, and seen, and forget the leard, and read of this wonderful visitation, we should deny its divine orin Loon and gin, it would seem to us to be a denial of the power and work of the Holy We thank God every day for y Bro. and its growing power in our own experi-

ance and its growing influence among

some of the saintliest people we kno Hence we have not changed an job from the beginning of the work. Bu there is another phase of the subject which is pushing itself into prominence and cannot be ignored.

All experienced revival worker All experienced revival workers know that wherever there are great divine spiritual manifestations there are also very clear evidences of the presence of satanic power. When the "sons of God" come together Satan is usually not far away. Where God works Satan is there to hinder. Hence in all revival work, there are present divine and satanic agencies. There is a battle royal between God and evil. There is a "wrestling against princi-There is a "wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenlies."

Satan is insidious in his attacks. He

will come as an angel of light. He will if possible, deceive the very elect. The greatest fanaticism runs closely along

was the Holy Ghost himself who was speaking, and there was no one high or than Himself to question His right or than Himself to question His right So also at the house of Cornelius they heard them all speak with tongues; no hint that anything was out of order. Also at Ephesus the twelve men all spake with tongues.

It is so today that where the Holy Ghost himself speaks He has authority over every person whatsoever; but when it is someone using the gift of tongues, they will be in subjection to the one in charge, and to one another of the prophets into a heavenly experience and a spiritual equipment for service they never had before. They do not "separate the precious from the vile." and Satan is succeeding in creating a prejudice that will prevent thousands from reaping the fruit of this God-given revival. We greatly deplore the vile." and Satan is succeeding in creating a prejudice that will prevent thousands from reaping the fruit of this god-given revival. We greatly deplore the vile." and Satan is succeeding in creating a prejudice that will prevent thousands from reaping the fruit of this god-given revival. We greatly deplore the vile." and Satan is succeeding in creating a prejudice that will prevent thousands from reaping the fruit of this god-given revival. We greatly deplore the vile." and Satan is succeeding in creating a prejudice that will prevent thousands from reaping the fruit of this god-given revival. We greatly deplore the vile." and Satan is succeeding in creating a prejudice that will prevent thousands from reaping the fruit of this god-given revival. We greatly deplore the vile." and Satan is succeeding in creating and Satan is succeedi

the gift.

Nevertheless, every one who receives the concerning it? Or shall we try fles spirits? "Prove all things and hold fast the baptism with the Holy Ghost from Jesus, as the disciples received not cease to offer the true fire because

movement because of som recognition of the so-called "torque n Let us first abide by the relation of our little that and largest portion of our firthright, and reap the largest harvest possible of souls brought to Christ by

PRAYER.

"Re importunate and untiring in your praying."

"Constant, persistent, sleepless, evercoming prayer is God's appointed dear Sister Crouch was at it way for obtaining things and the great to meet me. We had never it secret of all lack in our experience, in our life and in our work is neglect of

"When we really come into God's presence, really meet Him face to face the place of prayer, really seek the ings that we desire from Him, then there is power.

"The decline of prayer is the decay of plety; and, for prayer to cease alregether, would be spiritual death, for is to every child of God the breath

praying heart is the one thing that the devil cannot easily counter-

"The real secret of an unsatisfied life lies too often in an unsurrendered

"How numerous the little foxes are? Little compromises with the world, disobedience to the still small voice in ittle things, little indulgences of the flesh to the neglect of duty, little strokes of policy, doing evil in little things that good may come, and the beauty and the fruitfulness of the vine

are sacrificed." "Union with Christ, and abiding in Christ—what do they not secure? Peace, perfect peace; rest, constant est: answers to all our prayers: victory over all our foes; pure, holy liv-ory over all our foes; pure, holy liv-ng; ever increasing fruitfulness. All, all of these are the glad outcome of abiding in Christ."

"Prayer is the recret of imparted that its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable because it is often inconsiders and unwarranted." conscious and unsuspected, especially when one has never yet known what

"Those who abide in the secret place with God come forth to show them-selves mighty to conquer evil, and strong to work and to war for God. They are permitted to read the secrets of His covenant; they know His will, they are the meek whom He guides in judgment and teaches His way. hey are His prophets, who speak for

"If we would pray with power, we should pray with fasting. This of course does not mean that we should fast every time we pray; but there are times of emergency or special crisis in work or in our individual lives when men of downright earnestness will withdraw themselves even from the gratification of natural appelltes that would be perfectly proper under other circumstances, that they may give themselves up wholly to prayer. There is a peculiar power in such a prayer. Every great crisis in life and work should be met in that way. There work should be met in that way. There is nothing pleasing to God in our giving up in a purely Pharisaic and legal way things which are pleasant, but there is power in that downright earnestness and determination to obtain in prayer the things of which we sore-ly feel our need, that leads us to put away everything, even things in themselves most right and necessary, that we may set our faces to find God, and obtain blessings from Him."

"Jesus chose the early morning hour for prayer.—Mark 1:35. Many of the mightiest men of God have followed the Lord's example in this. In the morning hour the mind is tresh and at (Prayer Continued on Page 3.)

Sorschiptica Braid

TESTIMONY FROM A WORKEN

In the Home of the Friendless, Win-

While meditating upon God's good-ness to me and the wonderful way He has been and still is leading me, i dem it my privilege to write my ex-perience for the Apostolic Messen-

we have to make considerable ance for children when they ge but I know there was a real

held at Berlin. The fall I moved to the city of live and two years later at Lord definitely for the exp entire sanotification, and Gr

no one could make me think differe God was very near me in preparing come West, and He put such a love my heart for the work that I con-scarcely wait for the time to come i me to leave, although I left all my de-ones and came into a new count among strangers. When I arrived he door State County was at the state but the dear Lord brought us togeth er and we both felt that we had known each other for years. Fraiss His dear name. I came here on Nov.

His dear name. I came here on Nov. 7, 1907, and there was a Fenteost convention in progress. I only attended a few meetings, until I felt my great need of more of God, realizing that I did not have the precious Comforter abiding in my heart. No one talked me into it, but the dear Lord knew I was honest and wanted to ober Him in all things. So he let the light from Heaven into my heart and He gave me such an intense hinger in my heart for the baptism of the Holy Chost that I immediately began to farry. I be-I immediately began to tarry. I became so hungry after God that I gladly laid all my own pre-conceived ideas aside and asked the dear Lord to hap-tize me with the Holy Ghost in the same way that the disciples received it on the day of Pentecest. I do praise and thank the dear Lord for the many precious lessons He taught me while I was tarrying. I feel like mentioning one in particular: Before I was saved

one in particular. Before I was saved I was what we would term stingy in giving to God's cause. I gave very little and when I would give something I wouldn't give it cheerfully, thinking that I might have gotten something for myself to help satisfy my proud hear. But glory be to Jesus! after I got save ed I felt I could not give enough to the Lord. I had a permanent position in an office and received good remaneration, always tithed my money, but felt I owed more than that to the Lord. Off times I would go into a meeting when there would be special offerings for missionary money, etc. I would think of giving a certain amount, but the dear Lord would speak to me and exchange the felt in the formal and the following the felt would speak to me and could be special offerings for missionary money, etc. I would save to be a felt of the felt would save to be a felt of the felt would save to be a bank in fold able it. I would save to be a bank in the fold would reserve it in case I should get sick some time over near money. Praise the Lord

I also had a bank account and had a little money saved, thought I would reserve it in case I should get sick some time and need money. Praise like Lord I have a Heavenly obvision now. His visits are free and IIs does not charge for the prescription, either. All we have to do is to ask them and He will do it. Praise His dear name. I thought I would keep that money in tae bank at Toronto, so I would not be liable to use it, but while tarrying for the haptism of the Holy Chost, God brought this money up before me. I said, Yee, Lord you can have every cent. For several days God was talking to me inrough His word from t John. 3:17. "But whose hath this world's goods, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" Praise the Lord. I like that verse now The Lord even had me so through my trunk and dispose of exerpthing I did not need. I never felt more light than the morning I went to the bank here in the city, arranging to have my money fransferred. I felt more like running than walking. God's promises never seemed so real and precious to me as they did then, and up to the present. Praise His dear name. I felt I was on a good way towards receiving my Penteost. God graciously rewarded m prompt ebelience in wonderfully baptizing my soil with the Holy Ghost that same afternoon. God has been telling me since when and where to use that money. I was only tarrying a Hitle more than two weeks when the dear Lord deigned to baptize unworthy me with the Holy Ghost are gave me the Bible evidence the same way as the disciples received it on the day at Fentecost, speaking in other tengues as the Spirit gives utterance The Holy Ghost spirit gives utterance The Holy Ghost spirit gives utterance The Eoly Ghost spirit gives the same way as the disciples freecived it on the day at Fentecost, speaking in other tengue

The Apostolic Messenger

Teaching Repentance, Confession and Restitution.

First work-Justification by faith in the Lord Jesus. That act of grace which brings us into fellowship with God and frees us from all outward transgression.

Second Work-Sanctification.

second Work—Sanctification. That act of God's grace through which the Blood of Jesus entirely cleanses from all sin and makes holy.

The Baptism of the Holy Ghost as received on the day of Pentecost, Acts 2:4 with the Bible evidence, speaking in other tongue—as the Spirit gives attraction.

utterance.
Divine healing for the body in the atonement. The pre-Millennial, or the soon com-

ing of Jesus. The Lord's Supper. Water baptism by immersion.

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TO THE SAINTS IN ALL LANDS.

We are sending out this, the first opy of the Apostolic Messenger, and copy of the Apostolic Messenger, and trust that care will be taken of each paper till you have fully read it and then that you pass it on to some one you know would be interested in it.

Having read different accounts of how God was pouring out His spirit in Los Angeles, Chicago and many other places, I became much interested, and places, I became much interested, and while attending a meeting in a mission God spoke to me and told me to go to Chicago. The following week I arrived at that city. I visited a full gaspel mission on Sixty-third street, and there met Bro. Durham, who has been much used of God from coast to coast. I feit led to attend his mission cost I feit led to attend his mission at 3% North avenue West, and after tarrying about three weeks I received this filessed experience according to Aget 2.4 Acts 2:4.

About fourben years ago God won-

About fourteen years ago God wonderfully saved me, and some years later He sanctified me wholly. Nearly four years ago, while in Bro. Gregg's
mission God wonderfully annointed
me and I believed that to be the Pentecast baptism (The Lord had shown
me clearly the disciples were cleansed
before Pentecost.) In searching the Word more carefully I found that on the day of Pentecost and other in-stances where the Holy Ghost was a wen, "they spake with other tongues as the Spirit gave them utterance," and I felt I wanted an experience to measure by the Word of God.

On my return home I found many hungry souls Soon tarrying meetings were arranged for at my home, and for four werks they continued, during which time a number received the

for four weaks they continued, during which time a number received the time to number received the time. The revival tegan to a saint softenent jomes in the power of the continued to fall in a wonderful way. The hall was soon filled to overflowing, and often they would stand out in the street in crowds to hear what was going on fold truly gave us many marvelous putpourings, and numbers were saved, sanctified, baptized and healed.

Sister Lockhart was one of the first to receive the baptism, and as meet-

to receive the baptism, and as meetings had been held for years in their home for those needing help spiritually, and also healing for the body, they and also healing for the body, they an tarrying usually Saturday and Monday evenings, and a number received the baptism. Many also testi-fied how God had wonderfully healed them. Some saints staying of Bro. and Sister Reid were down before God on different occasion and four in all received the baptism The power of God fell also in other homes. Many of the saints labored faithfully to help souls into this ex-

perience.
During the summer Bro. J. H. King with us about ten days. Those that know Bro. King best know him to be one of the deepest and most spir-itual instructors in the Word that we nave foday.
About the first week in October my

wife received the haptism of the Holy Glosi, and spoke with other tongues as the Spirit gave her utterance. God truly has done much for her.

Sister E. M. Goff, who received this experience here was with us for a time Inring the summer, and helped to push the battle. Later, Bro. and Sister Smart, and also G. S. Paul and others of God's saints helped to spread this

gospel.
We announced for a Pentecost concention to begin November 15, and the saints from many quarters began to gather and the power began to fall. The first week, including two Sundays, about sixteen received the baptism and about sixteen received the baptism and a number saved, sanctified and healed. The convention continued about twene days and others received ex-es sought for. Sister Crawford, tland, Oregon, was with us for

era were present. God's power migotily manifested at times. It is that Satur, appeared also and ave had to do some real heavy g. Since the meetings com-d he has appeared in many Coming from the outside in the way of battles, stones, eggs, etc., com-ing through the windows and the poalso taking our names. Satan transforming himself into an angel of light.—Second Corinthians, 11:13-15: "For such are false apostles, deceifful workers, transforming themselves into the apostles of Christ." And no marapostles of Christ." And no mar-for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed at the ministers of right-

consness; whose end shall be according to their works."

We never felt more convinced that this is the real Pentecostal baptism than now.. We have seen some of the signs follow, also persecution from many quarters; but the Lord is helping o go on and "contend for the faith delivered unto the saints." For nearly nine months we have held an iverage of about nine meetings a week Different of the workers have gone out are holding meetings in various parts and God is plessing their efforts. Many people from different points in the West, also north, south and east, attended these meetings and received the experience they sought. All praise to our precious Saviour. On, that we may learn to sink at His feet and keep in the centre of His nill.

centre of His will. We expect to get out a large num-per of papers this issue, and hope to send them to many parts of the United States and Canada, also to China and Japan, the West Indies, the Soudan, and some points in England and at a listance. Let the saints pray for us in this undertaking, and that many precious souls will be inspired in these ast days to have God's best and posh

the battle for souls. We trust every FILLED WITH THE article will be helpful, and that the saints will live so in touch with God that the annointing will continually BEFORE that tabide.

THE BAPTISM OF THE HOLY GHOST.

"The Latter Rain," or "More of God,"
Which Shall We Call It.

Beloved, there is a tendency today with some of God's children not to give the Baptism of the Holy Ghost its proper place. Some are conveying the idea that this is just a special outpouring. But, beloved, if we search the Scriptures we will find that God is just getting back his children to the place where He can baptize them with the Holy Ghost, as on the day of Pentecost. Daniel tells us in the last days "many shall be purified and made white and tried, but the wicked shall do wickedly." He also tells us, "the wisked shall not understand, but the wicked shall understand." Daniel 12:10.)

It is very evident on the day of Penters of the world began." God has always had a holy people; Lev. 20:7: "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God." "The Latter Rain," or "More of God," Which Shall We Call It.

Luther broke through the darkness, "Now (aiready, G.T.) are ye clean by warning men to repent, and many through the word I have spoken unto found favor with God. He truly was a great man in his day, and led the apart) them through thy truth, thy people as far as he could, or as far word is truth"; verse 19: "For their as he had light. Later came John sake I sanctify myself (or set myself apart)." We know Jesus had no sin; of a second work of grace, having their verse 22: "the glory which thou gayas he had light. Later came John sake I sanctify myself (or set myself wesley, who preached the necessity of a second work of grace, having their heart cleansed from all inbred sin and other saints have since then been gradually deepening into God. About twenty or more years and a name of the set me, I have given them." John 20:

dually deepening into God. About twenty or more years ago, a number of the scatte appeared to get light from God's word, showing that the baptism or gift of the Holy Ghost was bestowed on those that had a cierla heart. Many professed that mu including the writer, but it that God anointed those that went down before him in a special way and this was taken for the backing the Word closely we find few tarried expecting the promise of the searching the word closely we find few tarried expecting the promise of the Father of the baptism of the Holy Ghost as on the day of Pentecest. It is true the saints of God have been humbling themselves, at least some of them, very much before God realizing a lack of faith and power in their lives, and God has gradually then get. true believer is one that obeys God and ack of faith and power in their lives, and God has gradually been getting us back to where He could baptize us with the Holy Ghost, as in Acts 2:4. It is true that many are and have been contending for the faith once delivered unto the saints. Beloved, the signs did not follow according to the Word and everywhere a lack of faith has been felt in praying with the sick, etc. Many professing the baptism of the Holy Ghost were far from the apostolic doctrine, and would from Heaven as of a came a sound from Heaven as of a papusm of the Holy Ghost were far from the apostolic doctrine, and would rather run for a physician than call the elders to anoint with oil and pray the prayer of faith. This is true, but bless God, the saints are going down tongues like as of fire, and it sat upon and today He is baptizing them with the Holy Ghost and the signs are fall with the Holy Ghost and began to the saints are fall with the Holy Ghost and began to the same as the same had began to the same as sound from Heaven as of a mighty rushing wind and is filled all the house where they were sliting and there appeared unto them cloven to same a sound from Heaven as of a mighty rushing wind and is filled all the house where they were sliting and there appeared unto them cloven to same a sound from Heaven as of a mighty rushing wind and is filled all the house where they were sliting and there appeared unto them cloven to same as the same as t

markable occurrences all show that we are near the close of this age. In James b we are told of the rich men heaping up treasures for the last days. This is curely true with all their trusts, monppolies, combines, et James 5: Ye have ora together.

bly means the combines of the last days. Most of us few millionaires the combines all over the land. It is said that in one city alone in the United States there are about one thousand millionalres. This is the fulfilling of what James says. Then he says: "Ye have lived in pleasure on the earth." How true this is the extravagance of today is something awful, and it is becoming more and more noticeable during the past few years, and many intelligent people feel that the world is traveling at such a pace that God will soon bring

it to a stop. I remember when visiting my old home, an uncle of mine was ing on the pace the world was running at, and he said: "When Christ was on earth they cut grain with a sickle, and when I was a boy they also cut grain with a sickle; but the pace of the pas few years was astonishing. Read James 5:7: "Be patient therefore, brethren, unto the coming of the Lord behold the husbandman waiteth for the precious fruit of the earth (which is the saints) and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts (not backslide) for the coming

of the Lord draweth near. It is true the saints feel that the coming of the Lord draweth nigh and that the latter rain is being poured out, and that He is getting his people back to the place where He can bap-tize them with the Holy Ghost as on the day of Pentecost. J. F. and Bd's the day of Pentecost. J. F. and Bd's commentary prophesied years ago that the latter rain would probably be a entecostal effusion of the Holy Ghost.

Amen. Beloved, tht world does not want Pentecost; but God is endeavoring to get us to the place where He can re-store the gifts. We believe that during the past year more demons were cast out, sick healed, and the signs that Jesus said would follow, followed, than for years back. This is only the droppings. Let us search the Word and tarry for the baptism, and definitely encourage men and women to do so everywhere, and if we boldly take our stand, God will fulfil His promise: "Ye shall receive power after that the

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both m Jerusaiem. Judaea, Samaria and to the uttermost parts of the earth."

Some say, "seek more of God." This is good in its place, but be sure you seek until He baptizes you with the Holy Ghost and gives you the Bible wideness as on the day of Pontson. evidence as on the day of Pentecost.— Acts 2:4. Then honor the Holy Ghost by witnessing that you have received his blessed baptism as the 120 received it in the upper room.

Others say: Seek the latter rain, Others say: Seek the latter rain,"
instead of the haptism of the Holy
Ghost. Beloved, if you do not honor
the Holy Ghost you will not have the
same faith or power with God to lead others into the experience. After nine months of hard battling, thank God I am more convinced that this is the real Pentecost baptism than ever. No thing will really satisfy you in your nnermost soul, and will convince the world, and give you the power as to acknowledge the Hely Ghost in Pentecostal fulness. You may be filled yith the Holy Ghost as Elizabeth, as John the Baptist, as Zacharias, his father, in Luke 1:67; but if you have not spoken in other tongues ask God to give you. n other tongues, ask God to give you the baptism as they received it on the day of Pentecost, and He will so baptize you that you will magnify Him other tongues. Let us tarry, for s tells us: "The coming of the James tells us:

Lord draweth nigh." Beloved, never lose sight of the precious blood of Jesus, no matter how nigh you attain or how great a mani-festation .you may have, for Jesus says, "without me ye can do nothing. Strive to keep in the centre of His will in these perilous days as never before, and walk with a perfect heart before Him.

When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

ays please the Lord, left her; and she grose and inhistered and she mose and inhistered and she grose and she g APOSTOLIC

HOLY GHOST BEFORE PENTECOST.

John the Baptist was filled with the Holy Ghost .- Luke 1:15. Mary, the mother of Jesus, was also filled with the Holy Ghost, She was also with the one hundred and twenty

wicked shall not understand, but the always had a holy people; Lev. 20.7: wise shall understand." Daniel 12.10.). "Sanctify yourselves therefore, and he is the cost and after, for a time, God did pour out of His spirit and the signs followed; but gradually there was a decline of Spiritual power throughout the land, and darkness set in and for centuries it appears that there was few followers of Jesus Christ.

Luther broke through the darkness, by warning men to repent, and many through the word I have spoken unto

even so send I you. And when He had said this, He breathed on them and said unfo ther Receive we the Hely Ghest. He swely would not do this and still leave them carnal, for this was after He shed His blood, and still before Pentecost. They all continued with one accord in prayer and supplication.—Acts 1:14, also Acts 2:1.

Jesus said (John 15:26): When the Comforter is come whom I will send unto you from the Father, He shall testifit of me

testify of me. Jesus in His parting message to the world, said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues." Mark 16; 17. A true believer is one that obeys God

Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them ply (as so speak with tongues, and magnificated) an expectation of the God. And while quoting these versistake under the real anointing God socred His word, that he baptis sisters with the Holy Ghost wh

ting in their seats You r magnify Gou. he was they knew when Cornelius'

received the baptism.

Why then is there so much opposi

Some say it is not necessary to accompany the baptism with speaking in tengues. Others claim it is one of the this were true Paul says in 1 Cor. 1; 6.7, "Even as the testimony Christ was confirmed that ye come behind in no gift," also 1 Cor. 14; 1, "Follow after charity, and "desire spiritual gifts," if God says to desire spiritual gifts and also that come behind in no gift," instead of fighting or opposing they should go in for all God has for them. 'His power can make you

ought to be,
His blood can cleanse your heart
and make you free,
His love can fill your soul and you will see, 'Twas best for Him to have His way with thee."

John, 13; 14, 17: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you acexample, that ye should do as I have done to you. Verily, verily, I say urto you, the servant is not greater that his lard neither he that is sent greater than he that sent him. "If yo these things, happy are ye if ye ö

them. them."
Matt. 28; 19-20: Jesus told His disciples to go and "teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them (the people) to observe all things whatsoeve I have commanded you." Jesus to the disciples to teach the people t observe all things He commanded them. We believe he meant just what He said. Amen.

HEALING.

All intelligent believers admit that race as one of the results of sin, and had there been no sin there would hav been no diseases. Jesus on the control bore our sins but also sicknesses. When He was on the in person He never said to any v tame to Him for healing; suffer a tle longer but if thou wilt, I will. A the Word tells us "He is the same yesterday, today and forever." Healing for the body always brigs

us into deeper spiritual life causes us to walk softly and care you before God and when in that expe-ence God wonderfully helps us to sist the attacks of the enemy on A bedies. The Word says "Resist devil and he will flee from neanwhile, we need to plead before he Father our rights in the atonemnt To enjoy a body freed from sickr should bring victory, if our fith

wavers not.

Apparently many good people tody

Apparently many good prophe too-are only playing at faith when it is so sorely needed to awaken the sleepis's denominations, "Without faith it is impossible to please God." Our grut need today is to live in constant conmunication with our Divine Head.
"Surely he hath borne our griffs, and carried our sorrows: yet we fild esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our initiquties; the chastisement of our peace was upon him; and with his stripes we are healed:" Isaiah 53; 4-5. If we turn to Matthew 8, we find Jesus healed the leper, also the cen-turian's servant and when he came unto Peter's house, "He saw his wife's mother laid, and sick of a fever. He touched her hand, and the Aind fewer left her; and she arose and minister-ed unto them. When the even was

tism of the many did no: getting downs in Acts 19-6, t came harden. way before I left them, Aci ful Jesus doc not leave you.

Maby hav ked if a sanctified soul can benesse sav . no: for ses us from oppressed or In Acts 10: enointed power, healf of the devil child of (F possession.

A small be in"" by Bla helpful on th A new Per

he cast out the spirits with his word, ing prepared and healed all that were sick:" Isaiah per doz., or single copy.

said, "Surely he hath borne our griefs When Paul went to Ephesus he ask-

sand, suriely he hath borne our ghers and carried our sourows; and with His stripes we are healed."

Many people say this is just the healing for the soul, but Jesus had just healed the leper, the centurean's servant, Peter's wife's mother, and in verse 16. "He cast out evil spirits with his word and healed all that were sick;" yerse 17. "That it might be fulhis word and healed all that were sick: verse 17, "That it might be fulsick:" verse 17, "That it might be ful-filled which was spoken by Esias the prophet, saying, Himself took our in-firmities, and bore our sicknesses." If you are in doubt, beloved, take your

firmities, and ourse. If you are in doubt, beloved, take your Bible and study it out.

In an article by the late A. J. Gordon, of Boston, he says, "Two streams of blessing started from the personal ministry of our Lord, a stream of healing and a stream of regeneration; the one for the recovery of the body, and the other for the recovery of the soul, and these flowed on side by side through the apostolic age. Is it quite reasonable to suppose that the purpose of God was that we should run on through the whole dispensation of on through the whole dispensation of the Spirit, and that the other should fade away and disappear within a single generation? We cannot think so." We are glad James 5; 14 to 16 says, "Is any. sick among you? Let him call for the elders of the church; nd let them pray over him, anointing

the let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and if he have committed sins, they shall be forgiven to him."

In Mark 3; 14, "He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness and to cast out devils. Mark 6; 12; and they went out and preached that and they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick and healed them."

All by 28, part of verses 19 and 29, "Go 5, therefore, and teach all national teach all nations are the story than the property of the story of tior saprize them in the name of the Fatder, and of the Son, and of the Holy Chost; teaching them (the people) to observe all things whatsoever have commanded you and, lo, I am with you slways, even unto the end of the nage for world") "These stone tion

with you always, even unto the end of the age (or world"). "These signs, Mark 16, part of verses 17 and 18) all follow them that believe; they sail cast out devils; they shall speak in the sick, and they shall recover." Acts 3—after Pentecost, Peter and Jihn went up into the temple to pray, and three they met a lame man over forty ye. of age, "iame from his

forty ye. mother's of age, "lame from his mb," and healed him. lived so in touch with Acts 5-God and cople knew it, for they k into the streets and ds and couches that at brought laid them dow passing by might e of them." In verse sick and those with tre healed. Acts 14: whe man at Listera the least overshade 16. we re unclean s was hea Paul's ministry: Acts, prays over hand-kereniefs and a robs and disease de-

parted.

feed on does not im-From ignorance or fulties, or temptat only another term for ٠٠<u>١</u>are two names
Thus, every one

e any ...se, __ per-There is no perfechis re pect is fection on ear tion of degree s it is termed; none which does no received the baptism.

Why then is there so much opposition to speaking in tongues as the Fible evidence when it is so plain in God's word is hard to understand, estable and professing Christ professing Christian and profession and professio

TARRY! TARRY! TARRY!

teach the people to "observe all things He commanded the disciples to tarry in Jerusalem urtil they were endured with power from on high. They obeyed God and tarried ten days for the Bapm. Turly it is hard to get people tarrry or wait on God today. Man ish to the altar for a few minutes nd pray without giving God a chance talk to them, Beloved, if you will tarry and give God an opportunity to speak to you he will so melt you before Him with His presence and reveal everything that hinders you from re-ceiving this experience as the 120 received it on the day of Pentecost. Of ate years, especially in this city, it appears that scarcely any received what was then termed the baptism of the Holy Ghost and fire subsequent to sanctification. But since God's children have tarried, many of them for hours a time, and often continuing all have received the baptism as on day of Pentecost and they have wer with God

Beloved, obey God's Word and Tar-The pure in heart shall see God. An open heaven does indeed mean an open hell.

If we live in the Spirit let us also

walk in the Spirit. Thou therefore, endure hardness as a good soldier of Jesus Christ.

The Lord 1 is done and is doing a inipeg. It is a garag - - - - - - - -

Satan coun, il that the Lord does, and is works, hard in every way to hinder and spill the work of Satan cour. God. But he is a conquered foe.

The Lord vants us to keep that fresh anointing, that sweet anointing that we had when the Holy Ghost first fell upon us. It is one thing to receive the baptism and another thing to keep the anointing

For we wrestle not against flesh and blood but against, principalities, against powers, against the rulers of the dayloss. of this world, against spiritual wickedness in high places," To wrestle successfully with Satan we must wrestle with God in irresistible prayer.

When Paul was preaching the bap-Holy Ghost at Ephesus like it, and instead of nd receiving it as those ley found fault and beand spoke evil of that te multitude, and Paul 19-9. Beloved, be care-

ā with evil spirits. We he blood of Jesus cleansin; but they may be ind as in Luke 13: 16. we see how Jesus was the Holy Ghost and all that were oppressed Disease or sickness on is oppression and not

called "Jesus Is Com-tone; price 15 cents, is subject.

Bro. Winsett, at \$2.00

Acts, 19: 9-23.

ed certain disciples if they received the Hold Ghost since they believed. "They said unto him, we have not so much as heard whether there be any Holy Ghost (R. V. Heard that the Holy Ghost is given) and he said unto unto them, unto what then were ye baptised, and they said unto John's baptism. Then said Paul, John verily baptised with the baptism of repent ance, saying unto the people that they should believe on Him that should come after him, that is on Christ Jesus. When they heard this they were baptised in the name of the Lord Jesus" (note the two baptisms before they received the Holy Ghost). And when Paul had laid his hands upon them the Holy Ghost came on them and they spake with tongues and pro-phesied—verse 9. But when divers were hardened (Greek translation, But when some were becoming hardened) and believed not but spoke evil of that way before the multitude," Paul left them. We are finding this true with many professing Christians today, speaking evil of God's children who are receiving the baptism of the Hely. Ghost, with signs following-speaking in tongues, etc. Beloved, be careful, desus does not leave you. He that is not with me is against me. Speaking in tongues, caused the people on the day of Pentecost to be amazed and to be in doubt, Acts 2; 12, and we are satisfied that when they received the Holy Ghost at Ephesus and spake with other tongues that it caused a number to become hardened and to speak evil of that way before the multitude, verse 9 and verse 23. "There arose no

How dangerous! Ananias and Sapphira fied to the Holy Ghost (how quickly they permitted Satan to enter their heart) and they were struck dead, Acts 5; 5-10. There is a great tendency amongst many of God's shill tendency amongst many of God's children who are so zealous for their church, or perhaps leader, or church discipline that many of them are on dangerous ground and in their zeal hinder God's work.

How many we see today that speak lightly of the present outpouring of the Holy Ghost and the speaking in tongues. Perhaps because they been making high profession and are not willing to humble themselves. This is most dangerous and God will surely withdraw His Spirit from them and they may find themselves clad with zeal as a cloak instead of being clothed with righteousness, (Isaiah, 59: 17') if they do not humble themselves. selves.

You cannot always measure your spirituality by your zeal. You may find yourself, through covetousness, speaking evil of the truth and making merchandise of God's saints (see 2 Peter, 2; 23.) If God spared not the angels that sinned, beloved, beware of the same of the same of the same of the angels that sinned, beloved, heware lest you be found fighting against God. Acts 5: 39. The Holy Spirit is likened with a dama your grattle indeed and

Jesus said in Matt. 28; 20 in his parting message to his disciples and worse. But thank God, "In the last days many shall be purified and last days many shall be purified and made white and tried." made white and tried."

Tet us en faith which was once delivered unto

the saints.' TESTIMONIES.

Praise God for a free and full salvation that saves me from all sin, that makes me a new creature in Christ Jesus, old things have s have passed away things have become and behold all things have become new. How I do thank God for fully saving me, and about five years ago the precious blood of Jesus was applied to my heart and cleansed me from Bless God that old root of sin all sin. wkhich was in my heart is gone and I am an overcomer through the blood of the Lamb. God kept opening up the word to me and revealed that the disciples were cleansed before the day of Pentecost. I kep deepening into God, and about two two years ago I got a wonderful anointing and I felt a greater power in my life and I felt a greater power in my life than ever. Having read how God was baptizing the saints just the same was baptizing the saints just the same as on the day of Pentecost with the evidence following, I tarried and on the 30th day of last August, at the Apostolic Faith Mission, 501 Alexander avenue, He, the comforter, truly came in and spoke for himself in other came in any spone to languages. I truly thanked Him for the blood today, and for the abiding comforter which does abide, and that He is the healer of my body. The blood, the blood to the the blood, is all my plea. Hallelujah! is cleanseth me.

JAMES BELL Winnipeg, Feb. 2.

Fifteen years ago the blessed Lord hist me from my sins. I shall never forget it. W. near hit some preachers who were p many the way of salvation, I said, there was any for me I was going to have it. I walked five miles and a half in a snow storm to get it, and I was just there about five minutes when I knew the burden of my sins had rolled off my heart. I was set at liberty. Glory to his precious name! Before this I was terribly troubled with my heart and fearful indigestion, but He healed me of all my disease. He soon re-vealed the indred sin of my heart and applied the precious blood, and cleansed ms right out. Glory, glory to Jesus! Then when I heard about this wonderful baptism of the Holy Ghost and speaking in other tongues I went in for that, according to the Word, and at the Apostolic Faith Mission, 501 Alexander avenue, He bap-tized me with the Holy Ghost and spoke through me in other tongues. don't find it hard to get anything from my Lord. He supplies all my needs, both in soul and body.

Yours at Jesus' feet. MRS. SAUNDERS.

I am so glad to tell you how the dear Lord convicted me of my sins fifteen years ago. I went to a gospel meeting and the dear Lord spoke to my heart and showed me that I was a lost sinner, without hope and without God in the world, and I went on for a week in awful trouble. The next Sunday at half past eleven I sought my deliverance, and the dear Lord pard-oned all my sins, and the burden roll-Glory, glory, to His ed away. Glory, glory, to His dear name! I was a woman that was given up by the doctors, with consumption. I came to the dear Lord for healing that the wonderabout ten years ago, and He wonderfully healed me. Glory, glory, to His dear name! The healing stream flowed dear name! The healing stream flowed to keep in humility before God in orthrough me and He made me com-

PENTECOST EVIL SPOKEN OF. | pletely whole, and took the disease all out. Glory to His name! Now, He is my physician. Jesus is all and in all to me. There are also other diseases He healed me from which I could tell but will not now. Glory to Jesus, 'tis so sweet to trust in Him. He sanctifies me with his own precious blood. He keeps me clean and baptizes me with the Holy Ghost, and speaks through me in other tongues. Glery,

glory, to His dear name!
Yours, to live for Jesus,
WRS E. FLETT.
Sisters Saunders and Flett, whose
testimonies appear above, are sisters,
and received the baptism of the Holy
Ghost according to Acts 2: 4 while Ghost, according to Acts 2; 4, while tarrying one night at the Apostolic Faith Mission, 501 Alexander apenue; and since then God has been using them to help many precious souls.—A. H. A.

Three years ago I was in the city of Montreal, very far away from God, running after the pleasures of this world trying to get something to sat-isfy the craving of my soul, but it seemed the more pleasure I had the more I wanted, but there came a time when I was led into a little holiness mission, and right there and then, the Lord broke down my hard, strong heart. As the sermon was being preached from the text, "This year thou shalt die," Jer. 28:16, it came right home to me and I believe if I had resisted the spirit of God as it strove so mightily with me that night, in all probability I would have died that year, for I felt it in my very soul. I probability I would have died that year, for I felt it in my very soul. I just sat there and shook like a leaf and finally I said, "Yes, Lord, I'll go," and with that I arose from my seat and made my way to the altar and drank the bitter cup of repentance; the light broke into my poor dark heart. Glory to Jesus for ever! My style became less, and I could say that I was a new creature in Christ Jesus. About four days after he gave me a clean heart, and last spring at the Apostolic Faith and last spring at the Apostolic Faith Mission, 501 Alexander avenue, he baptized me with the Hely Chost, speaking through me in other tongues. He also marvellously healed me of in-digestion. To Him be all the glory! Yours, in the battle. MARION VEY.

TO THE LORD'S REMEMBRANCES. By One of the Watchmen on the Walls

The Spirit which is poured out upon us is the "Spirit of grace and of supplication," (Zech. 12:10). He moves us to a giving of ourselves continually to prayer, yielding ourselves unreser-yedly to HIM that HE may make intercession through us.

If some one had asked of me a year ago what I believed would be the result if I had received the Old Time Pentecost, that the 120 had, I should have replied: "I suppose that I would be girdling the globe with the Gospel message. Nothing would held me back. Perhaps I would be found in a larger extlement when the grant would be found in a the prayer of faith. This is true, but bless God, the saints are going down tongues like as of fire, and it sat upon and today He is baptizing them with the Holy Ghost and the signs are following. You may ask, how do we know? For we heard them speak with tongues and magnify God."—Acts 10 of the Father the promise of the Father the promise of the Father the promise of the Father two may as well acknowledge the faith once delivered unto the faith once delivered unto the saints. Everything points to the near fighting this experiance as prophesied in Daniel 12. But Paul to and fro, and knowledge increasing as prophesied in Daniel 12. But Paul we know, to be true. Many other remarkable occurrences all show that were astinished, as many came with the Gospier to great the faith one and disease destroy to the Holy Ghost and the signs are following. For we heard them speak with other tongues as the professions, but are continually taking class Hill." Some neople make high true and the professions, but are continually taking class Hill. The Holy Spirit is likened and one continually taking class Hill. The Holy Spirit is likened and one with the Holy Ghost and the signs are following. The Holy Spirit is likened with the Gospier of "without fash it is impossible to please Hill." Some neople make high true and the result of the Father the promise of the Holy Ghost and the globe with the Gospier lest you be found fighting against God. Acts 15: 39. The Holy Spirit is likened and one was a dove, very gentle indeed, and the globe with the Gospier of "without fash it is impossible to please Hill." Some neople make high twith the Holy Ghost hath ships we have the mutterance. Acts 2: 35. The Holy Spirit is likened and the gode with the Gospier of "without fash it is impossible to please Hill." Some neople make high twith the Holy Ghost hath ships and the received the form of the themselves before God and the plant. The twin the Holy Ghost, and the globe with the Gospier of "without sale and the gode the hath ships and holy of the and keep in the centre of His will our light will sach go out.

Moses was commanded to take off lis shoes, for the ground where he stood was holy. Beloved, we need to walk softly. When Stephen told the people how they always resisted the Holy Ghost. Acts 17 51, the people were cut to the hear. Out he people how the heaven and statistically into death. Beloved, do not sin against the Holy Ghost. Other the people how the beginning, Acts 11; 15.) Peer is here referring to the day of Penteoost) "If this work be of God ye cannot over throw it, lest haply ye be found even to fight against Other day of sham battles is past. The times of our ignorance God winked at, but now He is calling us up to the front as never before to be fully equipped for these last periods and The FATHER days when evil men shall wax worse and way when evil men shall wax worse and wax worse and way when evil men shall wax worse and wax worse and wax worse and the father than the olives of gets and wax worse and wax worse and way when evil men shall wax worse and wax worse and will men shall wax worse and wax worse and will men shall wax worse and will men shall wax worse and will men the centre of this pict of the shift of the father of the proper of the shall wax worse and will men to go the men that the proper of the shall war and the proper of the shall war and the proper of the shall want the proper of the shall war and the proper of t

The answer is a foregone conclusion

You can no more doubt it than you
can doubt the existence of God. This prayer would raise the dead, or heave the sun out of its place, if that were Many will oppose the speaking His purpose in inspiring it. It is one tongues according to God's Word. Acts of the rivers of living water that flow from the inmost being of the one who has received the Holy Spirit in Pentecostal fulness. (John 7:38, 39), and "everything shall live whither the river cometh." (Ezekial 47:9).

These are bold statements, but flesh and blood has not revealed it unto me hut my Father which is in Heaven.

Is this river flowing through you?
If so, at whatever cost, keep the channel free. Put prayer in the middle of your life and group the other good things around it. Let some of them be crowded out, if need be, rather than that your prayers should be hindered. Remember it is Jesus praying through vou. He may rise a great while fore it is day, or spend the whole night in prayer. He is the same yesterday, today, and forever. What of that? Are you not a living sacrifice? Perhaps God will keep you empty before Him for hours at a time, apparently unus-Stay right there. Your very attied. Stay right there, four very acti-tude is a pigger. But you sometimes fall asleep on your knees. Do not let even that discourage you. Who can say that our blessed Saviour did not slep sometimes during the long nights of prayer and vigil? Having given yourself to prayer, trust God to do the rest. He will keep you where He can make the most effective use of you. If God has set you as a watchman on the wall, keep not silence day nor night and give the Lord no rest until He establish it.

SHUT THE DOOR-By H. L. Hastings.

Souls often grow lonely in a crowd mples, worshippers and frilingers would have us alone with Him some-times. Coming to church is not com-ing to Christ. "Enter into thy clos-et, and shut thy door." Shut out nonsense, business, care and pleasure Shut out flatteries and frowns. Shut out strangers and acquaintances. Shu ut friends and foes. Shut out this world, and open the window that looks out upon the next. Give the mind rest. Give the ear quiet. Give the tongue silence. Give the heart medi tation. Give the soul communion with God; look up, there are blessings waiting you. Listen; God speaks in His still small voice. Ask: God waits to hear. See that your soul is at peace with God. See that no shade of sun hides from your sight the heav-enly Father's face. Settle the question of peace pardon and duty i secret before the Lord; then bring ev erything that concerns your heart and life, for time or for eternity, and lay it before the mercy-seat. "In everything, by prayer and supplication, with thanks-giving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shal keep your hearts and minds, through Christ Jesus."— Sel by Birdsell & Mason.

Reports are coming in from nearly every point on the globe of this great Pentecostal outpouring; all over the United States and Canada, Norway, Sweden, Denmark, England, German Honolulu, in China and Japan. Truly it is wonderful. Beloved, are you after God's best.

Beloved, let us keep on our face for God until He bestows the gifts to us severally, and when they come we will not boast of them, but will have

A GENTILE'S PENTECOST

IN THE 20TH CENTURY, "For we cannot but speak the things which we have seen and heard."—Acts

For a number of years I knew nothing of the power there was in Jesus to save people from their sins. Until in June, 1898, when God for Christ's sake began to awaken and show me my lost Segan to awaken and show me my lost condition; at first my heart became rebeillous. I refused to submit to the offers of salvation. But Jesus' love broke my hard heart, and on the 21st day of June, I fell at His feet and

found pardon.

Oh, the peace which flooded my soul, and joy I never knew before.

I felt I had "all religion", so marvelous was God's saving power felt in my heart and life. But as the days passed I soon realized my need of the "double cure", and rejoiced to know there was deliverance for me from the inborn sin of my heart. "That it was the will of God even my sanctification." inborn sin of my heart. "That it was the will of God, even my sanctification. In will of God, even my sancuncation.

1 Thes., 4: 3. Not long after I experienced this total death to sin and entire renewal in the love and image of God. He cleansed my heart, took out the carnual nature and perfected me in the fruits of the Spirit.—Gal. 5: 22-Being engaged in evangalistic work Being engaged in evangelistic work, and hearing of a people in Ontario, Camada, that believed in a third excanada, that believed in a third experience, I left Cincinnati, Ohio, and went east. Here I received mighty anointings of the Holy Ghost. I was filled with power and glory; the Holy Spirit rested mightly upon me. I thought I had the old time Pentecost, but Jesus did not leave me in darkness concerning His great gift; He gave me new light.

I heard of the special outpouring in

I heard of the special cutpouring in These latter days, of the baptism of the Holy Ghost and speaking in other torgues. Instantly I was hungry. I torsues. Instantly I was himgry. I bresented myself as a secker for the apostolic papitsm. I decided to go to Winnipeg, where God was pouring out His spirit. On the night of my arrival I attended a cottage meeting where for the first time I heard people speak-ing in other tongues. At once I was struck with the unity and power which filled the place.

On the following Sabbath evening I went to the mission. While sitting in my seat, praising and blessing God, and listening to Brother Argue preaching from the text, "While Peter yet spake these words," (Acts 10: 44,46,) suddenly these comes a sound from uddenly there came a sound from eaven as of a rushing, mighty wind, Acts 2: 2-4) it struck me. I was liftfrom my seat, carried to the front the hall, where I fell under the ighty power of God-the Holy Chost ad come in to abide—only a few sec-ods and I was praising God in other tongues. This lasted for some time, when my soul bursting with glory, ourst forth with strains of heavenly music. On the glory, the unutterable weetness that filled my soul. He gave e a new song—words, tune and all.

Yes, it is Jesus in my soul, of I have touched the hem of His

garment. And His blood has made me whole." Jesus is so real, the blood so preci-tis, heaven so new, the Comforter oldes. Praise God for the baptism of the Holy Ghost with the Bible evidence—accompanied by faith, powel and love.

which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great

2, 4; 10-46 and 19-6, and "shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2, 2-3.

Bro. and Sister Vine, who received the baptism in Winnipeg last summer, are now at Vancouver, B.C. Sister T. McCloud, shortly after re-ceiving the baptism, left for Alliance,

Ohio, to attend an apostolic missionary Numbers received the horism of the Holy Ghost in Winnipe, during the past nine months who are new sea tered in various parts of the globe.

Sister R. Murdoch, after laboring for some time at the mission, is now in Saskatchewan with other workers, holding meetings. We believe that God will make her a blessing to many. Sister Lockhart has been holding meetings at Oxbow, Calgary and other points in the West, and some have re-

is Dr. Lilian B. Yeomans. Bro. Sincock left during the latter part of the convention to his home in New Ontario. He was one of the eld-ers of the Apostolic Faith mission, 501 avenue. He received the

eived the baptism; among the number

Bro. and Sister R. E. McAlaster, who were with us during the convention, write from Cobden, Ont., saying that God is with them in power. Two have received the Baptism and others are spreading.

Sister Newsham who received the

aptism last summer.

baptism at 501 Alexander avenue last summer, and who has been preaching holiness for years in the vicinity of Birtle, writes saying she is leaving for Vancouver, B.C. Our prayers accompany her. Bro. and Sister Pettie, who received

the baptism in this city last summer, have left for London, England. We are praying God will bless them there. shall not soon forget fellowship we all enjoyed with them while with us.

Pentecost in Indianapolis, Ind. Word comes from Bro. Tommy And with us for about lerson, who was with us for four months, but who is with Sister Crawford in that city, saying God is with the saints there in power. About hundred have recently received baptism. He says they cast out the baptism. demons, heal the sick and preach a full gospel. Bro. Tommy is relocated much in the Lord and sends love in Jesus' name to all the saints.

Much is said against praying over handkerchiefs for the sick in this pre-sent day. Acts 19:12: "So that from sent day. Acts 19:12: "So that from his body were brought unto the sick handkerchiefs or aprons, and the dis-eases departed from them and the evil spirits went out of them." Verses 13 to 16 show that there was truly coun-terfeit and evil spirits to contend with just the same as today.

While at prayer in the home of one of the saints last week, the Holy Chost came on Bro. Jos. Graham, and spoke through him in other tongues. Praise His dear name. Bro. Graham has been fighting the fight of faith for years. The Apostolic Messenger

Teaching Repentance, Confession and Restitution. First work-Justification by faith in the Lord Jesus That act of grace which brings us into fellowship with God and frees us from all outward transgression.

Sacond Work—Sanctification. That act of God's grace through which the Blood of Jesus entirely cleanses from all gin and makes holy.

The Baptism of the Holy Ghost as received on the day of Pentecost, Acts 2:4 with the Elbia evidence, speaking in other tongues as the Spirit gives riterance. Divine healing for the body in the atonement
The pre-Millennial, or the soon comg of Jesus. The Lord's Supper, Water baptism by immersion,

Address all communications to A. H. ARGUE, 299 St. Johns Ave. WINNIPEG, CANADA.

All free will offerings sent in will If you want more copies of this paper, write to the above address, stating about the number you can use.

We are ser this paper out free invaling it win prive a blessing to your soul. "Freely) have received We are issuing thousands of the Apostolic Messenger, and sending them to all parts of the earth, and it has meant much tabor and expense, and we trust those receiving copies will use them for spreading the truths to other hearts and obey the Lord in all that He would lead you to do.

TO THE SAINTS IN ALL LANDS.

We are sending out this, the first copy of the Apostolic Messenger, and trust that care will be taken of each paper till you have fully read it and then that you pass it on to some one you know would be interested in it. Having read different accounts of how God was pouring out His spirit in Los Angeles, Chicago and many other places, I became much interested, and while attending a meeting in a mission God spokes to me and told me to go to Chicago. The following week I arrived at that city. I visited a full gaspil interement Bro. Durham, who has been much used of God from coast to coast. I feet led to attend his mission at far North avenue West, and after tarrying about three weeks I received at 33 North avenue West, and after tarrying about three weeks I received this Blessed experience according to

About fourteen years ago God won About fourteen years ago God wonderfully saved me, and some years later He sanctified me whelly. Nearly four years ago, while in Bro. Gregg's
raission God wonderfully annothted
me and I believed that to be the Pentecn's baptism (The Lord had shown
me clearly the disciples were cleaned
before Pentecost.) In searching the
word more carefully I found that on
the day of Pentecost and other instances where the Holy Ghost was given "they spake with other tongues as they spake with other tongues as spirit gave them utterance," and I manted an experience to meas-ty the Word of Ged. my return home I found many ry spoke. Shon tarrying meetings arranged for at my home, and our weaks they continued, during a time to number received the em. The restrict bones in the restrict tomes in the restrict to the restrict tomes in the restrict to the r

car what was going on we us many marvelous ad numbers were saved, ized and healed. art was one of the first the papitsm, and as meet-been held for years in their those needing help spiritual-to healing for the body, they an tarrying usually Saturday and day evenings, and a number re-ed the bapusm. Many also testi-how God had wonderfully healed in Some saints staying at the them. Some saints surving at the home of Bro and Sister Reid were down before God on different occasions and four in all received the haptism. The power of God fell also in other homes. Many of the saints labored fathfully to help souls into this ex-

perience.

Furing the summer Bro. J. H. King was with as about ten days. Those that know Bro. King best know him to be one of the deepest and most spiritual instructors in the Word that we out the first week in October my received the haptism of the Holy d spoke with other tongues irit gave her interance. God done much for her.

thas done much for her.
ster R. M. Goff, who received this
rience here was with us for a time
ing the summer, and helped to push
battle. Later, Bro. and Sister
it, and also G. S. Paul and others
loats saints helped to spread this

of God's saints herea to specificate the state of the saints from many quarters began to saints from many quarters began to saints from many quarters began to fail. The area week, including two Sundays, about sixteen received the baptism and a number saved, sanctified and healed. The convention continued about twenty three days and others received experiences sought for. Sixter Crawford, or Portland Oregon, was with its for

at Safan Abbeaten is an had to do some real heavy Since the mastings comble has appeared in many ming from the outside in the ways. Coming from the outside in the way of battles, stones, eggs, etc., coming through the windows and the police also taking our names. Satan tradaforming himself into an angel of light.—Second Corinthians, 11:13-15, for such are false apostles, deceitful workers, fransforming themselves into the apostles of Christ." And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed at the ministers of right-summers, whose end shall be accord-

whose end shall be accordng to their works."

We never felt more convinced that his is the real Persecustal haptism han now. We have seen some of the lens fellow, also persecution from any quarters; but the Lord is helping is to go on and "contend for the faith the delivered tuto the saints." For nearly nine months we have held an another meetings a week

ind some points in England and at a listance. Let the sainte pray for us in this undertaking, and that many precious soois will be inspired in these ast days to have God'a best and posh

nearly nine months we have held an average of about nine meetings a week. Different of the workers have gone out are halding meetings in various parts and God is pleasing their efforts, many people from different points in the West, also north, sputh and east, attended these meetings and received the experience they sought All praise to our precious Saviour. Oh, that we may learn to sink at His fact and keep in the centre of His will.

We expect to get out a large num-Lord draweth nigh." We expect to get out a large num-er of papers this issue, and hope to make them to many parts of the United bates and Canada, also to China and

before Him. When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

APOSTOLIC FAITH MISSION, he

the battle for souls. We trust every article will be helpful, and that the saints will live so in touch with God that the annointing will continually abide.

THE BAPTISM OF THE HOLY GHOST.

"The Latter Rain," or "More of God Which Shall We Call It. Beloved, there is a tendency toda: ith some of God's children not to give the Baptism of the Holy Ghost its prothe Baptism of the Holy Ghost its pro-per place. Some are conveying the idea that this is just a special out-pouring. But, beloved, if we search the Scriptures we will find that God is just getting back his children to the place where He can baptize them with the Holy Ghost, as on the day of Pen-tecost. Daniel tells us in the last days "many shall be purified and made white and tried, but the wicked shall do wickedly." He also tells us, "the wicked shall not understand, but the wicked shall not understand, but the wise shall understand" Daniel 1210.). It is very evident on the day of Pentecost and affer, for a time, God did pour out of His spirit and the signs followed; but gradually there was a decline of Spiritual power throughout the land, and darkness set in and for centuries it appears that there was ew followers of Jesus Christ.

Luther broke through the darkness by warning men to repent, and many cound favor with God. He truly was iound lavor with God. He truly was a great man in his day, and led the people as far as he could, or as far as, he had light. Later came John Wesley, who preached the necessity of a second work of grace, having thei heart cleansed from all inbred sin and other saints have since then been gra-dually deepening into God. About dually deepening into God. About twenty or more years ago, a number of the spirit appeared to get light from God's word, showing that the baptism or gift of the Holy Ghost was bestowed on those that had a clern heart. Many professed this mu including the writer, but it is that God anointed those that went down before him in a special way and this was taken for the bassard in searching the Word closely we find few tarried expecting the promise of the

searching the Word closely we find few tarried expecting the promise of the Father of the baptism of the Holy Chost as on the day of Pentecost. It is true the saints of God have been humbling themselves, at least some of them, very much before God realizing a lack of faith and power in their lives, and God has gradually been getting us back to where He could baptize us with the Holy Ghost, as in Acts 2:4. It is true that many are and have been contending for the faith once delivered unto the saints. Belowed the stems and loved, the signs did not follow according to the Word and everywhere a lac of faith has been felt in praying with the sick, etc. Many professing the baptism of the Holy Ghost were fa from the apostolic doctrine, and would rather run for a physician than call the elders to anoint with oil and pray the prayer of faith. This is true, but pless God, the saints are going dow the Holy Ghost and the signs are fol lowing. You may ask, how do we know? For we heard them speak with tongues and magnify God."—Acts 10

We may as well acknowledge truth and tarry for the promise of the Father. We need it. Oh, how we need the faith once delivered unto the saints. Everything points to the near coming of Jesus. The people running to and fro, and knowledge increasing, as prophesied in Daniel 12. But Paul says, "Knowledge puffeth up." This we know to be true. Many other remarkable coursences all show that occurrences all show that we are near the close of this age. In we are told of the rich men un treasures for the last days.
surely true with all their
nonepolies, combines, et heaping This is

sty means the combines of it last days! Wost of us number, the test taley are few millionaries, "I would few millionaries, "I would take of the said that in one city alone in the United States there are about one thousand millionaires. This is the fulfilling of what James says. Then he says: "Ye have lived in pleasure on the earth." How true this is the extravagance of today is something awful, and it is becoming more and more noticeable during the past few years, and many intelligent past few years, and many intelligent people feel that the world is traveling at such a pace that God will soon bring

it to a stop.
I remember when visiting my old an uncl ing on the pace the world was running at, and he said: "When Christ was oh earth they cut grain with a sickle, and when I was a boy they also cut grain with a sickle; but the pace of the pas few years was astonishing. Read James 5:7: "Be patient therefore, brethren, unto the coming of the Lord behold, the husbandman waiteth for the precious fruit of the earth (which is the saints) and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your nearts (not backslide) for the coming

of the Lord draweth near It is true the saints feel that the coming of the Lord draweth nigh and that the latter rain is being poured out, and that He is getting his people back to the place where He can baptize them with the Holy Ghost as on the day of Pentecost. J. F. and Bd's commentary prophesied years ago that the latter rain would probably be as Pentecostal effusion of the Holy Ghost Amen.

Beloved, tht world does not wan Peniecost: but God is endeavoring to get us to the place where He can re-store the gifts. We believe that during the past year more demons were cast out, sick healed, and the sign that Jesus said would follow, follow ed than for years back. This is only the droppings. Let us search the Word and tarry for the baptism, and definitely encourage men and women to do so everywhere, and if we boldly take our stand. God will fulfil His promise:

Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem Judaen. Samaria and it wittermost parts of the earth."

Some say, "seek more of God," This is good in its place, but be sure you seek until He baptizes you with the Holy Ghost and gives you the Bible evidence as on the day of Pentecost.—Acts 2:4. Then honor the Holy Ghost by witnessing that you have received this blessed baptism as the 120 received. by witnessing that you have received this blessed baptism as the 120 received it in the upper room.

Others say: Seek the latter rain," instead of the Laptism of the Holy Ghost. Beloved, if you do not honor the Holy Ghost you will not have the same faith or power with God to lead others into the experience. After nine others into the experience. others into the experience. After nine nenths of hard battling, thank God am more convinced that this is the real Pentecost baptism than ever. Nohing will really satisfy you in your nnermost soul, and will convince the world, and give you the power as to acknowledge the Holy Ghost in Pente-ostal fulness. You may be filled yith the Holy Ghost as Elizabeth, as John he Baptist, as Zacharias, his father, in Luke 1:67; but if you have not spoken in other tongues, ask God to give you the baptism as they received it on the day of Pentecost, and He will so baptize you that you will magnify Him with other tongues. Let us tarry, for James tells us: "The coming of the

Beloved, never lose sight of the recious blood of Jesus, no matter how high you attain or how great a mani-festation .you may have, for Jesus says. "without me ye can do nothing." Strive to keep in the centre of His will in these perllous days as never before, and walk with a perfect heart

FILLED WITH THE HOLY GHOST BEFORE PENTECOST.

John the Baptist was filled with the Hely Ghost,-Luke 1:15. Mary, the mother of Jesus, was also filled with the Holy Ghost. She was filled with the Holy Ghost. She was also with the one hundred and twenty in the upper room tarrying for the baytism. Read Acts 1:14.

Elizabeth was filled with the Holy Ghost.—Luke 1:41.

Zacharias was filled with the Holy Ghost and prophesied, saying "Biessed be the Lord God of Israel; for He hath

visited and redeemed His people, and hath raised up an Horn of Salvation for us in the house of his servant David: as he spake by the mouth of His holy prophets, which have been since the world began."—Luke 1: 67-70. Note:—"Holy prophets which have been since the world began." God has always had a holy people; Lev. 20:7: have "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God," yerse 28: "And ye shall be holy unto me, for I the Lord am holy and have severed you from other people that ye should be mine." The disciples were should be mine." The disciples were sanctified before Pentecost is evident, for Jesus said (John 13:10): "And ye are clean, but not all." John 15:3: "Now (already, G.T.) are ye clean from taiready, G.T.) are ye clean through the word I have spoken unto you". John 17:17: "Sanctify (set apart) them through thy truth, thy word is truth"; verse 19: "For their sake I sanctify myself (or set myself

sake I sanctify myself (or set myself apart)." We know Jesus had no sin, verse 22: "the glory which thou gay; est me, I have given them." John 29: 21-22: "As the Father hath sent me, even so send I you And when He had sand this, He breathed on them and said unto there. Heaving the Hory Ghot." He skely would not do this and still leave them carnal, for this was after He shed His blood, and still heave them carnal for this hefore Pentecost. They all continued with one accord in prayer and supplication,—Acts 1:14, also Acts 2:1.

Jesus said (John 15:26): When the have commanded you and, lo, I am

Jesus said (John 15:26): When the Comforter is come whom I will send unto you from the Father, He shall testify of me. Jesus in His parting message to the world, said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues." Mark 16; 17. A true believer is one that obeys God and walks in all the light, until the promise of the Father is fulfilled in Him. Then the signs follow, Jesus said, "Behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be en-dued with power from on high." Luke 24; 49. The desciples obeyed Him, "And when the day of Pentecost was fully come they were all with one ac-cord in one place, and suddenly there came a sound from Heaven as of a mighty rushing wind and is filled mighty all the house where they were sitting and there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled and there appeared thus them covered tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts 2; 4. Peter then said, "Having received of the Father the promise of the Holy Ghost he hath shed forth this which ye now see and hear. Acts 2; 33. While men are fighting this experisence God is pouring out His Spirit and honoring His word. While preaching in the mission one night from Acts 10; 44 to 46, "While Peter yet spake shall ask anythe in my name, I will these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed nothing." and "Vith put faith it is impossible to professions, but are continually taking drugs and locking to earthly physically and locking to earthly physically and honoring to Him." Since God is pouring out His Spirit am the way, be truth and the life; no "man comen unto the Father, but by me." Also verses 14 and 15: "If ye shall ask anythe in my name, I will them which heard the word. And they mandments." "Vilhout me ye can do of the circumcision which believed nothing." and "Vith put faith it is impossible to plets, dod."

Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them ply (as so speak with tongues, and magnificated) an eyer God." And while quoting these versistake under the real anointing God so ored His word, that he haptis sisters with the Holy Ghost wh

the in their seats. You read the magnify Goo. have not, they knew when Cornelius.

received the baptism.

Why then is there so much opposi tion to speaking in tongues as the Bible evidence when it is so plain in God's word is hard to understand, especially amongst professing Chris Some say it is not necessary to ac-

company the baptism with speaking in tengues. Others claim it is one of the gifts. If this 1 Cor. 1; 6,7, If this were true Paul says in 1; 6,7, "Even as the testimony Christ was confirmed in that we come behind in no gift," also 1 Cor. 14; 1, "Follow after charity, and "desire spiritual gifts," if God says to desire spiritual gifts and also that we come behind in no gift," instead of fighting or opposing they should go in or all God has for them. 'His power can make you what you

ought to be,
His blood can cleanse your heart
and make you free,
His love can fill your soul and you "Twas best for Him to have His way with thee."

John, 13; 14, 17: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater that his lord, neither he that is sont great. his lord: neither he that is sent greater than he that sent him. "If ye know these things, happy are ye if ye co

them. Matt. 28; 19-20: Jesus told His disciples to go and "teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them (the pec ple) to observe all things whatsoeved I have commanded you." Jesus to the disciples to teach the people to observe all things He commander them. We believe he meant just what He said. Amen.

HEALING. All intelligent believers admit th race as one of the results of sin, an had there been no sin there would have been no diseases. Jesus on the cross not only bore our sine but also our sicknesses. When he was on the in person He never said to any v tame to Him for healing; suffer a the longer but if thou wilt, I will. A the Word tells us "He is the sa yesterday, today and forever." Healing for the body always bri us into deeper spiritual causes us to walk softly and care yq before God and when in that expe ence God wonderfully helps us to sist the attacks of the enemy on ku bodies. The Word says "Resist devil and he will flee from you neanwhile, we need to plead before he Father our rights in the atonemnt To enjoy a body freed from sickr should bring victory, if our fath

Apparently many good people tody Apparently many good people toose are only playing at faith when it is o sorely needed to awaken the sleepis denominations, "Without faith it impossible to please God." Our gruth need today is to live in constant conmunication with our Divine Head.
"Surely he hath borne our gride" and carried our sorrows; yet we lid esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our initiouties: the chastisemen of our peace was upon him; and with his stripes we are healed:" Isaiah 53; 4-5. If we turn to Matthew 8, we find Jesus healed the leper, also the centurian's servant and when he came unto Peter's house, "He saw his wife's mother laid, and sick of a fever. He touched her hand, and the And fever

left her; and she arose and minister-

ed unto them. When the even was come they brought unto him many

that were possessed with devils; and he cast out the spirits with his word,

said, "Surely he hath borne our griefs and carried our sorrows; and with His stripes we are healed."

Many people say this is just the healing for the soul, but Jesus had just healed the leper, the centurean's servant, Peter's wife's mother, and in the servant of the servant of the servant peres is servant. verse 16, "He cast out evil spirits with his word and healed all that were sick;" verse 17, "That it might be fulsick; verse 11, "mat it might be infilled which was spoken by Esias the prophet, saying, Himself took our infirmities, and bore our sicknesses." If you are in doubt, beloved, take your with the proposition of the control of the con Bible and study it out. In an article by the late A. J. Gor-

on, of Boston, he says, "Two streams of blessing started from the personal ministry of our Lord, a stream of healing and a stream of regeneration; the one for the recovery of the body, and the other for the recovery of the soul, and these flowed on side by side and the other for the recovery of the soul, and these flowed on side by side through the apostolic age. Is it quite reasonable to suppose that the purpose of God was that we should run on through the whole dispensation of the Spirit, and that the other should fade away and disappear within a single generation? We cannot think so." We are glad James 5; 14 to 16 says, "Is any. sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord

and the prayer of faith shall save the sick and if he have committed sins, they shall be forgiven to him."

In Mark 3; 14, "He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness and to cast out devils Mark 8: 12.

have commanded you and, lo, I am with you always, even unto the end of the age (or world".) "These signs, wark 16, part of verses 17 and 18) all follow them that believe; they all cast out devils; they shall speak it has new tongues; they shall lay hands in the sick, and they shall recover."

Acts 3—After Pentecost, Peter and Acts 3-After Pentecost, Peter and Jihn went up into the temple to pray, and there they met a lame man over forty ye, mother's of age, "lame from mb," and healed lived so in touch with Acts 5-God and people knew it, for they k into the streets and ds and couches that at brought laid them the least dow passing by might e of them." In verse sick and those with 16. we re unclean s ere healed. Acts 14: 10. A c was hea me man at Lyster Paul's ministry: Acts, prays over hand-fereniefs and a rons and disease de-

parted.

fed on does not im from ignorance or inties, or temptat only another term for are two names
Thus every one

this re leat is the leaf of a continual increase. So at how much scever he is perfect, he lath still need to grow in grace, and EALLY to advance in the knowledge and love of God his Saviour."—Wesley

TARRY! ARRY! TARRY! Jesus said in Matt. 28; 20 in his teach the people to "observe all things He commanded the disciples to tarry in Jerusalem until they were endured with power from on high. They obeyed God and tarried ten days for the Baptism. Turly it is hard to get people to tarrry or wait on God today. Many rush to the altar for a few minutes and pray without giving God a chance to talk to them. Beloved, if you will sarry and give God an opportunity to speak to you be will so melt you before Him with His presence and reveal everything that hinders you from receiving this experience as the 120 re ceived it on the day of Pentecost. Of late years, especially in this city, it appears that scarcely any received what was then termed the baptism of the Holy Ghost and fire subsequent to sanctification. But since God's children have tarried, many of them for hours at a time, and often continuing all night, have received the baptism as on the day of Pentecost and they have power with Gor

Beloved, obey God's Word and Tar-The pure is heart shall see God. An open heaven does indeed mean an open hell.

If we live in the Spirit let us also walk in the Spirit Thou therefore, endure hardn good soldier of Jesus Christ, hardness as

The Lord I is done and is doing reat work in inipeg. It is a tree inlines. It is a greet

Satan cour. Il that the Lord does, and is works. hard in every way to hinder and spill the work of God. But he is a conquered foe.

The Lord vants us to keep that fresh anointing, that sweet anointing that we had when the Holy Ghost first fell upon us. It is one thing to receive the baptism and another thing to keep the anointing. For we wrestle ndt against flesh d blood but against principalities,

against powers, against the rulers of the darkness of this world, against the darkness of this world, against spiritual wickedness in high places,"
To wrestle successfully with .Satan we must wrestle with God in irresistible prayer. When Paul was preaching the bap-ism of the Holy Ghost at Ephesu

tism of the many did no: like it, and instead getting downs and receiving it as those in Acts 19-6, it hey found fault and became harden; I and spoke evil of that way before it is multitude, and Paul left them, Aci 19-9. Beloved, be careleft them, Aci 19-9. Beloved, he care-ful Jesus doc not leave you. Many hav can benosse say , no; for

*ked if a sanctified sou ed with evil spirits. We he blood of Jesus cleanses us from l sin; but they may b oppressed or und as in Luke 13: 16 we see how Jesus was the Holy Ghost and Iu Acts 10: enointed power, healf. all that were copressed of the devil child of G is oppression and not possession.

A small bo called "Jesus Is Comin-" by Bla helpful on th tone; price 15 cents, is subject. A new Per he cast out the spirits with his word, ing prepared and healed all that were sick:" Isaiah per doz., or

ostal song book is be Bro. Winsett, at \$2.00 single copy.

PENTECOST EVIL SPOKEN OF. Acts, 19: 9-23. When Paul went to Ephesus he ask-

Hold Ghost since they believed. "They said unto him, we have not so much as heard whether there be any Holy Ghost (R. V. Heard that the Holy Ghost is given) and he said unto them, unto what then were ye baptised, and they said unto John's bap-tism. Then said Paul, John verily baptised with the baptism of repent ance, saying unto the people that they should believe on Him that should come after him, that is on Christ Jesus. When they neard this they were haptised in the name of the Lord Jesus" (note the two baptisms before they received the Holy Ghost), And when Paul had laid his hands upon them the Holy Ghost came on them and they spake with tongues and phesied—verse 9. But when divers were hardened (Greek translation, But when some were becoming hardened) and believed not but spoke evil of that way before the multitude," Paul left way before the multitude," Paul lert them. We are finding this true with many professing Christians today, speaking evil of God's children who are receiving the baptism of the Holy Ghost, with signs following—speaking in tongues, etc. Beloved, be careful, desus does not leave you. He that is not with me is against me. Speaking in tongues, caused the people on the day of Pentecost to be amazed and to be in doubt, Acts 2; 12, and we are satisfied that when they received the Holy Ghost at Ephesus and spake with other tongues that it caused a number to become hardened and to speak evil of that way before the multitude, verse 9 and verse 23. "There arose no

How dangerous! Ananias and Saphira fled to the Holy Ghost (how quickly they permitted Satan to enter their heart) and they were struck dead, Acts 5; 5-10. There is a great tendency amongst many of Godle shill. tendency amongst many of God's children who are so zealous for their church, or perhaps leader, or church discipline that many of them are on dangerous ground and in their zeal hinder God's week dangerous ground hinder God's work.

How many we see today that speak lightly of the present outpouring of the Holy Ghost and the speaking in tongues. Perhaps because they have been making high profession and are tongues. not willing to humble themselves. This is most dangerous and God will surely withdraw His Spirit from them surely withdraw His Spirit from them and they may find themselves clad with zeal as a cloak instead of being clothed with righteousness, (Isaiah, 59; 17") if they do not humble themselves

You cannot always measure your spirituality by your zeal. You may find yourself, through covetousness, speaking evil of the truth and making merchandise of God's saints (see 2 Peter, 2; 23.) If God spared not the angels that sinned, beloved, beware 2 Peter, 2; 23.) If God spared not the angels that sinned, beloved, beware lest you be found fighting against God, Acts 5: 39. The Holy Spirit is likened unto a dove, very gentle indeed, and it means a close walk with God to reand tain Him. One reason for so much oplive with a single eye to God's glory and keep in the centre of His will our light will soon go out.

Moses was commanded to take off his shoes, for the ground where he stood was holy. Beloved we need to walk softly. When Stephen told the people how they always resisted the Holy Ghost, Acts 7 51, the people were cut to the hear. Full he being full of the Holy Ghost looked up readfastly into the heaven and say the glory of God?

were so against him that t y stoned him to death. Beloved, do not sin against the Foly Ghost. Oh, that the following heart of the ground him to death. Beloved, do not sin against the Foly Ghost. Oh, that the being is the Foly Ghost. Oh, that the being heart of God?

Gruss fail on them at at the being heart of the property of the universe. The growth of God ye cannot overtain the following fails stringely on your ears, you groan, you laugh you weep, you praise, you have being a boy god in the following fails to the day of Penfecost. It is perfectly to the day of Penfecost. It is feet haply ye be pund even to fight against God.—Acts I; 39.

Beloved, the day of sham battles is Moses was commanded to take off

this work be of God ye cannot overthrow it, lest haply ye be bund even
to fight against God.—Acts t; 39.

Beloved, the day of sham battles is
past. The times of our ignorance God
winked at, but now He is calling us
up to the front as never before to be
fully equipped for these last perilous
days when evil men shall wax worse
and worse But thank God 'In the parting message to his disciples and worse. But thank God, "In the (which was just before Pentecost) to last days many shall be purified and teach the people to "observe all things made white and tried."

Tet us e faith which was once delivered unto the saints.'

TESTIMONIES. Praise God for a free and full salva tion that saves me from all sin, that makes me a new creature in Christ Jesus, old things have s have passed away things have become and behold all things have become new. How I do thank God for fully saving me, and about five years ag the precious blood of Jesus was appli ed to my heart and cleansed me from all sin. Bless God that old root of sin wkhich was in my heart is gone and I am an overcomer through the blood of the Lamb. God kept opening up the word to me and re vealed that the disciples were cled before the day of Pentecost. I deepening into God, and about years ago I got a wonderful anointing and I felt a greater power in my life than ever. Having read how God was baptizing the saints just the same was baptizing the saints just the same as on the day of Pentecost with the evidence following, I tarried and on the 30th day of last August, at the Apostolic Faith Mission, 501 Alexander avenue, He, the comforter, truly came in and spoke for himself in other came in any appearance in any ages. I truly thanked Him for the blood today, and for the abiding comforter which does abide, and that He is the healer of my body. The blood, He is the healer of my blood. Hallelujah! the blood, is all my plea. Hallelujah! ic cleanseth me.

Winnipeg, Feb. 2. list . I walked five miles and a half in a snow storm to get it, and I was just there about five minutes when I knew the burden of my sins had rolled off my heart. I was set at liberty. Glory to his precious name! Before this I was terribly troubled with my heart and fearful indigestion, but He healed me of all my disease. He soon revealed the inbred sin of my heart and applied the precious blood, and cleansed ma right out. Glory glory to ed me right out. Glory glory to Jesus! Then when I heard about this wonderful baptism of the Holy Ghost and speaking in other tongues, I went in for that, according to the Word, and at the Apostolic Faith Mission, 501 Alexander avenue, He bap-tized me with the Holy Ghost and spoke through me in other tongues. I den't find it hard to get anything from my Lord. He supplies all my needs, both in soul and body.

JAMES BELL

Yours at Jesus' feet. MRS. SAUNDERS.

I am so glad to tell you how the dear Lord convicted me of my sins fifteen years ago. I went to a gospel meeting and the dear Lord spoke to my heart and showed me that I was a lost sinner, without hope and without God in the world, and I went on for a God in the world, and I went on the week in awful trouble. The next Sun-gay at half past eleven I sought my deliverance, and the dear Lord pard-oned all my sins, and the burden roll-Glory, glory, to His ed away. Glory, glory, to His dear name! I was a woman that was given up by the doctors, with consumption. I came to the dear Lord for healing about ten years ago, and He wonder-fully healed me. Glory, glory, to His dear name! The healing stream flowed through me and He made me com-

pletely whole, and took the disease all out. Glory to His name! Now, He is my physician. Jesus is all and in all There are also other disease ed certain disciples if they received the He healed me from which I could tell but will not now. Glory to Jesus, 'tis so sweet to trust in Him. He sancti fies me with his own precious blood He keeps me clean and baptizes me with the Holy Ghost, and speaks through me in other tongues. Glory, glory, to His dear name!

Yours, to live for Jesus,

MRS. E. FLETT.
Sisters Saunders and Flett, whose testimonies appear above, are sisters and received the baptism of the Holy Ghost, according to Acts 2; 4, while tarrying one night at the Apostolic Faith Mission, 501 Alexander apenue; and since then God has been using them to help many precious souls.—A. H. A.

Three years ago I was in the city of Montreal, very far away from God, running after the pleasures of this world trying to get something to isfy the craving of my soul, but it seemed the more pleasure I had the more I wanted but the seemed the more pleasure I had the more I wanted, but there came a time when I was led into a little holiness mission, and right there and then, the Lord broke down my hard, strong heart. As the sermon was being preached from the text, "This year thou shalt die," Jer. 28:16, it came right home to me and I believe if I had resisted the spirit of God as it strong resisted the spirit of God as it strove so mightily with me that night, in all probability I would have died that year, for I felt it in my very soul. I just sat there and shook like a leaf, and finally I said, "Yes, Lord, Th go," and with that I arose from my seat and made my way to the altar and drank the bitter cup of repentance; the light broke into my poor dark heart. Glory to Jesus for ever! My style became less, and I could say that I was a new creature in Christ Jesus. About four days after he gave me a clean heart, and last spring at the Apostolic Faith Mission, 501 Alexander avenue, he baptized me with the Holy Ghost, speaking through me in other tongues. speaking through me in other tongues. He also marvellously healed me of indigestion. To Him be all the glory!
Yours, in the battle.
MARION VEY.

TO THE LORD'S REMEMBRANCES. By One of the Watchmen on the Walls

The Spirit which is poured out upon us is the "Spirit of grace and of supplication," (Zech. 12:10). He moves us to a giving of ourselves continually to prayer, yielding ourselves unreser-yedly to HIM that HE may make intercession through us.

If some one had asked of me a year ago what I believed would be the result if I had received the Old Time Pentecost, that the 120 had, I should have replied: "I suppose that I would be girdling the globe with the Gospel message. Nothing would hold me back. Perhaps I would be found in a leper settlement or on a cannibal island." But as this year, 1908, opened, and the first New Year's day since I position is that few are willing to humble themselves before God and the people in humility, and to walk alone if needs be. However, we cannot decive the Holy Ghost, and if we do not live with a with a constant of the wonder of this prayer, where any position is that few are willing and the first New Year's day since I had received Him dawned when I ask the Lord for a watchword for the year He only said "That your prayers and the first New Year's day since I and the first New Year's day since I and the first New Year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the Lord for a watchword for the year's day since I had received Him dawned when I ask the lord for a watchword for the year's day since I had received Him dawned when I ask the lord for a watchword for the year's day since I had received Him dawned when I ask the lord for a watchword for the year's day since I had received Him dawned when I ask the lord for a watchword for the year's day since I had received Him dawned when I ask the lord for a watchword for the year's day since I had received Him dawned when I the wonder of this prayer, where an other does it all, no tongue can tell You lie at His feet, a bit of empty tubing a veritable nothing, and presently the Divine breath, the wind that blow-

> in the would praying through us, by the Holy Spirit, as truly as ever He prayed on the lone mountain top or beneath the olives of Gethsemane, and THE FATHER HEARETH HIM ALWAYS.

The answer is a foregone conclusion —You can no more doubt it than you can doubt the existence of God. This prayer would raise the dead, or heave the sun out of its place, if that were this purpose in inspiring it. It is one tongues according to God's Word, Acts of the rivers of living water that flow from the inmost being of the one who has received the Holy Spirit in Pentecostal fulness. (John 7:38, 39), and "everything shall live whither the river cometh." (Ezekial 47:9).

These are bold statements, but fiesh and blood has not revealed it unto me but my Father which is in Heaven.
Is this river flowing through you?
If so, at whatever cost, keep the channel free. Put prayer in the middle of your life and group the other good things around it. Let some of them be crowded out, if need be, rather than that your prayers should be hindered. Remember it is Jesus praying through vou. He may rise a great while fore it is day, or spend the whole night in prayer. He is the same yesterday, today, and forever. What of that? Are you not a living sacrifice? Perhaps God will keep you empty before Him for hours at a time, apparently unus-Stay right there. Your very attied. Stay right there. Four very actitude is a rister. But you sometimes
fall asleep on your knees. Do not let
even that discourage you. Who can
say that our blessed Saviour did not
slep sometimes during the long nights
of grayer and vigil? Having given yourself to prayer, trust God to do the rest. He will keep you where He can make the most effective use of you. If God has set you as a watchman or the wall, keep not silence day nor night and give the Lord no rest until He es-

SHUT THE DOOR.

By H. L. Hastings.
Souls often grow lonely in a crowd
not have a long the milest of maples worshipp is an affinite. The would have us alone with Him sometimes. Coming to church is not coming to Christ. "Enter into thy closet, and shut thy door." Shut out nonsense, business, care and pleasure Shut out flatteries and frowns. Shut out strangers and acquaintances. ut friends and foes. Shut ou t this world, and open the window that looks out upon the next. Give rest. Give the ear quiet. the Give tongue silence. Give the heart med tation. Give the soul communion with God; look up, there are blessings waiting you. Listen; God speaks in His still small voice. Ask: God waits to hear. See that your soul is at peace with God. See that no shade of sun hides from your sight the heav-enly Father's face. Settle the question of peace pardon and duty i secret before the Lord; then bring ev erything that concerns your heart and life, for time or for eternity, and lay it before the mercy-seat. "In everything, by prayer and supplication, with thanks-giving, let your requests be made known unto God; and the peace of God, which passeth all un-derstanding, shal keep your hearts and minds, through Christ Jesus."— Sel by Birdsell & Mason.

Reports are coming in from nearly every point on the globe of this great Pentecostal outpouring; all over the United States and Canada, Norway, Sweden, Denmark, England, German Honolulu, in China and Japan. Truly it is wonderful. Beloved, are you after God's best.

Beloved, let us keep on our face be for God until He bestows the gifts to us severally, and when they come we will not boast of them, but will have to keep in humility before God in or-der to retain them.

A GENTILE'S PENTECOST

IN THE 20TH CENTURY. "For we cannot but speak the things which we have seen and heard."—Acts

For a number of years I knew nothror a number of years 1 knew hour-ing of the power there was in Jesus to save people from their sins. Until in June, 1898, when God for Christ's sake began to awaken and show me my lost. condition; at first my heart became re-beillous. I refused to submit to the offers of salvation. But Jesus' love broke my hard heart, and on the 21st day of June, I fell at His feet and

found pardon. Oh, the peace which flooded my soul, and joy I never knew before.

I felt I had "all religion", so marvelous was God's saving power felt in my heart and life. But as the days passed I soon realized my need of the "double cure", and rejoiced to know there was deliverance for. there was deliverance for me from the inborn sin of my heart. "That it was the will of God, even my sanctification." I Thes., 4: 3. Not long after I experienced this total death to sin and entire renewal in the love and image of God. He cleansed my heart, took out the carnual nature and perfected me in the fruits of the Spirit.—Gal. 5: 22-Being engaged in argumentation weather Being engaged in evangelistic work, and hearing of a people in Ontario, Canada, that believed in a third experience, I left Cincinnati, Ohio, and went east. Here I received mighty anointings of the Holy Ghost. I was filled with power and glory; the Holy Spirit rested mightily upon me. I thought I had the old time Pentecost, but Jesus did not leave me in darks but Jesus did not leave me in darkeness concerning His great gift; He gave me new light.

I heard of the special outpouring in

"these latter days", of the baptism of the Holy Chost and speaking in other tongues. Instantly I was hungry. I tongues. Instantly I was numgry, I presented myself as a seeker for the apostolic baptism. I decided to go to Winnipeg, where God was pouring out His spirit. On the night of my arrival I attended a cottage meeting where for the first time I heard people speaking in other tongues. At once I was struck with the unity and power which

for the first time I heard people speaking in other tongues. At once I was struck with the unity and power which filled the place.

On the following Sabbath evening I went to the mission. While sitting in my seat, praising and blessing God, and listening to Brother Argue preaching from the text, "While Peter yet spake these words," (Acts 10: 44,46,) suddenly there came a sound from suddenly there came a sound from beaven as of a rushing, mighty wind; (Acts 2: 2-4) it struck me, I was lifted from my seat, carried to the front of the hall, where I fell under the nighty power of God-the Holy Ghost had come in to abide—only a few sec-onds and I was praising God in other tengues. This lasted for some time when my soul bursting with glory, burst forth with strains of heavenly music. Oh, the glory, the unutterable sweetness that filled my soul. He gave me a new song—words, tune and all. Oh, it is Jesus, yes, it is Jesus,

Yes, it is Jesus in my soul, For I have touched the hem of His garment

And His blood has made me whole." Jesus is so real, the blood so precious, heaven so new, the Comforter bides. Praise God for the baptism of the Holy Ghost with the Bible evi-dence—accompanied by faith, power and love.

Having been laid aside for over two years with nervous prostration, since received my baptism He has healed my body too, and I am again out in the "thickest of the fight," preaching "Jesus," the same yesterday, and to day, and forever."

Kours, boking for His appearing, httl. A. H. GOFF, (Evangelist.)

299 St. John's Ave.

1 Timothy ADORNMENT, and With (Greek slation) There ing said: ((fore, 1 Wish 'n every

ray. ... w. 11 mely apparel, with modesty addition to the definition of the medical managements are costly garments; but or pears or costly garments; that whatsoever becomes women proving godliness through good works.

*I Peter 3; 3-4: "Whose adorning let it not be that outward adorning of plaiting hair, and of wearing of gold. or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great

2, 4; 10-46 and 19-6, and "shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2, 2-3.

Bro. and Sister Vine, who received the baptism in Winnipeg last summer, are now at Vancouver. B.C.

Sister T. McCloud, shortly after re-ceiving the baptism, left for Alliance, Ohio, to attend an apostolic missionary

Numbers received the b vism of the Holy Ghost in Winnipe, during the past nine months who are now scattered in various parts of the globe. Sister R. Murdoch, after laboring for

some time at the mission, is now in Saskatchewan with other workers, holding meetings. We believe that God will make her a blessing to many. Sister Lockhart has been holding meetings at Oxbow, Calgary and other points in the West, and some have reeived the baptism; among the number is Dr. Lilian B. Yeomans.

Bro. Sincock left during the latter part of the convention to his home in New Ontario. He was one of the elders of the Apostolic Faith mission, 501 avenue. He received the Bro. and Sister R. E. McAlaster, who

were with us during the convention, write from Cobden, Ont., saying that God is with them in bower. Two have received the Baptism and other are spreading. Sister Newsham, who received the baptism at 501 Alexander avenue last summer, and who has been preaching holiness for years in the vicinity of

Birtle, writes saying she is leaving for Vancouver, B.C. Our prayers accompany her. Bro. and Sister Pettie, who received the baptism in this city last summer, have left for London, England. We have left for London, England. We are praying God will bless them there.

shall not soon forget fellowship we all enjoyed with them while with us. Pentecost in Indianapolis, Ind.

Word comes from Bro. Tommy An-erson, who was with us for about derson, who was with us for about four months, but who is with Sister Crawford in that city, saying God is with the saints there in power. About hundred have recently received baptism. He says they cast out the baptism. demons, heal the sick and preach a full gospel. Bro. Tommy is raining much in the Lord and sends love in Jesus' name to all the saints.

Much is said against praying over handkerchiefs for the sick in this pre-sent day. Acts 19:12: "So that from sent day. Acts 19:12: his body were brought unto the sick handkerchiefs or aprons, and the dis-eases departed from them and the evil to 16 show that there was truly counterfeit and evil spirits to contend with just the same as today.

While at prayer in the home of one of the saints last week, the Holy Ghost ame on Bro. Jos. Graham, and spoke through him in other tongues. Praise His dear name. Bro. Graham has been fighting the fight of faith for years. PART OF MY EXPERIENCE.

On Sunday morning the seventeenth March, 1907, while sitting in rayer room over the mission at 651 jueen street, Toronto Ont., walting for the people to gather for prayer, the power of God descended upon me. My soul was being richly blessed when suddenly as though a cyclone had broken loose upon me a most irresist-ible and uncontrollable power took possession of me. It was tempestous round about, but yet glorious. I was literally lifted by the power of God and

set upon my knees. In the midst of this heaven born storm i felt my jaws moved, but soon I was unconscious and lost to all around me. When I regained consciousness I was sitting on the floor, my back against the wall and my vocal organs were being operated in a most extraordinary manner. Soon I became apprised of the fact that I was actually talking in another tongue, and the thought flashed through my mind that if this was talking with other tongues. If this was taking with other winders,
I would be quite satisfied to not talk
English any more, but to thus adore
forever, my blessed Kedeemer. The
English language seemed insipid and english language sectined insipid and expressionless and was all too circumscribed for my soul to utter its Julexpressible bliss. The real experience is indescribable. It seemed too sacred, heavenly and holy for a mortal te-enjoy on earth. How much more real Jesus seemed to me than eyer before. At times it ameared as if my fore At times it appeared as if my soul must leave its tenement of cloy. I was enrartured with the glory of God.

Ged.

Having been taught that any experience that did not bring more love into t elsoul could not be of God, I mought of this test, but, cht it just seemed as if what I had experienced in the past grand and clorus as it seemed as if what I had experienced in the past grand and glorous as it was, was not so be compared with the intensity of the degree of love now experienced. I was thoroughly convinced that this experience was of

I had been fearful of becoming af-I had been fearful of becoming affected by surroundings, but in that quiet room before many people had gathered for prayer, the Lord let the mighty baptism upon my soul. It was all through His mercy, and I will never cease to praise him.

I had not heard much teaching along this line and did not know from a doc-

I had not heard much teaching along this line and did not know from a doctrinal standpoint how to express myself, but my soul was delighted and satisfied with Jesus, and I longed to see all others receive a like experi-

During the two years preceding this I had a feeling as if I were coming up to something, the work, especially in old centres needing a fresh impetus. In new fields the Lord was pleased to his a second or services. give us some gracious revivals, but nevertheless, we had a longing for a general upheavel such as would coungeneral upneavel such as would coun-feract a self-complacent spirit which tended to destroy Christian aggres-siveness. On receiving the above mentioned experience although being theologically at sea I felt the requisite had come. We went ahead with our work full of taith and of the Holy work full of faith and of the Holy Ghost, God working with us. Some others received the same mighty bap-

tism which greatly encouraged us. Soon, however, we were forced to face matters from a doctrinal standpoint. Does the speaking with other tongues necessarily accompany Penterost? tongues necessarily accompany reflected to the cost? Is it any sign or evidence of the experience? We began to examine the scriptures bearing on this point. We knew "speaking in tongues" could not be the stream of the bearing of the property of the prope be the witness of the baptism as you would only have the witness while would only have the wirness white you would be speaking, we knew also that the "speaking with tongues" was a small part of the exeperience, but nevertheless, must have its place.

evidence of something else," so that the series was coming again, and that soon. speaking with tongues as the Spirit A few reasons why His coming

speaking with tongues" and the "speaking with tongues as the Spirit places utterance." The devil can speak "Then shall that wicked be revealed" with tongues, but it is the speaking with other tongues as the Spirit gives uttersing, or under the direct extraor-life influence of the Holy Ghost, that before the millenium. The true childfown through the ages we do not deny

the Spirit gave them utterance.

Those disciples had not been tarrying for tongues but for something inthe fulfillment of the finitely greater, the fulfillment of the romise of the Foundation with the Holy Ghost and with the Foly Ghost and with their speaking with other tongues. When those at the house of Cornelius received the Foly Ghost they also spake with other tongues, those at Ephesus with other tongues, those at Ephesus with other tongues, those at the Smaritan iced the same at the Smaritan st we believe they had the monstration of the power of God. Many commentators agree on this point. Dean Alfred teaches that could be nothing else than the eaking with other tonges that causd Simon to desire to purchase apos-blic power. Dr. Adam Clark holds it s beyond sanctification, some ex-ordinary qualification for successful preaching of the gospel. Dr. Ben-son says, "After they had prayed for them and they had received the Holy Ghost in answer to the prayers of these apostles, then these converts the with tongues and performed other Der extraordinary works. It seems E4-

the with tongues and performed it seems Elthe extraordinary works. It seems Elthese prophecies relating to him as
coming to rule and reign in righteousness. Every little detail of His first
coming to rule and reign in righteousness. Every little detail of His first
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coming to rule and reign in righteousness. Every little detail of His second coming was literally fulfiled 2. pho
phecical, 50 also we are to expect
that every detail of His second coming will be as literally fulfiled 2. pho
phecical, 50 also we are to expect
that every detail of His second coming will be as literally fulfiled 2. pho
phecical, 50 also we are to expect
that every detail of His second coming will b was conferred upon them, for apon the use of this sign they received the Holy Ghost and spake with tongues." According to the foregoing, if there is no difference between the speaking with tongues as the spirit gives utterance in Acts 2-4 and the gift of tongues as referred to 1 the grit of tongues as letered to for, 12-10, we would have to conclude that every one that received the baplism with the Holy Ghost in Apostolic days also received the gift of tongue. This, however, we do not believe to be life ease, because in the first place the surprures do not state that they re-believed the gift of tongues, but merely pake with tongues, etc. Again would in not be contrary to 1 Cor. 12-8 to teach that every full number of the early apostolic church was in possession of the same gift of the Spirit, whereas, the apostle teaches, to one sixen by the Spirit one gift and to

he wills. hethermore, there would be r to apply the teaching of the 14th i Cor., to those receiving the bap-r with the Holy Ghost, because the Higent seeker after the baptism is seeking tongues, but the ast himself and when he suddenly ones as on the day of Penticost, the

another another gift, and so on. The

iff to the Penticostal church and he, leter he has come in, in his pentecostal

Boly Chost himself is the universal

ess, distributes his gifts severally

with ability to interpret what the Holy Ghost may say through him. We do not hear of anything of the kind in connection with the baptism, where those who spake, spake directly under the extraordinary influence

The Holy Ghost never inspired anyoen to compile rules for his regulation,

oen to compile rules for his regulation, but he did inspire the apostle to write instructions to those to whom he (the Holy Ghost) had miraculously imparted the gift of tongues.

It is one thing to speak, as Mr. Wesley puts it, 'under the direct extraordinary influence of the Spirit' and quite another thing to exercise the gift which has been so miraculously gift which has been so miraculously imparted to your own spirit. The for-

gift which has been so imparted to your own spirit. The former you have nothing to do with and departs when divine love leaks out of the soul, but the latter is under your control, entrusted to your wisdom and may remain after the soul has fallen from grace. I Cor., 13: 1-3.

Consequently, we do not believe it reasonable nor scriptural to teach that all who receive the baptism with the Holy Ghost, receive the gift of tongues, nevertheless, according to the scriptures, all who receive the baptism manifest the distinguishing feature or evidence of the Penticostal baptism, the speaking with other tongues, as the spirit gives utterance. It certainly is the most striking characteristic of the experience on the day of Pentely is the most striking characteristic of the experience on the day of Pentecost. It is at least strongly implied in the Samaritan Pentecost; is especially mentioned at Ephesion Pentecost and is stated as the evidence that conand is stated as the evidence that convinced Peter that those of the house of Cornelius had received the gift of the Holy Ghost. As the late Wilfred Flower, of sainted memory states in his book, "The Promise of the Father" page 79: "This in fact, was the Fentecostal gift of the Holy Ghost, and Peter and his companions believed it to have because they heard them speak

be so because they heard them speak with tongues and magnify God."
As already stated it is not the chief nor most important part of the experience by any means, but was it not the distinguishing feature or evidence in Apostalic days. Since it is the evidence stated in the Bible of this Pentercostal baptism, why should there be any apparatus. any exception taken to the term "Bible evidence" if the term is rightly understood?

The above are some of the reasons for believing the speaking with other tongues as the spirit gives utterance, to be the Bible evidence of the Pentecost.—Geo. S. Paul.

JESUS IS COMING SOON.

The scriptures teach us to expect a millenium or reign of righteousness on this earth. It is generally admitted that certain prophecies referring to this have not yet been fulfilled, such as those found in Isa. 11, and Ezek. 34-37 chaps, and other places that could be mentioned. Some believe that these will be fulfilled by the preaching these will be fulfilled by the preating of the gospel before Jesus comes back to earth again, those who believe thus are generally termed post-millenialists. Others believe that Jesus will come again personally before or at the beginning of this period, these are beginning of this period, these are usually termed pre-millenialists. It seems clear from many scriptures

that Jesus will come again before the millenium, and that he will reign with his saints on the earth during that

The subject is a large one, and we have only time and space to refer to a few scriptures for so believing.

Jesus is coming again because he said that he would. John 14-3: "I will come again." The angels said that he would come again, Acts, 1-11: "This same Jesus which is taken up from the beaver the large of the large we learned that teachers on this subject did not put the speaking ip into heaven, as we have seen him go into heaven." The Holy Ghost by the manner as we have seen him go into heaven." The Holy Ghost by the mouth of the Apostles has repeatedly said he would come again, 1 These actions of the wirness, but the conforter, the abiding witness, workers, the evidence in the wirness workers the evidence in special influence of the Conforter. the witness, produces the evidence in-ing witness, produces the evidence in-tended as a sign. Webster says a "Jesus is coming soon, prepare to meet Him," has also had some weight in settling is the height that Jesus appearance intended as proof or in settling us in the besief that Jesus A few reasons why His coming will

speaking with tongues as the Spirit siyes utterance is the outcome of His ingitive incoming.

The Antichrist, who is admitted on all sides and shown by the scripture in the significance of the terms, to be in the world before the millenitude.

is taught as the Bible evidence. That ren of God will suffer persecution. All the devil has been talking in tongues that will live godly in Christ Jesus shall suffer persecution, 2 Tim., 3-12. flown through the ages we do not deny but, nevertheless, this does not alter that on the day of Pentecost these who were filled with the Holy those who were filled with the Holy those spake with other tongues as tares and the wheat are to grow together until the harvest or until Jesus comes, Matt. 13, 24-30. So there can be no millenium until then, therefore, Jesus' coming again will be pre-millenial and may occur any moment.

When Jesus comes again to earth He will literally fulfil what the angel said of Him as recorded in Luke 1, 32-33, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." What was said of Him in verse 31 has been literally fulfilled, "Behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus". It would be inconsistent to accept verse 31 literally and spiritualize verses 32 and

Jesus came and literally fulfilled the earth to make atonement and to suffer, it is reasonable as well as scriptural to expect that He will as literally fulfil those prophecies relating to Him as

times or the seasons, evidently mean-

times or the seasons, evidently meaning when this they were enquiring about would be done.

This doctrine of the pre-millenial coming of Jesus is styled by the Apostle, "That blessed hope." We are no place told in Scripture to watch for death but for the coming aming and all the statements. death, but for the coming again of our Lord we are told to watch. This hope is given to us as an incentive to holy living: "We know that when He shall appear we shall be like Him for the shall see Him so He is and every we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure,

John 3; 2-3. When Jesus appears in the air the trump shall sound and the "dead in Christ shall rise first then we which are alive shall be caught up together with them to meet the Lord in the eir", 1 Thes. 4, 16-17. Then will be the time when two shall be in the field or at the mill or in bed and one shall be taken and the other left, one will he ready and the other will not. One will escape the tribulation that will come on all the earth, the other ready and the other will not. One will have to suffer perhaps martyrdom or bow to Antichrist and be forever lost. After the tribulation period lost. After the tribulation period Jesus will descend to the earth with his saints, destroy Antichrist, execute judgment on the ungodly, and set up

His kingdom. Many extravagant things have been said and written on the subject has brought the doctrine somewhat in-

see if there is an interperter around to disrepute, also untrue statements have been made by opporers. But we do not need to reject that which is scriptural because of these. that which is

scriptural because of these.

Many of those conditions spoke of in Scripture as immediately preceding the coming again of Jesus are being fulfilled, and it would appear that the present outpouring of the Spirit all over the world is the last call before over the world is the last call before Jesus comes again. In the parable of the ten virgins, while they all slumbered and slept there was a cry raised "Behold the bridegroom cometh 30 ye out to meet him." Is not this the very cry we hear all over the world today, made by the Holy Ghost Himself through the babtised saints. self through the baptised saints, "Jesus is coming soon prepare to

meet Him."
Rev. 19-7, says, "The marriage the Lamb is come and His wife heth made herself ready." There is a marriage coming and there is a bride being prepared but all who are expecting will not be the bride, nor be admitted to the mitted to the supper. Some will foolish and heglect to provide oil their vessels with their lamps. in ye therefore ready also, for in such an hour as ye hink not the Son of Man cometh." "Seeing these things are so what manner of person ought ye to conversation and godlibe in all holy ness."-Thos Smart.

REGENERATION. In these days when much that is unual and out of the ordinary, as well as much that is truly extraordinary is taking place, it is possible that the great work wrought in the soul by the spirit and power of God when it is the spirit and power of God when it is regenerated may, by some, be under-

Such but prove huriful if not disastrous.

All that God does for and in a soul, but prove huriful if

All that God does for and in a soul, being of divine origin partakes of the supernatural therefore it is unnecessary and wrong to magnify any one manifestation of the power of God at the expense of another.

No matter to what altitude in the divine life to may attain we should divine life we may attain, we should not reflect upon or underestimate any preceding true experience.

When the Lord is shedding new light upon the pathway of one of His child-ren He dies not design that they should look lightly upon or discount anything that the has hitherto done for them. "Gorlis light, and in Him is no darkness at all." He never contradicts but its allers in harmony with dicts but is always in harmony with Himself. my fresh light truly from eaven is aways in strict accord and

heaven is aways in strict accord and harmony vith any previous light which the bord has given.

It has aways been a trick of the enemy to get souls to think, that because they have received much further light on many different lines, that what they lad before was of little use and of smill importance. At this and of sm.ll importance. At this point man have made shipwreck. Instead of remembering that, that which is ight once is always light, and never an be anything else but light, some slow themselves to be carried away fom the true foundationcease to bild longer thereon—think lightly of the "first principles" and be-

come a prey to the destroyer of men.

The work f regeneration is one of the greatest hings that the Almighty can do for a soul. All know, who have experienced this great change which takes pace when the soul pass es from natul to grace, from into life, fron darkness into from bondage nto liberty, from earthly, sensua and devilish mind that mind whic was in Christ Jesus, that the experince is so transcend-entally glorious that the recipient hitherto was uttery incapable of com-prehending it.

This great chage can only be

brought about k the old and only way, rependance as faith. This way is so straight and dden from the eyes of the car less 44 indifferent that Jesus said, "Becase or (How) 1844." which lead to unto life and few there be that find it." (Matt. 7; 14.) To miss the entrance to this way is to miss the desired end, "Everlasting life." To make a mistake here is to be mistaken all the way throughout. Be sure you repent of all your sins so that it will be possible to exercise saving faith which will produce an experience that, on this line, will measure up to the

There are certain marks borne by every true child of God. This has always been the way, is now, ever shall

We are told (1 John 5; 4,) that whatsoever is born of God overcometh the world," and in (1 John 2; 16,)
"All that is in the world, the lust of the fiesh, and the lust of the eye, and the pride of life." Consequently the soul that has experienced the new birth does not give way to, but overcomes the desire of the flesh, the desire of the eye and the desire for honor, or applause, or the fear of the disapprobation of men. "He has cruelfied the hesh with the affections and lusts." (Gal. 5: 24:)

Again we are told (1 John 2; 29,)
"Know ye that every one that doeth

righteousness is born of him," and in (1 John 3; 14:) "Whatsoever doeth not righteousness is not of God." The children of God have ceased to do evil and age occupied doing good, not only to a few but to all men as oppor-

tunity affords.

From the foregoing is it not easy to see how naturally every child of God bears the mark spoken of in 1 John 3; 9: "Vinosever is born of God doth not commit sin; for His seed remaineth in him and he cannot sin, be-cause he is born of God." The aposthe here declares the moral not the physical impossibility of the child of God committing sin. It can readily be understood that from a moral standpoint, not from the physical, no est man can steal, that no truthful man can lie, etc. Mistakes may and will proceed from impaired judgment, but the committal of sin is quite another thing, the former having concurrence of the will while the lat-

ter has. He am of an by commission, because while he trusts in Jesus—has faith—he is an overcomer. "And this

is the victory that overcometh the world even our faith. (1 John 5; 4.)

He cannot sin by omission for he righteousness while he abides in Him. (1 John 3; a.) "Whosoever abideth in him sinneth not." (Jno., 15; 5.) "He that abideth in me, and I in him," Jesus said, "the same bringeth forth much fruit."

The fruit is not adultery, unclean-

ness, witchcraft, hatred, variance, wrath, strife, envyings, heresies and such like for a good tree cannot bring forth evil fruit (Matt. 7.18, Every child of God having the Spirit (Rom. 8;9.) mainfests the fruit of the Spirit which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. (Gal. 5; 22-23.) Conse-quently those who bring forth evil fruit, fruit contrary to the fruit of the Spirit, do so because they are not good trees but corrupt and will sooner or later be hewn down and cast into the fire, (Matt. 7; 18-22.)

Dear reader, are you an overcomer? Are you a doer of righteousness? Does the absence of sin mark your life? Is the fruit of the Spirit manifest in your walk and conversation?

If not do not deceive yourself into thinking yourself a child of God. Do not daub yourself with untempered that has lost its flavor. Do not held to magnify God, and property in othe to the old leaven but purge it out that ye may be a new lump. Do not think that there is no hope for you; but humbly come to Jesus, with a broken and contrite heart. humbly come to Jesus, with a broken and contrite heart, renouncing all hope in yourself, your own righteousness and through repentance and faith merits of the all-atonconfide in the merits of the all-aton-ing blood and then be at peace with God through our Lord Jesus Christ.— G. S. Paul.

EXPERIENCE.

"My soul shall make her boast the Lord the humble hear thereof and be glad. Oh, magnify the Lord with me and let us exalt his name together for he that is mighty both some to

er, for he that is mighty hath done to me great things."

From earliest childhood I had desir-ad to love and some Cod but it was me great things."
From earliest childhood I had desired to love and serve God, but it was not till the age of twelve or thereabouts that I experienced saving grace, and knew that I was a child of God. As-far as I can recollect, I do not remember hearing then nor for many years later, any state of grace higher than justification by faith, even the standard of this blessed, glorious experience, (which is foundation of all other Christian experience) was very low, permitting one to sin in thought, word or deed. Having such an ideal before me I soon practised it, and erelong lost the witness that I was accepted with God. Many years I lived contains a sinning and repenting state, till God in mercy sent his word: "He that is born of God doth not commit sin, I John. 3:9, like an arrow of conviction to my heart. At first I began to I John 3:9, like an arrow of conviction to my heart. At first I began to oppose this truth, saying it was impossible to live without sin, quoting such passages as: There is none righteous, no not one." "There is none that doeth good," but the minister dealing with me pointed out the context of such scriptures, showing it was of man in his unregenerate state the apostle was speaking. My eyes were opened and I saw clearly I was a sinner, needing the redeeming grace of opened and I saw clearly I was a sin-ner, needing the redeeming grace of God. It was also pointed out to me then, that the "carnal mind", the "of man" of sin, inherited from my fiv parents was the root and source fr which the actual transgressions and that God had provided a remeven the precious blood of Christ, futhe extermination of this body of

sin; and that it was not only possible to get rid of the deeds of the "old man," but of the old man himself. My heart began to rejoice at the possibility of such a life of victory. It cried out, "That's the kind of experi-

eried out, "That's the kind of experi-ence my soul has been craving for all these years, and what my inmost be-ing said ought to be possible, when such an atonement had been made to redeem us from all iniquity and purify us unto God, a peculiar people." It was about twelve years age that this blessed light came. I set myself diligently to seek after God. Repentance was granted unto me, and I humbly confessed my sins, and forsook them, humbly asking forgivenness of any I had grieved or hurt by my life of profession without possession. Oh, the blessedness of the moment when God spake peace to my troubled soul, and peace to my troubled soul, and said; "You hath he quickened, who were dead in trospasses and sins—by grace are ye saved." Eph. 2: 1—I could tell with confidence. I knew I was born of the Spirit, a real change had been

wrought. Glory to Jesus!
Soon after I realized I was in the
Kingdom, I began to feel the uprisings
of the carnal mind. When wishing to of the carnal mind. When wishing to tell of God's love to me, great fear would come over me, and I failed a few times to obey the promptings of the Spirit, but I sought forgiveness and spirit, but I sought forgiveness and promised to obey at any cost, fear of no fear. Again I felt a tendency the ward anger and impatience when tempted, but by crying to God I was applied to guypers, these feelings and enabled to suppress these feelings and others of pride, and other forms of it bred sin. The Lord graciously presed home the scripture upon ,my "Holiness without which no mar

sleeping and waking, also ver John, 3: 3, 7, 8; as "Pure as n, 3: 3, 7, 8; "Righteon" righteous," "F Son of God w ght destroy t thegran to expose

ed Him, I knew the as done Oh, how clean and though previously I clean and could get to the plac here I could say, "Pure is my hear as He is pure," the I could look up and ay, "The blood the precious blood, it is to the very dark of the look in the same as the same and the same as the it does make depth of all sin. It c the vilest clean, for this cleansed me." Praise the Lord He whispered to me, "Thou art all fair, my love, there is no spot if the." This was truly a second WOLL wrought by God in my soul. eyes of my understanding wer derfully enlightened. I saw its hideousness as I hid not before, and I saw the people me in the same unclear been in, and like Isaiah 1 said. "Here am I, Lord, send me to tell them." Since that blessed time by His grace I have ben doing my best to tell. of this uttermost salvation, wh kept me ever since. All glory After entering this state of holiness life became easy, the binding element which opposed God's will was gone It was easy to grow in grace, perfect love, was filling all my the burning desire to have others sayed and scantified wholly possessed It was a delight to tell how God c cast out our enemy, by power divine.
Beloved, seek, oh, seek this holy state.
While seeking holiness I heard
preaching that there was the Baptism of the Holy Ghost and Fire upon

the clean life and hear: some teaching that we receive this Holy Ghost paptism at sanctification, but I knew that though the purity I received was power, yet t was not the baptism of power Jesu commanded his disciples in Luke 251 49; and in Acts 1: 4,8; to tarry for. I felt I could not longer discegard the command of Jesus () tarry endued with power for service. saw the disciples received it by while blessing and praising God. opened the windows of teaven and poured out mighty and ngs of power and fire, which corsay, "Truly, I am full Spirit of the Lord." I

ed other of an Ly commission, be- tire sanctification; and it as not until a little over a year agowhile reading about the outpouring f the Holy Ghost in Los Angeles, Co chat I be-came convinced I had not seeived the Pentecostal baptism same s the 120 did in the upper room in Jerusalem; because they were all fille with Holy Ghost, and spake with over tongues as the Spirit gave them uterance, and I did not speak in othe "tongues," when I received.

The way was open, and ve went to Los Angeles, Cal., where e saw the mighty power of God Ting upon many, and every one, receiving this Pentecostal power, sapke he tongues Tongues were not askel for, bu ongues were not asked for, bu ongues were given to malfest the lew Power bestown The same anointings I used to re

ceive in Manitoba fell up a mic there and I felt very near the Pont costal fullness. The Lord show time sound of what it would mean, I declared "Speaking in other tongs", as the Spirit gave utterance," a the Bible evidence of one receiving Penterosis but I had started out togo at the way, by God's grace, a the Ghost was not long in country the Fiel Oh, rapturous moment when

Words will not express mighty, melting power and Fre, as the Comforter, came sudinly in, has been the most beautiful and bles ed of my life. He does abide, "The promise is unto you, and to your chi

dren, and to all that are a ar off. MRS. THOS. S. RT. 501 Alexander Venue Win s, Mar.

WHAT IS MEANT BY THE LATTER RAIN. By Dr. A. B. Simpson.

"Ask for the rain in the time of the former and the latter rain" (Zeck, x.

In the climate of Palestine the rainy season is an essential factor in the perfecting of the harvest. And the two seasons of the former and latter rain are very clearly defined, the first being for the season of planting and the second for the harvest time. Therefore, the Apostle James distinctly refers to these two seasons when he says, "The husbandman waiteth for the precious fruit of the earth until he receives the early and the latter rain." And then with striking spiritual significance he connects all this with the last days of the present dispensation as he adds. "Be ye patient therefore, stablish your "Be ye patient therefore, the Lord" In the climate of Palestine the rainy "Be ye patient therefore, stablish your hearts for the coming of the Lord

raweth nigh."
We are in the time therefore when draweth nigh. we may expect this latter rain. What a solemnity it gives to the meaning of the responsibility of Christian life and service for each of us today. and prophets have desired to see the things that we see and have not seen them, and to hear the things that ye hear and to hear the things that ye hear and have not heard them." No watchful Christian can question that the signs of these wonderful fulfillments of prophecy are already beginning to appear. ning to appear. Let us not be surpris-edif there are many confusing and questionable things accompanying Just when God began to revive the

blessed ministry of healing a few years ago there came from the mouth of hell a perfect flood of manifestations. Science and various fanite-limit the details symptoms the details symptoms attempts to isms, the devil's spurious attempts to imitate and so destroy the real work of God; even so each new manifestation of God's supernatural working will doubtless be accompanied by similar counterfelts and delusions but we must of God's supernatural working with doubtless be accompanied by similar counterfeits and delusions but we must not allow the false to blind us to the true or grieve and hinder the Holy Spirit in His revival of primitive Christianity by our skepticism and unbelief, but meet these things with the spirit of caution. But because of the danger of perplexity and confusion it is proper that the leader of Christian thought and the voices through which the Spirit speaks to God's children both from the pulpit and the press should clearly point out the principles which we should keep in mind in meeting God and being abreast of the Holy Spirit and the solemn times in Holy Spirit and the solemn times which we live. Undoubtedly God

which we live. Undoubtedly God is doing a new thing in many ways.

We may expect that in the latter day manifestations of the Holy Spirit will reappear with equal, if not greater power than of days of old. We are not to suppose that what we have seen of to suppose that what we have seen in various innstances during the past norths in Christian and heathen lands anything more than the sprinkling is anything more than the sprinkling of the first drops after a mighty rain, and that we are to witness before the Lord's return, not only the tongues retered to in I. Corinthians xiv., which were unintelligible as a rule to the speaker and the hearer, but real missionary tongues like those of Pentecost through which the heathen world through which the heathen world shall hear in their own languages wonderful works of God," and erhaps on a scale whose vastness we have scarcely dreamed, thousands missionaries going forth in one mighty crusade from a united body of believers at home to bear swift witness of the crucified and coming Lord to all nations and then hands around the world and welcome back our coming King.

Along with this we are surely justi-

fied in expecting the manifestation of God's miraculous power, not only in many extraordinary healings, but in other physical and providential ways, and in such a manner as to reflect no

ne middle milends and compel an table ling world to re-cognize the authority of God's Word and the majesty of the name of Jesus. Along with this we have a right to expect that there will be such a bapsm upon the hearts of Christians of he Spirit of intercession that the comhand of the Lord Jesus shall be wholfulfilled, "Pray ye the Lord of the carvest that he would thus send forth

od in answer to prayer will literally arest forth through an extraordinary army of missionary messengers as army of missionary messenger at once give the Gospel to all ungelized people and prepare the on a stupendous scale for the imate coming of the Lord .- C. & M.

PRAYER.

(Continued from page 1.) ery best. More can be accomed in prayer in the first hours of ay than at any other time during lay. Every child of God who make the most out of his life rist should set apart the first the day to meeting God in the of His word and in prayer. The bing we do each day should be alone with God and face the du-

temptations and the service day, and get strength from God We should get victory before ur of trial, temptation or seres. The secret place of pray-place to fight our battles and gain our victories.

"Christ prayed not only before great events and victories of His life, but He also prayed after its great achievements and important crises. It once common for most of us to pray are the great events of life than it to pray after them, but the latter is artant as the former. If we would pray after the great achieve-cents of life, we might go on to still ter; as it is, we are often either we do in the name of the Lord, e advance no further. Many man in answer to praye endued with power and thus

Jight great things in the name the Lord, and when these great es were accomplished, instead of ing alone with God and humbling meelf before Him, and giving Him I the glory for what was achieved, has congratulated himself upon at has been accomplished, has be-me puffed up, and God has been ob-ged to lay, him aside. The great hings done were not followed by hudilitation of self, and prayer to God, and so pride has come in and the lighty man has been shorn of his -Selected by Laura B.

Everything that we have, enjoy or ope for in time or eternity, comes to through the vicarious sacrifice made our Saviour, Jesus Christ, on Cal-

We have now a Mediator in heaven etween God and men, the man Christ esus, by virtue of the atonement He heade for us on the cross. All that has been promised us, and that God has for us, we have by virtue of the atonement. This refers to both temporal and eternal things. The needs of our odies as well as our souls.

If we are sick in body we have the ame plea as for our souls, Jesus died, nd by virtue of the propitiation he ade for us by that death He now 'Seads' for us. If we have any need

batsoever, we pray and say for Jesus' ke, meaning chiefly for the sake of fice of mediator was only made posby atonement first having been Healing for the body as well for the soul is in the atonement. "If the glorified Christ had not re-

e ved the Father's promised gift for a followers. He would have been aually incapable of baptizing them with H s spirit after His exalta-ion to the right hand of God, as He vis before His ascension."-Sel.

A NOTE OF WARNING.

In His last message to His disciples the Master gave some very clear descriptions of events that would indicate the approaching end of the age.
False teachers, false teaching, counterest miracles, and the unusual manterest miracles, and the unusual manterest management of the counter should be ffestation of Satanic power should be restation or Satanic power should be expected. Increase of spiritual power and gifts and graces would be met by increased activity on the part of the evil principalities and powers in the powers than the property of the powers than the property of the powers. Hence the necessity of the heaverlies. Hence the necessity of the present vigilance among God's people. The following selection is from the Times," and is ex-

"A Tract for the Times," and is exceedingly appropriate:

"It does not follow because we are favored of God with any of His special sifts in the Holy Spirit, that we are therefore free from moral infirmities. The same weaknesses that have caused Him to withdraw His gifts from time to time may cause Him to d from time to time may cause Him to withdraw them from us. The least pride the least ambition, the least leck of charity, the least impatience of restraint, the least spirit of criticism, the least assumption of superiority, and these gifts will be withdrawn from us as they have been from others for these and other reasons.

These extraordinary gifts, beloved, are accompanied with extraordinary dangers, and the devil is not slow to make snares and delusions out of God's from time to time may cause Him

dangers, and the devil is not slow to make snares and delusions out of God's greatest blessings and gifts. As soon as we take them for the substance of spiritual life instead of signs of it, he

as we take them for the substance of signs of it, he spiritual life instead of signs of it, he will have us in one of his snares. If we are more anxious to possess and display the gifts than to live by faith and walk with Christ, the devil will have us in another of his snares. And have us in another of his snares, and if these signs do not lead to the salification or at souls, the Lord may soon to be repending is long taken up of with staring, we may reasonably expect God's withdrawal. In these gifts we see that the Word of God stands, the graces and gifts and holy fruits of the Apostolic age are also for us. We see that Christianity is no more a mere tradition, a second-hand light, but the grace of God unto salvation, operative new. May the Lord deliver us from the death-traps of the devil. May we not be taken up with any spectacular ne death-traps of the devil. May we not be taken up with any spectacular display; may we not give way to subtle ambition; may we not be driven of the devil into any wild excesses of opinion or practice. May the Lord give us the discerning of spirits, that we may be able to distinguish begive us the discerning of spirits, that we may be able to distinguish be-tween them, what is of God and what is of the flesh, that we may not take our own thoughts for oracles and our fancies for visions, any of which will speedily run the true work of God speedily run the true work of God among us into the ground. For so it has been hitherto, and so it probably will be, unless we hold these heavengifts in heavenly order, and use them in heavenly service. What we need, and, what I trust, what we want, is a Pentagest that shall last in which our Pentecost that shall last, in which our young men shall see visions and our old men shall dream dreams without becoming either visionary or dreamy, necoming either visionary or dreamy, in which our sons and our daughters shall prophesy to the glory of God the Father, to the glory of God the Son, and the glory of God the Holy Ghost."

—W. O. F.

A TESTIMONY.

On the 24th of October last, I reon the 24th of October last, I received the baptism of the Holy Ghost. I had been tarrying in the city of Winnipeg for two weeks, most of the time at the Misison, 501 Alexander avenue, at the Misison, 501 Alexander avenue, but also at Sister Lockhart's and at the Stranger's Rest Mission. From my conversion I had desired God's test. About October, 1906, I read of the work in Azusa street and felt hungry for the bartism. This led me to wait upon God for it, sometimes hours a day. I had an aversion to being rade conspicuous by speaking, in the condition of the point where tongues, but ham to the point where the following the property speaking in the came to the point where the conditions of the point where the conditions of the point where the came to the point where the

Ford to give me the tecost banusm, tongues of no tongue All had been for many years upon the altar, the known and the un-known, God's will had ben supreme

and separation from the world as complete as had been revealed.

The cry of my soul was for the teaching of the Word, what was the Bible authority for the necessity of tengues in the blessing? The teachand of the Lord Jesus shall be wholfulfilled, "Pray ye the Lord of the
Bible authority for the necessity of
tryest that he would thus send forth
borers into His harvest," and that
in answer to prayer will literally
rust forth through an extraordinary
onsecration of means and men such on this question.

The evidence of the baptism of the

Holy Ghost is speaking in tongues and we have no right to claim having received the baptism if this evidence is lacking. was blessed how Jesus cheered

me with revelations while I was waiting, revelations of truth and of Himself, thus strengthening my faith and giv-ing me to realize that He, my Jesus, was at my side to bestow the Comforter. When at last the heavenly gift was

When at last the heavenly gift was imparted the satisfaction and the sweetness were beyond the possibilities of description, and the broad places spread out before my view with the heavenly light illuminating them, were truly inviting pasture. I was shown moved as that the last the portal of this. myself as just inside the portal of this extended domain.

Blessedly and gloriously have

been experiencing the truth of this vision. The holy raptures of associa-tion with the Trinity of sitting at the feet of Jesus or even while busy about the duties of life, listening to the Holy Spirit of God singing or speaking with one's own voice, tongue and lips is more than heart can utter, and seems much for frail humanity to claim. S. (REV.) MARIA E. NORTH. Whitewater, Man.

Sister Bella Gilliland passed from earth to glory on Friday morning, Jan. 24th, 1908, her body was laid to rest in the silent tomb on Sunday, Jan. 26th. there to await the sound of the trump-when it shall come forth a gi 'ous-body' (Shall come forth a gi 'ous-

the Holy Ghost on Sungay aftern Dec. 30th, 1906, in the upper room Azusu Street Mission, Los Angeles, Cal., and was greatly used of God afterwards in leading or praying others into the experience, and her life was an inspiration to all with whom she came in contact.

When she received the baptism she

sang in another tongue in an Indian

tune, which convinced a sceptical friend who was standing by who understood the tune and recognized it as one he had heard among the Indian in British Columbia years ago. Afterwards she began to speak in another tongue, and we who were standing near noticed that an Aremnian, a stranger to us, who was also standing near, looked as if he understood her, She then began to push her sister to-tswards him. We then asked this Armenian, who could only talk a little broken English, if he understood what she said. He said, "yes, she speaks my language. She tell me God love me; come, I will show you God; come to God." And in referring to her sister he said: She, (Bella) told him this was her own sister. This Armenian stood with his eyes full of tears, and looking up to heaven began to pray in his own language: he shortly afterwards entered into the experience of holiness For some days and weeks after she was baptised the Holy Ghost would come upon her in special anointings, and sing through her in other tongues many old familiar hymns, in strains

nat seemed heavenly. her to the end, and often she would be heard praising and blessing God in other tongues. Her last words Tell them all it is so sweet. . Jesus, sweet Jesus.—T. S.

"Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and the of a child of God."—Wesley.

"THIS IS THAT."

us consider these Peter's briefly. They are found in Acts, 2-16, in the beginning of Peter's sermon on the day of Pentecost, Peter evidently meant, that this that they were questioning about, was a fulfillment of that prophecy spoken of by the prophet Joel and repeated by him (Peter) in verses 17-21, and also he said in verse 32, that it was "the promise of the Holy Ghost."

There was a disturbing element among the people that was the immediate cause of Peter standing up to explain, and as we look at the context we find it was something that the peosermon on the day of Pentecost. Peter sermon on the day of Pentecost. Peter sermon that they that they

ate cause of Peter standing up to our plain, and as we look at the context we find it was something that the people could now see and hear.

When Peter said, "This that ye now see and hear is that," could hear have meant the sound from heaven of verse 2, surely not, for we have no evidence that any but the 120 heard that, nor yet the cloven tongues of verse 3 for we have no evidence that any but the 120 saw them. And it could hardly be that any but the 120 had any knowledge of the being filled with the Holy Ghost of verse 4, first part, for that would be something that only those who experienced it would have knowledge of, and there does not seem to be any scriptural grounds at the tribula otherwise. This leaves have knowledge of, and there does not seem to be any scriptural grounds for us to think otherwise. This leaves only one other feature of the baptism as mentioned in Acts 2: 1-4 to consider, and that is the speaking with other tongues as the Spirit gave them utterance, of verse 4, last part, Did any one else but the 120 know anything of this? By examining the context we find that some report was noised abrivad which brought the muittinge, and among them devout men noisea aoreau which oreagit the man titude, and among them devout men out of every nation under heaven, to-see they and they are out of every nation under heaven, 13souther and they were cause that every an heard them speak in his own guage and they were also amazed and marvelled saying one to another, "Behold, are not all these which speak Galileans?"

Such exclamations as, "How hear we every man in our own tongue wherein we were born," "we do hear them speak in our tongues the wonderful works of God," "What meaneth this," were heard when Peter stood up to speak, and said, "These are not

up to speak, and said, "These are drunken as ye suppose, but this is

It is evident that the chief cause of disturbance among the people caused them to be conthe disturbance among the people that caused them to be confounded, to marvel and be amazed, was the disciples speaking with other tongues, as the Spirit gave them uterance, and that this was what Peter chiefly referred to in verse 33, when he said, "He hath shed forth this which we now see and hear." The the that when he said, "He hath shed forth this which ye now see and hear." The same thing was also evidence to Peter and the other disciples themselves, that what Jesus had promised them was fulfilled, for Peter said, "Therefore, being by the right hand of God exalted, and having received from the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." We disciples know Jesus has received the promise from

see and hear." We disciples know Jesus has received the promise from the Father, by this which he hath shed forth,, this which ye now see and hear. Jesus had said, "If I depart I will send him unto you." this which ye will send him unto you," this which see and hear is what "Jesus ha

shed forth." Peter also had another reason for Peter also had another reason for saying "this is that." Jesus had commanded them to "go into all the world and preach the gospel to every creature." he had also said, "ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." "Now, they found themselves speaking the yonderful works of God, to that mulwonderful works of God, to that multitude, among them devout men out of every nation under heaven, in their every nation under neaven, in their own tongues wherein they were born. Holy Ghost enabled them to do with their own effort just what their countered them and what own that countered them and what own their countered they were bear the Harden own effort in the warm to do without heir own effort that their own effort that their own effort that their own effort their countered their own effort that their own effort their countered their coun The Hotheir

without neir own effort just what Jesus in a commander them and what he said would accompany the power of the Holy Ghost coming upon them, so that Peter could confidently say "This is That."

The 3,000 converts could have been no part of the evidence to Peter, that the promise of the Father had been given for none of them were yet con-verted when Peter said, "This is that," for do the scriptures justify us in Judging of spiritual experience or Power by the number of converts, if they did we would have to say that

Jonah had more power than any we

have record of after Pentecost, or of

al) the 120 together, for there was a city of at least 120,000 souls brought to repentance and belief in God. The teaching, that the speaking with other tongues as the Spirit gives them utterance, was what Peter chiefly referred to when he said. "This that," and that this was the sign evidence that the Promise of the Father had been shed forth on them, is consistent with the record that we pave in other places of the Holy Ghost baptism. At the house of Cornelius the believing Jews who came with Peter, knew that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard Cornelius and his household speak with tongues and magnify God. At Ephesus the twelve men who were baptised spake with ongues and prophesied. tongues and prophesied. It can also be reasonably proven, that this was the feature of the Holy Ghost baptism at Samaija which Simon saw, and that he so desired to have.

The conclusion of the whole matter

is this that the speaking with other tongue; as the Spirit gave them utterance was an especially marked feature of the baptism with the Ghost on the day of Pentecost and in the Apostolic ministry, that it was considered by them as the evidence that the Holy Ghost was shed forth, and was something they all experienced, consequently we are justified in concluding that all who receive the baptis [now will speak with other tengues t so spoken, have not

The scripture must be our rule.

If we emphasize the "sound as of a rushing mighty wind," and the "cloven tongues like as of fire" because they are mentioned once, should we not give more prominence to the speaking give more prominence to the speaking "with other tongues as the Spirit gives utterance," especially when this is spoken of so distinctly in several places, and distinctly given as the parameter of the speaking that the speaking the speaking that the speaking the speaking that the s ticular reason why Peter believed those at the house of Cornelius had received the gift of the Holy Ghost. If in the Apostles day such was the rule, that all who received the baptism with the Holy Ghost spake with other tongues as the Spirit save them utterance, by what authority dare we set up some other standard. T. Smart.

"Keep that safe which God has given you; never let slip any blessing which you have received. Regard none who tell you, 'You must lose it.' No; you never need lose one degree of love You never will, provided you are a careful steward of the manifold gifts of God. To him that hath, that is, useth what he hath, it shall be given still, and the more abundantly. Therefore, use your every grace. Stir up the gift of God that is in you. Be zealous! Be active! Spare no one. Speak for God, wherever you are, But, meantime, be humble; let all But, meantime, be humble; let that mind be in you which was Christ Jesus, and be clothed w with humility. Pray that you may always feel that you are nothing, less than nothing, and vanity. In this spirit, speak and do everything, giving all the glory to Him that lives and rules in your heart by faith."—Wesley.

"It requires a great degree of watch-fulness to retain the perfect love of God; and one great means of retain-ing it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation."

PART OF MY EXPERIENCE. On Sunday morning the seventeenth March, 1902, while sitting in the payer room over the mission at 651 mean street, Toronto, Ont., waiting for the people to gather for player, the nower of God descended upon me. My soul was being richly blessed when suddenly as though a cyclone had broken loose upon me, a most irresistible and incontrollable power took prossession of me. It was tempestous essession of me. It was tempestous and about, but yet glorious. I was erally lifted by the power of God and set upon my knees.

In the midst of this heaven horn storm I felt my jaws moved, but soon I was unconscious and tost to all around me. When I regained consciousness I was sitting on the floor, my back against the wall and my vocal organs were being operated in a most expressionary manner. Soon I became organs were being operated in a most sairs ofdinary minner. Soon I became apprised of the fact that I was actually taking in another tongue, and the thought flashed through my mind that If this was talking with other tongues, I would be quite sairshed to not talk English any more, but to thus adore derever, my blessed Kedeemer. The English language sectied insipid and expressionless, and was all too cirstrage semien insignt and sess and was all too cir-for my soul to utter its biss. The real experi-escribable. It seemed too the speaking with other tongues, as the properties of the experience on the day of Pentecessus seemed to me than ever bears seemed to me than ever bears that fines it appeared as if my must leave its tenement of cloyenraptured with the glory of the experience on the day of Pentecest. It is at least strongly implied in the Samaritan Pentecest; is especially mentioned at Ephesion Pentecest, and is stated as the evidence that considered the first of this test, but, chi is just it as if the experienced as if what I had experienced to past grand and glorous as it is book, "The Promise of the Father' page 79: "This in fact, was the Fentecostal gift of the Holy Ghost, and Peter and his compranions believed it to be so because they heard them speak with tongues and magnify God."

As already stated it is not the chief I had been fearful of becoming affected by surroundings, but in that quiet room before many people had gathered for prayer, the Lord let the mighty baptism upon my soul. It was all through flis mercy, and I will never ease to praise him.

I had not heard much teaching along this line and did not know from a doctrinal standpoint how to express myself, but my soul was delighted and satisfied with Jesus, and I longed to see all others receive a like experience. see all others receive a like experience.

Emring the two years preceding this I had a feeling as if I were coming up to somesthing, the work especially in old centres needing a fresh impetus. In new fields the Lord was pleased to give us some gractous revivals, but nevertheless, we had a longing for a general upheavel such as would counferact a self-complacent spirit which tended to destroy Christian aggressiveness. On receiving the above mentioned experience although being theologically at sea I felt the requisite had come. We went ahead with our work full of faith and of the Holy Ghost, God working with as Some others received the same mighty baptism which greatly encouraged us.

Soon however, we were forced to face matters from a doorinal standpoint. Does the speaking with other tongues necessarily accompany Pentecost? Is it any sign or evidence of the experience? We began to examine the scriptures bearing on this point. We knew speaking in tongues' could not be the witness of the baptism as you would only have the wilness while you would only have the wilness while you would not be speaking, we knew also that the "speaking with tongues" was a shall part of the experience, but nevertheless, must have its place.

We learned that feachers on this subject did not put the speaking in place of the spe the outcome of His the significance of the terms, peaking with tongues" and the reaking with tongues as the Spirit ives utterance." The devil can speak ith tongues, but it is the speaking ith other tongues as the Spirit gives rich other forgres as the spart gives therange, or under the direct extraor-inery influence of the Holy Ghost, that a thought as the Bible evidence. That devil has been talking in tongues vn through the ages we do not deny nevertheless, this does not alter nevertheless, this does not alter fact that on the day of Pentecest 2. Thes., 1, 4-10. This of course places ose who were filled with the Holy his coming before the millenium for their spake with other tongues as a Spirit gave them utterance.

Those disciples had not been tarry-great with the harvest or until Jesus comes Matt 12, 24-30. So there can for forgues but for semething in-tely greater, the fulfillment of the mise of the Father the baptism in the Holy Ghost and with fathost and with fire, intelly resulted in their other tongues. When the rouse of Cornelius receiving the rouse of Cornelius receiving the rouse of Cornelius receiving the rouse of the power of the same at the Sunaritan at we believe they had the amoustration of the power of shall give unto Him the throne of his father David: And He amoustration of the power of shall reign over the house of Jacob for every and of His kingdom there shall received the house of Jacob for every and of His kingdom there shall received the shall received the shall received the house of Jacob for every and of His kingdom there shall received the shall received the house of the shall received the shall received the house of Jacob for every and of His kingdom there shall received the shall received the house of Jacob for every and of His kingdom there shall received the shall be called the Son of the Highest: and the largest the shall be great, and shall be called the Son of the Highest: and the largest the shall receive the shall received the shall receive the shall receiv any commentators agree on it. Dean Alfred teaches that be nothing else than the with other tonger that caus-Junea to desire to purchase apos-power. Dr. Adam Clark holds it beyond sanctification, some ex-relinary qualification for successordinary qualification for success-preaching of the gospel. Dr. Ben-i save, "After they had prayed for m and they had received the Holy ost in answer to the prayers of se aposties, then these converts are with tongues and performed off-extraordinary works. It seems SI-in imagined if by the imposition of hands he could confer such gifts Henry expresses himsen he same manner, he says. hands on them to prayers were an-e gift of the Holy ered and that the gift of the Holy street was conferred upon them, for in the use of this sign they receive the Holy Ghost and spake with gues." According to the foregot, if there is no difference between speaking with tongues as the rif gives interance in Acts 2-4, and gift of tongues as referred to 1 12-10, we would have to conclude every one that received the hap-with the Huly Chost in Apostolic also received the rift of tongue. also received the gift of tongue, however, we do not believe to be ease, hecause in the first place the care, hecause in the first place the care do not state that they red the gift of tongues, but merely e with tongues, etc. Asain would of be contrary to 1 Cor. 12-8 to he that every full mamber of the apostolle church was in posses of the same gift of the Spirit, reas, the apostie teaches, to one year by the Spirit one gift and to her another gift, and so on The Ghost himself is the universal to the Penticestal church and he, he has come in, in his pentecostal es, distributes his gifts severally e wills. e wills, "there would be no to apply the leaching of the 14th Cor. to those receiving the bapwith the Holy Ghost, because the igent seeker after the bapilsm is seeking tongues, but the Holy cheeking tongues, but the Holy cheeking tongues, but the Boly the the seeking tongues, but the Boly the the seeking tongues, but the Boly the seeking tongues, but the Boly the seeking tongues, but the Boly the seeking tongues the seeking tongues the seeking tongues the seeking tongues the seeking to the seeking tongues the seeking ton

with ability to interpret what the Holy Ghost may say through him. We do not hear of anything of the kind in connection with the baptism, where those who spake, spake directly under the extraordinary influence

The Holy Ghost never inspired anyoen to compile rules for his regulation, but he did inspire the apostle to write instructions to those to whom he (the Holy Ghost) had miraculously impart-

ed the gift of tongues.

It is one thing to speak, as Mr. Wesley puts it, "under the direct extraordinary influence of the Spirit" and quite another thing to exercise the gift which has been so miraculously imparted to your own spirit. The former you have nothing to do with and departs when divine love leaks out of the sput live.

I mer you have nothing to do with and departs when divine love leaks out of the soul, but the latter is under your control, entrusted to your wisdom and may remain after the soul has fallen from grace. I Cor. 13: 1-3.

Consequently, we do not believe it reasonable nor scriptural to teach that all who receive the baptism with the Holy Ghost, receive the gift of tongues, nevertheless, according to the scriptures, all who receive the baptism manifest the distinguishing feature or evidence of the Penticostal baptism, the speaking with other tongues, as the spirit gives utterance. It certainly is the most striking characteristic of the experience on the day of Penterin Rev. 19-7, sa the Lamb is of made herself reviage coming, a ling prepared, b ing will not be mitted to the scoil have a supplied to the scriptures, all who receive the baptism, the speaking with other tongues, as the spirit gives utterance. It certainly is the most striking characteristic of the experience on the day of Penterin Rev. 19-7, sa the Lamb is of made herself reviage coming, a ling prepared by ing will not be mitted to the scoil have a spirit very series. The series of the same and the series of the scripture of the scripture. be so because they heard them speak with tongues and magnify God."
As already stated it is not the chief nor most important part of the experience by any means, but was it not the

distinguishing feature or evidence in Apostalic days. Since it is the evi-dence stated in the Bible of this Pentecostal baptism, why should there be any exception taken to the term "Bible evidence" if the term is rightly understood? • The above a understood?

The above are some of the reasons for believing the speaking with other tongues as the spirit gives ut-

terance, to be the Bible evidence of the Pentacost.—Geo. S. Paul.

JESUS IS COMING SOON.

The scriptures teach us to expect a millenium or reign of righteousness on this earth. It is generally admitted that certain prophecies referring to this have not yet been fulfilled, such as those found in Isa. 11, and Ezek. 34-37 chaps., and other places that could be mentioned. Some believe that these will be fulfilled by the preaching these will be fulfilled by the preaching of the gospel before Jesus comes back to earth again, those who believe thus are generally termed post-millenialists. Others believe that Jesus will come again personally before or at the beginning of this period, these are usually termed pre-millenialists.

It seems clear from many scriptures that Jesus will come again before the

that Jesus will come again before the millenium, and that he will reign with his saints on the earth during that

The subject is a large one, and we have only time and space to refer to a few scriptures for so believing. have only time and provided few scriptures for so believing.

Jesus is coming again because he said that he would. John 14-2: "I will said that he again." The angels said that he arme again." Acts, 1-11: "This from

would come again, Acts, 1-11: "This same Jesus which is taken up from you into heaven shall so come in like you into heaven shall so come in like manner as we have seen him go into heaven." The Holy Ghost by the mouth of the Apostles has repeatedly said he would come again, I Thas, days so out a hearn iron. He has be those whose experiences we have no cause to doubt, while they were under special influence of the Spirit, saying, if the last of the spirit, saying is coming seen program. "Yesus is coming soon, prepare to meet Him," has also had some weight in settling us in the benief that Jesus ning else," so that the was coming again, and that soon.

A few reasons why His coming A few reasons why His coming will be pre-millental: The Antichrist, who is admitted on

for a vast difference all sides and shown by the scripture nee of the terms to be in the world before the millenium is to be destroyed with the bright-ness of Christ's coming: 2 Thes.,2-8, "Then shall that wicked be revealed with the brightness of His coming." Therefore His coming again will be before the millenium. The true children of God will suffer persecution. All that will live godly in Christ Jesus shall suffer persecution, 2 Tim., 3-12. This will continue until Christ comes,

gether until the harvest or until Jesus comes, Matt. 13, 24-30. So there can he no millenium until then, therefore, Jesus' coming again will be pre-mil lenial and may occur any moment. When Jesus comes again to earth He will literally fulfil what the angel

ever; and of His kingdom there shall be no end." What was said of Him in verse 31 has been literally fulfilled, Behold thou shalt conceive in thy womb, and bring forth a son, and the shalt call his name Jesus". It would be inconsistent to accept verse 31 literally and spiritualize verses 32 and

Jesus came and literally fulfilled the earth to make atonement and to suffer, it is reasonable as well as scriptural to expect that He will as literally fulfil those prophecies relating to Him as coming to rule and reign in rightcompass. Every little detail of His first coming was literally fulfiled 2. The phecicit, so also we are to expect that every detail of His second coming will be as literally fulfilled, every jet and tittle.

When the disciples asked Jesus just before He went away, "Lord, witt thou earth to make atonement and to suffer,

before He went away, "Lord, wilt thou at this time restore again the King-dom to Israel." He did not rebuke the nor tell them they had a false concep-tion of Scripture, but simply told them that it was not for them to know the times or the seasons, evidently meaning when this they about would be done. were enquiring

about would be done.

This doctrine of the pre-millenial coming of Jesus is styled by the Apostle, "That blessed hope." We are no place told in Scripture to watch for place told in Scripture to watch for death, but for the coming again of our Lord we are told to watch. This hope is given to us as an incentive to holy living: "We know that when He shall appear we shall be like Him for we shall see Him as He is, and every we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure,

When Jesus appears in the air the trump shall sound and the "dead in Christ shall rise first then we which are alive shall be caught up together with them to meet the Lord in the air, 1 Thes. 4, 16-17. Then will be the time when two shall be in the field or at the mill or in bed and one shall be taken and the other left, one will be ready and the other will not. One will escape the tribulation that will some on all the earth, the other will have to suffer perhaps martyrdom or bow to Antichrist and be forever lost. After the tribulation perio esus will descend to the earth with

his saints, destroy Antichrist, execute judgment on the ungodly, and set un His kingdom. Many extravagant things have been reciting tongues, but the Holy His kingdom.

If himself, and when he suddenly Many extravagant things have been see as on the day of Penticost, the said and written on the subject that er has no time nor disposition to has brought the doctrine somewhat in-

see if there is an interperter around to disrepute, also untrue statements have been made by opporers. But we do not need to reject that which is scriptural because of these.

scriptural because of these.

Many of those conditions spoke of in Scripture as immediately preceding the coming again of Jesus are being fulfilled, and it would appear that the present outpouring of the Spirit all over the world is the last call before Jesus comes again. In the parable of the ten virgins, while they all slumbered and slept there was a cry raised "Behold the bridegroom cometh go ye out to meet him." Is not this the very cry we hear all over the world today, made by the Holy Ghest Himself through the baptised saints. self through the baptised saints, "Jesus is coming soon prepare to

From earliest childhood I had desired to love and serve God, but it was not till the age of twelve or thereabouts that I experienced saving grace, and knew that I was a child of God. As-far as I can recollect, I do not remember hearing then nor for many years later, any state of grace higher than justification by faith, even the standard of this blessed, glorious experience, (which is foundation of all other Christian experience) was very low, permitting one to sin in thought, word or deed. Having such an ideal before me I soon practised it and ere meet Him." Rev. 19-7, says, "The marriage the Lamb is come and His wife hath made herself ready." There is a marriage coming and there is a bride being prepared but all who are expecting will not be the bride, nor be admitted to the supper Some will be mitted to the supper. Some will foolish and heglect to provide oil their vessels with their lamps. in ye therefore ready also, for in such an hour as ye hink not the Son of Man cometh." "Seeing these things are so what manner of person ought ye to onversation and godliness."—Thos Smart.

I John, 3:9, like an arrow of conviction to my heart. At first I began to oppose this truth, saying it was impossible to live without sin quoting such passages as: There is none right-eous, no not one." "There is none that doeth good," but the minister dealing with me pointed out the context of such scriptures, showing it was of man in his unregenerate state the apostle was speaking. My eyes were opened and I saw clearly I was a singer, needing the redeeming grace of God. It was also pointed out to me REGENERATION. In these days when much that is unusual and out of the ordinary, as well as much that is truly extraordinary is taking place, it is possible that the great work wrought in the soul by the spirit and power of God when it is great work wrought in the soul by the spirit and power of God when it is regenerated may, by some, be under-valued.

Such Ju. but prove huriful if

not disastroas.

All that God does for and in a soul, being of divine origin partakes of the supernatural therefore it is unnecessary and wrong to magnify any one manifestation of the power of God at the expense of another.

No matter to what altitude in the divine life to may attain, we should

divine life we may attain, we should not reflect upon or underestimate any preceding true experience.

When the Lord is shedding new light When the Lord is shedding new light upon the pathway of one of His children He dies not design that they should look lightly upon or discount anything that He has hitherto done for them. "Gor\is light, and in Him is no darkness at all." He never contradicts but is always in harmony with Himself. In fresh light truly from heaven is aways in strict accord and Himself. Any fresh light truly from heaven is aways in strict accord and harmony with any previous light which the ford has given.

It has aways been a trick of the enemy to get souls to think, that because they have received much further light ou many different lines, that

er light on many different lines, that what they lad before was of little use and of smill importance. At this point man have made shipwreck. Instead of remembering that, that which is ight once is always light, and never an be anything else but light, some llow themselves to be carried away fom the true foundationcease to bild longer thereon—think lightly of the "first principles" and become a prey to the destroyer of men.

The work of regeneration is one of

the greatest hings that the Almighty can do for a soul. All know, who have experiened this great change which takes pace when the soul pass es from natur to grace, from into life, from darkness into bondage nto liberty, from earthly, sensua and devilish mind that mind which was in Christ Jesus, that the experience is so transcendentally glorious that the recipient hitherto was uttry incapable of com-prehending it.

This great chage can only be

brought about 1 the old and only way, rependance to faith. This way is so straight and idden from the eyes of the car less at indifferent that Jesus said, "Becaue or (How) strait which lead in unto life and few there be that find it." (Matt. 7; 14.) To miss the entrance to this way is to miss the desired end, "Everlasting life." To make a mistake here is to be mistaken all the way throughout. Be sure you repent of all your sins so that it will be possible to exercise saving faith which will produce an experience that, on this line, will measure up to the word of God. There are certain marks borne by

every true child of God. This has always been the way, is now, ever shall

We are told (1 John 5; 4,) that whatsoever is born of God overcometh the world," and in (1 John 2; 16,)
"All that is in the world, the lust of the fiesh, and the lust of the eye, and the pride of life." Consequently the Consequently the perienced the new that has experienced birth does not give way to, but overcomes the desire of the flesh, the desire of the eye and the desire for honor, or applause, or the fear of the disapprobation of men. "He has crucified the flesh with the affections and lusts." (Gal. 5; 24:)

Again we are told (1 John 2; 29.)
"Know ye that every one that doeth ighteourpage is born of him." and in

righteousness is born of him," and in (1 John 3; 14:) "Whatsoever doeth not righteousness is not of God." The children of God have ceased to do evil and age occupied doing good, not only to a few but to all men as opportunity affords.

From the foregoing is it not easy to

see how naturally every child of God bears the mark spoken of in 1 John 3: 9: "Vinospever is born of God doth not commit sin; for His seed remaineth in him and he cannot sin, because he is born of God." The apostle here declares the moral not the physical impossibility of the child of God committing sin. It can readily have a moral standard. be understood that from a moral standpoint, not from the physical, no est man can steal, that no truthful man can lie, etc. Mistakes may and will proceed from impaired judgment, but the committal of sin is quite another thing, the former having concurrence of the will while the lat-

ot on by commission, be-He cause while he trusts in Jesus—has faith—he is an overcomer. "And this is the victory that overcometh world even our faith. (1, John 5; 4.) the He cannot sin by omission for he does righteousness while he abides in (1 John 3: 6.) "Whosoever abid eth in him sinneth not." (Jno., 15; 5.)
"He that abideth in me, and I in him," Jesus said, "the same bringeth forth

The fruit is not adultery, uncleanwitchcraft, hatred, variance, strife, envyings, heresies and such like for a good tree cannot bring forth evil fruit (Matt. 7.18. Every child of God Having the Spirit (Rom. 8:9.) mainfests the fruit of the Spirit which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. (Gal. 5; 22-23.) Conse-quently those who bring forth evil fruit, fruit contrary to the fruit of the Spirit, do so because they are not good trees but corrupt and will sooner or later be hewn down and cast into the fire, (Matt. 7; 18-22.)

Dear reader, are you an overcomer's re you a doer of righteousness? Does the absence of sin mark your life? Is the fruit of the Spirit manifest in your walk and conversation? If not do not deceive yourself into thinking yourself a child of God. Do not daub yourself with untempered

mortar. Do not put new cloth on the old garment. Do not retain the sait that has lost its flavor. Do not hold to the old leaven but purge it out that ye may be a new lump. Do not think that there is no hope for you; but humbly come to Jesus, with a broken and contrite heart, renouncing all hope in yourself, your own righteousness and through repentance and faith confide in the merits of the all-atoning blood and then be at peace with God through our Lord Jesus Christ.—G. S. Paul.

WHAT IS MEANT BY THE LATTER RAIN. EXPERIENCE.

From earliest childhood I had desir-

word or deed. Having such an ideal before me I soon practised it and ere long lost the witness that I was accepted with God. Many years I lived in a sinning and repenting state, till God in mercy sent his word: "He that is born of God doth not commit sin, I John, 3:9, like an arrow of conviction to my heart. At first I began to

ner, needing the redeeming grace God. It was also pointed out to then, that the "carnal mind", the "o man" of sin, inherited from my fiv parents was the root and source fr

which the actual transgressions and that God had provided a renewer the precious blood of Christ, to the extermination of this body of

the extermination of this body of sin; and that it was not only possible to get rid of the deeds of the "old man," but of the old man himself.

My heart began to rejoice at the possibility of such a life of victory. It cried out, "That's the kind of experience my soul has been craving for all these years, and what my immost be-

fy us unto God, a peculiar people." It was about twelve years age that this blessed light came. I set myself diligently to seek after God. Repentance

was granted unto me, and I humbly confessed my sins, and forsook them, asking forgivenness of any I had griev-

ed or hurt by my life of profession, without possession. Oh, the blessedness of the moment when God spake

peace to my troubled soul, and said

peace to my troubled soul, and said "You hath he quickened, who were dead in trespasses and sins—by grace are ye saved." Eph. 2; 1—I could tell with confidence. I knew I was born of the Spirit, a real change had been by property Glory to Jesus!

ed home the scripture upon my;

though previously a could get to the plac here I counsay, "Pure is my hear the is pure," the I could look up and the is pure, "The blood es to the very the look up and the is to the very the look up and the is to the very the look up and the is to the very the look up and the is to the very the look up and the is to the very the look up and the is to the very look up and the is to the place.

before, and I saw the people around me in the same unclean, addition I had

me in the same uncean a discin i had been in, and like Isalah i said "Here am I, Lord, send me to tell them." Since that blessed time by His grace I have ben doing my best to tell others of this uttermost salvation, which has

kept me ever since. All glory to God!

After entering this state of holiness, life became easy, the binding element which opposed God's will was gone.

It was easy to grow in grace. Love perfect love, was filling all my being

the burning desire to have other sav-

ed and scantified wholly possessed me. It was a delight to tell low God could

some teaching that we receive

the command of Jesus in tarry endued with power for service saw the disciples received it by

er and fire, which cor say, "Truly, I am full Spirit of the Lord." I

while blessing and praising God. Got opened the windows of poured out mighty and lags of pow-

quement of power s_____ n en-tire sanctification; and i as not un-

til a little over a year ago while reading about the outpouring f the Holy Ghost in Los Angeles, Cr. chai I became convinced I had not Scelved the Pentecostal bankier

Pentecostal baptism same 3 the 120 did in the upper room in Jerusalem; because they were all fille with Holy Ghost, and spake with oter tongues as the Spirit gave them negrance, and

I did not speak in othe "tongues," when I received.

The way was open, and ve went to

Los Angeles, Cal., where e saw the mighty power of God Ting upon

Pentecostal power, sapke he tongues Tongues were not askel for, bu Tongues were not askel for, tongues were given to malfest

New Power bestowed.

The same anointings I used to re-

ceive in Manitoba fell up a me fiere and I felt very near the Pentansta fullness. The Lord sign me some of what it would mean, I declared "Speaking in other tongsts, as the

Spirit gave utterance," a the Bible evidence of one receivin Pente ost but I had started out t go at the

way, by God's grace, and the Holy Ghost was not long in coning.

Oh, rapturous moment when He came! Words will not express the

mighty, melting power and fire, as He

to magnify God, and property in eine tongues. Truly my soul as satisfie as he whispered, "This is that",

knew without a doubt that He ha come to abide. A year has elapsed since His incoming, and Can say i

has been the most beautiful and bless

ed of my life. He does abide. "The promise is unto you, and to your chi

501 Alexander

Win

venue, g. Man.

dren, and to all that are a ar off."

MRS. THOS. S' RT.

the Comforter, came sudmly in, took possession of His (wn cleanse temple, and took my tonce and lip

many, and every one, reciving

service.

as done
I felt, and
ight I never
here I could

has cleansed

"Here

"Holiness without which no mar see the Lord." This word follor

sleeping and waking, also ver John, 3: 3, 7, 8; as "Dure as pure" "Righteon"

righteous," "F

might destroy to began fasting

began to expose

vas mmity as

ed Him, I knew the Ch, how clean and though previously I

the vilest clean, for me." Praise the Lord

of

By Dr. A. B. Simpson. "My soul shall make her boast the Lord the humble hear thereof and be gird. Oh, magnify the Lord with me and let us exalt his name together for he that is mighty both done to er, for he that is mighty hath done to me great things."

"Ask for the rain in the time of the former and the latter rain" (Zeck. x.

In the climate of Palestine the rainy season is an essential factor in the perfecting of the harvest. And the two seasons of the former and latter rain are very clearly defined, the first being for the season of planting and the second for the harvest time. Therefore, the Apostle James distinctly refers to these two seasons when he says, "The husbandman waiteth for the precious fruit of the earth until he receives the early and the latter rain." And then with striking spiritual significance he connects all this with the last days of the present dispensation as he adds, "Be we patient therefore, stablish your In the climate of Palestine the rainy "Be ye patient therefore, stablish your hearts for the coming of the Lord draweth nigh."

We are in the time therefore when

We are in the time therefore when we may expect this latter rain. What a solemnity it gives to the meaning of the responsibility of Christian life and service for each of us today. "Kings and prophets have desired to see the things that we see and have not seen them, and to hear the things that ye hear and have not heard them." No watchful Christian can question that the signs of these wonderful fulfillments of prophecy are already beginning to appear. Let us not be surprisning to appear. Let us not be sur edif there are many confusing questionable things accompan accompanying Just when God began to revive the

Just when God began to revive the blessed ministry of healing a few years ago there came from the mouth of hell a perfect flood of manifestations. The devil's spurious attempts to issue, the devil's spurious attempts to imitate and so destroy the real work of God; even so each new manifestation of God's supernatural working will doubtless be accompanied by similar counterfelts and delusions but we must not allow the false to blind us to the possibility of such a life of victory. It cried out, "That's the kind of experitence my soul has been craving for all these years, and what my immost being said ought to be possible, when such an atonement had been made to redeem us from all iniquity and purity us unto God, a peculiar people." It was about twelve years ago that this blessed light came. I set myself dilight to seek after God. Percentage which the Spirit speaks to God's children both from the pulpit and the press should clearly point out the principles which we should keep in mind in meeting God and being abreast of the Holy Spirit and the solemn times in

meeting God and being abreast of the Holy Spirit and the solemn times in which we live. Undoubtedly God is doing a new thing in many ways. . . . We may expect that in the latter day manifestations of the Holy Spirit will reappear with equal, if not greater power than of days of old. We are not to suppose that what we have seen not to suppose that what we have seen not to suppose that what we have seen in various innstances during the past menths in Christian and heathen lands is anything more than the sprinkling of the first drops after a mighty rain, and that we are to witness before the Lord's return, not only the tongues reterred to in I. Corinthians xiv., which were unintelligible as a rule to the speaker and the hearer, but real missionary tongues like those of Pentecost through which the heathen world of the Spirit, a real change had been wrought. Glory to Jesus!

Soon after I realized I was in the Kingdom, I began to feel the uprisings of the carnal mind. When wishing to tell of God's love to me, great fear would come over me, and I failed a few times to obey the promptings of the Spirit, but I sought forgiveness and spirit, but I sought forgiveness and the spirit of the other at any cost, fear of Spirit, but I sought forgiveness and promised to obey at any cost, fear of no fear. Again I felt a tendency to ward anger and impatience when tempted, but by crying to God I west enabled to suppress these feelings and others of pride, and other forms of it. bred sin. The Lord graciously pressed home the scripture upon my. cost through which the heathen world shall hear in their own languages wonderful works of God," and perhaps on a scale whose vastness. We have scarcely dreamed, thousands of missionaries going forth in one last mighty crusade from a united of believers at home to bear swift witness of the crucified and coming Lord to all nations and then join hands around the world and welcome

back our coming King.

Along with this we are surely justified in expecting the manifestation of God's miraculous power, not only in many extraordinary healings, but in other physical and providential ways other physical and physical and in such a manner as to reflect no

es ufiliaments and compel an the ting world to re-cognize the authority of God's Word and the majesty of the name of Jesus. Along with this we have a right to expect that there will be such a bap-ism upon the hearts of Christians of he Spirit of intercession that the comnand of the Lord Jesus shall be wholr fulfilled. "Pray ye the Lord of the arvest that he would thus send forth appears into His harvest," and that to me, "Thou art all fair, my love, there is no spot in thee." This was truly a second work of grace, wrought by God in my soul. The od in answer to prayer will literally wrought by God in my soul. The eyes of my understanding were wonderfully enlightened. I saw sin in its hideousness as I hid not seen it

arust forth through an extraordinary ensecration of means and men such an army of missionary messengers as will at once give the Gospel to all unpeople and way on a stupendous scale for the immediate coming of the Lord .- C. & M.

PRAYER.

(Continued from page 1.) its very best. More can be accom-

plished in prayer in the first hours of the day than at any other time during the day. Every child of God who make the most out of his life for Christ should set apart the first part of the day to meeting God in the study of His word and in prayer. The first thing we do each day should be to go alone with God and face the ducast out our enemy, by power divine.
Beloved, seek, oh, seek this holy state.
While seeking holiness I heard
preaching that there was the "Baptism of the Holy Ghost and Fire" upon
the clean life and hear. Had heard ties, the temptations and the service of that day, and get strength from God for all. We should get victory before for all. We should get victory perors the hour of trial, temptation or service comes. The secret place of prayer is the place to fight our battles and this Holy Ghost paptism at sanctification, but I knew that though the purity I gain our victories.

"Christ prayed not only before received was power, yet was not the baptism of power Jesu commanded great events and victories of His life, but He also prayed after its great his disciples in Luke 24: 49; and in achievements and important crises. It Acts 1: 4,8; to tarry for.

I felt I could not longer disregard agre common for most of us to pray are the great events of life than it to pray after them, but the latter is important as the former. If we would pray after the great achieve-nests of life, we might go on to still ter; as it is, we are often either we do in the name of the Lord, e advance no further. Many red me to er by the to, and rian in answer to prave endued with power and thus

aght great things in the name of the Lord, and when these great gs were accomplished, instead of ag alone with God and humbling ag alone with God and humbling uself before Him, and giving Him the glory for what was achieved, has congratulated himself upon at has been accomplished, has been been puffed up, and God has been obhings done were not followed by huhiliation of self, and prayer to God, and so pride has come in and the lighty man has been shorn of his Selected by Laura B.

Everything that we have, enjoy or tope for in time or eternity, comes to is through the vicarious sacrifice made y our Saviour, Jesus Christ, on Cal-

We have now a Mediator in heaven etween God and men, the man Christ esus, by virtue of the atonement He made for us on the cross. All that has been promised us, and that God has for us, we have by virtue of the at-onement. This refers to both temporal and eternal things. The needs of our odies as well as our souls. If we are sick in body we have the

some plea as for our souls, Jesus died, and by virtue of the propitation he hade for us by that death He now teads for us. If we have any need batso ver. we pray and say for Jesus' ke, maning chiefly for the sake of the atelement He made for us. The office of mediator was only made pos-shie by atonement first having been made. Healing for the body as well is for the soul is in the atonement.

If the glorified Christ had not re rived the Father's promised gift for Ls tellowers, He would have been a unity incapable of baptizing them with Hs spirit after His exalta-tion to the right hand of God, as He tion to the right hand of God, a

A NOTE OF WARNING. In His last message to His disciples the Master gave some very clear descriptions of events that would indicate the approaching end of the age.
False teachers, false teaching, counterfeit miracles, and the unusual manifestation of Satanic power should be expected. Increase of spiritual power and gifts and graces would be met by increased activity on the part of the evil principalities and powers in the

evil principalities and powers in the heave-lies. Hence the necessity of the spreatest vigilance among God's people. The following selection is from "A Tract for the Times," and is exceedingly appropriate:

"It does not follow because we are favored of God with any of His special gifts in the Holy Spirit, that we are therefore free from moral infirmities. The same weaknesses that have caused Him to withdraw His gifts from time to time may cause Him to from time to time may cause Him to withdraw them from us. The least pride, the least ambition, the least lack of charity the least impatience of the state of the pride, the least ambition, the least tack of charity, the least impatience of restraint, the least spirit of criticism, the least assumption of superiority, and these gifts will be withdrawn from us

these gifts will be withdrawn from us as they have been from others for these and other reasons.

These extraordinary gifts, beloved, are accompanied with extraordinary dangers, and the devil is not slow to make spaces and delusions out of God's make snares and delusions out of God's greatest blessings and gifts. As soon as we take them for the substance of spiritual life instead of signs of it, he

as we take them for the substance of signs of it, he spiritual life instead of signs of it, he will have us in one of his snares. If we are more anxious to possess and display the gifts than to live by faith and walk with Christ, the devil will have us in another of his snares. And if here signs do not lead to the sairly an are sous. The Tord may soon we forward them. If the world that ought to be repending is long taken up wish staring, we may reasonably sapet God's withdrawal. In these gifts we see that the Word of God stands, the graces and gifts and holy fruits of the Apostolic age are also for us. We see that Christianity is no more a mere tradition, a second-hand light, but the grace of God unto salvation, operative now. May the Lord deliver us from the death-traps of the devil. May we not be taken up with any spectacular display: may we not give way to the death-traps of the devil. May we not be taken up with any spectacular display; may we not give way to subtle ambition; may we not be driven of the devil into any wild excesses of opinion or practice. May the Lord give us the discerning of spirits, that we may be able to distinguish between them, what is of God and what is of the flesh, that we may not take our own thoughts for oracles and our fancies for visions, any of which will our own thoughts for oracles and our fancies for visions, any of which will speedily run the true work of God among us into the ground. For so it has been hitherto, and so it probably will be, unless we hold these heavengifts in heavenly order, and use them in heavenly service. What we need, and, what I trust, what we want, is a Pentecost that shall last, in which our young men shall see visions and our old men shall dream dreams without old men shall dream dreams without becoming either visionary or dreamy, in which our sons and our daughters shall prophesy to the glory of God the Father, to the glory of God the Son, and the glory of God the Holy Ghost."

—W. O. F.

A TESTIMONY.

On the 24th of October last, I re-On the 24th of October last, I received the baptism of the Holy Ghost. I had been tarrying in the city of Winnipeg for two weeks, most of the time at the Misson, 501 Alexander avenue, but also at Sister Lockhart's and at the Stranger's Rest Mission. From my conversion I had desired God's test. About October, 1906, I read of the work in Azusa street and felt hungry for the baytism. This led me to wait upon God for it, sometimes hours a day. I had an aversion to being made conspituous by speaking in the solutions. the point where the point where the price out of the point where the point whe

tecost banusm, tongues of no tongue.

All had been for many years upon the altar, the known and the unknown, God's will had ben supreme and separation from the world as complete as had been revealed.

plete as had been revealed.

The cry of my soul was for the teaching of the Word, what was the Bible authority for the necessity of tengues in the blessing? The teaching was given by Rev. T. Smart, and when he showed me Acts 10: 45-46, the word "for" in verse 46 was by the Spirit to reveal to me th used on this question.

The evidence of the baptism of the

Holy Ghost is speaking in tongues and we have no right to claim having received the baptism if this evidence is lacking. was blessed how Jesus cheered

me with revelations while I was waiting, revelations of truth and of Himself, thus strengthening my faith and giv-ing me to realize that He, my Jesus was at my side to bestow the Comforter. When at last the heavenly gift was

imparted the satisfaction and the sweetness were beyond the possibilities of description, and the broad places spread out before my view with the heavenly light illuminating them, were truly inviting pasture. I was shown myself as just inside the portal of this extended domain.

Blessedly and gloriously have

been experiencing the truth of this vision. The holy raptures of association with the Trinity of sitting at the feet of Jesus or even while busy about the duties of life, listening to the Hol Spirit of God singing or speaking with one's own voice, tongue and lips is more than heart can utter, and seems on much for frail humanity to claim. IRS. (REV.) MARIA E. NORTH. Whitewater, Man.

Sister Bella Gilliland passed from earth to glory on Friday morning, Jan. 24th, 1908, her body was laid to rest in the silent tomb on Sunday, Jan. 26th, there to await the sound of the trump when it shall come forth a group tism bock.

the Holy Ghost on Sungay affern Dec. 30th, 1906, in the upper room Azusu Street Mission, Los Angeles, Cal., and was greatly used of God afterwards in leading or praying others into the experience, and her life was an inspiration to all with whom she came in contact.

When she received the baptism she

sang in another tongue in an Indias

tune, which convinced a sceptical friend who was standing by who unierstood the tune and recognized it as one he had heard among the Indian in British Columbia years ago. Afterwards she began to speak in another tongue, and we who near noticed that an who were standing near noticed that an Aremnian, a stranger to us, who was also standing near, looked as if he understood her She then began to push her sister to-tswards him. We then asked this Armenian, who could only talk a little broken English, if he understood what she said. He said, "yes, she speaks my language. She tell me God love me; come, I will show you God; come to God." And in referring to her sister he said: She, (Bella) told him this was her own sister. This Armenian stood with his eyes full of tears, and looking up to heaven began to pray in his own language; he shortly afterwards entered into the experience of holiness For some days and weeks after she was baptised the Holy Ghost would come upon her in special anointings, and sing through her in other tongues many old familiar hymns, in strains nat seemed heavenly.

This blessed baptism remained with that

her to the end, and often she would be heard praising and blessing God in other tongues. Her last words Tell them all it is so sweet. . . Jesus, sweet Jesus.—T. S.

"Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and the of a child of God."—Wesley.

"THIS IS THAT,"

us consider these Peter's briefly. They are found in Acts, 2-16, in the beginning of Peter's Acts, 2-16, in the beginning of Peter's sermon on the day of Pentecost. Peter evidently meant, that this that they were questioning about, was a fulfill-ment of that prophecy spoken of by the prophet Joel and repeated by him (Peter) in verses 17-21, and also he said in verse 33, that it was "the promise of the Holy Ghost."

There was a disturbing element among the people that was the immediate cause of Peter standing up to explain, and as we look at the context we find it was something that the peo-

among the people that was the immediate cause of Peter standing up to explain, and as we look at the context we find it was something that the people could now see and hear.

When Peter said, "This that ye now see and hear is that," could he have meant the sound from heaven of verse 2, surely not, for we have no evidence that any but the 120 heard that, nor yet the cloven tongues of verse 3 for we have no evidence that any but the 120 saw them. And it could hardly be that any but the 120 had any knowledge of the being filled with the Holy Ghost of verse 4, first part, for that would be something that only those who experienced it would have knowledge of, and there does not seem to be any scriptural grounds for us to think otherwise. This leaves only one other feature of the baptism as mentioned in Acts 2: 1.4 to consider, and that is the speaking with other tongues as the Spirit gave them utterance, of verse 4, last part. Did any one else but the 120 know anything of this? By examining the context we find that some report was noised abroad which brought the multitude, and among them devout men out of every nation under heaven, to exist that every an heard them speak in his own gauge and they were also amazed and marveled saying one to another, "Behold, are not all these which speak Gailleans."

Such exclamations as, "How hear we every man in our own tongues the wonderful works of God," "What meaneth this," were heard when Peter stood up to speak, and said, "These are not drunken as ye suppose, but this is

up to speak, and said, "These are drunken as ye suppose, but this is that." It is evident that the chief cause of

it is evident that the enier cause of the disturbance among the people that caused them to be con-founded, to marvel and be amazed, was the disciples speaking with other ton-gues, as the Spirit gave them uterance, and that this was what Peter chiefly referred to in verse 33, when he said "He bath shed forth this when he said, "He hath shed forth this Peter chiefly referred to me when he said, "He hath shed forth this which ye now see and hear." The same thing was also evidence to Peter and the other disciples themselves, that what Jesus had promised them was fulfilled, for Peter said, "Therefore, being by the right hand of God exalted, and having received from the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." We disciples know Jesus has received the promise from the Father, by this which he hath shed forth, this which ye now see and hear. Jesus had said, "If I depart I will send him unto you," this which ye see and hear is what "Jesus hath shed forth."

shed forth." Peter also had another reason for Peter also had another reason for saying "this is that." Jesus had commanded them to "go into all the world and preach the gospel to every creature." he had also said, "ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." "Now, they found themselves speaking the wonderful works of God, to that mulwonderful works of God, to that mul-titude, among them devout men out of every nation under heaven, in their every nation under neaven, in their own tongues wherein they were born. Holy Ghost enabled them to do without their own effort just that they own their was wherein they were bor the Handst enabled they to be without their own effort introduced the winds their own effort into what The Hard own effort just what Jesus has commanded their and what Jesus Ind commanded theory and what he said would accompany the power of the Holy Ghost coming upon them, so that Peter could confidently say "This is That."

The 3,000 converts could have been appeared of the evidence to Peter been

no part of the evidence to Peter, that the promise of the Father had been given for none of them were yet con-verted when Peter said, "This is that," hor do the scriptures justify us in Judging of spiritual experience or Power by the number of converts, if they did we would have to say that Jonah had more power than any we have record of after Pentecost, or of all the 120 together, for there was a city of at least 120,000 souls brought to repentance and belief in God.

The teaching, that the speaking with other tongues as the Spirit gives them utterance, was what Peter chiefly referred to when he said. "This that," and that this was the sign evidence that the Promise of the Father had been shed forth on them, is consistent with the record that we have in other places of the Holy Ghost bapism. At the house of Cornelius the believing Jews who came with Peter, knew that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard Cornelius and his household speak with tongues and magnify God. At Ephesus the men who were baptised spake with tongues and prophesied. It can also be reasonably proven, that this was the feature of the Holy Ghost baptism at ongues and prophesied. Samaria which Simon saw, and that he so desired to have.

The conclusion of the whole matter

is this that the speaking with other tongues as the Spirit gave them utterance was an especially marked Ghost on the day of Pentecost and in the Apostolic ministry, that it was considered by them as the evidence that the Holy Ghost was shed forth, and was something they all experienced, consequently we are justified in concluding that all who receive the baptisi [now will speak with other tengues t so spoken, have not

Ine scriptur. 15-most be our rule.

If we emphasize the "sound as of a rushing mighty wind," and the "cloven tongues like as of fire" because they are mentioned once, should we not once, should we not give more prominence to the speaking with other tongues as the Spirit gives utterance," especially when this is spoken of so distinctly in several places and distinctly in several places. and distinctly given as the ticular reason why Peter believed those at the house of Cornelius had received the gift of the Holy Ghost. If in the Apostles day such was the rule, that all who received the baptism with the Holy Ghost spake with other tongues as the Spirit gave them utterance, by what authority dare we set up some other standard. -T. Smart.

"Keep that safe which God has given you; never let slip any blessing which you have received. Regard none who tell you, 'You must lose it.' No; you never need lose one degree of love. You never will, provided you are a careful steward of the manifold gifts of God. To him that hath, that is, useth what he hath, it shall be given still, and the more abundantly. Therefore, use your every grace. Stir up the gift of God that is in you. Be zealous! Be active! Spare no one. Speak for God, wherever you are.
But, meantime, be humble: let all
that mind be in you which was in
Christ Jesus, and be clothed with humility. Pray that you may always feel that you are nothing, less than nothing, and vanity. In this spirit, speak and do everything, giving all the glory to Him that lives and rules in your heart by faith."-Wesley.

"It requires a great degree of watch-fulness to retain the perfect love of God; and one great means of retain-ing it is, frankly to declare what God has given you, and earnestly to exall the believers you meet with to follow after full salvation,"

PART OF MY EXPERIENCE. March, 1667, while sitting in the payer room over the mission at 661 teem street, Toronto, Ont. waiting for ite people to gather for prayer, the own of God descended upon me. My out was being richly blessed when uddenly as shough a cyclone had roken loose upon me a most irresisting and uncontrollable power took cossession of me. It was tempestous March 1907, while sitting in connection with the baptism, where these who spake, spake directly under the extraordinary influence ound about, but yet glorious. I was terally lifted by the power of God and my knees. midst, of this heaven born set upon hy knees.

In the midst of this heaven born atown I felt my laws moved, but soon I was unconscious and lost to all around me. When I regained consciousness I was sliting on the flout, my back against the wall and my vocal organs were being operated in a most axtraordinary manner. Soon I became apprised of the fact that I was actually talking in another tongue, and the thought flashed through my mind that If this was talking with other tongues, I would be quite satisfied to not talk English any more, but to thus adore forever, my blessed Redeemst. The Paglish language sectued insignid and (expressionless and was all too circumscribed for my soul to utter its plexipressible bliss. The real experience is indescribable. It seemed too sacred, herevenly and hely for a mortal teaching on earth. How much more expression indescribable.

Acred, heavenly and buly for a mortan acred, heavenly and buly for a mortan acred, heavenly and buly for a mortan acred, heavenly and heavenly acred as if my heavenly. I had been fearful of becoming affected by surroundings, but in that quiet room before many people had gathered for prayer, the Lord let the mighty bastism upon my soul. It was all through fils mercy, and I will never cease to praise him.

I had not heard much teaching along this line and did not know from a docurinal standownt how to express myself, but my soul was delighted and sptisfied with Jesus, and I longed to see all others receive a like experience. understood? 🤏 See all others receive a like experience.

Buring the two years preceding that I had a feeling as if I were coming un to something, the work especially in old centres needing a fresh impetus. In new fields the Lord was pleased to give us some gracious revivals, but nevertheless, we had a longing for a general upheavel such as would counferant a self-complacent spirit which tended to destroy (hristian aggressiveness. On receiving the above mentioned experience although being theologically at sea I felt the requisite bad come. We went ahead with our work full of taith and of the Holy Ghost. God working with us. Some others received the same mighty bap lism which greatly encouraged us.

Soon, however, we were forced to face matters from a doorinal stand-point. Does the speaking with other tengus necessarily accompany Fentecest? Is it any sign or evidence of the experience? We began to examine the scriptures bearing on this point. We knew speaking in tongues' could not be the witness of the baptism as you would enty have the wimess while you would be speaking we knew also that the "speaking with tongues" was id be speaking, we knew also "speaking with tongues" was mart of the exeperience, but ntended as proof or in settling us in the benef that Jung else," so that the was coming again, and that soon.

A few reasons why His coming in the significance of the terms, in the significance of the terms, its peaking with tongues" and the "speaking with tongues as the Spirit gives utterance." The devil can speaking with tongues as the Spirit gives utterance, or under the direct extraordinary influence of the Holy Ghost, that is taught as the Bable evidence. That the significance of God will suffer persecution. All that will live godly in Christ Jesus ren of Gou was stated as the Bible evidence. That the largest as the Bible evidence. That the devil has been talking in tongues with through the ages we do not deny to nevertheless, this does not alter that on the day of Pentecest of fact that on the day of Pentecest of the who were filled with the Holy lest spake with other tongues as the sound per the millenium for the spake with other tongues as the sound per the millenium for the will be none of this then. The tares and the wheat are to grow together until the harvest or until Jesus comes, Matt. 13, 24-30. So there can be no millenium until then, therefore, ing for storigues but for something infinitely greater the fuffilment of the
promise of the Father the baptism
with the Holy Ghost and with the,
lenish and may occur any moment. in the Holy Chost and ware the immediately resulted in their tach immediately resulted in their tongues. When also spake the first course those attiphesus referenced the same at the Smartian entecost we believe they had the affect the Son of the Highest; and the Lord God shall give unto Him the throne of his father David: And He throne of his father David: And He throne of his father David: And He throne of his kingdom there shall be no end." What was said of Him in the throne of His kingdom there shall be no end." What was said of Him in the throne of his father David: And He throne of his hall reign over the house of Jacob for ever; and of His kingdom there shall be no end." What was said of Him in the throne of his hall reign over the house of Jacob for ever; and of His kingdom there shall be no end." What was said of Him in the throne of his hall reign over the house of Jacob for ever; and of His kingdom there shall be no end." What was said of Him in the throne of his hall reign over the house of Jacob for ever; and of His kingdom there shall be no end." What was said of Him in the throne of his hall reign over the house of Jacob for ever; and of His kingdom there shall be no end." What was said of Him in the throne of his hall reign over the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for ever; and of His hall the house of Jacob for dom to Israel." He did not rebuke the nor tell them they had a false conception of that their prayers were annead and that the gift of the Holy it was conferred upon them, for it has configured and spake with gues." According to the forest if there is no difference between speaking with tongues as the gift of tongues as referred to 1 if. It-10, we would have to conclude a with the Holy Ghost in Amestolic is also received the gift of tongues, he cause in the first place the intures do not state that they result to place the intures do not state that they result to place the intures do not state that they result to place the intures do not state that they result to have a possested the state of the same gift of the Spirit of the same gift of the same gift of the same gift of the same gift of the s

with ability to interpret what the Holy Ghost may say through him. We do not hear of anything of the kind in connection with the baptism, where

The Holy Ghost never inspired any pen to compile rules for his regulation, but he did inspire the apostle to write instructions to those to whom he (the Hely Chost) had miraculously impart-

ed the gift of tongues.

It is one thing to speak, as Mr. Wesley puts it, "under the direct extraordinary influence of the Spirit" and quite another thing to exercise the quite another thing to exercise the gift which has been so miraculously imparted to your own spirit. The former you have nothing to do with and departs when divine love leaks out of the soul, but the latter is under your control entrusted to your wisdom and ontrol, but the latter is under your control, entrusted to your wisdom and may remain after the soul has fallen from grace. 1 Cor., 13: 1-3.

Consequently, we do not believe it

Consequently, we do not believe it reasonable nor scriptural to teach that all who receive the baptism with the Holy Ghost, receive the sift of tongues, nevertheless, according to the scriptures, all who receive the haptism manifest the distinguishing feature or evidence of the Penticostal baptism, the speaking with other tongues, as the spirit gives utterance. It certainly is the most striking characteristic of the experience on the day of Pentecost. It is at least strongly implied of the experience on the day of Pentecost. It is at least strongly implied in the Samaritan Pentecost; is especially mentioned at Ephesion Pentecost, and is stated as the evidence that consinced Peter that those of the house of Cornelius had received the gift, of the Holy Ghost. As the late Wilfred Flower, of sainted memory, states in his book, "The Promise of the Father" page 79) "This in fact, was the Fentecostal gift of the Holy Ghost, and Peter and his companions believed it to be so because they heard them speak Peter and his companions behaved it to be so because they heard them speak with tongues and magnify God."

As already stated it is not the chief nor most important part of the experience by any means, but was it not the distinguishing feature or evidence in Apostalic days. Since it is the evidence stated in the Bible of this Penterostal hantism why should there be tecostal baptism, why should there any exception taken to the term "Bible evidence" if the term is rightly

The above are some of the reasons for believing the speaking with other tongues as the spirit gives utterance, to be the Bible evidence of the Pentecost.—Geo. S. Paul.

JESUS IS COMING SOON.

The scriptures teach us to expect a millenium or reign of righteousness on this earth. It is generally admitted that certain prophecies referring to this have not yet been fulfilled, such as those found in Isa. 11, and Ezek. 34-37 chaps., and other places that could be mentioned. Some believe that these will be fulfilled by the preaching of the gospel before Jesus comes back to earth again, those who believe thus are generally termed post-millentalists. Others believe that Jesus will come again personally before or at the beginning of this period, these are usually termed pre-millentalists.

usually termed pre-millenialists.

It seems clear from many scriptures that Jesus will come again before the millenium, and that he will reign with his saints on the earth during that The subject is a large one, and we

The subject is a large one, and we have only time and space to refer to a few scriptures for so believing.

Jesus is coming again because he said that he would. John 14-3: "I will come again." The angels said that he would come again, Acts, 1-11: "This would come again, Acts, 1-11: "This

would come again, Acts, 1-11: "This same Jesus which is taken up from you into heaven shall so come in like you into heaven shall so come in like manner as we have seen him go into heaven." The Holy Ghest by the mouth of the Apostles has repeatedly said he would come again, I These and you originate in the cause to doubt, while they were under special influence of the Spirit, saying, "Town is coming soon pressure to "Jesus is coming soon, prepare to meet Him," has also had some weight in settling us in the benief that Jesus

A few reasons why His coming will be pre-millenial: The Antichrist, who is admitted on for a wast difference all sides and shown by the scripture are of the terms, to be in the world before the milleniren of God will suffer persecution. All that will live godly in Christ Jesus shall suffer persecution, 2 Tim., 3-12.

rith to make atonement and to suffer, is reasonable as well as scriptural to cpect that He will as literally fulfil tose prophecies relating to Him as ming to rule and reign in righteenses. Every little detail of His first uning was literally fulfiled 22 phonesical, so was we are to expect last every detail of His second compared will be as literally fulfilled, every thand tittle.

When the disciples asked Jesus just after the went away, "Lord, wiit thou

before He went away, "Lord, wilt thou at this time restore again the Kingat this time restore again the King-dom to Israel." He did not rebuke the nor tell them they had a false concep-tion of Scripture, but simply told them that it was not for them to know the

will have to suffer perhaps martyrdom or how to Antichrist and be forever lost. After the tribulation period

in will have to suffer perhaps martyrdom or bow to Antichrist and be forever to apply the teaching of the 14th is consistent to those receiving the bapin with the Holy Ghost, because the elligent speker after the baptism is elligent speker after the baptism is greater to the earth with his saints, destroy Antichrist, execute in the saints of the earth with his saints, destroy Antichrist, execute in the saints of the earth with his saints, destroy Antichrist, execute in the saints of the earth with his saints, destroy Antichrist, execute in the saints of the earth with his saints, destroy Antichrist and be forever to suffer perhaps martyrdom or bow to Antichrist and be forever to suffer perhaps martyrdom or bow to Antichrist and be forever to suffer the tribulation period jets and the earth with his saints, destroy Antichrist and be forever to suffer perhaps martyrdom or bow to Antichrist and be forever to suffer the tribulation period jets and the earth with his saints, destroy Antichrist, execute in the earth with his saints, destroy and the earth with

see if there is an interperter around to disrepute, also untrue statements have been made by opporers. But we do not need to reject that which is scriptural because of these.

scriptural because of these.

Many of those conditions spoke of in Scripture as immediately preceding the coming again of Jesus are being fulfilled, and it would appear that the present outpouring of the Spirit all over the world is the last call before Jesus comes again. In the parable of the ten virgins, while they all slumbered and slept there was a cry raised "Behold the bridegroom cometh go ye out to meet him." Is not this the very cry we hear all over the world today, made by the Holy Ghest Himself through the baptised saints. self through the baptised saints, "Jesus is coming soon prepare to

meet Him."
Rev. 19-7, says, "The marriage of the Lamb is come and His wife hath made herself ready." There is a marriage coming and there is a bride being prepared but all who are expect-ing will not be the bride, nor be ading will not be the bride, nor be ad-mitted to the supper. Some will be foolish and neglect to provide oil in their vessels with their lamps. "Be ye therefore ready also, for in such an hour as ye inink not the Son of Man cometh." "Seeing these things are so what menning person aught ve to what manner of person ought ye to onversation and godiibe in all holy ness."—Thos Smart.

REGENERATION. In these days when much that is unusual and out of the ordinary, as well as much that is truly extraordinary is taking place, it is possible that the great work wrought in the soul by the spirit and power of God when it is the spirit and power of God when it is regenerated may, by some, be under-valued. Further but prove huriful if

but prove huriful if not disastrous.

All that God does for and in a soul, being of divine origin partakes of the supernatural therefore it is unnecessity. sary and wrong to magnify any one manifestation of the power of God at the expense of another.

No matter to what altitude in the divine life the warr attribute in the control of the con

divine life we may attain, we should not reflect bon or underestimate any preceding true experience.

When the Lord is shedding new light when the Lord is snedding new light upon the pathway of one of His children He des not design that they should look lightly upon or discount anything that He has hitherto done for them. "Got is light, and in Him is no darkness at all." He never contradicts but is always in harmony with dicts but is always in harmony with Himself. my fresh light truly from Himself. The fresh light truly from heaven is aways in strict accord and harmony with any previous light which the ford has given.

It has aways been a trick of the enemy to get souls to think, that because they have received much further light ou many different lines, that

er light on many different lines, that what they lad before was of little use and of smill importance. At this point man have made shipwreck. Instead of remembering that, that which is ght once is always light, and never an be anything else but light, some clow themselves to be caried away fom the true foundationcease to bild longer thereon—think lightly of the "first principles" and become a prey to the destroyer of men.
The work of regeneration is one of

the greatest hings that the Almighty can do for a soul. All know, who have experienced this great change which takes pace when the soul passes from nature to grace, from death into life, from darkness into from bondage nto liberty, from tearthly, sensua and devilish mind that mind which was in Christ Jesus, that the experince is so transcendentally glorious that the recipient hitherto was uttry incapable of com-prehending it.

This great cliege can only be

This great thage can only be brought about 1 the old and only way rependance at faith. This way is so straight and idden from the eyes of the car less at indifferent that Jesus said, "Becaue or Hew) strait which lead in unto life and few there be that find it." (Matt. 7; 14.) To miss the entrance to this way is to miss the desired end, "Everlasting life." To make a mistake here is to be mistaken all the way throughout. Be sure you repent of all your sins so that it will be possible to exercise saving faith which will produce an experience that, on this line, will measure up to the word of God. There are certain marks borne by

every true child of God. This has always been the way, is now, ever shall

We are told (1 John 5; 4,) that whatsoever is born of God overcometh the world," and in (1 John 2; 16,)
"All that is in the world, the lust of the fiesh, and the lust of the eye, and the pride of life." Consequently the Consequently the perienced the new that has experienced birth does not give way to, but over-comes the desire of the flesh, the desire of the eye and the desire for honor, or applause, or the fear of the disapprobation of men. "He has crucified the fiesh with the affections and lusts." (Gal. 5; 24:)

Again we are told (1 John 2; 29,)

"Know ye that every one that doeth

righteousness is born of him," and in (1 John 3; 14:) "Whatsoever doeth not righteousness is not of God." The children of God have ceased to do evil and are occupied doing good, not only to a few but to all men as oppor-From the foregoing is it not easy to

see how naturally every child of God bears the mark spoken of in 1 John 3: 9: "Vinospever is born of God doth not commit sin; for His seed remaineth in him and he cannot sin, because he is born of God." The apostle here declares the moral not the tle here declares the moral not the physical imposmibility of the child of God committing sin. It can readily be understood that from a moral standpoint, not from the physical, no est man can steal, that no truthful man can lie, etc. Mistakes may and will proceed from impaired judgment, but the committal of sin is quite another thing, the former having concurrence of the will while the lat-

He can ot sa by commission, because while he trusts in Jesus has faith he is an overcomer, "And this common the beautiful the common than the ot by commission, beis the victory that overcometh world even our faith. (1 John 5; 4.)
He cannot sin by omission for the righteousness while he abides in (1 John 3: 6.) "Whosoever abid eth in him sinneth not." (Jno., 15; 5.)
"He that ibideth in me, and I in him,"

Jesus said, "the same bringeth forth The fruit is not adultery, uncleanwitchcraft, hatred, variance, stife, envyings, heresies and such like for a good tree cannot bring forth evil fruit (Matt. 7.18. Every child of God Having the Spirit (Rom. 8:9.) mainfests the fruit of the Spirit which s love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. (Gal. 5; 22-23.) Conse-quently those who bring forth evil fruit fruit contrary to the fruit of the Spirit, do so because they are not good trees but corrupt and will sooner

or later be hewn down and cast into the fire, (Matt. 7; 18-22.)

Dear reader, are you an overcomer'

re you a doer of righteousness? Does the absence of sin mark your life? Is the fruit of the Spirit manifest in your walk and conversation? If not do not deceive yourself into thinking yourself a child of God. Do not daub yourself with untempered mortar. Do not put new cloth on the old garment. Do not retain the salt that has lost its flavor. Do not hold to the old leaven but purge it out that ye may be a new lump. Do not think that there is no hope for you; but humbly come to Jesus, with a broken and contrite heart, renouncing all hope in yourself, your own righteousness and through repentance and faith faith

confide in the merits of the all-aton-ing blood and then be at peace with

God through our Lord Jesus Christ.—G. S. Paul.

EXPERIENCE. "My soul shall make her boast the Lord the humble hear thereof and be giad. Oh, magnify the Lord with me and let us exalt his name together, for he that is mighty hath done to me great things."

From earliest childhood I had desired to lave and serve God, but it was

ed to love and serve God, but it was not till the age of twelve or therenot till the age of tweive or thereabouts that I experienced saving grace, and knew that I was a child of God. As-far as I can recollect, I do not remember hearing then nor for many years later, any state of grace higher than justification by faith, even the standard of this blessed, glorious experience, (which is foundation of all other Christian experience) was very low, permitting one to sin in thought, word or deed. Having such an ideal before me I soon practised it, and ere iow, permitting one to sin in thought, word or deed. Having such an ideal before me I soon practised it, and ere long lost the witness that I was accepted with God. Many years I lived in a sinning and repenting state, till God in mercy sent his word: "He that is born of God doth not commit sin, I John, 3:9, like an arrow of conviction to my heart. At first I began to oppose this truth, saying it was impossible to live without sin, quoting such passages as: There is none right, such passages as: There is none right, no not one," "There is none that doeth good," but the minister dealing with me pointed out the context of such scriptures, showing it was of on such scriptures, showing it was of one and I saw clearly I was a sinner, needing the redeeming grace of God. It was also pointed out to me then, that the "carnal mind", the "of man" of sin, inherited from my five parents was the root and source from the dactual transgressions. which the actual transgressions and that God had provided a remember of the precious blood of Christ, to the extermination of this body of the extermination of this body of the conditions of the possible transfer of the p

the extermination of this body of sin; and that it was not only possible to get rid of the deeds of the "old man," but of the old man himself.

My heart began to rejoice at the possibility of such a life of victory. It cried out, "That's the kind of experience my soul has been craying for all

ed or hurt by my life of profession, without possession. Oh, the blessedness of the moment when God spake peace to my troubled soul, and said "You hath he quickened, who were dead in trespasses and sins—by grace are ye saved." Eph. 2; 1—I could tell with confidence.

with confidence. I knew I was born of the Spirit, a real change had been of the Spirit, a real change had been wrought. Glory to Jesus!

Soon after I realized I was in the Kingdom, I began to feel the uprisings of the carnal mind. When wishing to tell of God's love to me, great fear would come over me, and I failed a few times to obey the promptings of the Spirit, but I sought forgiveness and promised to obey at any cost, fear as spirit, but I sought torgiveness ame promised to obey at any cost, fear is no fear. Again I felt a tendency to-ward anger and impatience when tempted, but by crying to God I was enabled to suppress these feelings and others of pride, and other forms of inbred sin. The Lord graciously pressed home the scripture upon my ed home the scripture upon my "Holiness without which no mar see the Lord." This word follor

sleeping and waking, also ver John, 3: 3, 7, 8; as "Dure as pare," "Righteor" righteous," "F Son of God wa night destroy to began fasting

began to expose

mmity a

ed Him, I knew the of Oh, how clean and though previously I as done
I felt, and
ight I nevel
here I coulc though previously 1 could get to the plac say, "Pure is my hear is He is pure," the I could look up and the insections blood, it is to the very lit could look up and less to the very lit coes make has cleansed the vilest clean, for me." Praise the Lord He whispered to me, "Thou art all fair, my love, there is no spot in thee." This was truly a second work of grace, wrought by God in my soul. The wrought by God in my soul. The eyes of my understanding were wonsin in seen it derfully enlightened. I saw sin its hideousness as I had not seen before, and I saw the people around me in the same unclean ridition I had me in the same unclean adiction I had been in, and like Isaiah i said. "Here am I, Lord, send me to tell them." Since that blessed time by His grace I have ben doing my best to tell others of this uttermost salvation, which has been doing my best to tell others of this uttermost salvation, which has been doing my best to tell others of this uttermost salvation, which has been doing the conditions of the c kept me ever since. All glory to God! After entering this some of noliness, life became easy, the hinding element which opposed God's will was gone. It was easy to grow in grace. Love perfect love, was filling all my being the burning desire to have others sav-ed and scantified wholly possessed me. It was a delight to tell low God could

cast out our enemy, by power divine.
Beloved, seek, oh, seek this holy state.
While seeking holiness I heard
preaching that there tras the "Baptism of the Holy Ghost and Fire" upon
the clean life and heart. Had heard some teaching that we receive this Holy Ghost paptism at sapetification, but I knew that though the purity I received was power, yet . was not the baptism of power Jesu commanded his disciples in Luke 24: 49; and in

Acts 1: 4.8; to tarry for.

I felt I could not longer disregard
the command of Jesus b tarry till
endued with power for service. I
saw the disciples received it by faith while blessing and praising God. Got opened the windows of leaven and poured out mighty and legs of powngs of power and fire, which corsay, "Truly, I am full Spirit of the Lord." I ed me to er by the to, and

unehient of power s... is en-tire sanctification; and it as not un-til a little over a year agowinic read-ing about the outpouring f the Holy Ghost in Los Angeles, Cr. chai I be-came convinced I had not actived the Pentecostal hantism some the 120 Pentecostal baptism same s the 120 did in the upper room ir Jerusalem; did in the upper room ir Jerusalem; because they were all fille with Holy Ghost, and spake with oter tongues as the Spirit gave them merance and I did not speak in othe tongues, when I received.

The way was open, and ve went to Los Angeles, Cal., where e saw the mighty power of God filing upon many, and every one, reciving Pentecostal power, sapke he tongues Tongues were not askil for, bu tongues were not askel for, tongues were given to maifest New Power bestowed. The same another The same anointings I used to

ceive in Manitoba fell up a me there and I felt very near the Penticosta fuliness. The Lord show I me some of what it would mean. I declared "Speaking in other tongs, as the Speaking in other tongs, as the Spirit gave utterance, a the Bible evidence of one receivin Penterost but I had started but I had started out t go al way, by God's grace, a i the Holy Ghost was not long in coning.

Oh, rapturous moment when ame! Words will not express mighty, melting power and fire, as He the Comforter, came sudmly in, an took possession of His wn cleanse temple, and took my tongue and lip to magnify God, and property in other tongues. Truly my soul as satisfie as he whispered, "This is that", knew without a doubt tat He ha come to abide. A year las elapsed since His incoming, and can say i has been the most beautiful and bless ed of my life. He does 2bide. "Th ed of my life. He does bide, "The promise is unto you, and to your child

dren, and to all that are sar off."

MRS. THOS. S. BT. 501 Alexander venue. Win

WHAT IS MEANT BY THE LATTER RAIN. By Dr. A. B. Simpson.

"Ask for the rain in the time of the former and the latter rain" (Zeck. x.

In the climate of Palestine the rainy season is an essential factor in the perfecting of the harvest. And the two seasons of the former and latter rain are very clearly defined, the first being for the season of planting and the second for the harvest time. Therefore, the Apostle James distinctly refers to these two seasons when he says, "The husbandman waiteth for the precious fruit of the earth until he receives the early and the latter rain." And then with striking spiritual significance he connects all this with the last days of the present dispensation as he adds. "Be we patient therefore, stablish your hearts for the coming of the Lord draweth nigh."

We are in the time therefore when we may expect this latter rain. What In the climate of Palestine the rainy

we may expect this latter rain. What a solemnity it gives to the meaning of the responsibility of Christian life and the responsibility of Chicago, "Kings service for each of us today, "Kings and prophets have desired to see the things that we see and have not seen them, and to hear the things that ye them, and to hear the things that ye them, and fo hear the things that hear and have not heard them." No watchful Christian can question that the signs of these wonderful fulfillments of prophecy are already beginnents of prophecy are already beginnents. ning to appear. Let us not be suledif there are many confusing questionable things accompant accompanying

Just when God began to revive the blessed ministry of healing a few years ago there came from the mouth of heal a perfect flood of manifestations. Spicious fantiscience and various fantiscience, the devil's spurious attempts to imitate and so destroy the real work of God, agen so, agen, pay manifestation. God: even so each new manifestation of God's supernatural working will doubtless be accompanied by similar counterfelts and delusions but we must My heart began to rejoice at the possibility of such a life of victory. It cried out, "That's the kind of experience my soul has been craving for all these years, and what my immost being said ought to be possible, when such an atonement had been made to redeem us from all iniquity and purify us unto God, a peculiar people." It was about twelve years age that this blessed light came. I set myself diligently to seek after God. Repentance was granted unto me, and I humbly confessed my sins, and forsook them, asking forgivenness of any I had grleved or hurt by my life of profession, without possession. Oh, the blessed

meeting God and being abreast of the Holy Spirit and the solemn times in which we live. Undoubtedly God is doing a new thing in many ways. . . . We may expect that in the latter day manifestations of the Holy Spirit will reappear with equal, if not greater power than of days of old. We are not to suppose that what we have seen not to suppose that what we have seen in various innstances during the past menths in Christian and heathen lands is anything more than the sprinkling of the first drops after a mighty rain, and that we are to witness before the Lord's return not only the tongues reand that we are to witness before the Lord's return, not only the tongues referred to in I. Corinthians xiv., which were unintelligible as a rule to the speaker and the hearer, but real missipality in the speaker and the hearer, but real missipality is the speaker and the hearer, but real missipality is the speaker and the speaker a sionary tongues like those of Pentethrough which the heathen world shall hear in their own languages wonderful works of God," and perhaps on a scale whose vastness we have scarcely dreamed, thousands of missionaries going forth in one last mighty crusade from a united of believers at home to bear swift witness of the crucified and coming Lord to all nations and then join hands around the world and welcome

back our coming King.

Along with this we are surely justified in expecting the manifestation of God's miraculous power, not only in many extraordinary healings, but in other physical and providential ways and in such a manner as to reflect no

pe infiliuments and compel an trace ving world to re-cognize the authority of God's Word and the majesty of the name of Jesus. Along with this we have a right to expect that there will be such a bap-ism upon the hearts of Christians of he Spirit of intercession that the comnand of the Lord Jesus shall be wholfulfilled. "Pray ye the Lord of the arvest that he would thus send forth Noners into His harvest," and that od in answer to prayer will literally brust forth through an extraordinary onsecration of means and men such

an army of missionary messengers as will at once give the Gospel to all unevangelized people and way on a stupendous scale for the immediate coming of the Lord .- C. & M.

PRAYER.

(Continued from page 1.) its very best. More can be accom-

plished in prayer in the first hours of the day than at any other time during the day. Every child of God who would make the most out of his life for Christ should set apart the first part of the day to meeting God in the study of His word and in prayer. The first thing we do each day should be to go alone with God and face the duties, the temptations and the service of that day, and get strength from God for all. We should get victory before the hour of trial, temptation or ser-The secret place of pray vice comes. The secret place of prayer is the place to fight our battles and gain our victories.

"Christ prayed not only before great events and victories of His life, but He also prayed after its great achievements and important crises. It nore common for most of us to pray are the great events of life than it to pray after them, but the latter is important as the former. would pray after the great achieve-ents of life, we might go on to still ter, as it is, we are often either we do in the name of the Lord, e advance no further. Many

endued with power and thus endued with power and thus aght great things in the name or the Lord, and when these great to go were accomplished, instead of ag alone with God and humbling imself before Him, and giving Him all the glory for what was achieved, has congratulated himself upon a the proper accomplished has been accomplished has been accomplished. at has been accomplished, has been builted up, and God has been obhings done were not followed by huinitiation of self, and prayer to God, and so pride has come in and the lighty man has been shorn of his .ighty -Selected by Laura B.

may in answer to prave

Everything that we have, enjoy or nope for in time or eternity, comes to is through the vicarious sacrifice made y our Saviour, Jesus Christ, on Cal-

wary. We have now a Mediator in heaven between God and men, the man Christ esus, by virtue of the atonement He made for us on the cross. All that has been promised us, and that God has for us, we have by virtue of the atment. This refers to both temporal and eternal things. The needs of our s as well as our souls. If we are sick in body we have the ame plea as for our souls, Jesus died, virtue of the propitiation he for us by that death He now for us. If we have any need batso ver, we pray and say for Jesus' meaning chiefly for the sake of of mediator was only made poshy atonement first having been Healing for the body as well

If the glorified Christ had not re Alvoid the Father's promised gift for 2.s followers, He would have been stually incapable of baptizing them with H's spirit after His exalta-Is spirit after His exalta-the right hand of God, as He tion to the right hand or Gou, a set before His ascension."—Sel.

s for the soul is in the atonement.

A NOTE OF WARNING. In His last message to His disciples the Master gave some very clear

criptions of events that would cate the approaching end of the age. False teachers, false teaching, counterfeit miracles, and the unusual man-ifestation of Satanic power should be expected. Increase of spiritual power and gifts and graces would be met by increased activity on the part of the evil principalities and powers in the evil principalities and powers in the heaveslies. Hence the necessity of the greatest vigilance among God's people. The following selection is from "A Tract for the Times," and is ex-

ceedingly appropriate:

"It does not follow because we are favored of God with any of His special sifts in the Holy Spirit, that we are therefore free from moral infirmities. The same weaknesses that have caused Him to time may cause Him to from time to time may cause Him to withdraw them from us. The least pride, the least ambition, the least lack of charity the least impetions of repride, the least ambition, the least lack of charity, the least impatience of restraint, the least spirit of criticism, the least asumption of superiority, and these gifts will be withdrawn from us as they have been from others for these and other reasons.

These extraordinary gifts, beloved, accompanied with extraordinary dangers, and the devil is not slow to make snares and delusions out of God's

many snares and delusions out of God's greatest blessings and gifts. As soon as we take them for the substance of spiritual life instead of signs of it, he

as we take them for the substance of as piritual life instead of signs of it, he spiritual life instead of signs of it, he spiritual life instead of signs of it, he spiritual life instead of his snares. If we are more anxious to possess and display the gifts than to live by faith and walk with Christ, the devil will have us in another of his snares. And if these signs do not lead to the salifactory of the world that with staring, we may reasonably earnest God's withdrawal. In these gifts wolsee that the Word of God stands, the graces and gifts and holy fruits of the Apostolic age are also for us. We see that Christianity is no more a mere tradition, a second-hand light, but the grace of God unto salvation, operative now. May the Lord deliver us from the death-traps of the devil. May we not be taken up with any spectacular display; may we not give way to subtle ambition; may we not be driven of the devil into any wild excesses of opinion or practice. May the Lord give us the discerning of spirits, that we may be able to distinguish between them, what is of God and what is of the flesh, that we may not take our own thoughts for oracles and our fancies for visions, any of which will speedily run the true work of death the salifactory of the death run which the work of God. our own thoughts for oracles and our funcies for visions, any of which will speedily run the true work of God among us into the ground. For so it has been hitherto, and so it probably will be, unless we hold these heavengifts in heavenly order, and use them in heavenly service. What we need, and, what I trust, what we want, is a Pentecost that shall last, in which our young men shall see visions and our old men shall dream dreams without old men shall dream dreams without becoming either visionary or dreamy, in which our sons and our daughters shall prophesy to the glory of God the Father, to the glory of God the Son, and the glory of God the Holy Ghost."

—W. O. F.

A TESTIMONY.

On the 24th of October last, I re-On the 24th of October last, I received the baptism of the Holy Ghost. I had been tarrying in the city of Winnipeg for two weeks, most of the time at the Misison, 501 Alexander avenue, but also at Sister Lockhart's and at the Stranger's Rest Mission. From my conversion I had desired God's lest. About October, 1906, I read of the work in Azusá street and felt hungry for the baptism. This led me to wait upon God for it, sometimes hours a day. I had an aversion to being a day. I had an aversion to being rade conspicuous by speaking in the last of the point where tongues, but came to the point where the point to give me the Penut came to the point where

tecost banusm, tongues of no tongue.

All had been for many years upon the altar, the known and the unknown, God's will had ben supreme and separation from the world as com-

and separation from the world as com-plete as had been revealed.

The cry of my soul was for the teaching of the Word, what was the Bible authority for the necessity of tengues in the blessing? The teach-ing was given by Rev. T. Smart, and when he showed me Acts 10; 45-46, the word "for" in verse 46 was used word "for" in verse 46 was used by the Spirit to reveal to me the truth on this question.

The evidence of the baptism of the

Holy Ghost is speaking in tongues and we have no right to claim having received the baptism if this evidence is lacking. was blessed how Jesus cheered

me with revelations while I was waiting, revelations of truth and of Himself, thus strengthening my faith and giv-ing me to realize that He, my Jesus was at my side to bestow the Comforter.

When at last the heavenly gift was imparted the satisfaction and the sweetness were beyond the possibilities of description, and the broad places spread out before my view with the heavenly light illuminating them, were truly inviting pasture. I was shown myself as just inside the portal of this extended domain.

Blessedly and gloriously have

been experiencing the truth of this vision. The holy raptures of associa-tion with the Trinity of sitting at the feet of Jesus or even while busy about the duties of life, listening to the Hol Spirit of God singing or speaking with one's own voice, tongue and lips is more than heart can utter, and seems much for frail humanity to claim. S. (REV.) MARIA E. NORTH. Whitewater, Man.

Sister Bella Gilliland passed from earth to glory on Friday morning, Jan. 24th, 1908, her body was laid to rest in the silent tomb on Sunday, Jan. 26th, there to await the sound of the trump when it shall come forth a g ous lism body

the Holy Ghost on Sungay aftern Dec. 30th, 1906, in the apper room Azusu Street Mission, Los Angeles, Cal., and was greatly used of God afterwards in leading or praying others into the experience, and her life was an inspiration to all with whom she came in contact.

When she received the baptism she sang in another tongue in an Indian

tune, which convinced a sceptical friend who was standing by who understood the tune and recognized it as one he had heard among the Indian in British Columbia years ago. Afterwards she began to speak in another tongue, and we who were standing near noticed that an Aremnian, a stranger to us, who was also standing near, looked as if he understood her She then began to push her sister to-tswards him. We then asked this Armenian, who could only talk a little broken English, if he understood what she said. He said, "yes, she speaks my language. She tell me God love me; come, I will show you God; come to God." And in referring to her sister he said: She, (Bella) told him this was her own sister. This Armenian stood with his eyes full of tears, and looking up to heaven began to pray in his own language: he shortly afterwards entered into the experience of holiness For some days and weeks after she was baptised the Holy Ghost would come upon her in special anointings, and sing through her in other tongues many old familiar hymns, in strains nat seemed heavenly.

This blessed baptism remained with that

heard praising and blessing God in other tongues. Her last words Tell them all it is so sweet. . . Jesus, sweet Jesus.—T. S. "Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and

governing both the heart and the of a child of God."-Wesley.

her to the end, and often she would be

"THIS IS THAT!" us consider these wo**rds** found

Peter's briefly. They are found in Acts, 2-16, in the beginning of Peter's sermon on the day of Pentecost. Peter sermon by meant that this that they

sermon on the day of Pentecost. Peter evidently meant, that this that they were questioning about, was a fulfillment of that prophecy spoken of by the prophet Joel and repeated by him (Peter) in verses 17-21, and also he said in verse 33, that it was "the promise of the Holy Ghost."

There was a disturbing element among the people that was the immediate cause of Peter standing up to explain, and as we look at the context, we find it was something that the peo-

among the people that was the immediate cause of Peter standing up to explain, and as we look at the centext we find it was something that the people could now see and hear.

When Peter said, "This that ye now see and hear is that," could he have meant the sound from heaven of verse 2, surely not, for we have no evidence that any but the 120 heard that, nor yet the cloven tongues of verse 3 for we have no evidence that any but the 120 saw them. And it could hardly be that any but the 120 had any knowledge of the being filled with the Holy Ghost of verse 4, first part, for that would be something that only those who experienced it would have knowledge of, and there does not seem to be any scriptural grounds for us to think otherwise. This leaves only one other feature of the baptism as mentioned in Acts 2: 1-4 to consider, and that is the speaking with other tongues as the Spirit gave them utterance, of verse 4 last part. Did any one else but the 120 know anything of this? By examining the context we find that some report was noised abroad which brought the multitude, and among them devout men out of every nation under heaven, to speak in his own guage and they were also amazed and marvelled saying one to another, "Behold, are not all these which speak Gailleans?"

Such exclamations as, "flow hear them speak in our fongues the wonderful works of God," "What meaneth this," were heard when Peter stood up to speak, and said, "These are not drunken as ye suppose, but this is

up to speak, and said, "These are drunken as ye suppose, but this is that." It is evident that the chief cause of disturbance among the people caused them to be con-

the disturbance among the people that caused them to be confounded, to marvel and be amazed, was the disciples speaking with other tongues, as the Spirit gave them uterance, and that this was what Peter chiefly referred to in verse 33, when he said "He hath shed forth this the that when he said, "He hath shed forth this when he said, "He hath shed forth this which ye now see and hear." The same thing was also evidence to Peter and the other disciples themselves, that what Jesus had promised them was fulfilled, for Peter said, "Therefore, being by the right hand of God exalted, and having received from the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." We disciples know Jesus has received the promise from he hath shed forth this which ye now see and hear." We disciples know Jesus has received the promise from the Father, by this which he hath shed forth, this which ye now see and hear. Jesus had said, "If I depart I will send him unto you." this which we will send him unto you," this which see and hear is what "Jesus hi

shed forth." Peter also had another reason for Peter also had another reason for saying "this is that." Jesus had commanded them to "go into all the world and preach the gospel to every creature." he had also said, "ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." "Now, they found themselves speaking the wonderful works of God, to that mulwonderful works of God, to that mul-titude, among them devout men out of every nation under heaven, in their every nation under heaven, in their own tongues wherein they were born.

They Ghost enabled them to do with Holy Ghost enabled them to do without their own effort just what Jest had examined them and what own tweens wherein they were her to without their own effort just what Jests had commanded them and what he said would accommend to Jesus the commanded them sand what he said would accompany the power of the Holy Ghost coming upon them, so that Peter could confidently say "This is That."

The 3,000 converts could have been convert of the avidence to Peter them.

no part of the evidence to Peter, that the promise of the Father had been given for none of them were yet con-verted when Peter said, "This is that," hor do the scriptures justify us in Judging of spiritual experience or Power by the number of converts, if they did we would have to say that Judin had more power than any we have record of after Pentecost, or of all the 120 together, for there was a all the 120 together, for there was a city of at least 120,000 souls brought to

repentance and belief in God.

The teaching, that the speaking with other tongues as the Spirit gives them utterance, was what Peter chiefly referred to when he said. "This that," and that this was the sign evidence that the Promise of the Father had been shed forth on them, is consistent with the record that we pave in other places of the Holy Ghost bap ism. At the house of Cornelius the believing Jews who came with Peter, knew that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard Cornelius and his household speak with tongues and magnify God. At Ephesus the men who were baptised spake with tongues and prophesied. It can also be reasonably proven, that this was the feature of the Holy Ghost baptism at ongues and prophesied. Samaria which Simon saw, and that he so desired to have.

The conclusion of the whole matter

is this that the speaking with other tongues as the Spirit gave them utterance was an especially marked feature of the baptism with the Holy Ghost on the day of Pentecost and in the Apostolic ministry, that it was considered by them as the evidence that the Holy Ghost was shed forth, and was something they all experienced, consequently we are justified in concluding that all who receive the baptisi [now will speak with other tengues t so spoken, have not

Ine scriptur 15 must be our rule.

If we emphasize the "sound as of a rushing mighty wind," and the "cloven tongues like as of fire" because they are mentioned once, should we not give more prominence to the speaking with other tongues as the Spirit gives utterance," especially when this is spoken of so distinctly in several places and distinctly in several places. and distinctly given as the ticular reason why Peter believed those at the house of Cornelius had received the gift of the Holy Ghost If in the Apostles day such was the rule, that all who received the baptism with the Holy Ghost spake with other tongues as the Spirit gave them utterance, by what authority dare we set up some other standard. -T. Smart.

"Keep that safe which God has given you; never let slip any blessing which you have received. Regard none who tell you, 'You must lose it.' No; you never need lose one degree of love. You never will, provided you are a careful steward of the manifold gifts of God. To him that hath, that is, useth what he hath, it shall be given still, and the more abundantly. Therefore, use your every grace. Stir the gift of God that is in you, zealous! Be active! Spare no Speak for God, wherever you are. But, meantime, be humble; let all that mind be in you which was in Christ Jesus, and be clothed with humility. Pray that you may always feel that you are nothing, less than nothing, and vanity. In this spirit, speak and do everything, giving all the glory to Him that lives and rules in your heart by faith."—Wesley.

"It requires a great degree of watch-fulness to retain the perfect love of God: and one great means of retain-God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exall the believers you meet with to follow after full salvation."

A home for friendless and homeless A home for friendless and homeless girls and children who are adrift in the world, where the Lord has been pouring out of His Spirit upon many of the dear inmates of our household and also baptizing the workers with the Holy Ghost as on the day of Pentecost, giving them the real Bible evidence of speaking in other tangues All speaking in other tongues. All through the years the workers have prayed daily that real vital salvation would enter the hearts of the girls and children and some have hear sayad. children and some have been saved and sanctified, but still we were not satisfied and we prayed on and last summer the Spirit fell in our midst and many of the girls were baptized and came through speaking in tongues, and one has been blessed by the Spirit singing through her for an hour or more at a time the most beautiful heavenly music in an unknown tongue, These last six months have made a great change in the hearts and lives of a number and all hours of the day and night prayer and praise have been going up to the throne. We still expect great things from God.

L. B. S. CROUCH.

590-592 Furby St., Winnipeg.
Quite a lengthy article was handed
us in connection with the above Home,
but owing to time and space we were
unable to insert it in this issue. This
work has been running for nearly eight L. B. S. CROUCH. work has been running for nearly eight years and began on the faith line and is still an institution of that kind. No is still an institution of that kind. No solicitations are made. The only source to draw from is Father's bank above. It has increased from a single room, cottage to two buildings, one We know the Home girls and childr be run purek r the spiritual welfare of those in most need of help. Many pitiful cases have indeed been cared for, both temporally, physically and spiritually, and some of them are and spiritually, and some of them are now scattered in different parts of the land, and others have gone home to glory. Sister Crouch, whose life is given up to this work, received her baptism last summer and has indeed the spiritual welfare of the girls at heart. It truly requires a life of prayer to keep all the supplies prayed in the supplies and the supplies are supplied to the supplied to the supplies are supplied to the supplied to keep all the supplies prayed in, but God has never forsaken them. If God permits us to issue another copy of the Apostolic Messenger, more may written regarding this Home. A. H. A.

WHAT IS PENTECOST? By Rev. A. E. Street.

Pentecost is one name for the second of the three annual feasts that Jehovah commanded His people to ob-The word is Greek, meaning the serve. The word is Greek, meaning the "fiftieth", and was applied to the fiftieth day after the day of the Passover. It was the day of "harvest" or "First fruits" and the beginning of harvest. The feast was only one day long and was followed four months later by the great feast of tabernacles lasting a of tabernacles lasting a week to celebrate the full end of har-

All the Jewish feasts are typical. All the Jewish reasts are typical. But in Acts, second chapter, is recorded the reality this feast had foreshadowed . The Christian use of the word Pentecost refers to the reality not the Jewish type.

During the past few years there has spring up a loose use of the term Penteost. Churches, papers, societies have called themselves "Penteostal" and many have been praying for a Pentecost without attempting to follow what the Bfble tells us were the peculiar marks of that day, for it was only one day. It is a remarkable perversion of language to call that "Panversion of language to call that "Penwhich does not possess or at a single thing characterist fone gr the first time on that day. The you are included in this gift for aim at a single thing course. I say a special which does not posses or aim at a single thing course. I say a definite distance where the same included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for aim at a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included in this gift for a single thing course included

Some take the list of the Nine Works tainly shall receive. of the Spirit given in descriptive of Pentecost. But there is no statement showing that the list is descriptive of Pentecost. It is merely a summing up of the work of the Holy Spirit in general and makes no reference to the manner in which these reference to the manner in which these gifts are bestowed or the conditions under which they are given to men. That list sums up the Old Testament as well as the New. The work of the old prophets is there as well as that of Paul and Barnabas, gifts given to Mos-

Consider the nine "works" of the Spirit- Wisdom, Knowledge, Falth, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, your body, which is His temple. Tongues, Interpretation of

es and those given to the twelve apos-

Wisdom and Knowledge were given to Moses and Solomon; Faith to the long list of worthies in Heb, eleventh chapter: Healings and raising the dead to priests and prophets and apostles: Miracles, the history of Isarel, is full of them; Prophecy, there are welve minor prophets; Discerning of Spirits, most strikingly shown in I. Kings 22: 19-23, where Micalah describes a scene heaven to account for the spirits in the prophtes opposing him.

This leaves the last two unaccounted for, the only ones that were not cen-turies old when that list was penned

It is plain then that Tongues and the Interpretation of Tongues are the only works that were pecu recost and the age it ushere The only description

that in the sound cha and only three, the stan i en such that a copy of the Apostolic suliar to that day. uliar to that day.
(1) "A sound as of the rushing of a

(1) "A sound as of the rushing of a ighty wind."

(2) Tongues parting asunder, like as fire; and it sat upon each one of em.

Last spring, while in Chicago, where my wife and I lived, attending a full gospel mission on the northeast side, we heard of the worderful assurance. mighty wind.' (2) Tongues parting asunder, like as . . . began to speak with

other tongues, as the Spirit gave them (What has been called Peter's wonderful sermon was not new. Jonah's preaching saved a whole city, while all

the wonders of Pentecost touched only a few thousands out of the several gether at Jerusalem. In saving men directly, Jonah was far more successful than Pentecost.

According to the Bible there is only ne act that any one man can perreak in tongues.

baptism in the Holy Spirit until he I said, speaking in their own language has spoken in tongues.

The writer began the study of Pentecost in order to prove for his own forced to make these sweeping state-perfect victory, under the precious blood. I am, Your brother in Christ.

It all depends on what is meant by It all depends on what is meant by being "baptized in the Holy Spirit." if what is meant is only being filled in anointed or receiving the Spirit and being used mightily or being sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, it is true that more than the sanctified by Him, the sanc being "baptized in the Holy Spirit."
If what is meant is only being filled or anointed or receiving the Spirit and by Him, it is true that men have for at that time. Our prayers are that generations been receiving these blessing without dreaming of tongues. But one refers to the Pentacostal baptism referred to in Luke 24:49; Acts 5:3 that can be done by man to prove the has had this particular baptism.

While tongues are the poor following Penetcost, they are not the only work done by those baptised or most important. To stop only work done by those baptised or even the most important. To stop It is a real experience into which t lose the real value of the great bless is soul is brought as a result of the fing of God's presence that moves the tongues possible. It is the baptism on soul must be brought before they catention, and it is the baptism valied brings into a man the entire range of workings in all His completene's all the nine works and else that Fig. would

The question might be asked, not the regenerated clean, pure

taught in the Bible it is that God's idea in regard to enduing man with power are different from those that man naturally entertains and insists on. To wait on God for the power had promises, and in waiting to insist on be given, and what experience v. are to pass through is the surest way to be given, and what experience v. are fail, because God will never do anything on such conditions except v discipline the audacious one approaching. Him in such a high-handed manner.

Speaking in tongues is certain v an exhibition of power. Since the parties of the new power by the new ork of the new power by the new ork of the new power by the new ork of the new power. We must all diotory, impossible condition—that is to ask for a new power. We must all diotory, impossible condition—that is to be given, and understand whe ast and an area of thought of by man, neither were not that the does not understand whe ast and has made a mistake in information of the composition of the sast of the

If Pentecost came in such a marrier as to command the respect and hindred or of all men, it would be different from all the other works of Gor in saving men. We are saved by the cross of Christ, sanctified by His blood and glorified by dying with Himrali three looked upon with contempt by the world. Can we expect that he Creator of the world will be crucified, but that when a share of that Creators of the world will be crucified, that when a share of that Creators of the world will be crucified, the power is offered to us we will be hearded by the world that crucified it has ored by the world that crucified Pentecost is expected to arouse hostility of the world. The discipance laughed at for being drunk there any reason why we should expect the honorable terms. a nice, respectable, honorable bles-to be called Pentecost?—Selected Birdsell & Mason, Athens, Ont.

BE NOT DISCOURAGED. (By B. W. Griffin.)

Let not your heart be troubled "-John 14:1.
"Ye shall be baptized with the Early Ghost not many days hence."—nots

1: 5.
"Delight thyself also in the Lord and the desire of thing He shall give thee the desire of thing heart."—Psa. 37: 4. Waiting one, be not discouraged if you have not obtained your Pentecostal blessing. There are many others like you. God loves you and is not far away from you.

His word assures you that He

no respector of persons. (Acts 10:54.) This was Peter's text when he opened his mouth to preach to those at house of Cornelius, upon whom Spirit fell while he preached. Spirit fell while he preached. This fast hold of it for your own case first be not cast down at Satan's suggestions. He is only trying to keep four out of your inheritence. or out of your inheritence.

Jone 1332 makes it perfectly plain that
The you are included in this gift, for many

word "Pentecost" has a definite distinct meaning in the Bible.

Some say they have received their "Pentecost", meaning a mighty manifestation of the working of the Holy Spirit. But on Mount Sinai the seventy elders under Moses, received such a manifestation, while in various places in the O. T. the "sons of the manifestation of God. and simply go right on pressplaces in the O. T. the sons of the and to your whanguess for an the wind prophets" are represented as being of God, and simply go right on pressible flavored by the presence of the ing your claim with much gladness spirit.

will say you have wait-

Read James 1: 2, 3, 4. Your very waiting, has in it an inestimable virtue. The is not lost. No, no.

And do be abundantly assured of this, that it is God's will for you. (Eph. 5: 17, 18.) Read also the dear Saviour's own words in John 14th, 15th and 16th chaters about this very thing. Indeed, you cannot please God rightly without this gift. You have the Spirit of sonship already, and in His secret workings within your being, but want workings within your being, but want Him and need Him to utterly possess

When your failings and unworthiness are held up before you by the enemy, do not argue with him nor spend a moment looking at them. God sees them, and he is full of love and mercy. He is as good as His word and only wants you to believe Him and

Knowing this assuredly that very desires you have for the baptism God put them in your heart and He will not disappoint you, for He could not. He is good. He is love. He is perfect. He will meet you. But it is such a great thing. In-deed it is, but our God delights to do great things for His children and for the very weakest ones of them with the very weakest ones of them with all their infirmities.—Sel.

HARTFORD, ONTARIO.

January 6, 1908. ethren in the Lord:

of the Holy Ghost and became interested, then afterwards seekers for same . And God rewarded us, praise His name, baptizing us in the Holy Ghost, giving us the Bible evidence, speaking through us in an unknown tongue. The Holy Ghost spoke through me in the Swedish language, though having been born and raised in this of thousands gathered to-Jerusalem. In saving men guage, but the English. It was a marvel to those present, as a goodly numher of the congregation were Norwe-gian and Swedish people. We had attended this mission for over two years Fentecostal experience, and that is to steak in tongues. We have all stood up in solemn protest when told that no man can say that he has received the Pentecostal ton would get up and interpret

therein they were born. tecost in order to prove for his own good news of the Son of God. Pray satisfaction that such a statement was for us, the Devil is raging, but thank too extreme and that many men had God, we have a Jesus that has contact the contact of the statement was for us, the Devil is raging, but thank the contact of the statement was for us, the Devil is raging, but thank the contact of the statement was for us, the Devil is raging, but thank the contact of the statement was for us, the Devil is raging, but thank the contact of the statement was for us, the Devil is raging, but thank the statement was for us, the Devil is raging, but thank the statement was for us, the Devil is raging, but thank the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging to the statement was for us, the Devil is raging to the statement was for us, the Devil is raging to the statement was for us, the Devil is raging to the statement was for us, the Devil is raging to the statement was for us, the Devil is raging to the statement was for us, the devil is raging to the statement was for us, and Pentecost without tongues, but the Bible is too plain, and we have been the foot of the cross, for there only is

> God may continue to use them. A. H. A.

Blessed and holy is he that hath part and 2:4, it is for the objector to show in the first resurrection; in such the he chapter and verse where the Bible second death hath no power, but they leaches that there is any other work shall be priests of God and of Christ, man to prove that and shall reign with him a thousand years.

HOLINESS.

Hollness is more than a profession,

the nine works and else that Fe would have done.

Today many are saying that it is power they want; they do not care for taught in the Bible it is that God's idea in regard to enduing man with power are different from those that the work of sanctification reaches man naturally entertains and insists.

The question might be asked, Are not the regenerated clean, pure and holy? We answer. They are the their they are free from actual sin and they manifest the foult that the work of sanctification reaches that their ilves are free from actual the work of sanctification reaches that their ilves are free from actual the work of sanctification reaches that their ilves are free from actual the work of sanctification reaches that their ilves are free from actual the work of sanctification reaches that their ilves are free from actual the work of sanctification reaches that their ilves are free from actual their ilves are

God as far as he is concerned. And likewise with gentleness the regenerated manifests this grace, but at times, perhaps unconsciously to all others but himself and God, he experiences a struggle with a disposition to ences a struggle with a disposition te-ward impatience or irritability from which the entirely sanctified has been wholly delivered, and so with all the graces of the Spirit, they are imparted to the soul at regeneration, but at entire sanctification, all contrary ele-ments are removed and they abide in their ever-increasing perfect

erfection. G. S. PAUL. THE LAST DAYS.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mart. 24: 14. There has

the start at the day of Pentecost and see what was given to the lost world when they wanted to know what to do to be saved. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2. 38-39. Glory to God! That is the road to travel to review the cife of the road to travel to receive the sife of the Holy Ghost. The sift of the Holy Ghost are today that it was in There

is just the see, the apostolic age. \ is no place in the Bible taht shows that the gift of the Holy Ghost was ever changed. and all that received Him in those days spoke with other tongues as the Spirit gave them utterance, Acts 2: 3-4. Indeed the full gospel is the same today as it was then without any change. Glory to God! It was the same to the 10. When the kingdom of God was established amon give Gentiles and the gift of the Holy Ghost was given to them they all spoke with other tengues and magnified God. Acts 18:

Jesus said. "The kingdom of heaven is within you." He likened the kingdom to, "first the blade, then the ear, after that the full corn in the ear." Mark 4: 28, which, of course, represents conver-sion, sanctification, and the baptism of the Holy Ghost. Paul plainly said, am not ashamed of the Gospel Christ; for it is the power of God unto salvation to every one that believeth. Rom. 1: 16. And, bless God, "he reas oned of righteousness, temperance and judgment to come." And we find that te spoke with tongues more than the Corinthians, who had the gift of divers kind of tongues, 1 Cor. 14: 18. And as Paul went and preached the gospel we see that the people who received the Holy Ghost in his meetings spoke with tongues and prophesied. Acts 19: 1-6. All of these twelve men spoke with tongues as on the day of Pentecost, and as all do who receive the Holy Ghost in these last days.

It is getting time for all you who have not accepted the full gospel of have not accepted the full gospel of throw up your hands and say as Petk, did, for as much then as God has given did, for as much then as God has given us the Holy Ghost as unto them, what are we that we can withstand God, seeying that He has given us the Holy Ghost as to them at the beginning. As given in the Holy Ghost and go to the altar and receive the gift of the Holy Ghost. There is no us for you to go on aside from the Bibly and say you have the Holy Ghost, where you see you have not the gift of apostolic age. Because there is at verse in the Bible which shows the good has a different gift of t

God has a different gift of t as Ghost for you. Paul sall "for pet be hid, it is hid to them t lost." II. Cor., 4: 3. The also sain, though we, or an angel from heavy preach any other gospel unto you that which we have preached unto you that which we have preached unto you let him be accursed." Gal. 1: 8. We ought to see that we make all things according to the pattern shown us by Jesus and the apostles. Heb. 8: 5. Any other gospel will lead us to death and

walk in the light. John 12: 35. walk in the light darkness will fail to walk in care surely overtake you.

F. M. ERITTON.

From B. M.

TESTIMONY FROM A WORKER.

(Continued from page 1.) er abides. All the years of my Christian experience I longed for Heaven's best and it has meant a close walk with Jesus, especially since the precious Holy Ghost has taken up I abode in my heart. I feel I have walk so softly and prayerfully and try the Spirits whether they be of Go We are located here proclaiming the self humble at the feet of Jesus and to continually have the upward gaze Since I have received my Pentagost the dear Lord has given me on all consuming love for precious souls and for the dear pilgrims of my chat that have lived in such close with God, and am praying and long ing for them to receive this wonderfu experience.

Yours for Jesus and the poerest of earth. IDA GCOD. 590-592 Furby street, Winniper. Can 21.

shall be strong and do exploits.

A very weak hand may receive a A Very ween very strong gift. He that overcometh shall inherit things, and I will be his God. and hel. Co. 6, 2. St shall be my son.

Extracts From "Jesus is Coming"

On the Rapture and the Revelation. Rupture means to be caught up, or Revelation means Appearing or shining forth or manifestation. Rom. 8,

The rapture occurs when the Church caught up to meet Christ in the air Thes. 4, 15-17), before the tribulation; and Revelation occurs when Christ The comes, with His saints to end the Tri-bulation, by the execution of righteous judgment upon the earth. 2 Thes. Jude 14 15 Rapture, Christ comes for His

Revelation, He comes with Thes. 3, 13; Jude 14; Zech. 14, antainly must come for them can come with them. The that God will bring them assurance (Greek—lead them form) with (I Thes. 4, 14) is evidence that He will first come for them, they being the Him in the air. The Greek word here rend-neet" signifies a going forth ered

to return with. Again, at the Rapture Christ comes as the Bridegroom (Mat. 25, 10), to take unto Himself His Bride, the Church, Eph. 5, 23-32. At the Revelation He comes with

At the Revelation He comes with His Bride to rule the nations. Rev. 2, 26-27.—5, 10—12, 5—19, 15.

At the Rapture He comes only to eet the saints in the air, 1 Thes. 4, t the Revelation, He comes to the

Acts 1, 11), and His feet stand in the same Mount Olivet from hich He ascended. Zech. 14, 4-5.
At the Rapture the Church, like Enoch, is taken out of the world. Acts 15, 14, the Revelation, the millennial kingdom is begun. Acts 15, 15-17.
In Luke 21, 28, the Rapture is referred to at the beginning of the Tribulation. "When these things begin to come to rese then beginning or all the second to rese then beginning to the reserve the beginning to the second to to the se

come to rass, then look up, and lift up your heads; for your redemption draweth nigh." (Redemption here draweth nigh." (Redemption here meaning the first resurrection, same In Rom. 8, 23.)
In Luke 21, 31, the Revelation is referred to, when "these things" (the
Tribulation) have come to pass, and
the kingdom of God draweth nigh.

The Rapture may occur any moment Mat. 24,42.

The Revelation can not occur until Antichrist be revealed, and all the times and seasons, (which point to the day of the Lord) in Lev. 26, Daniel and Revelation be fulfilled.

The Revelation ushers in the day, the Day of the Lord, Luke 17, 30, 1 Thes. 5, 2.—2 Thes. 1, 7-10,—2 Pet. 3, 19-12, and many other passeges. JESUS IS COMING.

That He shall come Himself-1 Thes. That He shall shout—I Thes. 4, 16.
That the dead will hear His voice—

end come." Matt. 24: 14. There has been a gospel prached but this gospel of the kingdom must and shall be preached to all nations, even as Jesus said, "Preach the gospel to every creature." The question arises what is the gospel?

Thus the air—1 Thes. 4, 17.

That He will receive them unto the wind receive them unto the set what was given to the lost world when they wanted to know what to do when they wanted to know what to do when they wanted to know what to do the same whount olivet from

He ascended—Zech. 14.4. ining fire—2 Thes. 1, 5. clouds of heaven with power; glore—21, 24, 30; 1 Pet. 1,

earth—Job 19, Church) shall 33, 2; 1 Thes. see Him Rev

That at. 25 V That and the efore Him, a: have the throne of ; Lu. 1, 32; Ezek. 21, That He she

That it will upon the earth-Jer. That He shall have a kingdom-Dan. 7, 13-14. And rule over it with His saints—an. 7. 18-22-2 Rev. 5 10 nations shall

That all kings and nations shall erve Him-Ps. 72, 11; Isa. 49, 6-7; That the kingdoms of this world shall become its kingdoms—Zech. 9, 10; Rev. 11. That the pople shall gather unto Him-Gen. 49, 10. Him—Gen. 49, 10.

That every thee shall bow to Him—Isa. 45, 28.

Hhat they shall come and worship the King—Zecf. 14, 16; Psa. 86, 9.

the varied blessings of salvation. He pours it, or "sheds it forth" upon us, as the promise and gift of the Father, by whom it is appropriately bestowed through His Son, our Saviour, Jesus

THE EVELATION. This same J. sus, which is taken up from you into neaven, shall so com in like manner as ye have seen him go into heaven—ne. 1, 11.

And His feet shall stand in that day upon the Mount of Olives—Zec. 14, 4.
Immediately after the tribulation of those days . . they shall see the Son of man coming in the clouds of heaven, with rower and great glory— Mat. 24, 23, 30, (Mk. 13, 26, Lu. 21, 27.) Ye shall see the Son of man sitting

2 Th. 1, 7. (Mit. 25, 31.)

Behold the Lord cometh out of his place to punish the inhabitans of the earth for the carth for the carth for the carth for the which were in headwhich were in hean upon white horses, igen, white and clean clothed in

and be vized me with and chose on faithful (b)—Rivory, Chost one are see no

The kingd 4s of this world are become the kingoms of our Lord and of his Christ—Ev. 11, 15.

And the Lad shall be king over the there shall be one

early; in this day there shall be one Lord, and he name one—Zec. 14, 9. We shall aso reign with him-2 Ti.

The people that do know their God lings and priests: and we the world at large, of every three perhall be strong and do exploits.

Thou to our God lings and priests: and we the world at large, of every three perhall be strong and do exploits.

Thou to our God lings and priests: and we the world at large, of every three perhall be strong and do exploits.

Thou to our God lings and priests: and we have never heard of the Saviour heart of the Saviou And I saw thrones, and they (b) sat never seen a Bible, know nothing of heaven and nothing of heaven are think nothing of yourself. upon them, unto them— The sair v A. H. Argue.

Jesus at His ascension, or the ful-ness of His perfected Saviourship, could not receive from the Father any promise or gift which would enable Him more perfectly to save His people to the uttermost. All that was necessary had already been bestowed. essary had already been bestowed. Nevertheless He shed firth upon His disciples at Pentecost only that which after His glorification. It himself re-ceived for them. Until then He could not give the Pentecostal blessing, nor ony part of it, because He had it not to give. (Acts 2: 33). There can be no stronger proof that his blessing forms no part of salvation, is not conforms no part of salvation, is an nected wit hany work of grace, and iour, in any of His saving offices.

our, in any of his saving offices. It stands alone, complete in itself, it is "The promise of the Father."

Christ's consciousness of Himself, and of His relation to the Father, made it not only possible but necessary, that He should assert Himself at times in the fost restrive and absolute terms. the fost positive and apsolute terms. He made Himself equal with God He made Himself equal with God where He knew Himself so to be. He clearly taught that His words were of equal importance with any that ever proceeded out of he mouth of God, and that by them His hearers would be judged. He insisted that He was the door, and the vay of salvation, to the exclusion of all that ever was the door, and was the door, to the exclusion of all that ever came before, or should come after Him." "No man come i unto the Father but by Me." Johr 14, 6.

Concerning every phas of human need in respect of salvation, present and eternal, both of the adividual and of the race. He unto the large placed Himely over against the supply. In whatever way He referr it to initial whatever way He referr it to initial

whatever way He referr to initial and full salvation, and my of the blessings bestowed theiewith, Jesus spoke of Himself as their Author, spoke of Himself as their Author, Source, and very substance. But He never once referred to the Pentecostal blessing in any such terms. He proclaimed difference is full of significance. He proclaimed Haself. ance. He proclaimed H beelf, with absolute authority, as le Sayiour and Light of the world; le Liberator the Bread from heaven, le Way, the Truth, the Life, and the Resurrection—proving that in Go s operations of saving a lost world, or any individual in it. Jesus knew F teelf to be all sufficient for the world for which ance. sufficient for the wor for which

He was sent.
This self assertion was not in independence of the Father, out in perfect unity with Him. 'I in in the Father, and the Father is Me. The words which I speak unto ou I speak not of myself; but the ther that dwelleth in Me doeth the orks (John 14, 10). "My Father work in hitherto, and I work." (John 5; 17 Nor was it in independence of the loly Ghost, without whose pervadia without whose pervadin presence and active agency, none the operations of God ever had beh, or could carried on among men. The Fath. er's participation, and the spirit's agency, in the Son's special and pecul-iar work, are both necessarily under-

Eut the very first work Jesus ut-tered, in His marvellous Jophetic dis-courses, about the promist Pentecos-tal blessing, place it, and Himself in the givin gof it, upon an intirely dif-ferent basis, which was maintained throughout His teaching in the sub-

ject. I will pray the Fale: and He "I will pray the Faher, and shall give you another Para (John 14; 16). The Hy 'thost, with a Father will send in My na (verse 26). "The Paucletthew whom I will send unity of from Father, even the Spir of Truth with the proceedeth from the ather (15; "Walt for the propriet of the Father will for the Para (Walt for the propriet of the Father)." Paraclete 'host, whom My name" ruth which "Walt for the promit of the Father which, saith He, ye live he ird of Me." Acts 1; 4.

All that God coul give us in and with His Son, all the the 3on had in 5, 13.

It is throne—feet man, and perfect S four, was exclusive of the Pentecost blessings.

It included the giving of he personal Spirit in Pentecost as Paraclete, al Spirit in Pentecost as Paraclete, was both the promise and the gift of the Father Himself, who pointsed, and bestowed in the name, though the agency, and by the hand of His Son.

The promised Spirit was eccived by Jesus on His own behalf at Jordan, and on our behalf after Hes exaltation. The part which Had ad in the sending of the Paraclete and also the sending of the Paraclete, and also the which He spoke efforehand to His followers concerning the promise of the Father, strongly emphasize the distinction between the works of grace, and the subsequent empowering blessing. Jesus does not give this last from Himself, as He does the saving efficacy of His own plood, and the varied blessings of salvation. He pours it, or "sheds it forth" upon us,

Christ. To bring the subject before us into harmony with other Scriptures, we must conclude that Cornellis and his household were living in the experience of entire satctification when Peter came to them. He began his ser-mon by declaring that he perceived them to be accepted with God (Acts 10; 35), and that they already knew merely the baptism of John but also the message he had to pre ch (verse the message he had to preich (verse 37). That they were doers, as well as hearers of the Word, is proved from the fact that "the Holy Ghost fell on them," and "the gift of the Holy Ghost" was "poured out" upon them. Neither of these expression is ever applied to the reception of the Spirit in His conventing and elevering 1915. Ye shall see the Son of man sitting on the right. and of power, and coming i nthe clouds of heaven—Mk. 14, 62. (Mat. 26, 64.)

Renold He facth with clouds; and every eye shall see him—Rev. 1, 7.

And they shall look upon me whom they have pirced—Zec. 12, 10.

The Lord Jesus shall be revealed from heaven with his mighty angels from heaven with his mighty angels— 2 Th. 1, 7, (Mat. 25, 31.)

Behold the Lord cometh out of his place to punish the inhabitans of the

by G. S. Saul. A TESTIMONY.

The dear Lord pardoned me of all my transgressions, scantified ne whol-and bentized me with the Holy thought it was so hard, idid not

shall the Godof heaven set up a king-dom which shall never be destroyed fication when the power of God came dom which shall never be destroyed —Dan. 2, 1

I will raise unto David a righteous Branch, and king shall reign and prosper, and shall execute judgment and justice the earth—Jer. 23, 5.

And the Lird God shall give unto similar the three of his father David—Lu. 1, 33, (1 1 9, 7).

He must similar the his feet, (e)—1 Co. 15, 125.

Christ:

Chr

have never heard of the Saviotr, have think nothing of yourself.

This is surely our jubilee year in because it is according to our faith Bengal and North India: "When the that we receive.

Lord turned again the captivity of "He is not a disappointment! He has beated my hope too." Bengal and North India: "When the Lord turned again the captivity of "He is not a disappointment! He has Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." This is true of us. It will take all eternity to praise God enough for the gracious Revival He has sent us. For months before we had prayed with increased faith and deep longing for God to pour out. His Spirit in full measure upon us. The same experience came to our best Bible-women, teachers, and a few of our older girls.

that we receive.

That we receive.

He is not a disappointment! The has bealed my body too;

What a tender, mighty Saviour! There is nough! He cannot do:

When on earth He healed diseases, as they pressed Him mid the throng. Has He lost His heart of pity? Is the Riser Christ less strong?

He is not a disappointment! He is all in all to me;

Saviour, Sanctifier, Healer—the unchanging Christ is He: teachers, and a few of our older girls. We then divided up the girls of the school and began to pray for them by name. This spirit of prayer was the first token we had first token we had of His coming. We began with a day of fasting and prayer, and the Revival burst upon us in power. house was full of prayer, many praying audibly and crying and

Sobbing on acount of their sin. Soon God's blessing fell on us, and a number were brightly converted and testified with joy fied with joy.

A teacher who had been one of our most faithful Christian girls, was quite broken down and wept and prayed for hours. God had been showing

quite broken down and wept andprayed for hours. God had been showing her little sins, which she had not thought of—and she was seeking to be filled with the Holy Spirit. She soon found what she was seeking, and has since been a power.

A recent convert from Hinduism soight and found this blessing. He said: "I came seeking to be filled with God's Spirit, and He has filled my soul. My very body tirembles on account of His power that has come upon me." Others also sought and found, and at once began working and praying for the unsaved. A little boy of twelve was wonderfully blessed.

It was wonderfull how many of the older missionaries have had their lives transformed. Their faces shine, the joy of the Lord is their strength. The voice of testimony went on for hours. People forgot all about dinner and stayed on, and on. Our motto has been for the first day, "Bengal for Christ' we shell not see wind neither."

Christ' we shell not see wind neither.

South and found this blessing. He tongues upon all who receive the bap tingues upon all who receive the bap tingues. He tongues upon all who receive the bap tingues upon all who receive the bap tingues upon all who receive the bap tingues.

FLETCHER'S RULES.

John Fletcher was a man of deep prety. Mr. Wesley so indicated in prety my was a man of deep prety. Mr. Wesley so indicated in prety my was a man of deep prety. Mr. Wesley so indicated in prety my was a man of deep prety. Mr. Wesley as indicated the tongues. The tongues upon all who receive the bap tingues.

John Fletcher was a man of deep prety. Mr. Wesley as People forgot all about dinner and diligence stayed on, and on. Our motto has the stayed on, and on. Our motto has the stayed on, and on. Our motto has the stayed on, and the see real for seen Go. Christ. 'ye shall not see wind neither that ye shall unkind be filled with water that ye shall unkind be filled with water that ye shall the series of the Lord. He will the sight of the Lord. He will also deliver Bengal 'into your hearts'; time, as

During a season of silent prayer a spirit of confession broke on the congregation of 1,000 souls. It was like a cyclone. The missionaries could do nothing but pray. After about two hours the meeting came under control, but was continued with great enthusiasm till one o'clock in the money for the cause of God?

7. Have I kept the issues of my heart in the means of grace, so as to profit by them?

8. What have I done this day for the souls and bodies of God's dear saints?

9. Have I laid out anything to please myself when I might have saved the money for the cause of God?

morning.

At times it seemed as if Satan had the victory, but suddenly the Spirit came over one of the meetings like the came over one of the meetings like the rushing mighty wind, and a flood of awful-confession, whichd Satan ha evidently been trying to prevent, was poured out, fairly taking the missionaries with astonishment, as it showed the things in the lives of the workers which had been preventing the spread of the Gospel among the heathen. The which had been preventing the spread of the Gospel among the heathen. The humbling was so intense that it verged on despair. But God wrought a great victory, and praise for deliverance rose in volume before the meeting closed.—Selected.

TESTIMONY.

Nearly ten years ago, God showed me that the life I was then living was most displeasing to Him; that my heart was full of sin—especially the sin of pride and self-righteousness. He so powerfully convicted me of this, that it was not long until I was ready that it was not long until I was ready to acknowledge my sin, and plead for mercy at the Saviour's feet. God gramercy at the Saviour's feet. God graciously heard my prayer, forgave my sins, and soft me on my way rejoicing. Bless his Holy, precious name!

S. For many ye harden my convertill-health, but seemingly, altho' I did not pray or trust specially for it, the Lord so blest my body when He saved my soul that I followed.

months of suffering, God first definitely healed me in answer to the prayers and laying on of hands of several of His saints. At this time, I enjoyed a clear experience of the blessing of holiness, and this enabled me the more easily to believe for the healing of my body.

After I received the baptism of the Holy Ghost, I saw more clearly than ever that it was the privilege of God's children to be healed of bodily ail-ments. I began to press in for all that God had for me, and can testify to His glory that He has not disappointed me. Blessed be the name of the

me. Lord! Since childhood, I had been troubled with my ears. My hearing was defective and this weakness often proved a hindrance and drawback in my work for God. I believed God could heal me of it, and I believed He would. I therefore desired the elders to pray for the complete restoration of my hearing. While in a room alone, wait ing for them to come and pray for me, God showed me that it was His will to heal me in answer to my own prayer. I retired to a private room, and there becoming fully convinced God wanted me to pray for my that own healing. I began to do so. God kept

giving me many encouraging promises on healing, until I felt that to draw back now would be defeat. Yet I felt timid, too, about going forward, until the Voice Divine whispered for my encouragement: "Come boldly to the throne of grace." Then, altho' yet tremblingly claiming His promise. I laid my hands on my ears, and anointed them with old and in the remainted part. Just for a few moments my faith was severely tested; then I bear to the severely tested; then I bear to the severely tested; then I bear to praise Him aloud, my ears were The Lord by God shall come, and all the saints wit thee—Zec. 14, 5.

Behold if Lord cometh with ten thousand or his saints—Jude 14.

The comir of our Lord Jesus Christ with all his pints—I Th. 3, 13.

When Chrit, who is our life, shall appear, then shall be like him—I to 3, 2.

The manifestation of the sons of God—Ro, S. 1. A few days after I was in the upper will lead otherwise.

Just recently, the Lord gave me a

lesson of how to keep the blessing in my heart, but Jesus helped the every hour as I watch and pray.

KATHLEEN STOTT.

Winnipeg. Man.

While in Azusa Mission Controlled the first fall to the figure Herrograp in I did get up While in Azusa Mission Golf spoke I might fall to the floor. However, by through this girl of eleven years of the help of the Lord, I arose, and callage in an unknown tongue, and she ed on the name of Jesus, commanding

tory over all the powers of the enemy. I am satisfied that a doctor would have pronounced my sickness a had case of La Grippe, and that in all probability I would have been laid up some time had I been under me cal care. Jesus is a better Healer than a mearthly physician. Praise His name! He heals me today and I feel I am just beginning to learn what He

"THE PROMISE OF THE FATHER." PENTECOST REVIVAL IN INDIA is able to do for as our faith increases. He can do greater things for us, because it is according to our faith

irls. changing Christ is He; the He has won my heart's affections, and He meets my every need:

1s not a disappointment! For He satisfies indeed," He is

E. M. GRAHAM. I have discovered that the Spirit in bestowing the "gift of tongues" is dif-ferent from merely "speaking in tongues." The gift is permanent the tongues. tongues." The gift is permanent the speaking in tongues only occasionally. The gift has to be sought; the other is not sought—only—the baptism is sought, and when it is received He speaks in tongues. The gift is not have stowed on all, but distributed; the tongues upon all who receive the baptism.—J. H. King.

4. Have I walked by raiting and seen God in all things?
5. Have I denied myself in all unkind words and thoughts? Have I been delighted at seeing others pre-

erred?
6. Have I made the most of my also deliver Bengal into your hearts. time, as far - I had light, strength He hath promised, and shall He not and opportunity? 7. Have I kept the issues

had 10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not

IN ACTS 2:4, WHERE IT SAYS
"THEY WERE ALL FILLED WITH
THE HOLY GHOST AND BEGAN TO
SPEAK WITH OTHER TONGUES AS
THE SPIRIT GAVE THEM UTTERANCE," IT DOES NOT MEAN THAT
PETER BEGAN TO SPEAK, OR
THAT THE TWELVE APOSTLES
BEGAN TO SPEAK, OR THAT 119
OF THE NUMBER BEGAN TO
SPEAK, BUT THAT THEY ALL BEGAN TO SPEAK. THE SAME SUBJECT FOR THE LAST PART OF
THIS SENTENCE AS FOR THE
FIRST. SO AT CORNELIUS HOUSE,
IT WAS NOT CORNELIUS HOUSE,
IT WAS NOT CORNELIUS ALONE
THEY HEARD SPEAK, OR SOME

ing. Bless dis Holy, precious name!
s. For many ye hytere my converill-health, but seemingly, altho' I did
not pray or trust specially for it, the
Lord so blest my body when He saved
my soul, that I felt strong and well,
and was albe to eat almost anything,
whereas before that, there were only
certain articles of food that I dared
to eat.

A number of years after this, while
engaged in evangelistic labors, my
health became so poor, that I was obliged to give up work, and then it was
that, after some months of suffering,
God first definitely healed me in any
trother, if he has not soft the bantism brother, if he has not got the baptism

with the Holy Spirit with tongues. How are we to keep the anointing of the Spirit after receiving the Pente cost? By living in the word of God with

erfect obedience. In meetings, should a number speak in tongues at the same time?

No; except as God sends a wave of the Spirit over the saints. Sometimes the Spirit will come as a shower or a the Spirit will come as a snower rushing wind and everybody may speak that has the power. But it is not in order or Bible regulation for all to the source of the state of the speak in tongues at once I. Cor. 14: 23, 24. Yet sometimes God works in 23, 24. Let sometimes God works in ways that we do not just understand. But for the edification of all, there comes a time when we have to get back to the 14th chapter of First Corinthinans from the 26th to the 40th verses. Paul says, "Let all things be done decently and in order."

THE THOUSAND YEARS. (By Dr. Seiss.)

Notice the Scriptural teachings with regard to what is called "Millennium." It is a period of "a thousand years." dating from the overthrow of the Beast and his confederates, in the batthe of the great day of God Almighty the casting of him and his false pro-phet in the lake of fire, and the binding and locking up of Satan in the abysi throne of grace." Then, altho' yet tremblingly claiming His promise, I laid my hands on my ears, and anointed them with oil, and in the name of Jesus, commanded the disease to depart. Just for a few moments my faith was severely tested; then I beveral the same as all other dates given in this Book. The year-day interpreters to be consistent with themselves, must be compared and sixty thousand years, which is a most severely tested; then I beveral the same as all other dates given in this Book. The year-day interpreters to be consistent with themselves, must be compared and sixty thousand years, which is a most several three hundred and sixty thousand years. years, which is a most astonishing elongation of the 'little while' and the 'quickly', 'w which Christ promised that Herror build control spain thousand years begin only after this mesont world present world, age or dispensation is closed. The intent of the church period is stated to be the gathering together of an elect, the taking out of a people for the name of the Lord, the development and qualification of a particular number of the human family to be Christ's immortal king-priests. That object being attained, all the present arrangements terminate.

There is not a command to preach make disciples, baptize, observe the eucharistic supper, or anything else peculiar to the church, which is not limited to its own specific terms to the coming again of Christ to avenge His people, and judge His enemies. Such a coming was shown us before the introduction of these thousand years; but no such coming is shown us at their termination. A fiery judgment is there, and a great white throne of terrific adjudication upon the unholy dead, but not a word about any coming of Christ either for or with His people any gathering teachers. people, any gathering together of His people, any taking of the eagle watchers to where He is, any coming as He was seen going up from Mount Offvet, or any coming whatever. The fact that the saints appear on thrones, in the blessedness and holiness of resurrection life and glown at the restriction. rection life and glory at the begin-ning of this period, and that they reign through it, demonstrates that Christ's coming to raise His saints to glory, give them their rewards, and thus en dispensation, has then airead taken place. This millennium, there fore, lies altogether on the further sid of that occurrence, and the presen church, so far from finding an blooming time in it, does not get into it at all, except in the immortal kinghoods and priesthoods of the children

of the resurrection. Watch your weakest point THE SPIRITS' OUTPOURING IN THE HOME OF THE FRIEND-LESS.

A home for friendless and homeless A nome for friendless and homeless girls and children who are adrift in the world, where the Lord has been pour-ing out of His Spirit upon many of the dear inmates of our household and also baptizing the workers with the Holy Ghost as on the day of Pentecost, giving them the real Bible evidence of speaking in other tongues. All through the years the workers have prayed daily that real vital salvation would enter the hearts of the girls and children and some hear some prayed. would enter the hearts of the girls and children and some have been saved and sanctified, but still we were not and sanctified, but still we ward last satisfied and we prayed on and last summer the Spirit fell in our midst and many of the girls were baptized and came through speaking in tongues, and one has been blessed by the Spirit singing through her for an hour or more at a time the most beautiful heavenly music in an unknown tongue. These last six months have made a great change in the hearts and lives of a number and all hours of the day and night prayer and praise have been going up to the throne. We still ex-pect great things from God.

L. B. S. CROUCH.

590-592 Furby St., Winnipeg.
Quite a lengthy article was handed us in connection with the above/Home, but owing to time and space we were unable to insert it in this issue. This work has been running for nearly eight years and began on the faith/line and is still an institution of that kind. is still an institution of that kind. No is still an institution of that kind. No solicitations are made. The only source to draw from is Father's bank above. It has increased from a sirroom cottage to two buildings, one sirls and childs. We know the Home to be run pure. girls and child? We know the Home to be run pure! I the spiritual welfare of those in most need of help. Many pitiful cases have indeed been cared for, both temporally, physically and spiritually, and some of them are now scattered in different parts of the land, and others have gone home to glory. Sister Crouch, whose life is given up to this work, received her baptism last summer and has indeed the spiritual welfare of the girls at heart. It truly requires a life of prayer heart. It truly requires a life of prayer to keep all the supplies prayed in, but God has never forsaken them. If God permits us to issue another copy of the Apostolic Messenger, more may written regarding this Home. be

WHAT IS PENTECOST? By Rev. A. E. Street.

Pentecost is one name for the second of the three annual feasts that Jehovah commanded His people to observe. The word is Greek, meaning the "fiftieth", and was applied to the fifti-"fiftieth", and was applied to the fiftieth day after the day of the Passover. It was the day of "harvest" or "First fruits" and the beginning of harvest. The feast was only one day long and was followed four months later by the great feast of tabernacles lasting a week to calabrate the full and of har week to celebrate the full end of har-

All the Jewish feasts are typical. But in Acts, second chapter, is recorded the reality this feast had foreshadowed . The Christian use of the word Pentecost refers to the reality not the

Jewish type.

During the past few years there has puring the past lew years there has sprung up a loose use of the term Pentecost. Churches, papers, societies have called themselves "Pentecostal" and many have been praying for a Pentecost without attempting to follow what the Bible tells us were the pe-culiar marks of that day, for it was only one day. It is a remarkable perversion of language to call that "Penresion of language to call that "Penterostal" which does not possess or all at a single thing characteristic event or to do a single vork flone or the first time on that day The secostal" which does not posses or aim at a single thing characteristic of that event or to do a gingle k done word "Pentecost" has a definite distinct meaning in the Bible.

tiret meaning in the Bible.
Some say they have received their "Pentecost", meaning a mighty manifestation of the working of the Holy Spirit. But on Mount Sinai the seventy elders under Moses, received such a manifestation, while in various places in the O. T. the "sons of the places in the O. T. the "sons of the control of the willingness for all the will blood and to the unchangeable Word and to your willingness for all the will be control of the places in the O. T. the "sons of the control of the willingness for all the will be broken. Point the adversary to the blood and to the unchangeable Word and to your willingness for all the will be broken. prophets" are represented as being of God, and simply go right on press-thus favored by the presence of the spirit.

Some take the list of the Nine Work3 tainly shall receive. of the Spirit given in of the Spirit given in I. Cor. 12:8-10 as descriptive of Pentecost. But there is no statement showing that the list is descriptive of Pentecost. It is merely a summing up of the work of the Holy Spirit in general and makes no Read James 1: 2, 3, 4. Your very wait-reference to the manner in which these reference to the manner in which these gifts are bestowed or the conditions under which they are given to men. That list sums up the Old Testament as well as the New. The work of he old prophets is there as well as that of Paul and Barnabas, gifts given to Moses and those given to the twelve anos-

Consider the nine "works" of Spirit— Wisdom, Knowledge, Fuith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Kinds of Tongues, Interpretation of

Wisdom and Knowledge were given to Moses and Solomon; Faith to the long list of worthies in Heb. eleventh chapter: Healings and raising the dead to priests and prophets and apostles; to priests and prophets and aposties; Miracles, the history of Isarel, is full of them; Prophecy, there are welve minor prophets; Discerning of Spirits, most strikingly shown in I. Kings 22: 19-23, where Micaiah describes a scene in heaven to account for the spirits in the prophtes opposing him.

This leaves the last two unaccounted for, the only ones that were not cen-turies old when that list was penned

It is plain then that Tongues and the Interpretation of Tongues are the only works that were pecu" the itecost and the age it ushere The only description that in the s cond cha

als.

. . began to speak with other tongues, as the Spirit gave them

(What has been called Peter's wonderful sermon was not new. Jonah's preaching saved a whole city, while all the wonders of Pentecost touched only the wonders of Pentecost touched only a few thousands out of the several of thousands gathered together at Jerusalem. In saving men lirectly, Jonah was far more successful than Pentecost.

According to the Bible there is only ne act that any one man can per-orm to prove that he has had the true

sreak in tongues. test when told that no man can say one after the other in the congregathat he has received the Pentecostal tion would get up and interpret what baptism in the Holy Spirit until he has spoken in torgues.

The writer heren the study of Pentecostal tion would get up and interpret what I said, speaking in their own language wherein they were born.

We are leasted here proclaiming the

The writer began the study of Pentecost in order to prove for his own nad Pentecost without tongues, but the

It all depends on what is meant by we had sweet fellowship with Brother Van Loon while we tarried for being used mightily or being sanctified by Him, it is true that men have for generations been receiving these blessing without dreaming of tongues Brother Van Loon while we tarried for the baptism in Chicago. He and Sister Van Loon were living in that city at that time. Our prayers are that fone refers to the Drother Van Loon while we tarried for the Van Loon while we tarried for the Van Loon while we tarried for the Van Loon while we tarried for Van Loon while we tarried for the Van Loon while we tarried for the Van Loon while we tarried for van Loon while we ta being "baptized in the Holy Spirit."
If what is meant is only being filled in anointed or receiving the Spirit and ing without dreaming of tongues. But f one refers to the Pentacostal baptism referred to in Luke 24:49; Acts 5:8 and 2:4, it is for the objector to show he chapter and verse where the Bible leaches that there is any other work that can be done by man to prove that and shall reign with him a thousand le has had this particular baptism.

While tongues are the peculiar work following Penetcost, they are not the only work done by those bartised or even the most important. To stop with that and do nothing else is to lose the real value of the great blessing of God's presence that make the tongues possible. It is the halling on which the promises concentrate their attention, and it is the baptism which the promises concentrate their attention, and it is the baptism which the promises concentrate their heaven. Follow peace with all men and holiness, without which no man shall see the Lord." (Heb. 12: 14.)

The question might be asked, are not the regenerated clean, pure and holy? We answer. They are in the While tongues are the peculiar work

the nine works and else that He would have done.

Today many are saying that it is power they want; they do not care for tongues. If there is any one thing idea in regard to enduing man with power are different from those that man naturally entertains and insists on. To wait on God for the power He promises, and in waiting to insist on what is to be given, and how it is to be given, and what experience ve are to pass through, is the surest way to fail, because God will never do anything on such conditions except to discipline the audacious one approaching Him in such a high-handed manner.

Speaking in tongues is certain, an exhibition of power. Since the bap-

tism on Pentecost was something new in the history of mankind, God Timself chose to demonstrate the presence of the new power by the new pork

Pentecost is expected to arouse the hostility of the world. The disciples were laughed at for being drunk is there any reason why we should expect a nice, respectable, honorable blessing to be called Pentecost?—Selected by to be called Pentecost?—Selected Birdsell & Mason, Athens, Ont.

BE NOT DISCOURAGED. (By B. W. Griffin.)

Let not your heart be troubled "-John 14:1,
"Ye shall be baptized with the Fiely
Ghost not many days hence."—Acts

1:5.
"Delight thyself also in the Lord and the desire of thing "Delight thyself also in the Lord and He shall give thee the desire of third heart."—Psa. 37:4.

Waiting one, be not discouraged if you have not obtained your Pentecostal blessing. There are many others like you. God loves you and is not far away from you

couraged. You are a part of the "air flesh," most assuredly, and it is im-possible for the word of our God to

will say you have waitwe has in it an inesting time is not lost. No, no.

And do be abundantly assured of this, that it is God's will for you. (Eph. 5: 17, 18.) Read also the dear Savoill, 18.) Read also the dear Saviour's own words in John 14th, 15th and 16th chaters about this very thing. Indeed, you cannot please God rightly without this gift. You have the Spirit of sonship already, and in His secret workings within your being, but want Him and need Him to utterly possess your body, which is His temple,

When your failings and unworthiness are held up before you by the enemy, do not argue with him nor spend a moment looking at them. God sees them, and he is full of love and mercy. He is as good as His word and only wants you to believe Him and

Knowing this assuredly that very desires you have for the bap-tism God put them in your heart and He will not disappoint you, for He could not. He is good. He is love. He is perfect. He will meet you. But it is such a great thing. In-deed it is, but our God delights to do great things for His children and for the very weakest ones of them with the very weakest ones of them with all their infirmities.—Sel.

HARTFORD, ONTARIO.

January 6, 1908.

and only three, the tan row and cultar to that day.

(1) "A sound as of the rushing of a mighty wind."

(2) Tongues parting asunder, like as of fire; and it sat upon each one of them. of the Holy Ghost and became interested, then afterwards seekers for same . And God rewarded us, praise His name, haptizing us in the Holy Ghost, giving us the Bible evidence, speaking through us in an unknown tongue. The Holy Ghost spoke through me in the Swedish language, though having been born and raised in this country, and knowing no other lan-guage, but the English. It was a marvel to those present, as a goodly number of the congregation were Norwe-gian and Swedish people. We had at-tended this mission for over two years Pentecostal experience, and that is to the people. The reality of the lan-sreak in tongues We have all stood up in solemn pro-when tall the pro-guage was unquestionable. I did not understand a word that I spoke, but

We are located here proclaiming the tecost in order to prove to.

satisfaction that such a statement was for us, the Devil is raging, but the too extreme and that many men had God, we have a Jesus that has constructed as the statement was proved to the statement with the statement and the statement was proved to the statement with the statement was proved to the statement with the statement was proved to the statement was proved to the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the Devil is raging, but the statement was for us, the statement was good news of the Son of God. Pray for us, the Devil is raging, but thank had Pentecost without tongues, but the Bible is too plain, and we have been forced to make these sweeping state-nents.

It all depends on what is meent by

HARRY VanLOON.
We had sweet fellowship with Bro

Blessed and holy is he that hath part in the first resurrection; in such the second death hath no power, but they shall be priests of God and of Christ,

principle of evil, referred to in scripture as, the body of sin, the old man, the carnal mind, the root of hitterness, etc., and entirely renews the soul in the love and image of God.

self chose to demonstrate the presence of the new power by the new ork done by man—to speak in tongues. It follows that to ask for Pentecost vithout the tongues is to make a couraddictory, impossible condition—that is to ask for a new power. We must always remember that tongues were not thought of by man, neither were any asked for, but were given to hic intense astonishment and wonds best and has made a mistake in introducing such a foolish thing.

But it is God's custom to mannest his power in such ways as to best and has made a mistake in introducing such a foolish thing.

But it is God's custom to mannest his power in such ways as to best and has made a mistake in introducing such a foolish thing.

But it is God's custom to mannest his power in such ways as to be if Pentecost came in such a marrier or of all men, it would be different from all the other works of Ger in as to command the respect and bond of the other works of Ger in three looked upon with contempt by the world. Can we expect that he had all three looked upon with contempt by the world. Can we expect that he offered to us we will be honored by the world that crucified hear?

Pentecost is expected to arouse the new row and impatience or irritability from which the entirely sanctined has been.

In the love and image of God.

The graces of the Spirit which are in the love and image of the Spirit which are in the love and image of the Spirit which are soul in the love and interpreted when the soul is regenerated ways the soul is regenerated when the soul is represented when the soul is regenerated when the soul is regen ences a struggle with a disposition to-ward impatience or irritability from which the entirely sanctified has been wholly delivered, and so with all the graces of the Spirit, they are imparted to the soul at regeneration, but at entire sanctification, all contrary elements are removed and they abide in their ever-increasing perfection.

G. S. PAUL.

THE LAST DAYS.

"This gospel of the kingdom shall be "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mart. 24: 14. There has been a gospel preached but this gospel of the kingdom must and shall be preached to all nations, even as Jesus said, "Preach the gospel to every creature." The question arises what is the gospel?

ostal blessing. There are many others like you. God loves you and is not far away from you.

His word assures you that He is no respector of persons. (Acts 10:24) This was Peter's text when he opened his mouth to preach to those at the house of Cornelius, upon whom the Spirit fell while he preached. Take the lod of it for your own case the be not cast down at Satan's suggestions. He is only trying to keep for out of your inheritence.

Again, the Apostle's words in Acts you are included in this gift for you are included in this gift for call and have come to Christ. Also read the 16th, Lth and 18th verses of the 2nd chapter of Acts and be encouraged. You are a part of the "an flesh most assuredly and it is in most to the sare understone are seven to every one of penecost and see what was given to the lost world when they wanted to know what to do to be saved. Peter said "Repent, and house of Cornelius, upon whom the baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2. 38-39. Glory to God! That is the road to travel to receive the gift of the Holy Ghost. The gift of the Holy Ghost. The gift of the Holy Ghost was ever changed, and all that received Him in those days spoke with other tongues as the Spirit glesh most assuredly and it is

spoke with other tongues as the Spirit gave them utterance. Acts 2: 3-4. Indeed the full gospel is the same today as it was then without any change. Glory to God! It was the same to the Gentiles as it was to the Jew. See Acts 10. When the kingdom of God was established amon gihe Gentiles and the gift of the Holy Ghost was given to them they all spoke with other tengues and magnified God. Acts 18;

Jesus said, "The kingdom of heaven is within you." He likened the kingdom to, "first the blade, then the ear, after that the full corn in the ear." Mark 4: 28, which, of course, represents conver-sion, sanctification, and the baptism of the Holy Ghost. Paul plainly said, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16. And, bless God, "he reas-oned of righteousness, temperance and judgment to come." And we find that te spoke with tongues more than the Corinthians, who had the gift of divers kind of tongues. 1 Cor. 14: 18. And as Paul went and preached the gospel we see that the people who received the Holy Ghost in his meetings spoke with tongues and prophesied. Acts 19: 1-5. All of these twelve men spoke with tongues as on the day of Pentecost, and as all do who receive the Holy Ghost in these last days.

Chost in these last days.
It is getting time for all you who have not accepted the full gospel throw up your hands and say as Pete, did, for as much then as God has given did, for as much then as God has given us the Holy Ghost as unto them, wha are we that we can withstand God, see, ing that He has given us the Holy Ghost as to them at the beginning. At 11: 17. Brethren, stop withstandi g God and go to the altar and receive five gift of the Holy Ghost. There is no us for you to go on aside from the Binly and say you have the Holy Ghost with and say you have the Holy Ghost wide you see you have not the gift of 10 apostolic age. Because there is at verse in the Bible which shows to ly God has a different gift of the shows to ly though we, or an angel from hear that which we have preached unto you if that which we have preached unto you, let him be accursed." Gal. 1: 3. We ought to see that we make all things according to the pattern shown us by Jesus and the apostles. Heb. 8; 5. Any other gospel will lead us to death and

May God help you all to accept and walk in the light. John 12: 35. If you fail to walk in the light darkness will

fail to Walk in the surely overtake you.

F. M. BRITTON. From B. M.

TESTIMONY FROM A WORKER. (Continued from page 1.)

er abides. All the years of my Christian experience I longed for Heaven's test and it has meant a close walk with Jesus, especially since the precious Holy Ghost has taken up His him abode in my heart. I feel I have to Lu. walk so softly and prayerfully and to try the Spirits whether they be of God or not. It means for me to keep my-self humble at the feet of Jesus and to continually have the upward gaze. Since I have received my Pentecost, the dear Lord has given me on allconsuming love for precious souls and for the dear pilgrims of my that have lived in such close that have lived in such close pour that have lived in such close pour y its with God, and am praying and long 2, 12.

Heirs of Cod, and joint-heirs with the receive this wonderful. Heirs of Cod, and joint-heirs with the received together. Yours for Jesus and the poorest o

earth. IDA GLOD. 590-592 Furby street, Winnipag, Car Can. 21, The people that do know the shall be strong and do exploits A very weak hand may rece

ery strong gift. very strong gift.

He that overcometh shall inher!: a The sain things, and I will be his God. and he Co. 6. 2.

Extracts From "Jesus is Coming"

On the Rapture and the Revelation, Rapture means to be caught up, or awar. Revelation means Appearing or shin-mg forth or manifestation. Rom. 8,

The rapture occurs when the Church is caught up to meet Christ in the air (1 Thes. 4, 15-17), before the tribulation; and The Revelation occurs when Christ comes, with His saints to end the Tribulation, by the execution of righteous judgment upon the earth. 2 Thes. 1, 7-10; Jude 14, 15.

At the Rapture, Christ comes for His saints. John 14,3.
At the Revelation, He comes with them 1 Thes. 3, 13; Jude 14; Zech. 14, 5 He centainly must come for them before He can come with them. The assurance that God will bring them (Greek—lead them forth) with Jesus (1 Thes. 4, 14) is evidence that He will first come for them, they being caught up to meet Him in the air. Verse 17. The Greek word here rendered "to meet" signifies a going forth in order to return with.

Again, at the Rapture Christ comes as the Bridegroom (Mat. 25, 10), to take unto Himself His Bride, the Church, Eph. 5, 23-32. At the Revelation He comes with His Bride to rule the nations. Rev. 2, 26-27.—5, 10—12, 5—19, 15.

At the Rapture He comes only to set the saints in the air, 1 Thes. 4,

t the Revelation, He comes to the Acts I, 11), and His feet stand in the same Mount Olivet from fish He ascended. Zech 14, 4-5. At the Rapture the Church, like Enoch, is taken out of the world. Acts

15, 14.

At the Revelation, the millennial kingdom is begun. Acts 15, 15-17.

In Luke 21, 28, the Rapture is referred to at the beginning of the Tribulation. "When these things begin to come to rass, then look up, and lift up your heads; for your redemption draweth nigh." (Redemption here draweth nigh." (Redemption meaning the first resurrection,

In Lake 21, 31, the Revelation is referred to, when "these things" (the Tribulation) have come to pass, and the kingdom of God draweth nigh.

The Rapture may occur any moment.

Mat. 24,42.

The Revelation can not occur until Antichrist be revealed, and all the times and seasons, (which point to the day of the Lord) in Lev. 26, Daniel and Revelation be fulfilled.

The Revelation ushers in the day, the Day of the Lord, Luke 17, 30, 1 Thes. 5, 2.—2 Thes. 1, 7-10,—2 Pet. 3, 10-12, and many other passeges.

JESUS IS COMING. JESUS IS COMING.

That He shall come Himself-1 Thes That He shall shout—1 Thes. 4, 16.
That the dead will hear His voice—

That the raised and changed be-That the raised and changed be-levers will be caught up to meet Him f the air—1 Thes. 4, 17. That He will receive them unto Himself—John 14, 3. That He will minister unto His atching servants—Lu. 12, 37.
That He will come to the earth ain—Acts 1, 11.

the same Mount Olivet from He ascended—Zech. 14.4.
He ascended—Zech. 14.4.
ming fire—2 Thes. 1, 8.
clouds of heaven with power
clouds of heaven with power
clouds of heaven with power earth-Job 19,

Church) shall 33, 2; 1 Thes. see Him dev.

strone— 5, 13. s will be gathered That at 25 That at 25 efore Him, as Iat. 25, 32. Ie will judge them-That He shi have the throne ; Lu. 1, 32; Ezek. 21, 5-27. That it will upon the earth-Jer. 5-6. That He shill have a kingdom-Dan. 7, 13-14. And rule over it with His saints—an. 7, 18-22-2; Rev. 5, 10.

That all kins and nations shall serve Him—Ps. 72, 11; Isa. 49, 6-7; nations shall Rev. 15, 4.

That the kingdoms of this world 10; Rev. 11. nat the pole shall gather unto —Gen. 49, 10. That the

Him—Gen. 49, 19.

That every free shall bow to Him—Isa. 45, 23.

Hhat they shall come and worship the King—Zech. 14, 16; Psa. 86, 9. THE REVELATION. This same J.sus, which is taken up

from you into neaven, shall so com in like manner as ye have seen him go into heaven—ac. 1, 11.

And His feet shall stand in that day upon the Mount of Olives—Zec. 14, 4.

Immediately after the tribulation of those days they shall see the Son of man coming in the clouds of heaven with waver and great clow. heaven, with rewer and great glory—Mat. 24, 23, 30, (Mk. 13, 26, Lu. 21, 27.)

Ye shall see the Son of man sitting on the right. and of power, and coming i nine chouls of heaven—Mk. 14, 62. (Mat. 26, 64.)

ing i nthe churts of heaven—Mk. 14, 62. (Mat. 26, 64).

Behold He * jeth with clouds; and every eye shall see him—Rev. 1, 7.

And they shall look upon me whom they have pieced—Zec. 12, 10.

The Lord Jesus shall be revealed from heaven with his mighty angels—

2 Th. 1, 7, 40, 25, 31, 32, 32, 31. om heaven with his mighty angels— Th. 1, 7, (Next. 25, 31.) Behold the Lord cometh out of his

to punish the inhabitans of the for the iniquity—Isa. 26, 21. And the ar which were in heaven follow white horses inen, white and clean

end closed in faithful (b)—Risponing The Lord of God shall come, and all the saints wit thee—Zec. 14, 5.

Behold if Lord cometh with ten thousand of his saints—Jude 14.

The comit of our Lord Jesus Christ with all his sints—I Th. 3, 13.

When Chrit, who is our life, shall appear, then hall ye (c) also appear with him in tory—Col. 3, 4.

When he sail appear we shall be like him—I ho. 3, 2.

The manification of the sons of God—Re. 8.

Can. 21.

Then food the our God langs and priests: and we shall reign in (a) the earth—Rev. 5,

He made Himself equal with God where He knew Himself so to be He clearly taught that His words were

He made Himself equal with God where He knew Himselfs so to be. He clearly taught that His words were of equal importance wit; any that ever proceeded out of he mouth of God, and that by them His hearers would be judged. He in sted that He was the door, and the vay of salvation, to the exclusion of all that ever came before, or should come after Him." Any of man comein into the Father but by Me." John I, 6.

Concerning every place of human need in respect of salvation, prosent and eternal, both of. He is dividual and of the race He and sufficient surply. First count of His between A recent concerning every place of the mouth of the race He and sufficient surply. First count of His blessings bestowed their with, Jesus spoke of Himself as their Author. Source, and very substaice. But He blessings bestowed their with, Jesus spoke of Himself as their Author. Source, and very substaice. But He he blessings have not expected the proclaimed Himself, with absolute authority, as le Saylour and Light of the world; if c Liberator the Bread from heaven, if e Saylour and Light of the world; if c Liberator the Bread from heaven, if e Saylour and Light of the world; if c Liberator the Bread from heaven, if experience of the saylour shall not see wind neither was a sum of the first absolute authority, as le Saylour and Light of the world; if c Liberator the Bread from heaven, if experience is full, of significance. He proclaimed Himself with absolute authority, as le Saylour and Light of the world; if c Liberator the Bread from heaven, if experience is full, of significance and the saylour shall not see wind neither that we have the say flower on the bread from heaven, if experience is full, of significance. He proclaimed Himself with absolute authority, as le Saylour and Light of the world; if c Liberator the Bread from heaven, if experience is full, of significance and the stay of the Lord He will have the significant of the world; if c Liberator the Bread from heaven, if experience is a staylour than the sum of the signific

He was sent.
This self assertion was not in in-This self assertion was not in independence of the Father, but in perfect unity with Him. "I an in the
Father, and the Father in Me. The
words which I speak unto ou I speak
not of myself; but the I ther that
dwelleth in Me doeth the orks (John
14, 10). "My Father work in hitherto,
and I work." (John 5; 17 Nor was
it in independence of the foly Ghost,
without whose pervading
and active agency, none the operathe c and active agency, none (the opera-tions of God ever had been, or could be carried on among men The Father's participation, and the Spirit's agency, in the Son's special and peculiar work, are both necessarily understood throughout.

stod throughout.

But the very first work Jesus uttered, in His marvellous Jophetic discourses, about the promist Pentecostal blessing, place it, an Himself in the givin gof it, upon an antirely different basis, which was maintained throughout His teaching in the subject. ject.

"I will pray the Fale, and He "I will pray the Fale: and He shall give you another Paraclete (John 14: 16). The Hy Phost whom the Father will send h My name" (verse 26). "The Parklet whom I will send unt you from the Father, even the Spir of Pruth which proceedeth from the ather "Wait for the promis of he Father, which, saith He; ye live he ard of Me." Acts 1; 4.

All that God coul give us in and with His Son, all the son had in fect man, and perfect Sour, was exclusive of the Pentecost blessings.

exclusive of the Pentecost blessings. It included the giving of he personat Spirit in Pentecost as Paraclete, was both the promise and the gift of the Father Himself, who pomised, and bestowed in the name, though the agency, and by the hand of His Son.

The promised Spirit was eccived by Jesus on His own behalf at Jordan, and on our behalf after H s exaltation. The part which Hand at in the sending of the Paraclete and also the sending of the Paraclete, and also the which He spoke beforehand to His followers concerning the promise of the Father, strongly emphasize the distinction between the works of grace, and the subsequent empowering blessing. Jesus does not give this last from Himself, as Ile does the saving efficacy of His own blood, and the varied blessings of sair upon us, pours it, or "sheds it forth upon us, the varied blessings of salvation. He as the promise and gift of the Father, by whom it is appropriately bestowed through His Son, our Saviour, Jesus

Christ. To bring the subject before us into harmony with other Scriptures, we must conclude that Cornelies and his household were living in the experience of entire satctification when Peter came to them. He began his ser-mon by declaring that he perceived them to be accepted with God (Acts 10; 35), and that they already knew, not merely the baptism of John but also the message he had to pre-ch (verse 37). That they were doers, as well as hearers of the Word, is proved from the fact that "the Holy Ghost fell on them," and "the gift of the Holy Ghost" was "poured out" Uson them. Neither of these expression is ever applied to the reception of the Sprit in His converting and electrons for the sprit.

some things to mamma; as spon as I did the Lord wonderfully saved me. Glory to Jesus! I got my Bib and it seemed everything I read just suited the lord want is to get set in any one idea, or to think that He has only one way to work. Generally, I believe it is right to call for the el-

rhrones, and they (b) sat id judgment was given it. 26. 4.

nell judge the world—1

The way to have a strong faith is to think nothing of yourself.

"THE PROMISE OF THE FATHER."

By Wilfred Flower.

Jesus at His ascension, or the fulness of His perfected Saviourship, could not receive from the Fatheran, promise or gift which would enable Him more perfectly to save His people to the uttermost. All that was necessary had already been bestowed. Nevertheless He shed firth upon His disciples at Pentecost oity that which after His glorification. Fe himself received for them. Until hen He could not give the Pentecostal blessing, nor only part of it, because Ic had it not to give. (Acts 2: 33). There can be no stronger proof that hits blessing forms no part of salvativa, is not connected with hany work of grace, and is not the promise or give of the Saviour, land the Promise of the Saviour, land of His relation to the Father, made in not only possible but lacessary, that He should assert Himself at times in the fathould assert Himself at times in the should assert Himself at times in the fathould assert Himself at times in the should assert Himself at times in the should assert Himself at times in the fathould assert Himself at times in the should assert Himself at times in the fathould assert Himself at times in the fathould assert Himself at times in the should assert Himself at times in the fathould assert Himself at times

fied with joy.

A teacher who had been one of our most faithful Christian girls, was quite broken down and wept and ray-

enchusiasm till one o'clock in the morning.

At times it seemed as if Satan had the victory, but suddenly the Spirit came over one of the meetings like the rushing mighty wind, and a flood of awful confession, which Satan has evidently been trying to prevent, was poured out, fairly taking the missionaries with astonishment, as it showed the things in the lives of the workers which had been preventing the spread of the Gospel among the heathen. The

A number of years after this, while engaged in evangelistic labors, my health became so poor, that I was obliged to give up work, and then it was God first definitely healed me in answer to the prayers and laying on of hands of several of His saints. At this time, I enjoyed a clear experience of the blessing of holiness, and this enabled me the more easily to believe

enabled me the more easily to be for the healing of my body.

After I received the baptism of the Holy Ghost, I saw more clearly than ever that it was the privilege of God's children to be healed of bodily allabildren to be healed of bodily allabildren to be healed. children to be healed of bodily all-ments. I began to press in for all that God had for me, and can testify to His glory that He has not disappointed me. Blessed be the name of the

Since childhood, I had been troubled with my ears. My nearing was defective and this weakness often proved a hindrance and drawback in my work for God. I believed God could beel machine. neal me of it, and I believed He would I therefore desired the elders to pray for the complete restoration of my hearing. While in a room alone, waiting for them to come and pray for me, God showed me that it was His will to heal me in answer to my own prayer. I retired to a private room, and

care. Jesus is a better Healer hoods and priesthout than a nearthly physician. Praise His of the resurrection name! He heals me today and I feel I am just beginning to learn what He

I have discovered that the Spirit in bestowing the "gift of tongues" is different from merely "speaking in tongues." The gift is permanent the speaking in tongues only occasionally. The gift has to be sought; the other is not sought—only the baptism is sought, and when it is received Ho speaks in tongues. The gift is not bestowed on all, but distributed: the stowed on all, but distributed: the tongues upon all who receive the baptism.—J. H. King.

perform it?"

During a season of silent prayer a spirit of confession broke on the congregation of 1,000 souls. It was like a cyclone. The missionaries could do nothing but pray. After about two hours the meeting came under control, but was continued with great enthusiasm till one o'clock in the morning.

At times it seemed as if Satar had

the things in the lives of the workers which had been preventing the spread of 'the Gospel among the heathen. The humbling was so intense that it verged on despair. But God wrought a great victory, and praise for deliverance rose in volume before the meeting closed.—Selected.

TESTIMONY.

Nearly ten years ago, God showed me that the life I was then Irving was most displeasing to Him; that my heart was full of sin—especially the sin of pride and self-righteousness. He so powerfully convicted me of this, that it was not long until I was ready to acknowledge my sin, and plead for mercy at the Saviour's feet. God graciously heard my prayer, forgave my sins, and selt me on my way rejocing. Bless his Holy, precious name!

S. For many we have remarked my soul, that I felt strong and well and was able to eat almost anything, whereas before that, there were only certain articles of food that I dared to eat.

A number of years after this, while Spirit of Christ. There is nother more loving than the Blood of Jest Christ in our hearts. The Lord Jest says, "If we walk in the light as H is in the light, we have fellowship on with another, and the Blood of Jest Christ His Son, deanseth us from a sin." If a man is sayed and living according to the Word of God, he is ou

How are we to keep the anothting of the Spirit after receiving the Pentecost? By living in the word of God with By living in the word of God with erfect obedience.

In meetings, should a number speak in tongues at the same time?

No; except as God sunds a wave of the Spirit over the saints. Sometimes the Spirit will come as a shower of a rushing wind and everybody may speak that has the power. But it is not in order or Bible regulation for all to speak in tongues at once. I. Con. 14, 23, 24. Yet sometimes God works in ways that we do not just understand. But for the edification of all, there comes a time when we have to get back to the 14th chapter of First Corinthinans from the 25th 16, the 40th verses. Paul says, "Let all things be done decently and in order."

THE THOUSAND YEARS.

(By Dr. Selss.)

of Ghost" was "poured out" Lyon them.
Neither of these expression: is ever applied to the reception of the Spirit in His converting and clearsing offices. This, in fact, was the Fratecostal gift of the Holy Ghost, and Peter and his companions perceived it to be so, because "they heard them steak with tongues, and magnify God."—Selected in the tongues, and magnify God."—Selected in the John of the God wanted me to pray for me to the John of the Holy Ghost, and Peter and his companions perceived it to be so, because "they heard them steak with tongues, and magnify God."—Selected in the John of the Holy Ghost, I could not stand it any longer, so I told her I vanted to the Holy Ghost, I could not stand it any longer, so I told her I vanted to the John of the Holy Ghost, I could not stand it any longer, so I told her I vanted to be seen unscriptural to lay hands on one's seen unscriptural to lay hands on one's self, but God very clearly led me to lay to be consistent with the John of the Holy Ghost, I could not stand it any longer, so I told her I vanted to the God wanted me to pray for me. I believe some things to mamma; as spon as I Glory to Josus! I got my Bibly and it can be consistent on think that He has consistent and the mamma of the Lord showed me. I had to confess some things to mamma; as spon as I Glory to Josus! I got my Bibly and it to the Soriting of the God wanted me to pray for me. I believe the Josus! I got my Bibly and it to provide the sound of the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to provide the sound of the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to the Josus! I got my Bibly and it to th closed. The intent of the church per-iod is stated to be the gathering to-gether of an elect, the taking out of a people for the name of the Lord, the development and qualification of a particular number of the human fainly to be Christ's immortal king-priests. That object being attained, all the pre-sent arrangements terminate.

There is not a command to arrange

Watch your weakest point