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The Gift of Tongues.

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

I. The gift of tongues is the power conferred by the Holy Spirit at, or after, the Pentecostal baptism, to speak in tongues at will. "I WILL pray with the spirit (human spirit)." (1 Cor. 14-15.)

(a) All do not have the "gift" of tongues. While everyone speaks in tongues under the power of the Holy Spirit at the time of their baptism, and most persons speak occasionally afterward under the power; all, however, do not have the "gift" as above defined, for it is divided "severally" to each member of the body that He chooses, the same as prophecy and the rest of the nine gifts. "To another divers kinds of tongues." (Chapter 12:10.) "Do all speak with tongues?" (Chapter 12:30.)

(b) The gift of tongues, subject to the will of the possessor, is therefore brought under certain scriptural regulations for its profitable exercise in the public assembly. "Forbid not to speak with tongues." (Chapter 14:39.) "If any man speak in an unknown tongue let it be by two, or at most three (two or three times) and that by course, and let one interpret." (Chapter 14:27.)

II. The language spoken.

(a) The meaning of the words uttered in another tongue is not known to the speaker himself as they are spoken, for his "spirit" (human spirit) speaks, sings, or prays, without the participation of his mind in the exercise. (Chapter 14:14, 15.) He speaks mysteries unto God; no man (himself or anyone else) understands him. (Chapter 14:2.) The interpretation may follow, of course, if he has it given him, sentence by sentence, or it may be after an entire message is spoken.

(b) It may be the spoken language of some nation or tribe in the earth; it may be the language of angels. The inspired Apostle speaks of the "tongues of men and angels," leaving us such an inference.

It clearly is not the purpose of God to bestow a language that will work

automatically upon heathen and sinners of other lands and tribes.

When the Spirit was first poured out in California a few years ago a sad mistake was made by some who acted upon the belief that all they had to do was to reach some heathen land and the language would be always the very dialect needed.

There is no record in the Bible of tongues for preaching in other languages after the day of Pentecost.

The Apostle Paul spoke with tongues more than all the others, yet there is no hint that even he used the gift to preach in another language at will. He may have done so at times at the will of God, but not at his own volition.

We may well doubt the ability of any human being to stand such an equipment from heaven without becoming himself exalted and the sacred gift degraded.

It should be said in this connection, however, that often the language spoken by Pentecostal saints is accommodated to the needs of some foreigner whom the message reaches in power.

Mrs. Spencer, who formerly lived in St. Louis, was visiting the city hospital; in her rounds she stopped at the bedside of a dying girl and began to pray. A surgeon was standing nearby talking with one of the nurses. Abruptly stopping the conversation he said: "Stop! Listen! I want to hear that prayer; it is the purest Greek I have heard since I was in Athens." The dying girl, unknown to Mrs. Spencer, was a Greek; her prayer, without knowing it herself, was in Greek, and the doctor who heard and understood it had been for years a resident of Athens, Greece.

Only a few weeks ago a lady of considerable education and with decidedly skeptical religious views, told the writer that she had been strangely impressed on hearing a few nights before a Pentecostal man, while praying in the street meeting, suddenly change in his prayer from English to the Spanish language, and that of the higher classes, as she had heard it spoken in Cuba, where she

had been a resident. "Tongues are for a sign to the unbeliever" (Chap. 14:23), as the Holy Spirit directs.

III. Its value as one of the gifts.

We must think of the gift of tongues as something most sacred and precious, for it comes from the loving hand of the Giver of "every good and perfect gift."

It is one of the nine given "to profit withal" (Chap. 12:7); is never to be exercised to gratify an "investigator's" curiosity, but treasured as a pearl that must not be cast before swine. Jesus still forbids signs to seekers of a sign.

Let us reverently consider that it is the gift by which the possessor "speaks unto God in mysteries." (Chap. 14:12.) Can we conceive of a higher privilege for a saint upon this earth than this secret, confidential fellowship with the God of heaven? The Father who sees and hears in secret will surely reward openly. (Matt. 6:6, 18.) "He that speaketh in an unknown tongue edifieth himself." (1 Cor. 14:4.)

Again we realize it is the gift of God used with the conjoining of interpretation to speak messages from His own heart directly to men without human admixture from men's mind. The understanding is unfruitful (does not have any part). (Chap. 14:14.)

By means of this wonderful gift we can talk to God and He talks to us on a supernatural plane.

To the writer, the most profound apprehension of the gift of tongues is gained by approaching it as the exercise of the human spirit by the Holy Spirit in prayer and praise, in the realm beyond the reach of the finite mind. The Apostle says: "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." (Chap. 14:15.)

Here are plainly two ways of praying and singing. When the spirit is exercised alone the understanding is "unfruitful" (verse 14), but he does not

(Continued on Page Seven.)

-:- The Supreme Being. -:-

What Is the Attitude Toward the Human Race?

By C. H. Fountain.

Part II.

If it were possible to find a man of calm, judicial, analytical mind who had never so much as heard of the Bible, and he were asked to read it carefully and give an analysis of the character of the Supreme Being portrayed therein, he might summarize it thus:—

"I find that the human race was originally created, and that the Creator, almost at the beginning, cast out the first man from his inheritance on account of his disobedience, and thereafter the state of unalloyed happiness which was originally his, ceased for ever, and he and his descendants became subject to disease, death, and other evils. It appeared, also, that after a considerable lapse of time the wickedness of the race became so great that the Creator determined to sweep it out of existence. This He did by means of a Flood, which is said to have been universal, and from which no living thing escaped except eight people, and certain specimens of the lower creation. From this point humanity seems to have started afresh; but still did not satisfy the Creator, who, although He undertook not to destroy men again by a flood, nevertheless punished them in various other ways for their iniquity. Certain cities and all their inhabitants were, for instance, destroyed by fire. Much of the succeeding record is taken up with the doings of a people whom the Creator appears to have chosen from among the various races, and to whom He accorded special privileges and protection. But even their history has in it much of tragedy. They suffered a very long enslavement in Egypt; but after a series of tragic episodes, were brought into their long-promised land. There, the former inhabitants had to be ruthlessly exterminated, in order that they might not contaminate the chosen people. It seems quite clear that this policy of massacre was ordered by the Creator. But He appears to have been equally severe with the Israelites themselves, for they, in turn, came into bondage to many nations. Indeed, from the time of a certain Nebuchadnezzar, they were continually under the yoke of one great nation after another, and

Never Regained Their Independence. Moreover, all this was set forth very clearly in their prophetic books centuries before these events took place, and if these books were written by their supposed authors, and at the time specified, it must again be assumed that the creator brought upon this people all the disasters under which they suffered. He threatened to do so if they refused to obey Him, and as His threats were exactly fulfilled, and none but He could foretell events centuries in advance, He evidently caused the threatened judg-

ments to be executed. Elsewhere I find many recorded judgments on individuals or groups of people; on populous cities and great empires. By fire and earthquake, by angelic intervention—as in the case of Sennacherib's army—and by great destructive wars in which various nations were used as His agents, the Creator has brought about the death of vast numbers of the human race. All this seems to have been due to disobedience and impenitence. Nineveh, a great and populous city, was threatened with extinction, but was spared because of its repentance.

"In the New Testament I find that the Creator, not willing that any should eternally perish, sent His Son—part of the Godhead—to die for the sin of the whole world, and His teaching seems to have been that anyone who repented and accepted His atonement might receive pardon from God and be, as it were, re-created, thereby being endowed with eternal life. But He also made it clear that all finally impenitent, unbelieving sinners would be excluded from heaven, condemned to a state of everlasting torment in a place called Hell. Being a Prophet also, He predicted great disasters to His own nation; the destruction of their city and temple, and their dispersion into all lands, exactly as the ancient writers had foretold many centuries before. He said, moreover, that great disasters, judgments, tribulations, wars, famines, and other evils would continue until the end of the age, when He would come again to take vengeance on His enemies, to destroy all workers of iniquity, and

Put an End to Human Government.

He held out no hope that the world would ever materially improve, but stated on the contrary that its condition would be as it was before the Flood. He spoke also of a great final assize for the human race, at which He Himself would be the Judge, and the apostolic writings make it clear that a succession of great judgments will come upon the earth before this, and that the earth itself will finally be destroyed by fire. It seems equally clear that none but repentant sinners will ever be allowed to enter heaven. All others will at least be excluded, whether gross sinners or only unbelievers, and their eternity, which is apparently as unending as the state of the redeemed, must be spent with the chief Spirit of Evil—Satan—and his angels, for whom there seems to be no forgiveness. . . ."

Who shall say that that is not a fairly accurate summary of the Bible record, and such an impression as any unprejudiced reader might gather from its perusal? And if we asked such a one to study the history of the world, and give his considered judgment thereon,

he might put it something like this:—

"I find that there certainly was a flood as described in the Bible, and that the best evidence seems to prove that it was universal. It appears probable that many millions then perished. The fate of great cities, peoples and empires, has been amply verified. History proves also that the Israelites certainly were enslaved in Egypt, and suffered long periods of servitude under the Babylonian, Persian, Grecian, and Roman empires. They have also been scattered abroad among all nations until now. I find that their history has been the exact counterpart of what their sacred writings foretold more than 3,000 years ago, and that all the disasters predicted against them and other nations have been or are still being fulfilled to the last detail. And these things cannot be attributed to the chance brutality of man; but having been threatened in very exact terms by the Creator centuries before, as disasters which He Himself would bring about, they must have been due to Divine action, working through human agency. I find also that great cities and vast empires have met with the fate predicted for them many centuries ago. Tyre, Nineveh, Babylon, Jerusalem, Egypt, Persia, Greece,—all these, and many more, have been

Ravaged with Fire and Sword

over and over again, until none of their former greatness remained; and this by the act of God. Apart from the Bible, profane history is full of the rise and fall of kings and tyrants, cities and empires. The tide of war and desolation, famine and pestilence, has never ceased to roll over one country or another. Millions have perished by these means, and, quite apart from the barbarity of man, millions more have been swept out of existence by the great forces of nature over which none but the Creator has final control. And to-day the world is full of horror, which He, if Omnipotent, could stop with a word. Religion itself has been responsible for much of this. Fifty millions are said to have perished by the persecutions of the Papacy. Vast numbers of these were tortured and killed for their adherence to the Creator's own religion, as revealed in the Bible. His own people, too, have suffered persecution in all lands for nearly 2,000 years, and ceased to be an independent nation many centuries before that. I find the world to-day full of cruelty; the strong preying upon the weak; the rich grinding the poor; in all lands innumerable evils flourishing; in some, anarchy and revolution running riot; and I find it difficult to reconcile all this with the conception of the Creator apparently held by many adherents of the Christian religion. . . ."

It is all perfectly true, and, because it is true, sceptics in all ages have with keen and merciless incisiveness probed into and laid bare all these facts, and many more like them, and their conclusion has been, "We do not believe in a God at all; but, if we did, we could not believe in such a God as this."

And nervous theologians, unable to solve the apparently inexplicable prob-

lem, have weakly yielded to the critics on the authority of Scripture.

"Do not let your children believe," they say, "that God really did the things attributed to Him in the Old Testament." "We must learn to regard the Jehovah of the Old Testament rather

As a Savage Old Tribal God

of a half-pagan nation, than as the God of love revealed in the New Testament." "God's reputed tendency to wrath and destruction reveals an imperfect apprehension of truth." "Forgiveness and wrath are incompatible methods." "God's character is truly Love—not the amalgam of hostility and love which has so long been supposed." "God must not be held responsible for all that the Old Testament attributes to Him." "Such teaching (i. e., warning men to flee from the wrath to come) slanders God by threats of hell, and slanders men by appealing to their selfishness." And so on. But if these self-appointed vindicators of the Most High could abolish the Bible altogether, they would still have to face the facts of life and the history of the world. And these present a stumbling block in the way of such reasoning, as great as the written Word. For, if we postulate a Creator at all, it must be admitted that, if Omnipotent, He could prevent every evil in the world. But He does not. He permits them all, else they could not exist for a moment. Both the schools of thought mentioned try to judge God by human standards; a thing impossible. The one represents Him as an angry Despot, implacable and remorseless; knowing well the frailty of the human race, and yet visiting upon them the severest punishments for comparatively trivial offences. The other represents Him as a super-indulgent and almost senile Father. He is neither the one nor the other. Both views ignore altogether His eternal and inflexible righteousness, as supreme moral Governor of the universe.

"Behold," says Paul, "the goodness and the severity of God." We must behold both, for the one is as real as the other, and the man who professes to see only the one, to the exclusion of the other, is impervious to all the rules of evidence. There cannot be the slightest doubt that the judgments of God in this world have been extremely severe; so severe, that the fatalist regards Him as a ruthless Being whom it is impossible to placate, while, on the other hand, the majority of preachers ignore altogether, or have no explanation to offer with regard to, this aspect of the Divine character, but, on the contrary, try to overcome the dilemma by attempting to show that God has had little or nothing to do with

The Awful Tragedies of History,

and that all the adverse happenings in the world are attributable to sin, folly, ignorance, the brutality of man, or the breaking of nature's laws. There is a sense in which all this is true. Indeed, all evil is no doubt traceable in the last resort to sin. But the aim of most preachers seems to be to exalt, at all costs, a God of indulgence, which is apparently their only conception of love.

They, therefore, deny any direct action on the part of the Creator, while admitting, perhaps, that "sin brings its own punishment." But quite apart from the working out of the inexorable law that "Whatsoever a man soweth, that shall he also reap," there are innumerable instances of the direct intervention of the Creator, swift, drastic and appalling; and in any case there is no such thing as Nature, or natural law, apart from God. But for the most part, timid theologians shut their eyes to history and the facts of life, and have long since given over to the Higher Critics those portions of the Bible which do not speak of love and mercy; but, on the contrary, are quite the opposite of that conception. They seem to think they are doing God service by giving up the Old Testament; and though it may be somewhat more difficult to disregard those portions of the New Testament which equally set forth the austerity of God in future judgments, these are got rid of by the simple expedient of ignoring them altogether. The churches, generally speaking, therefore, hear little or nothing but pious homilies on the wisdom, grace, mercy, and goodness of God, and the preaching of to-day is almost entirely a preaching of smooth things to congregations who are assumed—without any reason except their presence in a place of worship—to be all alike, Christians. Evolution in religion—the evolution of the idea of God—is the natural sequel to evolution in creation, and is almost as widespread. It has gained ground with amazing rapidity during the last decade, and many who once believed the Bible to be the Word of God, now speak and write apologetically of the "old conceptions of God," as though they were the

Half-Pagan Theories of Men,

who wrote, according to their light, in the far-off ages of the past; men who honestly groped after God, but only succeeded in giving us an unworthy caricature at which we can afford to smile indulgently. But we who believe the Bible in its entirety; we who believe that it is in its every part the Word of God, and not merely that it contains here and there a few of His words, cannot accept such teaching. But how many to-day believe the Bible in its entirety? The multitude are only too glad to hear of those "unworthy conceptions," and far too ready to believe that only those portions which speak of mercy and gentleness are really genuine. Higher Critics and Modern Theologians never admit that any portions which speak of retribution, severity and judgment, are authentic. They seem to imagine that they are honoring God by rejecting His own Word; but if the Bible were destroyed altogether, we have still to face the inexorable facts of history, and if we admit a Creator at all, we must also admit that great cataclysms like the Flood, great disasters of one sort or another, involving the destruction of human life on a vast scale, must at least have been permitted by Him, even if it were possible for them to have been caused by some subordinate agency.

They are proved beyond all possibility of doubt by the impregnable evidence of facts which admit of no refutation, and these facts are confirmed by the Word of God, which not only records them, but also insists that they were not the work of a subordinate agency, but the direct intervention of God Himself. It is, therefore, not merely an exhibition of illogical reasoning; it is positively sinful, for under the cloak of an apparently virtuous desire to uphold the honor of God, it actually gives the lie direct to the whole testimony of Scripture, and to His own emphatic declarations, as flatly as did Satan in the beginning. "Ye shall surely die." . . . "Ye shall not surely die."

God has told us in the plainest possible manner of many things He has done in the past, in judgment, and of many things He

Will Yet Do in the Future.

They are not merely the vague forecasts of holy men of old. They are His own solemn warnings, reiterated again and again, that, in the event of persistence in sin, He Himself would bring upon men all the dire catastrophes which afterwards overtook them. "I will punish you." "I will draw out the sword." "I will destroy you." And we, looking back on the almost completed course of history, can see how judgments, long deferred, have been fulfilled to the last detail. None but God could forewarn—therein lies His severity. "But," some may say, "all this is based on the worn-out assumption, long since discarded by all thoughtful people that God really did say and do what the Bible attributes to Him."

It certainly is. Every word of these articles and every line of this paper is based on that assumption. Some of us still believe, most strenuously, that God really did say and do all that the Holy Spirit, in the Bible, declares that He said and did. Modern theology, on the contrary, tells us, "the Bible is the story of man's search after God, and though the writers mix up politics and poetry, and present many absurd contradictions and wholly unworthy ideas of God, they all had the same object in view. They gradually discovered that God was righteous, thus preparing the way for a revelation of a God of love." Some preachers tell us that the Old Testament might very well be dispensed with altogether.

"Many people," says one, "wonder why we tie ourselves to this extraordinary collection of fictions, lies, immoral ideas, and exploded stories of the origin of the world." Of course, and at the back of all this apparent zeal for the honor of God, a God of their own creation, "too good to be unkind," there is the desire—inspired by Satan—to placate the carnal mind, which is enmity against God. And the Old Testament stands, very awkwardly, in the way of their pronouncements, and must therefore be got rid of. But we who believe the Bible, base all our beliefs,

Our Outlook on Life,

our estimate of the world and its history, and our hope of heaven and immortality, (Continued on Page Eleven.)

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THE PASSING OF BROTHER A. P. COLLINS.

Last week as I was getting off the
train in Springfield, Mo., on my return
from West Virginia, I met Bro. J. C.
Wilder getting on the same train. I
was shocked when he told me that he
had just received a wire that Bro. A. P.
Collins, of Ft. Worth, Tex., had just
passed away, and that he was on his
way to the funeral. Had we been pre-
pared, both Bro. Welch and myself, who
were just coming in, would also gladly
have gone. We have since learned that
Bro. Collins had a pimple on his lip,
which he scratched off, and soon it be-
gan to pain him severely. Evidently it
was poisoned with his finger nail and
blood poison must have set up immedi-
ately, and he only lasted a few days.
It was the more of a shock to us as it
had only been a few days before
that Bro. Welch had seen him well and
heartily in Dallas, Tex.

Bro. Collins was a former associate
of mine in the Baptist ministry. When
I got the light on the baptism of the
Holy Spirit he and his wife also soon
accepted the light through letters which
I wrote them, and took their stand for
Pentecost. The result was that God
baptized both of them with the Holy
Spirit, and finally all their children
that were at home, and I think, also,
the married ones. No man ever had
more reason to thank God for being
true to the light than Bro. A. P. Collins.
Surely his faithful life will be a mighty
drawing power on them to be true to
God and come on after him.

Bro. A. P. Collins was one of the
sweetest spirited men I ever met. No
matter what happened, he usually kept
sweet, and was ready to take all the
blame on himself for every misunder-

standing, whether it was his fault or not.
He was also a man of much prayer. In
1914 at the Council meeting in Chicago
he and I roomed together. Almost every
morning he waked me up praying and
worshipping God in the bath room ad-
joining our room. It was not merely
a matter of getting something from
God. It was a time of great fellowship
between his soul and heaven. He would
often seem lost in adoration and praise
to God.

We cannot understand it all. We
needed Bro. Collins to help us to go in-
to the ripe harvest fields which are now
opening before us as never before. But
we can trust it all with the Lord. He
understands, and we can love and trust
Him until that great day when we shall
know as we are known. We extend to
the bereaved ones our heartfelt love and
sympathy. We would write more, but
we desire to give space to an article just
received from Bro. McCafferty.—E. N.
Bell.

MY PASTOR.

A Prince to-day has passed away—
A Prince in Israel,
Who fought the fight for truth and right
And for Emmanuel.

Bro. A. P. Collins is gone. We will
see him here no more. The dear, fam-
iliar face which was so often lit with
the light of God has gone from our view.
But we sorrow not as those who have
no hope, for we know that our dear
brother has gone to join the immortal
host that dwell in the presence of God.

Bro. Collins was my Pastor for sev-
eral years. He took the place of a fa-
ther in my life, my own father having
passed away a few years prior to my
conversion. He it was that taught me,
through the Holy Ghost, the word of
God. It was under his hand that I was
baptized. It was his spiritual advice
and fatherly counsel that encouraged
me to lay hold on the word of God
when all was dark before me.

When God laid His loving hand upon
me for the ministry, Bro. Collins was
the first to urge me on. He officiated at
my ordination and his signature was
upon the first credentials that were
given me. When I was at home from
the field and finances low, he never fail-
ed to do what he could, and I owe to
his endeavors the help rendered me in
many ways toward my work in the
ministry.

Bro. Collins was a lover of Jesus in
the truest sense of the word. "Jesus"
was the one theme of his message, which
was always preached with great unction.
I heard him the last time at Cleburne,
Texas, and "Jesus" was his theme. It
seemed that I could see the angels
fold their wings to listen as he told of
the matchless love and grace of the One
he loved and served. And it seemed
that afar off in some distant realm of
glory I could hear, like the sound of
many waters, a mighty host of ransomed
souls lift up their voices and sing for

very gladness when he told of the won-
ders of that Name, that is above every
name. Oh, yes; he was in touch with
heaven and with the heart of the In-
finite. Today he is looking on the un-
covered face of Christ, the Holy One.
His soul's ambition is realized. His faith
has turned to sight, and hope has had
a glad fruition. The glad refrain of his
earthly song was "Glory to Jesus," and
now he is singing the "Hallelujah
Chorus" in the great Redemption song.

Brother Collins was distinctively a
man of prayer. The brethren on many
a Council floor will remember how, when
things were hard to understand, and
problems were before them that seem-
ingly had no solution, that he would
say, "Beloved, let us pray."

The setting sun has looked in upon
him praying for the interest of the
kingdom; that same sun has peeped
again through the eastern window and
found him still wrestling with God in
prayer. All night the sweet fragrance
and incense of prayer has risen to God
in the name of Jesus Christ.

As I passed by the old Mission Hall
in Ft. Worth once early in the morn-
ing, "a great while before day," I saw
lights. Thinking there might be some
mischief workers there, I softly opened
the door and saw our dear Bro. Collins
in prayer. The services of the night
before being dismissed, he had remain-
ed behind to pray, and who knows the
burden of that prayer? Was it for some
struggling sheep of his flock? Was it
for me that he was praying? Who
knows but what the joys in Christ that
I now enjoy, and the strength I have
had to overcome the tempter, came
through that all-night vigil of my dear
pastor! Bro. Collins, you are gone;
but your works remain to follow after.

Brother Collins was a "defender of
the faith." In the midst of modernism,
higher criticism, and formality, he fear-
lessly preached the word—instant in
season and out, reproving and rebuk-
ing, with all longsuffering and doctrine.
He believed in unity and worked faith-
fully to that end. He was loved by all
who knew his great heart. Little chil-
dren liked to take his hand, and those
who had grown gray with the frost of
many winters, were glad when they felt
the friendly grasp of his hand. Many
a young preacher will bless the God of
Heaven for Bro. Collins, for he often
put his arm around them, led them for-
ward and with arm around them in the
presence of the people, would ask prayer
for them. Many a young preacher has
felt a hand slip into his coat pocket, only
to find later that it was a one, five or
ten-dollar bill put there by this dear
man of God.

Young ministers, Bro. Collins is gone.
But his Christ, and your Christ—our
Christ—is here to carry us through. As
he "followed Christ," let us follow him.

Good-bye Bro. Collins till we meet
again! We shall miss you, but the grave
is not the end. You shall only sleep
for a season and then a glad awaken-
ing! And together we shall be caught
up to meet the Lord in the air.

Wm. Burton McCafferty.

A. P. COLLINS.

An Appreciation.

It was nearly nine years ago that I first met Bro. A. P. Collins, of Fort Worth, Tex. At that time Bro. Bosworth introduced him to us as one of the wisest and most saintly men in the Pentecostal movement. It has been a great joy to have his friendship since that time.

The thing that struck me most about Bro. Collins was his Christliness. We remember speaking to him at one time about the influence exerted on our lives by the persons we are with most. I mentioned that as a young man I was thrown very much with an eccentric man of strong personality, and that before I was aware of it I found that I was becoming eccentric like him, and that from this I had learned that if we spent much time with the Lord we would unconsciously become like Him. Bro. Collins' face lighted up with a great joy. He was one who spent much time with his Lord, and it was a delight to his humble soul to think that he might be in any way imbibing the patience and gentleness and loveliness of Christ. The truest thing we can say about Bro. Collins is that he had gotten to be very much like his Lord.

The Pentecostal Evangel had no better friend than our brother. He would be continually writing to us letters of appreciation for any good thing he found in the paper. And in nearly every letter there would be a dollar bill towards maintaining the expenses of the Evangel. The articles he wrote were always helpful and permeated with the spirit of 1 Corinthians 13. Bro. Collins seemed to have made his permanent abode in that chapter.

He was an invaluable man at the meetings of the General Council. When he saw the tendency of some to desire to legislate for everything they found in the all-sufficient Word, he would sound out a clear word of warning that he feared the Council minutes would become over-burdened with legislative measures, and he feared lest we miss the real spirit of the Word by our attempts to interpret the same. As Bro. Welch whispered to the writer at one Council meeting: "Collins is a faithful watchdog," he was quick to scent danger and would faithfully warn of the same. He firmly stood for the "larger fellowship" of all the blood-washed, and had absolutely no sympathy for the spirit that wants to disfellowship every one who does not see from their own personal view-point. This is also the real spirit of the General Council, and has been from the very beginning.

Bro. Collins always reminded me of Greatheart in Bunyan's Pilgrim's Progress. His heart went out to the Mexican work and to missionary efforts in every part of the world. Russia also had a big place in his heart. Many times I have heard from him during the past seven months, and every letter would contain his ubiquitous dollar for the work of the Lord.

Well, good-bye, dear Brother Collins, for a little while. We have learned to love you well and we are going to miss

you much, but we know you have earned your rest. We believe the Master has already said to you: "Well done, good and faithful servant," and if anyone has ever deserved to enter into the joy of their Lord it is yourself. It can surely be only a little while, and He that shall come, will come, and will not tarry, and in that glad morning we will greet one another round the table of Him whom you loved so well. Till then, farewell.

Stanley H. Frodsham.

BROTHER COLLINS' LAST MESSAGE.

Found in the back sheets of a tablet, bound with two rubber bands. These words were written on the front and back of the tablet. "Look inside some day. June 16th, 1921."

"Do not let anybody blame my darling wife for not having a physician. She wanted one and asked me to let her have one come, but I have committed all to Jesus. If He wants me to live, Amen. I'll be glad to live and suffer for Him who has done so much for me, saving and baptizing me in the precious Holy Spirit, or to die for Him, knowing that whether we live or die we are the Lord's, and to go and be with Jesus is far better.

"Children, be good to Mother and God will bless you. She is the sweetest wife ever. No fads, no fanaticism, meek and gentle, pure and self-sacrificing. She has been with me nearly these forty years. Soon we will walk the streets of glory with Jesus, who has done so much for me.

"I am sure my name is written in Heaven. Printed in the blood of Jesus Christ. The shed blood. There is only one life worth living and that is the Christ life reproduced in those filled with the Holy Spirit. O glory to Jesus! How I love Him, and I know He loves me.

"Praise His Holy Name.

A. P. C."

Inscribed on back:

"Now, Darling, God will take care of you.

"Trust Him and rejoice in Him.

"You won't have any more long weary days and nights there. Glory to Jesus. Read John 3:16; 14:1-16; 2 Cor. 2nd and 3rd chapters.

"Lovingly, Papa.

"Meet me in Heaven."

MAY THE LORD BLESS WITH MORE SUCH.

We were disappointed in not seeing any reports in the last two papers about the results of the week of prayer. Perhaps others were as neglectful in sending reports as we. We were eager to hear how generally it was observed, for we expected many assemblies to be blessed by it.

We announced the time six weeks before, and urged the people to plan and pray for it. We began with a day of fasting and prayer and ended with a day of fasting and prayer. We spent all of every day and evening in the mission in prayer and counsel and study of the Word. Some spent nights in the mission, too. Many learned to fast who had never fasted before. Many found it more easy than ever to fast. There WERE PROBLEMS SOLVED IN THE ASSEMBLY WHICH HAD BEEN HANGING IN THE BALANCE FOR YEARS. There prevailed such UNITY as has not been for a long time, though God has been pouring out His Spirit in February and March as He has not for years. Eleven were Baptized and twenty saved. We believe a great revival is coming. Persecution has begun, the Lord is healing the sick, and talking judgment in serious ways. I write this for your encouragement, for I know your problems are heavy and you need encouragement as well as the weakest saints.—Mrs. R. E. H.

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At What Point Will Rapture Occur?

By G. C. Garrison.

Most pre-millennialists hold that the Rapture is to occur before the Antichrist appears. Some hold that it will not happen until even after the tribulation. Others have good scriptural reasons for expecting it just a short time after the course and success of "the man of sin" becomes plain enough for him to be identified. Paul warns us that it is important to have correct views about this matter, for he said, "Let no man deceive you by any means."

Those who insist the scriptures teach that the Rapture comes before Antichrist appears must be dealt with upon their own ground, it seems. Such an unexpected test as the lawless one suddenly beginning his reign,—with all its threatening aspects,—might "overthrow the faith of some," as Paul once said. In 2 Thes. 2:3, we are told, "That day shall not come, except there come a falling away first, A-N-D that man of sin be revealed." This warning is being set aside, though, by such statements as that the Rapture is not part of the "day" of Christ, because that "day," it is held, is not to begin until a later occasion, when He openly appears to all the world!

But in 1 Cor. 1:8; 5:5, and Phil. 1:6, 10; 2:16, Paul plainly speaks of the time when the saints first meet their descending Lord in the air as being in the "day" of Christ!

It is also held that it is the Holy Spirit who is referred to in vs. 7, where it speaks of the "one that restraineth now, until he be taken out of the way." Hence that the Holy Spirit must be "taken out of the way" before the Antichrist is revealed, and that the saints must also be taken away with him.

Now this view of things would also place the Lord's coming in the air before the revelation of the Antichrist. But in the first place, "out of the way" with him would not mean out of the world, because God has never left Himself without witness, and surely never will. In the next place, Paul in that quotation from vs. 7, does not reverse the order of events as he gave them in vs. 3.

A perfect parallel and a satisfactory explanation for the above use of the pronoun "he" in 2 Thes. 2:7 is furnished in Rom. 13:1-4. In that place Paul again uses the word "he" when speaking of the entire body of world-rulers, the ministry and the power delegated by the Holy Spirit to them and their organized governments. Indeed, it has been "the powers that be" which "are ordained of God," that have all along restrained the undue development and outward manifestation of "the mystery of iniquity." Of course in doing that heretofore, they have always been able to prevent the completed success of those who like Napoleon aspired to the world-lordship. The time is evi-

dently drawing nigh, though, when those governments and their rulers will be overthrown by "that man of sin," whose world-wide reign is to close up the time of the End. He will reveal himself when he is first "set-up" or "placed" in his high office. Indeed, such a character could not be hidden after getting the great power he will then have! Spiritual people will recognize him as the last sign which they were to see before being caught up to meet the Lord. If the Rapture were not to occur until after some later event than the revelation of Antichrist, Paul would surely have been led to state the matter in that order instead of the way he did.

On the other hand, some objectors claim it would be cowardice in Christians to try to avoid the chastisements, persecutions and martyrdom of the "time of trouble," and are counting upon enduring it. They point to what is said about "the elect" of tribulation times as evidence of their views being correct. But, as difficult as it will be in those terrible times to come out on the Lord's side, and stand true, there will, nevertheless, be both Jews and Gentiles converted who will endure even to martyrdom. They will be "the elect" of those days.

The promises, like those in Rev. 3:10 and Luke 21:36, and all the precedents of Bible history, are decidedly against the saints being "left" at such a time. That evil period is not simply one of chastisement or persecution. It is one of judgment, and that of such a degree as to exceed Noah's flood and the destruction of Sodom and Gomorrah. In "the days of vengeance" of A. D. 70, the Jews received their share or foretaste of it. Where such things are local and brief in duration, like the two latter, the provision for the safety of the Lord's people needs to be only of a temporary nature. In the time of the coming tribulation, however, which is to be world-wide in its extent, and is to last for several years, the deliverance shall be as complete as God's promises indicate. The truth about this latter day point was IN-folded in the instructions which were given by Christ to the early disciples for local application when they should "see Jerusalem compassed with armies,"—i. e. "see the abomination of desolation," they were "to flee to the mountains." It was, however, through the later "church" revelations which were given to Paul that he came to UN-fold the very same truth above given, and make a world-wide application of it, by saying, (practically)—When ye see first "the falling away and that man of sin be revealed," then, ye believers throughout the world shall flee upwards, through being "changed" and "caught up"!

The early Christians, after being at

first surprised and trapped in the holy city by the Roman army, took advantage of the temporary raising of the siege, and fled to the hill country beyond the Jordan. Thus they avoided being in the section of that tribulation which came in their days. Likewise Noah was privileged to escape in his day by floating high above a condemned and drowning world. And will the Lord leave the last of His church on earth amidst the terrors of the worst of all this world's tribulations?

The Lord, however, surely has something in view for His people in permitting the Antichrist to begin his reign a little while before Jesus "comes as a thief" to catch away his "jewels." We know He wants a people who will stand the tests. We read that "Abraham took the knife to slay his son," before "the angel called to him out of heaven." Israel beheld Pharaoh's army after them, before the sea was divided for their deliverance. After warning the first disciples about His crucifixion, Christ allowed them to be awfully tested for several days preceding His resurrection. So, as God's ways often lead into trial, as far as sight and sense are concerned, there probably will be a final test in store for the last of the church on earth.—but "we know that all things work together for good to them that love God." Amen.

Note as to the Rapture—We are giving place in the Evangel to the above not because it has the whole truth in it concerning the Time of the Rapture, but because it maintains a middle view to the two extremes on the subject, and because this matter needs to be more fully clarified among us. The prevailing view among us is that the saints who are ready will be caught up to meet the Lord in the air before the Great Tribulation. There are coming to be, however, two extremes in a small measure on the subject. One of these extremes hold that all saved people, the whole church, no matter what their grade of spirituality or consecration may be, will be caught up before this Great Tribulation, and the other is they will all go entirely through the Tribulation, no matter how thoroughly some have overcome. It is hoped that this matter may be more thoroughly cleared up by some Bible lessons at the next General Council meeting in St. Louis. Meantime Bro. Garrison's article as above may get all to thinking on the subject and cause all to come up with his bit of Bible information to help in clearing up the matter. Any view taken should leave us free to obey Jesus in continually looking for His return.

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The Gift of Tongues.

(Continued from Page One.)

say that when he prays with the understanding the "spirit" is unfruitful.

Sometimes he prayed with the spirit alone, sometimes with the spirit and the understanding also. Then praying with the spirit is first in importance.

From verse two we learn that "praying with the spirit" is praying in another tongue.

Now the Greek word for "understanding" in this connection is "nous," which should be translated "mind," as it is in fifteen other places in the English New Testament, such as "God gave them over to a reprobate mind." (Rom. 1:28.) "Who hath known the mind of the Lord?" (11:34); "transformed by the renewing of your mind" (12:2); "persuaded in his own mind." (14:5.)

Let us consider our subject prayerfully from two view points: First, the spiritual limitations of the human mind. Second, The Holy Spirit as a helper.

(1) The limitations of the human mind. The limited reach of the mind after God limits Him in answering prayer. He gives in response to asking. He longs "to do exceeding abundantly above all that we ask or think," but He must have our "spirit" free from the mind and joined to the power that worketh in us." (Eph. 3:20.) Even with the renewal of our mind, His thought for us is above our thought for ourselves as the "heavens are higher than the earth."

There is a vast treasure store for the saints of God beyond the reach of the most spiritual mind, to be drawn down only by way of the avenue of prayer. He says, "Ask and ye shall receive." Now comes into view our need of a helper.

(2) The Holy Spirit is our helper. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself (Himself) maketh intercession for us with groanings which cannot be uttered (unintelligible heart cries); and He that searcheth (out the needs of) the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. (Rom. 8:26.)

If God could give us all that is in His will to lavish upon us without the expression of our needs to Him there would be no need of a helper for our infirmities, and no need of the gift of tongues for Him to use in praying for us. We must remember He is both the giver and user of tongues.

When a saint is speaking mysteries to God in tongues, the blessed Holy Spirit has a private line of communication right into the great storehouse of heaven.

Angels are there to execute His orders. The "tongues of angels" they understand, and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.)

In 1 Cor. 2:10, the Holy Spirit is seen to be searching through "all things," searching out the "deep things" for man.

In the 11th verse we are plainly told that the "spirit" of man (not the mind) knows the things (needs, as we see from context) of man, as the "Spirit of God" knows the things of God that will satisfy Him.

Thus we see there is a double knowing and a joint asking by the Holy Spirit and the human spirit in the exercise of the wonderful gift of tongues, as there was a joint witnessing to the new birth. "The Spirit Himself beareth witness with our spirit that we are the children of God." (Rom. 8:16.)

This blessed Helper is given "that we might know (Greek, ginowskow, know by experience) the things that are freely given us of God."

With the gift of tongues we become more effectual intercessors for others than we could be without it. We know not how to pray for them as we ought, but our blessed Helper is the discerner of their thoughts, purposes and their secret weaknesses and sins. He can effectually present their case in the name of Jesus who intercedes above.

The gift of tongues is a wonderful weapon in our warfare with the powers of the air. (Eph. 6:12). Our Helper can see every demon that is near yet veiled from us. With our spirit, voice and a language of His own, He can rebuke and scatter them.

With the gift of tongues the name of Jesus is exalted in our lives and His blood magnified. Interpretation of tongues the world over rings out with ever recurring emphasis upon two messages from the throne, namely: "Jesus is coming soon" and "Plead the blood."

With our faith in His blood, our hope in His coming, the Holy Spirit in our hearts with the gifts He has brought us, we can realize to the fullest extent the power of Jesus' name. "Whatever ye shall ask of the Father in My name, He will give it you; hitherto ye have asked nothing in My name." (John 16:23-24.)

"How unseemly in a Christian are murmurings, envyings, jealousies, and such like! If we look beneath the surface we shall find the root of these things to be mortified pride, and a conscience not purged."

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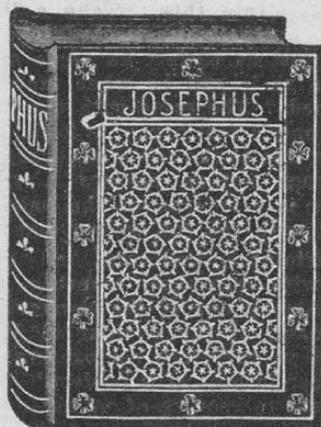
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PERFECTION.

God alone is absolutely perfect, and everything pertaining to and emanating from Him is correspondingly perfect.

Christ, who was "God manifest in the flesh," was the embodiment of this infinite perfection, and in Him His followers have a perfect pattern as to character. As a perfect standard for conduct we have the infallible word of God, and for our perfect teacher the Holy Spirit to guide us into all truth by taking the things of Christ and revealing them unto us. And Christ, who is perfection personified, designs to reproduce Himself in us, having been "made unto us wisdom and righteousness and sanctification and redemption."

This is all in Him, but all in Him for us to be appropriated by faith. We are complete in Him, and should desire and seek to be made complete or perfect by Him.

There has always been a great deal of controversy over the term perfection and while we will never be able to grasp all that is in God's thought for us, we can, at least, believe that He is able to do for us "exceeding abundantly above all we ask or think" along this line. To what extent our humanity, with its present limitations, can be made perfect, we can only gather from His word; but of this we are assured that absolute perfection inheres only in God, and that in the sphere of the finite, perfection is only relative, and that there are with us different phases and degrees of perfection. There is the perfection of adjustment through our relationship and union with the divine, producing a perfection of state and condition, wherein perfection of development and maturity may become possible. And as in the natural, so in the spiritual, the laws of relationship and adaptation must be recognized and obeyed in order to reach results. We must come into, and remain in, proper relationship with God through Jesus Christ that the fruit of this union may reveal the fact, that "he that is joined to the Lord is one spirit."

The perfection we are here pleading for is moral, not intellectual or physical, though this and more is included in the final perfection of the saints in glory; but the provision of grace through the atonement reveals almost unlimited possibilities even here on the human side touching moral perfection, for

There is no limit to God's grace;
No end to His salvation;
All things are ours in time and space
Embraced within the new creation.

All who become partakers of the divine nature through regeneration, permitting its power to prevail in the life, will find as a result an intense and growing desire to be conformed to the image of the Lord. And where this is not the case, it is an evidence that we are not properly adjusted to our divine head.

Let us look at the weakness of some

of the objections to moral perfection:

By nature we are very inconsistent beings and fallacious reasoners. Except with regard to the grosser immoralities the average standard is quite low and most anything in religion will pass; and yet under certain circumstances, the highest standard will be advocated along moral lines by the majority of persons.

How very particular most of people are with regard to material good and how fastidious, usually, about what they put into their stomachs; yet how indifferent, as a rule, with regard to what they feed their souls upon. What perfect workmanship is demanded in certain departments, and correctly so. And many who scout the idea of Christian perfection, expect and exact the most from others, especially where their own personal interests are affected. Even the cold business world demands a moral perfection in certain relations. For instance, in seeking help, how desirous most employers are of securing the services of honest, truthful men and women, and how careful they are to make enquiry of those supposed to know, as to character of the applicants, as well as other qualifications. "Are they strictly honest and truthful?" is asked. How would such an answer as this be received: "Well, moderately so"? Anyone knows that it wouldn't pass for a minute.

Again, the man who would cheat you out of your last cent, if he could, has just as high a standard of honesty as anybody, when it touches his own interest and would be highly indignant if you undertook to take advantage of him in a deal. The same is true of the libertine. No matter how loose his own morals may be when seeking a life companion he demands of her a purity of which he himself is totally devoid.

Now we desire to show that God Himself demands a certain phase of perfection from the sinner.

To illustrate: A person under conviction for sin, seeking the Lord for pardon must meet God's terms by making a perfectly honest confession; sincerely repenting and absolutely surrendering to God before he can consistently pardon and receive him. Is this not a fact?

Then as to the perfection of state,—heart attitude before God—as compared with perfection of development and maturity, may we not find analogies in nature to illustrate this? Take a little sour apple on the tree as a case in point. Is it not just as perfect an apple as to its nature as it will be when matured and ripened? The same with the little oak tree, only a foot high. Is it not just as much a tree as the oak a hundred feet high, though not as mature a tree? The same is also true of the babe as compared with the full grown man.

The scriptures, both old and new, abound with passages covering this theme. Among one of the strongest is the command of the Saviour in Matt. 5:48, "Be ye therefore perfect even as your Father in heaven is perfect." This would seem to require of us an impossibility. "How can we be as perfect as God is?" it might be asked. We cannot,

of course; but the passage does not exact this of us, but only that we be perfect in our sphere as God is in His; that we be perfect as finite human beings as God is perfect in the infinite One. This is practically the same as that which is required in 1 Pet. 1:15 and 16. "But as He which hath called you is holy so be ye holy in all manner of conversation, Because it is written, Be ye holy for I am holy," and "without holiness no man shall see the Lord." Holiness and perfection are inseparably linked together. There could be no perfection apart from holiness. This word holiness is also a great stumbling block to many. We cannot produce it, but we must possess it or fail. How can it be secured? God has made provision through Jesus Christ, who is made unto us sanctification or holiness, and this is the only kind in the universe; but by a perfect heart attitude toward God it is possible for us to become "partakers of His holiness"—His divine nature. This is the same holiness that angels, redeemed souls and justified persons possess.

But what makes the apparent difference? Somewhere we saw this explanation given. The angels being sinless and perfect, though created beings, are a more perfect medium through which God's holiness is expressed than through these very imperfect human mediums, and when we with all our conscious imperfections and human limitations contrast our holiness with the holiness of angels and the infinite and absolute holiness of God, we are apt to depreciate the quality and measure which God has imparted to us of His own holiness, which, as well as being underived and absolute, is expressed through an absolutely perfect medium.

To what extent our human imperfection is compatible with the moral perfection required by God, He alone knows; but it is no mark of humility on our part to make excuses for ourselves and others on account of the frailty of our humanity, when God has such an all-sufficiency of grace for us, declaring that "He is able to make all grace abound toward us that we always, having all sufficiency in all things, may abound unto every good work."

There are many passages, both in the Old and New Testament, that reveal, not only the requirements, but the power and possibilities of God on this line, who has given us other examples in His Word whom He pronounced perfect in their day, as well as Job. If Enoch could walk with God for three hundred years, and have the testimony from God that he pleased Him, surely in this, the day of His power, we ought to be able "to walk before Him and be perfect" during our limited sojourn here; and as to the possibility of so doing we desire to cite two or three passages of scripture:

First, "Let patience have her perfect work that ye may be perfect and entire wanting nothing." Again in the same epistle, "If a man offend not in word the same is a perfect man, able also to bridle the whole body," and from the prayer of David, "May the words of my mouth,

and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." We cannot stop to comment on these precious words from the Book, but would ask in the light of them, and many others of like import, does anyone suppose that God is just holding up before us an unattainable ideal toward which we can only approximate in this life?

God surely doth not mock us with a stern command

To reach for the impossible, or strive in vain

To meet and satisfy each holy, just demand,

Made by His Spirit through the Word so plain.

All this, no doubt, we could by present faith embrace,

If truly we believed and understood

The great, unbounded possibilities of grace,

Or knew our own capacity for good.

Is this not true according to His Word and will;

His holy standard and His high design; And will He not His righteous purposes fulfill,

In hearts that hunger for the life divine?

We once heard Hudson Taylor, founder of the China Inland Mission say, that we as Christians should strive to do the most commonplace things in life as perfectly as possible, even in so small a matter as sharpening a lead pencil.

The following quotation from an old writer emphasizes the same thought: "Always make it a rule to do everything which is proper and a duty to do in the best manner, and to the best of your ability. An imperfect execution of a thing where we might have done better is not only unprofitable, but to say the least, is a very blameworthy execution. He who aims at perfection in great things but is willing to be imperfect in little things, will find himself essentially an imperfect man, lacking the principle of universal obedience; but if we would do heartily as unto the Lord, rather than unto men in small matters as well as great in those things which are unseen as well as those which attract notice, we will not do them with a false heart or a feeble hand."

We have been dealing thus far with only those phases of perfection possible in this life, and designed to fit us for the Kingdom of glory. And thanking God for the foretaste we may receive this side of the rapture, we gladly wait that instantaneous change which will remove all our present imperfections and human limitations, and lift us into a realm of infinite perfection where we will doubtless be forever growing up into Christ, our living head, in all things, ever approximating toward His divine, infinite and absolute perfections, but never fully reaching them.—J. T. B.

CAN YOU ANSWER THESE QUESTIONS?

These questions deal with vital matters of Christian life, and can be answered by anyone who has mastered the Bible. The page numbers refer to the places in **The Scofield Reference Bible**, where the Biblical solution to these questions is shown in foot-notes by Dr. Scofield.

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5 And the light shineth in darkness; and the darkness comprehended it not.	kind. I.e. He can see his own things, and
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Ministry of John Baptist. (See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but

ple received him not.
m Or, authority.
n Faith. John 3.15,16,18,36. (Gen.3.20; Heb.11.39.)
o Flesh. John 3.6. (John 1. 13; Jude 23.)
p 1 Tim.3.16.

to which were born, nor of the will of the flesh the will of man, but of God

The incarnation. (Cf. Mt. Lk. 1. 30-35; Rom. 1. 3

14 And the Word was flesh, and dwelt among us, beheld his glory, the glory only begotten of the Father grace and truth.

¹ Gr. *Logos* (Aram. *Memra*, used in the Targums, or Heb. paraphrases, f The Greek term means, (1) a thought or concept; (2) the expression or utter that thought. As a designation of Christ, therefore, *Logos* is peculiarly f

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Text: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12).

Rome rang with the steel arms of a mighty empire, for soldiers were the sight of Rome. Into your ear there came from early dawn to late at night the tramp of the armed men; and I have no doubt that when Paul visited Rome he was impressed by the military power of that imperial city. A Roman soldier at nightfall could doff his armour and go where he pleased. At sunset, when the bugle gave him freedom, he became a civilian, and the armour was put aside until the bugle call on the morrow; and as Paul was chained to a fresh soldier every morning, he got to know very well the

Habits of the Roman Soldier.

when his armour was doffed. He saw that those men, when the armour was off, when the helmet was gone, and the breast-plate laid aside, went into dissipation, like too many of our own soldiers of to-day, when off duty.

This verse bears a distinct and special reference to a soldier hearing the bugle call of the morning and shaking himself from drunken slumber, and polishing the armour in which he is to appear at the barracks to receive the orders for the remainder of the day. "So," says Paul, "we have heard the bugle call of the morning: the night is far spent: it is not for us to be slumbering and committing wantonness. The warning has come; the dawn has come; put on your armour, and go to meet the King." No Christian should have anything to do with the tents of darkness. "Get up," says Paul, "Christ is coming." From the ramparts of heaven there has come

The Call of the Morning.

"Let us not be drunken," says Paul, "as those soldiers who are drunken in the night. We are of the day; the morning has dawned for us. Put on the armour, for the day has drawn nigh. Awake! Let no worldly, drunken stupor be upon you; you are a soldier of Jesus Christ; you bear the arms of the heavenly empire; you are a child of the day." Awake! The dawn is nigh; yet many, even after conversion, fall asleep and do the deeds of darkness. You doff the armour of the day, and you seek the dissipation of worldliness, and Paul's call to us is the exhortation of a captain that loves us, and wishes us not to be found where a soldier of Jesus should not be, and in a condition of soul that should be the condition of no Christian. "Get up," says Paul, "the King is coming; and what will you do unless your armour is polished and shining?" You Christian, what are you doing in the doubtful place? What are you doing in the camps of worldliness, without your armour, doffing your uniform, and going in for

Civilian, Worldly Dissipation?

The day has come. The coming of the Lord draws nigh; and oh, what confusion of heart and soul there will be if the armour that God gave me when He knighted me into His Royal Army is all bedimmed and bespeckled with spots of earth, and self, and worldliness! Awake! They that are drunken are drunken in the night; but we are not children of the night, we are sons of the day; we are children of heaven, and the armour must never be put aside. We get weary and drowsy, and off our guard, and we wander into the tents of the enemy, who jingle glasses with us in Bacchanalian revelry. Too many Christians have doffed their armour, and you will find them in theatres and ballrooms; you will find them in doubtful places; and all because they are asleep. O say not, "I can lay aside the armour for a little while, I shall have plenty of time to get ready when the bugle sounds in the morning." There will be no time to get ready between the awful lightning flash from east to west and the coming of the Lord. Get up, for

Soon the Trumpet May Sound.

In a moment the King may be here. Oh to be ready! Keep the armour bright, eschew evil, and keep within the borders of the King's camp! . . . The soul that is active in grace, the soul that is astir from the guilty slumber, is ready. The armour that we put on has a holiness-giving effect. "He that hath this hope in Him purifieth himself." There is no holiness like that which is given by the imputed righteousness of Christ. Because all my righteousness is as filthy rags, because I have no merit, and because as a poor guilty sinner before God I am clothed in the white robe of Christ's righteousness, I am made holy. They that understand not, or misunderstand the truth of the imputed righteousness of Christ, say that it is an immoral doctrine, that a man believing this can live as he likes, if he is to be saved by the work of righteousness of another. Nay! Nay! The man that puts on the righteousness of Jesus Christ is himself made holy. Why, you see it illustrated in our mining districts. The miner for six days in the week is grimy and dirty, and does not think that the dirt matters very much. Ay! but on the morning of the Sabbath day, when his wife lays before him a spotless white shirt in which to go to church, what does the man do? and how does he reason? Just because he is to be clothed on that day in no pit-gear, just because the snowy whiteness of his apparel strikes on the eye, the man must have a bath. He says: "Wife, before I put on that, I shall have to be clean." And before he puts the white shirt on—why he is quite clean! "Oh," you say, "if the white shirt covered him—why, he could go as he was; the dirt would be covered." Yes, he could go in his dirt; but he will not. He says, "That white shirt must have a clean man within." That is how I feel with the spotless robe of Christ's righteousness. As the angels look on it, as God looks on it, as the poor guilty sinner looks on it and puts it on, it becomes him to walk

worthily. The man who prizes most the spotless robe, the shining armour of Jesus Christ, is the holiest man amongst us. Holiness to the Lord becomes his daily endeavor and walk. Awake! Put on the armour; be clothed in the robe of Christ's righteousness. . . .

While wearing the armour of the King, have not you and I, too often, alas!

Gone on Private Errands.

and sought the advancement of self as much as of Jesus Christ. Let us make it our aim that if we be on duty for Christ, it is to be nothing for self; self has to be crucified; it is to be all for Jesus; it is to be all for the Lord; and you do dishonor before high heaven and your Master when you are bent on self instead of Christ. If you are a Christian your time is God's; your all is God's. You are on duty, and to waste your time and talents and strength on self is high treason before God, and you will have to answer for it. Oh, for the obliteration and annihilation of self before God! The bugle call of the dawn has come. At any moment the King may hold His review; what about your readiness? What about your armour? Will you look at it? Will you get it free from stains? Will you hasten and have it bright again? Will you do your first works? Will you get back to your first love, when the candle of the Lord shone on your head, when you prayed and

Feasted with the Indwelling Lord?

Get back into the joy of His salvation.

A true Christian is entirely transformed. That poor debauchee of the night, when he had on the Roman armour, was an entirely changed man. When he was on duty he was the soldier, entirely different from the dissipated civilian; helmet on, armour clanking—he was another man. So with Christians. What have we to do with the past, with tippling, and lust, and worldliness, and drunkenness, and such like? We are not of the night; we are of the day; we are on duty; we are wearing the armour of God; and we are entirely changed—or, we ought to be. That is the lesson here.

I heard at a conference, in a country place where I was, of a Scotsman called John M'Leod. He was visiting a certain cathedral, a very ritualistic place, as is the case in many of these places. The verger was showing the blunt Scotsman through the place—he was very attentive and kind. So John M'Leod, a converted and shining Christian, and who was waiting for the coming of the Lord moment by moment, turned to him and said,

'How Many Conversions Had You

in this place last year?" "Conversions! Do you think this is a Wesleyan chapel? We do not go in for that kind of thing. Do you think this is a Salvation Army place?" "Oh," said John, "I beg your pardon." At the end of their peregrinations through the place, the verger asked John if he would write his name in the visitors' book. Oh, yes; he would do that. And he wrote: "John M'Leod, B. A. and M. A." The verger looked at the name and the letters, then at the

man. That canny Scotsman did not look like a university man; so he asked, "Do you know what these letters mean?" "Oh, yes, they generally mean 'Bachelor of Arts,' and Master of Arts"; but in this case they mean 'John M'Leod, Born Again and Marvelously Altered.'" He had got on the armour, and was marvelously altered, changed, regenerated by the Spirit of God, and was waiting the coming of the King in the shining armour. Be of the day. Let us who be of the day put on the armour, for the night is far spent, and the day hath drawn nigh. At any moment the trumpet call of the summons to the review before God may be heard. Oh to be ready!

The Supreme Being.

Continued from Page Three.)

on the assumption that it is, and its every part, the Word of God which liveth and abideth forever; and we will not accept the dictum of any man, that the presentation of God in the Old Testament is a grossly unworthy caricature.

There are not two Gods in the Bible. There is only one. And His severity—necessitated by inflexible righteousness and dictated by infallible wisdom—the great stumbling-block in the way of men who are determined to see in Him nothing but kindly indulgence towards unrepentant sinners, is as pronounced in the New Testament as in the Old, and, apart from either, is graven indelibly in the history of the world. In all the Scriptures He is the same God. "I am the Lord, I change not." Many, to-day, are perplexed by the "heavy and the weary weight of all this unintelligible world." It is unintelligible because they ignore two most important factors: the exceeding sinfulness of sin, and the exceeding righteousness of God.

Awful in holiness, terrible in majesty, righteousness is the foundation of His throne, and love, in the Divine vocabulary, never means weakly indulgence toward sin. Yet that is the natural inference which anyone might deduce from very much of the preaching of to-day; and it is not too much to say that the greater part of the godlessness of so-called Christian countries is traceable to this false and one-sided presentation of the character of God. For the natural tendency of the human heart to do evil rather than good, is only restrained by law. But law, shorn of its power to punish sin, would become a dead letter, a laughing stock, absolutely useless, and every evil would flourish. So with God. When men say, in effect, "There are many harsh things in the Bible, which God is supposed to have said concerning unbelieving and unrepentant sinners, and what He will have to do with them; but you can ignore all that, because we know He is far too kind to do anything of the sort," they make His law

Innocuous, Meaningless and Powerless; and, in consequence, lawlessness abounds. Instead of seeking His mercy, men plunge more deeply into sin, because, when the belief gains ground that the Law-Giver has no intention of carry-

ing His law into effect, the power of the law is dead.

In spite of all that men say to the contrary, the entire testimony of Scripture, supported by the history of the world, proclaims God to be precisely that amalgam of justice and mercy, righteousness and love, wrath and forgiveness, which modern theology declares He is not. And it may safely be said that any preaching which, solely and persistently, presents nothing but a one-sided, and therefore false, aspect of truth, to the exclusion, and even the denial, of every other, is not of God but of the devil.

"Give them warning from Me." The inspired Word clearly shows that while God's righteousness does not exclude love, or make it impossible, neither does His love annul or obscure His righteousness; else our Lord need not have died. And the folly and sin of much of the preaching of to-day lies in attempting, quite unscripturally, to interpret the love of God in terms of human, weakly indulgence toward all sorts and conditions of men, instead of, what it really is—at least primarily—mercy toward undeserving but repentant sinners.

(To be continued.)

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CONDITIONS OF PRAYER.

"Men ought always to pray, and not to faint."—Luke 18:1.

There are conditions in which we are warranted to look for answers to our prayers, and they are as follows:

1. We must ask for things that are according to the mind of God. 1 John 5:14, 15.

2. We have to believe that God is able and willing to give us our requests. Mark 11:24.

3. It is needful that we do not go on habitually in an evil course. Psa. 56:18.

4. Then supposing these things are found in us, it is absolutely needful that we continue waiting on God, patiently, quietly, believingly, expectantly, till the answer comes.

Sometimes the answer may come the same hour that we ask God, or on the same day, or in a few weeks, but in other instances we may have long to wait. Again and again, and again, not once or twice, but hundreds of times I have had to wait for months, sometimes for years, sometimes for many years, 15 years, 20 years. I have had to wait before certain answers came to my prayer. I have sometimes had to ask hundreds of times, yea, thousands of times, before these answers came, but they came at last.

For the exercise of our faith, for the strengthening of our faith, God may delay the answers to our prayers. That we may glorify Him by our patient submission to His holy will, therefore, the answer to our prayer is delayed. But whatever be the reason, our only business is to quietly wait God's time. Thereby we glorify God, and when at last the answer comes, it is a hundred times sweeter and more precious than if the answer had been given immediately.

And very frequently that God may bestow blessing on our souls is the very reason why our prayers are not immediately answered; and often, I may say, times without number, I cannot tell you what a precious impetus has been given to my soul when the answer came to my prayers, and instead of being dissatisfied because I had to wait so long, I blessed and praised God, that He had enabled me to submit to His holy pleasure and to be perfectly satisfied with His holy will. And I thanked Him that now the answer had come. And invariably I have found it, times without number, tens of thousands of times, the answer has come, and I have praised God.

You may be astonished when I speak of tens of thousands of answers to prayer, and one or the other of you may suppose what an exceeding great magnification it is. "That is impossible, tens of thousands of answers to prayer!" I mean it literally, and will show at once how it comes. Every day I have answers to prayer. Again and again before I leave my room in the morning I have two or three answers to prayer, and during the day it goes on. I speak to my Heavenly Father. I commune with my precious Lord Jesus about everything; about the most minute things of life; and I get perhaps in the

course of the day three, four, five answers to prayer, and so, when it comes that year after year, it is thus day by day, you can easily see that in the course of every year I have thousands of answers to prayer, and as this has been going on for 69 years and 9 months, you can easily see how this has multiplied to many, many tens of thousands of answers to prayer. This is not stated boastfully, but as a poor sinner for the encouragement of my young brethren and sisters in Christ.

Ah, what is not God able as well as willing to do? And the great point is to have large expectations as to the Arm of God, and the Hand of God, and the Heart of God, and we shall find that we are not disappointed.

Therefore, expect great things, and great blessings will you have. The power of God is infinite and the heart of God infinitely large, for He loves us with an eternal, unchanging love, and with the same love with which He loves His only begotten Son. And therefore,

we have never, never, never to be discouraged, because what we need is much, very much.—George Mueller.

"If ye shall ask ANY thing in My Name, I will do it."—St. John 14:14.

"Ask, and ye shall receive, that your joy may be full."—St. John 16:24.

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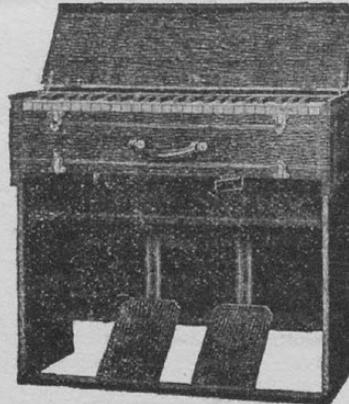
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THE THORN IN THE FLESH.

A. B. Simpson.

It is a happy circumstance that the precise nature of Paul's thorn was left indefinite, for now any one of us can apply it to ourselves, and have the comfort of supposing that it may have been the very thing that is trying us. Whatever it was, one thing is certain, it did not disable Paul for work.

If you want to get any comfort out of it for that invalid chair, the ward in the hospital, or the furlough on sick leave, you will have a hard time, because it is quite certain that Paul was not in any sense disabled by it, for he tells us in the next paragraph that the "signs of an Apostle were wrought in him in all patience, in signs and wonders and mighty deeds," and in this very chapter he tells us that this thorn was the occasion of his receiving greater strength and power in Christ than if it were removed; so that he rejoiced in it, glorified in it, and found that when weak, then was he strong.

We learn from this an important lesson about prayer. How often should we pray for a thing? Paul prayed three times about this thorn. In fact, he prayed until he got an answer and assurance from God.

Probably this is the best rule about prayer, to pray until we understand the mind of the Lord about it, and get sufficient light, direction and comfort to satisfy our hearts.

There is such a thing as vain repetition, and there is such a thing as supplication and continuance in prayer. The Spirit must guide rightly in each case, but a Heaven-taught heart will pray until it cannot pray any more. As soon as the assurance comes, we should stop praying, and henceforth, everything should be praise.

Sometimes we get that assurance in a moment, and sometimes it is not only asking, but seeking and knocking. All these are supplicational forms of prayer.

The answer that Paul got was not the removal of the thorn, but a substitute much better than if it had been removed—a strength which really enabled him to do more than if the irritant had been extracted.

There are two ways of overcoming a difficulty. One is, to have it removed, and the other, to get double strength through it and over it. The enemy may retire from our front, and leave us free, or the commander may send us double reinforcements, and enable us to gain a glorious victory. The rocks and snags may be taken from the bottom of the river on which our ship is running aground, and the channel deepened, or the water may be raised by a flood-tide, and the boat lifted far above the obstacles.

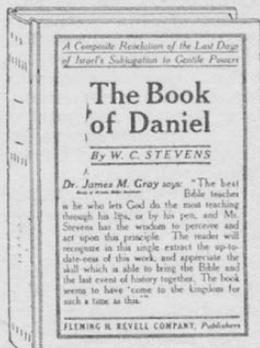
That is what God did for Paul. He deepened the flood and lifted him above his trial, and in all these things He made him more than conqueror.—Alliance Weekly.

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Cloth, 347 pages, \$2.15.

NEW DISTRICT COUNCIL.

The Chairman was called to a meeting held at Ronda, W. Va., from June 12th to 19th, to consider the question of organizing a new District Council. Bro. J. E. Kistler, of Maryland, Chairman of that District Council, and Mrs. Kistler, were present with the brethren of West Virginia and Kentucky, to consider the question. After a full discussion, and after prayer about the needs of the field, it was decided that these needs could best be met by the formation of a new District Council to cover the territory of eastern Kentucky and western West Virginia. So it was decided that the name of the new District Council should be The District Council of Eastern Kentucky and Western West Virginia, the officers of the new Council being left to fix the boundaries as may seem wise according to the desire of assemblies just outside this territory, which might desire to co-operate with the new district.

H. W. Walls was elected Chairman, and C. L. Payne, Secretary-Treasurer. These were to act with the following brethren as District Presbyters: Wm. E. Giles, Wm. B. Lawless, J. H. Stroud, and Willie T. Millsaps. There are nearly 100 Assemblies of God, we are told, in the territory represented by the new District Council, and a very bright outlook is before the brethren for prosperous and blessed work for the Lord. The men elected for officers and presbyters are splendid brethren. The new Chairman is to give his entire time to the work of the Council in visiting assemblies, holding conventions, setting churches in order, and such like. Anyone desiring to communicate with the new Chairman of the District may reach him by addressing Elder H. W. Walls, 228 Reynolds St., Charleston, W. Va. He may establish new headquarters, but this is his present address.

The meeting was held with the Ronda church, on Cabin Creek. This creek is probably 25 miles from Charleston, W. Va., and probably 25 miles long. It runs down between the mountains, and is lined on either side with cottages covering almost all the ground suitable to build upon. There is a post office and a village every now and then, sometimes only a few hundred yards apart. These cottages are occupied for the most part with miners who mine coal in the coal mines in adjacent mountains. I was told that the miners received for mining the coal where they have electric machines to assist them, 69 cents per ton, and at these figures it is said they make from \$7.00 to \$15.00 per day. The mountains are full of anthracite or hard coal. That is, they often have five or six veins of coal from three to six feet deep running horizontally into the mountains, one on top of the other, separated by strips of dirt of various depth. They do not make a shaft downward to reach these veins, but simply begin on the side of a mountain where the coal sticks out, and follow the vein nearly always on a level right on into the mountain. They bring the coal out on electric cars to the mouth of the mine and then slide these dump cars down the side of the mountain with a cable to the tippie, where the coal is dumped and loaded in cars for shipping.

There is also gas and oil through these mountains. In the villages where I visited the gas pipes come right down the mountain side and supply the people with plenty of natural gas. The derricks of the oil wells are seen here and there through the valley, and sometimes on the very top of the mountain. Gen. Pershing is said to be interested in the oil business in this section. The miners get this hard coal delivered for personal use at their doors for about \$2.75 per ton. In this section the miners are all at peace and are getting along well with the operators. Every miner considers the union a great blessing to him in stabilizing conditions, and bringing the former hostile conflicts to an end. These people are a good, honest, hardy folk, simple in their ways, and open to the plain gospel. Pentecost is sweeping the country. They only seem to need a few more good preachers who are willing to put up with hardships and accommodate

themselves to the conditions of this rough country in order to do great things for the Master. There are not so many foreigners in these mines as there once were before the war stopped immigration. Many of the miners are the mountaineers from the surrounding country. East of this section in Kentucky, where there is a great conflict now going on between the miners and the operators, it is said that one of the reasons that there is trouble is that these mountaineers who are now largely the mining class, will not submit to be driven around and to having their rights taken away from them as the foreigners used to do.

The writer, with three other brethren, visited a coal mine and climbed to the top of the highest mountain in sight. We found a farm with a nice apple orchard and a family living on top of the mountain. On one of the highest peaks to one side of the farm in a grove of chestnut trees we had a glorious prayer meeting. Later as we visited the house for a drink of water we found the folks to be Pentecostal people who said they could hardly resist coming out and joining us in the prayer meeting, when they heard our voices going up to heaven in prayer.

God bless the brethren in this new District.—E. N. Bell, Chairman.

PAUL

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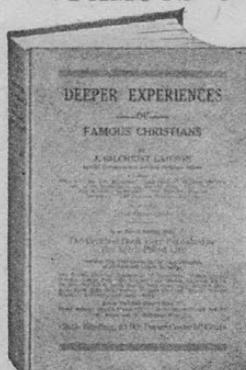
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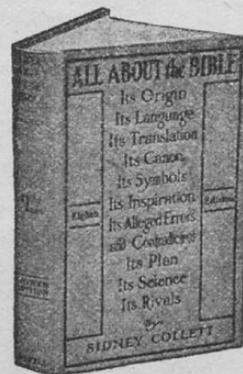
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We are living in wonderful times. Days are freighted with Heaven's benedictions and the glory of the Lord to those who know the Christ and love and serve Him with the whole heart.

Jesus Christ, our blessed Redeemer, is the same loving, sympathetic Saviour; He never fails His children, but bids them come to Him, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls."

"For my yoke is easy and my burden light" (Matt. 11:28-30).

Prayer still reaches the ear of God, and is answered. "What things soever ye desire, when ye pray, believe that ye receive them, and YE SHALL HAVE THEM."

"Come, my soul, thy suit prepare, Jesus loves to answer prayer: He Himself invites thee near, Bids thee ask HIM, waits to hear."

The days of miracles have not passed. Our Jesus is still the Great Physician and Healer.

"Bless the Lord, O, my soul, and all that is within me bless his holy name. Bless the Lord, O, my soul, and forget not all his benefits: Who forgiveth all thine iniquities: who healeth all thy diseases" (Psa. 103:1, 2, 3).

God's promises are as firm and steadfast as the rock of Gibraltar, and the hand of the Lord is full of righteousness for all his children. Praise His dear name.

This promise by church and individual may have been overlooked, however it is the morning sunrise and evening sunset blended into one burst of glory and blessing and assurance:

"And these signs shall follow them that believe: in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17-18).

Folks can be healed of sickness and disease today, providing Bible conditions are met, namely the confession and forsaking of all sin and the turning to Jesus in simple, child-like faith, to receive His great gift, and then praise Him with lip and life.

Doctors' prescriptions often fail to bring the desired results, but I know of a prescription that never fails to bring relief; its the Bible prescription:

"Is any among you sick? Let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he hath committed sins, they shall be forgiven him" (James 5:14-15).

The "Blood Cure" is the safe and sure CURE, for in Isaiah we find these words of certainty:

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem

Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."

Yes, He bare our sins and sickness on the cross—FOR YOU, FOR ME, FOR THE WORLD.

"O, that the world might taste and see, The riches of HIS GRACE."

In Matthew 8:17, in reference to the above prophecy, we are told, "Himself took our infirmities and bare our sicknesses."

May the blessed Holy Spirit open our blind eyes to see this truth, that DIVINE HEALING IS AS FREE A GIFT AS IS SALVATION, for both in the Bible are always associated.

Beloved, claim HIM as your HEALER, but remember that our faith should not be influenced either by sight, feelings or men's thoughts—HIS commands only are to be considered.

"For I am the Lord that healeth thee" (Exodus 15:26).

When God is approached in prayer, faith must accompany the prayer, or results will not follow. "Without faith it is impossible to please HIM. For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek HIM" (Heb. 11:16)

"Do not fear to claim His promise, He will not your trust betray; While on earth He healed them gladly And He's just the same today."

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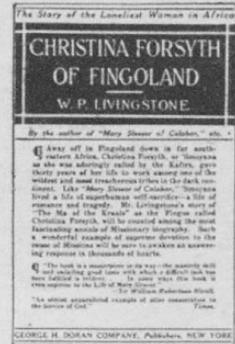
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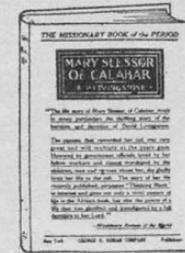
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THE CHAIRMAN'S TRIP TO THE NORTHWEST.

Though made some bit ago, I have been too busy to write some items earlier of my trip to the Northwest. The first stop was at Gooding, Idaho. Here I met Pastor Peter Davies and his good people. God has blessed them, and while his membership is largely farmers from the surrounding country, despite the low prices in farm products, they have bought a lot and built a nice church hall with four good rooms in the rear for the pastor's family. I understand this was all paid for during the past year. I had a good time over Sunday with the saints, and Pastor Davies is setting his mark for \$600 for missions this year.

My next stop was at Boise City, Idaho. This is the capital of the state, and a splendid, clean, modern city of perhaps 30,000 people. Here Pastor W. H. Pope was just getting installed. We held a convention here for about five days, and God blessed the people, and Pastor Pope is hoping to raise at least \$1,000 this year for missions. The Lord bless these good brethren in their zeal to spread the gospel.

Our next stop was at Spokane, Wash. where we spent about five days with Pastor R. S. Rasmussen and his people. I was met here by Bro. Frank Gray Chairman of the Northwest District Council, and by F. O. Shroder, missionary from China. These brethren continued to help us in the meetings on the trip until we reached Portland, and their services were much appreciated. The work was encouraged, and Pastor Rasmussen told me when I left that he felt the work was in the best shape that it had been in during his pastorate. Bro. Rasmussen is a faithful man of God, and loved by his people.

The next meeting was at Everett, Wash., with Pastor Hansen. God wonderfully poured out His Spirit during the few days there, and the altar was full of seekers when we left. At this place we were met by Evang. R. Fields, Pastor J. S. Secrist and others, who also helped in the meeting. God bless Brother Hansen.

We proceeded from there largely with the same force to Tacoma, Wash. We passed through Seattle where Bro. A. H. Argue was holding a splendid revival campaign with Pastor Ofliler. The brethren gave us a hearty hand-shake, and Bro. Ofliler showed us through his plant. He has a splendid tabernacle, baptistry rest rooms, printing room, etc. At Tacoma we had good crowds and God blessed during the short convention, Pastor Frank Gray continued the services with other evangelistic help, and we understand that blessed results came before the meeting was over. Pastor Gray is interested in missions, and he and his good people are giving something like \$1200.00 a year to the missionaries. The offering at the meeting was over \$100 for missions.

We drove by auto bus from Tacoma to Olympia, Wash., the capital of the

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state. Here Bro. Secrist, an all-round Christian gentleman, and well informed minister, welcomed us to his home. We spent two nights and a day with his assembly, having an all-day meeting in which the presence of the Lord was manifested.

Our next meeting was at Glad Tidings Hall, Portland. The meeting started off in a very small way, but increased wonderfully during the five days we were there. God blessed, the brethren treated us royally, and it seems that if the assembly had a real strong pastor, such as the field needs, that God would do a blessed work at this place. We hope they have such by this time. There were many other small places that desired visits which our hearts longed to reach, but time was too short. We had to pass Dunsmuir, Calif., for this reason, and we were sorry not to be able to stop with Pastor Draper at this place. To our great regret for the same reason we were unable to stop with Pastor Swanson at Turlock, and Pastor Wells at Reno, Nev., and also at Salt Lake City.

We had two days with Pastor R. J. Craig, at San Francisco, and enjoyed our stay there very much. We found liberty of the Spirit in the assembly, and people being saved every night. If I remember rightly, there were six saved the first night I was there, and I understand that this is a common occurrence. The place was crowded, and while fairly large, there was no room for extra crowds if a revival campaign should be put on. There was a good body of students in Bro. Craig's Bible School. There were faithful teachers, and the blessing of the Lord was upon the school, for which we praise Him. The attendance was much larger this year than last, I understand. Just after I left there they had a disastrous fire, which almost destroyed the assembly building; but I understand all this was a blessing in disguise, as the place was rebuilt and the assembly hall enlarged so as to accommodate more people. Still Pastor Craig needs a large, modern building to accommodate his growing school.

We had a few days, also, at Los Angeles, where we preached for Dr. Eldridge in Bethel Temple. There was a blessed worshipful spirit in the place, and the people were so hilarious in their praises that it was late before preaching could commence. Nevertheless God blessed the message and there was a blessed comforting vision of Jesus at the close of the sermon. There was such a swarm of old friends, many of whom we had not seen for years, and which we did not know were in Los Angeles, who crowded to the platform at the close of the service with such warm invitations to visit them, that we wished we could have had a month instead of less than a week. We had a good visit with Bro. S. N. Hall, an old friend, also with Mr. and Mrs. M. L. Layne, old friends from Texas, also a short visit with Pastor W. R. Potter, of Long Beach, shaking hands also with Bro. and Sister Little and Peter Burchall of that place., then a short visit with Sister McPherson at her home. We also visited the Southern

California Bible School, under the supervision of Bro. D. W. Kerr. We found a splendid body of students, a good corps of teachers and a splendid work being done. Here, too, the great need was a larger building for the school, which was running over.

Our next stop was at Deaver with Pastor Boyles. There was a coming in of the preacher brethren from the District, who had a profitable meeting together, and God also blessed the services at this place. There could have been much more blessing had there been a larger building, so as to accommodate the people who could not get into the building which we had. Pastor Boyles is making a faithful fight at this place, is an intelligent young man, and needs our prayers in this important field.

We had a blessed afternoon with Bro. Hamilton, at Colorado Springs, who took us in his car out through the Garden of the Gods, and the mountains, and drove us on down to Pueblo. We were sorry not to have had time to stop a night with Pastor Jaynes, at Colorado Springs, but could not do so as our time was already gone. We stopped for one service at Pueblo, and enjoyed the visit with the saints at that place, taking the train the same night for home.

May the Lord bless all these brethren with whom we visited, and also those with whom it was impossible to stop. The West is a great field. The territory is larger than one realizes until he visits it. The spirit of fellowship is growing, and we trust that finally all the brethren throughout all that great country will co-operate in love for the glory of God to the peaceful spread of the gospel of Jesus Christ. We have the greatest gospel of any people on earth, and the greatest opportunity to glorify the Lord.—E. N. B.

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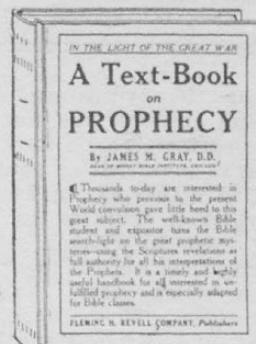
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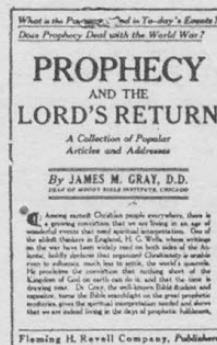


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The word "charity" as used in scripture, implies perfect love toward our fellows, or perfect love in its meekness and forbearance as well as pure attachment to God. Just as sin has certain laws by which it operates, so love has its laws of action by which it is enlarged and ripened. The Apostle mentions one special law which seems to govern Christ, or upon which He acted in a special way, and that was bearing the burdens and sorrows of others, and He tells us to bear each other's burdens and so fulfil the law of Christ. Let us notice a few laws in the action of perfect charity.

Strict to ourselves and lenient toward others. This is one of the rules which perfect charity proceeds upon, that we subject ourselves to strict righteousness, and make no excuse for ourselves, but study how to be lenient to others, to make allowance for them, to excuse them, to look over their shortcomings, to put the best construction on their faults. We always assumed that the judge is in sympathy with the prisoner, and takes into account as many excuses for him as he can consistently do. Young Christians, or those who have recently been sanctified, are apt to be severe, and it is only when we have passed through many trials and difficulties, that our love nature seems wide enough to throw the mantle of compassion over others, or in the language of scripture, to have that measure of love which covers a multitude of sins.

It is a mark of perfect love to go down to the lowest depths of humility, and taking the place of a menial servant, and doing things, and submitting to things, that most Christians will not consent to do. It is very significant that shallow Christians will not stoop to do things and suffer humiliations which involve humbling themselves, or belittling themselves. I heard a lady missionary who had toiled in India for many years, tell how when she was in a missionary school, there was another young woman studying to be a missionary, but she would not consent to do little humble kinds of service, such as taking part in sweeping, cleaning, waiting on the sick, or working in the kitchen, saying she felt called to do the work of the inner sanctuary, and not external common service. That young woman never went to the foreign field, and never amounted to anything, but this other woman went to India and in the great famine nursed the sick, bathing their sore bodies and day after day submitting to do the most offensive kind of work for the poor and the dying, but won many souls, and is winning a great crown for the coming kingdom. Those who have a little love with much foam of profession, will never consent to go on the ground floor, or in the basement of religious life, and

take on the lowest forms of service. The greatest saints on earth are those who can go down the lowest. This is the law of divine love that those who are the tallest in the knowledge of God can descend the deepest toward men.

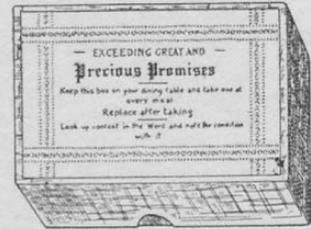
Another law of love is to bear the crosses and countless annoyances of life with a patient, gentle spirit, keeping the mind fixed on God and heaven. Here is a secret which ought to be made public, that when we have crosses, vexations, things to try us, to wear out our patience, to fret our nerves, the only way to bear them in the right spirit is to keep the eye of the mind on the things of heaven, on Jesus, on the reward, on the glorious future. It is a maxim in holy love, that we can only bear the cross when our faces are toward Christ. If we turn to contemplate our fellow creatures, our circumstances, our poverty, our disappointments, our weakness or the way things are going in the church, or in politics, or in financial matters, we will surely grow peevish and murmur and like a bird chafe in our cage, and bruise our wings against the bars. Have you noticed that on hot summer days if you travel the way the wind is blowing you are covered with dust, and almost suffocate with the heat and dust, but when you turn and go against the wind, you are refreshed by the breeze and the dust is blown behind you? The same is true in the law of holy love. If you turn to look at the way all flesh is going, and get your eye in the same direction that all the corrupt things of earth are traveling, your soul is stifled with vexation, but when you turn your face toward Jesus and heaven, and go opposite to all the things and circumstances of this world, you meet a cool bracing air, the dust of the earth is blown behind you, and your soul is refreshed by the prospect of eternal things. The only way to overcome the world is to go against it, and the only way to make our trials light is to go toward the cross and face Jesus.

Another special law of love is that its best outlet into enlargement and sweetness is to vent it in good works. There are thousands who want to enjoy perfect love as a state of soul, who will not pour it out in good works and sacrifice for others. The other day a good man said to me, he felt the need of spiritual refreshment, and so he killed and dressed a good fowl and got some eggs and took them to a sick person and after doing this he was so blessed that the tears flowed down his face, and his heart expanded with praise.

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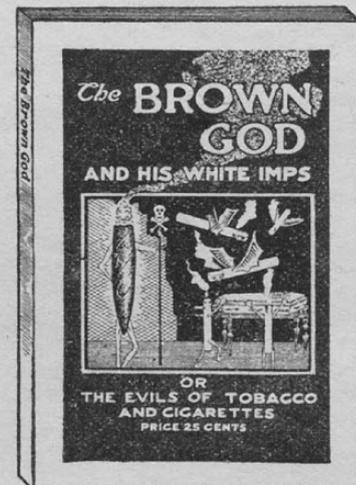
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Salvation is not a theory, or simply a religion or a practice. It is life. Regeneration, which is called the new birth must take place, and this means the restoration of that divine life lost by Adam's transgression. God pronounced man dead, meaning spiritual death. "The man that sinneth he shall surely die," is still the irrevocable law of God; but in His great love and compassion He has provided a way whereby the human race may be retrieved. A perfect ransom must be found. A representative man as a substitute could alone vindicate, justify and satisfy the God of heaven. Sin therefore made necessary the incarnation of the Son of God, who having taken upon himself the form and nature of man offered Himself as a complete sacrifice for the sins of a lost world. In this a tremendous price was paid for the salvation of mankind. Redemption is universal, but salvation is, and ever must be a personal and individual consideration. The New Covenant of God, which is all of grace, standeth sure; but unsaved man must come into right relationship therewith in order to derive the benefits of this stupendous work of mercy and grace. God hates sin, which He cannot look upon with the last degree of allowance, but He loves the sinner and the universal invitation has gone forth: "Come unto Me, all ye ends of the earth and be ye saved," with the gracious promise to the individual, "Whosoever cometh unto Me, I will in no wise cast out," or reject. There are just three steps essential on man's part in order for reconciliation with God. These are repentance, which includes godly sorrow for sin, confession and faith. We are told in 1st John 1:9 that "If we confess our sins, He (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Faithful, because His word has been given, and just, because the judgment due the sinner has fallen upon Christ the righteous One, who "is the end of the law for righteousness to everyone that believeth," and accepts Him as a personal Saviour. And when these conditions have been fully met we are not left in ignorance of our relationship, for the Spirit of God will witness with our spirits that we are His children, and if children, then heirs of God, and joint heirs with Jesus Christ to all things. With this assurance in our hearts, then can we say with Paul, "The law of the Spirit of Life in Christ Jesus

hath made me free from the law of sin and death."

We cannot be anything in ourselves or do anything in the shape of good works to earn or merit salvation, which is alone the purchase of the blood of Christ, and bestowed upon man as a free gift of grace, which is unmerited favor. Believest thou this? For without faith it is impossible to please God. And it is only as we are thus brought into divine union with God through Jesus Christ that we find entrance into the eternal kingdom.

God made man a free moral agent, and all out of Christ are yet in the "valley of decision." To accept is life eternal; but to reject or neglect is eternal loss. Again in the word we hear the appeal: "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God; for He will abundantly pardon." (Isa. 55:7).

Again we are assured "that as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." And "there is none other name given under heaven nor among men whereby we must be saved."

"Come unto Me!" is still the pleading voice of the Redeemer, and now is the accepted time, and now is the day of grace may soon be o'er and then what?

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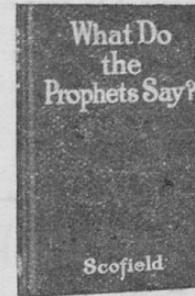
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I had been in poor health for five years when, about a month after the marvelous healing of our little girl, I grew rapidly worse. A hard bunch as large as a flat-iron had grown in my left side. It had an ugly dark spot in the center as large as a silver dollar. The pain was intense day and night. The leading physician and surgeon here made an examination and told my husband I must undergo an operation at once or I would be past all help. He told him my ease was just like that of a young man with cancer who lived only three months after an operation, because he had left it too long.

In our extremity we turned to the Lord for help and, instead of the operation, we again sent for the pastor who came and prayed for me and anointed with oil according to James 5:14. The pain ceased immediately; I slept soundly all night, and was up and on my feet all the next day and in a little over a week not a trace was left of that dreadful lump in my side. I am today sound and well through faith in the Great Physician, Jesus Christ, and am seeking the baptism in the Holy Spirit, that I may live to glorify the name of Jesus.—Mrs. Ira C. Van Kirk, Long Pine, Nebr.

(The pastor, Bro. H. L. Harvey, of Springfield, Mo., will corroborate this testimony.)

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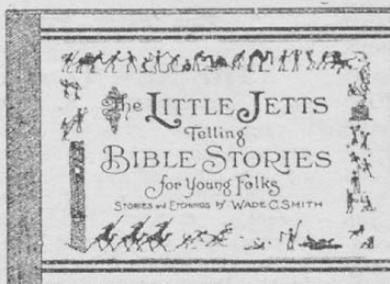
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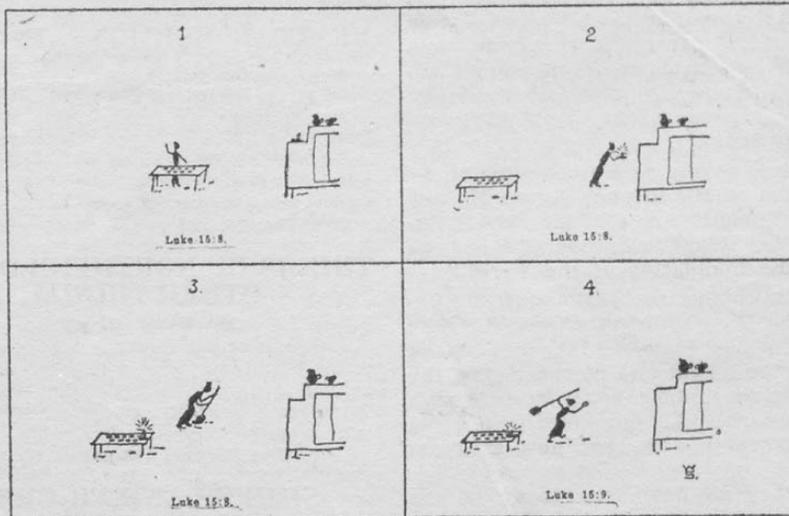


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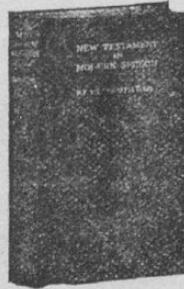
She is whispering to Him: "O! my Beloved," "Thou art altogether lovely, the fairest of ten thousand, the lily of the valley, the bright and morning star, the half was not told me. I saw Thee through a glass darkly, but now face to face. I knew Thee in part, but now as I am known."

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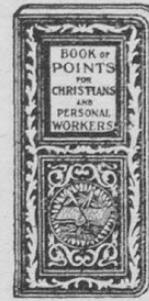
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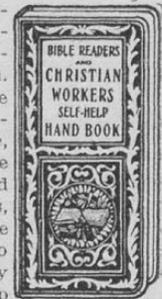
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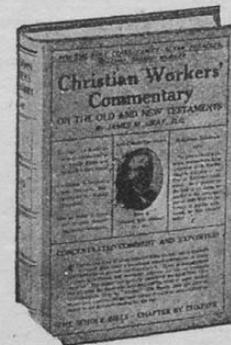
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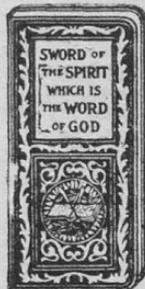
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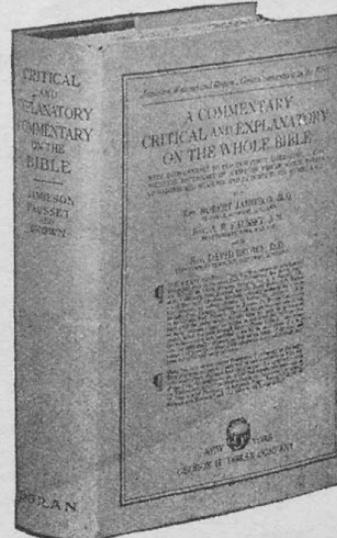


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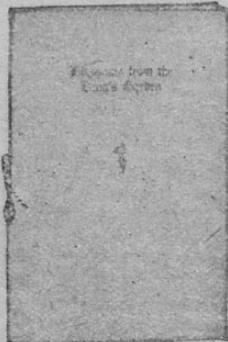
This is the great need. It brought "Pentecost," it gave birth to a mighty missionary spirit that spread over the earth, and Pentecost and all that is connected with Pentecost must continue in prayer, in humble dependence on God, in much emptied, single-hearted waiting on Him. O, let's be much with God in prayer to see His power! Great preaching won't bring it; great teachers won't bring it; fiery exhortation and human zeal won't bring it; beautiful singing and shouting won't bring it; human reasoning won't bring it; much counseling together won't bring it; perfectly natural arrangements won't bring it. These are all good and have their place. But power belongs to God and must come to man as he is empty and unceasing in prayer and faith. The agencies we have mentioned may work on the intellects and emotions of men apart from God, but only God can truly move the hearts of men: and He will open heaven and do this as we are broken-hearted and insistent on it, as we stay before Him and knock in faith and will not let Him go. Power departs as humble, faithful prayer ceases. The machine may run on and make a good sound and show to the natural eye and ear, but God is not there when intercession ceases, the Spirit ceases operating when the incense of prayer is not kept rising. As for the Pentecostal people, they have no machine to amount to anything, the whole thing stops in measure as dependent prayer stops. As individuals and as collections of people, let us wait long and single-hearted in faith before God. I repeat "Pentecost" came in prayer, and it will remain just in measure as prayer continues. How insistent we were for the Spirit! The same insistence and worship and singleness and faith will keep the fire burning and will kindle fire elsewhere.—D. W. Griffin.

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Till Christ our ransom paid at highest cost,
That we through Him might full salvation
'boast,
A priceless gift, and yet so free.

Not some great thing have we to do,—only
believe
On God's dear Son, and Him, by faith receive.
Resting in the shelter of His tender, saving
love,
His matchless love, so full and free.

Not some great thing to say, as if to merit
grace,
But Jesus' saving love confess in every
place,
And that His cleansing blood our sins efface.
O precious blood—'twas shed so free.

Not some great thing to be—only a child of
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Of the "Most High", and know the power of
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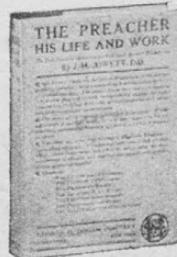
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a name which is above every name:
that at the name of Jesus every knee
should bow, of things in heaven, and
things in earth, and things under the
earth; and that every tongue should
confess that Jesus Christ is Lord, to the
glory of God the Father.—Far above
all principality, and power, and might,
and dominion, and every name that is
named not only in this world, but also
in that which is to come.—By him were
all things created, that are in heaven, and
that are in earth, visible and invisible,
whether they be thrones, or dominions,
or principalities, or powers; all things
were created by him, and for him.

Christ both died, and rose, and re-
vived, that he might be Lord both of
the dead and living.—And ye are com-
plete in him, which is the head of all
principality and power.—Of his fulness
have all we received.

Col. 1. 19. John 3. 35.—Phil. 2. 9-11.—Eph.
1. 21.—Col. 1. 16. Rom. 14. 9.—Col. 2. 10.—
John 1. 16.

M

QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

1042. Would it be wrong to rebuke a brother who is unruly in church, who jumps so high on the pulpit platform that he even breaks boards in the floor, saying the Lord makes him do it, and at the same time rails at people because they do not approve of it? He sometimes jumps for a half hour, and dances along with it?

The brother in question, if a real child of God, needs to be dealt with in love,—needs teaching in private. If he will not take teaching, is unruly and self-willed, and will not heed private, loving admonition, then after two or more such loving warnings by the pastor and deacons, it will be scriptural to reprove him openly and publicly. God does not compel people to break the house down, nor to break up the chairs and such like. Still the brother may be greatly blessed of the Lord if a true child of God with the real baptism in the Spirit, and yet not know the difference between the movings of his own spirit when blessed, and the movings of the Holy Ghost. These extremes that break up the floor, that sometimes frighten the audience and break up the meeting, are certainly mixed up with self, mixed up with one's own spirit. Paul says, "The spirits of the prophets are subject to the prophets," and hence we can restrain ourselves to a point of moderation that all manifestations which are really of God will bring souls to Jesus and glorify the Lord. Let us do it. We should be careful in toning down fleshly and human extremes not to grieve the Holy Spirit by opposing real manifestations of God's Spirit.

1043. Would it be right to rebuke a brother who claims to have the gift of casting out devils, pretending to have them in his hands, put them in the stove, throw them out the window, or stamp them in the floor?

It is not right to "pretend" anything. All pretense, making believe that things are so, when we know they are not so, is nothing short of hypocrisy. We cannot burn demons, nor stamp them on the floor, nor get them in our hands to throw them out at the window. They are spirits, and cannot be caught by our fleshly hands. All such pretense is at the most foolishness or ignorance. If the brother in question never gets any one delivered, really never casts out demons, I would put a stop to the whole show and pretense. If he really has power with God, then I would teach him that spirits are subject to the simple command of such in the name of the Lord Jesus Christ, and that they leave at such command, and that all this extra fleshly put on is wholly out of place and unnecessary. We teach everywhere against such unscriptural

conduct. Let us follow the Bible.

1044. Can a man baptized in the Holy Spirit keep his experience and continue to make his living by trading and swapping horses with godless and worldly men?

Every man who sells or trades on anything does so, for the most part, with sinners. In itself there is no harm in trading with or doing business with sinners. Whether he can keep his experience or not depends on whether he is honest or dishonest, whether he lies and misrepresents or whether he deals honestly and tells the truth. If he is honest and straight, it is all right. If he lies and deceives, it is all wrong, and he will backslide.

1045. How does God call a missionary?

Not all in the same way or by the same incidents, yet all through the Spirit of God. One should have a lasting, deep conviction which he believes to be wrought by the Spirit of God that it is unquestionably the will of God for him to be a missionary. This should be backed by convictions from the Word of God, and also by the providences of God, and by the conviction of the saints with whom he labors. God may give visions or dreams, or speak directly to one; but none of these latter things are necessary. A call to be a missionary should not be a mere fancy, or notion; nor should it be born merely from emotion which may come from the reading of some tender appeal, or some horrible description of the conditions of the heathen. Also one should find out the hardships that he has to face, and all the duties of a missionary, and settle it with God that he is qualified to perform these duties, and have an assurance that God will give him grace for all the hardships. One should never go out as a missionary as long as he is in doubt about his call. If he is in doubt about it before he goes the devil is most sure to make him give it up when he gets into fiery trials. But some are truly called of God who are not equipped at the time of their call to perform the services required; and their call is simply to give them a chance to become qualified and to get ready. It appears from the scriptures that Paul was called to be a missionary to the Gentiles for about seven years before he actually entered upon that as his life work. Why may it not be so to-day?

1046. Please explain Isa. 66:17—**"They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."**

This passage refers to idolators who

purify themselves by heathenish practices, rather than by the blood of Jesus Christ. The tree referred to here was an object of worship. All the animals referred to as being eaten will be used in a heathenish, idolatrous feast. The people are not to be destroyed because of the things they are eating, but because of their eating these in idolatrous worship, and for worshiping a tree rather than worshiping the Lord, and for rejecting the blood of Christ to cleanse them.

1047. Is there any difference between the kingdom of heaven, and the church, as defined in the epistles?

The true spiritual church contains only saved people who are new creatures in Christ Jesus. The Lord rules in the hearts of all these, and there is little difference between the present spiritual phase of the kingdom and this spiritual church. But, the kingdom of heaven emphasizes the rule of God, rather than relationship to God. Even the tares are to be gathered out of God's kingdom, showing that the rule and sphere of God extends beyond saved people. Also, the church is to be distinguished clearly from the Messianic kingdom which will be set up upon earth, with its center at Jerusalem and Christ upon the throne of David during the Millennium. The church is a matter for the present age. The Messianic kingdom belongs to the age of the Millennium.

1048. What does 1 Tim. 4:3 mean about abstaining from meats?

It means that certain false teachers who give heed to the influence of demons will arise in the last days, forbidding people to marry, and commanding to abstain from certain foods which God created to be received with thanksgiving. Paul goes on to say that "every creature of God is good, and nothing is to be refused, if it be received with thanksgiving." This passage does not mean that one may not voluntarily select the foods he likes, or leave off those which he does not like, or which do not seem to agree with him. But the scripture is positively against any other person or sect, for religious reasons, making laws and binding them upon us which take away our God-given freedom in these matters.

1049. Is it unscriptural to pray for a certain gift?

The scriptures teach that the Spirit of God distributes the gifts "severally even as He willeth." This shows that we should gladly submit our wills to the will of God. But, this is not an absolute prohibition against praying for some gift, if our motive is solely for the glory of God. For we are told to covet, or desire earnestly, the best gifts. Paul also says, "Let him that speaketh in a tongue pray that he may interpret." Praying for gifts should be only by those who are already baptized with the Holy Ghost, and every unselfish desire must be subordinated, and the will of God and the glory of God our sole objects. Otherwise one is liable to get into great fanaticism trying to press himself in to the use of some gift which God has not really bestowed upon him.

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MID-WEST BIBLE SCHOOL

Auburn, Neb.

The new term for the school year of 1921-1922 opens on Tuesday, October 4th, 1921. Be on hand to register and select your room on Monday, October 3rd.

Those expecting to enter the school this fall should first send for application blanks to S. A. Jamieson, 1301 - 19th Street, Auburn, Neb., and get a reply that you have been accepted as a student. Let applications be made as soon as possible, as they will be considered in the order in which they are received, and it is likely the school will be running over this winter.

Each student is expected to pay in advance \$5.00 per week for board, lights and steam heat.

All money subscribed to the school is needed badly at once. Kindly let all subscriptions and offerings for the school be at once sent to Treasurer Geo. W. Hawley, Auburn, Neb.

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.

NEXT GENERAL COUNCIL TO BE IN ST. LOUIS.

We have had a hearty invitation for the next General Council to meet in St. Louis, and while we have several other invitations, the place is so central that it has been unanimously decided to accept the invitation from St. Louis. We thank all the other brethren from other cities who have given invitations, and we hope some time to be able to accept.

The next General Council meeting will convene, D. V., on Sept. 21, 1921, in St. Louis, Mo. Announcement will be made later as to the building to be used, and its location in the city.

The following standing committees were appointed at the last General Council meeting, and each committee is requested to meet in St. Louis on Sept. 20th and get their work well in hand to be presented promptly when the Council session proper opens the next day.

Committee on Roster—D. H. McDowell, John Gobin, L. Wooten.

Committee on Program—D. W. Kerr, J. N. Gortner, and J. T. Boddy.

Committee on Rules—F. A. Hale, S. H. Patterson, E. R. Fitzgerald.

Committee on Nominations and Elections—R. A. Brown, G. E. Smith, R. E. McAlister, Frank Gray, Eric Booth-Clibborn, and R. J. Craig.

Committee on Credentials—Joseph Tunmore, E. N. Richey, W. J. Walthall.

Committee on Foreign Missions—D. W. Kerr, J. R. Flower, S. H. Frodsham.

Committee on Home Missions—S. A. Jamieson, J. W. Welch, Joseph Tunmore, J. R. Kline, and D. W. Kerr.

Committee on Schools—Frank Boyd, John Coxe, and O. E. McCleary.

Committee on Publishing and Literature—A. H. Argue, J. C. Wilder, and C. O. Benham.

All persons having resolutions to offer on any subject will please write them out carefully, with full statement of the reason for desiring the resolution to be passed, and send them to the first

named person of the committee which deals with the subject matter of the resolution. For instance, any one having suggestions on Home Missions should write these at once to S. A. Jamieson. You will notice in the list of Presbyters above, the addresses of all the Presbyters, as most of the persons on the committees are Presbyters, most of their addresses will be found in the above list. The chairman of each committee is expected to present to the Council a general statement of the facts on both sides of the great and important matters that are to come from their committee. It should take only a short while for other brethren to add other facts overlooked, and by that time the Council should be able to make up its mind, in view of all the facts before it, what is best to do about it. It will be left to the Council to decide.

More detailed announcements will be made of the meeting in a later issue of the Evangel.

E. N. BELL, Chairman.

JOHN G. PATON

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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.

THE NEED OF A BILLION SOULS.

A dollar for missions! Thank you very much. We are sure that God will add His blessings to ours. God only knows what that dollar will mean to the missionary on the field, the encouragement that it will bring to him, the strength to carry on for a little while longer in the fight against the hosts of darkness and sin, such as you and I may never know here at home.

That dollar may have cost you something and it may not. Have you ever stopped to analyze your motives when you gave of your substance for the work of the Lord? Did your giving mean any self-denial to you, or was it a matter of dropping into the plate your odd pennies or dollars which you could spare without incurring any physical discomfort? Possibly your heart felt touched as you read of the battles and struggles of the missionaries? Possibly you felt moved in pity and gave as you would give to a beggar on the street—out of a charitable impulse. Or possibly you gave because you felt that it was right to do so, in response to the command of the Lord Jesus to "Go into all the world and preach the gospel to every creature."

All giving has its reward. If we give to be seen of men, we receive our reward from men. If we give as the result of a charitable impulse, we have our reward, also. But the true basis for giving is giving unto the Lord. Some give because the missionaries are suffering want. Others give because it is right to do so.

The true basis of giving should not be because the missionary is in need, but because of the need of the world. One billion souls are in darkness, lost, separated from God and from all hope. This very need of the world should challenge us to give of our substance in an effort to bring the light of salvation through Christ Jesus to these perishing souls. The missionary has given all he has: friends, home, loved ones, money and his very life. It is but a little thing for us to meet the sacrifice of the missionary and give of our substance to enable his sacrifice to count for God.

Shall we allow the missionaries to fail through our negligence? Shall we permit them to become discouraged? Shall we forsake them in their hour of need? If we should be so ungrateful, how dare we expect to hear the Master's glad, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"?

John E. Norton announces that he has arrived safely in America, and that his friends can reach him at Coshocton, Ohio, which will be his headquarters' address while he is in this country.

Bro. G. H. Schmidt announces that he will return to America for a season, inasmuch as the way into Russia is closed for the present. His home address will be in care of Pastor T. D. Drake, Tottenville, Staten Island, N. Y. He is expected to arrive in America by the time this paper reaches you.

Mrs. Flora L. Hogan writes from Peru, "While Paul (Cragin) was in Chimbote, the Lord gave my daughter and me six souls. We are able to sing and read Spanish, and we held meetings with testimony, prayer, songs, etc. Our water ditch ran dry and two dear converts brought us water from away up the mountains without our asking."

Harold K. Needham has returned home and we have had the pleasure of his presence with us in Springfield for a couple days' conference concerning missionary work in various parts of the world. He expects to return to this part of the country during the General Council next September, D. V., when he will make his report to the Council covering his fourteen months' trip among our Pentecostal mission stations.

Geo. Blaisdell writes from Mexico, "Just now had a letter from Bro. Delarre' in Agua Prieta, with the good news of seven baptized in water and four received the baptism of the Holy Ghost according to the scriptural pattern, all in the last week. He says also that there are still more very close to the victory. Hallelujah! The house where they have services does not hold the crowd and they are praying that God will give them a larger place. Have added one to our own flock in the past week. God is working."

Frank D. Ortiz, Jr. writes, "Your prayers on my behalf are being answered. We are holding special divine healing meetings on Wednesday at 2:30 P. M. While praying for the sick I feel God's power working in me and quickening my poor, broken-down body. We have had some special cases of healing. One woman came all the way from another town to be healed of some kind of trouble in her legs. She testified last night Jesus had healed her. She was a Roman Catholic but last night she confessed Jesus as her Saviour and Healer."

Bro. J. R. Jamieson writes that the missionaries in the B. W. Indies have quite recovered from illness since they moved to Montserrat. "We all feel that the Lord would have us go to Haiti some time this year to open a work. It is said that very little mission work is being done there and in the interior it is as dark as the heart of Africa. I wish you could send a man and wife down here to help me look after the work. There would be little use of any coming but a British subject as it is almost impossible for an American to get into some of the Islands. A British subject can go where he wants to."

THE MEMORIAL MOTOR BOAT.

The response to the appeal of our Sister Hulda Needham for a motor boat for the use of the missionaries in South China was splendid. We have been forwarding the offerings received for this boat from month to month, and are just now in receipt of a cable to the effect that the boat has been purchased and will soon be plying the waters of South China. Some money will be required for furnishing the boat and maintenance for the future. We will continue to send all offerings designated for the boat to be used in this way. We are sure that every donor will have the hearty thanks of all the missionaries in South China who will share in the blessings made possible by their generosity. The boat will be called the "Hulda E. Needham" and will be used as a messenger of light to darkened hearts in South China.

Previously reported, - - -	\$1913.41
From June 11th to 24th, - - -	60.25

Total to date, - - - - \$1973.66

In future, all offerings for the Motor Boat will be used for equipment and operation.

APPRECIATION.

To the many friends all around the world who have so tenderly remembered us in our deep sorrow:

Mrs. Eldridge and myself desire, through the columns of the Pentecostal Evangel, to express our deepest gratitude to our many friends who have remembered us so tenderly relative to the home-going of our precious daughter Hulda (Mrs. H. K. Needham). Every word of deep appreciation of her life, character and service for her Lord whom she so devoutly loved and served, brought comfort to our sorrowful hearts. We realize she is radiant in Glory with her Lord, and the blessed reunion is in the near future. We trust each one who reads this brief expression of our gratitude, will accept it as a personal reply to your loving tender words to us.

Sincerely yours in Christ's love and service,

Mrs. and Mrs. G. N. Eldridge.

Anna Ziese writes from China "The conditions are still quite bad, although much is being done. Just lately we have been going around to the near villages here, where the need is very great. In some homes we found absolutely nothing to eat. Some people are trying to live on dry cabbage leaves and chaff. When we come to some doors, the people just fall on their faces and cry. Oh, how our hearts ached for these poor souls. We are looking to the Lord that many souls may come into the fold before it is too late. We know that this famine is the judgment of God, and yet we cannot help but see that with judgment our God remembers mercy."

Yumna G. Malick writes from Syria: "There has been more trouble in Palestine lately on account of the Jews having been given government authority. Mohammedans and professing Christians are much against it. People in this country are fighting God and don't know it. Most likely they are fulfilling prophecy until it is the exact time for the Jews to hold the sway. More judgment is coming. Do pray that a mighty conviction may fall on the people here, and rest on them until they surrender to the Lord. One Friday afternoon, after I had spoken to the children of a native boarding school, fifteen of them followed me to an adjoining room, went down on their knees and cried to God to have mercy on them and save them. 'So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it.'"

PRICE SOME PAY.

We can never realize the awful opposition experienced by many Christians in heathen lands. Many times the persecution from relatives results in death. Brother James Harvey tells of a pitiful case in his work in India in the following words:

"We have taken care of another woman and her two children. She is one of the women we baptized last Christmas time, and whose husband opposed her so much. He has since left her several times and taken some of the children with him. After some days he would bring them back again. He has pounded her and fought with her ever since she was baptized, but the last thing we heard he had attempted to hang her. He had the rope tied to the roof of his house and was dragging her to it when she was rescued by some of the people belonging to the Mission. She was brought to the Mission and has been staying here since. He said he would kill her, then drown himself. He now has one of the children but can also claim the others. He beats them and starves them so they don't want to stay with him, but hide from him. He seems to us to be crazy, and is surely demon possessed. He is very strong when he gets one of these fits of anger. We don't know what he may do next. The poor woman certainly stood a lot from him."

Bro. A. H. Post writes from Egypt, "Since our last report Bro. H. K. Needham visited us and during his stay of three weeks we had several large meetings and some smaller ones. At Assiout we had a large convention and on April 24th we dedicated our first Mission House. This mission house is not yet finished, but it is so we can use it for services. We shall need some \$500 to make it ready for next winter.

"All our missions are open, but several meet in small rooms which are not at all adequate to meet our needs. The need is great for our own humble mission homes. We have made a beginning at several places, having bought a lot or have the money to do so. We are doing our best to help, but surely do need some outside help. We are thankful and with joy we press on.

Those of us who knew our precious sister Hulda, the blessed wife of our dear Brother Needham, missed her very much, but with bowed heads and yielded hearts we said, 'Thy will, Oh God, be done.' We thank the Council for this interest in sending a representative to visit us."

THE WEEK OF PRAYER.

The Week of Prayer in May brought some very blessed results on the mission field. On one field it was reported that the blessing of the Lord was so great that they immediately called another week of prayer for that field. The following letter has been received from Brother W. E. Williamson of S. China:

"We are in the midst of the special week of prayer. Truly the power of the Lord was never so manifest as it has been in these past few meetings. Indeed it has been wonderful to see these mountain people, who never saw or felt the power of God before, fall in line with God. Old men and women have danced under the anointing of the Spirit and such a loosening up as I have never seen heretofore in Waitsap. So many have had a new desire to give the gospel to their own people ere Jesus comes. We are praising the Lord for what He is doing and for the effectual prayers that are going up for a world-wide revival at this time.

"God is leading us to trust Him for the means to buy a piece of land across the river that we have felt God wanted us to have for the work ever since we came to Waitsap. Our present quarters are anything but healthy with not much fresh air and a terrible stench from the neighbors. The place desired is on high ground, has a few palm trees and bamboos around it. It will cost about \$500. With God all things are possible. Pray for us. My body is in need of a change but God has wonderfully undertaken of late."

C. F. Juergensen writes from Japan, "A young woman who received her baptism some months ago and was shut in her heathen home surrounded by heathenism, came back to us last week with a shining face. She testifies of His wondrous keeping power in that dark, dark place. She has now given up all for Jesus and will work in His vineyard. She is a very faithful, blessed, shining jewel of the Lord and is now helping us in the work among the women.

"Rejoice with us for what the Lord has done. He has given us two native preachers and a Bible woman. We are pressing on, looking alone to Him for the support of these dear workers. The burden of souls is upon us. We are praying and expecting great things of our Lord."

Brother Harry M. Wright states that "Our party are all happy in Mossi land, and we are praising the Lord for good health. It is very hot at this time, and before this letter reaches you, the rains will be on, which we all will welcome. We are very busy with the building and language studying and are trusting that in another month we will be moved into our own quarters. The Lord has wonderfully undertaken for us in the securing of the material for the new house, and while we were told that it would be impossible to get poles for the roof, yet we have secured plenty. How vividly have we seen the Lord going on before and preparing the way in every small detail of our life here."

Bro. B. S. Moore recently made a very interesting trip in his Gospel car to the country. Brother Moore sent us a lengthy report which we would be glad to publish, but the lack of space forbids at this time. The article was also accompanied by photos showing the groups of Japanese that attended the services on the trip. We praise the Lord for the ministry of our brother in Japan. Brother Moore writes, "After wending our way through fifty miles of narrow roads, and densely populated country, we reached Toride ferry. After we crossed this ferry, we entered a new province where evangelistic work has been limited to only a few points because the people are poor. At about noon we stopped at Shimodzuma for lunch. As we proceeded along these country roads the horses we met were very much frightened and took to the rice fields. One threw his master and ran in great fright because they had never seen an automobile before. One old man remarked, 'No one but an Emperor could ride in such as that.'" The Lord blessed on the entire trip and many souls were added to the Lord.

LIBERIA, WEST AFRICA.—Our missionaries gathered from the different stations to Newaka for our Easter Convention where all had a great time in the Lord. But on reaching there a sad sight met us; three little coffins in which were three boys, lightning having struck seven, killing three outright. All were buried in one grave.

On our way back to our own station we met a native woman crying; we stopped to inquire into her trouble, and were informed that a tiger had killed a boy at Gropaka Station, where I was in charge a part of the time during my first year in Africa. We turned aside and made our way to this station, and found her story corroborated. Was also told that a tiger had entered a native hut where a native woman and two children were sleeping, and had carried off the woman. Like circumstances have been unheard of in the past. These animals are getting very bold, and I thought of the prophecy that the beasts of the earth should have a part in the destruction of life.

On reaching our own station we found our new mud house not quite dry enough to occupy, so we took shelter in a native house near the bush. We were a little fearful of the tigers, but had a good watch dog, and best of all, G O D. Praise Him!—Macie Boddy.

REVIVAL CONTINUES IN VENEZUELA.

Miss Fannie Van Dyke writes from Caracas: "Well, the Lord has been with us since the Convention, working in a wonderful way. Not a week passes without our seeing souls saved. Each Sunday night the altar has been full, and a number we feel have really been saved. The revival still continues in La Guayra and the tiny house chapel will not even hold the Christians. Imagine part of the members outside listening. We are trusting the Lord to enable us to have a chapel and house there soon.

The native churches are being united more and more in love and unity. It is precious to see them. They are to send a delegate every two weeks from one station to another to encourage and keep in touch. We have been reading in the Evangel and other papers of the need of making the work on mission fields more "native". Mr. Bailly has seen this for a long time and only waited for the time to ripen. Feeling now is the time, a native co-operative Council was formed this month to work with the Board of Directors of the Mission, and how pleased they are! Well as the Lord has worked, the enemy has also. It seems this native Apostolic Church is surely going through the fire. We have all been tested in our bodies. Mr. Cocking went to England on furlough leaving Mr. Bailly almost alone again. At the same time, the enemy attacked him again, nerves and head, but we are claiming the victory of Calvary and the "new thing" promised us. Pray for us.

SURROUNDED BY ROBBERS.

China is filled with robbers, who in many cases are very bold. Some of these robbers are ex-soldiers who, on being mustered out of the army, seem to have been given a license to follow this nefarious calling.

Brother Thos. Hindle writes of a recent experience with robbers as follows: "Yesterday we were visited by five armed robbers, but God did not permit them to harm us in any way. How good and kind God is to those who trust Him. About 3:30 a. m. I was wakened from sleep, I believe by the Holy Spirit, and made to feel my own utter helplessness. So I committed my keeping to Him who cares for the sparrows and went to sleep again.

"At break of day, my wife called me to get up as there was an armed man in the yard. He was the leader of a band of over twenty armed robbers, and all his followers were riding hard after him and coming straight for our house. Of course, we prayed. What else could we do? Just as the ugly looking mass of armed humanity was about to break in upon us, the leader rode out, gave a signal and the black-looking mass swept past us and on to the village behind us.

"We thought all was over when, looking over the hills, we saw the rear guard of five men coming in the wake of the others, but these did not pass. On they came right into our compound. They told us they were robbers but would not rob us. They asked for water to drink, so we gave them food and tea. Then they said they wished to hear the Gospel. So we went on with the prayers as if nothing unusual was happening. The power came on me and they heard the Gospel in the power of the Spirit. I told them that Jesus was protecting us and that people who trusted Him were not afraid to die; that when the time came for us to die, we would die happy in Jesus, and that Jesus loved them just as much as he loved us, that He died to save them. This discourse and the singing of the hymns in Chinese seemed to touch them and they rode off like gentlemen. As they were riding away, one man's hat blew off and I went out and helped him get it. As I handed it to him I told him that Jesus loved him and was startled to get the reply, 'Yes, and I love Jesus, too'. I know by the way he said it that he meant it. I have since heard that some of them said they were going to quit robbing and go home. I invited the man, whose hat blew off, to come to the mission again. Please pray that God will save his soul."



NOTICE CONCERNING REPORTS.

Since there is available in the Evangel less than two pages each issue for Reports covering the United States and Canada, will each contributor make his report as brief as possible. This limited space makes it impossible to print reports for any one district or contributor oftener than once in three months.

The columns of the Evangel are available for announcing conventions, camp meetings and other general gatherings when we can feel assured that they are in accord with our testimony and teaching. We are not offering free advertising to others. Where parties sending announcements are not well known to us, it will be necessary in the future for them to furnish letters of recommendation from the District Council, if there be one, or other reliable sources subject to our acceptance.

It is further desired that since these announcements occupy valuable space in the Evangel that at each one of these general meetings an offering be taken to cover expense of such announcement, to be forwarded to the Gospel Publishing House. We are not putting a price on our space to the brethren who are responsible for such gatherings, but feel the Lord would be pleased to have them respond with some assistance toward the expense of printing their announcements.

SPIRO, OKLA.—The Fifth Sunday meeting was a blessing to all; the presence of the Lord was very real.—Pastor J. W. Hudson.

ORCHARDVILLE, ILL.—Bro. Wagle has been here a short time and we had some good meetings. One soul blessedly saved.—J. H. Vaughn.

KNOXVILLE, TENN.—The work here is in fine shape, two churches. Some wonderful healings. Anyone in fellowship with the General Council welcome.—J. A. Wells, Pastor.

CROSSVILLE, MO.—Our Sunday School is progressing very well. Pray the Lord will bless in the offerings so we may have more to send to the missionaries.—Mrs. Ollie Moore.

DENVER, COLO.—The work here is progressing; within the last two weeks 8 or 10 saved, and one received the Baptism. The visit of Bro. and Sis. Kerr was a great blessing to us. One woman who had cancer of the face, which had eaten through the roof of her mouth, and who had suffered for 14 years, was healed. We are expecting a mighty harvest of souls for God.—Pastor W. H. Boyles.

ST. LOUIS, MO.

God has wonderfully blessed during the revival conducted by Bro. W. T. Gaston at the Assembly of God Church. Bro. E. White who was musical director during the recent McPherson campaign here had charge of the song service. His music and singing were a great help. The attendance was large and the powerful preaching brought great results. More than one-hundred were saved, a large number received the baptism of the Holy Spirit and scores were healed. The dumb were made to speak, the deaf to hear and the lame to walk. Truly it was twenty days of great blessing.—R. Elmer Baker, Pastor.

MIAMI, W. VA.—Chairman E. N. Bell is with us at present. We formed a District Council of Western W. Va. and Eastern Kentucky of which I was elected Chairman. The Lord is mightily working in the night services; souls getting the Baptism of the Holy Ghost.—H. W. Walls.

PUEBLO, COLO.—All the saints are on high land in this place. The flood district is a scene of desolation. Pray we may press on in the highway of holiness, and that God may send us a flood of spiritual rain.—Pastor J. Logan Stuart.

GORE, OKLA.—We have been holding a meeting under a brush arbor on the Illinois River; about 20 saved and reclaimed, 3 received the baptism of the Holy Ghost, and 8 were baptized in water. One old man of 73 years was wonderfully saved. Many hungry souls left seeking God. Pray for them.—H. O. Hogan.

SCRANTON, KAN. CONVENTION.—God wonderfully blessed Bro. Roy E. Scott, of Franklin, Neb., and Bro. S. H. Patterson, of Osborne, Kan., in bringing the word. Nine have been saved, one received the Baptism, and fourteen baptized in water. The church being too small to accommodate the crowds, we bought a tent, and the meetings will continue a couple of weeks longer.—Pastor Chas. Sheall.

NORTH MELBOURNE, AUSTRALIA.—We praise God for the way He is working here in Australia—many dear ones are being stirred up to seek a closer walk with God, and are being filled with His Holy Spirit. Just recently news reached us of a little girl 4½ years old, being sealed with God's Holy Spirit. She was being anointed and prayed for in the name of the Lord for healing when the power of God fell upon her. She clapped her little hands and praised God, and spoke in tongues as the Spirit gave utterance for nearly an hour.

Then a dear brother who was dying with consumption, was delivered by the dear Lord and filled with His Holy Spirit. In every state in Australia there are little groups of earnest believers gathered together waiting upon God for His Holy Spirit.—Sister Winnie Andrews, "Good News" Hall.



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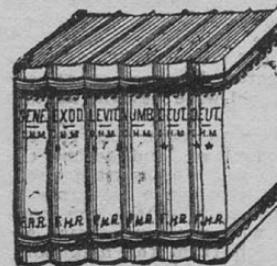
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**EVANGELISTIC CAMPAIGN,
Mattoon, Illinois.**

Mrs. H. E. Alford, of Dallas, Texas, will conduct a revival campaign at Mattoon, Ill., from July 10th to July 31st, inclusive. A large tabernacle, seating over 1,000 persons has been erected for this meeting. We are expecting the greatest meeting ever held in this part of the state. If in need of Salvation, Healing, or the Baptism of the Holy Ghost, come. Entertainment will be provided to all accredited ministers and workers. Others can obtain board and room at reasonable rates. The Chorus Choir will be under the direction of E. White, chorister, soloist and trombonist, with L. C. Hicks as pianist. Communicate with the pastor for further information.—E. L. Banta, 1616 Lafayette Ave., Mattoon, Ill.

**PENTECOSTAL CAMP-MEETING RE-
VIVAL 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.

**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 (Baltimore 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.

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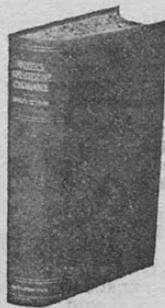
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Any assembly in the States east of the Mississippi, or in Canada, who are in need of a pastor, may write to Elder Edw. W. Minns, 157 East Elm St., Hornell, N. Y. Will consider one or a circuit of charges in rural, town or city work. Have General Council credentials.

Evang. L. G. Baker, 1208 First Ave., Dallas, Tex.

Pastor W. O. McKim, Chelsea, Okla.
Evang. J. M. Graham Florida, Ala.
Evang. W. H. Wheelchel, McAlester, Okla.
Evang. C. M. Riggs, Jenny Lind, Ark.
Pastor Frank Lambert, 705 West Briggs St., Fairfield, Ia.

EVANGELIST WITH TENT WANTED.

Will some evangelist feeling led of the Lord to this part of the country where Pentecost is not well known, please write Bro. J. P. Green, East Ellijay, Ga.

TENT WANTED.

About 20 x 40. Write Evang. Nimrod Park, 154 South Second St., Chambersburg, Pa.

NOTICE.

A Baptized school teacher, normal graduate with six years' experience desires position in a Pentecostal school. Address Cora Ferris, Headrick, Okla.

If any one knows the whereabouts of Bennett Vanderbidner formerly of Church, Okla., please notify Jim Braddock, Empire City, Okla.

Would like to get in touch with a consecrated, Baptized young man who has had experience or could qualify as leader for song services in revival meetings, and who is in fellowship with the General Council.—Fred Frank, Baldwin, N. Dak.

CLEVELAND REVIVAL CAMPAIGN.

The Pentecostal Church of Cleveland, O., will conduct a down-town evangelistic campaign in the Grand Theatre, corner East 9th St. and Bolivar Road, July 10th to 31st. Evang. A. H. Argue, son Watson and daughter Zelma, will assist the pastor. The theatre has a seating capacity of 1300. A gracious time is anticipated. Entertainment can be provided for none except invited workers.—J. Narver Gortner, Pastor.

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.

**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 KITCHNER, 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.

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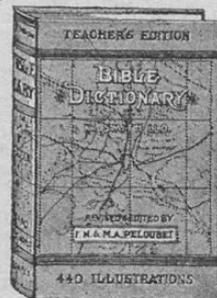
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**SOUTHERN MISSOURI DISTRICT COUN-
CIL CAMP MEETINGS.**

ADVANCE, MO., 25 miles west of Cape Girardeau, Mo., on the Frisco railroad, in a beautiful ten-acre park. Chairman E. N. Bell will have charge of the daily Bible teaching services. For information write Pastor S. L. Johnson, Advance, Mo., or Evang. W. G. Workman, Bunker, Mo.

CRANE, MO., August 19-28, 1921. Elder J. R. Flower, Missionary Sec.-Treas., will have charge of the daily Bible teaching services. For information write Pastor J. S. Eaton, Crane, Mo., or Evang. W. W. Childers, Yellville, Ark.

**OLD TIME GOSPEL TENT REVIVAL,
LANKERSHIM, CAL.**

Beginning July 10th, continuing as the Lord leads.

Bro. W. T. Gaston, of Springfield, Mo., will be the evangelist.

Seekers for salvation, healing and the Baptism come.—John C. Nelson, Pastor.

**EASTERN KANSAS DISTRICT CAMP
MEETING.**

Aug. 11 to 22, 1921.

John Goben, of Lucas, Iowa, in charge; other ministers and workers expected. All ministers cared for.

Tent rentals, 10 x 12, \$4.50; 12 x 14, \$6.00. Cots, \$1.00. Bring bedding and toilet articles. For further information write Pastor Chas. Sheall.—S. H. Patterson, Chairman.

CAMP MEETING, MULBERRY, ARK.

Beginning Aug. 20th. Good camping ground and water for those desiring to camp. Will try to take care of those who cannot come prepared to camp. Sister Hartman, from Wichita, Kan., and other preachers and workers expected. Everybody invited. For further information write Bro. M. B. Sanders, or Pastor Ernest M. Adams, Mulberry, Ark.

DOTHAN CAMP MEETING NOTICE.

The annual camp meeting to be held at Dothan, Ala., scheduled to begin July 15th, is hereby postponed until an undecided date in the fall of this year. This announcement grows out of the recent report of the camp-meeting committee, stating that they had failed to secure definite engagement of the services of the ones the District Council suggested. Consequently, as the time is too short to make new arrangements for this particular date, we find it necessary to postpone for a later date. As this postponement is inevitable on our part, we trust that none will be seriously disappointed. Will say, however, it is only temporary, until we can get something definite. So look for date and detailed arrangements later, and pray with us that the Lord may be glorified in it all.—L. Wooten, District Chairman of Alabama, Florida, and Georgia.

**A FAVORABLE CHANGE IN COUNCIL
CO-OPERATION.**

As a result of our conference with the Presbytery of the So. Missouri District Council, the Assembly at Monette, Ark., has lined up with the Arkansas Council co-operation. Sometime ago the Assembly at Wynne, Ark., of the L. P. Adams movement, lined up with our Council work. This gives our Council work two important centers in northeastern Arkansas.

I have also recently visited Black Rock in the extreme north central part of the state, and found them an excellent people. But they and their pastor, W. J. Osborn, owing to some confused conditions, had never lined up with Council fellowship; but after two nights of very precious conference with him he applied for General Council Credentials, which I trust will soon be instrumental in leading his two assemblies, Black Rock and Portia, into full Council co-operation.

As a matter of convenience I am anxious that all Arkansas Assemblies line up in our Council efforts.—W. Jethro Walthall, Chairman.

A WARNING ABOUT A PREACHER.

I want to warn our people about one W. E. Woodson, who, according to reports, poses as a Pentecostal preacher, but his object, it seems, is more to get money than to preach Pentecost. I have been on his trail in a number of places. Everywhere he is reported as borrowing money on some plea of sympathy. We, as a District Council of the Assemblies of God, do not recognize him as one of our preachers, and we could not endorse anyone about whom there are such reports. We give this notice out of no ill will towards the man, but solely as news for the protection of our people. Let us be warned.—W. Jethro Walthall, Chairman.

MISSIONARY CONTRIBUTIONS

From June 11 to June 24, Inclusive.

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

- \$492.65: Pent'l Church, Cleveland, Ohio.
- \$350.00: Pent'l Church, Akron, Ohio.
- \$246.50: Pent'l Assembly, Reedley, Calif.
- \$238.76: Pent'l Church, Detroit, Mich.
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- \$175.00: Pent'l Assembly, Scranton, Pa.
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 - \$5.40: C. S. H., Palisades, Colo.
 - \$5.25: S. C. C., Stockton, Calif.; Assembly, West Plains, Mo.
 - \$5.00: Mrs. R. R., Allentown, Pa.; R. M. W., Los Angeles, Calif.; S. S., McCurtain, Okla.; Mrs. W. F. B., Plainview, Texas; Unknown, Lynden, Wash.; R. M. B., Emporia, Kans.; Mrs. C. I. S., Los Angeles, Calif.; A Friend in North Ga.; B. A. O., Springfield, Mo.; Mrs. J. H. S., El Dorado Springs, Mo.; C. E. J., Caruthersville, Mo.; Mrs. J. D., New York, N. Y.; E. B., Slate Run, Pa.; C. E. S., Kirklind, Wash.; Mrs. D. B. C., Houston, Texas; R. M. B., Emporia, Kans.; E. L. S., Woodland, Calif.; S. D., Shirley, Mont.; H. L. S., Maynard, Ark.; A. B., Spangler, Pa.; Assembly, Bridgeport, Texas.
 - \$4.96: Assembly, Raton, N. Mex.
 - \$4.75: Pleasant Hill Assembly, Mt. Ayr, Ia.
 - \$4.29: S. S., Jacksboro, Texas.
 - \$4.00: J. M. S., Richland Center, Wisc.; Mrs. P. K. O., Harrah, Wash.; Mr. and Mrs. E. E. M., Clinton, Okla.; N. R. C., Knoxville, Iowa; Mrs. H. McC., Crellin, Md.; P. E. R., Stanton, Mo.; W. L. S., Port Lavaca, Texas; J. W. S., Harrison, Ohio.
 - \$3.60: Assembly, Havana, Ark.
 - \$3.50: J. P., Hornbeck, La.
 - \$3.18: Little Children's Class, Conneaut, O.
 - \$3.13: S. S., London, Ark.
 - \$3.00: Assembly, Sturgis, Miss.; S. B. F., Coffeyville, Kans.; Unknown, Glasford, Ill.; Mrs. W. H. J., Mantua, Ohio; L. E. F., Camden, N. J.; Mrs. T. W. W., Broken Bow, Okla.; R. L. B., Rocky Ford, Colo.
 - \$2.80: R. R., Blackey, Ky.
 - \$2.70: Assembly, Gulfport, Miss.
 - \$2.50: A. C., Iron River, Mich.; C. S. H., Palisades, Colo.
 - \$2.00: E. W., Oswego, Kans.; M. M. L., New Orleans, La.; P. H. H., Driggs, Okla.; Assembly, Orchardville, Ill.; G. G. H., Sour Lake, Texas; Mrs. W. A. M., Caldwell, Texas; A Friend, Phoenix, Ariz.; D. R. C., Coffee Springs, Ala.; S. S., Hornbeck, La.; F. D. H., San Antonio, Texas.
 - \$1.65: D. D., Goose Creek, Texas.
 - \$1.60: S. S., Beaumont, Texas; Assembly, Salem, Mo.
 - \$1.54: G. H., Boyd, Texas.
 - \$1.50: M. R., Steelville, Mo.
 - \$1.20: J. A. S., Cambon, Okla.
 - \$1.00: E. McD., Mountain View, Mo.; Mrs. J. G., Colorado Springs, Colo.; L. M. C., Hurlock, Md.; Assembly, Sunnyside, Wash.; J. G. K., Whiteflat, Texas; Mrs. C. E. S., Henderson, Ky.; Mrs. W. O. H., Prescott, Ark.; P. S., Westernport, Md.
- Total less \$912.49, amounts given direct to missionaries by assemblies\$4478.29
Amount previously reported 1753.06
Total to date\$6231.35

PRAYER REQUESTS.

Pray I may get work soon, and that God may answer an unspoken request according to His will.—A child of God.

Pray for the healing of my little boy's eye, and that God may direct in the purchase of a home. My husband was killed last winter.—M. G., Jasonville.

Am keeping in my home an insane girl; she was in an insane asylum. I believe several demons have already gone out. Please pray for her full deliverance.—N. A. W., Los Angeles.

Pray my son may be saved and healed of tuberculosis.—W. W. S., Pinetop.

Am in the army, but feel the call of God to preach the full gospel. Pray I may be released and keep close to God.—L. F. S.

A great trouble is hanging over my life. Pray God may have mercy and compassion, and that things will go the way God sees best for my soul's eternal welfare.—A Sorrowing Sister.

Pray for my three brothers and one sister out in deepest sin, that God will bring salvation to their hearts.—Reader.

Pray the Father may manage and overrule that one may be prevented from leaving present place of business.—Reader.

Please pray for my safe delivery at child-birth; my condition is critical.—Mrs. J. N. P., Vichy.

Pray the way will soon be opened for two workers who have been called to work in the field.—E. O., Toronto.

Pray I may get quiet before God to hear Him speak, and that He may take me deeper into Himself.—L. V. A., Dove Creek, Colo.

My son has just lost his home and household belongings, has a wife and six children, and has been obliged to go to the harvest fields. The mortgage on my home will be due July 1st. I am afflicted with a serious bladder trouble. We need to get back to the Lord. Please pray.—Mrs. V. E. D., Caney.

Pray for the salvation of my wife and five children, and that my daughter Ellida may be delivered from an evil spirit. I have consecrated them to the Lord, but their spiritual condition hinders me in the Lord's work. In March we had a revival and six received he Baptism, all natives. Have just returned from a trip, 206 miles up the river where four received the Baptism. I am the only white man in these parts; but only 26 miles away in Numtata are 3,000 whites, the center of the native territories, no one of them in the full light. Ask the Evangel readers to pray, for God answers if the elect pray.—Richard Walter, Tsolo, Ginnuualand East, South Africa.

Pray for the healing of eczema on baby's head and face, and that I may get back to full victory in the Lord.—Mrs. T. M., Wright City.

Am up against a financial crisis. Please pray.—S. C. H., Jesup.

Pray for a Pentecostal woman soon to be confined.—S. D.

My husband can eat nothing, suffers terribly, and has to work hard. God has healed us many times. Please pray.—Mrs. M. E. B., Hansonville.

Pray I may get back to God and know Him in His fullness.—D. L. C. B., Warrior.

Pray my faith may be stronger; that I may grip God for answers to prayer for my own healing and spiritual deepening.—Mrs. H. M. C., Dallas.

Pray we may thoroughly understand God's will for us.—Mrs. W. S. H., Ida.

Pray I may get stronger in the faith for healing; and stand on the promises.—E. McD., Mountain View.

Pray for a confirmed drunkard, so hardened in sin it is dangerous for his people who are Christians to live near him.—F. L. B., Blairsville.

Pray God may increase our assembly offerings for foreign missions.—S. D. B., West Plains.

Pray God will wonderfully bless our efforts in the revival and Bible school at Cleburne, Tex.—J. L. Haywood.

Pray my son and wife may be reclaimed.—Mrs. E. C. H., Raton.

Pray for the Healing of the following:—My wife from results of flu and pneumonia, T. T. C., Letonia. My husband from a three years' affliction, F. H., Gilmore. My twenty-two-year-old sister from cancer, Mrs. J. A. P., Fair View. A woman with cancer on her face, A. E. H., Horner. My wife, Evang. W. L. S., Poss. My afflicted body, J. E., Grand Tower. From indigestion and weak heart, Mrs. J. F. J., San Francisco. From catarrh of the head and nervousness, O. M., Greeley. My mother of sore eyes, M. S., Thorndale. From bodily afflictions, S. P. H., Slick. From an enlargement in my side, M. E. S., Abilene. From illness since Christmas, Mrs. E. C. H., Raton. My daughter, C. M. D.

Pray these may receive the Baptism of the Holy Ghost:—A Free Methodist preacher, Gainesville. A. E. H., Horner. Mrs. E. M. G., Embury. R. L. B., Rocky Ford. Ine Reed, Reader.

Pray these may go deeper into God and be kept in His will:—Mrs. R. S., Gladstone; J. A. McP., Coffeyville; E. A. N., Crosby; O. M., Greeley; L. A. S., Cameron; Mrs. C. M., Charleroux; Mrs. D. S., Beggs; Mrs. G. R. L., Hugo.

Pray for the Salvation of the following: My husband and five children, and healing of one from asthma, Mrs. C. M., Charleroux. The husband of I. R., Reader. My two sons, C. M. D. A wicked old man, part of whose land I am working, G. H. C., Snyder. A daughter and a badly afflicted husband, N. R. D., Talequah. My unsaved brothers, P. D. R., Des Arc.

Pray these may move to a community where Pentecost is preached:—Mrs. J. A. P., Baird. E. McD., Mountain View.

Pray God will save souls in this community, baptize believers, anoint workers, and hold the saints steady in unity:—Glen Rose, J. J. C., Newton, W. M., Sterling, B. H., Talequah, M. R. D., Boss, Mo., W. L. S., Hillsboro, Ill., Mrs. J. F., Illmo, Pastor W. N. L., Amarilla and Pampa, N. R. N.

All evangelists moving via Eureka, Cal., are expected to write for approval of Pastor W. N. Lyon, 29 - 5th St., before stopping.

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