

"And this Gospel of the Kingdom shall be preached (published, Mark 13:10) in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

WEEKLY EVANGEL

"Go Ye Into All The World And Preach The Gospel To Every Creature"

Published in the interests of the General Assembly of God, endeavoring to keep the unity of the Spirit in the bonds of peace until we all come into the unity of the faith.

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THE WAY GOD WORKS.

Sparkman, Ark.

Bro. W. T. Mack came to us in September of 1914 and held a six weeks meeting. The Lord wonderfully blessed his efforts. Six were baptized in the Holy Ghost and a number of others are yet seeking. We built a house for the preacher and one of the enemy's servants, about the time it was completed, burned it down. Satan overstepped the bounds and God got glory out of it and made it possible for us to rebuild, so we have Bro. Mack living with us and we are happy in God's service. God is stretching forth His hand to heal. The people are hungry for this sweet Gospel. We have calls from every direction for miles around. Surely the harvest is great and the laborers few. Pray ye therefore the Lord of harvest that He will send forth laborers.

About six years ago a servant of God in a certain town in Arkansas, preached the Word and trusted God for his support. A good lady gave him \$5.00 which enabled him to go to Malvern where he preached this hundred-fold Gospel and men and women were saved and baptized in the Holy Ghost as in Acts 2:4. Some were called of God to preach the glad tidings of salvation to men. From there the fire has kept burning until it has reached Sparkman and is going to other parts of the country. The five dollars the sister gave is still bringing forth fruit and will until Jesus comes. God will work if we will let Him have His way.

So, when God calls us to give of our means, let us say "Here Lord, take my five dollars, or three dollars or two dollars, whatever it is. Who knows how many souls may be reached through it, with this wonderful Gospel.

Pray for me that God may have His way with me. If the Lord tarries we will begin revival services here in April. Pray for the meeting that souls may be saved and baptized in the Holy Ghost.—Z. J. Launius.

ON THE ROAD TO HEAVEN.

I am on the road to Heaven at last. Have served Satan all my life, but I am now ready to serve the Lord. He has pardoned my many sins. I find the road very narrow and hard to travel if a stranger to God and not in harmony with Him, but Jesus and His love is very precious to me. I am away off in one corner of the world where our settlement has been ruined by whiskey, selfishness and pride. I want God's people everywhere to pray for me and my family that we may be faithful to the end and win souls for God.—Andy S. Culpepper, R 1, Columbia, Ala.

PUXICO ASSEMBLY STRONG.

We have just closed a grand revival here. The power of God began to fall at the beginning of the meeting. There were several saved and thirteen received the baptism, with the evidence of Acts 2:4. This makes about 100 saints in the Puxico assembly. On Sunday night March 7th we observed the Lord's supper and foot-washing and God's power fell in a wonderful way. We expect to dedicate the new church at Puxico in May, D. V.—W. W. Childers.

LIBERTY HILL, TEXAS.

God is still pouring out His Spirit upon hungry hearts at this place. There is a band of saints here earnestly contending for the faith which was once delivered unto the saints. Surely God is preparing a people for His soon coming. He has done a wonderful work here and we are praying for and expecting a greater time this year than ever before.—Oma Brown.

PICTON, ONT. CANADA.

We are in a revival here. The Lord is with us and souls are getting through to God. Please pray that God will shake this place with His mighty power.—J. Daubney.

CANCER HEALED.

I had a cancer on my left temple which was very bad. It was there for two or three years and I had the doctors treating me but no good was done. I got right with the Lord and He healed it and it came out by the roots. It had seven roots to it each of them about the size of a pin. Thank God it is well to-day. We know the Lord did it.—Mrs. Ora Rhoades, Perrin, Texas.

REVIVAL OF LOVE NEEDED

Brother Will Trotter sees the Need of Getting down Before God and Becoming Refilled with Divine Love.

With us here it is not a desire so much for a convention, so called, but the mighty intercession of the Spirit is for a sweeping revival, digging out everybody, including everybody, excepting none. We are now having two special tarrying services each week, in daytime, and things have been moving since we have gotten down to business. I can tell you—God is getting hold of the "drys"; they are digging or getting out of the way of these who are determined to get the real thing. I tell you this entire "tongues movement" independent of works of grace, positions held, needs a deep seated, mighty digging out and a freshet in the shape of a revival—preachers especially. They need to get down and get the thing that loves in their hearts, that divine flame shed abroad by the Holy Ghost. I tell you when saints get hardness in their hearts against each other whether with cause or otherwise, the love of God is pushed out. Then they try to love each other when they are convicted of their loveless state for each other, but it is formal, and you can't feel formal love or formal anything else. Love is God—"God is Love"—that love is a fruit of the Spirit. We are born of the Spirit and the fruit of that birth, that union with the living Vine is Love every time. Try, purpose, determine to love each other, you can never do it. It is a real, spontaneous, automatic affair. If it's there it will perform its natural function unconsciously just as sure as the branches bring forth the fruit; they can do nothing else, they have not the function for anything else. Their organism precludes the possibility of anything else but "fruit bearing." In order to cease performing their natural function, they must of necessity be separated from the living vine. "He is cast forth as a branch, and is withered" etc. It's a case for all hands to get back to their "First love." As sure as you live, things will begin to move mightily when preachers, workers, layman, saints, in this great movement "Do their first works over again"—notice "over again;" and when that is faithfully done in the Spirit, you will not have to do so much flamboyant advertising of your convention, mission, etc., The thing that is alright and spiritually legitimate. You never have been able to keep people away from a fire, they will break their necks to get close to a fire, and a "fire" is the crying need of the "tongues movement" (so-called)—and we ourselves have the materials to produce that fire right within ourselves, Amen! "Get the flame," the pentecostal flame, if you like the term better—but get it. So far as I can gather from the Word there is no other flame other than the Pentecostal flame. Acts 2:3, "Cloven tongues like as of fire" but these cloven tongues of Fire were connected up with this: "and the multitude of them which believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own" etc. Glory to God for the Pentecostal pattern for us to follow. We weekly reiterate "O, we are not ready for it." "O, Lord how long, how long?"—Until we are willing to humble ourselves and with broken hearts and contrite Spirits do our first works over again, and thus become really restored to our "First love"—and then the heavenly fire will burn on the altars of our hearts. Differences will melt like snow before the sun, the old-time sweetness and forbearance, "in honor preferring one another," and no little theological hair splitting will sever or divide up the loving saints of God, but their hearts will be so hot, that they will overrule their hot heads and when the heart gets its way, it never allows theological differences to interfere with its normal function, which is to "love one another with a pure heart fervently"—"having been born again" etc.

God's Slogan.

God's slogan is "that ye love one another" The world waits to see the unerring signal hoisted absolutely proving that we are truly "Christ's disciples" and "that the world may know that thou hast sent me" "All men shall know, if ye have love one to another"—and "that they all may be one even as we are one, I in them and Thou in Me, that they may be made perfect in one."

Doctrine as Unity Has Failed.

For a long time Apostolic and Pentecostal people have been trying to obtain and sustain harmony and this oneness enjoined upon us in Christ's prayer through agreement upon doctrines. They said, "Get the same interpretation of this verse or point of scripture, and I will fellowship you; but woe be unto you, if you differ with me; I cannot fellowship you at all and we have no unity, yet claiming to be brethren. Now this wrong premise has been in vogue for about seven years and had its day, God demands that we abandon this position, which has failed utterly to bring unity—and get back to the Word of God.

Why Failed.

The reason the greatly coveted "unity of the faith" (Eph. 4:13) is so long delayed is because we are neglecting (as a rule) "to keep the unity of the Spirit in the bond of peace." The effect will, like day follows night, follow the cause. Never can we obtain the one without the other. Forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace will positively produce the "unity of the faith," once for all delivered unto the saints. Amen!

Yes, the need of the hour is a real revival from heaven, every other mooted question will be settled, every difference put away, hardness be swept away, brotherly love and kindness be manifested. Not so many struggling missions in the same town. If more than the one is needed, all will be in unity working together as one. Result: the scoffing indifferent unbelievers will begin to "take notice," for God's Word cannot lie, they will hail Jesus as really being the Christ the anointed God. The world will never believe that Jesus is the Christ, really sent and anointed of God until professing Christians, and very especially Pentecostal Christians, actually, manifest not in word but in deed and in truth—Love. "Love one another." Amen and amen!

Nor will the unbelievers believe we are truly God's people until we are found manifestly loving each other, and this we cannot do, repeat it—we cannot do, until we get that wonderful first love burning like a flame in our cleansed hearts, You say to me, "You must love me to go to heaven." I reply, I am helpless to do so unless the initial first work of the Spirit is still extant and operative in my heart. God is love. I am not love; I'm naturally the exact opposite. Every last one of us will testify to that wonderful universal love, that flame when we were first born again, that delicate tenderness, that ineffable sweetness, that graciousness. We loved everything, animate and inanimate. God's imparted love went out to all the world.

I must close. My heart seems liquid as I write. It seems this thing fairly sizzled in my spirit, and it has run out faster than I could write and is crude and incoherent, but all of you will understand. Love to all the brethren in sincerity and in truth. Yours for the "flame of love."

BOCWELL, OKLA.

I have been here about a year and have had reasonable success. Some have been saved and baptized with the Holy Ghost, as in Acts 2:4.—J. M. Murray, R. 1, Box 34.

TWENTY SEVEN BAPTIZED.

Warren, Texas.

I am here with my tent and Bros. Odom, Bilby, Geo. Harrison and John Die are with me. The power of God is falling every night. 27 received the baptism as in Acts 2:4. We have not counted the conversions, but they have been many. We are looking to God to do great things if Jesus tarries. We ask all the saints to pray for us.—R. L. Blankenship.

BLOOMFIELD, MO.

Some days ago we secured an old stone building in Acorn Ridge, and had it properly seated and Bro. Chas. Langston and myself began a meeting here about one year ago and some seed was sown which sprang up and brought forth fruit in this meeting. The meeting lasted 17 days and 10 received the Holy Ghost as in Acts 2:4. Two were saved and some few received divine healing. We were assisted a few days by Bro. W. W. Childers and wife of Puxico, and Bro. Wm. Clary. Despite opposition, the power fell and Jesus received glory from the meeting.—J. H. Law.

LOLA, KY.

There were six conversions and we had, while Sister Cunningham was with us, the service of foot-washing. The power of God fell in a wonderful way as the saints began to wash each other's feet. Those who were baptized in the Spirit began to speak in other tongues at one time and continued to magnify and exalt Jesus during the whole service. It was quite a refreshing to us to have Sister Cunningham with us again. May the Lord give her many precious souls. Pray much for us that God will continue to make bare His mighty arm in saving, healing and baptizing His people with the Holy Spirit.—Edith Moore.

CHICKASHA, OKLA.

The Lord sent us here two months ago in this new field where no Pentecostal people are. It is a hard place but God is able. The Lord heard and sent Bro. and Sister LaBerge from Houston to help us. We now get the hall free of rent until it can be rented, so we trust the Lord to keep it for us. The people do not come much, but we get to preach to many on the streets. We have two cottage meetings a week now. Hope to have more as we find open doors. Two are seeking the baptism,—a man and his wife. Some have asked to be prayed for for healing. If anyone who has the Lord's money wants to help in this great work, so that we may go on doing God's service and not have to stop for the purpose of earning money, we should be glad to have them send to us as they feel led. Thanking the saints for offerings and prayers, we are yours in the fight.—W. A. and Valeria Lee Hammond, 619 Chactaw Ave.

NOTICE TO LOUISIANA.

We have three churches in this district and all three have decided to meet on the Second Sunday in May at Sardis Tabernacle and have dinner on the ground and spend the day to the glory of God. We invite all the saints that can come. Get off the train at Noble on Saturday. By letting us know beforehand that you are coming, there will be plenty of places found where you can stay. There are many saints at Noble.

We invite the lost world to come and hear the Gospel. Many souls are getting through to God. We desire some good teaching on that day. Pray for us.—G. C. Lout, Noble, La.

CALLED TO THE WORK.

I feel the call of the Lord to work for Him and desire to work with a minister and wife who may need a helper and who will be travelling a good deal, as I feel led to go from place to place and tell what the Lord has done for me. I have been in the way for two years. Was with Rev. Gaston at Tulsa up to October, and then went to Russellville and in that vicinity with Rev. Fitzgerald and his workers. If any one desires to write me he can address me in care of W. T. Gaston, R 3, Tulsa, Okla.—Nora Price.

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We can only prove our love for the Lord by keeping His words. 1 Jno. 5:3.

It is more honor to the name of the Lord Jesus to keep His commandments than it is to shout loud and long and have a big testimony. "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18.

"Great peace have they that love thy law and nothing shall offend them." It we love the Word of God and know that we are doing what God commended in His Word, all the plans of men and devils to upset our peace shall be futile.

In these days of great temporal and spiritual unrest, it is a wonderful thing to be in the place of complete rest in Christ Jesus. "There remains therefore a rest for the people of God." Have you entered into it?

Some men seem always to delight in driving others into a corner and then stand over them and rejoice in their discomfiture. The true child of God is content to declare the simple Word of God apart from contention and leave the results with God.

The Athenians are not all dead. Some people would lose their victory if they did not have some new doctrine to embrace and make a hobby of every once in awhile. God wants His people to get their eyes on Jesus and get settled on His Word, not being tossed about with every wind of doctrine. come. Glory!

A. A. RICE NOT ENDORSED.

The writer has before him four letters about A. A. Rice, formerly of Atlanta, Ga. H. D. Spencer, 256 Marietta St., Atlanta, can tell you why he will not renew A. A. Rice's license to preach. He is not a single man, nor a widower, but has a wife and four children at Gainesville, Ga. with her mother, Mrs. Allen. He is not endorsed by the Pentecostal Movement. R. E. Massey of Hartford, Ala., can also tell why they do not endorse Price. Pray for him to turn to God.—Editor E. N. B.

BIBLE SCHOOL IN EUREKA SPRINGS, ARKANSAS.

To the saints of God everywhere we announce that we feel led of the Lord to conduct a Bible School in Eureka Springs, Ark. for all who wish to get a better acquaintance with God's Word, the Bible, and to prepare themselves for effective service in the Master's vineyard. It will begin, God willing, April 15th, 1915 and continue 30 days or longer if the Lord so leads.

The Lord has graciously prepared the way before us and opened loving hearts to receive us. Wherever we have gone we have been gladly received and the coming school has been hailed with delight. And already precious workers are preparing.

As usual this will be a faith school. No tuition will be charged. Neither will there

be any set price for board or room. However it will cost approximately \$2.00 per week to board and room each student. If you can bring this with you you will be excepted to do so. If you do not have means and if you cannot get any and if you are called to work for Jesus and are willing to give your life to Him, you are invited to come anyway, you will be heartily welcome, and we will trust the Lord together to supply your needs for you. We do not mean by this that you must necessarily be a called preacher. Those who are called to any phase of the Lord's work and who desire better preparation are invited. The standard of consecration will be Luke 14:26, 27. Read it.

There are no "financial plans" to support the school. The assembly in Eureka Springs has not the means to start or support such a school. Hence we shall all together, with united purpose, look to God alone to move upon hearts, which are in touch with Him anywhere in the world, to send what He wants us to have and to speed it on its way to get it here on schedule time. Hallelujah!

We earnestly crave the prayers of God's people everywhere for His continuous guidance and blessing that we may obtain the very best that the Lord has for us. Our motto is, "How to pray, How to study God's Word, How, to know the Lord and walk with Him." Hallelujah to Jesus!

No teacher will receive a salary. Each will have a common interest in the common fund. Each teacher will be expected to be on the hundredfold faith line. We shall strive to teach and live the commands of Jesus, and shall expect a loving Father to open the windows of heaven and pour out such a blessing as there shall not be room enough to receive. Glory! Praise Him!

In connection with the Bible study, we expect, God willing, to conduct a vigorous evangelistic campaign. There will be revival meetings every night. This will be a workers school. It will be for those who want to love and serve the Lord. Idlers and loafers are not invited and will not be welcome. We have no room for them nor time to waste upon them.

Remember the date of the opening April 15th, 1915. Come for the first day. Upon arriving in the city take a street car to the Baptist church on Spring Street. Get off and walk one block up the hill to the church occupied by the assembly of God in this city. The sign "The Church of God in Christ" is displayed in front of the building. Friends will be there to meet you and conduct you to the students home. Do not arrange to have your baggage hauled till you see us. We expect to arrange for hauling baggage at reduced rates.

Bring your own bedding such as quilts, sheets, pillows etc. Also your own toilet outfit.

For further information address, Daniel C. O. Opperman, Eureka Springs, Ark.

HUNGRY FOR A REVIVAL.

Benton Harbor, Mich.

We began meetings here one week ago. Found the saints of God hungry for a revival. We are trusting God to save precious souls and baptize believers, and heal by His power. Pray for us.

We have just closed a meeting in Zion City, Ill. God poured out upon us His Spirit of prayer. About five or six received the baptism and some are still seeking. A goodly number were healed.—W. Y. Howell and wife.

GOOD LITERATURE.

The dear Lord bless you dear brethren in the great and much needed work you are doing. The papers are filling a mission much needed in our ranks. God is feeding multitudes of hungry souls through the literature you are putting out. May you continue, under God, to steer clear of all hurtful extremes and herald a clean, wholesome Gospel to a lost world.

We are working down here in Texas and God is wonderfully blessing our feeble efforts. By His grace I want to buckle the armour a little tighter and press the battle a little harder as the days go by.—C. H. Cornelius, Liberty Hill, Texas

A TESTIMONY.

Bannister, La.

I praise God for a Savior that saves His people from their sins. God saved me nearly three years ago and gave me the baptism that Jesus told us to wait for. Praise Him. We also healed my body of the smallpox. I ask the prayers of every saint for I am in a place where the enemy is strong. No one else here has the baptism. I have prayer-meetings twice

a week and sometimes have a good crowd, and sometimes not. My husband and three boys are not saved. Some here would receive the baptism if they had help. I am praying for God to send a band of workers here with a tent. We need a Brother Paul.

I do not know the time and paper it would take for me to write all that my Heavenly Father has done for me. I am going through by the help of His mighty hand.—Mackie Hodges.

HEALED OF APPENDICITIS.

Praise the Lord for His wonderful goodness to me. Little did I think a year ago that God had such a blessing for me. I had been suffering from appendicitis nearly three years. Our family physician told me I would never get well until I was operated on. One day I was hurt in a street-car wreck and had three doctors with me, not being able to sit up until the end of three weeks. The doctor still gave me no hope until I had an operation, and I suffered in my side. One day my husband told me of a meeting in a tent down near town. I made up my mind to go when I was able. I went and they spoke of the Baptism of the Holy Ghost and God's power to heal. The more I went the more I wanted to go. Thought I was right with God, but soon found differently. It was not long before I received the Baptism, and soon after God healed me. I have never been in bed with appendicitis since. Praise God for His goodness. I gained seven pounds in one month after I received the baptism. I can't praise Him enough. I want to tell every sufferer that God will heal.

Shall be glad to give any further information to any who may write me.—Mrs. L. Harris, 116 Aldredge St., Waxahachie, Tex.

A TESTIMONY.

I am praising God this morning. I was a member of the Baptist Church when the Pentecostal people came to White Flat and held a meeting. I went and heard them preach and saw right away that they preached something our preachers did not give. I became interested in the full Gospel and started to seek for the baptism of the Holy Ghost. In about four days the Spirit was poured out upon me and I spake in other tongues. I was never so happy in all my life. Am praising God for His wonderful healing power. In answer to prayer I was healed of stomach trouble which I have had all my life. Now I can eat anything I want and it does not hurt me. He also healed me of the habit of using snuff. It has been several months since I have used any at all. The Lord has given me an interest in the missionary cause.—Mrs. Ida Bryan, White Flat, Tex.

BRECKENRIDGE, TEXAS.

We are engaged in a battle here against sin. Have been here several days and we are expecting a glorious victory. People seem to be interested; some under conviction. Please look to God with us, for a general reviving in this western work, and especially in this place.—W. H. Lyon.

REPORT FROM ALABAMA.

Bowles and Pleasant Hill.

We have just closed a meeting at Bowles, near Evergreen, Ala. The Lord blessed. The saints were strengthened. Several were healed. One had female trouble, a lump in her side. A few days after being healed she did a big washing, drawing all the water from a well. One had heart trouble and one gall stones, colic and pelagra. Praise the Lord who is able to heal. We were at Pleasant Hill, near Garland for three services. It is a new place. The way was opened for a meeting later. This country needs a good true preacher.—A Broadus, Geo. H. Hicks.

BAPTIZED AND REJOICING.

Praise the Lord with me, for, since writing last, I have been blessed. On Thursday night, March 4th, 1915, God baptized me with the Holy Ghost as in Acts 2:4, and I was filled also with such a joy, such glory that tongue cannot tell it. I am so happy in Him. The Spirit spoke through me and sang through me also in a language that sounded like Chinese. Having gained an entrance into the Holiest of all, I am determined to go right through for Jesus, by His grace, and He says, "My grace is sufficient." Praise God! Please ask the saints to continue in prayer, especially for Lethbridge, (Can.) The enemy is working but, praise God, that is a good sign. Lethbridge for Christ.—F. A. Denton.

Sunday School

April 11, 1915.

DAVID ANOINTED KING.

Lesson Text—1 Sam. 16:4-13.

Golden Text—"Man looketh on the outward appearance, but Jehovah looketh on the heart." 1 Sam. 16:7.

Leading Thought—Anointed for God's service.

Read again carefully the preceding chapter as the introduction to this lesson. Saul had failed the Lord and when one instrument fails to do His work, it is set aside for another. v.1. Once more God uses His faithful obedient prophet—Samuel. And this means Samuel must cease his over-indulgence of natural feeling and sympathy for Saul. "Let us take heed how we sympathize with those who are under God's judgment. Divine sympathy sees with the eye of God what are His dealings with the afflicted one, turns their eye on to Him, and so opens the door of deliverance."

1. Jesse's seven sons rejected. vs. 4-10. It was fitting that this new king come from Bethlehem, the birth-place of the King of kings. The preparation of sanctification and sacrifice was likewise fitting for so solemn an occasion. v. 5. Then came that important review of Jesse's sons. For the moment Samuel forgot that God was to do the choosing—he looked to his natural judgment. "Surely the Lord's anointed is before him." v. 6. Once before he had been misled this very way. ch. 10:24. Eliab's true character is revealed but a short while after. ch. 17:28. Samuel had to learn that character, not physical strength or beauty, controls the world. God's words to him are as true and important today. "The Lord looketh on the heart"—here is God's proper test. Isa. 55:8. The temptation to judge by the sight of the eyes was never more strong than today. Great displays of power do not always denote great depths of spiritual life. What a blessed thing for us that our Lord judgeth us in righteousness! Isa. 11:3. "The Lord hath not chosen these" (v. 10)—with all their attractiveness they failed to meet God's standard. Verily "Blessed is the man whom thou chooseth, and causeth to approach unto thee." Psa. 65:4.

2. Jesse's youngest son accepted. vs. 11-13. "There remaineth yet the youngest *** he keepeth the sheep." Perhaps he was considered too insignificant to take any part in so important a religious ceremony. But God did not so account it. Here the last became first. The humble, faithful shepherd lad was the one accepted and chosen of the Lord. "Arise, anoint him." v. 12. God sometimes calls us most unexpectedly from the lowly menial service to anoint us a king or priest in His service. Nor did Samuel hesitate or question. He knew and promptly obeyed God's voice. v. 13. David was anointed with a horn of oil; Saul with a vial. Is there not a deep significance here? How full is our anointing. How rich are our lives with the poured out unction and fragrance of the blessed Holy Spirit. David became "from that day forward" (1) a dutiful son 17:20; (2) An obedient servant, 18:5; (3) A wise courtier, 18:30; (4) A faithful friend, 20:41; 22:23; (5) a patient exile, 24:6; (6) A beloved monarch, 2 Sam. 3:36; (7) The sweet psalmist of Israel, 2 Sam. 23:1.

DARK HOLLOW, INDIANA.

The Lord is blessing in our meetings. The power fell Sunday night and two received the baptism. Three were at the altar Monday night seeking salvation.—Jesie Wengler.

MINUTES OF COUNCIL

GET A COPY

The Combined Minutes of the General Council at Hot Springs, Ark., and at Chicago, Ill., together with a big list of over 530 ordained Ministers and Evangelists. Should be in every Pentecostal Home. Send for a big bunch. Price 5 cts. each, 25 cts per dozen, \$1.50 per hundred.

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FOR THE CHILDREN

Marie Juergensen, one of our young girls in Japan who is doing something for the Master writes about a girl in Japan and says:

As father and mother were out visiting the poor they found a sick woman with three children whom she could not support. We heard afterwards that she had sold her little girl, and we were very much burdened about it. After prayer we felt led to go and see about it, and the mother was willing to give the little girl to us. So now she is staying with us and is happy in Jesus. She has given her heart to Jesus and does not want to return to her dirty home. As we were waiting upon the Lord one Sunday afternoon she prayed, "Dear Jesus, make me whiter than snow," and He surely did. We would like to have her raised up as a Bible woman and missionary for her own people if the Lord wills that we keep her.

We trust Him to supply the need. Of course she cannot speak English, so it gives me a chance to speak for Jesus. Every morning in family worship I teach her in Japanese about Jesus and His great love. Please pray for me and for Japan, that God may bless Japan and that many lost souls may be brought into His kingdom even through the little ones in these last days, for the time is short.—Marie Juergensen.

JESUS AND THE CHILDREN.

Tune. Tramp, tramp the boys are marching.

When the Savior dwelt on earth,
In the land that gave Him birth,
Mother round him with their little children
pressed,
And a blessing humbly sought,
For the little ones they brought,
Tenderly He took them in his arms and
blessed.

Chorus

Jesus loves the little children,
All the children of the world,
Brown and yellow, black and white,
They are precious in His sight,
Jesus loves the little children of the world.

There were some who rudely tried,
These dear ones to push aside,
But in gentle tones the loving Savior said,
Suffer them to come to me,
They are mine and it shall be,
That of such as these my Heavenly King-
dom's made.

Then we'll strive to gather in,
From the paths of shame and sin,
All the little ones where e'er their home
may be,
And our banner we will raise,
Over all the world in praise,
Of the blessed Christ who died to set us
free.

Verses by Mrs Lydia H. Holmes.
Chorus by Henry Wilson.

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THE FAITH OF ELIJAH

An Angel's Message.

It was late one evening during my travels through the Holy Land when, weary with climbing over the rough country of Gilead, I threw myself upon a rocky eminence to cool off. My guides had gone a short distance farther, and my traveling companions were also wandering off in search of mementoes. Thus lying, I fell into somewhat of a dream state, and my memory ran back and forth over various biblical events that hovered about this historical range of hilly country, until those clustered about Elijah the Tishbite took precedence, and I gave myself up to a retrospect concerning this wonderful man, who was born in the country I was now passing through.

I realized that off to the west cross the Jordan was Samaria, where Ahab lived. Up to the northwest, on the coast of the Great Sea, was Zarephath, where the prophet and the poor widow lived during the famine, and somewhere along the banks of the Jordan was the tributary stream, which in Elijah's time was known as the brook Cherith, where the ravens brought him food during the same famine.

While thus engaged mentally, the prevailing solitude was broken by footsteps, and a stranger appeared, but as I rose to address him he motioned me to retain my position. Then rolling a stone forward for a seat, he sat down opposite to me, and remarked:

"So you were thinking of Elijah the Tishbite, and the mighty works he wrought by faith. Did you ever realize that he was neither more nor less of a man than yourself and how mistaken men have been all down through the ages, who believed him to be supernaturally endowed with more faith than they had themselves?"

The fact that the stranger seemed to read my thoughts and to put hard questions at the same time, struck me as something queer, but as he seemed affable and courteous, and moreover spoke in a manner of one with authority, I replied that I had not.

"Well, now, let me see," he replied, "does not James seek to teach this truth, when he says that Elijah was subject to like passions as we are? and did he not get his power by fulfilling the conditions taught by Paul to the Romans, when he says, 'Faith cometh by hearing, and hearing by the word of God?' Elijah had treasured the word of God in his heart, and his ear was trained to hear. We might retranslate the passage Faith comes by hearing and believing the word of God. Upon this hinges the whole secret of faith."

"Now, my dear friend," he went on, "what would you think if I declared to you that God never makes one man to be preferred before another? That He never made Elijah to be preferred before you, and that all Elijah did, you may do? I will even go farther, and say that all Christ did in the way of miracles, you may do."

I was staggered at the audacity of the assertion, but the stranger went on, "In the Scriptures, the Lord Himself says, 'He that believeth in Me, the works that I do shall he do also, and greater works than these shall he do.' Now, then, friend, why is it that the mighty works of Elijah and Christ stand out so brightly upon a dark background of history, if it be not that men have lost the exercise of their faith in God?"

Did you ever think of the latent physical force in the lion, as he paces up and down his cage—how if he knew his strength and the weakness of the bars, he would tear himself out to freedom? God has equipped him with a mighty weapon, and he seems to have no knowledge of its use; hence he paces up and down, hedged in by circumstances, which his weakness and his ignorance has enabled the enemy to forge into chains wherewith to bind him, though he is armed with a power to set himself free at once.

"Now, my dear friend, it is just for this purpose I am come to talk with you this evening, to show you that mankind are traveling through this world without a just appreciation of their endowments, and to teach men their privileges in Him through faith, and that you, as a representative man, may in these days call fire from heaven, raise the dead, heal the lepers and others who are sick, drive out evil spirits, be transported from place to place, and

in fact, do all that is recorded in the Word as miracles, without the aid of physical means, if you have faith in God. Did you ever look at the men whom Christ had about Him as disciples? How poor, uncultivated and unlearned they were, yet in a very short time He so taught the unlimited power of faith to them, that we find them working miracles among the people, until, in the garden, one even had faith akin to Elijah's, and desired to call fire from heaven to destroy those who sought to seize upon the person of the Lord; and the fire would have come if the Lord had permitted the prayer. It has been a puzzle to us angels of heaven, to know why you inhabitants of the earth are so bound down in unbelief, after the Lord Himself came among you to teach you your privileges through faith in Him. Why is it that when you men have it in your power to be the mightiest of God's creation through faith in Him, you still stand as shorn sheep in a chilly blast whenever the enemy draws nigh? Is it any wonder the Lord inquired if He would find faith among men when He again returned, after His experience with such a disbelieving race? Why, you men have more faith in yourselves than you have in God; your whole business life is based on faith; you journey by faith; and you do everything among yourselves by faith taught by God, you seem to fear the supernatural and flee away to hide. Surely, man, the time has come for you to cease this foolishness, and turn to Him who is Almighty. Jesus Christ is the same yesterday, today and forever, and they who believe in Him will have no cause to look back at the time of Moses, Elisha, Elijah, Daniel, Christ, or His disciples, and wonder at the works done by them, because they will do them themselves."

So saying, the stranger rose, and grasping my hand, he gave it a loving squeeze, then bowing, he moved backward, and was in a moment lost in the shadow of the rock beneath which I had been resting, and though there were no crevices in which to hide, I searched carefully, but was unable to find him who so suddenly came and so suddenly disappeared, after giving me food for reflection during the rest of my lifetime.—Word and Work.

BAPTISM WITH THE SPIRIT WITH SPEAKING IN TONGUES.

The baptism in the Holy Spirit, accompanied now, as in Bible times, always with the speaking in tongues, is no doubt attracting more attention in these last days than in any other days since the Apostles were on earth. Everywhere the people are asking, as on the day of Pentecost, "What meaneth this?" Thousands upon thousands, scattered here and there over the whole earth, of the most spiritual, pious and godly saints of almost every nation under Heaven have within the past few years received this blessed baptism in the Holy Spirit, and are now "magnifying God with other tongues," Acts 10:46.

Many believe that if they are saved by grace, are clean through the blood, that this is Bible proof that they have "received the Spirit" or the baptism. But this is unscriptural. When you get the baptism with the Spirit something miraculous will happen to cause you and all others present to know from the Bible sign that you have "received the Holy Ghost." The early Apostles had more before the day of Pentecost (when they received the Spirit) than most of the Christians of today have since Pentecost. They had repented, had believed on Him." Jno. 2:11. (Now those who "believed on His name... were born... of God," Jno. 1:12-13.) "They cast out many Devils (demons), and anointed with oil many that were sick, and healed them," Mark 6:13. They were to rejoice, because their names were "written in Heaven" Luke 10:20. The Son of God had inspected them and pronounced them "clean every whit," all except Judas, Jno. 13:10-11. Again Jesus says, "They have kept thy word," 17:6. As spiritual and separate from the world as Jesus was, He could report to God "They are not of the world, even as I am not of the world," 17:16. This was all before His crucifixion, and while His unexpected death cast gloom over them and caused them to doubt, yet after the resurrection He removed all unbelief out of their hearts, even to doubtful Thomas, so that he fully "believed," Jno. 20:26-29. Peter declares what the resurrection did for them, saying, "He begat us again unto a living hope by the resurrection of Christ from the dead," 1 Pet. 1:3. Jesus had also opened their mind, that they might understand the Scriptures, Luke 24:45. From seeing Jesus go up into Heaven they returned with "great joy, and were continually... praising and blessing God," Luke 24:52-53. These all with one accord continued steadfastly in prayer," Acts 1:14.

So, then, to sum up, even before Pentecost the disciples were born of God, names

written in Heaven, clean already, rid of unbelief, were so illumined they could understand the Scriptures, had great joy, and could in unity dwell together with one accord. Were they sanctified? here are the fruits of a clean heart. Yet not one of them had received the Holy Ghost in the Bible sense of these terms, "for the Spirit was not yet given, because Jesus was not yet glorified," Jno. 7:39. Moreover when Peter saw the house of Cornelius 'receive the Holy Spirit' (Acts 10:47) he said, "The Holy Ghost fell on them, even as on us at the beginning" (Pentecost,) and that "God gave them the like gift as He did unto us," (Acts 11:15-17.) at Pentecost.

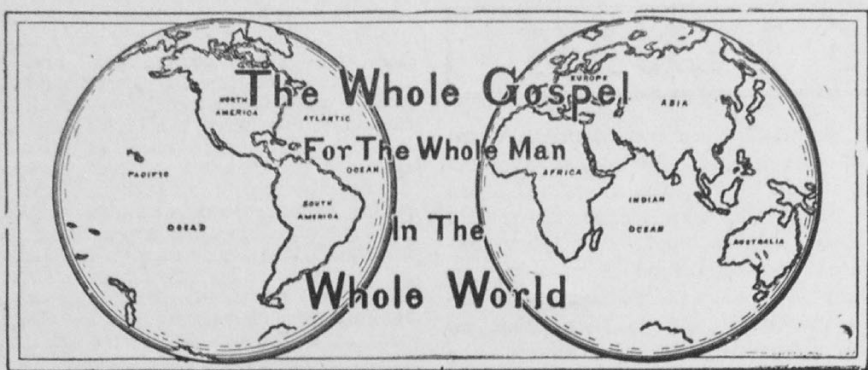
By the mouth, then, of Peter and John, "two witnesses," it is established that the apostles were not baptized with the Holy Spirit until the day of Pentecost. In John 20:22 where Jesus says, "receive ye the Holy Spirit," He was merely giving them as a body (Thomas was not then present) their commission, as the context shows, and the authority to receive the Spirit later, for He after this, according to Luke 24:49 and Acts 1:4, commanded them still to wait for this very "promise of the Father." The breathing upon them at this time was merely symbolic of the mighty wind that came on the day of Pentecost.

Many say we need not "tarry" now for the Spirit. Well, let those who can "receive the Spirit," God bearing the witness with other tongues, without tarrying, do so. Truly God is ready. The need for waiting is all on our side. But if you cannot at once, then if you obey God rather than man, you must "tarry until." Why? Because Jesus told the apostles to "teach" the disciples of "all nations" to observe "all things" which He had "commanded them," Matt. 28:19, 20. Now Jesus "commanded" (Acts 1:4) the apostles to "wait" or "tarry until." Then we should "teach" it and "observe" it. We see, too, from the custom of Peter, John and Paul in Acts 8:14-17; 19:1-6 that the apostles did teach them after conversion to "receive the Holy Spirit."

Terms—There are many terms in scripture, referring to this one great experience in the Spirit. John calls it a baptism. (He shall baptize you with the Spirit. Matt. 3:11 Mark 1:8; Luke 3:16; John 1:33.) Jesus calls it too a baptism (Acts 1:5), also the "sending forth of the Promise of the Father upon you," and the "endowment of power" (Luke 24:49). Luke says they were all "filled with the Holy Ghost," Acts 2:4. In this experience also was fulfilled God's promise through Joel to "pour forth" my Spirit, Acts 2:17. In the case of Cornelius the narrative says, "The gift of the Holy Spirit was poured out," that the Spirit "fell on them." Peter refers to the same as "baptized in the Spirit," Acts 11:16 and that they "received the Holy Spirit," got the "like gift" as given on the day of Pentecost; God "giving them the Holy Spirit, even as He did unto us at Pentecost. On these quotations see Acts in the following order, 10:45, 44, 47; 11:16, 17; 15:8.

This case shows beyond all doubt that the 'gift of the Spirit' is poured out and "received" at the time one is "baptized" with the Spirit. Here is a tremendous truth. Unless God has changed and now has some new way of giving the Holy Spirit which is unknown in and by the Bible, then you have never received the gift of the Spirit, the Spirit as a gift from God, unless you received Him through the mighty baptism. You may be a regenerated child of God, but regeneration is never once in all the Bible called the "receiving of the Spirit." When Peter promises on the day of Pentecost that after they have repented and after they have been baptized in water they "shall receive the gift of the Holy Ghost" we know the fulfillment of this promise, then, meant the baptism in the Spirit, for it was only in this baptism that the apostles received Him on the day of Pentecost, and only in this same baptism the houseful with Cornelius "received the Spirit." Moreover since it is in this baptism alone, so far as scripture reveals, that one "receives the Spirit," in the Bible sense of this term, then when, after conversion at least some weeks, the Samaritans "received the Holy Spirit," (Acts 8:14-17) we know they got the baptism in which the Spirit in a Bible way is "received." When Paul, too, asked the Ephesian believers, "Have ye received the Holy Spirit since ye believed?" and led them to receive Him, we know in the same way that they were baptized in the Spirit when He "came upon them" (Acts 19:2-6.) Moreover we have a surer sign still from God which we hope to mention later. This "coming upon" is equivalent to the "falling upon" in the other cases. Of course many today have been quickened by the Spirit, have the witness of the Spirit to their sonship and to their cleansing which are blessed and real operations of the Holy Spirit on the inside of us, but the Scriptures do not call these operations of the Spirit the "receiving" of the Holy Ghost.

Tongues—God said through Isaiah (28:11-12) "with stammering lips" and "another tongue will I speak unto this people," and that even then "they would not hear" or heed Him. Then Jesus said, (Mark 16:16, 17) "He that believeth and is baptized shall be saved; and these signs shall follow them that believe: They shall 'speak with new tongues.'" Note that God said He would speak to "this people" by "stammering lips" and "another tongue." Some in their ignorance or godlessness today laugh and make scorn when they hear God causing one to speak with "stammering lips." Remember you are scorning God; for God said, "I will speak by stammering lips." Remember you are scorning God; for He baptized with the Spirit today to speak (Continued on page 4.)



There is great need for missionary funds at this time in many lands. Three or four hundred Pentecostal Missionaries are depending upon God to supply their needs through the Pentecostal Movement. We will gladly forward money, in any amount from five cents up, to any needy missionary. Send all missionary offerings to E. N. Bell, Treasurer, 2838 Easton Avenue, St. Louis, Mo.

BROTHER JUERGENSEN.

We are sowing seed. A number of people are saved and have been baptized in water and are seeking now for the Baptism of the Holy Spirit. The sick are being wonderfully healed. Even the heathen people say, "It is wonderful." Praise His name forever!

We have two stations here and much work to be done. The people are so poor. In some of the homes where we go they have had to pawn even their bedding, and in some cases the land-lord puts the families on the street; other homes have sick children who need clothing and food. Help in these cases all goes along with preaching the Gospel.

One young man came to our mission about a year and a half. He then stopped coming. We learned later it was because he had no clothes. We gave him a Japanese suit but when his master learned he had become a Christian he discharged him. Please keep on praying for us and for the natives.

ROSA LEE OXER.
India.

Just now a native fair is being held here. The people come together chiefly to worship idols. Such times give the missionaries good opportunities for sowing the seed broadcast, as people come from long distances. This place is one of the chief centers of India pilgrimage. Many thousands come every year, but the big meela (fair) is not held until February. At times during that mela it seems like hell on earth. We need many prayer warriors for our work here and we trust our Father to enlist them, as we do not know where they are to be found. I often feel that Jesus has set His heart on this place

ROBERT ATCHISON.
Japan.

On the 16th of February we dedicated to the Lord the new mission on the theatre street in Osaka and God set His seal upon this work by saving nine souls the first night and from that time up to the 21st twenty-seven had been saved in all. I have not received the report for the last two nights yet.

Sunday night, after a message to the multitude, of a Savior who could break the chains of sin, when the call was given to go into the inquiry room upstairs, ten men entered and seven were saved. They were dealt with one by one and have repented of their sins, and, as far as we know, accepted Jesus Christ as their Savior.

We have one of the best located mission halls, I believe, in Japan. There are ten theatres and a big amusement hall on this street, which is about five blocks long, and from about noon until late in the night the street is black with people.

We have also opened a new Mission in Kawachi, a town of about 15,000. Please pray for all these things, earnestly and fervently.

BAPTISM WITH THE SPIRIT WITH SPEAKING IN TONGUES.

(Continued from page 3.)

with tongues, yet in ignorance affirm God never speaks through tongues to men. Are not people men? He said, "With another tongue I will speak unto this People."

But when were these prophecies by Isaiah and Jesus first fulfilled and what are they for?

On the day of Pentecost for the first time in the history of the world, at the time clean believers were baptized and filled with the Holy Ghost, did they "all begin to speak with other tongues as the Spirit gave them utterance." Acts 2:4. These were not natural tongues, but "other" (heteros in the Greek) tongues. An "allos" tongue would be, according to Greek, another tongue of the same natural

kind as man spake before. But the Greek "heteros" used here and in 1 Cor. 14:21, means other tongues of a different kind: namely, a tongue not natural, but supernatural. Why? Because not man gave utterance, but they spake as the Holy "Spirit gave utterance." Many make a great difference between "tongues" in 1 Cor. 14 and "other tongues" in Acts 2:4, but in "nature" they are both exactly alike, for God Himself says in His word they are both "heteros" tongues, different from those naturally spoken, because both are not understood by the speaker of them; but may be by hearers—will if any person is present whose language is spoken through the power of the Spirit. But when do believers first begin to speak with new tongues or other tongues, which means the same. According to Acts 2:4 in immediate connection with an "outpouring" of or a baptism with the Holy Ghost. Many think the tongues came a few hours afterwards for preaching to the multitude. This is untrue in two respects. First it was while only believers were present in the upper room when the Spirit fell on them that they "began to speak with other tongues" (Acts 2:4), and later (Acts 2:6) "when this was noised abroad" that the "multitude came together and were confounded" at the speaking with other tongues. Not until criticized by the multitude, some saying, "these men are full of new wine" and others directly asking "what meaneth this" did the happy baptized talkers in tongues give any attention to the multitude, and when Peter began to preach in answer, contrary to what so many believe, not one word is said about Peter preaching in tongues. This idea that the sermon was spoken in a supernatural tongue is the second thing untrue to the narrative—not a word to support the theory.

Note also the tongues occur again at the household of Cornelius immediately after the Holy Spirit was "poured out;" for they heard them speak with tongues," Acts 10:45, 46. Again with the Ephesians, Acts 19:1-6, it is immediately after first the "Holy Ghost came upon them" that they "spake with tongues." Here are three cases in one short little letter each representing one of the three great nations of that age (Jews in the upper room, Romans at the house of Cornelius, Greeks at Ephesus) and in every case the tongues came as an immediate result of the outpouring of the Holy Spirit in baptismal power. How many examples in one letter would we expect one, who had much else to tell to us to give of one thing to satisfy us that tongues always occur as a result of the baptism? Surely if Bible example can settle a thing this is settled in our mind—all being one way. There is not one case in the New Testament where a believer ever spoke with tongues for the first time, except when the Spirit first came upon him. Of course the same abiding Spirit could and did often afterwards give utterance in tongues. Then it must be settled with all who believe the Bible as to when a believer is to speak first in the new tongues promised.

Now what are these "tongues" at such a time for? The first hint is given by Jesus in referring to tongues as a "sign" to follow "believers." Sign of what? We have seen in all three of these cases tongues started when only believers were present at the time the Spirit fell on them. At the starting point then, it could be a sign only to believers and in some way about the baptism. Now is there any positive declaration in the word to back up these examples that tongues occur at first as a sign to believers that the gift of the Spirit is poured out and received? Exactly so. Peter and the six Jewish brethren with him who had "received the Spirit" (Acts 10:47) as well as "we" and knew well enough that when the Jews were filled with the Holy Ghost they at once began to speak with tongues (Acts 2:4) were astonished—actually did not want to believe that God would make no distinction between a circumcised son of Abraham and an uncircumcised heathen Gentile! Hence at Jerusalem the apostles and the whole church called Peter to account for it. But when Peter explained and proved it by the six leading brethren, still with him, that the Holy Ghost fell on the Gentiles "as or us even at the beginning," which meant with tongues in both cases, the whole church, apostles and all, were convinced and glorified God, saying, "Then hath God to the Gentiles also granted repentance unto life." See Acts 11:1-18. The six brethren, Peter, and then the whole church were convinced the Gentiles had received the Holy Ghost "as well as we" when they heard the report He "fell on them just as on us at the beginning;" "for we heard them speak with tongues." By their united verdict then, tongues are the sign of the baptism of the Holy Spirit, to be so recognized by Christians. Not only so, but it is the only sign that is declared in the word to be the one by which apostolic believers knew the Spirit was poured out on other believers. The apostles had salvation, cleansing, faith, great joy, and unity be-

fore the Spirit fell on them. Likewise the Samaritans after being saved had "great joy," Acts 8:8, and still the Spirit had fallen on "none of them," 8:16, but later they received the Holy Ghost 8:17. Now while these and love should abide after the Holy Spirit is received, yet none of these can be referred to or ever is referred to in Scripture as the proof that the Spirit was received, Why? because they occur before as well as after! Not so with tongues; no case in the New Testament can be found of a believer talking in tongues "before" baptized with the Holy Ghost. Hence the Bible points out as the sign that which always is the sign—not the gift of tongues, but the speaking only as the Holy "Spirit gives utterance." It is presumed Satan knows all languages, and could cause one really already possessed with demons to talk in tongues through the demon in him, but such a person will always be lacking in all the genuine fruits of the Holy Spirit—righteousness, love, joy, peace, long suffering, kindness, goodness, meekness, temperance or self-control and "such like." It is only as the Holy Spirit "gives the utterance" that tongues are the infallible sign of the baptism; the fruits of the Spirit are the proof of whether it is the Holy Spirit giving the utterance or not.

Now later on in the experience the tongues are good for other things. He that speaketh in a tongue "edifieth himself" (1 Cor. 14:4), builds up his spiritual nature. "Greater is he (in usefulness) that prophesieth than he that speaketh with tongues, except he interpret (the tongues to the church) that the church may receive edifying," 14:5. If interpreted, the message becomes a sort of new Testament prophecy, and may contain a "revelation, or knowledge, or prophesying, or teaching" (14:6). But in such cases we are to "despise not prophesying; prove all things and hold fast that which is good," 1 Thes. 5:20. For if I speak in a tongue "My spirit" may speak (14:14) and while this may be a good exhortation or teaching, such utterances of one's "own spirit" are always void of Divine authority; they are not Bible.

One already baptized in one Spirit into one body (1 Cor. 12:13) and as a result having later received the gift of speaking with tongues, may also "pray that he may interpret" (14:13) so that he can "edify the churches thereby," and that his own "understanding" be not "unfruitful;" for no speaker in supernatural tongues understands what he himself is saying, except by revelation or interpretation, 14:14. For these various benefits Paul says, "I thank God I speak with tongues," 14:18. Then Paul says (v 22) "tongues are for a sign * * * to them that believe not." The baptism in the Spirit is a great experience, separate and distinct from regeneration and cleansing. We have seen the apostles were "already clean" children of God before this great baptism on the day of Pentecost. How utterly unscriptural to say with some that the apostles were regenerated at Pentecost, and therefore whoever has regeneration has the baptism. Never once in the Bible is regeneration called the "receiving of the Spirit," though it is by the Spirit. Never once is sanctification called the "receiving of the Spirit" nor even once is the baptism in the Spirit called sanctification. They could not be one and the same; for they are by different persons and by different "means." The baptism is "by" Christ and "with" the Holy Spirit (see Matt 3:11; Mark 1:8; Luke 3:16; Jno. 1:33). Sanctification is "of" or "by" the Spirit, and with the blood (see 2 Thess. 2:13; Rom. 15:16; Heb. 10:10, 14, 29). The Spirit is never the agent who baptizes in the Spirit, nor are we ever baptized in this experience with blood as the means. In the baptism Christ is the Agent and the the Spirit, the Means; but in sanctification the Spirit is the Agent and the blood the Means. The object in view or what each does for us, is also different. The object in applying the blood is to cleanse sin out of our hearts, while the object for which we are baptized is to "endue us with power from on high" to "witness" for Jesus (Luke 24:49; Acts 1:8) and to live in the Spirit ever afterwards.

Now all the examples of the baptism given in Acts agree with these Scriptures that the baptism is distinctly an act of God separate from regeneration and cleansing. We have seen it so with the apostles at Pentecost. We note two other cases as further proof, and these are after Pentecost in the same dispensation of the Holy Spirit in which we live.

Case of the Samaritans—Acts 8:5-17. Phillip "preached Christ" unto this despised people. Why not? Jesus said, "Repentance and remission of sins" should be preached in His name to all nations, Luke 24:47. He had suffered that He might "sanctify the people with his own blood," Heb. 13:12. When this truth was preached they "believed Phillip's preaching and were baptized (in water) into the name of Jesus Christ."

They also had "great joy." But "as yet the Holy Spirit was fallen upon none (not one) of them." Still later, after the apostles heard of their salvation and two of them came all the way from Jerusalem, they "received the Holy Spirit." Any Child can see this was distinct from their previous experience of salvation. And "having purified (proper translation of Greek aorist tense used here) their hearts by faith" at the house of Cornelius, God bore them witness (to this by) giving them the Holy Spirit," Acts 15:7-9.

Case of the Greek Ephesians—Acts 19:2-6. These were "disciples," already true believers, for Paul said "since ye believed," but they were poorly instructed and had only John's baptism, which was done away with after the resurrection by the new commission. Matt. 28:19. After Paul had

instructed them and they had obeyed in Christian baptism and he had laid hands on them "the Holy Spirit came upon them and they spake with tongues." This evidently is clearly distinct from all that went before.

Remember, dear reader, God says if you will meet the conditions, "you shall receive the gift of the Holy Spirit." Why? "For the promise (of it) is to you and to your children (the next generation) to all them that are afar off (the Gentiles on down till Jesus comes) even as many as the Lord our God shall call unto Him (to Jesus R. V. Acts 2:38-39). Have you been "called to Christ?" Then reject the theories of men, for the promise is to you. Men may say this was only for the apostolic days, but this is not in the word, is a mere "tradition of men," which lie will make void the Word of God in you as to this promise if you listen to it. Believe God! In Paul's day some believed not and were hardened and spake evil "of the way," Acts 19:9. This is only three verses after mention of "speaking with tongues," and certainly the way Paul preached so resulted, and they knew it and "spake evil" of such a gospel. Don't disbelieve! It will harden you, too. Don't "speak evil of this way." Paul "separated the disciples" from such, and God may separate from you. The Holy Spirit is given to them that "obey Him," Acts 5:32. You have not half obeyed God. Obey Him!

"These signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues," said Jesus. Who is a "believer?" One who believes these very promises of Jesus so thoroughly as to inherit them in his life. When I saw this truth I fell at His feet until He let two of these signs follow me, and I am looking to Him for the rest of them.

In John 7:38-39 Jesus says, "He that believeth on me * * * from within him shall flow rivers of living water." Are the rivers flowing in you? How can they? By received the Spirit, for John at once adds, But this spake He of the Spirit," which they that "believed" on Him "should receive." Believe! They had Him not in them then, only with them (Jno. 14:17). "For the Spirit was not yet given, because Jesus was not yet glorified," but on the day of Pentecost He sat on the throne in glory "with the glory He had with the Father before the world was," received from the Father the Spirit and was pouring forth "this which you see and hear," said Peter, Acts 2:33.

Do you want the Spirit? Though "devout" (Acts 2:5) "repent" Acts 2:38, as Peter commanded these "devout Jews" break up in the hands of God; Clean up from all known sin and all you even fear may displease God, fall like a helpless sinner at the mercy seat at the foot of the cross; let the blood save you or flow over you afresh, then do as the apostles did while tarrying (Luke 24:52, 53), praise and bless God, "obey Him" (Acts 5:32), ask God for the Spirit (Luke 11:13), believe the promise (Acts 11:16); for we "receive the promise of the Spirit through faith," (Gal. 3:14), not by works (Gal. 3:2)—continue in this way of faith in Jesus as your baptizer (Matt. 3:11) until ye be endued with power from on high (Luke 24:49), for the "promise is unto you," and "ye shall receive the gift of the Holy Ghost" (Acts 2:38, 39) and you and others will know when the job is finished: "For they will hear you speak with tongues and magnify God" (Acts 10:45, 46). We have received, and God is no respecter of persons. You can, too.

Yours in His Grace,
E. N. BELL,

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