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The New Birth and Baptism in the Holy Ghost

By W. T. Gaston

These great subjects are before the Christian world today, and they are very important ones. Is the birth of the Spirit and the Baptism in the Spirit synonymous? I answer, No; they are not the same. If not, is there a Bible line of demarcation that distinguishes the one from the other? I reply, Yes; there is a way for both the individual and the whole church to be certain, to be as positive and definite as was the Apostle Peter on the day of Pentecost when he declared, "This is that."

We shall now attempt to prove separately each of these two sweeping statements by the precious Word of Truth.

I. THE BIRTH OF THE SPIRIT.

First of all, if the birth of the Spirit could not have been received nor understood before Pentecost, Jesus would never have reprimanded Nicodemus, "a teacher in Israel" for not having understood "these things," John 3:10.

The condition of the new birth, both before and after Pentecost, was and is, heart faith in Jesus Christ as Lord. True heart surrender to Christ is essential to heart belief in Him; the two go together. "If thou shalt confess with thy mouth the Lord Jesus (Jesus as Lord) and shalt believe in thine HEART that God hath raised him from the dead, thou shalt be saved." The eunuch was told he must believe "with ALL OF HIS HEART," and "Whosoever believeth that Jesus is the Christ, IS BORN OF GOD," 1 John 5:1.

But as these words were spoken after Pentecost, let us therefore take a brief summary of pre-pentecostal conditions and promises.

"He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: who were born . . . of God," John 1:11-13.

"Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, HATH EVERLASTING LIFE, and shall not come into condemnation; but IS PASSED FROM DEATH UNTO LIFE," John 5:24. Life comes through the new birth, and if they believed, they had it.

Did the disciples believe on Him before Pentecost? Hear Peter's confession, "Thou art the Christ, the Son of the living God," Matt. 16:16. And again, "We believe and are SURE that

Thou art that Christ, the Son of the Living God," John 6:69.

But could the disciples have been mistaken about their faith? Jesus knew and bears testimony to their faith and standing in the following words: "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him," John 6:64. "Rejoice, because your names are written in heaven," Luke 10:20. "Now ye are clean through the word which I have spoken unto you," John 15:3. "They are not of the world, even as I am not of the world." "And the glory which Thou gavest Me I have given them," John 17:16, 22.

And while the crucifixion cast a gloom over all the disciples and they walked with heavy hearts until they were assured of His resurrection, yet a glance at the events of the fifty days from the crucifixion to Pentecost will prove that this chosen company was already in possession of eternal life, if this life comes, as we have seen, to the surrendered, trusting soul. Even doubting Thomas cried, "My Lord and my God." Jesus taught them, He opened their understanding "that they might understand the Scriptures". He led them out to Bethany, lifted up His hands and blessed them, as the clouds received Him out of their sight. Then they returned unto Jerusalem with great joy and were continually in the temple, praising and blessing God."

This, dear reader, was the happy state of this upper room company before they received the baptism in the Spirit, and methinks if we could get any company of people today, large or small, to love Jesus as they loved Him, to believe Him as they believed Him, and obey Him as they obeyed Him, we could have Pentecost repeated. But in order to be sure that our premise is right, let us examine the sacred record to see if after the day of Pentecost, faith in Christ as Saviour and Lord, was later followed by the baptism in the Holy Spirit. If so, this proves it is different from the new birth.

There are five instances of the baptism in the Spirit recorded in the New Testament. A careful study of these cases will give us a clear line of demarcation between these two wonderful experiences, namely, the Birth, and the Baptism in the Spirit.

First, the wonderful baptism in the upper room recorded in chapter two was

itself preceded by faith and eternal life. In Acts 8 it is recorded: "Philip went down to Samaria and preached Christ unto them. And the people gave heed unto those things which Philip spake, . . . and there was GREAT JOY IN THAT CITY." "When they believed Philip's preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized both men and women." In brief, they all believed, they were all baptized in water, and "there was great joy in the city." In fact I have never heard of such a sweeping revival as they had at Samaria. Simon was the only man in the town that did not get right with God. All of this, dear reader, and as yet the Holy Spirit had fallen on "NONE OF THEM," not one. Note carefully the Apostles' dealing with these happy believers. Did they tell them to get right? Were they exhorted to repent and believe on the Lord Jesus Christ? No, they prayed for them "and laid hands on them and they received the Holy Spirit." Their prayer was not for conversion or salvation, only that they might be possessed of the Holy Ghost. The 8th chapter of Acts should convince any honest seeker after truth that the baptism in the Spirit is subsequent to, and distinct from the new birth.

The next is the notable case in chapter 9. The persecuting Saul of Tarsus, with papers of authority on his person, meets the Lord Jesus Christ on the Damascus road. Suddenly he is overcome with the glory from heaven, and prostrated in the dust he cries, "Who art thou, Lord?" The voice answered, "I am Jesus whom thou persecutest." This was enough for Saul, "And he, trembling and astonished said, Lord, what wilt thou have me to do?" Hear this humbled, trembling man of authority confess Jesus AS LORD while prostrate in the road. Hear him ask for marching orders from his new found Lord. Later, as apostle to the Gentiles, his doctrine was, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Did Paul doubt while the glory from heaven was dazzling his eyes? Could he doubt that God raised Jesus from the dead? Impossible! Did he not then and there confess Jesus AS LORD? Then I conclude Saul had a clear-cut conversion before reaching Damascus. He was a new man, very different from what he

was when starting out. On entering Damascus we hear no more of the papers of authority, but they "led him by the hand" and he remains three days in fasting and prayer, waiting for one of the despised company, whom he had thought to throw in jail, to come and pray for him, that he might "receive his sight and be filled with the Holy Spirit." Paul accepted Jesus Christ as Lord on the Damascus road, he received his sight and was filled with the Holy Spirit when Ananias prayed and laid his hands upon him. His conversion along the road is quite distinct from the receiving of the Spirit three days later.

Next in Bible order is the record of Cornelius and his house (chap. 10). The line of separation is not so clearly drawn in this instance, and if this was the only case on record, then we admit there would be room for honest conjecture. But Cornelius was a "devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." As he prayed God sent an angel to direct him in getting an evangelist. Cornelius was prepared to receive the message, and Peter was prepared to give it, and when the evangelistic company arrived at Caesarea they found an expectant assembly which said through Cornelius before hearing the conditions of the gospel: "Now therefore we are all here before God, to hear all that is commanded thee of God." Peter did not get to tell them all of it, for God broke in upon the whole hearted surrender and simple faith of these Gentiles, with a mighty baptism in the Holy Spirit, spolling Peter's sermon, and astonishing the Jewish brethren that came with him. Hallelujah! Cornelius was before this at least a worshiper of Jehovah on Old Testament grounds.

A hasty glance at the next and last instance in Acts 19 will conclude our observations upon this point: "Paul came to Ephesus and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit." These Greeks had only a limited knowledge, and partial experience in the gospel. But the great apostle did not question their discipleship. He did not ask them if they had repented and believed on the Lord Jesus Christ, if their consecration was thorough, he simply asked, "Have ye received the Holy Spirit since ye believed?" Years later he writes these Ephesian brethren, saying, "After ye heard the word of truth, the gospel of your salvation, in whom also after ye believed, ye were sealed with that Holy Spirit of promise." This glorious experience is recorded in these words: "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues and prophesied." How clearly distinct is this experience of the Baptism under Paul from their conversion under Apollos long before Paul ever met them.

We have now examined each case on record, and to my mind the evidence is conclusive, that conversion, the birth, the

beginning of life, and the baptism, the life more abundant, are quite distinct. The teaching of the entire Bible is that the new birth has to do with the sinner, the world, all who repent. It is the one way into God's family. While the baptism in the Spirit has to do solely with those who have already repented and believed and are already God's children. It is that which "the world cannot receive." To receive it we must "love Jesus and keep His commandments," John 14:15. It is for "my servants and my handmaidens, saith the Lord." It is an endowment of power upon the yielded, confiding disciple, as beautifully portrayed to us in that loving, happy, worshipful company in the upper room, as well as at Samaria and at Caesarea. Let us not confuse the New Birth with the Baptism or be content with the one, when God waits to give the other. Amen.

II. THE EVIDENCE OF THE NEW BIRTH.

If these things be true, how are we to distinguish the one from the other? How can we know when we are born again? Or when we are immersed in the Spirit? These questions are all-important. What then are some of the Bible Evidences of the New Birth?

1. "We know that we have passed from death unto life because we love the brethren." From cold indifference or downright hatred, we are changed by the incoming life of Christ to spontaneous love for every other child of God. It is a love that is natural. You do not have to be educated to it, because you are associated in a fraternal way. "Ye are taught of God to love one another." It works automatically so long as we walk with God. It is the sweetest of relationships, nearer and more tender than any earthly affection.

2. "The Spirit itself beareth witness with our spirit, that we are the children of God." Here is the direct personal testimony of God's Spirit to our spirit. No room for uncertainty here. God surely is able to witness in a way to make us positive, and certain we are His.

3. "Being justified by faith we have peace with God." Oh thank God for this precious firstfruit of faith! After having been convicted by the Holy Spirit, until we feel the awful guilt of sinning against infinite love, and having been made to feel the weight of those words, "He that believeth not is condemned already," and having thrown ourselves helpless on the mercy of God, and by His grace and through faith His promises have been made alive to us, then we hear it, as though streaming down from the high courts of heaven, "We shall be saved from wrath through Him." Then all fear of His righteous wrath is lifted. Hallelujah! "There is therefore now no condemnation to them which are in Christ Jesus." We can now lift our eyes toward heaven, and praise the Lord. The peace of God, streaming through your soul, makes you at peace with all mankind. Here you discover that you are not only delivered from a sense of guilt and condemnation to enjoy peace with Jehovah, but you love him with all your heart, and enjoy communion with

Him. You love His creatures, and especially His children, and now hang with delight upon the precious blood bought pages of His sacred word. In fact you find yourself "a new creature, old things have passed away, behold all things are become new."

4. "Another evidence of the new birth is joy, pure, holy, heavenly joy. "We also joy in God through our Lord Jesus Christ." By the disobedience of one man we are born the first time to "sorrow and sighing," but by the obedience of another, even Jesus Christ, and by faith in Him, we are born the second time to "Joy and gladness." The first signs of life in the old life is usually a cry, while in the new life it is a shout. Salvation is not all joy, but real joy is a constituent part of all real salvation. How could we restrain the promptings of joy when "we know we have passed from death unto life," from "darkness unto light," "from the power of Satan unto God," from the estranged state of the tattered prodigal in the "far country," living in the atmosphere of the pig pen, to the well clothed, well fed, peace and plenty of the Father's house!

Neither is this joy reserved till one becomes a well matured, settled Christian. The joy begins when salvation begins. It comes with the new life. It is an inseparable adjunct of the new Kingdom. Thus Zachaeus received the Lord joyfully; the jailer "rejoiced in the Lord with all his house;" "the Eunuch went on his way rejoicing;" "the disciples returned to Jerusalem with great joy;" and there was "great joy in Samaria." But this is enough to show the happy beginnings of faith.

These are some of the initial evidences of the new birth: knowledge of the new life—witness of the Spirit—peace with God—joyful communion and loving fellowship with God the Father, and the Lord Jesus Christ. When you are born again you will have more or less all these "symptoms" and perhaps many other delightful ones, which we have not time to tabulate.

These are chiefly inner evidences to the soul, but they may be manifested outwardly, by a happy twinkle in the eyes, a hearty peculiar warmth in the handshake, crying, laughing or shouting, according to the personal peculiarities in temperament, or the depth to which the converts are searched by the Word and Spirit, and the consequent clearness of faith's vision.

Before leaving this subject of the Birth of the Spirit, let me add, there are wonderful possibilities here, the limits of which I do not know. Thousands who have walked with God and blessed the world, point back to one grand epoch, others to two or more. Their ministry has been in the power of the Spirit, and to God be all the praise. But when we approach the question that is before the religious world today, "What is the full Pentecostal baptism in the Spirit? we shall have to determine the matter, not by experiences, theirs, or ours; but from the inspired conclusions of the Divine record.

(To be continued.)

"Thy Judgments are Made Manifest"

Noah was not afraid of the impending judgment that was coming on the earth in his day. Every hammer tap on the ark was sounding a death warning of judgment. At the same time every blow of the hammer spoke of safety, to those for whom the ark was being prepared. And when Noah was overwhelmed with the wickedness around him and the thought of impending judgment, his drooping spirit was cheered by looking at the ark. As the time drew nearer and nearer for judgment, the ark was nearing completion. In the meantime Noah was holding converse with God.

And Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man." There will be Noahs in the time of Christ's coming; Noahs in the secret, Noahs looking at their Ark of salvation, and looking on the earth, the world, with dismay, with sorrow and disgust.

The Greatest Sin of this Age.

As it was in the days of Noah, so shall it be also in the days of the Son of man. What was the prevailing sin? Eating and drinking, marrying and giving in marriage, without any thought of God; but the greatest sin of all was ignoring the warning, unbelief, doubting God's message through His preacher of righteousness. Christ said it will be exactly the same in the days of the Son of man. The greatest sin of Noah's time was rejecting the way of salvation, the way of escape. Christ is being held up as never before as the means of safety and salvation, as the means of escape, and He is rejected, spurned. As it was, so shall it be. The Noahs will be mocked at.

The lecturers in Noah's time had no power to save one in their audiences. Doubtless they prophesied smooth things to the people of their day. But they knew not, neither the preachers nor the people, till the flood came and took them all away.

As it was in the Days of Lot.

God loves to consult, to talk with His people. Abraham communed with the Lord, and the Lord talked with him as a friend. Abraham was concerned about the coming destruction of the cities of the plain, but not worried about himself. He had the confidence of God, and he had confidence in God, and the coming judgment of the cities of the plain did not perturb, did not dismay his own soul. He interceded for them but not for himself.

And God is taking others into confidence, the Peters, Pauls, Jameses, the Judes and He's taken others all down the ages. God likes to inform, and likes to be consulted. The Comforter is sent to commune, to unfold and to reveal. "He shall show you things to come." He is the Comforter of the saints and the best teacher God can send, and He is the Comforter for every individual who will welcome Him. He unfolds the Word, illuminates the mind, explains

passing events; yes, and shows the terrible things that are to come. And He is inspiring the pens of the numerous students of prophecy today. Books on prophecy are multiplying. Why? Because the need is urgent, the time is short. The mystery of iniquity is already working. The word of truth through the press is already working. The red literature on the one hand, and the illuminated literature dealing with the coming of the Lord on the other hand!

The World's Ideals.

In the midst there are modern Babel builders, building a tower reaching unto heaven. World union! The brotherhood of man! "We will build a structure that will stand for all time and all be one people." But when God looks down there will be confusion, a scattering. Man is building his tower of Babel now and making rapid progress. God is looking and is just waiting the time till they have nearly reached their zenith, and then He will confound them. How? The Word tells you. The Book of Revelation tells of man's prosperity, his success, and then tells of God's method of overthrowing.

Man's plans, man's development, the kingdoms of this world, all have to give way to the kingdom of our Lord and of His Christ. The more complete man's kingdom, the greater the disgrace and disaster. Watch the numerous bricks, the scaffolding, the actions of the united builders and note the progress they are making. God is watching every detail and He will be silent till iniquity has reached its height.

The Mercy of Our God.

Iniquity was coming to the full during the 120 years the Lord suffered with the antediluvians, He could have cast them off in the first place, but His plan was to give man a full chance. Then there was one Noah and the ark as a witness; but now God is multiplying Noahs and multiplying the Word, so that man might have no excuse.

Reconstruction.

We are counselled to look up when we see these things. What things? Building, buying, selling. Men are trying to rebuild, rebuild governments, rebuild the social economy of the world, and he is extra busy just now because, unawares to him, the time is short. Man's plans are made without a thought of, without reference to, without consulting the Son of man. The Spirit of God declares, "He shall blow upon them, and they shall wither." It is doomed to failure, doomed to destruction, doomed to utter annihilation.

Don't have bricks in the tower of Babel. Don't have part nor lot with these builders. They say, "Come and help us reconstruct society." The uppermost thought is reconstruction, activity in building. It is not construction that is wanted, it is conversion. Reconstruction they put in the place of regeneration. In the Bible the true

definition of reconstruction is being born the second time. The masters in Israel say, "How can these things be?" They ignore and ridicule it, and say they have a better plan.

The Root of the Trouble.

Study man's plan and what he is doing in these last days and you see the desperation of man to better his desperate state. He blames everybody else, his environment, his circumstances, when the seed of disease is within. The heart of man is deceitful above all things and desperately wicked. It is the case of the blind leading the blind, and they are both going to fall into the ditch.

But ye, brethren, are not in darkness, ye are all the children of light. The children of light have a right to look up. Don't be alarmed at man's desperate remedy to better himself, it is one of his last efforts. Those in the time of Noah, when the door of the ark was shut, found all their efforts to better, to improve themselves, were futile, for they were swept away and only those in the ark were saved.

Study the Word.

God loves to communicate His plans, His purposes, to His people, if they are willing and humble, if they are in His Son. The Spirit desires and delights to show things to come. One of the most powerful agencies is the written Word, interpreted in the power of the Spirit. The Lord does at times vouchsafe direct revelation, but this will always be in perfect accord and never contrary to the written Word.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

VICTORY.

After a great victory a burst of song in tongues was given with interpretation.

Victory through the blood of Jesus,
Victory through the Lamb,
Victory through the cross of Calvary,
Victory through His name.

Victory in the Life of Jesus,
Victory in His Power,
Victory for all His loved ones,
Yea, this very hour.

Victory in these days of darkness,
Victory in this night of sin,
Victory in the fiery furnace,
Christ, the Victor, dwells within.

Christ the Life, the Strength, the Power,
Christ the glorious Lamb,
Christ the Mighty Potentate,
Christ the Great "I am."

—M. Martin.

Keep yourself free for the Seventh Annual Meeting of the General Council, Sept 25th next, at Chicago. Come praying.

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E. N. BELL, Editor
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Gentlemanliness and the Holy Ghost

We have a double purpose in writing this; to explain a criticism with the above caption and to give a bit of advice.

We advise against all lack of due courtesy to everybody. It is wrong to insult a man or treat him like a heathen, merely because he does not have the light we have from God, or because he differs from us in his belief. We can act the gentleman, and not yield to error either. There is never any excuse on our part for uncivil and impolite and impertinent conduct towards others.

But what is divine order with the Holy Ghost may seem like crazy drunkenness to those who know not the ways of God's Spirit and God's power. It was so on the day of Pentecost. Some of the most sober and most religious worshippers of Jehovah, the one true God, despite of this, out of their very ignorance accused the apostles when full of the Spirit with being "FULL OF NEW WINE" (Acts 2:13). No doubt the apostles, just filled with the Holy Ghost and full of glory, acted strangely in their eyes; but it was all right to the apostles, and blessed in the sight of heaven. God saw it differently. Again the Spirit sometimes may be severe and stern.

A writer in one of our exchanges fearfully criticizes some things seen or supposed among Pentecostal people. Now let us be fair and honest, and admit frankly that some fanatics get in among us now and then, for whom we are not responsible and who go to extremes which we strongly disapprove of.

But this critic of ours while claiming long experience with the Holy Ghost, seems unacquainted with real supernatural power and manifestations of the Holy Ghost. He is against the "violent shakings" and "awkward" jerks. But the Cumberland Presbyterians originated in a mighty revival in the Cumberland Mountains, which meetings were characterized by folks being

seized with "violent jerkings" which led thousands to God. Every sensible church historian has since admitted these jerks came from the mighty presence of the Holy Ghost. Here is our critic, seemingly ignorant of this general verdict, now consigning to the pit the same power and the same manifestations. Surely "awkwardness" is not the terrible sin he makes it out. Moreover Daniel quaked and John fell as dead before God.

Again he is against the "FEARFUL NOISE," and is astonished that "sane people will listen to such noises, such chattering of tongues, such laughs, quakings and shakings." Well, brother, it may seem strange to you that people love to see the glory of God that runs over in such real religious hilarity, but those "sane people" evidently think of these things very differently from what you do. This is why they like them. Did you never read of the sound as of a "MIGHTY RUSHING WIND" on the Day of Pentecost in Acts 2? Did you never read that then they all spoke "WITH OTHER TONGUES?" If God did it then, why is it all of the devil now when God does the same thing? If the apostle spoke in tongues when filled with the Holy Ghost, why is it such a shame for us under the same power to do likewise? Brother, did you never have a "holy laugh?" I have, and it surely is heaven rolling out of the soul when God is the author of it. I had once such glorious heavenly laughter fill my mouth afresh at each devotional verse in the entire 34th Psalm, as I read it alone in my room before the Lord. I never asked for it, but thank God for sending it.

Finally our critic sums up what he knows about the mighty power of the Holy Ghost by saying, "The work of the Spirit is QUIETNESS and assurance forever." O my precious brother, can you imagine the Holy Ghost brought such "quietness" as you try to make us believe when the whole one hundred and twenty had "tongues like as of fire sit upon each of them" and "they all...spoke with other tongues the wonderful things of God?" Do you honestly think it was such a dead "quietness" when the Holy Ghost broke into the middle of Peter's sermon at the house of Cornelius in Acts 10 and they all received the Holy Ghost, "magnifying God" in tongues in the middle of the service? I honestly believe it was a lively time. God's Word does not hint that those mighty miraculous times were so terribly quiet. I rather believe God than man.

Years ago when the great Welsh revival broke out, the Spirit of God took the services for months out of the hands of the preachers, and for a long time they walked around in the church with their sermons written out in their pockets, not getting a chance to read them from the pulpit. The services were a wonder in their eyes. Some, like our critic, said it was shameful disorder. But Dr. Campbell Morgan visited the scene of God's mighty

workings. He said, at the altar some could be seen coming through to victory, shouting like new born babes, praising God for breaking Satan's chains from their souls; at the other end of the altar others were in a desperate fight with the devil over souls, mightily calling on God, the sinner sometimes on the floor calling on God for mercy; while here and there were groups engaged in instructing anxious souls, or praying with them or shouting with those coming into joy and victory. He said, with a careless observation one might say it was a terrible bedlam of confusion, noise and disorder. But as a matter of fact that one group of workers really did not disturb the other, and after all there was a new kind of order and heavenly harmony to the whole scene to a man who knew God. He said "amen" to God's order.

So God is not bound to make the Holy Ghost sing a certain number of hymns by a trained choir, have the preacher read his prayer in a sanctimonious voice, read his essay sermonette and say Amen, while everybody else keeps unearthly silence. True there is a holy quietness, and it is sometimes heavenly. But at other times mighty prayer for lost souls sinking into hell, heavenly shouts of joy and victory, or laughing in the Spirit or singing the heavenly anthem in other tongues are God's order; and when in His will and in the Spirit it is all divine harmony. —E. N. B.

MISSIONARY PRAYER CALENDAR.

Elder D. W. Kerr of 6403 Linwood Ave., Cleveland, O., the Chairman of the Missionary Conference of Pentecostal Missionaries, has gotten out an excellent booklet which is intended to be a guide for those who pray for missions and missionaries. There are prayer suggestions for each day of the week, each day a different country or continent is given and a complete list of Pentecostal missionaries residing in those countries or continents is set forth, so that each missionary can be prayed for by name. An excellent series of maps is given in this book to help those who pray, and there are many verses of Scriptures, poems and comments.

Bro. Kerr has been to a great expense in getting out this book, and has put on the cover the small price of 5 cents to pay for the actual printing. Those who send for these booklets should at least send this sum. We would like to see a Missionary Prayer circle organized in every assembly, and these Prayer Calendars will prove an invaluable aid to such where they are organized.

Will you not spend ten or fifteen minutes a day praying for our Pentecostal missionaries by name? Be sure to send for one of these Prayer Calendars, and then use it.—S. H. F.

GENERAL COUNCIL MEETING.

Next General Council Meeting will be held, D. V., in Chicago, commencing Sept. 25th. Pray much for this meeting and arrange to come.

Questions and Answers

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

695. Are we born into the church the one body of Christ? or are we baptized by the Spirit into the body of Christ?

Both experiences have to do with this, but each in a different sense. When one is given new life, becomes a new creature, or is born of the Spirit, he is thereby vitally united to Christ the Head of the Church, and must therefore in some sense belong to the one body. But in 1 Cor. 12:13 Paul says, "For by one Spirit we are all baptized into one body." A stricter translation is: "For in one Spirit we were all baptized into one body."

In what sense are we baptized in the Holy Ghost into the one body? Not in the sense that we never before had a living touch with Jesus the Head of the church, but first of all that by the baptism we are given our place of work or service in the church. We are then set in the body for service. The context shows that Paul is not dealing directly with what happens at the time one is baptized in the Spirit, but with "the diversities of gifts," and "administrations" (12:4-6) that flow from the one Spirit, and with the fact that "God set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles (workers of miracles), then gifts of healing, helps, governments," etc. (12:28). Now the apostles, long before they got the Baptism, had their names "written in heaven" (Lu. 10:20), they had before been officially called as apostles; but they never were set by the Holy Ghost in their already appointed places with the power and anointing of the Holy Ghost until Pentecost. Hence Jesus told them to wait for this.

Next he was not talking about the baptism of the Spirit only, but about the unity of the Jews, Gentiles, slaves and free men, high and low, men and women, all being in unity through the one Spirit and the one body in which they all found their places through their baptism in the one Spirit. While we are baptized into one body, yet he speaks of that baptism into one body in one Spirit to show the unity of the body in the one Spirit rather than to speak directly of the baptism itself. The truth of the baptism is incidental to the truth of all the various members being in unity, because all through one Spirit being set in a definite place of service to all in the one body. The members would be untrue to all the great work of God in the Spirit, if they forgot their relation to each other and began to act independently of each other, just as if a hand should say to the eye, "I do not belong to the same body you do, and so I will disregard you and dispense with your service!" What a ridiculous thing! Yet members of Christ sometimes forget and act just that way.

696. Is it right for any saint or minister to give his tithes to any one who is not a minister?

Tithes do not belong to a minister just because he has been ordained, but because of his preaching the gospel, because he is given up to the service of God to whom the tithes belong. God demands the minister's time and service, and in turn gives him His tithes. If some unordained person is actually giving his time to spreading the gospel, with the approval of the church, and is bringing souls to Christ, I feel it is left to the steward in whose hands God has placed His tithes, to distribute as he honestly believes will best spread the gospel. But the regular ministry has the first and unquestioned claim to the same. And I do not believe any body ought to steal the tithes from the spread of the gospel and give them as charity to their poor kinsfolk. If their kinsfolk are approved ministers in the work of spreading the gospel, then it is all right if they need it in their ministry for the Lord.

697. How do you explain Heb. 10:26-29? Is this the blasphemy against the Holy Ghost?

No, this is not the blasphemy against the Holy Spirit. This refers to a person who apostatizes entirely from saving faith in Christ, to one who "hath counted the blood of the covenant an unholy thing." Such deny that the blood of Christ can save or cleanse. They reject wilfully Christ as the way of salvation, and take up theosophy, Christian Science or some other bloodless religion that denies and opposes the blood. Christ with His blood is the only way, and nothing but a fiery judgment awaits those who turn from Him and count His blood unholy. This does not refer to backsliders, for they can repent, confess and be forgiven.

698. What is meant about THE REST in Heb. 4:4-6?

God promised rest in the promised land of Canaan to Israel, a type of His own rest. But Israel refused in the wilderness to let Moses or Joshua lead them into the land. God disowned them and declared they should not inherit His rest. "If they shall" in verse 5 means, "They shall not." In verse 8 "Jesus" means Joshua. So Joshua failed to bring Israel into the true rest, and God is bringing all who by faith trust in His Son into the true rest of faith.

699. Is it scriptural for one who is saved, but not baptized in water to partake of the Lord's Supper?

The first thing commanded of every repentant believer is to be baptized. Believe, be baptized and break the bread. This is everywhere the apostolic order. Where this order is preached and emphasized, and immediate baptism is made as urgent as the apostles made it, sometimes the "same hour of the night," and

one thus has the full light, he would hardly be excusable for asking the Lord's Supper first. But all men have not the light. The great preacher, Charles Haddon Spurgeon, believed in the scriptural order as I have given it above, but to keep from giving offense to those who did not have the full light, he would admit to the Lord's table 3 or 4 times any believer who applied for it. Meantime he would visit them, give them the light and urge them to obey the Lord in baptism, and if they finally refused, he would finally withdraw his recommendation of a place at the table. Perhaps we too should first patiently and personally urge all to their duty and know that their disobedience is wilful before laying too much emphasis on this order.

700. Will a consecrated saint of God in Christ who has not received the baptism be caught up to meet Jesus in the air?

The Scripture says "All those who sleep in Him" shall rise. Why should not all those alive in Him rise?

But one with the present full light will not remain "consecrated" and still miss the baptism. Those who yield and believe and obey are bound to receive the Spirit.

701. Is it wrong for saints to become members of secret orders?

The word says we should not be yoked up with the world which lies in the wicked one. To be bound up by oath to a man of the world is to be bound by oath to those under control of Satan. They are always in the majority and the majority rules. Hence such saints are bound by oath to obey the world which is under the rule of Satan. Why not take an oath to obey Satan direct? Such do it in the end indirectly. Why not wake up to the fact that such oaths bind us to be ruled and governed by worldly principles?

702. Is it wrong for saints in Christ to join labor unions?

If labor unions are ruled in accordance with the Bible and the will of God, by all means join. If they are dominated by worldly men and worldly principles, how can you afford to be ruled by the world? Judge which, and act for yourself.

703. Who are the five foolish virgins, or whom do they represent?

They are those who professed, but did not possess; or who professed and got it, but lost it and in the end did not possess what they thought they had,—oil and light. They were careless and did not get prepared to go in to the marriage supper of the Lamb. They expected to, but waited too long to get ready. There is a mighty warning here against carelessness and procrastination. Be sure you have the illuminating oil in your vessel.

QUANAH, TEXAS.

A Pentecostal revival will be held D. V. at Quanah, Tex., beginning July 20th and will continue as long as the Lord leads. Brother W. R. Farris Evang. will be in charge. We would be glad to have a number of good workers and preachers to come and be with us. We will arrange to take care of them.—W. F. Hardin.

-: Adventism Refuted :-

By D. M. Canright.

Origin, History and Effects of Adventism

(The author of this tract was a prominent writer and preacher of Adventism for twenty-five years, hence he knows of what he affirms.)

Modern Adventism originated with Wm. Miller, an uneducated farmer of Low Hampton, N. Y., in 1831 to 1844. He claimed, that, by a study of the prophecies, God had showed him that the end of the world was at hand. It would occur about 1843. See *Life of Miller*, by Jas. White. By lectures and writings, he created a great excitement among certain classes in New England. Some ministers from the various churches joined him. Papers were started, books published, tracts scattered, lectures given, camp-meetings held, and the work of "warning the world" was pushed with the wildest enthusiasm. Everybody was to be lost who did not agree with them and preach the coming of Christ in 1843.

Of course the movement was opposed by the intelligent ministers, and by the churches as a body. In turn, the Adventists denounced all the churches as, "Babylon," "apostate," and "fallen." A word said against their figures, dates, arguments, charts, etc., was fighting God and rejecting the Truth. The result was debate, strife, and confusion.

Before the set day arrived, in 1843, all business was suspended, goods were freely distributed and given away. The Adventists fully believed they were right. They knew it. There could be no doubt about it. The Bible said it, facts and figures demonstrated it. The Holy Ghost had witnessed to it. Hence they staked all upon the issue of that set day for Jesus to come. Were they honest? Certainly. They were simply fanatical enthusiasts. But the day passed, and Jesus did not come. This proves that they were wrong, that God was not in it. Then they ought to have given it up. Did they? Not at all. Fanaticism knows no surrender. It cares nothing for facts or failures. They set to re-figuring and made out a mistake of one year, and so set 1844 as the time sure. This time there would be no failure. Now their positiveness and enthusiasm far exceeded that of the previous year. The set day came in October. Crops were left ungathered and goods were given away. Again the day passed without the least regard to their figures, faith or arguments.

Now the legitimate fruit of their fanaticism appeared. Well-to-do families were left destitute, even of bread. Many had to be arrested and put under guardians, for the sake of their families. Thousands gave up their religion entirely, and went into infidelity, Spiritualism, Shakerism, or into the world. Many went back to their old churches. Now the wildest confusion and fanaticism prevailed. Each one had some new explanation of their disappointment. Some said the time was wrong and so

fixed up another date. Some said the Lord had come, spiritually. Others said the judgment had set in heaven. Nearly all agreed that probation had ended, that there was no more salvation for sinners. The orthodox churches were Babylon, rejected of God, for opposing Millerism!

Since that date, 1844, the history of the Adventists has been a sad one. Eld. U. Smith is compelled to make this sad confession: "From that point (1844) the history of the majority of that once happy, united people has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration and apostasy."—*The Sanctuary*, p. 13. The old original Millerite party, has dwindled down to almost nothing—a few hundred with no influence. Another party adopted 1854 as the time when Jesus would come. It was the experience of '43 and '44 over again, with similar results. But they also adopted the doctrine of the sleep of the dead and the annihilation of the wicked. They became the leading Advent party.

Another party adopted the doctrine that the wicked will never be raised at all. They die and perish like beasts. This party is small. Another party went off on the theory of the Age-to-Come, or restitution. They are few and divided. Many parties, with various wild notions, have arisen among them from time to time. Some went into a community of goods, some into the bloomer costume, some into extreme vegetarianism, some into spiritual wifery, some opposed public prayer, some held it was a sin to work, some that it was wrong to hold property, most of them opposed all church names and church organizations; nearly all opposed sending their children to school; some arose, claiming to be prophets, and some even claimed to be Christ Himself. On the whole, it was Babel worse confounded.

Out of this religious pandemonium sprang Seventh-Day Adventism, adopting many of the most fanatical ideas of the Millerites, and adding some new ones, such as the close of salvation for sinners in 1844; visions, trances, dreams and impressions, keeping the Jewish Sabbath, short dress, vegetarianism, sleep of the dead, annihilation of the wicked, materialism, etc. Must not the stream be like the fountain? All the leaders of Seventh-Day Adventism were Millerites, and enthusiastically engaged with Miller in setting the time, both in 1843 and 1844. This is true of Mrs. White, Elders White, Andrews, Bates, Edson, Rhodes, Holt, Pierce, and all the first generation of Seventh Day Adventists. See "Spiritual Gifts," Vol. 2, by Mrs. White. They now claim that they never set a time, never believed in it. But they deceive the people when they say this, for they did aid in setting the time in '43 and '44, and Eld. White set it again in '45. Moreover, they still

indorse Miller's work in setting both those times. It is a fundamental article of their faith that God was in that time-setting. Thus Mrs. White says: "I saw that God was in the proclamation of the time in 1843." "Early Writings," p. 36. "They were correct in their reckoning of the prophetic periods; prophetic time closed in 1844." Page 107. "We were firm in the belief that the preaching of definite time was of God." Testimonies, Vol. 1, page 56. So, then, they have set time, and still believe in it.

Seventh Day Adventists indorse Miller and his fanatical work in '43 and '44. Elder White says: "We also hold that in the providence of God Mr. Miller was raised up to do a specific work." "Life of Miller," p. 6. They call his work the "First Message" of Rev. 14:6, 7. But Miller's predictions were falsehoods. He preached and propagated a falsehood. All his work wherein he differs from evangelical churches, was an error. He said the world would end in 1843, and it didn't. He said it would end in 1844, and it didn't. If ever a movement was demonstrated to be a humbug and a failure it was Millerism. But if Millerism was a failure, then Seventh-Day Adventism is also, for that is the foundation on which it is built. Deut. 18:22, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Then the Lord did not speak by Miller.

There are also two parties of Adventists who keep the seventh day. One indorses Mrs. White's visions, and the other opposes them. They are very bitter against each other. Thus it will be seen that there are several parties of Adventists, all warring against each other. All claim that they were sent of heaven, with a special warning to the world; but they cannot agree as to what that message is, and so fall to denouncing each other. They had better go back and agree on their message before they condemn everybody who does not agree with them.—From a tract published by Fleming H. Revell Co.

(To be continued.)

FERNDALE, WASH.

Just closed a two weeks' meeting at Ferndale, Wash.; several were saved and reclaimed, and some received the baptism. Had a time of victory and rejoicing in the Lord for which we praise Him. We will leave soon for a camp meeting at Harrington, Wash.—J. S. McConnell.

FOREST, MISS.

After spending 15 months with the Assembly of God in Tampa, Fla., we began an auto trip through the country, with wonderful opportunities to spread the Gospel from place to place, but were forced to give up the trip at this place as the car did not belong to us, but we are expecting God to give us one of our own so that we may continue that work as we feel God called us to it. Pray that God may have His way with us.—L. A. & Olive Dieffenwierth.

SAVING THE LIVES OF OUR MISSIONARIES.

Four weeks ago there was a short article in the *Evangel* showing the importance of our missionaries in West Africa—frequently spoken of as the White Man's grave—having good sanitary houses to live in. Most of our missionaries in Liberia are now living in the poorest kind of dwellings with thatched roofs through which the heavy rains penetrate, making the mud floors wet and damp and unhealthy in that fever-stricken country, and when it rains these faithful workers have to sleep with umbrellas over them.

There is abundance of timber in West Africa, but the great trouble is to prepare this for building purposes. For the sum of \$1200.00 a portable saw mill can be placed on this field, and we consider it imperative, seeing we have lost the lives of so many valuable missionaries in West Africa, to do all we can to help our workers now laboring there to this extent, to enable them to put up waterproof houses with good floors in them.

Up to the present only \$132.58 has come in for this saw mill. Would you not like to have a part in it? We consider it the best life-saving investment we know of. Large offerings are appreciated, but the smallest offering is not despised. Perhaps there is something you are purposing to buy that you could well do without. Don't you think the Lord would be pleased with a sacrifice on your part that our missionaries in West Africa, and the kingdom of God on this field may thereby be benefited? Cannot we have some Do-without Bands formed in all our assemblies with the purpose of helping the missionary cause? Thereby every need of every field could be met.—S. H. F.

HARMFUL EFFECTS OF TOBACCO.

By Dr. Connor.

New York: Doctor Connor, formerly of Johns Hopkins hospital, says: Many men who smoke, chew or snuff incessantly and who are seemingly healthy are suffering from progressive organic ailments. Thousands of them would never have been afflicted had it not been for the use of tobacco and thousands would soon get well if they would only stop the use of tobacco. The chief habit forming principle of tobacco is nicotine, a deadly poison, which, when absorbed by the system slowly affects the nerves, the membranes, the tissues and the vital organs of the body. The harmful effect of tobacco varies and depends on circumstances. One will be afflicted with general debility, others with catarrh of the throat, indigestion, constipation, extreme nervousness, sleeplessness, loss of memory, lack of will power, mental confusion, etc. Others may suffer from heart disease, bronchial trouble, hardening of the arteries, tuberculosis, blindness or even cancer or the common affliction known as tobacco heart. If you use tobacco in any form you can easily detect the harmful effects by

making the following simple tests. Read aloud one full page from a book. If, in the course of reading, your voice becomes muffled, hoarse and indistinct, and you must frequently clear your throat, the chances are that your throat is affected by catarrh and it may be the beginning of more serious trouble. Next, in the morning before taking your usual smoke, walk up three flights of stairs at a regular pace, then stop. If you find that you are out of breath, your heart beat is forced, trembling or irregular, you may be a victim of functional or organic heart trouble. If you feel that you must smoke, chew or snuff to quiet your nerves, you are a slave to the tobacco habit, and are positively poisoning yourself with the deadly drug, nicotine. In either case you have just two alternatives—keep on with the self-poisoning process irrespective of the dangers and suffer the consequences, or give up the habit and escape the dangers.—Springfield Daily Leader.

As seen, the above is from a daily secular paper which has no hobby against tobacco on religious grounds; it is also by a doctor who speaks solely of its bad effect on the physical man. But I do not see how any child of God, who has really consecrated himself to the Lord, and who recognizes his body as a temple for the Spirit to dwell in, can justify himself in such poisoning and destruction of his body. Tobacco is also injurious to one's moral fibre and is spiritually hurtful. O child of God, hear the apostle saying, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7:1.—E.N.B.

SMOKING IN CHURCH.

A dispatch from London states that a movement has been started to allow smoking in church in London. Cigarettes have already entered most public places, including dining rooms, but hitherto they have not penetrated the church. It is predicted that in England men and women may presently be seen in church, smoking cigarettes, cigars and pipes.

"Dr. Newton, pastor of the Temple of London and one of the best known clergymen of England, favors the innovation and is quoted as saying that the church is too much bound by custom and the respectability cramps good fellowship. People want the church to be less conventional and Dr. Newton argues that the church of the future will not be so much a place of worship as a place of companionable gatherings."

This Editor sees in this what he already felt was the truth, namely, there are two classes of churches. One of these is fast degenerating into a mere social club. According to the above dispatch Pastor Dr. Newton openly predicts, "the church of the future will not be so much a place of worship as a place of companionable gatherings." This means only a social club and not for the worship of God. Such churches should drop the name "church" and the name of God and of Jesus Christ, and set up under their true name of a mere Social Club.

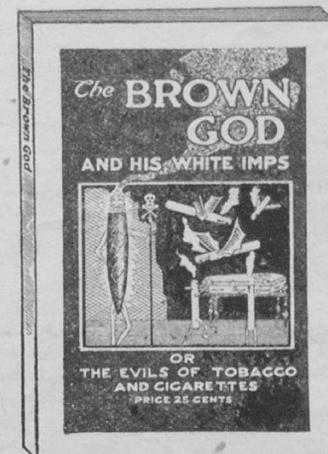
According to this dispatch they will openly deny that they are specially for worship and openly declare that they are mainly for "companionable gatherings." They should not longer deceive the people that they are churches of Jesus Christ, but come out under their true name and according to their true character. Nobody objects to a decent social club, but such a club has no right to claim to be a church of Jesus Christ; it is almost blasphemy for such an apostate to do so.

The other kind of church is a church that is for worship and for the preaching of the Gospel, with the sole view of getting society and individuals in particular regenerated and made new creatures by the power of God from heaven. It welcomes every social improvement that stays in its proper place as a social movement, and does not blasphemously claim to be a church of Jesus Christ. But its primary aim is the salvation of men and women through the gospel of Christ and the miracle working power of God from heaven. It does not depend upon social surroundings to make new creatures of men. It realizes that well-dressed and well-fed men may be in their hearts as wicked in the sight of God as men in the slums. It does not expect to regenerate the souls of men by human energy or by social environment. Such churches only have a right to pass as the churches of Jesus Christ.—E. N. B.

PHILADELPHIA PENTECOSTAL CAMP MEETING.

Pentecostal camp meeting will be held at 34th and Midvale Ave., Philadelphia, Pa., July 20th to Sept. 2nd, 1919. Sister Sarah Cox who is a returned missionary from India will be with us throughout the camp meeting. D. V. Dormitories, tents, cots, and meals will be furnished at a very reasonable rate. Bring bed clothing. Forward all communications to Herbert Dingee, 1811 Ontario St., Philadelphia, Pa.

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SECOND SAMUEL.**A Continuation of the History of Israel.**

By A. P. Collins.

David established in the City of Jerusalem, subdued Philistines, Ammonites, Edomites, Amalekites and the Assyrians; thus extending his domain to the utmost bounds of the land, fulfilling Gen. 12:2, "I will make of thee a great nation."

So Second Samuel is the book of kingly rule under David. There is a striking contrast in the lessons of the two books, First and Second Samuel

1st Samuel — "Saul — disobedience rejection and death."

2nd Samuel — "David — obedience, acceptance and life."

Second Samuel begins with a very sad chapter, telling the death of Saul and Jonathan.

David's treatment of Saul as an enemy surpasses anything in history. Saul was great in the world, David was a man after God's own heart. Saul was king, David was kingly. Saul was weakness in the place of power, David was power in the place of weakness. "He that humbleth himself shall be exalted. He that exalteth himself shall be abased." How truly illustrated.

David's lament over Jonathan is the most pathetic (1:26): "I am distressed for thee, my brother Jonathan: Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." David's tenderness with erring Saul was unsurpassing, commending the men who buried Saul and invoking the blessing of God upon them (2:3). A good lesson for us. Be considerate of the welfare and memory of our rulers, praying for them and giving them due honor as we are taught in the Word (Rom. 13:1-7).

Mark the working of God's purpose to give the kingdom to David: Saul dead, Abner appoints Ish-bosheth king over ten tribes, David waxed stronger and the house of Saul waxed weaker and weaker (3:1). At last Abner deserts to David.

The perfidy of Joab in slaying Abner, David's lament over Abner, "Died Abner as a fool dieth" (3:33). Why? Hebron is a city of refuge. Joab invited Abner to come to speak peaceably with him OUTSIDE the gate and thrust him through. When if Abner had said, "I will meet you INSIDE," Joab could not have slain him, as it was against the law to kill inside the gate of the city of refuge. So dies every sinner as a fool. When Jesus the refuge is so near by, and all who will may enter in and be safe from the devil (Heb. 6:18).

Murder of Ish-bosheth punished by David (Chapter 4).

David king over all Israel (Chapter 5).

David's efforts to bring the Ark to Jerusalem (Chapter 6). Note the smiting of Uzzah for touching the Ark. Touch not the Lord's anointed, Acts 23:4. House of Obededom blessed, while the Ark was in his house. The bars were down and the oxen walked in, drawing the cart with the Ark. Always

keep the gate open to your souls for the blessing of the Lord to come in. Thence the Ark was brought to Jerusalem amid shouting, dancing and feasting. God blessed, and Satan cursed through David's wife.

God's covenant with David (Chapter 7).

David reigned over all Israel, executing judgment and justice to all the people (8:15).

Mephibosheth, Saul's son, was lame in both feet, like all sinners (Study this Chapter). But David, for Jonathan's sake, had him come to the King's house and eat at his table continually. So God for Christ's sake forgives the sinner, and spreads a table before him in the presence of enemies (Chapter 9; Ps. 23). O friends, eat!

Chapter 11 is the saddest Chapter in David's life, his awful sin. All men have sinned and come short of the glory of God. The terrible retribution (Chapter 13) David's family troubles (Chapter 16-18): Amnon's nameless crime, Absalom's treachery and rebellion, his death, David's lament, "O Absalom, my son, my son, would God I had died for thee." Now is the time, fathers and mothers, to do your crying over your children.

The cursing of David by Shimei. When reviled, revile not again (Chapter 16). The wicked council of Ahithophel to Absalom. Hushai was sent of the Lord to defeat the council of Ahithophel. So God is able to bring to naught the councils of the wicked (Chapter 17). Chapter 22, same as Ps. 18.

Last words of David: "He that ruleth over men must be just, ruling in the fear of God," 23:3.

David's pride: We are astonished at the word, but for his pride in numbering the people, he repented and suffered the penalty. He wisely chose to suffer at the hands of God rather than at the hands of his enemies (Chapter 24). After the chastisement he offers a sacrifice to God, but not of that which costs him nothing (24:24). Give your best to the Lord, for He gives you His best—His son, the Holy Spirit, eternal life, a home in heaven.

DOCTRINAL STATEMENT.

Of the World Conference on Christian Fundamentals, Philadelphia, Pa.,
May 25 to June 1.

Philadelphia has recently been the scene of a great congress of leaders of the evangelical churches who have made a strong protest against the atheistic "Modernism" that is sapping the life of the churches of today. The doctrinal statement sent forth by this Conference is so good that we gladly print the same for our readers. We would like to have seen in this statement a word showing the importance of repentance, for there is no real moral, saving faith in Christ until there has been repentance towards God. It will also be noticed that there is no reference to either baptism in

water or of the baptism of the Holy Ghost in this statement.

1. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

2. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God, and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures—as a representative and substitutionary sacrifice; and that all who believe in him are justified on the ground of his shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in his ascension into heaven, and in his present life there for us, as High Priest and Advocate.

7. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become the children of God.

9. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting conscious punishment of the lost.

A BOOK FOR THE PREACHER.

.. "Point and Purpose in Preaching," by Elijah P. Brown (Ram's Horn Brown). Some heart to heart talks with preachers by a veteran of the "craft." Many a vital fact and many a needful reminder are here put in keen awakening terms. "Ram's Horn Brown" is known the country over, and this his latest volume amply demonstrates his retention of the old-time originality of thought and expression. Price \$1.35, postpaid. For sale by the Gospel Publishing House, Springfield, Mo.

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NORTH BERGEN, N. J.

Excellent Convention at North Bergen. Bro. Kerr and others were with us. Praise! Now at Long Branch, N. J., a few hundred feet from breakers. Good meetings at the assemblies. Pray for the sea coast. God certainly blessing richly: we feel very unworthy.—Evang. R. D. Walker.

PARIS, ARK.

I want to praise the Lord for the revival spirit that is in Greasy Valley. The Lord has wonderfully saved seven souls and six received the baptism as in Acts 2:4. Seven baptized in water as in Matt. 28:19. The saints are shouting the victory and looking for the coming of Jesus. Was at Sandy with Bro. Riley Saturday and Sunday. The saints all had good victory, praise the Lord.—J. A. Freeman, Pastor.

HARRISON, ARK.

We just closed a five weeks' revival at Harrison. God was with us from the beginning. About twenty have been wonderfully converted. One received the Holy Ghost as in Acts 2:4, ten baptized in water as in Matt. 28:19 and the whole town stirred. Pray for us that God may send us a tabernacle, as our building is too small and people are hungry for the full Gospel. We were compelled to close at this time because we could not accommodate the crowds, and the house was too hot. We are praying that God will give us a tent. Will the Evangel family please pray with us to this end.—J. M. Viney and wife, Arthur Groblebe and wife.

HUTIG, ARK.

We have just closed a two weeks' meeting in Louisiana, a new field; one at Bernice and the other at Dubach, out in the rural districts. Truly God sent His Word to honest hearts. A number were saved and received the Holy Ghost as in Acts 2:4. Pray for this needy place.

While at Dubach, La., we were requested to pray for a little child who had a stroke of paralysis. The next day afterwards we were called again and after praying the child took three steps. The father and mother are believers and they desire the Evangel family to pray that they may both receive the baptism and that the child may be fully healed.—F. E. Webb.

CAIRO, ILL.

In observing the Prayer Conference God wonderfully blessed from the very first meeting. Glory! There were great shoutings, dancing and glorifying God until the last day, which was the climax of the meeting. Saints began gathering at the Mission at 8 a. m. and in answer to prayers and fastings one mother was soon at the altar and prayed through to glorious victory before 9 o'clock. In the midst of shouts and praises foot-washing was observed and the Lord's supper partaken of, and after 12 hours at the House of God the dear Lord permitted us to close with an old fashioned hand shake and singing "God be with you 'till we meet again."—Pastor W. F. Lankston.

ANOTHER HELPFUL BOOK.

How to Prepare Sermons and Gospel Addresses, by William Evans. A volume of practical help for ministers and theological students, and also Christian laymen who are called to the work of preaching the Gospel of Jesus Christ. Leaders in young people's meetings may find in this book help in the preparation of Bible Studies and Gospel "talks." The chapter on illustrations and their use has been specially commended. Price \$1.10, postpaid. Gospel Publishing House, Springfield, Mo.

SOLDIERS' WORK.

A great opportunity faces us. The war has brought the world to a place of doubt and dismay. Deepest pessimism is manifest everywhere, only the Christian can look up in hope and know that all is well with his soul.

The work of the United Prayer and Workers' League is in this place of opportunity. The great war work service rendered during the past year has been so appreciated from many sources that the demand is laid upon us to continue with even increased vigor. An armistice may have been signed with our political enemies, but none has been or ever will be made with Christ's enemy, the devil. Thousands of returning soldier boys from France who need a testimony offered them of Jesus' saving blood represents our opportunity. The hospitals are full of them. They lie hungry for this word of Christian comfort. Many helpers pass through with fruit, flowers, magazines, cigarettes and other offerings, but the boys literally tire of them. They want to know about Jesus. The fields of these whitened cots where lie these wounded soldier lads are truly ripening into the harvest and the Master longs for some one to go who will reap the glorious harvest.

Our assemblies seem to have forgotten that our work is not finished. Other church agencies everywhere are alive to their responsibility to raise millions of dollars for these men. Our faith should be no less than others. We must not be empty handed in our giving to the great evangelistic need that every one recognizes as having a claim on us. To be guilty of a failure now is to bring discredit on the faith in Christ of which we boast. We dare not face eternity with the results that such a failure would mean.

Those engaged in the work have actually poured their service of life into the fight to the breaking point. Results have been marvelous. Our Bible Class among the soldiers at Galveston, Texas, that was organized through the co-operation of the League, produced twenty-three volunteers for foreign missionary service. Thousands of pages of tracts and copies of the gospel have been distributed. The personal visits to the bedsides of wounded and dying soldiers is a work that will forever abide, as a testimony that shows the value of our work for which some have given support. The Salvation Army asked for 1,000,000 copies of one of our tracts. Surely the genuineness of the efforts that has been made wins your confidence as to its worth.

The League needs your immediate offerings to continue and expand its operations for meeting the needs of the many thousands of returning soldiers during the next few months.

As this appeal reaches you, will you in His name and for His sake send an offering blessed with your own prayers, asking the Holy Spirit of Pentecost to use it to the Salvation of some precious souls?—Raymond T. Richey, Supt. United Prayer & Workers' League, Houston, Texas.

HOME WANTED.

A widow with two boys, 4 and 7 years old, wants a home. Is able to help in the home and stand with the saints in prayer. For particulars address, Mrs. R. R. Boyles, 430 Virginia Ave., Martinsburg, West Virginia.

PASTOR WANTED.

We want a pastor at Sherman, Texas, a man and wife, one who will help to support his family, as there are only a few saints here and they are mostly poor people, but they are willing to help. It is a year since we had a pastor at this place and we are hungry for the full gospel to be preached here.—Assembly, Sherman, Texas.

Sunday School Literature

FOR JULY 1, 1919.

We are glad to announce to all our readers that we now have printed and ready to send out PENTECOSTAL S. S. LITERATURE for the next quarter, beginning July 1, 1919. Send us your orders at once, so that we can get them to you in good time.

We in the office have not had time to edit this literature, but it was edited by a Pentecostal brother outside our office. It is real Pentecostal S. S. literature, that is, the cards, quarterlies, leaflets, etc., and we expect it to give full satisfaction.

We do not ourselves publish young people's story papers; but some of our people are using Cook's union papers. We have therefore arranged to act as agents for these wherever they are wanted. Please send us all your orders for these as noted below; send early, paying us for the same, and we will send these also. We can furnish at once the following:

UNIFORM LESSON SERIES.

- Little Picture Lesson Cards, per set per year 16c, or per quarter \$.04
- Large Picture Roll, per quarter, .90 (This is for same class as the cards)
- Junior Quarterly, per year..... .20 or per quarter..... .05
- Intermediate Quarterly, per year, .20 or per quarter..... .05
- Adult Quarterly, per year..... .20 or per quarter..... .05
- Lesson Leaves, per set per year, .16 or per quarter..... .04
- Golden Text Book, for 1919, each, .05 per dozen..... .50

WEEKLY PAPERS FOR SUNDAY SCHOOL.

- (These are those mentioned above.)
- Little Learners' Papers Four pages, pictures, etc., for primary classes. In lots of 5 or more 10c a yr. or per quarter \$.03
 - The Girls' Companion Single subscription 50c a year, Lots of 5 or more 35c per year, or per quarter..... .09
 - The Boys' World Single subscription 50c a year, Lots of 5 or more 35c per year, or per quarter..... .09
 - The Young People's Weekly Single subscription 75c a year, In lots of 3 or more 60c a year, or per quarter..... .15

RECORD BOOK AND CLASS BOOKS

- Record Book for the Secretary Will accommodate a school of 150 for one year..... \$.20
- Class Book, for 18 in a class..... .07
- Class Book with Penell on String, .10 (These books are alike, except the pencil; each will serve a class of eighteen for one year.)

Class Offering Envelope,..... \$.04 (This is a strong envelope arranged for one year.)

Send for free order blank for the above S. S. supplies.

Send all orders to
The Gospel Publishing House,
336 West Pacific Street,
Springfield, Missouri.

In The Regions Beyond

MISSIONARY CONTRIBUTIONS.

Missionary offerings can be sent by check, express or money order to Stanley H. Frodsham, Missionary Treasurer, 336 W. Pacific St., Springfield, Mo. Liberty Bonds, War Savings Stamps, o'd gold jewelry, etc., can also be turned into use for the Missionary cause.

JOHN D. JAMES AND WIFE RETURNED.

Will the Evangel family please pray that God will bless the work which we have left for a while with a mighty outpouring of the Spirit, that many who now sit in darkness shall be saved to serve the living God? Anyone desiring to write to us address General Delivery, Ballard Station, Seattle, Wash.—John D. James.

SISTER FLORENCE BUSH WITH THE LORD.

My heart is very sad at this time as I write you of the death of my daughter Florence, who passed away to be with the Lord on May the 2nd. She had acute pneumonia, and was ill six days.

Pray that I will be brave. There is so much to be done before Jesus comes. I want to be found faithful—Mrs. S. Anna Bush.

THE FAMINE IN INDIA.

This famine is perhaps spread over a greater area of country than any other previous famine in India. The extremely high price of all grain, foodstuff and cloth such as worn by the poor people is universal, and people are really suffering all over India from the extreme North to the South. But I feel the famine is more severe in the central and western parts of India. I am inclosing three little pictures that I took in the streets of Benares; two are of famine victims here starving and one is of a Brahman priest. You can see that he is not starving. We are trying to relieve the distress here in two ways, one is by giving small donations to poor and deserving people, and the other by giving employment to poor people that can work.

There has recently been held in Benares a very large *mela* or religious festival. The crowds of pilgrims that came from all parts of India were enormous, and for the few days they were here we were all kept very busy working amongst them giving out the Gospel by word of mouth and by the printed Word. As I looked upon that vast multitude of poor people coming here to bathe their bodies in the dirty water of a river, enduring untold sufferings and privation, and many really dying on the way in their effort to get here, I wondered with what feelings Christ was looking down upon them. Surely He considered them as precious sheep without a shepherd, and with great compassion. If only Christians were in earnest in serving their Master, even half as much as these poor misguided people are in serving their false gods, the entire world would be soon evangelised.

My wife has been having fever lately and I am much concerned over her. She works so much and now with the weather so hot, it is too much for her. But we know that you and the saints in the homeland will be praying for us, and so our hearts are cheered and encouraged.—Will K. Norton.

TIENTSIN, NORTH CHINA.

Lloyd G. Creamer writes: "Before this reaches you I shall have opened an evening school. Pray that the Holy Spirit will open their hearts to the Gospel. I have been having some testing in my body. This is a trying time of the year here on account of the changing of the climate and much dust which comes for miles and carries diseases from all sections. These dust storms last from three to four days and at times the sky is so thick with dust one cannot see the sun and the heavens look a yellow-brown. But praise the Lord we have a place of refuge in the 91st Psalm.

"Remember the precious Chinese and workers that we shall have a mighty wave of conviction, salvation and baptism of the Holy Ghost."

UNREST IN INDIA.

For the last two weeks we have been realizing a little of the awful chaotic condition of the world. There have been a number of very serious uprisings against the Government all over India. A number of Europeans were killed, hundreds of natives, and such a lot of valuable property destroyed, largely Government buildings, telegraph and post offices, railway stations, etc. There seems to be a growing element in India that wants to eject all foreigners, and while the government thinks they have things well in hand, we who know prophetic signs look for further trouble. It looks like India will have a baptism of blood and it will mean the lives of many of the missionaries for they are usually considered by the ignorant to be working for the government. Then there is a hatred for all foreigners. In this last outbreak it was surprising how many outbreaks were simultaneous in different parts of India, especially the large centers, Calcutta, Delhi, Lahore, Bombay, etc.; and how much damage was done before troops could reach these places. Now many places are under martial law. At such times we praise Him our Home is God. There is a rest of faith the world can know nothing about.

We are having what the world calls some noisy tarrying meetings just now, and yesterday a number of inquirers who come to our meetings were here, and one sinner was repeatedly shaken with the power of God and he stayed on his knees for more than an hour. We trust God spoke to his heart.

We have about six or seven ready for water baptism. These are largely Christians who were sprinkled in infancy and it came about in this way. We took in a C. M. S. family and when they had only been with us about two weeks they had a new baby. After the mother was about well they began to inquire who would have a cleansing service for the mother and baptize the baby. When told we do not baptize babies, they were in consternation at first, but some of our Indian workers taught them the Word. Well, the result is they want to be properly baptized. Praise His precious name, and the baby—well they wouldn't think of having it baptized, but when some of the Brothers are here, when Brother Casley visits us we will have a consecration service for the baby and the baptismal service for the others. Praise His precious name!—Edith E. Baugh, Chapra, India.

ALEXANDRIA, EGYPT.

You will see in the daily papers the present situation in Egypt. In the serious disturbances of native mobs there was a loss of lives and much property. While we report with true thankfulness that as far as we know none of the workers at our missions lost their lives, yet many villages we have not heard from in many days. All communication was cut off from even large cities for some time. But on the other hand some of our brethren lost seriously by loss of property or their businesses. I must do all I can to help actual pressing need to prevent suffering. What the government will do to meet the loss caused by mobs I do not yet know, but I call your attention simply to the actual passing situation. All our Missions are going on in their work with commendable courage and faith and we confidently expect that our God will use all this to open wider the door for the preaching of the Gospel. At present I am cut off from visiting our missions in Upper Egypt where my wife and I were at the time of the riots. By military order we, with all foreigners, were sent to Cairo by boats. The military has the situation under thorough control and order is becoming quite normal.—A. H. Post.

Bro. Post writes very enthusiastically of the good work being done by Sister Lillian Trasher at the Orphanage at Assiout. Sister Trasher has been caring for over 100 orphans in this Orphanage. She, too, was compelled to leave Upper Egypt, and is now on her way to America.

SHANGHAI, CHINA.

We do praise Him for what He is doing. Our native worker from up in Ushan Kaurgsi, is just down this week and says the Lord is blessing in the mission. He has about 30 Christians. This dear man was saved and received his baptism when we first came to China, now eight years ago.

We had such a blessed baptismal service on Sunday, April 27th.

We went some little distance from the mission to a lovely pool of water, surrounded by the beautiful grain, and there buried with Christ in baptism eleven dear Chinese. Oh how my soul was filled with joy as I saw these dear people, some of them only such a short time ago in heathen darkness, now with their faces shining with the glory of God. Hallelujah! One was a dear young man, who has lately been saved, and is going through some hard places in his home. His parents are both dead, so he stops with an uncle, who is a heathen. He destroyed his Bible, and does not want him to believe in Jesus. But oh how precious it is to see how he is going on with the dear Lord. He comes to our home twice a week, and one of our dear orphan boys, that we have had now about seven years teaches him the Bible. It is truly blessed to see how he loves the Word. It is his desire to preach the Gospel to his people, he is now seventeen, goes out with our native pastor, and helps in street meetings.

How we do love these dear boys, we still have seven of them, and do trust God may get some real fine hands among these for Himself. Most of them we have had now nearly eight years. One dear little fellow was left at our home, when only about seven months old. He has also been with us over seven years, and such a dear child. Getting on so nicely in his studies and says he wants to tell his people about Jesus when he gets to be a man.—Mrs. H. L. Lawler.

YOKOHAMA, JAPAN.

I had just got off my knees last night after talking to Father about some of my needs when your good letter with your offering came to hand. Please accept my best thanks, as I also return my heartfelt thanksgiving to the Giver and Supplier of all my needs.

On account of the serious nature of Sister Gray's condition the Grays have been compelled to seek rest and change in America, sailing from Yokohama the middle of last month. Japan can ill afford to have Brother and Sister Gray away at this time, just when the Pentecostal showers are falling here.

I have just finished some 15 days special meetings with the dear Juergensons in Tokyo. God's power was present throughout the whole time, and souls were slain under God's power; drunk with the new wine, had visions, received the baptism with the Bible evidence of speaking in tongues in the old-fashioned way. Both of Brother Juergenson's daughters, Agnes and Marie received a new infilling. Brother Hanson proved a blessing as he spoke one evening on his way through to America.

Two Japanese brothers also received their baptism as on the day of Pentecost in Yokohama during Brother Hansen's stay. We have another batch of seekers now at Yokohama, whom we hope to baptize in water soon, and expect the twofold baptism, the "I and He" of Matt. 3:11. One of them in particular is an interesting case—an old woman who has been a tobacco slave for 50 years, and who has received complete deliverance through the power of the Blood.—L. A. Coote.

NAWABGANJ, GONDA DIST., U. D., INDIA.

We have opened up two more Mission stations, one in Mankapur and the other in Haraija.

Three more native workers have been taken on during the year and we are now about to engage a couple more.

The number of meetings is on the increase and the attendance is constantly increasing. We now have regular weekly meetings in nine different places, besides the meetings at the Mission. There are three meetings at the Mission every day during the week and one on Sunday and the Sunday school. Prayer meeting in the morning. Workmen's meeting at 11:30 and meeting for the school children at 11:30.

Then we have two women's meetings a week at the Mission. One is a Dorcas class where women are taught to sew. The garments are given to the poor. Of course the village people are too poor to furnish cloth so we furnish everything. The Lord has enabled us to help a good many orphans and widows in this way.

Before we went to America we had one Sunday school at the Mission and one in a nearby village. These were continued whilst we were home and upon our return we took them over again. During the past year seven other Sunday schools have been opened and the Mission Sunday school has grown. The average attendance at all the Sunday schools is 47 each.

We have a small day school and also an evening school. Books for the two vernacular languages and tuition are free. Some of the men and boys who are too poor to come to school during the day come after their day's work is done in the evening.

During the influenza epidemic hundreds of garments have been given away besides over a hundred blankets. Food and clothing is distributed practically every day. Several orphans, widows and old people

are being supported and many have been kept from starvation. Thus the Gospel has won a place in the hearts of the people as never before. A state of famine exists almost everywhere, prices are tremendously high. A man's daily wage will buy but two pounds of flour!

On Sunday, March 2, the church was dedicated. The Lord met with us and we had the most wonderful service we have ever had in India. The building was crowded to the doors and people were standing on the verandahs and in the two side rooms.

We are now putting up two more houses for Indian workers. We still have three people living in grass sheds. We hope to build a couple more houses after this. We are also repairing the roof and walls of the Mission house. Yours for India,
James Harvey.

NINGPO, CHINA.

Since I last wrote, we have had another visitation of the Spirit, resulting in the conversion of eight girls. These are now awaiting baptism. Several have been under the power of the Spirit. It has been precious to note the Spirit's workings, drawing little groups together to pray and wait upon God in their respective bedrooms and that purely voluntarily. *These little ones tarried and prayed down the power and God has been blessedly working revealing sin, leading to confession, and acknowledging Jesus as their personal Saviour.

One day last week our hearts were made to rejoice by a visit from a woman whom God wonderfully healed some months ago. She took this her first opportunity of coming to bear testimony and praise and thank God for His great grace. At the time of her healing, she was in a hopeless condition, having been confined to her bed for some time. She was a Christian but not very earnest. She sent her husband here to ask prayer as a last resort, doctors and remedies having failed. While we knelt with her husband in our guest-room beseeching God for her healing, God visited her with His wondrous power, "stripping her disease from her as a garment" was the way she described it, and instantly healing her. When her husband returned he found her healed. Not only was she healed, but the holy presence of the Lord filled and flooded her very being. Since her healing she has been passing through a time of deepest sorrow but the anointing and revelation of the Lord received has sustained her, and it is marvelous how strong and well she has been and how bravely she has borne her sorrow through His grace-given her.

Our latest addition to our "Aged Widows" Home is a woman of 57 years who has been recently most wonderfully delivered from a heathen cloister where for 30 years she served as a nun, but she is now marvelously converted and a true child of God. Her story is both thrilling and full of interest, the Lord Jesus Himself appearing to her in the cloister and step by step led her to this place where she can go on into deeper truths.—Nettie D. Nichols.

A TESTIMONY.

I am thanking and praising God for His wonderful love to me. I received the Blessed Comforter six years ago, and I have since learned to take Jesus as my all in all. He heals me when I get sick. All glory be to His precious name!—W. M. Blaine, Wesson, Ark.

Send 20 cents for a large sample package of tracts.

SAINAM, SOUTH CHINA.

Bro. Geo. M. Kelly writes, "You will be glad to know that the roof is now being put on the building and that practically all of the inside work on the bottom floor has been completed. The building is more than we had anticipated and we can never thank the dear friends enough, who have stood with us so faithfully in this work and for their kindness. The house is nearing completion. We shall expect to move over there before the high water comes up here. The Lord allowed us to meet all the other payments and I am sure He will send in the remaining amount ere it is needed."

JERUSALEM, PALESTINE.

Miss A. Elizabeth Brown writes: "We find Jerusalem vastly improved since we left nearly two years ago. The American Red Cross has done so much for the poor and needy in the way of orphanages, hospitals and giving work to hundreds. But they expect to leave here by the end of June and there will be many more needing help when they go away and everything costs four or five times as much as it did before the war. It is good to see British soldiers everywhere. Direct missionary work is restricted yet so we will go on quietly doing the little things that come to hand. Many friends came in to welcome me back and for two Sundays some of us have had blessed times of prayer and fellowship together. Pray that we may be led into the work that God has for us to do at this time."

RUPAIDHA, INDIA.

You no doubt remember some time ago, I sent in a request "to pray God to send a married man and his wife to take charge of this work, as it was becoming far too heavy for me." A short time after this request appeared in your paper, a dear sister wrote us, "Sister, you need lifters, real helpers, those who can take the burden of the work, not new missionaries." For this we have been praying. Now, hallelujah, God has answered far exceedingly above anything we at first thought to ask for, and is sending to us Brother John Kelly and wife, who have had many years experience in India among the Tibetans and Nepalese, in Darjeeling. Four years ago when many Nepalese and Tibetans were ordered to the front as stretcher bearers, Brother Kelly felt led to offer himself to his country to superintend the Ambulance Corps, and knowing both the Tibetan and Nepali language his service in this capacity has been very valuable as he not only could minister to the physical need of the poor wounded Nepalese and Tibetan soldiers, but could also minister to their spiritual needs, which he has had great joy in doing. I have known Brother Kelly and his wife for the past nine years, and know them to be very humble, sweet spirited, wholly consecrated children of God. In fact I believe God could not have chosen a better man for the place. Knowing the language, he will be able to work much among the Nepalese as they come to this place, which they daily do.

Brother and Sister Kelly are wholly depending upon God and it's a great step of faith for them. They have one boy eight years old. Pray much for them.—Lillian Denney.

"HOLINESS."

A book by L. Wooten, consisting of eight chapters, dealing with this subject from both Old Testament and New Testament viewpoints. Mr. Wooten is one of our young evangelists of the South. Paper covers, Price 25 cents. For sale by the Gospel Publishing House, Springfield, Mo.

Sunday School Lesson

FROM A PENTECOSTAL VIEWPOINT

THE CHURCH: ITS LIFE AND WORK,
July 6. Acts 2:37-47; 1 Thess. 5:11-15.
Golden Text. Eph. 5:25.

Back to Pentecost. Modern churches are far removed from the pattern of Acts 2, but it is the prayer of many of God's saints that his church of these last days shall come in no way short of the faithfulness, love, spirit of sacrifice, and devotion of those first adherents of "this sect everywhere spoken against." The early church started right, they recognized the importance of the words of Christ when He told them to tarry at Jerusalem until they were endued with power from on high. They tarried "until." And God sent that which Joel had long before told of. Many of those devout Jews from all parts of the world recognized that this was of God, and so they cried, "Men and brethren, what shall we do?"

How to get your Pentecost. The first thing Peter told them to do was to repent. Repentance involves complete turning from all that is of the world, the flesh and the devil, and a complete turning to God, and is generally accompanied by a real Godly sorrow for sin, especially for the sin of rejecting God's merciful provision in providing such a gracious Savior in His Son! Then, baptism in water in the name or on the authority of Jesus Christ. Undue emphasis on a formula will prevent us entering into the real spirit of being buried with Christ in baptism unto death. Death to all the old man, the carnal mind and the evil heart of unbelief! Praise God for the fact that these were left forever in the grave of Christ. Henceforth Christ is our life, and we are called to a life of moment by moment faith in Him.

The wideness of God's Promise. Peter told them that if they would do these things that they should likewise receive the gift of the Holy Ghost, for this promised outpouring was for "all flesh," for those who heard and their children, and even to those afar of. We quoted Acts 2:39 to a backslidden missionary at one time, and the Spirit convicted with those two little words "afar off." He knew he was "afar off" from God, and he repented and got his Pentecost. Peter told them to "save themselves from this untoward generation." We are living in an evil generation whose attitude to God is certainly "untoward," and we need to be saved from everything in the modern social, political and the so-called religious world. Our place is "without the camp," that is where Jesus feeds His "little flock."

Steadfast Continuance. Those three thousand converts stood fast in the fundamental truths as they were given out by the apostles. Sound doctrine is ever of tremendous importance. So is "fellowship," the sharing together of what we receive from the Lord. They continued to observe the "breaking of bread" or

communion of the Lord's supper, for as often—not as seldom—as they observed this, they were remembering the Lord's death until He comes. And they kept praying. With 3000 souls constant in prayer, no wonder that the signs followed the apostles. They sold their possessions and brought the price to the apostles, so that as distribution was made there was no lack anywhere. They laid their treasures up in heaven where the Roman legions that were soon to encompass Jerusalem could never reach them. They were a glad, happy, praiseful people, God's thought for His church to-day. One version of Acts 2:47 reads, "The Lord added daily to those who were saved." God adds to the church, the body of Christ.

Obeying them that have the Rule.

It is of supreme importance that we should love, honor and do all we can to help the pastors and elders whom God has set over His people. We heard a preacher complain about some folks who wandered about from assembly to assembly whom he asked, "Who is over you in the Lord?" to whom they gave the reply, "Nobody, its just me and God." Spiritual Bolshevism! A good assembly is one that has a worthy pastor who is esteemed highly in the Lord, to whom scriptural obedience is given in the Lord's work.

BAPTISM.

July 13. Matt. 28:18-20; Mark 1: 1-11;
Acts 8:26-40.

Read Matt. 28:18 20; Acts 8:34-40.
G. T. Gal. 3:27.

A Command that Jesus gave. Jesus said, "He that believeth and is baptized shall be saved." The great commission of Him who had received from his Father all power and all authority in heaven and in earth is, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Who can afford to disobey these plain instructions?

Fulfilling all righteousness. Mark 1 tells us how our Lord Jesus was baptized. He by this act identified Himself with us sinners for whom He came to die; we in our baptism identify ourselves with Him in His death, burial and resurrection, which procured for us our justification and our newness of life. The Holy Spirit came down like a dove on Jesus immediately He was baptized, and we should look for every one to receive the like gift immediately they come out of the water. Chrysostom in the 4th century wrote, "Whoever was baptized, in apostolic days straightway spake with tongues." This was the initial physical evidence that they had received the baptism of the Holy Ghost.

The baptism of the first saved colored man. In Acts 8 we read the story of the

salvation of the Ethiopian eunuch. Philip had to leave the revival in Samaria at a time when it seemed he could least be spared, but the Head of the Church had an audience of one for him in the wilderness, and Philip had sufficient consecration to be just as willing to minister to one as to preach to a big crowd. The eunuch was reading from Isaiah 53 and could not understand of whom he read, and what an opportunity that was for Philip to preach Jesus. Jesus is the one theme of sacred writ. Philip preached, and faith came into the eunuch's heart as he heard, and as soon as he saw some water he wanted to obey the command of Jesus and be baptized. Evidently Philip had told him about baptism, so both Philip and the eunuch went down into the water. If Philip had just wanted to sprinkle him, there would have been no need of this, he could have reached out and brought up sufficient in his palm for the transaction. But Philip knew that was not the way to bury people. As Dean Stanley in his authoritative work on the "Eastern Church" writes, "The original form of baptism—the very meaning of the word—was complete immersion in the baptismal waters." In Weymouth's translation there is an interesting note on the baptism of the eunuch: "The Codex Alexandrinus has the V. L., 'the Holy Spirit fell on the eunuch, and the angel of the Lord caught Philip away.'"

The Real Meaning of Baptism. Baptism is a burial service. A Jewish evangelist we know always asks everyone he meets, "Have you been to your own funeral yet?" When we are assured of the fact and know that our old man has been crucified with Christ, the next thing to do is to attend the burial service. When a corpse is buried it is not customary just to sprinkle a few grains of earth on it, but to put it completely under the ground. So we believe in putting candidates clear under the water. John Wesley, speaking on the text "buried with Christ in baptism," says that this alludes to the original manner of "baptism by immersion." Chrysostom wrote in A. D. 398, "We, as in a sepulchre, immersing our heads in water, the old man is buried and sinking down, the whole body is concealed at once; then, as we emerge, the new man again arises." Because of its departure in great measure from the original pattern, the church of today has lost the true meaning of baptism. It is a great aid to faith to look back to the place where you were "buried with Christ in baptism unto death:" and when the enemy, "like a spiritist medium, tries to bring up the ghost of your old man," as we heard one brother say, you can point him to the place where the thing was buried. Henceforth Christ is our life, and He is more than a match for the enemy.—S. H. F.

SOUTHERN MISSOURI MINUTES.

The Minutes of the last District Council for Southern Missouri have been printed, and the brethren are urged to send for one or more copies to E. L. Banta, Lockwood, Mo. Price 5 cents each or 60 cents per dozen post paid.

CAMP MEETINGS AND CONVENTIONS

ANNOUNCEMENT OF TEXAS CAMP MEETINGS.

For North Texas:

Place.	Date.	Minister in charge.
Dallas,	June 25th,	W. W. Hall,
		2918 Whittaker St.
Bridgeport,	July 5th,	R. W. Newby.
Ladonia,	July 7th,	R. L. Merrill.
Overton,	July 15th,	Thurman Thompson.
Grand Prairie,	Aug. 1st,	Lonnie Whitworth.

For South Texas:

Port Lavaca,	June 18th,	C. D. Smalley.
Sour Lake,	July 8th,	Paul Radke.
Austin,	July 15th,	J. D. Schœmacker.
Moody,	July 25th,	E. A. McCaslin.
San Antonio,	Aug. 10th,	W. F. Hurley,
		Route 7, Box 3R.
		F. A. Hale, Chairman.

PREACHER WANTED.

My wife, myself, mother and sister are the only ones active here in the Pentecostal faith. We desire the baptism as in Acts 2:4. There are four churches here. We are anxious to secure some minister on fire for God that is well recommended by the brethren, to come here for a series of meetings. We are poor people, but will see he gets his board and lodging ourselves. Might be the means of starting a work here. I realize the silent rapture may occur any day, and oh how awful to be left here and not be with Jesus. Please do what you can towards a brother or a brother and wife coming to give us help. Would like to hear from any nearby assembly, so we might attend.—E. W. London, Oxford, Kan.

NOTICE.

Nice home—80 acres, dairy and poultry farm; improved and equipped. One fourth mile to Macomb. An ideal location. School and three churches: Pentecostal, Methodist and Baptist; good trading point; on railroad; fine water; mild climate; price fully equipped, \$4,000; possession at once. Also 117 acres improved, one and half miles out; good location; price \$35.00 per acre; rented this year. Address P. E. Gold, Macomb, Mo.

PRAY FOR HEALING.

I am an invalid widow with three small children. We are dependent upon husband's people for support. Please pray that God will heal me, and get me a place among the saints where we can earn our own living.—Mrs. M. C. Barnhart, Arab, Mo.

THE DEITY OF JESUS CHRIST, by S. W. Pratt. The topic of this book is discussed from the standpoint of the Gospel according to John, and is a careful analysis of that Gospel. This is a most splendid book and wonderfully exalts Christ on safe and sound lines. Price in cloth, 55 cents. For sale by the Gospel Publishing House, Springfield, Mo.

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CAMP MEETING AT CRUGH, ARK.
This is a correction. Instead of the camp meeting being at Earle, Ark., it will be at Crugh, Ark. It will begin July 20th and continue as long as the Lord leads. Everybody welcome.—J. S. David.

MOODY, TEXAS.

Camp Meeting at Moody, Texas, will begin July 25th. Have had wonderful times the last three summer meetings here. Come one and all. Also will begin meeting at Clifton, August 10th. E. A. McCaslin, Pastor, Moody, Texas.

SHADY GROVE, TEXAS.

Our Camp Meeting will begin, D. V., July 12th, and will continue ten or twelve days. Visitors must come prepared to camp but there will be a free table set for everybody. For further information write Elder E. Tucker, Doucette, Texas.

CAMP MEETING AT LETONA, ARK.

The Searcy and Letona missions are to have a camp meeting at Letona mission from July 24 to Aug. 3. Pray for us that God may have His way. Write us for information.—W. H. Shands and P. D. Rutherford, Pastors.

WINNSBORO, TEXAS.

We are praying that the Lord will lead a preacher here who will preach the full Gospel. This is a new field and we feel that God would save souls for they are hungry. If there are any saints around Winnsboro we would like to get in touch with them. We would like the address of Brother Marion Goodson. Pray for this field. T. E. and Maude James.

OVERTON, TEXAS.

A camp-meeting will be held at the Assembly of God Tabernacle, R. 2, Overton, Tex., July 12-25. Bro. S. A. Jamieson of Tulsa, Okla., has charge of the Bible lessons at the day services. Evangelistic services at night. For further information write the secretary, M. K. Flager, R. 2, Overton, Tex., or the pastor, T. D. Thompson, R. 7, Box 83, Tyler, Tex.

NOTICE.

The Assembly of God at Bridgeport, Texas, will begin a Camp Meeting the 5th of July. Brother Fred Lohmann of Russellville, Ark., will have charge of the evangelistic services. Brother A. B. Collins, of Ft. Worth, Texas, will give Bible lessons. Meals will be furnished on the ground. Come praying and expecting a great time in the Lord. R. W. Newby, Pastor. J. Frank House, O. E. Kemp, L. A. Zuspawn, Committee.

LOCAL CAMP MEETING IN ARKANSAS.

A local camp meeting will begin July 17th about ten miles east of Paris, Ark., at a place called Hixon Hill. Anyone wanting to come can come by Ft. Smith over the Arkansas Central R. R. to Sublaco, Ark. Any coming over the Rock Island can get off at Magazine and come by Paris by mail hack. The saints will care for all preachers and workers. Everybody invited. Pray for the meeting.—C. E. Shields, Pastor, Paris, Ark.

PENTECOSTAL CAMP MEETING FOR THE GREAT NORTHWEST.

To be Held at Portland, Oregon, Beginning July 6, to Sept. 1, 1919.

The "Pentecostal Assembly" of Portland, Oregon, located at 112 First St., corner of Washington, will hold their SEVENTH ANNUAL CAMP MEETING on the same beautiful grounds at Anabel Station. Address all communications to the pastor, Will C. Trotter, 212 East 30th St., Portland, Oregon.

NORTHWEST KANSAS CAMP MEETING

The Seventh Annual Pentecostal Camp Meeting of the Assemblies of God in Northwestern Kansas will be held at Alton, in the French grove one mile north of town, August 1st to 10th, D. V.

H. W. Mitchell, pastor of the Stone Church, Chicago, is expected for the camp meeting. A great encampment and revival is predicted.

Tents, sizes and rentals, as follows: 10x12 \$3.50; 12x14 \$4.50. Cots 75 cents. Bring bedding and toilet articles.

Meals on the free-will offering plan. Send order for tents to, and for further information write, Willie T. Millsaps, General Delivery, Topeka, Kansas.

CAMP MEETING AT SOURLAKE, TEXAS.

The Assembly of God will hold their Camp Meeting here beginning July 8 and same will continue as long as the Lord leads. Preachers and workers will dine at free-will offering table. Others please come prepared to take care of themselves. We urge all of the brethren to come and be with us. We are expecting a glorious time with the Lord. Paul Radke.

INDIANA CAMP MEETING.

A Pentecostal camp meeting for Indiana will be held with the Assembly of God at Martinsville, Ind., from August 17th to Aug. 30th. Evangelists E. L. Banta, J. R. Flower and Bro. Harry Bowley of West Africa, are to be present and help in the meetings. For further particulars write Fred Vogler, 210 West Morgan Street, Martinsville, Ind.

DOTHAN, ALA. CAMP MEETING.

The Camp Meeting will commence in Dothan, Ala., July the 15th at 9 a. m., at the large tabernacle on West Main St., and run as the Lord directs. Everyone invited. Come prepared to bear your own expenses. Come praying, believing, and expecting God to be with us in great power. W. B. Jessup, Chairman. J. W. Andrews, Secretary.

GRAND PRAIRIE, TEXAS.

The Assembly of God will hold their summer camp meeting here July 5th to 20th, inclusive. Ample camp room for autos. Bring camp tents, bedding, etc. All workers and workers' families will dine at free dining table. Others may have meals at very small cost or can come prepared to serve their own meals. Further information from Pastor Lonnie W. Whitworth, Box 265, Grand Prairie, Tex.

EIGHTH ANNUAL CAMP MEETING

Of the Southern Missouri District Council, For Southeast Missouri, to be Held at Essex, Mo., August 2nd to 17th.

Camp will be held in a beautiful grove. Tents and cots for rent on ground. Meals on free will offering plan. Bring bedding and toilet articles. We are expecting a corps of evangelists and teachers. If you are coming or want further information, write W. T. Workman, Essex, Mo.—W. T. Workman, W. J. Higgins, and L. W. Clark, Committee.

CAMP MEETING AT SCRANTON, PA.

July 18 to Aug. 3, inclusive, in fellowship with the Eastern District Council and under the auspices of the Scranton Assembly. The camp grounds are located a short distance from Scranton on the Adams farm, convenient to the Northern Electric Street Railway. Good running water in convenient reach of every camper.

Those intending to come will please write in at once in order to secure accommodation. For further information and accommodation write the pastor, D. H. McDowell, 1608 Monsey Ave, Scranton Pa.

HUNTINGTON, LONG ISLAND, N. Y.

The fifth annual camp meeting will be held at Huntington, Long Island, N. Y., beginning July 18th, 1919, and closing August 3rd, taking in the three Sundays. Huntington is a short distance from New York City, on Main line of L. I. Railroad; grounds only few minutes walk from village, in the midst of a beautiful locust grove well adapted to a camp meeting, also splendid place to rest. Tents can be obtained very reasonably for season. Two large dormitories on grounds, one for men, the other for women, where those who only want to stay a few days can be accommodated. Meals will be served on grounds in dining tent.

Brother T. K. Leonard of Findlay, Ohio, Brother John Coxie of Wilmington, Del., also Sister Sara Coxie, returned missionary from India and other workers will be there. Come. A hearty invitation to all to meet with us. The saints are praying and expecting the showers of rain to fall. Our God is faithful. Come.—Bro. J. A. Hart, Pastor.

PENTECOSTAL GRAMMAR SCHOOL.

As State and County funds are not available for private schools in Texas, the saints at Grand Prairie are planning for a local Pentecostal school on the tuition plan. Any one interested in such a school for their children may correspond with Pastor Lonnie E. Whitworth, Grand Prairie, Texas.

Reports From the Field

SCIPIO, OKLA.

We have just closed a meeting near Scipio, Okla. One was saved and seven received the Holy Ghost as in Acts 2:4. Five were baptized in water. The Lord is adding daily to the Church such as should be saved.—Charley Peppers and wife.

MT. AYR, IOWA.

The Lord is wonderfully blessing and working here. Souls are being born into the kingdom and receiving the baptism in the Spirit from time to time. My prayer is that a greater work may be accomplished here and other places and that new fields may be opened up. Pray for us.—Noah Mosier and wife.

WEST PLAINS, MO.

The Lord is blessing here, we are having very good services. A good interest among the young people and conviction is getting hold of them. Four at the altar. Pray much for this place that God will give us a revival and many souls will be saved and filled with the Spirit as in Acts 2:4.—Pastor W. W. Childers and wife.

WHISTLER, ALA.

The Lord has been in our midst here in a wonderful way. Numbers have been saved and reclaimed. All the saints about Mobile, with Brother Spence and Brother Slay have been co-operating in the meetings. The power fell on the last two Sundays in the greatest way that I have witnessed in a long time. Blessed unity has been restored and a season of refreshing prevails.—L. Wooten.

NEWPORT NEWS, VA.

We are having great liberty on the streets here. The Lord is blessing wonderfully. I haven't been able to get a hall yet. Have been alone up to the present time, but another brother was passing this way and stopped. Thank God for the sweet fellowship of the saints. Pray for us here that we may boldly speak the Word of God with power.—Wm. H. Wilson, Evangelist.

VAN BUREN, ARK.

Well praise God for His goodness to men. There has been three received their baptism in the last two weeks and ten seeking it. Three or four seeking salvation. Pray that God will give us a sweeping revival at this place. We had a wonderful meeting Sunday night. People were stirred. Pray that God will be with us in Van Buren and we will stay in His will.—Mrs. M. T. Garrett.

SHAWNEE, OKLA.

We just closed a three weeks' revival here. Nine were saved and three baptized with the Holy Ghost as in Acts 2:4. Seven baptized in water. We closed the meeting Tuesday with great victory. We observed the Lord's supper and had foot-washing, fifty-five taking part. The Lord wonderfully baptized one sister with the Holy Ghost during the foot-washing. The building would hold only part of the people. Brother C. M. Riggs, one of the State Presbyters, was with us Monday night, and set the Church in order. On Wednesday night the meeting closed with a farewell to Brother Casey and a God-speed and we followed him to the depot singing songs on the platform while the train was waiting.—Jesse I. Miller.

ARK LAND CAMP.

Wish to say to the glory of God wife and I just closed a three weeks' revival at Ark Land Camp near Malvern. God came in great power. Twenty were saved and ten received the baptism as they did in Acts 2:4. Oh, praise His great name. God is still working.—J. G. Neal and wife.

CHESTER, ILL.

God sent me to pray for a sick colored woman who had been sick a long time and had about given up hopes, and when I anointed her with oil in the name of the Lord she was instantly healed and got out of bed. The whole town got excited over it. She is praising the Lord and telling her children the Lord has made her free to be a worker for Him.

We are in a great fight with the enemy, but God is giving us victory through the blood. Pray for us.—L. A. Dauer.

COTTONDALE, FLA.

We are glad to report victory for what the Lord is doing for us at New Bethel Church. The Lord is blessing in a wonderful way. Souls seeking to be saved, baptized and some baptized in water as in Matt. 28:19. The work is being built up, and God is working. Pray much for this place. Saints coming to this part of Florida who are in good standing with the General Council of the Assemblies of God, at Springfield, Mo., are invited to be with us.—L. M. Davis.

WILKES BARRE, PA.

We have just closed the 3rd annual convention at this place May the 4th to 18th. God has given a gracious refreshing and the Lord saved some and baptized some in the Holy Spirit. We had Evang. Ashcroft and wife, Bro. Hunneford, Bro. Dingee and Sister Rother who gave us some good messages from the Word. We also had Sarah Cox, a returned Missionary from India with us through the convention, and Brother Moore and wife were with us one evening from Japan, and they stirred us up with the need of the foreign fields and \$273 was given for this great work. Several were baptized in water on Sunday, the last day of the convention.—Pentecostal Assembly of God, Wilkes Barre, Pa.

GRAND PRAIRIE, TEXAS.

God is still on the giving hand. We are truly bountifully blessed of Him in this place. Thank God!

Several have gotten to the Lord in the last few days, saved and baptized with the Holy Ghost; and some gracious outpourings among the saints in all the services. Last Sunday was a banner day for us here, such a sweet spirit prevailed throughout the day, and many who had not yielded to the Spirit before were drawn in by the blessedness of the service.

Several were reclaimed, and one gloriously saved and one baptized. Message after message went forth and interpretation followed, after which came scripture after scripture, given by the Spirit and read by your humble servant, proving the messages to be true, and the glory of the Lord overshadowed all until heaven came down and we were caught up together into the presence of the Most High and rejoiced with praise perfected in the Spirit. The glory and joy of it can never be expressed in words.—Lonnie E. Whitworth, Pastor.

ASSEMBLY SET IN ORDER.

We want to be in fellowship with the General Council. Brother Samuels has set our assembly in order. We are starting off with our new name of ASSEMBLY OF GOD with an offering of \$15.00 for missions. Louis C. Steding, Billings, Mont.

HATTIESBURG, MISS.

We have been having wonderfully good meetings here. The Lord has laid it on our hearts to build a place to worship. So we bought a lot and thought to build a tabernacle, but found the people more willing to help on something more substantial and are now asking for \$2000 with which to build a church house; and by doing most of the work ourselves hope to have a very comfortable building. We have already collected and subscribed, about \$800. Pray for us.—J. L. Roseberry.

HUMPHREY, ARK.

Since last writing three more have received the baptism of the Holy Ghost and one has been reclaimed. One man was healed of appendicitis; the doctors said he would have to have an operation, but the Lord undertook for him. One woman got her baptism at home by herself. An old man, who was a member of the Baptist Church, who has been seeking the baptism for a long while, also received the baptism. This makes six of the Baptist church members who have come into the light of Pentecost.—George Danks.

PANAMA, R. P.

The Lord continues to bless during three services a week in a house that was opened to us, and although the attendance as yet is small, one elderly woman who has been a cigarette smoker all her life, and a confirmed sinner, has been saved. This woman prays freely in the meetings and also witnesses to all her neighbors. A young woman has also been attracted to the services, and checked in a wild and worldly career. The Lord has healed several in this district for whom we have prayed. We are expecting greater things.—J. A. Hurlburt.

JOPLIN, MO.

Since several weeks the Lord has been reviving his saints. Twenty-four have followed the Lord in Baptism in water. Brother Banta and Brother Flower were with us and the Lord blessed in a mighty way giving forth His Word. Thank God! For many weeks the Lord has been saving sinners and baptizing believers with the Holy Ghost. A few nights ago a woman received the baptism in our first prayer, also a woman has been delivered from an unclean spirit. Many children healed from high fevers and the sick calling for prayer and being saved. Pray for the church here.—D. K. Murphy, Pastor.

RINGWOOD, OKLA.

I am just leaving the camp meeting for Houston, Texas. The Lord has been with us in a wonderful way in spite of the bad weather. Twenty-two received the baptism of the Holy Ghost as in Acts 2:4 and nineteen followed the Lord in water baptism as in Matt. 28:19. The country is stirred. Some of the leading farmers were saved and baptized and now rejoicing in the Lord. The last evening we had the sacrament and thirty-eight partook of the emblems for which we praise our great King. We ask the Evangel family to pray for these babes in Christ, as we leave Brother G. G. Collins in charge.—Jacob Miller and C. E. Shields.

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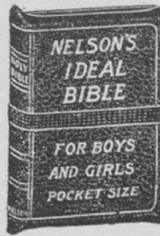
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 I have heard of thee, O Lord, and
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 And the messenger answered
 and said, Israel is fled before the
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 ish.
 forbid that I should stretch and against the LORD'S

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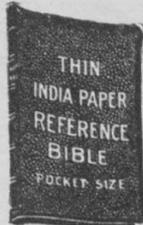
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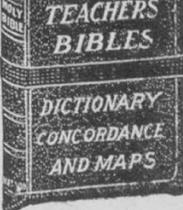
MINION TYPE
 Sample of Type:
 Loveth pureness of heart,
 of his lips the king shall
 preserve
 and he overthroweth the
 transgressor,
 hful man saith, There is
 it, I shall be slain in the
 uth of strange women is
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 tainly make themse
 fly away as an eagl
 6 Eat thou not
 that hath an evil e
 thou his dainty me
 7 For as he think
 is he: Eat and dri
 thee; but his heart
 8 The morsel whic

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Sample of Type:
 he excellency of Jacob whom
 Selah.
 s gone up with a shout, the
 th the sound of a trumpet.
 praises to God, sing praises; an
 'ness unto our King, sing

Order From **THE GOSPEL PUBLISHING HOUSE**
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The Evangel Prayer Band

Pray for me and my husband, that he may be saved, and that we are used of God; for a family of 5 men, 2 sisters and mother. Pray for tent meetings in Detroit. Mrs. W. E. B. Romeo, Mich.

Pray for my brother who is unsaved, and my father may receive the baptism also for mother. Miss L. M., Dover, Ark. Pray for us boys who are Christians that God will keep us and save other boys in the camp. O. B., Fort Riley, Kans.

I ask prayer for my brother and sister-in-law, once baptized Christians, who are back in sin and bodily afflicted, the doctor has given him up. Pray for myself and mother. A. S., Toppenish, Wash.

Pray that I may lead a devoted Missionary life and be faithful to God. A Sister in Jesus.

Pray for my wife's healing from pains in her back or spine. A. S., Kansas City, Kansas.

Pray for me and my unsaved husband, and that God will send a preacher here to preach His Word. M. B. Moore, Locust Grove, Okla.

Pray that God will lead us and keep us. J. F., Dallas, Tex.

Pray for my husband to be saved and my son who has returned from France. Mrs. W. C. L., New York City, N. Y.

Pray for me and the meetings that I am about to hold in out of the way country places. These are hard territories. Florence Burpee, Charleston, S. C.

Pray for me that I may be used for His glory. D. L. O., San Gabriel, Calif.

Pray for me and my five children that we may be faithful and serve God. J. H. L., Aberdeen, Ida.

Please join me in prayer for a friend. Mrs. S. C. H., Jessup, Ga.

Pray for a very dear old Sister that she may be healed of various spells; her mind is impaired. Mrs. E. M. T.

Pray for a lady here who has lung trouble. E. J. B., London, Ark.

Pray for me that I may be an overcomer and walk closer to God. V. C. S., Denison, Texas.

I request special prayer for healing and strength and that God will keep me in the center of His will. M. S., Iola, Kans.

Pray that the Lord will have His way in my life, and for a sister who is called to preach the gospel and is prevented and for those who are hindering her. A Sister in Christ.

Pray that God will stir the people here. G. R. L., Forrester, Okla.

Pray for me. Mrs. W. J. W., Kirwin, Kansas.

Pray for a Pentecostal outpouring in Chumatién, Province of Honan, China, and that I may learn the Chinese language in the power of the Holy Ghost. A. E. E., China.

Pray for my wife's complete healing of cancer of the face. E. H., New London, Conn.

Pray for my husband that he will be saved and for my boy that he may be healed, and that my two oldest children may be renewed and that I may receive the Baptism of the Holy Ghost. Mrs. C. B., Whitefish, Mont.

Pray for a small Sunday school started. Mrs. M. A. W.

WANTS TO HEAR FROM SON.

Will Raymond Caldwell please write his mother at once at 1030 W. Fayette, Baltimore, Md. Signed, Mrs. C. A. Caldwell.

TENT FOR SALE.

Gospel Tent forty by eighty feet complete with ropes and poles. Lighting system accompanies tent. Tested rainproof. Tent is in the United States. Reason for selling—owner wants to realize cash in order to purchase another in Canada. Will sacrifice for cash. Address communication to A. M. Pattison, 370 Bank St., Ottawa, Canada.

HOME FOR A WOMAN.

I feel called to get out again in the work of the Lord. I need a good Pentecostal woman who needs a home to stay with my four children and keep house with the help of the children for Mr. Pearson. I will give such a person a good home, and treat her as I would a member of my own family. Will the preacher brethren who know of such a good Pentecostal sister whom they can recommend write me? If such a woman sees this and feels she would like to come, then write me yourself, with a recommendation from your pastor or home assembly.—Mrs. T. W. Pearson, R. 7, Box 559A, Springfield, Mo.

Pray for my niece that she may be healed and receive the Baptism of the Holy Ghost. E. T., Perry, Ark.

Pray for my healing and that I may receive the baptism of the Holy Ghost which I have been seeking since Jan. 5th, Chas. A. P.

Please join me in prayer for my wife's conversion, my healing and that both of us may receive the baptism of the Holy Ghost. T. M., S. Africa.

Pray for us here that we grow in the faith, and that the Master will send a good shepherd to care for the flock at this place. A. M. L., Granite City, Ill.

Please pray for a lady who is very sick, that she may be healed and the family may know it is God's work. G. C. Pettigrew, Ark.

Remember me that I may be healed of stomach trouble and rheumatism. Mrs. M. H., Indianapolis, Ind.

Pray that my daughter's baby will be healed, and also that another grandchild will be healed of pneumonia. E. G., Constantine, Mich.

Please pray for my aged father who is ill. Also pray that I may be healed of rheumatism. F. F. M., Monroeville, Ind.

Pray for Bro. Clark and his wife Maud Clark, who have just lost their grown daughter Ardie Bee Clark, who now sleeps in Jesus. Lobelville, Tenn.

Pray for my husband and boys that God will save them. M. K., Ft. Worth, Texas.

Pray that I will get with some Spirit filled preacher to help in meetings. C. R. Gary, Frankston, Tex.

Pray for my husband that he will be saved and delivered from the snuff habit. H. C., Ozark, Ark.

MISSIONARY CONTRIBUTIONS

From June 1 to June 16, inclusive.

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