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## "THE HOLY GHOST FOR US"

I WILL SEND HIM UNTO YOU

When God the Son stooped to take our nature, He was "born of the Spirit." To Mary the Angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee shall be called the Son of the Highest" (Luke 1:35).

Born of the Spirit, His human life was lived out in His companionship and power. When the day came for His entering on His ministry of preaching and healing He was filled with the Spirit as He came up from His baptism in Jordan (John 1:32-33; Matt. 3:11-16).

Day by day in His humanity we believe that He maintained His Spirit-power by prayer and unbroken communion with His Father. Thus He lived the perfect life, although He was human and willing to be empty for the time of divine attributes.

There was never a moment in which He ceased to be the eternal Word (The Logos). He was "Very God of Very God," though His humanity veiled completely His deity.

We are told it was in the power of this eternal Spirit that on the cross He offered Himself without spot to God, and by the Holy Spirit He was raised from the dead (Heb. 9:14; Rom. 8:11).

Being full of the Holy Ghost that first Easter evening, He breathed on the eleven and those that were with them," saying, "Take the Holy Ghost—receive the Holy Spirit" (John 20:22; Luke 24:33). They received the resurrection life of the Lord Jesus, the Spirit of Christ as their new life.

So being thus regenerated, these disciples were to hand on to the collective church of all time the official proclamation of the forgiveness of sins—the redemption by the atoning blood of Christ, the Divine sin-bearer.

Christ Jesus ascended up on high, that the Father might send down again in His (Christ's) name this Holy Spirit which had been the guide of Christ's human life on earth, and therefore could rightly be called the "Spirit of Christ."

The disciples on that Easter Eve were born of the Spirit—Christ's Spirit—but

on that first-Whit-Sunday they received a further blessing: they were filled with the Spirit, immersed in the Holy Ghost, endued with power from on high. He "fell" upon them.

So it was with the Samaritan converts. When Philip preached Christ to them they were born of the Spirit, but they received a Spirit-baptism, even the "coming upon" of the Spirit when the apostles laid their hands upon them in prayer.

He is here for Christ's members.

That which was the experience of Christ in His life on earth, and the experience of His disciples, seems also to have been the experience of many earn-

Have You Received  
The Holy Ghost  
Since Ye Believed  
According To  
Acts. 2:4?

est Christians ever since. We have taken Christ as our Saviour and our Sanctifier. We have felt the power of His Spirit in our hearts, but there has come a time in our lives when we passed through a great spiritual crisis, and when, in answer to whole-hearted faith, and earnest prayer, we knew that the Holy Spirit had come in power to teach us, and to enable us to help others. The Comforter has come. He has come to abide forever. He comes when we trust the cleansing blood.

We know that it is the Spirit of Christ, and we realize that we are one with Christ in a new and increasingly real manner. We begin to understand more fully, more experimentally, that we were on the cross in Christ, and that in Him we buried self and "sin" in His grave, and with Him have already risen to "victory" in the heavenlies. For the Holy Ghost has come to guide us into all truth and to glorify Christ. (John 16:13-14.)

As Jesus of Nazareth was empowered by the Holy Ghost to live the "Wonder-

ful Life," and to have constant victory over the devil, so this same Holy Spirit is the power and the only power, in which we may live out Christ's life on earth, and ever gain the victory over His enemy and ours. He makes the indwelling Christ very real to us (Eph. 3:17). St. Paul's prayer is "That you may be strengthened with might by the Spirit in the inner man, that

Christ may dwell

(abide) in your hearts by faith."

Satan seeks to keep us from seeking or receiving this power, whereas Christ Himself assures us that God gives the Holy Spirit to them that ask Him. What a change comes in the lives of those who turn with their whole hearts from the self-life (the flesh-life) to the blood-washed, Spirit-filled life (Gal. 19:24). "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I told you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

The "works of the flesh" are not only grosser sins, but every action of the Flesh-life. They that are in the flesh cannot please God. (Rom. 8:8.)

(But) "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law. And they that are Christ's have crucified (at Calvary) the Flesh, with the affections and lusts." (The crying need of Christ's Church today is for men and women who are truly born of the Spirit, and filled with the Spirit, men and women whose lives glorify and shew all the life of Jesus Christ because He is in them by His Spirit, and who can thus be a real help to the weaker ones around them.)

(Christ's great gift to His Redeemed ones is His Holy Spirit; how grieved must He be when He sees so many quite indifferent as to whether they possess Him or no. If any man have not the Spirit of Christ he is none of His. This same Jesus said also, "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.")

Let us now consider some helpful thoughts as to this ever blessed Holy Spirit.

1. A good friend should be both honored and loved. The Holy Ghost is

a Friend to both Sinner and Saint. He is a divine person, and He leads souls to God, and makes Jesus blessedly real to us.

He sees to it that everyone has a chance. He uses conscience to the unconverted. He convicts of sin. He makes sinners fear the judgment day. He shows how in Christ Jesus men may obtain true righteousness. The Holy Ghost is the truest and most devoted friend of our souls.

2. Men honestly try to be good, straight, and respectable, and they think that outward respectability and benevolence are quite sufficient. They do not realize that we are all members of a fallen race; by nature, "children of wrath."

(What is needed is a change of nature, and only the Holy Spirit can bring this about.) In God's sight we are without life (in Adam) or "Alive in Jesus Christ." (Rom. 6:11.)

"The canary can never become a member of the family however sweetly he sings." The household pet must live and die without becoming a human being. It belongs, as it were, to a different world, and nothing short of a new nature and a human heart could bring it into fellowship with our human life.

(So, the family of God consists of those who have accepted a new nature from above, a **New Life in Christ**. "If any man is in Christ he is a new creature" (2 Cor. 5:17).)

The spiritual world is as much higher than the intellectual and the moral, as the human race is higher than the rest of creation.

By trusting the redemption through His precious blood, we become partakers of the Divine nature. John writes to those who walk in the light as He (God) is in the light, that "the blood of Jesus Christ cleanses them from all sin." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God," and such we are (1 John 3:1. R. V.; 2 Peter 1:4.)

3. The Holy Ghost is the Divine friend who brings this about. We are born of the Spirit. Jesus Himself said, "Except a man be born of the Spirit, born from above, he cannot enter the kingdom of heaven." That which is flesh is flesh, and that which is spirit is spirit. It costs the Holy Spirit something to give birth to us. (Groanings which cannot be uttered.) He is longing to help us.

4. So, as we trust the Saviour for forgiveness and Life, we become true members of Christ. (The Spirit of Life in Christ Jesus sets us free from the law of sin and of death, though not free from terrible temptations from our never-tiring foe, "Because ye are sons," God has sent forth the Spirit of His Son into your hearts. There is constant victory "because" of the blood (Rev. 12:11).)

5. (The work of the Holy Spirit after our new birth is ever to make Christ very real to us, and to show us the possibilities there are in Him for us, and to communicate the power of His life.)

Christ is now our life. Let us defi-

nately trust Him to take His place on the throne in our hearts as an abiding guest. In Eph. 3, St. Paul's prayer for the Christian is that he may be strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith. The Lord Himself says in Rev. 3, "If any man open the door I will come in." This is the royal entrance!

(The King comes in and is on His throne and the kingdom of God is now within us. We must get still so as to recognize His presence. The Holy Ghost will help us in this. The King is in His palace.)

We are in Christ. This is "Birth from above" or regeneration. Christ is now in us, and this leads on to "Holiness" or "Sanctification." This is His aim—"That He might sanctify the people with His own blood, He suffered without the camp" (Heb. 13:12). "We are made holy by the offering of His body once for all." (Heb. 10:10.)

#### THIS IS THAT.

"And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.... This is that which was spoken by the prophet Joel." Acts 2:4, 16. If you wish to enjoy the wonderful latter day outpourings prophesied by Joel, you must enter into the Pentecostal experience. This is that, and if this is that, nothing else is that. The index finger of God ever points to what the disciples received on the day of Pentecost as that prophesied by Joel.

6. He teaches us to rest on Christ's finished work on the cross, both for body and soul. That He bare all our sins and all our sicknesses in His own body; that with His stripes we are healed; that He there crucified our fallen nature in His own person as our divine yet human representative; that we by faith are even now in Union with the risen, ascended, Saviour, and can have victory in His strength.

7. We read that He will quicken (fill with divine life) our mortal bodies, for He is the Lord and giver of life.

Hundreds can testify to a new power within them, which has thrust back disease, brought to them divine health, and kept them in health. This is the work of our divine friend and helper, the Holy Ghost of God.

But there is a greater work still which He can do. He can endue us with power to witness for Christ. This is through "Baptism" into the Holy Spirit. The Father looks upon the "Christ-life" in us, and for His sake pours out the Holy Ghost until He "overflows" His vessel.

"Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me." Of the Lord Jesus, John the Baptist said, "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). The sign of the "Tongues" given first at Jerusa-

lem (Acts 2) as an evidence of the supernatural indwelling of the Holy Ghost, was repeated at Caesarea and Ephesus, and again was fulfilled the Word, "They were filled with the Holy Ghost, and spoke in other tongues as the Spirit gave them utterance."

#### Part II.

#### The Baptism of the Holy Ghost with the Sign of Tongues.

1. What is the Baptism of the Holy Ghost?

1. It is God, the Holy Ghost, coming upon us and into us. (A jar plunged into a river is not only surrounded, but filled with water.)

2. Is the Baptism of the Holy Ghost necessary or Scriptural?

2. The first disciples felt that they needed "Power from on High." Their Master promised that they should receive it **supernaturally** after He had gone back to heaven. ("Ye shall be baptized in the Holy Ghost not many days hence.")—Acts 1:5.

3. Is this a divine influence, or is it the presence of a divine person?

3. The Lord Jesus said that a divine person (like Himself) should come, who should do more than influence His disciples. He should live in them. (John 14:17.) He is the third person in the blessed Trinity.

4. How did the first Christians know He had come into them?

4. When the Holy Ghost first came in, He announced His arrival and His presence by speaking through these disciples in other tongues as He gave them utterance. (Acts 2:4.)

5. Was it only on the first day of Pentecost that He spoke through them?

5. He spoke through them not only at Jerusalem but also at Caesarea, at Ephesus, and at Corinth (very probably also at Samaria). Acts 2, 10, 19; 1 Cor. 14.

6. Did they always understand when the Holy Ghost spoke through them?

6. We are not told that they always understood. But they were edified, and the Lord whom we worship understands, for it is divine worship. (1 Cor. 14:2.)

7. Is there the same need today? Does the Holy Ghost speak still in Tongues?

7. Today there is the same need of the presence and power of the blessed Holy Spirit, and He comes in the same way. He also announces His arrival by speaking in other tongues.

8. Should people seek for the tongues today, or for the Holy Ghost?

We must seek not the sign, but the divine person Himself; not the "Tongues," but the Holy Comforter. The sign will follow. When the King is in the palace the royal standard goes up.)

9. Do people so receiving today have other signs in addition to the tongues?

9. The presence of the Holy Ghost brings a new love of the Lord Jesus and His will. He comes to glorify Jesus, to shew us things to come, to convince the world of sin through us. (John 16:8, 13, 14.)

(Continued on page 8.)

## PENTECOST ESSENTIAL TO CHRISTIANITY

The baptism of the Holy Ghost was the final proof of the divine mission of Jesus Christ, but it was more; it was the very substance, the chief distinguishing feature, of Christianity. The day of Pentecost was the real birthday of Christianity, which on that day first appeared in the completeness of its true nature, and the depth of its essential significance. The religion inaugurated by Jesus Christ would have remained incomplete without it.

John the Baptist had foretold the advent of another Baptizer mightier than himself. "I indeed baptize you with water unto repentance but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." John could accomplish much, but the Mightier One would accomplish more; it was a privilege to have a part in John's baptism; it would be a higher blessing to have a part in the far grander baptism of the coming One.

Here are two central points, around which all the teaching of the New Testament may be grouped: the preparatory work of John, and the more advanced work of Jesus. John begins, Jesus completes. "I baptize with water. . . He will baptize with the Holy Ghost and with fire." Both water and fire are purging agents, but fire is much the more powerful of the two. Dig up a piece of ore from the earth, and there will be found adhering to the metal two kinds of impurity: the earthy matter which can be washed off with water, and other impurities which can be purged away only by fire. The first are more loosely attached, and more easily removed; the second are more firmly attached, and water is of no avail to separate them. Fire is requisite to this end.

To the true, characteristic Christian experience, therefore, the gift of the Holy Ghost, originally bestowed in its fulness on the day of Pentecost, was essential.

Repentance, and even remission of sins were only preparatory steps to it. The connection between these different blessings is stated very clearly by St. Peter in his great word to the assembled multitudes on the day of Pentecost: "Repent ye and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

The same thing under another aspect is set forth in the parable of the Prodigal Son. As soon as the father had embraced his penitent son, as soon as the kiss of peace was on his cheek, the word went forth that the best robe must be brought forth, a ring for his hand, and shoes for his feet. Here, again, is the same order of thought: repentance, forgiveness, enrichment.

Now, the Gospel message is often identified with the proclamation of the remission of sins. The Lord Himself summed it all up in saying that "repentance and remission of sins should be preached in His name unto all the nations" (Luke 24:47). Paul, in his first recorded sermon, used these words: "Be it known unto you, therefore, brethren, that through this man is proclaimed unto you remission of sins" (Acts 13:38).

But are we not in these days in danger of forgetting that the forgiveness of sins is not a solitary blessing ending, as it were, in itself?

### "HIS MINISTERS, A FLAME OF FIRE."

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." (Zech. 4:6.) Everything that is done from self-effort, and from motives of merit-mongering, is valueless. Only that which is done under the direct inspiration and power of the Spirit will count in the light of eternity. How beautiful is the symbol in Zech. 4, golden oil flowing through golden pipes from the olive branches, that the seven lamps in the golden candlestick may give a steady, continuous, perfect light. (That is how God wants our lights to shine before men, and He has an abundance of the oil of His Holy Spirit to supply the need of every saint.)

Are we sufficiently awake to the divine plan, that when a man goes out free, he shall not go out empty? It is impossible to be too thankful for the forgiveness so freely offered in the Gospel, but it is possible to overlook other blessings associated with it in God's merciful purpose toward us. First, forgiveness; then enrichment; first, remission of sins; then the gift of the Holy Ghost; and the two so closely associated that everyone who experiences the one should also experience the other. For a man to experience the forgiveness of his sins and proceed to live out his life unenriched by the most precious of all gifts, is a course not contemplated by the divine wisdom, not in harmony with the divine mind.

In fact, the forgiveness of sins is to be regarded as the removal of a barrier. A sinful course is a barrier to blessing. No true blessing can come into a man's life till he turns away from his iniquities. Therefore is it said that God raised up His Son Jesus and sent Him to bless men, "in turning every one of you from his iniquities" (Acts 3:26). But when

anyone turns from sin to God, when he confesses Jesus Christ as his Lord, believing in his very heart that He is really a living Lord (having been raised from the dead), then the barrier is gone, the flood-gates of blessing are opened; nothing that is good shall be withheld from him.

People believe in the forgiveness of sin; but do they believe in the gift of the Holy Ghost? And if they do, do they not put it far away, as if it were not even a distant relative of forgiveness?

Why are not these two things close'y linked up in our thoughts and our experience?

The faith which brings the one should bring the other too.

"Received ye the Spirit by the works of the law, or by the hearing of faith?" asked St. Paul of the Galatians. His answer was: Ye received the Spirit "even as Abraham believed God, and it was reckoned unto him for righteousness;" and he proceeds to argue that, similarly, upon the Gentiles might come the blessing of Abraham in Christ Jesus: "that we might receive the promise of the Spirit (i. e., the promised Spirit) by faith" (Gal. 3:14).

What God hath joined together, we have no right to put asunder. The gift of the Holy Ghost in the Pentecostal sense is a part—a most important part—of the Gospel itself. The good news is incomplete without it.—A. G. W.

### A TESTIMONY.

It was at the point of really believing in my heart God's Word, that I had received (Acts 8:17), that He began to manifest His presence (the empty cleansed vessel receiving the out-poured gift), and I just rested again in the fact that God the Holy Ghost had come, and would do His own work in a fuller measure than ever. Suddenly the Lord filled His temple and I was in the glory. What followed I cannot describe, and it is too sacred to do so, but I knew God had come. Though never unconscious, I was quite oblivious to everyone around. Just worshipping, then my mouth began to quiver, my tongue began to move, and a few simple words were uttered, as I just yielded to the Holy Ghost. Much to my astonishment, I began to speak fluently in a foreign language. The Spirit sang through me. The joy and rapture of this purely spiritual worship can never be described. If for no other purpose, I felt at last satisfied that "there was no difference between me and them at the beginning." Acts 9:15. Then came a vision of the blood. As the Spirit spoke that word I was conscious that ALL heaven, oh, glory! (myself included) was "worshipping the Lamb, as it had been slain." Oh, the efficacy, the power of the blood. In one moment, what I had believed in for years was illuminated as a reality. Nothing else can take its place, it is the blood that cleanseth. Then came more words in "tongues," with the interpretation, "Worthy is the Lamb; Jesus is coming."—M. B. (Mrs. A. A. Boddy.)

## THE NEED OF FIRE

Days of degeneracy need special methods. It was so in Elijah's day; it is so today. God's prophet was equal to the occasion. "Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the grove four hundred." Yes, they were right in company with Jezebel. "Now then, you try your powers; you call upon the name of your gods, and I will call upon the name of the Lord, and the God that answereth by fire, let him be God. The people are witnesses. Fire is to be the test. You start first. Everything is in your favor." God's people can afford to wait, they are never in a hurry.

And those false prophets did their best, and shouted and danced, and cut themselves to get the sympathy of the people, to show how earnest they were. Earnest in a wrong cause, for a wrong master! What an example to the seven thousand who never came near and rallied round Elijah! The prophet justly mocked, pointed to their failure, and openly showed to the people that the priests' boast was an idle one. They had not the credentials, and that is the sign. That is what God wants. The time expired, and no answer!

The time of the evening sacrifice drew on. All in beautiful time and order, Elijah alone, calm and dignified; in quietness and confidence was his strength. He told them to do this thing and the other, did not trouble to do it himself. No secret manipulation! And then he piles on the difficulties. Every barrel of water magnified the power of God. Then he prayed, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word."

Elijah was charged with fire before he came to the altar. He lived in touch with the fire, and he had to have a chariot of fire to take him home to glory. The man of fire calls on God, who answers by fire. Then in answer to the cry, the fire fell and consumed the sacrifice. The false priests and prophets were exposed, Jehovah's name vindicated, and the people's hearts turned to God.

And God has an individual tongue of fire for every saint who will wait on Him, and will pay the price. On the day of Pentecost the fire went through all those men and women in the Upper Room. Not only on Peter who stood up and preached, but through the 120, and the 3000 were touched also by that fire. And 5000 were touched by it too, a little later on in the temple.

Meantime the artificial fire went on in the temple. The rulers, they had to apprehend them, and they tried to quench the fire. But the fire of the Holy Ghost came upon those two men, and the darts of fire went into their hearts. "For that indeed a notable miracle hath been done by them is man-

ifest, and we cannot deny it." And they called them and commanded them not to speak at all nor teach in the name of Jesus. It only had the effect of increasing the fire. The fire came upon them again when they went to their own company, so that the very place was shaken, and they spake the word of God with boldness. Later on they had the disciples beaten, but they were the beaten ones. Opposition increased the fire.

Keep in touch with the source of fire, even with Him who baptizes with the Holy Ghost and fire. If you do, you need not mind all the fiery darts of the enemy. Fire is the need of the hour and God will send it. And it will be an evidence to false priests and backsliding people.

### TRUE WITNESSES.

After that the Holy Ghost is come upon you, ye shall be witnesses unto Me," such was the anticipation of the risen Christ as He contemplated His future work and theirs. And these first Christians were constituted adequate "witnesses" by their reception of the Holy Ghost, and on the very day when the promise was fulfilled to them, it was also declared that the same promise held good for their children, and for all that were afar off (either in place or time), "even as many as the Lord our God shall call." If living Christians were adequate and convincing proofs of the Resurrection of Jesus Christ in that age, why not also now? If Christianity was a miraculous phenomenon then, why less miraculous now? Christians of every age ought to be able to say: "We are the proofs of the miraculous."

### A TESTIMONY OF A MISSIONARY

I was an unsaved church member for nine years, but as I read the words of Jesus, I discovered I was lost. I went to the pastor of the church, and he said, "George, you are all right!" but I knew I was all wrong. I went up into my room, and got down by my bed, and after looking into the Word of God, I commenced to pray, and I asked the Lord to have mercy upon me, and forgive me all my sins, to sanctify me, and to give me the witness of His Spirit. As I prayed, there and then the Spirit of the Lord began to witness to me that the blood of Jesus had atoned for my sin, and that on the merits of that blood, and on that alone, the Spirit bore witness that I was a child of God.

My conversion was so real that I got up and knocked at the door of the people where I was rooming, and I asked them to get up and dress and rejoice with me that the Lord had saved me. For days I was so flooded with joy that I hardly knew what to do.

Then as I looked into the Word I saw that there was an endowment from on high I had not yet received. I read in Acts 2 about what the disciples received

on the day of Pentecost, and I found this promise was for me, and I became hungry for the baptism of the Holy Ghost. I received the promise of the Spirit by faith, and I worshipped the Lord in His temple.

I was invited by Bro. Geo. Montgomery to visit the Home of Peace in Oakland, Cal., and while there, Sister Bridget Roberts asked me to go down with her to a Pentecostal meeting. I recognized the presence of God immediately I got there, although I had never been to such a meeting before, and I knew it was just what I had found out was real from the Word of God. I went down to Mexico soon after this, and became very hungry for the baptism, and at every opportunity sought the Lord for this fulness of the Spirit which I knew was my portion. Shortly after this I went up to Waukeegan, Texas, and I attended a Pentecostal meeting there. I got up to give my testimony, and as I was praising the Lord I was so overpowered by the Spirit that I could not speak in English, and I began to magnify God in other tongues as the Spirit gave me utterance.

I might mention that I went down to Mexico as a missionary, giving out tracts to the Mexicans, and although I did not study Spanish for a week, within three months I was able to tell them about Jesus and His love in their own language. A little later I was in Texas, near Conroe, and a Mexican and his daughter came into the meeting, and I stood up and preached to them in their own language, and the Spanish flowed out of me like speaking in tongues, and from that moment I have been able to preach in Spanish, as well as I can in English. The Mexican and his daughter were converted that night.

I received my baptism five years ago, and I praise God that the Holy Ghost is an abiding Comforter, and that He makes Jesus so real to me.—Geo. M. Thomas, Apache, Ariz.

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## THE BAPTISM OF THE HOLY GHOST

Andrew D. Urshan

Kindly read Acts 2:4; 8:14-20; 10:44-48; 19:1-7. At the day of Pentecost, when the first believers received the Holy Spirit, or were baptized in the Holy Spirit, we read that a great crowd of devoted men from everywhere gathered around the one hundred and twenty believers, and were amazed at the sights they beheld and the things they heard. Therefore some mocked, saying: "These men are drunk with new wine." (Notice—not, "have some drink," but they thought they were filled.) Others asked eagerly, "What meaneth this?" Peter, filled with the Holy Spirit, answered: "THIS IS THAT," and, "this which you see and hear is the promise of the Father." (Acts 2:12-18).

**"This which you see and hear."**

The question is, What did these religious Jews see on that occasion? The expression answers the question—"These men are filled with new wine," or, "These men are terribly intoxicated." Why did they not liken them to other characters, but like drunkards? Because they saw motions or movings of their bodies while in the Spirit which looked very much like a drunken man who shakes his head, who walks, stands and falls, laughs and screams, speaking boldly, having no care what others are thinking about, who hangs his head down, and sometimes lets it wobble about from side to side carelessly. In short he acts very strangely. So also did these Spirit-filled people.

Those devoted Jews on the day of Pentecost not only saw the shaking, falling and rising, but they heard something else also. What did they hear? Verse 8 answers: "We hear every man in our own tongue wherein we were born." When they received this blessed Holy Spirit they got so filled with Him that they began to speak in other tongues as the Spirit gave them utterance. They spoke a language that they never knew before. Why? Because they received the baptism of the Holy Ghost, and because Jesus prophesied that this sign of speaking in tongues should follow the true believers. (Mark 16:15-17).

Peter said: "This which you see and hear is not drunkenness of wine; but it is that which was prophesied by Joel the prophet, that in the last days God would pour out His Holy Spirit upon all flesh, or upon all His servants and handmaidens among all nations, and they shall prophesy, see visions, and dream dreams," etc. (Acts 2:17-20).

What, then, is that "outpouring of the Spirit?" It is the receiving of "The promise of the Father" sent by our Lord Jesus Christ. Read Acts 1:4-5. Compare with Luke 11:10-24, and John 7:36-38 with Acts 2:34. It is very evident that these Scriptures show that the "baptism of the Holy Ghost" and receiving "The promise of the Father," or

being "Filled with the Holy Ghost," are the very same thing. And what is that thing? Peter says "This is THAT!" What is that? "That which you see and hear." What they saw and heard was the drunken-like motions, and speaking with new tongues. Then, if this is "THAT," can there be any other "THAT" for "THAT?" No, for there is only one baptism of the Holy Ghost (Eph. 4:5), which is the promise of the

### EVANGEL TRACTS FOR THE TIMES.

Good tracts have a mighty ministry. Bro. Geo. Thomas of Arizona has been staying with us lately at the Evangel Home, and he told us that not long ago, he gave a tract to a Mexican, and this little "silent preacher" resulted in his conversion, and since then this new convert has led seven souls to Christ. We could multiply such incidents tenfold.

Desiring to increase our tract ministry, we purpose bringing out a series of tracts week by week, and sending to all those who will subscribe for them. It is good to never let a letter go, even a business letter, without a message for Jesus inside. How glad you will be in eternity when you see souls in heaven who have been saved through tracts that you have given away. Subscribe for the "Evangel Tracts for the Times," and you will always have tracts to distribute.

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Father for all believers; and we read that this glorious promise of the Father (the baptism of the Holy Ghost) was not only for the apostles, but for all Jews and their children, and for those who are afar off, which means the Gentiles (Eph. 2:12-13), and to as many as the Lord our God shall call, and He is still calling to-day. Thank God, it is for us all. (Acts 2:39).

**"Can, then, Pentecost be Repeated?"**

Yes, in receiving the same baptism. Some may say, "No, it cannot be repeated—there was only one outpouring of the Spirit, and that was to the Apostles only." But the following cases of the same blessed outpouring of the Spirit proves the contrary. The outpouring which took place on the day of Pentecost can be and shall be repeated. By this we do not mean the day of Pente-

cost, which means "fifty" in Greek, but the occurrence which took place on that day. If that occurrence could not be repeated why then did the Holy Spirit fall upon the household of Cornelius? They were filled with the Holy Ghost and began to speak in other tongues, and Peter said, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us." (Acts 15:8). Then we see this repeated also upon Ephesian believers. Read carefully Acts 19:1-7. These people, twelve in number, with Paul, spoke the same language. Paul knew their language, yet they spoke in other tongues and prophesied. Did they need a new language for making each other understand? No, but they spoke in new tongues because they were filled with the Holy Ghost, and the Spirit gave them utterance, as He did to the apostles on the day of Pentecost. Read also Acts 8:14-20.

(Church history also proves that Pentecost can be repeated.) It is said in Russia, about one hundred years ago, the Holy Ghost fell upon some earnest Protestant believers, and they received terrible persecution from the people of their country because their influence was increasing very rapidly, bringing people into the truth.

During the Reformation many individuals felt the power of God, shaking and trembling, speaking with new tongues and stammering lips, visions, dreams and prophecies, so it has always been in operation, a few here and there.

Charles G. Finney, considered by many the greatest American evangelist, received this wonderful baptism and spoke in tongues. D. L. Moody, once having the power of God upon him, discovered his lips moving, and for a moment lost entire control of his English. He did not understand it, but thought it more like gibberish, and apologized to his audience. Who knows but that all down through the ages other men of God spoke in tongues, or stammered at various times.

**Present day outpouring.**

However, the present day is the most suitable time for this wonderful outpouring of the Spirit, because we are in the days of many waxing cold in their spiritual life, and the days of terrible apostasy. The temptations are stronger; Satan is let loose to do his utmost because it is his last opportunity. There is little help from the so-called church of God. (If the true believer ever needed the mighty infilling and the power it is now, in these perilous days of Satanic pressure, to keep us holy and watchful for the soon returning of our glorious King Emmanuel. God, through His mercy and foreknowledge, foresaw the need, and is therefore pouring out the Holy Spirit, the blessed promise of the "Later Rain.") (James 5:7, 8).

**"In the last days," and "In those days."** (Acts 2:17, 18.)

Here we see in the plain language of the Scriptures that the outpouring of the Spirit was not confined only for one day—the day of Pentecost, for it would read: "In that day," or "In the last

day." But it is plural; for surely it had to fall upon all who would earnestly seek the promise of the Father; different believers among different nations, in different times; and so it has been the case.

The outpouring of the Spirit on the day of Pentecost was the last days of the O'd Testament dispensation, and the last call for the Jewish nation for repentance and accepting the Gospel; but they rejected as a nation. Then Gentiles became the heir of the New Covenant, and promises which were given to Jews, so "the first became last, and the last became first." And now these are the last days for the Gentiles, and God is especially dealing with us, calling us into rest and refreshing by speaking Himself to us with stammering lips and with other tongues, as it was prophesied, for a sign of His last call in the last days. (Isa. 28:9-12 and 1 Cor. 14:21, 22.) First for Jews, then for Gentiles. This is the last outpouring for the Gentile church, and the last call to repentance, and the last chance and last warning before the terrible day of the Lord, which is at hand now, comes.

#### "The first and the latter rain."

God promised two outpourings of the spiritual rain for His people. He gave the first one for the Jewish nation. He is going to give them the last one at the time when the church will be taken away. Even so, He graciously gave the first rain of the Spirit for the Gentiles—the first representatives being the household of Cornelius. Now He is giving His last rain for the Gentiles. The last rain is for the development of the crops for the harvest. The Holy Spirit is falling upon true believers everywhere, making them ready for the rapture.

#### Speaking in tongues.

Is there any difference between the gift of tongues and speaking in tongues as the Spirit gives utterance? Yes. "The Spirit giving utterance" is when the believer is filled with the Holy Ghost, and when great power and unction of God's Spirit is in operation, and he speaks possibly a few sentences. But the gift of tongues is given to believers who already have received the baptism of the Holy Ghost, and it is entrusted into their will. They can use it when they want to and stop at their own will. Therefore the apostle could make rules regarding it, as he said: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret; but if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God." Now these rules could not be applied for the days in which believers receive the baptism of the Holy Ghost, because that would be contrary to the moving of the Spirit. We read they were all filled with the Holy Ghost, and began to speak in other tongues; and the result of this big commotion caused thousands to come to hear and see what had happened. They began to speak in tongues having no interpreter there at all, but while they had begun, and were speaking with greater unction and noise, the people came and

saw and heard them speaking, and were astonished.

We who have received the baptism of the Holy Spirit with its sign, and also the gift of tongues, experimentally know the difference. Sometimes we speak in a few sentences in spite of ourselves, but we have, at the same time, the gift of tongues. We can speak any time we wish, and stop any time we like, for we are under rule of the Scripture to speak it when it is for edification, that is, when it is interpreted; if not, we speak to God, speaking between ourselves very softly, disturbing nobody, but talking to God, hence a mystery. (1 Cor. 14:21-28.)

#### Speaking in tongues, stammering lips.

This was prophesied by the Prophet Isaiah. Read Isa. 28:9-11. Also by our Lord according to Mark 16:16. Jesus (Christ and the Apostle Paul call the speaking in tongues a gift, and the Spirit giving utterance a sign. A sign introduces some facts which are in existence, and of action which is behind it. For example,—you see a grocery sign on a window or on the wall. The sign itself is a board, or a writing on the window, but it expresses the fact that there are a number of goods behind in the store. When the atmosphere is very hot it is a sign that the sun shines strongly. So the speaking in tongues is a sign of some existing fact which is demonstrated through believers for unbelievers. But the question is: **Of what is this a sign?** We all know it is not the sign of getting healed, or the sign of forgiveness of sins, or any thing except the sign which followed believers when they were filled with the Holy Ghost. The Bible teaches that speaking in tongues is the first sign of the baptism of the Holy Ghost, or receiving the gift of the Holy Ghost; therefore the Scripture concludes that the speaking in tongues is particularly the sign of the receiving of the Holy Spirit.

However, we do not assert that all who speak in tongues thereafter retain the fullness of this wonderful baptism. The Holy Spirit is given to lead the baptized believer into deeper experiences, such as intercession and travail of soul for the lost and dying souls. The endowment of power is given for such unselfish service. It is lamentable that many baptized saints fail to avail themselves of this privilege.

But the fruits of the Spirit follow, and develop as long as the believer walks in the Spirit,—the product of the Spirit-filled life. This is the normal standard of apostolic Christianity.

Reader, if you pray over these Scriptures, and if you are really hungry and thirsty for the Spirit, you will see that "THIS IS THAT."

Our prayer is that thousands of true believers all over the world, among all nations, as has been during the last twelve years, will be filled with the same Spirit. Get ready, for our Lord Jesus Christ is soon coming from heaven.

Reader, have you received the Holy Ghost since you believed? Have you been sealed with that Holy Spirit of

promise? Have you received the earnest of your inheritance unto the day of the purchased possession? Read Acts 19:2; and Eph. 1:13,14. **Answer before God.**

#### The Holy Spirit and His works and gifts.

Many Christians are manifestly ignorant of the difference between the personality of the Holy Ghost and the operations of the Holy Ghost, and this damages their faith, and robs them of the blessed experience of receiving the person of God, the Spirit, in their very being and their life.

Many are claiming the baptism of the Holy Spirit because their sins are forgiven and they have divine witness that their names are written in heaven. Others claim they have received the Holy Ghost because they have the witness they are clean, or cleansed by faith in the Word of the Gospel, and they have joy and the spirit of prayer, and deep consecration. Others, because they have done some miracles, occasionally have cast out devils in Jesus' name, and have seen the sick healed by laying their hands on the sick, they think and profess that they are filled with the person of the Spirit, and these are their sure evidences. But the Scriptures teach that you may have all these in your life and experience, while the Holy Ghost is with you and not in you.

This was the experience of the Disciples of our Lord. We read that twice Jesus witnessed to their cleanness, and that their names were written in heaven; that they had left all and followed Him; and that they suffered and were hated for Christ's sake; they preached the Gospel of the Kingdom, and baptized in water; they healed the sick, and cast out the devils in Jesus' name. They had not only joy, but great joy, praising and blessing God. They were all of one mind, in one place, with prayers and supplications. They all had this blessed experience; having the Holy Ghost with them, and not in them. Therefore Jesus said to them "Even the Spirit of Truth, whom the world cannot receive, for they know Him not, but ye know Him, for He is with you, and shall be in you." (Jno. 14:16, 17).

Read carefully the 8th chapter of Acts. You will see there that the Samaritans had turned from the teaching of Simon the Sorcerer (that is repentance); they turned to Philip; they believed the Word; they received the Gospel, or the Word which was made flesh, which was Christ Jesus, by faith; they were all baptized in the mighty name of Jesus Christ which Philip preached. There was great joy in the whole of Samaria. The revival was so great that it reached the apostles' ears in Jerusalem. Therefore they sent unto them Peter and John. Why? The Bible says: "Who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus."

Here we see saved and baptized believers, baptized in water, having great joy and faith, yet without receiving the

(Continued on page 7.)

**PENTECOSTAL LIGHT**

By Elizabeth Sisson.

I read a little squib in the paper the other day that very much amused me. It read, "The people who believe that the world is coming to an end must be having a good time." Yes, we are surely having good times. The Lord gives us good times in meetings, and He gives us good times in the kitchen, and we are having a good time everyday everywhere. Though outside there is Egyptian darkness, we have light in our dwellings. Pentecostal light and Pentecostal liberty! I praise God I'm on the right side of the cloud, and this cloud which to some is nothing but darkness, is going to give us light during all the last dark hours of this dispensation.

I praise the Lord for the many wonderful things He is giving us these days, and not the least of these are the "new tongues" that He promised should follow "them that believe." I was inclined to be a little suspicious at first when I heard these new tongues. I had dabbled a little in Hebrew, and also in Greek, in India I had learned the Marathi, and I thought I knew a little about the construction of languages, but the new tongues I heard seemed to be sort of wriggley things without much construction. But the Lord got me to a place where I got hungry for more, and I said to Him, "Lord, I want what they had in the Upper Room, and if You will give me that, I don't care if I bark like a dog."

The devil tried to show me all the terrible things in Pentecost, and he will try to do the same with you. I don't care how big your intellect may be, or on the other hand it may be as small as a peanut. Like mine, but the devil can work in a peanut shell, and whether your mind is big or small, he will try to get in and drive you from God's best. As I travelled through the different parts of Great Britain and America the enemy would show me all the wrong things and then say, "This is what you are seeking, Pentecost!"

But the time came when I got past all these things and landed here in Acts 2:1-4 and the verses that follow. I saw that the promise was that I should have just that which was happening on that day of Pentecost. The Scripture read, "The promise is unto you!" Hallelujah! "And to your children, and to all that are afar off, even as many as the Lord our God shall call." I was in the call. Even if I was an unsaved sinner, I was in the call. Jesus tasted death for every man, and on that grounds I could put in my claim. I said, "I want THAT. You say you have called me to THAT. I want that genuine 'THIS IS THAT,' this filling of the Holy Spirit that has been made over to me. Here I camp until You do what You have promised."

I tarried awhile, but no Pentecost! I knew that the hindrance was not in God, but all in me. Some get discouraged when they make this discovery, but it

encouraged me. I knew that if the hindrance was in me it was an easy matter for Him to take away the hindrance. There I camped on the Word of God. At first I prayed a good deal. I went up to Calgary in Canada, and the leader of the mission told me, "You can go down to the mission and stay there all day. There is plenty of wood, and you can stay there until night." I went down, and there was plenty of "let go" in me. I hollered and cried, and prayed all I knew, and got wonderfully loosed.

Then the Lord said to me, "Now, no more praying!" God told me it was mine. What was there left for me to pray about. He spoiled my praying, and I took up praising. I praised God that He who worked in the Upper Room was working the same in me. I praised, and I praised, and I praised. The devil said to me, "That's mechanical." I said, "I'll praise You Lord, and if You want real praise, You'll have to put the wind in the sails."

**MISSING GOD'S BEST.**

Praise God for the 120 on the day of Pentecost. Jesus told 500 to tarry, but 380 thought there was another way. They followed their own heads. And so 120 received and 380 missed. It is easy to miss Pentecost. Do you want to be in the majority? Don't receive Pentecost and tongues then. —E. Sisson.

That's the way I came through. One morning I was just getting out of bed, "this gibberish, this jargon," as the enemy likes to call it, began to come. The Lord said, "Let it babble!" I let. The babble increased, and by night I was up to my neck. I let. I still let. That's all. Someone else does the work, and it does not tire you.

I praise God for this Pentecostal light. The stronger the light is turned on the better I can grow. I had a friend in the South who some years ago received a mighty baptism of the Spirit, and her face became so dazzling that you could hardly recognize her; but it was not on the pattern of Pentecost. When this "latter rain" began to fall, she began to stiffen up and say "I have the baptism." And she gets stiffer and stiffer, and all the dew of heaven has left her. What is the trouble. She does not keep pace with the ongoing of God.

It is for us to have the strongest light turned on to Jesus that heaven can give us. And the stronger the light that is turned on to you and me the more we see our own nothingness. It is a wonderful life when we recognize the all of God, and the nothingness of the creature. The faster I can go on in the light, the more light can shine on the situation, and the more I can become enriched. If I had listened to the enemy I would have lost some of the dew. Pentecostalers can lose some of the dew. It is by obedience, by constant uninterrupted obedience, that the dew comes more and more.

**THE BAPTISM OF THE HOLY GHOST.**

(Continued from page 6.)

Holy Spirit. How could that be? Because the Holy Spirit was with them in and through Philip working His blessed operations in their lives as they believed and obeyed the Gospel; because they were so receptive and obedient—that is why the Holy Ghost was given even to them by the laying on of the hands of the apostles. (Acts 8:15-19).

(We must be cleansed in order to receive the Holy Spirit, for He dwells only in the holiest of all. We must be true believers in order to receive the gift of the Holy Spirit; for our Lord said: "they that believe on Him should receive the Holy Spirit." Read John 7:37-39)

We must be children before we receive the promise of the Father; as Jesus said: "Your heavenly Father will give the Holy Ghost to them that ask Him." Luke 11:13. This is why He is called "The Promise of the Father," for it is from the Father He is sent to His seeking and needy children, that they may have His holy presence and power in their lives.

(Receiving the promise of the Spirit is called "the seal of our salvation." Surely the thing must be wrought and examined before it is sealed. Eph. 1:13, 14). So we must have a clean and new heart before the Holy Spirit comes to dwell in us. We must have the new bottles before the new wine will be poured into them.

Oh, beloved, let us give earnest heed to what we hear, lest we fail God's full grace and come short of His glory. Heb. 4:1-11)

**SOME BOOKS WE ESPECIALLY RECOMMEND AND ENDORSE.**

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### JOY UNSPEAKABLE AND FULL OF GLORY.

Sometimes, my little, wise mother would give each of us little, hungry, always hungry children a peach from the one dutiful peach tree in our garden, that seemed to know we little ones were always hungry, and there was not much to eat round, and never failed to bear each year all it could. Then she would watch us as we ate our fruit, which was always the poorest she had, and if we ate without complaint, we would get the good one reserved for us, but if we were thankless and grum, and asked for no more, we got no more.

I asked God to give me redemption from sin and He gave me John 3:16. I profited by this and was satisfied until I found a few years later a better thing, and I never rested until I got that, (John 17:19.) I went along rejoicing as when mother gave me a better peach. I profited by that until I found my Father in heaven had something still better in His pantry of gifts, and I began to knock at the door for "this is that," that Peter told us about. I never let my Father alone day nor night until I got what He had to give me, and can I ever describe the joy of this dessert dish? I'll do the best I can and then I'll fall a million miles from it as it really was that first time, is now, and ever will be. All I had eaten before was nearly forgotten in this rapture as the new wine came into the new vessel. If the vessel had not been new the wine would have burst the bonds and gone away.

I threw myself into the arms of God to do His worst (as some called it), and wonder of wonders, He did His best and here I am, satisfied beyond expression, astonished and at rest. I acted at first like the little calf my father used to turn into the field of fresh young clover, who just kicked up his heels and ran swiftly all over the field, trampling down lots of the sweet, tender clover instead of eating it, he was that glad, but now I'm beginning to eat and grow fat on this "honey in the Rock," instead of running around so much for very joy.

I find that if I stay in this wonderful field it won't run away from me, and that the clover never dies or give out, and the refreshing "waters" flow unceasingly from the throne. I am never afraid in this field of abandonment to the baptism of the Holy Ghost and fire, for the old fearful self is dead while I lie in this "River of Life" and submit to this sweet immersion of the whole of me in the whole of the sweet, beloved will of God. For the first time in my earth life or my spirit life I am led "beside the waters still," so still, that there is not an anxious thought about my mother tongue, not caring what people say, for people, with all their opinions and criticisms, good or bad, are forgotten; in fact, all things of earth for this time, at any rate, are forgotten as I sit within the veil, the holy place where the holy fire is, and banquet with my Kingly Lover, at the feast of His real body and real blood, spread before me "in the presence of my enemies." Hidden, at last, in the secret place of the Most

High, resting under His "banner of love." Resting, resting, resting, such joyful rest in the house of the Lord, sweet resting after all my "impossible labors," entering into the Sabbath of my soul.

Oh, it is wonderful, wonderful, wonderful,

This death to self and desire,

Oh, it is wonderful, wonderful, wonderful,

This baptism with holy fire.

The unknown tongue is the trysting place,

The meeting, in faith, in the air, There you can see Him face to face,

Your Bridegroom, oh, so fair;

There He will take you by the hand

And place you on His breast,

And show to you sweet Beulah Land,

And give you perfect rest.

### "BE FILLED WITH THE SPIRIT."

Thus writes the apostle. How long does it take to be filled with the Spirit? It takes as long as it takes to say YES to all the will of God.

This is a song I sing only in the fullness of the Spirit. I have found that Jesus is a jealous lover of the souls of men, and so David found it in Psalm 45:10, when he says, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." I used to think that a very impossible request, but I found it easy under the full abandonment to God in this experience. It is the only way to forget all but Jesus.

Jesus went to Calvary to the tomb and landed on the right hand of the Father, and so those who hear His sweet voice saying, "Rise up, my love, my fair one, and come away," will have to go the road He went to finally land where He landed on Mt. Zion, in the Holy City, and sing the song no other man can sing, and sit beside the Conqueror of worlds dressed in gold of Ophir. It paid, I found, to go as far as the light revealed, and if it is good thus far, how much better farther on with Him whom my soul loveth. Aye, I will go all the way.

Is this the end? Not by any means. God is the Creator of all things, and a giver of all good things, and God is love, and so loved the world that He gave His only begotten Son to die to save man from destruction, and if He loves us so, He will create and create joys after joys through endless ages to please His own. Why not? He is the Creator, and He loves His own created, and love plans joys for the one loved. Hallelujah! Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.—Sarah Haggard Payne, box 44, Ocean Park, Cal.

Combined Minutes of the General Council, with Resolution on Military Service. Price 10 cents postpaid.

### THE HOLY GHOST FOR US.

(Continued from page 2.)

10. What is the attitude of those so blessed towards the Atonement?

10. This Pentecostal baptism with the sign of tongues causes its recipients to honor the blood of the Lord Jesus—that is His finished work at the cross, and all that it means.

11. If there is a real baptism with tongues today, are there not also counterfeits?

11. There are not nearly so many counterfeits as some think. This blessing is so great, that some are tempted to act impetuously in seeking it. Others have allowed their new joy to lead them to do strange things. The devil is pleased when fear causes Christians to turn away from the gift of God.

12. Are there no disappointments in results? Are there great revivals? Are the gifts being given? (1 Cor. 12.)

12. Some who have prayed for revival do not recognize it. Yet it is here. God is working wonderfully in many lives and many lands today. Many are being healed in different places today. Let us praise Him.

13. Are not the manifestations in some "seeking" meetings excessive? Do they not frighten many away from the blessing?

13. We should, as far as we can, endeavor not to stumble any who come amongst us, but on the other hand, seekers after the baptism of the Holy Ghost with signs should keep their eyes on the Lord, and not on what seem to them to be extravagances.

14. Have there not been prophecies which seem to have failed?

14. While there have been true prophecies, there have been those which have been unconsciously of the mind. Some of us feel that it is better not to seek personal guidance thus. Yet we do not, because of this, go back from God's Pentecostal baptism which has transformed so many lives around us.

15. Should we connect this "Movement" of the last few years with the approaching return of the Lord Jesus?

15. Yes: for in every land where this blessing has come there have been prophetic utterances—"Jesus is coming soon," etc. It seems as if the Lord were giving His warnings to His own people.

18. What must the baptized ones do now?

18. Let us press on into a deeper life in God through union in death and resurrection with the Lord Jesus. Let us be practical wherever we are. Let us obey. The Holy Ghost is given to them that obey. Let us be His witnesses by our lives and with our lips.

A. A. Boddy.

This article can be had in tract form from Pastor A. A. Boddy, All Saints Vicarage, Sunderland, Eng. 30 cents per dozen.

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