

# PENTECOSTAL ERVA NGEL

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## The Speaking in Tongues.

By Hermon L. Harvey, Pastor of Assembly of God (Pentecostal), Springfield, Missouri.

The feature which distinguishes the Pentecostal Movement over the earth from all others is the speaking in tongues, which is held to be the evidence of the baptism in the Holy Spirit.

Many oppose this position, believing they have had the baptism without the speaking in tongues, inasmuch as they have had wonderful experiences of the presence of God, flooding their souls with joy and peace, lifting them out of themselves and giving a liberty and power for service they had not previously known.

These experiences are blessed indeed, and not to be depreciated in the least; they are recognized as anointings of the Holy Spirit, but they are not the "baptism" in the Spirit which comes but once to a person and is always made known by speaking in another tongue than one's own. As there is one Lord whom John the Baptist heralded as He who should baptize in the Holy Ghost and fire, one faith "which was once for all delivered to the saints," there is one baptism too precious and wonderful to be left without a mark or seal by which it may be known without any possibility of doubt and sought for until consciously received.

There is no possible question as to the speaking in tongues by the first one hundred and twenty persons upon whom the Spirit was outpoured as recorded in the second chapter of Acts, for the word says: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Verse 4.)

The wondrous power made them reel like drunken men, and the throngs could only account for it upon the supposition that they were filled with wine. But Peter, not denying that their actions were new and strange, declares it to be the fulfillment of prophecy; the long looked-for outpouring of the Spirit of God upon all flesh.

That the speaking with tongues was as much and necessary a part as the power that made them reel under it,

Peter is inspired to make clear, for he says: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see (in these reeling bodies) and hear (in these miraculous tongues)."

That the same blessed presence was for all who would repent and believe at that day, Peter is also inspired to make clear to the deeply convicted hearers: "Repent," he says, "and be baptized (in water) every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift (baptism) of the Holy Ghost."

Three thousand repented and were baptized in water as necessary to receive "that" which was "seen" and "heard."

Can anyone imagine one of that three thousand as satisfied with a baptism in the Spirit that did not speak with tongues just as they had heard the one hundred and twenty?

Let the reader be candid and ponder it well.

Again, how can any thoughtful student of the word be satisfied with a baptism that does not speak in tongues when the Spirit speaking through Peter declared, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

If it should be objected that we cannot consistently hold the speaking in tongues to be the necessary sign of the baptism in the Holy Spirit unless we also insist upon the "tongues like as of fire" which sat upon each of them, we would say: These appeared to the one hundred and twenty alone, and were not seen by the persons Peter addressed; therefore the fiery symbol was not embraced in the "this which ye see and hear," nor the promise "to you and your children, and all that are afar off." There is no mention of amazement at fiery, but at spoken tongues. No record is found of them as appearing again as an accompaniment of the blessed baptism, although we see no reason why they should

not have appeared as they do sometimes today where God is manifesting Himself in great glory to the saints.

It is significant that when the door was opened to the Gentiles eight years later by the Spirit's outpouring at the house of Cornelius, the same sign of speaking in tongues was given. "While Peter was yet speaking, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God."

The Greek word, "gar," translated "for" in this verse is sufficient to settle the fact that the way they knew when the Holy Ghost fell in those days was by the speaking in tongues. According to Thayer, the great authority on the New Testament Greek, "the conjunction 'gar' adduces a cause or gives a reason for a preceding statement."

The cause of the astonishment in the "preceding statement" is the appearance of the unquestioned sign of the baptism of uncircumcised Gentiles, a thing they were loth to believe possible. It had been eight years since the Comforter had come speaking with tongues through the one hundred and twenty. Thousands upon thousands of Jews had received the baptism; yet never in all that time had there been a question as to the tongues being the evidence; if there had been these unwelcome Gentiles would not have been readily accepted into their fellowship as baptized saints, for the Jewish doctors taught that the Holy Spirit would neither dwell upon any heathen or any Jew in a heathen land. Had there been "other evidences than the tongues," surely these would have been demanded.

If it is objected that too much importance is attached to the speaking in tongues, let it be considered what its importance was to Peter. It was his only grounds of justification when call-

(Continued on Page Six.)

## "The Life That Now Is." "The Life I Now Live."

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8.)

"The life I now live in the flesh I live by the faith of the Son of God." (Gal. 2:20.)

It is easy—fatally easy—for the saints of God (seeing that they are assured of a place in heaven through the merits of the Saviour and of His atonement) to lose sight of the supreme importance of "the life that now is," and to fail in regard to the purposes for which God, after having saved them by His grace, has sent them forth into the world.

Many, we fear, have failed to grasp the fact that God has saved them (and at infinite cost), not merely to deliver them from the wrath to come and to have them in heaven with Himself hereafter, but in order that they might live a life of faith and godliness in the world and bring forth fruit to His glory now.

The life we "now live in the flesh" is not indeed that which matters most; but it is that which claims our immediate attention. The fact that it will soon be gone forever is not a reason why we should neglect it; but is, on the contrary, a strong reason why we should seek to employ every day and every hour to the best possible advantage. Though this life is but temporal, yet the consequences of the way we live it will be eternal.

The Gospel we usually hear, though happily it is well calculated to arouse the careless sinner, is a very comfortable Gospel indeed for those who "believe," or who think they believe. For them a place in the glory has been made sure by the work and merits of Another; they are constantly reminded that there is no condemnation to them that are in Christ Jesus; and they are usually left to infer that nothing else really matters. Hence the people of God, instead of being diligently occupied in redeeming the time, are (with some exceptions indeed) simply passing it away in a manner as pleasing as may be to the natural heart; and instead of working out their own salvation with fear and trembling, are quite cheerfully looking after their worldly concerns and interests, with never a serious thought concerning the judgment seat of Christ, and never a tremor because of the things which will be overhauled and made manifest there. (2 Cor. 5:10, 11.)

The apostle Peter plainly admonishes the children of God in these impressive words: "If ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pet. 1:17). Why in fear? Because "the Father" is faithful, not only to provide for His children the things they need, but also to chasten them, for their

profit, that they may be partakers of His holiness (Heb. 12:6-10). And, furthermore, the children have been left in this world that they may do works whereby their Father in heaven may be glorified in the presence of a dark and sinful world, which works will be tested in the day that is near at hand.

### Salt and Light.

There is nothing which more urgently claims the attention of the people of God at the present time than the lesson of their responsibility during the time allotted to them in the world. That lesson is one of the first (indeed it is the very first) that we hear from the lips of the Lord Jesus Christ in His doctrine. We find it in Matthew 5:13-16, immediately following the "Beatitudes;" and we do well to give those words our best attention, to lay them prayerfully to heart, and continually to seek grace to carry them out in our every-day lives.

In this passage the Lord tells us what we, His people, are—"the salt of the earth and the light of the world." First let us specially notice that the Lord does not tell what we ought to be, but what we are. He does not say, as He said to the children of Israel, "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me" (Ex. 19:5); but, without any condition whatever, He says, "Ye are the salt of the earth; ye are the light of the world. This puts us solidly upon New Testament ground. It tells to those who believe in the Lord Jesus Christ exactly what grace has made them to be in Him. Once we were "darkness, but now light in the Lord" (Eph. 5:8): once we were corruption itself, our old man being "corrupt according to the deceitful lusts" (Eph. 4:22), but now we have been "made the righteousness of God in Him" (2 Cor. 5:21).

Therefore, the words "salt" and "light" put before us in a marvellously concise way, the mighty transformation which takes place at new birth. For then the corrupt child of Adam is made a new creature in Christ Jesus; he receives a righteous nature; and he is given power to reflect, as a mirror, the ways of life which characterized the Lord Jesus Christ Himself, Who was the true "Light of the World."

But it is vitally important for us to observe that grace always brings to those who receive it a corresponding responsibility; for "to whomsoever much is given, of him shall much be required" (Luke 12:48); and surely we, who have received the forgiveness of all our sins, and have been brought into the family of God, as His children and heirs, are they to whom "much" has been "given."

Let us then give the most earnest heed to the fact that the Lord has linked a grave responsibility with our calling to be the salt of the earth, and the light

of the world. For He says, "But if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." These words tell us how utterly useless to the Lord are those of His people who are as salt that has lost its savour, that is to say, who do not live in keeping with what He has made them.

And again, as regards their calling to be the light of the world during the time of His absence He says, "Neither do men light a lamp and put it under a corn-measure, but on a lampstand; and it giveth light to all that are in the house."

In this brief paper we cannot attempt an exposition of these verses; but we wish to indicate in few words what it means to be the salt of the earth and the light of the world.

The significance of the word "salt" is learned from Leviticus 2:13, where we find the requirement that every oblation of a "meat offering" was to be seasoned with salt. This applied only to the "meat offering," which was more properly a food offering, being composed of that which man, by his work, produced out of the earth, and which (in some forms) was baked in a pan, etc. The peculiarities of this offering, which distinguished it from all the other offerings, were (1) that it consisted of what came from the earth which God had cursed and (2) that it was the result of man's works. Consequently for a double reason, it would be unacceptable to God, hence the need of "salt;" and the requirement was strongly insisted upon as witnessed by the words, "Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt."

Salt then is necessary in order to render acceptable to God that which comes from the accursed earth, and in the producing of which, corrupt man has had a part. Without "salt" it would have a bad taste or "savour," savour being the only quality of salt which the Lord mentions in Matthew 5:13. In this connection we recall the words of Job 6:6, "Can that which is unsavoury be eaten without salt?"

Thus we learn that God's people on earth are to have such a savour that He can bear with the earth and corrupt humanity upon it, and not break out upon it in judgment before the time. As an illustration we have the case of Sodom, which might have been spared had there been ten righteous men found in it.

It is quite easy to understand the words "ye are the light of the world." Christ is the true Light; and to shine before men is so to live in their sight as to manifest Christ. "Because as He is so are we in this world" (1 John 4:17).

The subject of our responsibility as the lights of this dark world is directly connected with that of working out our own salvation with fear and trembling. For immediately after that exhortation (Phil. 2:12), we find the words, "Do all things without murmurings and disputings; that ye may be blameless and

harmless, the sons (children) of God, without rebuke, in the midst of a crooked and perverse nation, among whom **shine ye as lights in the world**" (Marg.).

Thus, as in the Sermon on the Mount, the children-of God are charged with the responsibility to shine before men as the lights of this world. And that means simply to live according to the **commandments and the example of Christ**.

It will be seen then, that the people of God are toward God as "salt" (which takes away, as it were, the bad taste of this corrupt earth; and its inhabitants, so that God can tolerate it for awhile); and towards man as "light" for a testimony in this dark world.

But what if they behave like the people of the world, seeking wealth and pleasure, absorbed in temporal and material things, anxious about and providing for the future, murmuring and disputing, copying worldly ways of dress and conversation! What then! As salt without savour (or taste), they are "good for nothing," fit only "to be cast out, and to be trodden under foot of men." And as "Light in the Lord," of no more use than if hidden under a corn measure, bringing no glory to their Father in heaven; not helping those who are in the darkness of nature to discover their true condition; and preparing for themselves shame and loss in the coming day!

#### The Example of Paul.

It would be well for those who are at ease in Zion in these self-pleasing days, those who have imbibed the comfortable doctrine, so acceptable to the flesh—that "grace" discharges us from all obligation to keep the commandments of God, and that obedience is "legality,"—to ponder the teaching and example of the apostle Paul. He was the great preacher of the **gospel of grace**, and the great teacher of the **doctrine of grace**. But the "grace" which he knew and preached, and taught, and lived, did not foster laxity of conduct, self-indulgence, worldliness, and indifference to the purposes of God for His people; but just the reverse. The "grace of God" whereof he spake, and which he exemplified so well that God has given us his "manner of life" as a pattern, was something which, so far from relieving from responsibility, charged those who receive it, with weighty obligations. The "grace" he preached demanded complete self-surrender, the denial of ungodliness and worldly desires, and the living lives of separation unto God and holy obedience—the presenting of their bodies as living sacrifices, and being transformed by the renewing of their minds.

In writing to the Corinthians, the apostle says, "And I was with you in weakness, and in fear, and in **much trembling**" (1 Cor. 2:3). Why? Because of what grace had made him, who had been the chief of sinners. God had put him in trust with the gospel; and he had such a just appreciation of the responsibility, not only to preach it, but to **live it daily before men**, that the fear of failure and its consequences was ever before his eyes. Note his words in the next chapter where he describes the

fiery test whereby the work even of apostles and evangelists will be tested in the coming day (1 Cor. 3:10-15). And let us specially ponder the words of chapter 9 in which he tells us how he lived and conducted himself "for the gospel's sake" (verses 23-24). His daily course was like the behaviour of an athlete striving for the mastery, or running with but one thing in mind—the prize. And he kept under his body (literally buffeting it) bringing it into complete subjection (allowing no self-indulgences), "lest," says he, "that by any means, when I have preached to others, **I myself should be a castaway.**"

What possibilities of shame and loss do these words put plainly before our eyes! They are well calculated to awaken careless and indifferent saints. But they, for the most part, have no wish to hear the sharp and solemn warnings which God, in His faithfulness, has given them in many passages of Scripture. Hence those needed warnings are often passed on to others—to the "Jews," to "mere professors," or perhaps to "the tribulation saints." It is, however, impossible to deal thus with the Scripture last quoted, for Paul says "lest **I myself should be a castaway.**" So the saints are usually quieted as to this passage by the fact that Paul is speaking only of the possibility of losing rewards, and that, inasmuch as every believer is sure of a place in the glory, there is no need to be alarmed by these words. But why then were they written? Does not the fact here stare us in the face that Paul himself, that great preacher of the grace of God, was in fear of being a "castaway" (that is, **disapproved, reprobate, refused**)? And is there a different rule for us?

Let us ponder this question; and may these few remarks upon a great subject serve, through the blessing of God, to arouse some of His beloved people to a sense of the surpassing value of "the life that now is."—Philip Mauro.

#### HOW THEY DIE.

Miss Katherine Bredemus.

After the dark days of 1915 when thousands of Armenians had been slain on the altar of Moslem fanaticism, a missionary and Turkish guard arrived at a certain village. Going over to the churchyard, the missionary noticed it was filled with human bones. "What does this mean?" asked the missionary. "Oh, please do not ask me," replied the guard. "I would give all I own if I could only forget that dreadful scene."

After some urging the Turkish guard told the following story. "We came to this church after we thought every Armenian in this district was dead. To our surprise we found it filled with people. Being lightly armed we were unable to bombard it, and we knew that its solid stone walls defied the fire. So we decided to sit down and starve them out. But the commander growing tired of this shouted in through the door

that if they would say 'There is no God, but God, and Mohammed is His Prophet' he would spare their lives."

"In a short time the door opened and the old gray-headed priest appeared. He folded his hands and bowed his head. The commander understood. It was the old Armenian answer. He was not willing to exchange the cross for the crescent, and as a sheep before her shearer is dumb, in silence he awaited his fate. There was a flash of a sword and a headless body fell from the steps. A man followed, and then another and another, old men, young men, women, girls, little children, mothers with babes at their breasts, until the last person had come out of the church and nearly two thousand heads and headless bodies were piled up where those bones now lie." The guard was unable to continue his story, he was convulsed with sobs. Finally he said, "Dr. C—, there is a God in heaven, Allah the righteous One. He is just and I tell you He will some day judge Turkey for what she has done to the Armenians."

Then he told the missionary of something that happened that dreadful day that the Turks were unable to understand. "Perhaps you can explain it to me" he said. "Those Armenians did not ask for mercy, they did not weep, they showed no signs of fear. As they walked out each one fixed his eyes upon a spot in the sky. Then each of them would smile and glory was in their faces. It was dreadful to us. What did it mean?"

Then the missionary sat down and told that Mohammedan guard the story of Stephen, and how he looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, while his enemies were stoning him to death. The Armenians doubtless had a similar vision while they were being slain by their enemies.

The words of the Turkish guard, "There is a God in heaven, Allah the righteous One. He is just and I tell you He will some day judge Turkey for what she has done to the Armenians" is already coming true. Since these words were uttered, for the million Armenians who were slaughtered one fourth of the inhabitants of the Turkish empire, or over four million Turks, through wounds, massacre, starvation or disease have been swept out of existence, and have been called to face their past lives. Judgment does not always wait until that great and final day.

I henceforth take Jesus Christ to be mine. I promise to receive Him as a husband to me, and I give myself to Him unworthy though I am to be His spouse. I ask of Him in this marriage of spirit with Spirit that I may be of the same mind with Him, meek, pure, nothing in myself and united in "God's will." And pledged as I am to be His, I accept as part of my marriage portion the temptations and sorrows, the crosses and contempt which fell to Him. And may God help me never to forget the Beloved of my soul. Amen and amen.—Silas E. Turner.

## The Pentecostal Evangel

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J. T. BODDY, - - - - - Editor.

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We are glad to encourage edifying and  
timely articles and interesting reports of  
the work of the Lord for the paper; and  
such as we deem profitable may find a  
place in our columns, as space will per-  
mit. All matter for publication should be  
brief and pointed, and typewritten on one  
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all communications, where an answer is  
desired or manuscripts returned, if not  
used.

### IMPORTANT CHANGES IN THE EDITORIAL DEPARTMENT.

Some important changes will take  
place in the Editorial Department of the  
Evangel beginning July 1st. All our  
readers, with us at headquarters, will  
regret to learn that our dear Brother  
Boddy, whom we all love, feels compelled  
to leave the office on account of fail-  
ing health. God has opened a door of  
ministry among his friends in the  
East, and he is hoping to be free to  
leave Springfield by July 1st. Brother  
Boddy has written a farewell message,  
and we are sure that his loss to the  
Evangel constituency will be keenly felt  
in the days to come.

There will be no radical change in  
the editorial policy of the Evangel, how-  
ever, for our brother Stanley H. Frod-  
sham, who served the Evangel readers  
so faithfully during the past few years,  
is returning to again take up his duties  
in the Editorial Department. Brother  
Frodsham left Springfield last Fall to  
take up work with the Russian Mission-  
ary Society, but now feels that the Lord  
would have him return to Springfield.  
The Lord also worked at this end of the  
line, as there was an opening, and so we  
expect Brother Frodsham to resume his  
editorial work on the Evangel by July  
1st.

Brother Frodsham will not lose his  
interest in the evangelization of Russia,  
although he is severing his relationship  
with the Russian Missionary Society.  
Brother Frodsham is missionary at  
heart, and will merely be enlarging his  
sphere of interest by returning to the  
Evangel. We all extend a hearty wel-  
come to our beloved brother.

### PERSONAL WORD FROM BROTHER BODDY.

Having acted in the capacity of Editor

of the Evangel for the past year and a  
half, we greatly regret to be compelled,  
on account of physical disability, to seek  
to be released from this position, which  
we have endeavored to fill amid the con-  
genial atmosphere and sweet Christian  
fellowship that prevails here at head-  
quarters.

It has been, providentially, made pos-  
sible for us to move East and take up  
our abode in the vicinity of New York  
City, where we expect, D. V., to engage  
in some less strenuous line of Christian  
work.

In reluctantly withdrawing from the  
work here, we desire to heartily thank  
all of the Evangel family here and else-  
where for their kind interest and assist-  
ance in the sending forth of the Evangel  
and making it, we trust, somewhat of a  
blessing to our readers everywhere; and  
pray that the paper, under the Lord,  
may in the future be made doubly so.

Nor will we forget to pray the Lord  
to continue to bless and favor all en-  
gaged in the activities of the various de-  
partments of the Council work repre-  
sented through the Gospel Publishing  
House.

Yours ever in the Lord,

J. T. BODDY.

### LET US PRAY.

"Let us pray." These words fall on  
the ears of every true child of God with  
solemn sweetness, notwithstanding the  
fact that from constant use they have  
become somewhat stereotyped. We hear  
them at the altar of many Christian  
homes, and they are heard on the plat-  
form of every Christian church through-  
out the land. And united prayer is truly  
in divine order. Jesus taught His dis-  
ciples in approaching the throne of grace  
to say "Our Father", thus with Him, em-  
bracing the entire family of faith, and we  
never put up a true petition without the  
aid of Christ our Advocate and Inter-  
cessor, and of the Holy Spirit. Isaiah  
43:26 seems to give us a prophetic vis-  
ion of our Saviour in His mediatorial  
office, beseeching the people to remind  
Him of His covenant of grace, and to  
unite with Him in supplication for their  
salvation or spiritual need. "Put me in  
remembrance, let us plead together,  
Declare thou, that thou mayest be jus-  
tified." Wonderfully significant words!

If one could but realize the hidden  
power of prayer, the words "Let us  
pray" would be more frequently heard  
from our lips, and we have scriptural  
authority for the seeking of combined  
spiritual force in order to bring about  
great results. "If any of you are sick,  
let him call for the elders of the  
church." Also, "Where two of you are  
agreed as touching anything upon the  
earth it shall be done." And if it is true  
that "one can chase a thousand, and  
two put ten thousand to flight", how  
phenominal would be the result if ev-  
ery branch of the "Living Vine" were  
roused into prevailing prayer. Truly  
heaven and earth would be moved, and  
come together.

It is the prayer of faith that touches  
the heart of the Infinite One. There is  
a state of spiritual languor or indolence

that is a hindrance to appropriating  
faith. We need to pray for, and culti-  
vate that spirit of agonizing, persistent  
prayer that will "take the kingdom of  
heaven by force". The Lord said of  
Israel "My people will not stir them-  
selves up to take hold of me."

The Spirit is calling men everywhere  
to repent, and whispering in the ears of  
true believers, "measure up." And God's  
Word is the plumbline that must be  
applied, and where deficiency is realized  
He will graciously apply the blood afresh  
and will again anoint and fill with His  
fulness. There seems to be an ever  
felt need for more earnest prayer, and  
may it not be that God through His  
Spirit is calling the church to take hold  
upon Him for a greater outpouring of  
the latter rain, that will ripen the har-  
vest, and mellow the fruit ready for  
His coming. But a fierce battle is being  
waged. The evil powers have arranged  
themselves against the Almighty and  
against His anointed, and in these last  
days are putting forth renewed efforts  
to break up the ranks of our Lord and  
to hinder the work of the Kingdom, and  
the result of the evil works of darkness  
is becoming more and more apparent.  
Therefore, it behooves the soldier of  
the cross to come up quickly to the help  
of the Lord.

But they need the "anointing", or  
fresh quickening, to enable them to  
withstand the fiery darts, and devices of  
Satan, and have power with God and  
man.

There seems to be a general feeling  
that a crisis is pending in the religious  
world, and a more complete and univer-  
sal fulfillment of the promised "out-  
pouring" imminent.

God is waiting to be gracious. But it  
will only be where Christians are seeking  
to know His will and are willing to sub-  
mit to the probing and sifting process  
of the Holy Spirit that He will reveal  
Himself.

If we want another Pentecost in our  
own community, we would do well to get  
down in the dust before the Almighty,  
and let Him search us through and  
through and get us on believing ground  
and in a spiritually receptive state.  
Pentecost at Jerusalem did not come  
without due heart preparation. For  
ten days the disciples were in waiting,  
getting the mind of God, with their  
hearts open to the truth, and sinking  
out of self, until, in one spirit and with  
"one accord", they could look up into  
heaven with the consciousness that all  
the channels were clear, then the Spirit  
fell. And although the multitudes  
gathered round with severe criticism  
and untrue accusations, three thousand  
were at one time converted to Christ.

And in this first great revival nothing  
in the nature of our present methods  
was resorted to—and again when the  
same conditions were met "the place  
was shaken."

Obedience, unity and faith is the se-  
cret of prevailing prayer. Let us con-  
tinue to supplicate the Throne, for  
"Christ is coming soon."  
Springfield, Mo.

—Mrs. M. H. Boddy.

**THE LATTER GLORY.**

John M. Pike.

The whole trend of prophetic teaching seems to point to a period in "the last times", when there will be a greater fulness and richness of blessing than has ever yet been experienced. And this, not in the days of millennial glory, but as an earnest and assurance of that golden period. "It shall come to pass afterwards that I will pour out my Spirit upon all flesh," etc. This promise received partial fulfillment on the day of Pentecost, and there are indications that its richer meaning and greater fulness are being received in our times. For the promise, "There shall be showers of blessing"—"Blessing that there shall not be room enough to receive it," is receiving fulfillment to-day as never before.

While the general trend of the religious crowd seems worldward, and "evil men and seducers wax worse and worse," there is a precious remnant, "who have not bowed the knee to Baal", but who are calling upon God, and He is "showing them great and mighty things", according to His promise. "He is able to do exceeding abundantly above all that we can ask or think." Why should we limit the Holy One of Israel to the boundary of our own knowledge or notions or faith, when "the riches of His glory", is the boundless fulness from which we are authorized to draw?

The rich experiences of apostolic times did not exhaust the fulness of Pentecostal blessing. The still richer experiences of medieval saints, and subjects of the Reformation and Wesleyan Revivals, leave heights and depths and lengths and breadths of boundless grace yet to be explored. Others besides Paul have been caught up into the third heavens and heard things that it was unlawful for man to utter. Others besides Peter have been with Him in the Holy Mount, have heard His voice and seen His glory.

Dr. Adam Clarke, in commenting on Eph. 3:19, says: "To be filled with God is a great thing; to be filled with the Fulness of God is still greater; but to be filled with all the Fulness of God, utterly bewilders the sense and confounds the understanding."

The sacred historian, in describing the scene witnessed at the opening of the first Temple, says: "Now, when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of God filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." 2 Chron. 7:1-3. God did not restrict the manifestation of His glory to that one instance; for "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

2 Cor. 4:6. "And we all with open face beholding as in a glass the glory of God, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Jesus Himself declares: "And the glory which Thou gavest me, I have given them." God's glory, which is the expression of His character and presence; which purifies, refines, transfigures and beautifies everything it touches; which thrills with holy awe and reverence, and fills with unspeakable joy, all who are privileged to partake of it; this glory is the heritage of God's humblest child, and all who will, may partake of it. It is a "far more exceeding and eternal weight of glory," begun and ever increasing in the fully consecrated believer in this life, and will be experienced in its fulness in the scenes of eternity, yet to be revealed.

John Fletcher "insisted that the day of Pentecost was the opening of the Dispensation of the Spirit—the great promise of the Father; and that the latter-day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit." He said, "With respect to the glory of the Lord, it is at hand. Whatever false wisdom and unbelief may whisper to our hearts, it cannot be further off than the presence of Him who fills all in all. Our wrong notions of things are a main hindrance to our stepping into it. 'There is a passing,' says Bromley, 'from the outward to the inward, and from the inward to the inmost; and it is only from the inmost, that we can see the Lord's glory.'" Fletcher, in giving his own experience, says: "I was favored, like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with Him, face to face; so that whether I was in the body, or out of the body, I cannot tell."

William Bramwell said: "To be cleansed from all sin is great indeed; but to receive the inward glory in its influence, this is Salvation." "Oh, this heaven of God's presence, this opening into glory; this weeping over a lost world: this willingness to lay down your life for the church; God is all. Oh, my soul, I feel its fire, its burning as I write! God grant the flame may spread, the glory shine."

Bishop Hamline said, "Such blessings

are poured upon me when I kneel to pray that it seems as though I cannot live. 'Tis wonderful thus to live in a furnace."

William Carvosso, sixty years a class leader in the English Wesleyan Church, was a remarkably spiritual man. He said, "I was one night in bed, so filled—so overpowered with the glory of God, that, had there been a thousand suns shining at noon-day, the brightness of that divine glory would have eclipsed the whole! I was constrained to shout aloud for joy. . . . Had He not veiled His glory, I could not have lived under it."

The noted evangelist, Charles G. Finney, was wonderfully enriched with this latter-day glory experience. He says: "My heart seemed liquid within me. There was no fire, no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went to shut the door after me, it seemed as if I met the Lord Jesus, face to face. . . . All at once the glory of the Lord shone upon me and round about me in a manner most marvelous. . . . The light seemed to be like the brightness of the sun in every direction. It was too intense for the eyes. It was surely a light such as I could not have endured long."

The latter-day glory is here. The fulness of time has come. The humble, patient, faithful watchers are beholding streaks of the coming day. Their glad cry of, "Glory to God in the highest", is disturbing the quiet of the slumbering church, and they are charged with fanaticism and with scattering wild fire. We can only say, Keep filled with the Holy Spirit, and "whatsoever He saith unto you, do it".

"He that is humble, and ever desirous of serving others, will surely find others desiring to serve him."

"If others act with want of uprightness toward us and we are irritated, it is proof that we are then dealing with the creature, rather than with God."

"We should ask the Lord to give us self-knowledge; for self-knowledge, though painful, is a necessary thing, worth all the trouble of the search, and all the mortification it may cost."

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GOSPEL PUBLISHING HOUSE, Springfield, Missouri.

## The Speaking in Tongues

(Continued from Page One.)

ed upon in Jerusalem to face the serious charge of going in unto the Gentiles. But when he declared how God gave them the "like gift" they held their peace and glorified God. Circumcision, ordinances and the age long belief and prejudice of an entire race of people, separating them from all others, like the walls of Jericho, fell at the sound of those wonderful "tongues" so opposed and reviled by the ignorant and untaught of today.

The council in Jerusalem (Acts 15) sat in consideration of the grave question: Shall circumcision be required of the Gentile converts? It had been required of the Gentile proselytes before baptism in water. Peter could stand up and bear witness to the fact of God's "giving them the Holy Ghost even as unto us" because he heard them "speak in tongues." It was sufficient, a delegation of apostles and chief men were sent to Antioch with the blessed Magna Charta of Gentile freedom that we are living under the benefits of today, because "they heard them speak with tongues and magnify God."

There is not so much as a hint of any other evidence than tongues. We hear some strangely declaring that love is the evidence of the baptism of the Holy Spirit. Let us imagine, if we can, Peter's going up to Jerusalem in his own defense with the plea that while he was yet speaking the Holy Ghost fell on all the Gentiles, because that he and all the Jews that were with him saw at that instant that they had "more love." He could have truly affirmed more love of each baptized Gentile, but they all know by their own hearts that divine love came with overflowing in the baptism of the Holy Ghost. "Because the love of God is shed abroad (Greek, ek-kekutai, literally, has been poured out greedily in a gushing stream) in our hearts by the Holy Ghost which is (Greek "was") given unto us" (Romans 5:5), but it was by a miraculous language, a tangible thing beyond question or dispute that an all-wise God chose to set His seal upon an act of His own sovereign will of such stupendous moment as to involve the eternal interests of the Gentile world for an entire age. It was upon this that Peter justified himself for going in unto the Gentiles. He could not forbid them water baptism. They had the baptism in the Holy Spirit "FOR" they spoke with tongues.

To devout students of the Greek New Testament, the construction of the original of Acts 19:6 carries conclusive proof of the inseparable connection of the speaking in tongues with the baptism in the Holy Spirit.

"And when Paul had laid his hands upon them, the Holy Ghost came on them and they spoke with tongues and prophesied." In English the copulative "and" appears three times in this verse, but it has not been translated from the same Greek word in all three cases. The word in the original for the first and

third "and" is "kai," the conjunction most frequently used all through the New Testament, meaning generally no more than our "and" in English, but the other "and" in this verse connecting "the Holy Ghost came on them" with "they spoke with tongues" is not "kai," but "te," a very special and precise little word appearing infrequently in the entire New Testament. Thayer says: "'Kai' introduces something new under the same aspect, yet as an external addition, whereas 'te' marks it as having an inner connection with what precedes."—Lexicon, page 616. Thus the careful construction of the wonderful Greek language is chosen by the Holy Ghost to prove to us that the speaking in tongues has "an inner connection" with the precious baptism. On the other hand the allusion to prophecy being introduced by "kai" has not the same relation to the baptism; it is an "addition," one of the "gifts" which the Holy Spirit divides to "every man severally as He will." It is not recorded that one of the one hundred and twenty at Jerusalem prophesied, nor is it the case at the house of Cornelius. The Holy Spirit chose to add the gift of prophecy in the case at Ephesus while the speaking in tongues is a part of the baptism and is not one of the nine gifts.

The account of the descent of the Holy Spirit upon the Christians at Samaria is: "Then laid they their hands upon them, and they received the Holy Ghost." (Acts 8:17.)

The speaking in tongues is omitted from the record in this case, but if, as we believe, the scriptures we have examined show conclusively that every person speaks with tongues at the time of baptism, and if from the first no one in apostolic days ever thought of a pentecostal baptism without tongues, then the tongues would be taken for granted and their mention in connection with every case would be considered superfluous, as for instance a man's wedding; his friends would be very likely to announce his marriage without taking the pains to declare that a ceremony had actually been performed and a certificate was in his possession. Should the marriage, however, become a question for dispute as was the admission of the uncircumcised Gentiles to the bridehood of Christ with the Jew, emphasis would properly come upon the evidence of certificate, witnesses, etc., as it came upon the evidence of tongues so carefully recorded in Acts 10:46.

We find from the context, however, that there must have been an unmistakable outward sign of the instantaneous coming of the Holy Ghost upon the Christians at Samaria: "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, 'Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost.'" (Verses 18, 19.) We may well settle it that the impartation of the Holy Ghost was marked by some outward, uniform, unmistakable miracle or this old Jew would never have offered cash for it. It was a sign the

unspiritual could not gainsay, for Peter declares he is "in the gall of bitterness, and in the bond of iniquity." He had only "wondered" at the miracles wrought through Philip. If what Simon saw was not miraculous tongues, what was it?

There is one more New Testament scripture relating to the "speaking in tongues" as the evidence of the baptism in the Holy Spirit. It is in the great commission of Jesus, "They shall speak with new tongues" (Mark 16:17). A part of the same "commission" is found in Acts 1:5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." The two promises of the blessed Saviour, we may safely believe, go together as counterparts.

We have now examined all the New Testament passages which we hold as relating to the "speaking in tongues" as a sign or evidence of the baptism in the Holy Spirit. They are few, but we believe they are sufficient to convince any devout searcher for the truth. We find in them no promise that the baptized one will speak in tongues more than once, but that once is sufficient to make known His glorious coming to abide.

The remaining scriptures which treat of tongues are confined to the 12th, 13th and 14th chapters of 1st Corinthians; they bear upon the "gift" of tongues and not upon the "sign" of the baptism in the Holy Spirit.

Before taking up the consideration of the gift of tongues, we feel led to say, it is our conviction that since the days of Paul there have always been, somewhere in the earth, persons with the baptism of the Holy Spirit speaking in tongues.

The great Horace Bushnell writes in "Nature and the Supernatural," Chapter 14: "The clumsy assumption commonly held, of a cessation of the original apostolic gifts at about some given date is forever exploded." He says of the Huguenots: "They had tongues and interpretation of tongues." Of the Jansenist population of Paris: "They had the gift of tongues, the discernment of spirits and prophesying." He also alludes to Mr. Irving, the great Scotch preacher, and George Fox, the founder of the Quakers, as having the same gifts and then relates the case of speaking in tongues and interpretation observed right near his home by a very close personal friend.

C. G. Finney, who is said to have been instrumental in the saving of more than 150,000 souls through his powerful preaching, was baptized in the Holy Spirit the next day after his conversion. His speaking in tongues was not written in his biography because it was thought to be a weakness in so great a man. He, himself, thought it was a special gift to him and did not know it was for all.

"A woman now living (1910) says she heard him in his own home, praying in tongues at family worship."—Apostolic Faith.

Souer's History of the Christian Church, Vol. 3, page 406, reads: "Dr.

Martin Luther was a prophet, evangelist, speaker in tongues, and interpreter in one person, endowed with all the gifts of the Spirit."

The late Evangelist Moody received the baptism in the Holy Spirit in answer to the prayer of the two sisters who told him of his need and promised him their prayers.

When the baptism came to Mr. Moody,

the sign, however, was not understood, because unexpected. While preaching a sermon in his church in Chicago his words suddenly became unintelligible to his hearers. One of his elders took him out of the pulpit thinking he was delirious.

(Part II—"The Gift of Tongues," will follow in next issue.)

## ANDREW MORRIS CLAIMS NEW HEALTH BY PRAYER

Russian Born Workman of Kenosha  
Startles City Officials by His Strange  
Recovery from Illness.

DISCARDS CRUTCHES, WANTS WORK

Man Believed to Have Been a Hopeless  
Cripple Tells Officials at City Hall  
of Remarkable Healing by Prayer  
—Wants Job to Pay Taxes.

(As Reported by the Secular Press.)

This did not happen at Zion City. The story is not from the pages of the "Leaves of Healing," but it comes from the prosaic blotter of the police department of Kenosha. It is the story of a man who was healed by faith. He says "I saw Jesus and He healed me." The police officers and officials who usually meet about the police office echo the belief of the man that he was cured by prayer and they assert that the cure is one of the most remarkable ever reported in Kenosha.

The man is Andrew Morris, 38 years of age, Russian by birth but a resident of Kenosha for many years. He lives at 326 Ridge street with his wife and two interesting children and he has three other children over in Russia. A month ago he was a hopeless cripple—crippled in body and mind, just hoping, longing each day that he could slip away from earth and get away from it all. Tuesday afternoon he came leaping into the office of Pauper Commissioner Jacob Saftig. "I want to get a job and earn money to pay my taxes and a lot of other things," he told the commissioner. Saftig looked at the man. He looked again. "What's the matter, John," he called to him, but he noticed that the man did not carry the customary crutches. "I'm cured," the man shouted back to the commissioner and he simply bubbled over with the wonderful story of his conversion to religious belief and his cure from disease. "No, this isn't the story of a diseased mind," said the commissioner, "it's the story of a man who has been remarkably cured from what we thought was an incurable disease. He says that he found Jesus and that he was cured. We know he was cured, that he is a new man with a smile instead of dragging about the streets. We do not know the process by which he reached this happy state, but we are happy with him."

### Believed Helpless Cripple.

Morris has lived in Kenosha for years. He was an employee of the Simmons Company and more than a year ago he was struck with an iron bar by a fellow workman. He was badly injured and for months he was under the care of physicians. "We had considered his condition such as to make him a perpetual care upon the city," said Commissioner Saftig. He appeared to have a disease similar to locomotor ataxia which proved baffling to physicians. He walked on crutches and it was not an uncommon sight to see him dragging himself into the city hall. He became known to the police officers and others about the city offices. The change in his condition started four months ago when he began to attend services at the Pentecostal mission over on Newell street. He became greatly interested in the work of the mission. "For four months I prayed in Russian but I did not get a great deal of help," he told the officers Tuesday afternoon. "Then I began to pray in English and found my strength coming back. I gave up the crutches sometime ago."

### Healing Comes Suddenly.

According to the story related the man had walked to the mission with a cane, still broken in health and spirit. "I was praying when I began to shiver and shake and it appeared that something just fell off me. I saw Jesus and I know that He healed me," was the way the man described it to the officers. The old haunted look was gone. He appeared well and strong and declared that he was able to work. "I want to get work now and get my taxes paid," he told one of the officials, and he insisted that he would be able to get work and take care of his family. "The most remarkable case we have ever seen," was the comment of the officials. "The man is cured. A month ago we were employing two doctors in an effort to help him. May be it is faith—may be it was prayer, but whatever it was, the man is cured and is going to be a real contributing member of society again."

Nothing in regard to the case has been given out by the people in charge of the Pentecostal mission. The whole story is the story of an old worn out body made new—by prayer and faith.—From Kenosha (Wisconsin) News.

Sunday, May 30th, 1921.

On Sunday afternoon I was privileged

to see for myself and hear the testimony of Andrew Morris, a Russian believer who was remarkably healed of an incurable disease. After giving his testimony in the Russian language he walked up and down the church as well as I could myself, and told us how he had seen Jesus while praying, and that something fell off him, and he was completely healed. The man is well known in Kenosha, and his healing has stirred the city.—Pastor Harry Long, Zion City.

### WHAT AN OPPORTUNITY!

The following is an extract from a letter written from Charleston, W. Va., where Bro. E. N. Bell is in attendance at a meeting for the formation of a new District Council for West Virginia and Eastern Kentucky. He writes:—

"The boys say they could take the whole country for Pentecost if they had the preachers. The church houses are owned by the mine operators who do not care what religion the miners have. They will add dollar for dollar for the preacher to whatever the people give. They have just captured three Methodist congregations of the miners. They offer \$100 a month for a good preacher and the company will give another \$100, so this will be \$200 per month. But the preacher has to live in the small towns where there are NO CITY CONVENIENCES."

### NEW TESTAMENTS FOR OLD PEOPLE.

39 ¶ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

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## The Grace of Our Lord Jesus Christ Be With Your Spirit.

Grace is a subject much spoken of and often defined, but perhaps very little understood in the main, at least in the practical scriptural sense. A simple definition of the term means unmerited favor, or the receiving of something which is above and beyond our deserts. True enough, and to the point, but it goes further than a mere definition when we understand its full import, if such be possible.

Grace is diverse from law just as much as day is from night, and rest is from work.

Law puts us on our own strength, our own merit, our own righteousness. Grace puts us on the strength, the merit, the righteousness of another, even the Man Christ Jesus. Law demands us to do. Grace tells us it is already done. Law says work. Grace says believe and receive. Law says do. Grace says I (God) will do.

Paul says the law is a schoolmaster to bring us to Christ. A schoolmaster is an instructor, a teacher. Therefore the law teaches us God's demands on humanity; the high standard of His holiness and requirements. It teaches us, as to detail, what God requires in life and practice. It teaches us that God has only one standard by which men should walk in this life, and that is HOLINESS UNTO THE LORD. But it does not make any provision whereby such a life can be lived. It does not teach that this life of holiness is lived by the works of the law, because holiness is a life lived out from a cleansed nature. There is no commandment that can bring life, says the apostle, or salvation, should have come by the law. Again, the law teaches us that we are carnal and sold to lives of slavery under sin. The law shows us that we are all in bondage to the law of sin and death (speaking of the natural man). It teaches us that the flesh profiteth nothing and that we cannot keep this holy law of God in our natural selves by any amount of works. It only shows us our helpless condition. It brings conviction for sin and causes us to cry out "O wretched man that I am; who shall deliver me from the body of this death?" Therefore law brings us to an end of self and self-sufficiency. Law has put the ban on this humanitarian salvation; this "save yourself" effort, by bearing your own cross; this "do something" or you are lost. Law shows us that we are helpless before the righteous and irrevocable mandates of a holy God; that God wants to teach us through a rigid and holy law; that we are unable to measure up to His divine standard in our own strength and self-sufficiency. It glares in the face of every Pharisee, Sadducee, doctor of law and teacher in Israel, and in unmistakable tones declares that "ALL ARE UNDER SIN." It hangs with all its impending judg-

ments over a time-serving and spineless ministry who pervert the right ways of the Lord, and resist the Holy Ghost; those who deny the INSPIRED WORD and the need of the BLOOD for atonement; who change the grace of God into lasciviousness and deny the Lord that bought them; because they fear the people, that they might be put out of the synagogue and lose their soft jobs; who preach philosophy and moral ethics and civic righteousness, crying peace, peace, when the world is filled with the rumblings of divine wrath on account of a broken law. I say it hangs over such, and over all who know not our Lord Jesus Christ. It hangs ready to fall and bring into swift judgment all the workers of iniquity. But to the one who is helpless and hopeless, broken and bleeding, smiting upon his breast, confessing that it is not in him to measure up, but crying for MERCY, the schoolmaster stands and in no uncertain way points all such to the LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD. Law came by Moses, but GRACE AND TRUTH came by Jesus Christ.

**First.** Grace is spoken of as bringing salvation; as appearing to all men; as teaching us the requirements of Christian economy, sobriety, righteousness, and Godliness in this present world; and also it is grace that teaches us to look forward to the blessed hope and glorious appearing of our great God and Saviour Jesus Christ. Titus 2:11-14.

Grace brings salvation right to the place where we are living. Grace comes and knocks for admittance. Zaccheus was small of stature, but he wanted to see JESUS, who He was; so he got up into a tree and waited, and the faithful Christ came right to the place. That's it. The law was a commandment sent down from heaven. Grace is a Life that came down right to the door of every sinner saying come down, this day I must dine with you. He comes down; He comes right to where you are; He comes with a present and satisfying salvation. This day—"To-day if ye will hear . . . harden not your heart."

**Second.** Grace is spoken of as the supply for wise building. 1 Cor. 3:10-15:—"According to the grace of God which is given unto me as a WISE MASTERBUILDER, I have laid the foundation, and another buildeth thereon."

Paul belonged to the Ancient Order of the Masterbuilders' Association—the oldest in existence. Old Brother Noah was one of the charter members. He was right on the job, gifted and graced of God to prepare salvation for himself and his household. He worked not according to his own ideas of how an ark should be made, but he FOLLOWED THE PATTERN shown him by the Lord. Then again we find another member of

this grand Order of Wise Masterbuilders, Brother Bezaleel, Exodus 31:1-6. He was appointed by God for the construction of the tabernacle and accordingly he was graced for the work and supplied with wisdom and gifts from God to do the work. His was to build and to work not according to personal ideas of right and wrong, personal likes and dislikes, but according to the pattern shown him and the wisdom granted.

For us the foundation is laid, Jesus Christ. But we are building, and the material we put into the building will be inspected and tested some day. There is a trinity of materials for spiritual building, and there is a trinity of materials in the flesh. Considering these we have—

### The Abiding Materials.

(a) **Gold.** Without straining I am sure we can safely say that gold is used in the scripture typifying the DIVINE NATURE. This is our portion as children of God. He does not want the cultivation of the natural and the flesh, the development of human achievements; but the development of the divine graces. We are to keep the flesh in crucifixion while the inner man is renewed daily. In 2 Peter 1:4 we have this thought emphasized, that by these exceeding great and precious promises we become partakers of the DIVINE NATURE. It is not enough to be filled with the Holy Spirit, we must be filled with the Word of God. It is not enough to have a ship fitted with good boilers and powerful engines. It is perfectly proper to have a full head of steam and all that, but what would happen to the ship if she put to sea with the confidence that she was full of power if there was no pilot on the bridge, who by wise skill and the knowledge of chart and compass directed the ship through its channel in safety. So also one may be filled with the Holy Spirit and power, but there is need of a knowledge of God's Word to direct that power in all wisdom and spiritual understanding. Lord help us to build with "Gold tried in the fire."

(b) **Silver.** Silver stands for redemption. "The redemption that is in Christ Jesus." Not our own works, or own merit, but the precious blood of the Lamb slain. I am one of those who sing with the fathers, "Jesus paid it all, all to Him I owe," and again, "In my hand no price I bring, simply to Thy cross I cling." Amen. These are days when we are told that these things are wrong, that we must be saved by bearing our own cross, and that redemption in the blood is all wrong. Well we bless our God that we are not ignorant of the devil's devices and we will keep building on this foundation—redemption through the merits of the Lamb of God.

(c) **Precious Stones.** Here we come to the fruits of the Holy Spirit. In Galatians the 5th chapter we find this list: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

These are the fruit of the Spirit. It is impossible to build these materials

into our building unless we employ them in our daily round of construction. We are not building love into our building if we have hatred against anyone. We cannot build joy into this building if we go about complaining and finding fault, and always with a frown on against some one or thing; nor can we build longsufferingly if we are unable to bear with one another and put up sweetly with things that do not please us. Beloved let us watch here. We are either "wise masterbuilders" or we are fools. Let us not fool ourselves that we are getting on all right unless in the daily round of construction we are seeing to it that these materials are going into our building.

In the 21st chapter of Revelation we find a description of the Beautiful City: golden streets and twelve foundations, with all the mingled glory and splendor of the rainbow. The rainbow is the signal of God's covenant. The rainbow is light revealed in its beauty and splendor. The ages on ages without end will flash out in grandeur, the blessing of God's unfailing covenant with His people. The gates of the city were one pearl for each gate. There was no variation of color here. These gates represent the TRUTH which is Christ. There is only one way by which all may enter. There is no difference. It matters not from whence you come, there is but one entrance into glory, and that through one of the pearly gates. "I am the way, the truth and the life." Here we find a beautiful setting of truth.

The walls representing, as they may, the fruit of the Spirit, flash forth the glory as revealed through His covenant promises to the new creation, as twelve seems to stand as the numeral of the new creation—this new and heavenly way. These precious stones may be burnished and polished and cut in different angles, causing their glory to become more intense and resplendent, but not so with the Pearl, upon which no man's tool must be lifted. It signifies that as we live in the Spirit, and practice the graces of God given to us, that it does not become vain in our lives. It means, as the fruit develops in us, that by our yielding to God along these lines, they become more manifest and resplendent. But as to our salvation and redemption we can add nothing by any work we may do. The way stands open through the atoning merits of Jesus Christ in His death and resurrection. It is a gate of Pearl. It needs no burnishing of human tools; it needs no work of human artificer. Our redemption is complete as a work of divine grace. Blessed be His name forever and ever!

It is put very tersely in the beautiful Word in Ezekiel. "I will pour clean water upon you; from all your idols and filthiness will I cleanse you; I will take out the stony heart; I will give you an heart of flesh; I will put a new spirit in you; I will put MY SPIRIT within you and CAUSE you to walk in my judgments and do them."

Oh may we come more and more to that rest of faith that counts on the grace of God, which is being abundantly

manifested daily, that we might have a supply of the thing we need to do the will of God. O that the grace which is given us may not be in vain (empty); be placed upon us without bringing the desired results.

He giveth more grace. He giveth grace to the lowly. Grow in grace. There is grace and supplications. There is the Spirit of grace. There is all grace to abound toward us in all things.. There is the grace of prayer, and the grace of giving; grace to speak and grace to be still; to be, or not to be.

Beloved "THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOUR SPIRIT." Amen!—Pastor D. H. McDowell, Scranton, Pa.

#### HOW TO HELP YOUR PASTOR.

Theodore L. Cuyler.

Granting that you ought to help your pastor, how can you do it?

There are many ways in which you can strengthen his hands and cheer his heart. First of all, practice the Golden Rule toward him: do as you would be done by; put yourself in his place. He cannot always strike twelve in his sermons any more than you can always finish a piece of work quite up to your promise. You don't like to be unreasonably censured; neither does he; and when you are scolding a good pastor, you are discrediting a servant of the Lord, and obstructing his work. Supposing him to be conscientious and doing his best, he has a right to your generous appreciation. If you have just ground for criticisms take them to his study and not to your neighbor's houses.

2. For a more pleasant purpose than for criticisms you may freely visit him, or ask him to your own house—and that is to devise plans for doing good. Put your heads and hearts together, and devise plans for usefulness, and thus set on foot a feasible plan for quickening church life, aiding the Sunday School or Young People's Society, increasing the prayer meeting, or reaching the unconverted, then back him up heartily.

3. A minister who is worthy of the name can stand an empty purse better than an empty pew or an empty prayer meeting. It is a disgrace to a church that failure to pay an honest salary should straiten a pastor's purse; but the spiritual emptiness afflicts his heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings for devotional meetings. The better man or woman you are the more you are missed; the worse you are the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I have never made any converts to the truth in an empty pew, and never have delivered a sermon loud enough to awaken a parishioner who was dozing at home, or had strolled off to some other church.

4. Follow up the invitations, ap-

peals, and counsels of the pulpit with your own efforts for the conversion of sinners. The pastor is trying to draw souls to Jesus; pray don't draw the other way. If one of your family or one of your Sunday-school class comes home from the sanctuary thoughtful and tender, then aim to deepen that impression. Draw with your minister, follow up his efforts with your own. But the downward pull of your trifling talk, or your inconsistent conduct, may be an overmatch for the upward lift of his faithful discourse. Co-operate with Christ's ambassador in the grandest work that man or angel can covet—the work of saving immortal souls. "As ye go, preach," is a commission to the pew as well as to the pulpit.

5. A single sagacious and active helper is a rich blessing to a pastor. But several scores of them are still better. If he leans all the time on Aaron and Hur, then the rest of the flock are apt to grow lazy themselves, and censorious toward the two men who occupy the leading position; and what shall the minister do when Aaron is sick and Hur is absent from home? That is not a healthy church in which all the work, all the giving, and all the praying are done by a few individuals, even if the men are Calebs and the women are Tabithas. It is the pull of the whole church that brings the large blessing.

This touches the very core of the question. "How shall I help my pastor?" Pray for him, and practice as you pray. Peter's powerful discourse at Pentecost was preceded by a powerful prayer gathering. Saturday evening wrestlings with God in a certain church brought heart moving sermons on the next morning, until a revival shook the whole congregation. What your minister wants is spiritual power. That is God's gift; help him to plead for it. The mightiest minister who ever trod this earth since Christ's ascension was not ashamed to say: "Brethren, pray for us."

#### STUDIES IN EARLY CHURCH HISTORY

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# QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

**1032.** Who is the woman in Rev. 12:1-2? Is the red dragon the "red movement" in the earth today? Who is the man-child in vs. 5-6?

Scofield and some of our own brethren say that the woman here is Israel. While seeing the possibility of this, yet personally I incline to the view that the woman is the real church or body of saved believers.

No, the red dragon is not the red movement in Russia today. In verse 9 you will see that this dragon is the old serpent, the devil and Satan.

Those who hold that Israel is the woman, also hold that the man-child is Christ. Generally those who hold that the woman is the real church hold that the man-child is the over-comers. Some hold that the 144,000 in the 7th chapter is the same as the 144,000 in the 14th chapter, and the same as the man-child in the 12th chapter.

**1033.** Paul's thorn in the flesh, was it persecutions, whippings, stonings, or some ailment of his body?

For wise reasons Paul never did tell us what his thorn in the flesh was. If he had done so, then nobody would ever have received comfort or help in any affliction except the one that Paul had. There are all sorts of thorns in the flesh, and the grace of God is sufficient to sustain us in all of them.

**1034.** I cannot get the good out of the parable of the unjust steward; please explain, and especially the 9th verse of Luke 16.

The unjust steward was worldly wise, and knew how to handle business matters so as to keep from starving after his master discharged him. Jesus does not commend his lying or his bad morals, only that he showed wisdom in providing for himself. Jesus simply means from this to show how the child of God can make a still better use of money or mammon. He means to say in verse 9 that if we are charitable, and give our means to the poor saints that these will give us a great welcome in the world to come. We must not forget that salvation is solely through faith in the Lord Jesus Christ, and a gift from God. This passage does not contradict this thought, but shows that we will be rewarded for the proper use of our means in this world. Salvation is never a reward for good works. We are saved by grace, and rewarded according to our works after we are saved.

**1035.** Babylon, that mighty city. What is that city? Rev. 18:10.

Very likely Rome is here referred to. Seiss, however, holds that the real ancient Babylon will be rebuilt, and that the new Babylon on the old site is what is referred to. It may not be Rome as now situated, but at any rate I believe

it refers to the capitol and headquarters of apostate religion as it will be in the days when the 18th chapter of Revelation is fulfilled.

**1036.** Will you kindly point out the error in a society called the Society of Silent Unity, if error there be?

I never before heard of this society, nor have I seen the magazine referred to, which you say you have been reading. If it is a New Thought magazine, then the teaching leaves out the blood of Christ, and advocates healing through mental processes, rather than by the divine power of the Lord Jesus. Anything that leaves out the blood is badly wrong, and so also is any kind of healing in the name of the Lord which is merely through metaphysics or a thought process.

**1037.** Please explain—"For there is not a just man upon the earth, that doeth good, and sinneth not," (Eccles. 7:20) and Rom. 3:10-18, which says, "There is none righteous, no, not one."

These refer to sinners. In Rom. 3:17 it says, "The way of peace they have not known." Any person washed in the blood of Christ up to date is everywhere in the scriptures regarded as righteous—not so in himself, but made so by God imparting to him the life, nature, and righteousness of Christ. In another sense it is "Christ in us the hope of glory."

**1038.** Please inform us why many think the Antichrist must be a Jew.

Many think he will be a Jew, because they think the Jews will for awhile accept him as their Messiah, and they know the Messiah must be a Jew of the seed of David. Others think so because in Daniel it says he will reject the God of his fathers (11:37). Others think he will be Judas Iscariot raised from the dead, and of course he was a Jew. But I think all these reasons uncertain and inconclusive.

**1039.** Please explain Heb. 6:4-5-6, (For it is impossible for those who were once enlightened, etc.).

This refers primarily to Jewish professors who after such enlightenment turned back from Christ as Saviour, trampling His blood under their feet by denying He is the Son of God, by denying His blood has power to save. Of course it is applicable to all professors. But very few backsliders deny the power of the blood to save. Most of them own Christ is good and His blood all right, and take the blame for falling into sin all on themselves. All such can be reclaimed. But if he totally apostasizes as in Heb. 10:29, by counting the blood unholy, rejecting Christ as the Son of God, despising the Holy Spirit, there is no chance for him.

**1040.** Please briefly defend the doctrine of a sinless life, especially noticing Rom. 7.

From the Divine standpoint hardly any one can claim to live absolutely perfect or absolutely sinless. Most persons who testify to a life of perfection only mean that they have a life of blessed victory, sweet peace and fellowship with God, where they are conscious of God's love and presence within, and that they do not knowingly or purposely disobey the plain will of God. But anything without faith is sin (Rom. 14:23); all doubt is wrong and condemned by the Word; to know to do good and fail to do it is sin (Jas. 4:17); respect of persons is sin (Jas. 2:8). If we say we have no sin, no missing of the mark, no error, we deceive ourselves (1 Jno. 1:8). Who can say for any great length of time that he has not had a doubt, has not failed to have faith fully; has not omitted some good he ought to have done, or has not missed the mark, the Divine standard, in any respect? However no one making such failures should give up, but press on the harder. There is a great and blessed common sense victory over sin. God is ready to give it to all through faith in Christ and His blood. After such a realization through Christ, if one walks heartily in the truth and so keeps in living contact with the living Christ, he will have constant victory. No matter what experience one has had, if he disobeys God's known will, and gets out of such touch and fellowship with Jesus, he will for a time lose full victory. God has promised sin shall not rule or have dominion over His children, and we have no need to live in, no need to walk in or under sin. Rom. 7 should not apply to any bloodwashed, Spirit-filled believer. He should be led by the Holy Ghost, and live in Rom. 8:1-4. If ye abide in Christ, ye will not live in sin (1 John 3:6).

**1041.** Has not Mrs. McPherson joined the Methodist church and thereby become a denominational preacher, instead of a free Pentecostal evangelist?

One might get the impression you have from the report by her that license to preach and a membership certificate were presented to her by the Methodists; but Mrs. McPherson told me personally in Los Angeles last February that she only accepted the license to preach in Methodist churches, and that she did not accept the membership certificate. That she thanked them, but told them she preferred to be free and undenominational in her work.—E. N. B.

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# General Council Department

Office 336 W. Pacific St., Springfield, Mo.

E. N. BELL, Chairman

J. W. WELCH, Secretary

## NOTICE OF COMING GENERAL COUNCIL.

We are glad to announce at this time the time and place decided upon for the next General Council of the Assemblies of God. Prayerful consideration has been given the matter and recent developments have had their influence in making final decision.

The next General Council will convene on Sept. 21, 1921, in St. Louis, Mo., in a building yet to be selected. All ministers and delegates should be on hand for the opening business session of the Council at 2:30 P. M., Sept. 21.

It is desired that the chairmen of the various standing committees shall call their committees together for preliminary consideration of important matters consigned to them before the first regular session of the Council opens. Tuesday, Sept. 20th, and Wednesday morning, Sept. 21st, are to be devoted to such committee work. It is recommended that the chairman of each standing committee provide for the presentation

to his committee of all such matters as should receive their consideration. It is hoped that a tentative program for the General Council session can be arranged on the basis of the work of these committees.

It is earnestly hoped that this coming session of the General Council of the Assemblies of God may afford a means of blessed fellowship, and under Divine direction, accomplish the work God would have done.

Further announcement, together with suggestions of a practical nature, will appear from time to time in the Evangel. A letter to the General Presbyters and District Chairmen is in preparation.

It is to be understood that this announcement of time and place may be subject to Divine interposition. Therefore, if God shall direct otherwise, change of time can be announced later.

J. W. WELCH, Secretary.

### MIDWEST BIBLE SCHOOL. AUBURN, NEB.

This school for ministers and Christian workers is conducted under the auspices of the General Council of the Assemblies of God, both the Chairman and the Secretary of the Council being on the Board of Directors. This school has just closed its first year of teaching. Despite the fact that the teachers were mapping out and preparing new courses of study and meeting other problems incident to opening a new school, the students are unanimous in declaring they have been greatly benefitted by this year's study. They are delighted with their progress in the study of the Word, and with the help the teachers have given.

Next year is to be, if Jesus tarries, a much better year for the school and for the students. Lessons learned this year in management and discipline will be applied next year for the good of all. Mistakes made will be eliminated. The old teachers, Brethren Jamieson and McCleary, will improve their courses of study. Bro. E. N. Bell has been elected by the board as the new Principal of the school. While Bro. Bell has not yet given his final answer as to whether he will accept this place or not, he has expressed himself as greatly impressed with the opportunities for a blessed and lasting work for God, and is personally inclined toward Bible school work. There is a strong probability that God will lead him to take up this work. If so, Bro. Bell will have some new courses to offer the students, as well as assuming the responsibility for the management, discipline and leader-

ship of the school. A new matron, new English teacher and new music teacher are to be added. This will give the school a most splendid faculty, in fact all that is needed for the present. A great time for God is looked for next year.

This is our general school, and students will be accepted from any and all parts of the country; yet it will seek to co-operate with and seek the co-operation of all other worthy Pentecostal Bible Schools. There are more students desiring to go than there is room in all the schools, so our school is not to encourage competition, but rather co-operation for the good of all these schools, and for the welfare of all these students. We seek only the glory of God and to do His will. So let the students get ready at once to come next fall, and to come seeking to know and to do God's will.

This is not a school to manufacture preachers. We believe in an old-fashioned, God-given call from heaven to the ministry. No amount of education can take the place of the Spirit of God and a call from the Lord. The Lord alone is to call and make preachers. We are only God's helpers in aiding these students to obey God's command to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The School Board reorganized with officers as follows:

J. W. Welch, Chairman,

E. N. Bell, Secretary,

Geo. W. Hawley, Treasurer  
and Financial Agent.

Brethren E. N. Bell and S. A. Jamieson



MID-WEST BIBLE SCHOOL.

S. A. Jamieson, Principal,  
Auburn, Nebraska.

This school is under the supervision of the General Council of the Assemblies of God.

All moneys subscribed, or offerings for the School, should be sent to the Treasurer, Geo. W. Hawley, Auburn, Nebraska.

were also asked to assist in the financial interests of the school. All unpaid subscriptions and donations should be sent at once to Geo. W. Hawley, Auburn, Neb., as they are needed for immediate repairs on the building. The teaching force has no salary, and there are no funds in the treasury for their support. They are trusting the Lord just the same as the foreign missionaries, and free will offerings should be sent to them each month, beginning with October, just the same as to other missionaries.

School opens Tuesday, October 4, 1921. Be on hand and register your room Oct. 3. Bro. S. A. Jamieson is residing in the school building, Auburn, Neb., and all applications to enter the school should be sent to him during the summer, rather than to Bro. Bell. Send to Bro. Jamieson for Prospectus of the School, also for application blank to be filled out and returned. Each student will be expected to pay in advance \$5.00 per week for board, lights, and steam heat, and the students are to keep the building clean and take turns in serving the table and such like. The rules will be revised and improved for next year.

Let all the saints pray for the school, and assist, in every way possible, worthy young men and women to come and prepare to work for God on either the home field or the foreign field.

J. W. Welch, Chairman.

### PENTECOSTAL BIBLE SCHOOLS.

For the benefit of those enquiring with regard to Pentecostal Bible Schools, we herewith give a list of the same, so far as we have knowledge, but desire to say that the Mid-West Bible School, Auburn, Neb., is the only one of these owned and operating directly under the auspices of General Council of the Assemblies of God:

Mid-West Bible School, 1301 - 19th St., Auburn, Neb., S. A. Jamieson, Prin.

Bethel Bible School, 61 - 4th Ave., Newark, N. J., Frank M. Boyd, Prin.

Southern California Bible School, 5036 Echo St., Los Angeles, Calif., D. W. Kerr, Supt.

Glad Tidings Assembly and Bible Training School, 1536 Ellis St., San Francisco, Calif., R. J. Craig, Prin.

Rochester Bible Training School (Elim), 161 East Ave., Rochester, N. Y., Miss S. A. Duncan, Prin.



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

### MY RESPONSIBILITY.

I wonder how many of us have ever felt that the responsibility of carrying the Gospel to the ends of the earth rested upon us alone. When Jesus said, "Go ye," He meant just what He said. The necessity is placed upon us and we must "GO." There is no way around the proposition. Every one who has come to Christ and received His life, and been empowered by the oncoming of the Holy Spirit, must obey the command of the Lord and "Go, tell."

The believers in Jerusalem did not immediately obey this command, but the Lord was determined that the command should be obeyed, and so a great persecution was permitted in order to scatter the saints over the country, who went everywhere preaching the Word, the Lord working with them and confirming the Word with signs following.

In modern missionary warfare, however, there is the necessity for a home base as well as the front line battle, and so the Lord does permit some to remain at home, providing they bear their share of the burden with the one in the front line trenches. All do not feel this burden, and some do not seem to have any responsibility whatever, and insofar as they fail in this respect, they fail to satisfy the heart of Jesus and grieve Him by their disobedience to His last command.

One reason for this lack of responsibility is that some seem to receive a special call to missionary work and determine to obey the call whether others are interested or not. These called ones visit the assemblies in the homeland and finally go to the field. No one has assumed any responsibility for them nor taken any part in sending them. The ground is taken that the Lord has called and therefore He will provide, and we do not need to bother our heads over the matter. If money is given it is often through the generosity of the giver or because of a charitable impulse, and often the burden of missions does not enter into the matter at all. When the missionary arrives on the field he is tempted to write home hard luck stories, which appeal to the sympathies of the people at home and arouse them to give to his needs. Such giving is never a result of conviction, but mere impulse, and does not comply with the command of the Lord to "Go ye."

It is evident that the Pentecostal Movement will never be just where God wants it to be until missionary giving

is taken out of the realm of charity, and the saints at home give for missions because it is right to do so, and because Jesus has commanded that the Gospel be preached in the ends of the earth. When we reach this stage, then the whole church will be undertaking missionary work, the missionary on the field will be the agent of the church, and there will be abundance of funds forthcoming to meet all the needs of the God-sent missionaries.

In the meantime, we must proceed to stir up missionary interest in every way that we can. By the grace of God, we purpose to keep preaching and praying until the church fully measures up to its responsibility and really settles down to undertake Apostolic missionary work.

J. ROSWELL FLOWER,  
Missy Treas.

Geo. M. Kelley writes from S. China, "We had just completed a four-days' meeting in Canton, and the results are very gratifying as there were sixteen decisions for Christ, and after we had come home three of these received the baptism with the Holy Ghost. When you read this just ask the Lord to help and strengthen us for the meetings that have been planned."

Robt. F. Cook writes from S. India, "We had a prosperous tour and I baptized twenty-five in water. We bought two acres of land for some poor families of our congregation who were left without help and shelter because of the rubber estates closing down. We have at last finished our church in Travancore, which is the first Pentecostal Church in S. India. Have much news to write but cannot do it now."

Sister Sarah Personous writes from Liberia, "We are glad for the blessing of the Lord in our midst, but our hearts cry out for a mighty revival in the towns round about. Many have heard the Word many times, and are quick to say, 'True—your words are true', but as one town man said recently, 'I go do the thing my heart tell me'. I thought how true of so many in this country, going the ways of their own heart and refusing the new heart the Lord would so gladly give. But, thank God, all are not so, and the Lord meets the clean heart here as well as in America."

"As we studied the S. S. lesson last Sunday with the girls and talked of the coming of Jesus, we could feel their hearts were listening. Then on Monday eve they came desiring to talk. We were glad to listen to their confession of sins which were not hidden from God nor us. After the confession came blessing. The next evening we were attracted by their songs and prayers in their own house. We went down to find many of them under the power of the Spirit and praising God. Hallelujah Pray for these girls, and boys also, whom only Jesus can deliver from their usual phrase, 'So we do—it be our custom—an excuse for everything.'"

Miss Christina McLeod announces that she expects to return to India in the early fall. She expects to join the work at Bettiah, leaving early enough so as to relieve Miss Flint who needs to come home for a furlough.

Miss Jessie Wengler writes from Japan, "We are in the midst of our tent meeting which Mr. Moore put up in a new locality. Many precious souls have the opportunity to hear the Gospel message and we are trusting God to give a harvest of souls."

**DODEBALLAPUR, MYSORE PROV.—**On Sunday we had all our people from the different assemblies in the vicinity of Thuvayoor here for an all-day meeting. My, how it did rain Saturday and Sunday morning early. I felt inclined to be disappointed. However, we got down together and prayed. Praise God, He answered prayer, the rain ceased just in time for the meeting, and the people came from five to ten miles to attend. The place was packed beyond its capacity, so that we were compelled to put up some of the side walls which are made of coconut leaves. Many times we would hear some one give a message in tongues, and interpretation would verify the fact that Jesus was in our midst. Quite a number were saved, confessions were made, sick were healed, and I had the blessed privilege of baptizing 11 in water.—Robt. F. Cook.

### A BAPTISM IN HONOLULU.

I do not quite remember whether or not I told you last month that on March first my little Filipino girl received a glorious baptism in the Holy Ghost. We were having a little tarrying meeting in Sister Furmidge's home and the Spirit fell upon Bitu so sweetly. She lifted her hands to heaven and praised Jesus, speaking in several different languages, with tears of joy rolling down her cheeks. One present said she spoke in Russian and in Hawaiian, also her own dialect which she does not know. Bitu was born in Iloilo, P. I., but her father was from the Province where Manila is located. So as a child she learned the Tagalog dialect. A young man who was in the room when she received her baptism said she was singing in her own dialect what the people sang when Jesus entered triumphantly into Jerusalem, "Hosanna, blessed is He that cometh in the name of the Lord!" It was so wonderful that God should have done this for the benefit of that young man who speaks that particular dialect. Bitu also said in English, "O Jesus, you are King of kings and Lord of lords!"—Pearl M. Hewitt.

### WHAT IT COSTS TO FOLLOW CHRIST IN INDIA.

It costs something to break caste and turn away from the traditions and customs in India. Here is an extract from a letter received from Miss Marguerite Flint, "Nasiban, a young Moslem widow with us in Bettiah, came right to the place of accepting water baptism last month, but put it off because of her people who threatened to kill her three little ones if she became a Christian. She begged us to let her go 'just one more time' back to the village, to make a final attempt to get the little ones, and again the enemy stepped in and snatched away the victory. The relatives tried in every way to make the young woman deny her Lord, but she very bravely declared that she was out of caste and intended to stay out. This was too much for the Mohammedans. The young widow was locked up for six days and nights without food or water, her little ones crying outside the door, after which she was dragged out and given in marriage to the brother of her dead husband! Two weeks of illness followed the imprisonment, after which she slipped away and came back to us, crushed and discouraged, and now we dare not baptize her. There is one hope left, that God will save this man to whom she has been married, and we are now making arrangements to give him work about the mission, believing God for victory in spite of all the enemy can do."

**THE FAMINE SITUATION.**

Brother Hansen writes from China concerning the famine situation, "We are getting ready to feed 2500 famine sufferers daily for the next two months. We have made a careful examination of thirty villages and have written down 2500 names. This class are trying to live on roots of grass and shrubs, with the tops of sweet-potatoes and a very, very little corn mixed in. They boil the three together and make a cake or biscuit. It is terribly bitter and has very little nourishment in it. Nearly everyone is constipated and passing blood. The daily newspapers cannot exaggerate the present conditions among the famine sufferers. The Relief Society is fearing an outbreak of typhus fever among the famine people. Beloved, pray for us that we will be kept. We will have three native evangelists preaching to the starving people, also some of our native Christians helping to distribute the grain. Remember, dear ones, we need your prayers."

Later word: "Just a brief outline of how we ascertain the needs of the people in the famine district, and how we distribute the grain to the starving ones. A careful search is made of each home by Christian brethren, to find out if the ones living there have any food on hand. If any grain is found, we do not issue to them a relief (grain) ticket. It is a pitiful sight to see them fall down at your feet, crying and begging you to write down their names. They will follow you for miles pleading with you to help them. Some have not sufficient strength to carry their grain away. We give twenty pounds of grain, (consisting of corn and millet) a month to each adult and ten pounds to each child. We are distributing grain to about 7000 men, women and children.

"The gospel is first preached to the people. It is blessed to see how attentive they are. We tell them when they return home, if they do not destroy their idols we will not give them any more grain. Over an hour is used in preaching the gospel before we give them their grain allowance. We have formed a District Council and more than \$6000.00 has been received through the General Council alone. We are in a position to help other mission stations. Beloved, pray for China. Her only hope is through the Lord Jesus Christ."

(Editorial note: Since Brother Hansen wrote the above letter, the amount of money passing through the hands of the Missionary Treasurer has increased to approximately \$10,000.00.)

Wm. H. Johnson announces that he expects to arrive home from Liberia about the first of July.

Miss Hazel Parker writes that the way has opened for her to return home to America. Miss Parker is not well and is looking to the Lord for healing. She will arrive home about July 1st.

Harold K. Needham arrived home from England June 10th, according to a telegram received by the Missionary Treasurer. He will visit friends enroute to his home in California, arriving home in about three weeks, D. V.

Miss A. E. Brown writes from Jerusalem, "Brother Needham left us today for Cairo. His visit has been a great blessing and encouragement to us. I would like to petition the Council to send a deputation to the foreign field each year. I believe it would be money well spent, and would be a very great help to the work both abroad and at home."

Miss Lillian Trasher writes from Egypt: "My family has today reached 158. We took in two little ones this morning, whose parents are both dead. About two weeks ago I had some one knock at my door about midnight and hand me a wee tiny baby, just a few hours old which they had found in the street. We had one like this one a little while ago, but its head had been injured when it had been thrown away and it went quite blind and then it died. Our work is getting along nicely, praise the

Lord. I need the dear ones at home to hold up my hands in prayer, asking God to help me to train the little ones up as they should be."

**THE HULDAH NEEDHAM MEMORIAL.**

The Memorial Fund dropped down about half along with the other missionary offerings since last report. Here is the amount of fund to date:

Previously reported, - - -	\$1803.41
From May 16th to June 10th, 110.00	
Total to date, - - - -	\$1913.41

Send all offerings for the Motor Boat Fund to the treasurer, 336 W. Pacific St., Springfield, Mo.

**A "GOSPEL" SOLD TWENTY YEARS AGO BEARS FRUIT.**

Brother Williamson writes from S. China, "We have just returned from our out-station, Leung Tsuen, where the Lord is manifesting His power in a very hard field. One man, who over twenty years ago purchased a 'gospel' from a book seller, told me that he never could fully understand the meaning of it. There was some drawing power about that 'gospel' that drew him, and his heart was made yearn for something better. He showed it to a priest who advised him that he might as well burn it. But he kept the book and at last, one day, our native preacher went to his village and started to preach, having been called to pray for a sick man there. This man's heart was touched and now he wants to be baptized and accept Christ."

**DISTRIBUTION OF MAY MISSIONARY CONTRIBUTIONS.**

An asterisk (\*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated and the balance made up by the Treasurer from undesignated funds.

<b>Africa.</b>	
Jesse A. Barney, Congo Belge	\$ 20.00
E. M. Bendiksen and family, Congo	40.00
Ethel Bingeman, Liberia	24.50
Joseph Plakeney & family, Congo	60.00
*Jennie W. Carlson, for Sudan	25.00
†C. W. Doney and wife, Egypt	40.00
†C. W. Doney, native workers	60.00
*Ruth Erickson, Liberia	40.45
*Jennie E. Farnsworth, Sudan	50.00
Mrs. Wm. H. Johnson	20.00
†E. O. Leeper and wife, Sudan	40.00
*Margaret Peoples, Sudan	50.00
Edgar Personous & wife, Liberia	40.00
A. H. Post and wife, Egypt	40.00
A. H. Post, native workers	60.00
Hattie Salyer, Egypt	20.00
*Ira G. Shakley, Sierra Leone	20.00
*J. Wilbur Taylor & wife, Sudan	101.00
†Lillian Trasher, Egypt	17.00
Mrs. A. E. Turney and Hannah James	40.00
*Harry M. Wright, Sudan	50.00
<b>China.</b>	
*L. M. Anglin, (Orphanage)	25.50
†Blanche R. Appleby	5.00
*Myrtle Bailey	5.00
*Fred Baitau and family	134.96
Percy Bristow and family	25.00
*Ada Buchwalter	40.00
Harvey Chenoweth and family	45.00
*China Famine Fund	470.00
†Mrs. Ruth D. Cook	5.00
Lloyd G. Creamer	30.00
Emma E. Daab	20.00
*E. N. Davis and wife	47.00
Alice E. Evans	25.00
*Abraham Feng	25.00
*David Feng	15.00
Ella Finch	20.00
Edna Francisco	10.00
*Esther M. Hanson	30.16
†H. E. Hansen and workers	70.00
Thos. Hindle and family	45.00
John D. James, for China	20.00
R. S. Jamieson and wife	40.00
Geo. M. Kelley and family	60.00
*Kelley, native worker	12.00
Grace Kenning	20.00
F. Harland Lawler and family	40.00
†Mattie Ledbetter	20.00
*Mattie Ledbetter, Building Fund	55.89
*Mattie Ledbetter, for horse	10.00
*Lavada R. Leonard	50.00
*Lavada R. Leonard, (work and workers)	28.00
Willia B. Lowther, for China	20.00
Herman J. Mader and wife	40.00
Mrs. Lillian B. Marston	20.00
*Mae F. Mayo	80.00
*Bella Milltscher	82.00

*Native worker, Western China	50.00
*Huldah Needham Memorial Boat	342.32
Mrs. Nettie D. Nichols & workers	40.00
Frank O. Schroder's work	20.00
W. W. Simpson and son	60.00
*Simpson, native preachers	60.00
Geo. C. Slager and wife	40.00
John R. Spence	20.00
*Marie Stephany	30.00
*Letta Teuber	15.00
Ethel V. Webb	20.00
W. R. Williamson and wife	40.00
Mrs. Clara Jaycock Wynn	20.00
Anna Ziese	20.00

<b>India.</b>	
Paul Andreasen	20.00
Almyra and Olga Aston	40.00
Christian Beckdahl and wife	30.00
Kattie P. Bulder	20.00
*Mary W. Chapman's workers	25.00
Susan R. Chester	20.00
W. H. Clifford & family	45.00
†Robert F. Cook & family	40.00
†Herbert H. Cox & family	50.00
*Sara Cox	145.00
†Bartholomew Dean	20.00
†Mrs. Lillian Denney	20.00
Constance Swinfen Eady	20.00
†Susan C. Easton & worker	30.00
*Marguerite Flint (Orphanage)	162.03
*Bessie V. Gager & worker	15.00
Elsie Gordon	20.00
*Francis S. Harris	10.00
†Ethel M. King	20.00
Alex. Lindsay & family	50.00
Emily Lynne	20.00
†Dick S. Mahaffey & wife	40.00
J. J. Mueller	40.00
Frank Nicodem & wife	40.00
*W. K. Norton, workers	120.60
*Lydia Rediger	56.00
Ruth Riggs	20.00
*Violetta Schoonmaker	100.00
*Chapra Rebuilding Fund	100.00
Thomas Stoddart	20.00
Niels P. Thomsen & wife	40.00
K. A. Timrud & family	45.00

<b>Japan</b>	
*Ruth Johnson	60.00
†C. F. Juergensen & family	70.00
†John W. Juergensen & family	45.00
†B. S. Moore & wife	40.00
Alex. Munroe & wife	40.00
W. J. Taylor	20.00
*Jessie Wengler	20.00

<b>Miscellaneous</b>	
Tommy F. Anderson & family, Bolivia	60.00
H. C. Ball for workers in Mexico	70.00
†Forrest G. Barker & family, Peru	45.00
*Demetrio Bazan, Texas	20.00
Geo. E. Blaisdell & wife, Mexico	40.00
*For Poor German Saints	5.00
*A. Elizabeth Brown	20.24
Paul Cragin, Peru	20.78
†Mrs. Paul Cragin, Peru	32.25
†Fermin Escarcega Jr. & wife, Mexico	40.00
Solomon Feliciano & family, Porto Rico	50.00
*Frank Finkenbinder & wife, Porto Rico	39.00
*Ellis L. Griest & family, Venezuela	100.00
Pearl Hewitt, Hawaii	25.00
C. A. Hines, Cent. America	20.00
*Mrs. Flora Hogan, Peru	39.25
Mrs. Lena Smith Howe & family	40.00
J. R. Hurlburt, Peru	20.00
J. R. Jamieson & workers, B. W. I.	100.00
H. May Kely & mother, Cuba	40.00
*J. L. Lugo & family, Porto Rico	50.00
†R. S. McBride & family, Argentina	50.00
Frank Ortiz Jr. & family, Porto Rico	50.00
Chas. C. Personous & family, Alaska	45.00
†Misses Siemens & Pemberton, B.W.I	40.00
Niels Sorensen's work, Argentina	20.00
H. L. Turner for Argentina	30.00
*Fannie Van Dyke, Venezuela	50.00
†J. E. Varonaeff & family, Bulgaria	40.00
Alice C. Wood, Argentina	20.00
*Russian work (S. H. Frodsham)	37.25
*Chicago Missionary Rest Home	17.00
*Matron Missionary Rest Home	2.00
*Special Mexican Fund	86.96

<b>Mexican Missions Along the Border</b>	
R. F. Baker & family, Texas	50.00
†H. C. Ball & wife, Texas	40.00
La Luz Apostolica	25.00
Mexican workers	89.58
Alice E. Luce, Texas	20.00
Dr. Florence Murcutt, Calif.	20.00
†Francisco Olazabal & family, Texas	50.00
M. M. Pinson, native worker	30.00

All offerings designated for missionaries who are not members of the General Council, have been placed in one fund and distributed as designated. These offerings were for the following: Bailly, Brann, Boothby, Finch, Mrs. Fyhr, Jas, Harvey, Longstreth, Macie Boddy, Mrs. Doll-Malby, Mrs. Bernauer, the total amount being \$ 359.31

Total distributed in May	\$7,113.44
Total receipts in May	\$6,653.44
Borrowed from June offerings	460.00
Total	\$7,113.44



#### NOTICE CONCERNING REPORTS.

On account of the great number of reports of the work from different fields, all may be subject to change or abbreviation as it is not possible to publish them in full, as a rule.—Editor.

**PAWHUSKA, OKLA.**—The Lord is working here. I have accepted the pastorate and desire your prayer. Paul H. Ralstin, Pastor.

**EBERMEYER, TEX.**—Expect to start a meeting second Sunday in July. Take this meeting on your heart and come to help. J. W. Gary and H. T. Walker, R. 4, Pittsburg, Tex.

**GARDEN GROVE SCHOOL HOUSE, OKLA.** I want to report victory in Jesus' name. 17 or 18 saved, 8 baptized in water, and a goodly number seeking the Baptism according to Acts 2:4. Evang. Aggie James

**NORTH AVE., CHICAGO, ILL.**—We can report victory in Jesus' name. God is saving souls and baptizing believers in the Holy Ghost, and the sick are being healed. Bro. Frodsham was with us last Sunday. Adolph Peterson, Pastor.

**WELLSTON, OKLA.**—We have just closed a three weeks' meeting. God wonderfully blessed. 35 souls saved and eight received the Holy Spirit. Bro. J. A. Montgomery, of Long Beach, Calif., did the preaching and proved himself to be a man of God. D. E. Collins, Pastor.

**HOUSTON, TEX.**—For some time we have been helping Bro. Morwood here, and the Lord is blessing. One young man came to the altar after hearing his first Pentecostal sermon. He sought earnestly and received the Baptism about three o'clock in the morning. Wm. B. McCafferty and wife.

**SPARKMAN, ARK.**—God is blessing at our regular prayer meetings. A sister was very ill; request was made for prayer and in a few hours she was reported considerably better. A little girl was sick with pneumonia. A brother was awakened in the night to pray for her; in the morning the child was better and soon recovered. G. W. Duthrage.

**FREDERICKTOWN, MO.**—We expect to begin a series of meetings here to-night; Bro. Sam Hall, of St. Louis, will do the preaching. God has been blessing in a marked way in our regular services, and we are expecting Him to come forth in power. We believe with all our hearts there is going to be a work established here that will stand. We covet your earnest prayers.—L. W. Clark, Pastor.

**CRESTVIEW, FLA.**—God has given us a wonderful meeting here. Bro. and Sis. Snell, Sister Brown and myself erected the tents about April 27th, and the approval of God was soon on the meeting in a wonderful way. Saints came from miles around and drank from the fountain, and such a refreshing from the presence of the Lord. Possibly 30 or more received the baptism of the Holy Ghost "according to the pattern in the New Testament Sinai" (Acts 2:4). Others saved, about 36 baptized in water. There is now a fine assembly here. thank God. Mrs. Willie Olive, Evangelist.

**WACO, TEX.**—We have erected a new tabernacle here (for which we are praising God) at 12th and Speight Sts. We started a revival meeting May 22nd; large crowds are coming every night. As the tabernacle has no sides on it, many autos line the street, and many hear the word from these cars. Pray God may save and fill many with the Holy Ghost. Bro. Geo. E. McGuire is helping us.—Evang. Wm. Felley and wife.

**JACKSONVILLE, FLA.**—The Latter Rain has been falling here for the past few weeks, the mission hall being far too small to accommodate the crowds. Bro. and Sis. I. H. Hall and co-workers have been used of God in these meetings, and truly the ark is in our midst. We praise God for what He is doing for Jacksonville. Please pray for a city-wide revival here.—Mary Walker.

**DAYTON, OHIO.**—God is wonderfully in Dayton; the fire is falling among the Roumanian people here. A number have received the Baptism and a goodly number more are seeking. Also, the Hungarian people are getting in line, praise the Lord. A notice in "The Baptist" tells how the Roumanian people at Warren, O., have been blessed. These here have come from the Baptists also, and we are expecting greater things.—Elder A. B. Cox.

**KOPPERL, TEX.**—God gave us a wonderful meeting in the School House about 15 miles from here. About 20 saved and 13 received the Baptism as in Acts 2:4. One young man spoke in the Norwegian language, according to a Norwegian lady present. There was a real ingathering of young men, 12 being baptized in water the last Sunday. Pray for our meeting just begun in Clifton.—J. F. Stephens and band.

**ANTLERS, OKLA.**—Some time ago we started a meeting here where Pentecost had never been preached. 27 have professed Christ as their Saviour since we came and one has received the Baptism as in Acts 2:4. Others seeking, and several healed. One dear woman had been having epileptic fits since childhood and they were growing worse. She came and God saved; we prayed for her, and praise the Lord, He healed her. Will the Prayer Band pray for those who have started that they may go deeper with Jesus and receive the Holy Ghost. Also, pray for me that I may be faithful and stay in His will. J. L. Neville.

**GOOSE CREEK, TEX.**—The Lord has wonderfully blessed here for the past month. People are getting saved, receiving the Holy Ghost as in Acts 2:4, backsliders are being reclaimed, and we are expecting more to be born into the kingdom of God. One woman who for 22 years could not raise her arm, after being prayed for she could lift it high in the air. Another could not straighten her arm, but when Jesus baptized her her arm was straightened.

Bro. L. Z. Launius, of Eagle Mills, Ark., Bro. Fred Gardner, of Lufkin, Tex., and Bro. Doyle Davis, of Shady Grove, have been used of the Lord in these meetings. Bro. Doyle will continue on as pastor here. The community is much stirred. We have had two baptismal services when 16 or 17 were baptized, and will have another Sunday. We are expecting to start our new church soon. Ethel Peoples.

#### JEWISH EVANGELISTIC WORK OF CALIFORNIA.

Think of the millions of Jews in our land without a knowledge of Christ! Think of the atheism and materialism into which the Jewish youth of this land are drifting! Throw out the lifeline as the voice of our great Commander in this dreadful night of storm and stress. Are we worthy of keeping our place among the saved, if we refuse to rescue the perishing from among our brethren? 1 Peter 2:9.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent. As it is written, how beautiful are the feet of them that preach us the gospel of peace, and bring glad tidings of good things." (Rom. 10:13-16.)

Here in America the Jews have a chance to meet Christianity in its pure form. We can not expect that the prejudice fixed in their minds by their age-long bondage to a false Christianity will at once pass away, but we may hope that ultimately they will see the true Christ, and cease to confound Him with those that unrighteously take His name upon them. To that end let all American Christians be very Christ-like in their dealings with the Jews, remembering that our Saviour Himself was a Jew, and that from the Jews our salvation has come to you.

It is estimated that the Jews throughout the world today number over fifteen millions. Three and a half million Jews are in the United States, forty-five thousand Jews in Los Angeles, Calif., and over two hundred thousand Jews on the Pacific Coast. Realizing the great need of this work, and the Lord's call where He said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15), we publish our own tracts for free distribution amongst the Jews. (Send for a sample package.)

Pray that the gospel work may continue amongst this poor benighted people, and for the peace of Jerusalem. (Psa. 122:6.) Address all communications relating to the Jewish Evangelistic Work, to Charles I. Spellman, Supt., 1012½ W. 1st St., Los Angeles, Calif.

Idealism is a bright, beautiful, expansive, but uncertain sea, in which there is danger of being swallowed up and lost, while materialism is a dry and sandy desert in which civilization may yet bleach its bones.—J. T. B.

Paul kept right on speaking in tongues, but now people want to see folks talk in tongues when they receive the baptism and then don't care whether they do so any more or not, but it looks like the indwelling Holy Ghost would talk through those in whom He dwells occasionally, even as in Paul's day doesn't it?—Sel.

**MY GRACE IS SUFFICIENT.**

Evang. Mae E. Frey writes from Duns-muir, Calif., where she is holding a meeting in the Pentecostal Church:

"God is working. We have gone in to give the Gospel to everybody in Duns-muir, in the S. P. R. R. shops, on the streets, in the homes, and every nook and corner. God is saving, healing and Baptizing. One woman got all three at once. Never saw such a thing before.

"One beautiful young married woman three nights ago began seeking the Baptism. Saturday night a good many were at the altar, and I felt strangely impressed that she ought to receive the Baptism that night, and I knelt by her in prayer. All at once there came a holy hush over the house. The power of God's brooding Spirit was felt in such a wonderful way that no one could speak aloud. Silent tears were flowing down all faces, and the entire interest seemed to center around this young woman.

"And then she spoke: 'O, something so sweet has come right in here,' and she clasped her hands over her breast. Her face was like an angel's. Then she sank to the floor. I never witnessed such a Baptism. It was the most holy sight I ever looked upon. Softly she began singing in tongues for the first time, joyously at first, then it became a wail, a minor sound of deepest sorrow, in tongues, soft, sweet and low, with that wonderful glory on her face.

"Oh, my sister, my sister; while Jesus was Baptizing her, just as she began this sad melody in tongues, her beautiful young husband near San Francisco stepped from his train (he was a railroad man); his foot caught, he fell, and the train passed over him, crushing out his life. She went home at 11:30, and before morning the sad news reached her.

"The pastor and I went at once at her appeal. O, praise God, in the midst of that awful trouble she sat with that same glory on her face that she had when she left the altar the night before. No outcry. No frantic giving way, but just that heavenly look on her lovely face. She said, 'Glory! Glory! Glory!'

"I never in all my experience, and it has been a wide one with suffering and death, saw such a thing as this. The Almighty arms just bore her up. I'll never forget it, sister; nothing but Pentecost could do that!"

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Excellent Reference Bible, with Family Record and Maps, Bourgeois Type, Size 8vo, 6x8½x1 in. Extra Quality. Thin Paper.

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**THE GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.**

**ACME, W. VA.**—We have just closed the second meeting here. We were here some weeks ago and preached Christ to them and there was great joy in the M. E. Church. Then we sent for Bro. A. P. Robinson, an M. E. preacher that has the Baptism, to come and preach the Baptism of the Holy Ghost and many have received the Baptism with signs following. In the last two weeks we baptized 12 in water, making 95 in all. Elder Sloan, from Eskdale, spent several nights with us. The little band here is going to furnish a parsonage for us and help to support the work. I am glad the Baptism is good for every one, and that many here are seeking Him. Pray for us as we go on to new fields.—A. J. Berry and E. O. Davis, Evangelists.

**SECOND ANNUAL PENTECOSTAL CAMP-MEETING.**

Eastern District Council, Assemblies of God July 29th to Aug. 21st Inclusive.

We have again secured from Brother William Anderson the use of his grove, which is one of the finest locations (Ealtimore and Leamy Avenues, between Philadelphia and Media, Pa.) and best situated for our needs that we know of anywhere. These are private grounds, fenced in, giving us complete control of the situation.

Because of the successful meeting last year we are looking forward in faith and hope that this will be the best camp meeting yet. Detailed information ready May 1st. Apply early for accommodations, and plan to spend your vacation with us. Above all, pray we may see the greatest outpouring of the Spirit, and miracles of healing yet witnessed.

Communicate with the Secretary, for further information.—D. H. McDowell, 1608 Monsey Ave., Scranton, Pa.

**AT LAST  
A Pentecostal  
Sunday School  
Paper,**

**"Our Pentecostal  
BOYS and GIRLS"**

There is no longer a need for Pentecostal Sunday Schools to use a denominational paper for their Young People.

Beginning with July we will begin the publication of a Pentecostal Sunday School Paper for Boys and Girls. It will be spiritual and free from objectionable matter. It will be full of interest. A part of each paper will be devoted to Pentecostal missionary work in foreign lands. The paper will meet the needs of all our Pentecostal Boys and Girls. It is a four-page paper, the pages being same size as the Pentecostal Evangel. We want your order. It is your paper. Single subscriptions 60¢ per year. In clubs of five or more to one address 50¢ per year, or 12½¢ per quarter. Send for sample copy.

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**PRESS REPORT.**

Total to March 1st	\$3,302.79
M. M. B., West Africa	10.00
Mrs. O. I. T., Summerfield	1.00
Mrs. D. S., Woodland	1.00
Mrs. C. P., East St. Louis	7.52
Mrs. S. W., Mammoth Springs	1.00
F. B., Casville	1.00
Mrs. R. A. F., Fresno	1.00
Mrs. E. D. T., Santa Rosa	1.00
Mrs. J. H., Coalhurst	2.00
Puget Sound Assembly	5.00
C. M. W., Grand Prairie	1.00
G. T. R., Sapulpa	.50
G. C., Greenville	.75
H. T. and family, Red Cloud	.50
J. W. H., Marvels	1.00
R. T., West Plains	1.00
L. M., Earle	1.00
C. S., Tulsa	10.00
J. W. M., Aberdeen	.50
C. W., Yellville	.50
H. H., Lake Tahoe	2.00
Mrs. M. V. B., Steins	1.00
F. Family, Portland	1.00
Mrs. J. W. G., Danford Lake	1.00
Mrs. H. P. T., Fresno	50.00
W. D., Wilkes Barre	2.00
J. C. C., Baxter	3.00
C. S. B., Alpha	.85
C. L. P., Philadelphia	.50
Mrs. G. W., Memphis	.25
A. L. M., Purcell	1.00
E. H., New London	4.00
A. S., So. Africa	4.45
Mrs. M. C., San Francisco	.50
Mrs. J. P. C., Millgrove	.75
E. D. H., Saskatoon	1.00
T. M., Irwin	100.00
Total June 1st	\$3,523.36

**SOUTHERN MISSOURI DISTRICT COUNCIL CAMP MEETINGS.**

**Advance, Mo.**

The tenth annual camp meeting of the Assembly of God for South East Missouri will be held at ADVANCE, MO., July 22-31, 1921. This meeting will be held in a beautiful ten acre park near the edge of town. There is much shade and we will have full possession of the park during this meeting. Advance is situated on the Frisco railroad, about twenty-five miles west of Cape Girardeau, Mo.

Elder E. N. Bell, Chairman of the General Council of The Assemblies of God, from Springfield, Mo., will have charge of the daily Bible teaching services. We expect a large attendance of other ministers and evangelists and a live evangelistic message to go forth every night.

Ministers may be licensed and ordained at this meeting. Meals on the free will offering plan. Tents on the ground for rent. Rooms may be had for those who desire them. Do not fail to bring your own bedding and toilet articles.

Come prepared to do something for Jesus and to receive the good things He has for you. For further information, write Pastor S. L. Johnson, Advance, Mo., or Evang. W. G. Workman, Bunker, Mo.

J. H. Law, Chairman.

**Crane, Mo.**

The second annual camp meeting of the Assembly of God for South West Missouri will be held at CRANE, MO., August 19-28, 1921.

Elder J. R. Flower, Missionary Secretary-Treasurer of The General Council of The Assemblies of God, will have charge of the daily Bible teaching services. We expect many other good ministers and evangelists, workers, etc., to be in attendance. Evangelistic services every night. Ministers may be licensed and ordained at this meeting.

Meals on the free will offering plan. Tents for rent on the ground at reasonable prices. Rooms may be had by those who desire them. Be sure and bring your own bedding and toilet articles. For further information, write Pastor J. S. Eaton, Crane, Mo., or W. W. Childers, Yellville, Ark.

J. H. Law, Chairman.

**LEBANON, MO.**—Bro. Frank Meyer and myself just closed a meeting here. A number saved and several are seeking the Bapism. Evang. Charley Peppers.

**MISSIONARY CONTRIBUTIONS**

From May 1 to May 10, inclusive.

(This does not include offerings for expenses of Missionary Department.)

- \$160.00: Bethel Gospel Mission, New York, N. Y.  
 \$150.00: S. M. W., Los Angeles, Calif.  
 \$100.00: Puget St. Assembly Hall, Olympia, Wash.; Chestnut Hill Mission, Philadelphia, Pa.  
 \$55.00: Assembly, Douglas, Ariz.  
 \$50.00: E. S., New London, Conn.; Mrs. E. A. B., Batavia, N. Y.  
 \$45.00: L. M. C., Hoy, La.  
 \$40.00: Park Hall Assembly, Asbury Park, N. J.  
 \$35.59: Assembly, Shaw, Md.  
 \$34.25: Assembly, Pawhuska, Okla.  
 \$31.00: From Evansville property.  
 \$30.00: R. E. B., Dresser Junction, Wis.  
 \$29.50: Assembly, Creal Springs, Ill.  
 \$29.25: Royalty on Warrell's New Testament.  
 \$28.00: Pent'l Church, Lankershim, Calif.  
 \$28.38: Pent'l S. S., Gooding, Idaho.  
 \$25.00: Mr. & Mrs. R. L. H., Billings, Okla.; H. P. C., Norwalk, Ohio.  
 \$24.15: Assembly, Thayer, Mo.  
 \$21.00: W. H., Perks, Ill.  
 \$20.00: F. M., Inglewood, Calif.; Assembly, Matton, Ill.  
 \$19.00: Mrs. J. W. S., Floyd Knobs, Ind.; Mrs. N. A. W., Los Angeles, Calif.  
 \$18.00: Mrs. A. M. S., Colfax, Ind.  
 \$15.09: Pent'l Assembly, Union City, Ind.  
 \$15.00: Mr. & Mrs. J. M. W., Pearsall, Texas; Assembly, Appleton City, Mo.; F. J. M., San Francisco, Calif.; Mrs. W. W. O., Waycross, Ga.  
 \$14.88: Assembly, Joplin, Mo.  
 \$14.00: Bernice S. S., Russellville, Ark.  
 \$13.50: South Dallas Mission, Dallas, Texas.  
 \$13.00: Assembly, Amarillo, Texas.  
 \$12.50: Assembly, Hoxie, Ark.  
 \$12.31: Assembly, Essex, Mo.  
 \$12.00: Mrs. J. C., Ericson, Nebr.; Assembly, Pueblo, Colo.  
 \$11.00: J. E. H., Toledo, Ohio.  
 \$10.00: R. T. D., Kitzmiller, Md.; E. S., Warsaw, Ind.; M. W., San Miguel, Calif.; Mrs. W. E. C., Brooklyn, N. Y.; H. T. P., Fort Wayne, Ind.; Pent'l Mission, Chester, Ill.; A. P., San Mateo, Calif.  
 \$9.00: Assembly, Gracemont, Okla.  
 \$9.00: Older Boys' Class, Bethel S. S., Chicago, Ill.; J. A., Mansfield, Ohio.  
 \$8.50: Mrs. M. A. W., Birmingham, Tenn.  
 \$8.00: M. H. S., Terre Haute, Ind.; W. F. L., Cairo, Ill.; H. L., Plevna, Kans.  
 \$7.72: Assembly, Fuxico, Mo.  
 \$7.10: R. E. S., Woodland, Calif.  
 \$7.00: Assembly, Earle, Ark.; Glad Tidings Assembly, Portland, Ore.; Assembly & S. S., Portales, N. Mex.; T. A. M., Woodlawn, Pa.  
 \$6.50: S. S., Phoenix, Ariz.  
 \$6.40: Assembly, Holdrege, Nebr.  
 \$6.25: Mrs. D. E. H., Boulder, Colo.  
 \$6.15: S. S., Arcadia, Kans.  
 \$6.10: Assembly, Lonaconing, Md.  
 \$6.00: Mrs. L. C. M., Clayton, Mo.; A. A., Staples, Minn.  
 \$5.90: Assembly, Couch, Mo.  
 \$5.50: Mr. & Mrs. H. G. L., Orlando, Fla.; W. B., Port-Chester, N. Y.  
 \$5.25: Assembly, Corsicana, Texas.  
 \$5.00: King's Corner S. S., Springhill, La.; J. F. P. & wife, Fredonia, Kans.; H. E., Holdrege, Neb.; G. R., Indianapolis, Ind.; D. R. C., Coffee Springs, Ala.; Mrs. I. T. J., Clear Lake, Wis.; G. W. L., Granite City, Ill.; H. W., Eureka, Calif.; A friend Caroline; Mrs. A. B., Birmingham, Ala.; A friend in North Ga.; Assembly, Wood River, Ill.; Mrs. J. F. H., Glendale, Calif.; W. N., Indianapolis, Ind.; A. H., Davenport, Okla.; Mrs. A. G., Brooklyn, N. Y.; M. E. W., Marceline, Mo.  
 \$4.85: S. S., Canalou, Mo.  
 \$4.60: Assembly, Louisville, Ky.  
 \$4.50: Mrs. A. O. A., Hollister, Calif.  
 \$4.00: D. H. Pearsall, Texas; Mrs. M. E. T., Pearsall, Texas.  
 \$3.75: Mission, Mercer, Mo.  
 \$3.50: A. A. E., Brooklyn, N. Y.  
 \$3.22: Mott S. S., West Plains, Mo.  
 \$3.06: Saints at International Falls, Minn.  
 \$3.00: M. B., Reedley, Calif.; Mrs. A. E. S., Inglewood, Calif.; W. S. A., Versailles, Ky.  
 \$2.75: R. J. F., Stockton, Kans.; Mrs. M. B., Sackse, Texas.  
 \$2.52: New Hope S. S., Russellville, Ark.  
 \$2.50: D. D., Goose Creek, Texas.  
 \$2.00: P. S. D., Bucklin, Mo.; Mrs. L. A., Vance, Mo.; Zook Spur S. S., Madrid, Iowa; B. H., Red Ash, Va.; M. A. H., Marengo, Ind.; E. A. C., New York, N. Y.; Mrs. A. M. W., Katy, Texas; C. S. F., Humble, Texas; Assembly, Brunswick, Ga.; H. D., Chaffee, Mo.; Assembly, Letona, Ark.  
 \$1.89: M. A. E., Southwold, England.  
 \$1.64: Sale of tracts.  
 \$1.50: T. C. A., Sturgis, Miss.; S. J. M., Mesquite, Texas; Mrs. G. F., Van Etten, N. Y.  
 \$1.10: D. O., Princeton, Mo.

\$1.00: M. L. F., Proffit, Texas; L. M. C., Hurlock, Md.; P. J., West Plains, Mo.; R. C. E., Anthon, Iowa.  
 \$1.65: Sums less than \$1.00.  
 Total less \$35.59, amounts given directly to missionaries by assemblies ....\$1753.06

**REQUESTS FOR PRAYER.**

Pray the coal crisis may come to an end in Wales. A. S. G., Maestec.  
 Pray we may have a meeting here. Mrs. M. G., Wagoner, Okla.  
 Pray God may save and reunite a young man and wife, may save a very wicked family, and bring to light the hidden sin of a woman in our assembly who is reported to have been playing cards, etc. A Subscriber.  
 Pray my son may receive the light on the Baptism; also that I may sell my farm and move where I can have fellowship of Pentecostal people. E. McD., Mountain View.  
 Pray I may be bold and faithful and true to do His will. Mrs. J. C., Ord.  
 My son and son-in-law have been arrested and put in jail. They say they are innocent of the charge. One is saved. Pray God to work mightily to set them free. J. A. B., Nugent.  
 I am crippled with rheumatism; my education is limited. It is necessary to pass a civil service examination to retain my position. Pray God's will be done. H. A. C., Falco.  
 Pray for one who is tempted that she may not yield. It would mean her own spiritual downfall, as well as others. A Friend.  
 Pray God will make plain His will for me. F. G. J., Forest Grove.  
 Pray I may be able to help the Lord's people more, my ears be healed, and that I may go through with Jesus. Mrs. F. S., Grand Chain.  
 My 13 year old daughter has gone to visit her mother who has separated herself from us. She is talking of keeping my daughter and sending her to a Catholic School. Pray this may not be. A Pastor.  
 Pray for a wife and six bright children who mock and abuse the husband and father who is trying to serve God. W. R. C., Ozark.  
 Pray God may rule supreme in our home, also for father who has been very low for a long time. A Reader.  
 Pray I may be completely delivered from the hand of the enemy and my hearing restored. G. E. W., Winnipeg.  
 Pray for two unspoken requests. S. S., Winchester.  
 Pray four friends may receive the light and blessings of Pentecost. C. J. S., Los Angeles.  
 Pray I may get back to the Lord. N. J., Slick.  
 Pray for the restoration of my child, and that I may be strong in the Lord. Mrs. D. W., Tolar.  
 Pray we may move where we may attend Pentecostal services. S. J. M., Mesquite.  
 Pray God may save souls in this community, strengthen believers, anoint the workers, and hold the saints steady in unity.—Louisville, Ky., E. M. L.; Ozark, Ala., W. R. C.; Colorado Spgs., R. W. C.; Crestview, Fla., L. A. M.; Burch, W. Va., W. E. G.  
 Pray for the salvation of the following: My husband, Mrs. M. G., Wagoner; My husband, Mrs. E. H., Monroe; My family, Mrs. M. C. S., DeWitt. My brother and his wife, and two brothers-in-law. F. A. S. My family, M. E. B., Holt.  
 Pray for the healing of the following: Am paralyzed from my waist down. Pray. B. E., Oak Forest; For myself, Mrs. S. D., Osborne; Myself of sick headache and cataract, also my six year old boy has never talked so we can understand him. Mrs. M. G., Wagoner; My husband, Mrs. E. H., Monroe; My baby from rupture. W. M. C., Russellville; My daughter from consumption. O. D. Z., Kensel; From Palagra. C. L., Troy; My daughter from epilepsy. A. L. S., Buffalo; For a mother whose baby was born dead. E. M.; For my weak eyes, and baby and myself from cold. Mrs. R. McK., Pasadena.  
 Pray these may go deeper into God, and be kept in His will, Mrs. E. H., Monroe; F. A. S., Ereckwalker. Wife and I. C. R. J., Dexter; M. S., Pola; Our family, R. W. C., Colorado Spgs.; Mrs. W. A., Dierks.

**NOTICE TO THE SOUTHEAST.**

The Orphanage at Arton, Ala., has new bean incorporated, and the State has also granted permit to run the Home. We are asking that our evangelists and pastors take a special offering for the purpose of putting in water works and lights to comply with the law. We are not shutting our doors to any in need of a home.—Sister D. J. DuBose, Asst. Supt.

**CHANGE OF ADDRESS.**

Bro. Doyle Davis, from Woodville, Tex., to Goose Creek, Tex., Box 201.

**MEETING IN DIXIE, OKLA.**

Beginning June 18 as long as God leads. All saints invited to come praying for the meeting.—Elmer E. Gore, in charge.

**NOTICE TO NEW MEXICO.**

Our State Camp Meeting will convene at Portales, July 22nd to Aug. 14th. For further information write Pastor A. C. Bates.

**WANTED.**

Gospel tent, also chairs and an organ or piano for pioneer Pentecostal work in Superior, Calif. Write Evangelist Ralph H. Davis, 1176 Ohio St., Gridley, Calif.

**NOTICE.**

Will the brother who sent in fifty cents in stamps for a six months' subscription for Fred Wandel, signing same "A Friend," please send the address of Bro. Wandel.

**CAMP MEETING AT ROCKY FORD, OKLA.**

(10 miles southeast of Cement, Okla.) Beginning August 7th. Spring water and plenty of fruit. Everybody invited. T. S. Huffness, R. 2, Cement, Okla.

**CAMP MEETING AT KITCHENER, ONT.**

July 24 to Aug. 7.  
 Evang. L. V. Roberts, of Indianapolis, Ind., G. A. Chambers, of Arnprior, Ont., and a number of other workers and missionaries are expected to be present.  
 Plan to spend your holidays with us. For further information write Pastor A. S. Mac Cready, 15 Scott St., Kitchener, Ont.

**PENTECOSTAL CAMP MEETING AT BYESVILLE, OHIO.**

Aug. 19 to Sept. 4, 1921.  
 Bro. A. G. Ward, Bro. D. H. McDowell, Bro. J. W. Taylor, missionary from Africa, and Sister Jennie Kirkland, missionary from India, and others will assist in the services. For particulars write J. Clark Soules, Pastor, 202 Meek Ave., Byesville, Ohio.

**FULL GOSPEL BLOCK**

202 Hoffman St., one block east of Hohman St., Hammond, Ind.  
 Services Sunday at 3 and 7:45 p. m.; Sunday School at 2 p. m.; also on Tuesday and Thursday, 7:45 p. m. All Spirit-filled workers are welcome. We have no creed but the Bible.—Pastor H. W. Thomas and wife in charge. Pastor's residence, 193 Michigan Ave.

**OPENING OF A JEWISH MISSION IN ST. LOUIS.**

We are announcing the opening of a Mission to the Jews in St. Louis, Mo., in the midst of 70,000 Jews.  
 Morris Kullman, a converted Jew, will be pastor of this work, and all correspondence may be addressed to me. Pray much for this work. I will address assemblies on the question of Jewish work, when requested.—Morris Kullman, Pastor, 2824 Cass Ave., St. Louis, Mo.  
 Note.—Bro. Kullman is one of the approved ministers of the Assemblies of God, and his mission is on the same basis, so far as the General Council is concerned, as any other mission in the home land. We assume no responsibility for their support.

**PENTECOSTAL CAMP-MEETING REVEIVAL IN PORTLAND, ORE.**

Beginning (D. V.) July 3 to Sept. 4, 1921.  
 The ninth annual Campmeeting of the Pentecostal Assembly 112 First St., Cor. Washington, Portland, Ore., will convene on the recently purchased permanent grounds, 65th Ave. and 50th to 52nd Sts., within 25 minutes ride of the center of the city. Take Woodstock car to 50th St., and walk to end of the street. This nine acre wooded tract has all modern improvements, and perfect camping facilities. Old fashioned Holy Ghost services, no hobbies. Everything free, absolutely no collections. We trust the Lord to supply all our needs. "FAITH IS THE VICTORY." The pastor will be glad to answer all inquiries. Pastor Will C. Trotter, 212 East 30th St., Portland, Ore.

**FIELDS OPEN FOR GENERAL COUNCIL WORKERS.**

Hollis, Okla. Write Mrs. R. V. Ward.  
 Monroe, La. Write Mrs. Edna Howard, Box 1032.  
 Marathon, N. Y. and Cortland, N. Y. Write W. B. Vinnege, Marathon, N. Y.  
 Union, Miss. Write J. A. Gardner, R. 1, Union, Miss.  
 Meeker, Okla. Write W. W. Curtis, R. 2, Meeker, Okla., who will handle the financial matters.