



# THE PENTECOSTAL EVANGEL



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## *Is the Baptism in the Holy Spirit a Necessity?*

By P. C. Nelson



ANY of our Pentecostal people put such an emphasis on their exuberance of joy and ecstasy in receiving the Baptism in the Spirit, that listeners who do not know the Scriptures may conclude that this blessed spiritual experience is a luxury rather than a necessity in the life of every Christian. Alas! some baptized children of God fail to demonstrate that it is either the one or the other. The inspired Word does not place the emphasis on the ecstasy, but rather on the necessity of this wonderful experience. Jesus did not put the Baptism in the list of luxuries but made it a necessity when He commanded His Disciples to tarry until endued with power from on high. (Luke 24:49). "And being assembled together with them, *commanded* them that they should not depart from Jerusalem, but *wait* for the promise of the Father . . . ye shall be baptized with (the Greek says *in*) the Holy Ghost." Acts 1:4, 5.

Will the reader please lay his open Bible by the side of this paper and look up every reference as we attempt to show the real purpose of the Baptism in the Holy Spirit? For the sake of clearness let us lay down the following propositions and see if they are supported by the Word of God:

1. *Jesus Himself was anointed with the Spirit before He began His public ministry.* "And Jesus, when He was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3:16. "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who

went about doing good, and healing all that were oppressed of the devil." Acts 10:38.

Of all the Old Testament prophecies concerning the Messiah, the one which Jesus pointed out in His home synagogue when He returned to Nazareth was the one in Isaiah 61:1,2, concerning His anointing with the Spirit. "The Spirit of the Lord is upon me, because he hath anointed me to preach

*"And behold I send the promise  
of My Father upon you: but  
tarry ye in the city of Jerusalem,  
UNTIL YE BE ENDUED WITH POW-  
ER FROM ON HIGH. . . ."*—Jesus.

the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Lu. 4:18, 19. Anointed to preach, to heal, to liberate, to give sight, to proclaim the acceptable year of the Lord. What a ministry! And yet Jesus Himself declared that our ministry was to be like His. John 14:12. If we are to come within miles of this standard for our ministry we certainly need all the power available. Mere ecstasy will not suffice. Such a ministry requires *divine power*.

Without this anointing it is possible to get up suppers and bazaars, rummage sales and entertainments, to give addresses on religious, moral, philanthropic, literary and current events,

and other themes, but not to exercise a ministry even remotely comparable to that of Christ and His apostles. It was through the power of the Spirit that our Lord preached and healed and cast out demons (Matt. 12:28); it was through the eternal Spirit He offered Himself to God as an atonement for our sins (Heb. 9:14), through the Spirit He was quickened from the dead (Rom. 8:11), and through the Spirit He gave His final commandments to His apostles. Acts 1:2. If the holy Son of God needed the anointing of the Spirit for His ministry, what supreme folly to imagine that we can dispense with it! If it behooved our High Priest to be made like unto His brethren (Heb. 2:17), it behooves His brethren to be made like unto Him. The fulness of the Spirit is the only thing that will give us any resemblance to Him in Spirit, purpose, and service.

2. *The Holy Spirit is our Advocate.* On the eve of His betrayal Jesus had much to say about the giving of the Spirit. How significant this announcement, "If ye love me, keep my commandments. And I will pray the Father and he will give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." John 14:15.

The word translated Comforter should have been rendered Advocate. Jesus was the Advocate of His disciples while on earth. He ascended to heaven and is now our Advocate with the Father. 1 John 1:1, 2. Before His departure He promised His  
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# The Initial Evidence of the Baptism in the Holy Spirit

By Donald Gee



THE doctrine that speaking with other tongues is the initial evidence of the Baptism in the Holy Spirit seems to constitute such a serious stumbling-block and matter of criticism to many that it appears reasonable to thoroughly and fairly examine the ground on which it is based. If it can be shaken—let it go. If it stands the test—then let us proclaim it on all fitting occasions without any apology or wavering.

Before proceeding further, however, it may be as well to plainly state that such a doctrine can only be described as "fundamental" in a strictly relative sense. The value of the "initial evidence" exists only because the value of the experience of the Baptism in the Holy Spirit is beyond calculation. A ticket for a long railway journey is valuable to the purchaser only because of the journey he desires to make. Who would buy a ticket for the ticket's sake if they had no intention of traveling!

So it is not the "tongues" themselves that are transcendently important; but it is the fact of the believer being filled with the Spirit of God. Nevertheless speaking with other tongues also assumes a real importance because of the greatness of the experience of which it is intended to be the evidence.

Now the doctrine that speaking with other tongues is the initial evidence of the Baptism in the Holy Spirit rests upon the accumulated evidence of the recorded cases in the book of Acts where this experience is received. Any doctrine on this point must necessarily be confined within these limits for its basis, for the New Testament contains no plain, categorical statement anywhere as to what must be regarded as THE sign. Nevertheless the circumstantial evidence is quite sufficient to clearly reveal God's mind and will in the matter.

The conclusion that the proper initial evidence of the Baptism in the Spirit is speaking with other tongues is most simply arrived at by a logical sequence of reasoning as follows:

1. The New Testament reveals that the Baptism in the Holy Spirit is an absolutely definite personal experience, alike conscious to the recipient and manifest to any others who may be present on the occasion.

(a) Now that which makes this so

definite an experience and spiritual crisis in the New Testament cannot possibly be those results which afterward appear in character and ministry as a natural outcome of receiving the Spirit's fulness, for these will obviously take some time to manifest themselves.

(b) Neither can it only be some inner personal consciousness of the recipient, for that would be entirely unknown and inconclusive as evidence to any others who might be present at any time.

(c) It follows then that it must plainly be some conscious outward manifestation given at the moment of the believer's Baptism in the Spirit; and this is exactly what we find did take place in the New Testament.

2. Having settled it that the Scriptural evidence of the Baptism in the Holy Spirit must consist therefore of some such outward manifestation, it only remains to define what that manifestation should be.

This must be arrived at, as we have already pointed out, by carefully examining the records of the specific cases mentioned in the book of Acts; which we will now proceed to do.

(a) The Day of Pentecost (Chap. 2). The outstanding supernatural manifestation of the Spirit on this occasion is, without controversy, speaking with other tongues. The fact that tongues were the divinely chosen attestation to this initial outpouring of the Holy Spirit for the present dispensation car-

ries great weight for all future occasions, when believers shall receive their personal birthright on this same line, according to the universal promise of verse 39.

Peter plainly recognizes the fact in Chap. 11:15, that the Day of Pentecost had established an accepted precedent. The outpouring of the Spirit then under consideration was accepted as authentic by all, when it was proved to be the same "as at the beginning." But absolutely the only outward link that bound together the two occasions, and stamped them as identical, was the fact that in both cases they spoke with tongues. This one manifestation of the Spirit, standing quite alone, was considered conclusive evidence. The argument that we should equally recognize it is almost overwhelming.

(b) Samaria. (Chap. 8:14-18.) In this instance there is no indication whatever as to the precise nature of the manifestation given. Simon's keen observation and amazing request (verses 18 and 19), prove conclusively that it was something quite obvious and definite. In the face of a perfectly open question such as this incident affords, we are as much justified in believing it was "tongues," as believing it was anything else; indeed we are more justified because of the weight of the example of other definite instances. The initial evidence of speaking with other tongues would meet all the requirements of the context here.

(c) Saul of Tarsus. The actual reception of the fulness of the Spirit by the apostle of the Gentiles is not separately recorded at all. It is implied as part of the necessary fulfillment of the divine commission given in very definite terms to Ananias. (Chap. 9:17.) But we have Paul's strong personal testimony in 1 Cor. 14:18, that he permanently enjoyed speaking with tongues in an abounding degree; and there is every reason to believe that he first received this particular manifestation of the Spirit at the same point in his spiritual experience that the other apostles first received it,—when being baptized in the Holy Ghost.

(d) The Company in the House of Cornelius (Chap. 10:44-47). It is stated as plainly as possible here that the evidence that satisfied the surprised and prejudiced Jewish believers that

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these Gentiles had indeed received the Holy Spirit was speaking with tongues. The phrase "FOR they heard them speak with tongues" in verse 46, is so emphatic that it almost approaches a definite statement of the doctrine we are considering. Some unmistakable evidence to place the authenticity of the Gentile experience beyond question was palpably needed here: it was supplied by "tongues," and this fact reveals the unique place this sign had already taken in the New Testament Church.

(c) Ephesus. (Chap. 19:1-6.) Here again the initial evidence that this little company had received the Holy Ghost is plainly stated—"They spake with tongues and prophesied." Nothing could be plainer. Several years had elapsed since the Day of Pentecost, and even since the out-pouring upon the first Gentiles in Caesarea, but we still find the same identical initial evidence accompanying the gift of the Holy Spirit.

What, then, is the result of our examination of the evidence? That in three cases out of five it is plainly stated that the particular manifestation accompanying the Baptism in the Holy Spirit was speaking with tongues; and that in the other two cases, though left an open question, there are at least vastly preponderating reasons for believing they spoke with tongues then also.

We submit, therefore, that the evidence is entirely sufficient for the conclusion expressed in the doctrine that "speaking with other tongues is the initial evidence of the Baptism in the Holy Spirit."

Confirmation of the truth of this doctrine is certainly happily supplied by the experience of many thousands of believers in every corner of the world to-day.

#### *Three Objections.*

There are three main objections to this doctrine, which it is now advisable to fairly consider: One founded on Scripture; one on experience; and one on observation.

1. The doctrine is sometimes questioned on Scriptural grounds because of Paul's statement in the subjunctive mood made in 1 Cor. 12:30—"Do all speak with tongues?"

It should be carefully noted that in any case this Scripture can never be used to question the fact of the initial evidence of the Baptism in the Holy Spirit being "tongues"; at the most it can only be used to question whether we should expect this evidence in every case.

But on examination of the context we find that Paul is dealing here exclusively with the subject of spiritual gifts as permanently residing in the

various members of the body of Christ for the edification of the whole. The question of the proper experience of believers when personally receiving the fulness of the Holy Spirit does not come up here at all, and any attempt to wrest this statement from its proper application must result in confusion.

For our information concerning the manifestation given to believers when baptized in the Spirit we are entirely shut up to the instances already noted in the book of Acts. On the Day of Pentecost and in the house of Cornelius the Scripture plainly uses the word "ALL"; and in both cases the obvious meaning is that "ALL" received the fulness of the Spirit, and "ALL" spoke with tongues. Acts 2:4, and 10:44-46. Yet no one would wish to infer that they "all" then received the permanent GIFT of diversities of tongues for regular exercise as members of the body of Christ; this was only allotted to some—which is exactly what Paul says in 1 Cor. 12:30.

To recognize a proper distinction between speaking with tongues as the initial evidence of the Baptism in the Holy Ghost, and the gift of tongues in the Church is both justifiable and necessary to prevent confusion in doctrine and application. The book of Acts deals with the first phase of this manifestation; the epistle to the Corinthians with the second.

2. An objection, not scriptural in the least, but worthy of frank consideration, is one founded upon experience. Namely—that if this doctrine be true, why are so many spiritual believers today without this experience, especially those who claim to have received a definite Baptism in the Holy Spirit?

Our answer to this is that the principle holds good here as everywhere in the spiritual realm, "according to your faith be it upon you." We have good reason for presuming that, for various reasons, these friends either do not believe they could have such an absolutely Scriptural experience today, or else they do not want it. Of one thing we are assured: that God is willing to give it to them if they waited on Him to receive it, and believed they would get it.

But to make the experience of these friends—or even the experience of great leaders of the Church in bygone generations—a standard by which to judge a doctrine and measure the plan and willingness of God is plainly wrong, and would prove fatal to the progress of the Church as a whole.

We submit that the only standard of Christian experience permissible to the believer is the pattern which God has caused to be written for the Church of every generation upon the pages of

the New Testament. To fix our eyes upon the best of men limits us to never rising beyond the experience of the one we happen to admire; but to fix our eyes upon the Scriptures leaves us free to rise into all the fulness of God.

This objection should never find any place among those who claim to make the Scriptures their only rule of faith and practice.

3. A final objection we will consider is one founded upon observation, namely, the inconsistent lives of certain ones who claim to have spoken with tongues as an evidence that they have been baptized in the Holy Spirit.

Our answer to this, though tinged with sorrow and shame, is that the New Testament itself plainly reveals that even receiving the fulness of the Holy Spirit accompanied by supernatural evidence and lasting spiritual gifts, is no guarantee that the recipients may not afterwards fall into gross error and sin.

We have every reason to believe that Ananias and Sapphira had shared in the full Pentecostal blessings of the Early Church. In the Corinthian Assembly which Paul commends as coming behind in no gift (1 Cor. 1:7), we find among its members quarrellings, immorality, intemperance, and serious error concerning such a fundamental doctrine as the resurrection. We simply state the naked facts which every student of the New Testament will verify. There was no need for these failures, there was every provision made to prevent them, but that some did, and some still do, fail of the grace of God is patent beyond argument. Those who reject a Scriptural doctrine because of the lamentable failure of some of its exponents can find no possible justification before an open Bible. To logically maintain the same position with consistency we must justify every unbeliever who refuses to become a Christian because he has unfortunately met professing believers who live inconsistent lives. God forbid.

This objection, therefore, does not touch the Scriptural basis of the doctrine in any way; and the failure of some only increases the challenge to others to step forward and, by God's grace, more worthily vindicate the truth.

Those who have, in accordance with the Scripture, received the initial evidence of speaking with tongues when they were baptized in the Spirit, and the writer is happy to include himself among them, have nothing whereof they may boast in themselves. All the glory is due both now and ever to the Gracious Lord Who bestoweth the Gift.

## "Stammering Lips and Another Tongue"

Arthur W. Frodsham

**R**ECENTLY over the radio in Los Angeles a minister of the gospel was attacking the Pentecostal position that the speaking in tongues as the Spirit gives utterance is the initial evidence of the Baptism. In effect the speaker said that for all time he had settled that question in his book. I believe the book referred to is, "Speaking in Tongues," by John Matthews, D. D. At the end of the book there are seventy-one arguments against the speaking in tongues. It would be a very easy matter to disprove these arguments, but we shall confine ourselves to just one leading one: "The Old Testament knew no such teaching or experience (concerning the speaking in tongues) . . . in no passage was it taught."

When the Spirit of God was first poured forth on the Day of Pentecost and the hundred and twenty began to speak with other tongues as the Spirit of God gave utterance, and the Parthians, Medes, and Elamites, and the dwellers in Mesopotamia and other countries heard these disciples speak in their languages the wonderful works of God, they questioned, "What meaneth this?" Peter declared emphatically, "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh; your sons and your daughters shall prophesy;" showing plainly that this was an experience foretold in the Old Testament.

Paul also in 1 Corinthians 14, when writing of the speaking in tongues, points back to the clear statement of Isa. 28, stating, "In the law it is written." Then he quotes from Isa. 28:11, 12.

Let us carefully examine this passage in Isaiah 28, "For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith we may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken."

The outstanding points in this passage are these:

1. That God would speak by means

of stammering lips and another tongue.

2. That there would be a blessing attached to this experience—rest and refreshing.

3. That a class would be unwilling to hear and would have nothing to do with this experience.

4. That this class would fall backwards, be broken, and snared, and taken.

*First.* "With stammering lips and another tongue." Rotherham's translation of this is, "With jabbering lips and an alien tongue." Here is an exact description, given by the Holy Spirit seven hundred years before Christ, of the experience of those who would receive the Baptism in the Spirit. Paul showed the Corinthian Christians that in their speaking in tongues this scripture was fulfilled.

Why the stammering lips first of all? We have watched many receive the Baptism in the Spirit. They were under the anointing of the Spirit and were praising the Lord in English. It is a good thing to praise the Lord in English but it is better still to magnify Him in the language which the Spirit of God Himself gives. At last the Spirit of God had a little more right of way and there was a mixture. The seeker still sought to praise the Lord in his way, while the Spirit wanted to praise in *His* way. The result was there was a measure of confusion, just as Isaiah predicted so many years ago, and there was a stammering, or a jabbering. This is so little understood that some even mock as they did on the Day of Pentecost. How marvelous is the Word of God, even describing this peculiar detail in the seeker's experience! We can afford to ignore our critics when we have the Word of God on our side.

Let us illustrate this point. A little stream comes out of the mountain, runs down its side, and is joined by other streams. It becomes a river and flows onward, increasing in volume and carrying everything before it. Men try to dam it up but it overflows all that would hinder its flow. At last it meets a real barrier, the ocean. Says the river, "I am going on and on." "But," says the ocean, "you must stop and lose yourself in me, and be part of me, joining me in the great tidal sweep that I make all round the world." "Oh, no!" says the river. And what is the result? Confusion. There is raised what we call a bar where the river and sea meet in conflict. At

last the ocean swallows up the river in its bosom, and there is rest; the river has found and come to its God-ordained goal.

And so it is with the individual seeking the Baptism in the Spirit. For many years he has been moving along in his own way, but at last he comes to the great full ocean of God's love, of God's Spirit, of the Comforter; and as this great ocean sweeps over and fills the seeker, there comes a measure of confusion, the stammering or jabbering lip. Then as the ocean sweeps completely over the seeker, and the seeker becomes fully one with the Spirit of God, that unruly member (the tongue) yields completely and absolutely to the Spirit of God, and he speaks in other tongues as the Spirit gives Him utterance. And this is the wonderful picture so minutely portrayed by the prophet Isaiah years before.

*Second.* There is a distinct blessing attached to this experience—rest and refreshing. Our Lord Jesus Christ referred to the speaking in new tongues as one of the signs that follow "them that believe." They that believe do enter into rest. There is a wonderful rest in being completely yielded up to the Spirit of God. And then there is refreshing. Who has not seen a garden in a season of drought? It looks as though everything will soon die. A wonderful rain falls for several days. Then go out into the garden. How every plant is perked up! Oh the need of the whole church of God getting into God's rain belt, with every umbrella of criticism and doubt down, and getting well soaked with the glorious refreshings of God's Latter Rain!

This word "refreshing" is taken from the root Hebrew word *Raga*. *Raga* is a very wonderful word having a twofold meaning: first, to toss violently and suddenly (as the sea with waves); second, to settle, be quiet, to find ease, to cause and give rest. It is a remarkable thing that the Holy Spirit chose this word with a double meaning to illustrate the Pentecostal experience. Have we not seen some timid and quiet person tossed violently and suddenly as the power of God came upon them, causing them to act strangely? Then as they yielded completely to the Spirit, how wonderfully quiet, settled, and restful they became. Some greatly condemn the outward manifestations; but so frequently the Lord sends a great and strong wind, the earthquake and the fire before the still small voice of the Spirit is heard. The onlookers merely see the struggle of the river reaching the bar where it meets the ocean; and if they see the violent or sudden tossing as the sea

with waves, they comment, "It is all of the devil!" And they do not wait to see that glorious calm, that sweet and holy rest, that wonderful refreshing which comes to the seeker when he is completely filled with God.

*Third.* That which God does in the supernatural is frequently misunderstood. John the Baptist came as a "voice in the wilderness." His was a supernatural voice, but it was rejected by the religious leaders of his day, who declared that he had a devil. That supernatural voice told of One who was coming who should baptize with the Holy Ghost and fire. And today the One of whom John spoke is baptizing with the Holy Ghost and fire, and is speaking through yielded vessels by a supernatural means—by stammering lips and another tongue. And many religious leaders today are declaring that those who speak with stammering lips and another tongue are possessed by the devil. And thus they fulfil the prophecy: "And yet for all that they will not hear me, saith the Lord." 1 Cor. 14:21; Isa. 28:11, 12.

Saul of Tarsus was one who did not understand the supernatural, and persecuted those who were of the Pentecostal faith, believing that by so acting he was doing the will of God. But on the road to Damascus he had a revelation of the crucified Christ. From that moment all his past experience, heritage, and training he counted but dross; but he did glory in the cross of Christ, a thing that was foolishness to others. One other thing he boasted of was this, that he spoke in tongues more than all the voluble Corinthians. He gloried in the stigma of Christ—the cross—by which means the Lord was made life and power to Him; and he also gloried in the stigma of the Spirit—the speaking in tongues—by which the blessing of rest and refreshment through the Holy Spirit was made possible.

*Fourth.* There is something very solemn in this warning which comes to those who will not hear the Lord when He speaks by means of the stammering lips and another tongue. It is written that they will "fall backward, and be broken, and snared, and taken." On the Day of Pentecost, out of the whole great crowd that came running to see this remarkable phenomenon and hear the extraordinary manifestation of the Spirit as the hundred and twenty spoke with tongues as the Spirit of God gave them utterance, only three thousand believed; the rest would not hear, they mocked, and they suffered accordingly.

The speaking in tongues was not given on this occasion for the preach-

ing of the gospel, as some would try to argue, but was given for a sign to arrest attention. On the Day of Pentecost the gospel was preached by Peter in a language which everyone understood, and praise God three thousand souls heard the Word, repented, were baptized in water, and filled with the Spirit. And today God is repeating this, giving the tongues as a sign, and letting the gospel be preached under the power of the Spirit. Many are repenting and being baptized in water and filled with the Spirit as at the beginning.

Honest child of God, are you powerless in your Christian life? Are you satisfied with your present attainments? Seek God for the fulness of His Spirit, and be perfectly yielded to Him, letting Him manifest Himself as *He chooses*, and surely then you can find no fault with what He does.

To sum up the matter. God usually works contrary to man's thoughts and ideas. The cross of Christ was God's plan for the salvation of men, but to the Jews it was a stumbling block and to the Greeks it was foolishness. But Paul gloried in the cross, and was fearful lest the offense of the cross should cease.

The fulness of the Holy Spirit is associated in God's plan with something that will cause offense, the stammering or jabbering lips, and sometimes it is associated with a violent tossing and shaking of the individual; but behind all this there is hidden the rest and the refreshing. It is only the grace of God that can lead one to go past the barriers into the haven of this blessed and perfect rest. May the Lord lead you there. Amen, Hallelujah.

### *Is the Baptism a Necessity?*

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disciples to send them another Advocate to dwell in them and to abide with them forever. This Advocate was to take His place and be even more to them than Jesus Himself had been. Note His words: "Nevertheless I tell you the truth: *It is expedient for you that I go away*: for if I go not away, the Comforter (Advocate) will not come unto you; but if I depart, I will send him unto you." John 16:7. Mark the words, "*expedient for you*"—for the disciples' benefit. Amazing words! But no more amazing than the glorious truth that the all-knowing, almighty Holy Spirit—as much a person as the Father and possessing all the divine attributes—should come down from the Father and make His abode in each believer, teaching, guiding, inspiring, helping us just at the moment and in the way most needed!

Mark you, the Lord was speaking of

an experience beyond anything the disciples had known up to that time—or could possibly know till after the ascension of Jesus. This accords well with John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." To this John adds the explanation, "But this spoke he of the Spirit, whom they that believe on him should receive: for the Holy Spirit was not yet given; because that *Jesus was not glorified.*" The slight changes in this rendering were made by American scholars in 1911.

According to these texts the disciples could not receive the Spirit in fulness till Jesus had been glorified. Hence Jesus in His ascension address said, "John truly baptized with (literally *in*) water; but ye shall be baptized with (in) the Holy Ghost *not many days hence.*" Acts 1:5. Now we know why Jesus said, "He dwelleth with you (now) *and shall be in you*" John 14:17—referring to the time of their Baptism in the Spirit and subsequently. At Pentecost the hundred and twenty were filled with the Spirit and Peter announced that the promise was for all believers. Acts 2:38.

If the other Advocate meant so much to the early disciples that they could well afford to dispense with the personal, present, visible Christ in order that He might go home to glory and send them this Advocate, surely His presence in our life, is no less significant. How the momentary visible presence of Christ would inspire and thrill us now! How much more the abiding, indwelling presence of this other divine Advocate should cheer and lift us! Surely we would not dare to say that His Presence in our lives is not necessary, but is only a spiritual luxury!

3. *Without the aid of the Holy Spirit we are helpless.* We cannot pray without the aid of the Spirit—"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 (in articulate speech). And he (God) who searcheth 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, 27.

We cannot bear effective witness without the power of the Spirit—"But ye shall *receive power* after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judaea, etc."

## Methodist Preacher Filled With the Spirit

By J. Narver Gortner

**I** was a member of the North Nebraska Conference. My wife had been a semi-invalid for several years. She had had operation after operation, and had been in the hospital several times. Though under the care of numerous physicians, no doctor could do her any good. We decided to go to California, thinking that the change of climate might help. She got better for a while, and then went down to the very gates of death. Hours and days passed by, and we expected that almost any moment her spirit would take its departure to the other world.

Somebody said, "There are some people over here who believe in God."

The prayer of faith was offered; God laid His healing hand upon my precious wife, and she was marvelously healed. For fourteen months she had lived almost exclusively on raw eggs and malted milk. When the Lord healed her she began to eat beef-steaks, mashed potatoes and gravy, and everything she wanted. And she has been doing that ever since, and we have not had a doctor in our home, nor a medicine chest.

Among the dear ones who came to see us while my wife was lying at the point of death, was a sister who left a little tract. This sister had received the Baptism in the Holy Ghost. Somebody else left a copy of Word and Work. I subscribed for it, and for Triumphs of Faith. I read one evening of the Baptism of the Holy Ghost, and just before going to bed, I knelt down and said, "Lord, I would like to have this blessed Baptism."

That night I had a dream. I was looking off toward the west and saw a chain of mountains; I could just see the outline of them. It was dark. Morning seemed to dawn. The sun rose, and the rays of the sun fell upon that chain of mountains. The mountains remained just as dark as they had been before the sun rose, but there were two little foothills that shone like gold. I said, "What can that mean?" And the Lord seemed to say, "Those two little foothills represent two people baptized in the Holy Ghost and fire. The rays of the Sun of Righteousness are falling upon the big mountains just as they are falling upon those little foothills, but the mountains are not receiving and reflecting the rays." When I awoke I was sitting

up in the middle of the bed, looking off toward the west.

I fell asleep again, and found myself in a large room. The room was about half-filled with rubbish! and I seemed to realize it was my duty to clean the rubbish out; so I was throwing it out through the doors and windows, getting rid of it as quickly as possible. Again I woke, and said, "What can all that mean?" And the Lord said to me, "Your heart is half-filled with rubbish, which will encumber My work. If you want the Spirit of God to come in and take full possession, you must get rid of the rubbish."

Several years passed by, and I continued to preach the Gospel of the grace of God, and to read such literature as came into my hands. I was the President of the Coast Side Camp Meeting Association, and in the fall of 1914 we had a camp meeting at Arroyo Grande. I was very tired at the close, and I said to my wife, "I'm going to pack my grip and go to Cazadero, and attend a few of the meetings of the Full Gospel in progress there. I am going to see what these people are preaching and doing anyhow." I arrived there on Tuesday of the last week of the camp meeting. I think I should be willing to walk a hundred miles in order to be at another camp meeting like that one. Some time ago I learned that Brother Adolph Peterson, of Chicago received his Baptism at that camp meeting, on the very same day on which I received. It was a marvelous meeting. It seemed that the billows of divine power swept back and forth over the assembly like the billows of the mighty ocean.

A short time after I had arrived on the grounds, one of the official members of a large Methodist church in Oakland, knowing that I was a Methodist preacher, called me aside and said, "Do you approve of that? Do you set your sanction on that?" pointing to some things that he did not approve of and that I was not quite sure were in the Spirit. I said, "I am not going to tell you." He said, "Why not?" I said, "I know the Lord, and when I came to this camp ground I recognized the presence and power of God in this place. And if there are some things I am not ready to put my sanction upon, I am not going to criticise or find fault. God is putting up with things that may not be in accordance with His purpose and plan;

and He is saving sinners, and baptizing believers in the Holy Ghost, and so I am going to assume the attitude of the man who said that when he ate fish, he always laid the bones to one side. He did not try to eat the bones; he ate the meat."

Wednesday and Thursday passed by. Friday morning two sisters got into conversation about the Methodist preacher on the camp ground. There was only canvas between them and me. They did not know I was listening; and I could not help but hear. One said to the other, "Have you met that Methodist preacher on the camp ground?" "Yes." "Well, what do you think of him?" "Well, he is quite nice, but he won't receive the Baptism." "What makes you think so?" "Why, he has too many ideas in his head." But thank God, it is possible for God to get past the ideas in a Methodist preacher's head and get down into his heart and fill him with the Holy Ghost.

A sister came to me and said, "Are you seeking the Baptism?" I said rather hesitatingly, "No." "I was going to invite you over to Sister Montgomery's cottage yonder to attend a waiting meeting tomorrow morning," she said, "but if you are not seeking we do not want you to come. There is no room for mere onlookers." I just looked at her and did not say anything. Presently another sister came to me and said, "Sister Montgomery has extended you a special invitation to come to the waiting meeting at her cottage tomorrow morning." I said, "I will be there."

I went the next morning. And all the afternoon, with a number of others, I tarried before the Lord. Three received the Baptism in the Holy Ghost before the waiting meeting came to a close. While I was conscious of the Spirit's presence and blessing, I was not baptized in the Spirit. I attended the services under the big redwoods that afternoon and evening, and it was about twelve o'clock when I went to my tent and committed myself to God, and retired for the night. I slept as sweetly as a babe until broad daylight. As I awoke I was reminded of a passage of Scripture that I had not thought of in many a long day, "Jacob went on his way, and the angels of God met him." I said, "Lord, the angels of God have met me in this place." God surprised me then and there. He opened the windows of heaven and the glory of God came down and flooded the tent, and my body was convulsed by the power of the Spirit of God, and I was filled with the Holy Ghost.

I said, "I will tell the people what the Lord has done for me." The devil

said, "You had better go a little slow." I opened the Word of God, and the first passage my eyes lighted on was, "I will declare what He hath done for my soul." The devil said, "That is very remarkable, but you just happened to see that passage. Listen to me—if you testify here among these people that you have been baptized in the Holy Ghost, you will have to testify to your Methodist congregation when you get home, and it may be that the Methodists will not receive your testimony. You may be put out of the synagogue." Again I opened the Word of God, and the first passage my eyes lighted on was that in which we are told: "Many of the chief rulers believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God." I said, "That settles it Lord, I will tell these people that I have been baptized in the Holy Ghost." And so I did.

On the afternoon of that marvelous day, the last Sunday of the wonderful camp meeting, I went to Brother Smith Wigglesworth and said, "I have had spinal trouble for several years and have been a great sufferer. The Lord has baptized me in the Holy Ghost. I believe He is able to heal me." He anointed me with oil, laid hands on my head, and prayed for me; and I walked away. And the devil said, "You are in exactly the same condition physically that you were in before you were prayed for."

About half an hour afterwards, however, I became conscious of a mysterious power that seemed to be working in my spine. The Lord seemed to be massaging it. And that continued for hours. A few mornings later, when I got up to a room in a hotel in the city of San Francisco, I tried to find a sore spot somewhere on my back, but I could not find one anywhere. The Lord had made me over physically. I went home walking on air. The first man I met at the station was a superannuated Methodist preacher. I told him what the Lord had done for me. He looked at me in utter amazement and disgust, and said, "I hope it will last." Praise God, it has lasted! When the Spirit of God comes, He comes to abide for ever.

### A New Pentecostal Book

We heartily recommend a new book just off the press: *Pictures of Pentecost in the Old Testament, Series 2*, by Miss Alice E. Luce. Many of our readers will remember the first volume, long since out of print. The price is only 50c. (Add 5c for postage.)

## Was the Apostle Paul a Madman?

By Charles A. Shreve



HE was so accused by Porcius Festus, Governor of Caesarea, as he stood preaching Christ, telling his heavenly vision, and proving from the prophets that Jesus was the Son of God and the Redeemer of the Jews. "Paul, thou art beside thyself, much learning doth make thee mad!" cried Festus with a loud voice.

Now this was a tremendous accusation to be made by a great ruler against one who stood on trial before him, and at first glance all are inclined to say that Festus had the tables turned exactly around, for he himself must have been the madman, or at best a very blind one, *else* he would certainly never have so misjudged the great apostle. Yet if the position taken today by many of the leaders in religious circles be sound, then the accusation of Porcius Festus was correct and the Apostle Paul *was* a madman.

It is pretty late in the day to make this discovery, for Paul has from the beginning been accepted and followed, and everywhere quoted as the highest human authority on religion, and as the most exalted standard of excellence in all spiritual matters. He has been universally counted as the great standard for theologians, preachers, missionaries, teachers, evangelists, administrators, and saints, and by him more than by any other human being the course of the church through the centuries has been steered. If Paul was a madman, it is time for all to know it, and if he was safe and sane, no one should ever take fright at the reproduction today in individuals or elsewhere of any or all of his peculiar traits or experiences. In fact, the like should be welcomed with enthusiasm among Christians as indicative of the fact that the same power that moved the great apostle is among them today.

Now when many of Paul's experiences, beliefs, teachings, and doings are closely scrutinized in the light of that which some try to name Modern Advanced Christian Thought, it does begin to appear that the apostle was a deluded fanatic and that Festus was right in his accusation that he was a madman.

Up to the time of his conversion, Paul's actions appear to be perfectly rational. It is easy to understand him in his persecution of the Christians, participation in the death of Stephen, and his breathing out threatenings and

slaughter in general. There is nothing fanatical in these things; they merely express his inward feelings and convictions on the subject. But it is in his Christian career that his irregularities begin to appear. Take his conversion, for instance. Instead of quietly and calmly making his choice and decision to join the Christians and to turn the power of his marvelous brain and spirit into life service for his fellowmen, here we find him in the midst of the most unusual experiences. He sees a light from Heaven shining around him; he hears a voice he had never heard before speaking to him. When a man begins *seeing lights* and *hearing voices*, it is time to begin to watch him. He trembles. Why should a man tremble about religion? This looks like some physical demonstration. How terrible! *Something* must be wrong with Paul. And, then, great horrors, he *falls to the earth* and lies in the dust in the road! What a position for one who is to be the leader of the Church of God to be found in! Suppose this should become generally known! What if he should be called a Holy Roller! It looks a little like he must have been more or less mad to thus jeopardize his future influence among thinking people.

Then, again, does not Paul show some symptoms of madness in his preaching? For instance, without any special theological training he has the impudence to set in immediately after his conversion preaching to the Jews in Damascus; and instead of pacifying them so that they might modify their attitude toward Christianity, he takes his position squarely on the Christian platform and preaches to the Jews the very opposite of that which they might have expected, confounding them all by proving to them that Jesus was the Son of God. See him as he preaches before Felix, the Governor! Surely he should have known that the proper way to preach before such high persons as this ruler and his wife, Drucilla, was to speak with an oiled tongue and to say smooth things. Here was an opportunity to make for himself a friend of the high and the mighty. Instead of taking advantage of his opportunity, however, like a safe and sane preacher might have done, he launches into a powerful discourse on the tremendous subjects of "Righteousness, temperance, and judgment to come." Nor did he exercise consideration enough to tem-

per these great truths to his congregation, and so vehement did he wax in his discourse that Felix *trembled*. What a great opportunity Paul lost here to play safe and to win the patronage of a prominent party! Something must have been the matter with his mind.

Again, he shows his madness in his method of preaching before King Agrippa. Here in the midst of another of the finest of opportunities to win a friend by his own eloquence and wit and the compromising of the truth, he launches into a description of his own conversion with its undignified accompaniments and tells the king about his *Heavenly vision*. What a thing to preach to a king about! He actually seems to be trying to *convert* the king, and to tell the truth about it it appears that he very nearly succeeded, for the king said, "Almost thou persuadest me to be a Christian." And, then, instead of taking the opportunity to hand the king a complimentary bouquet, by telling him that he was good enough already and did not need to be converted, the reckless preacher cries out, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am except these bonds." What could have been the matter with him?

And, then, he would preach in such outlandish places and at unearthly hours, and under circumstances in which nobody would expect one to preach. Having been put in jail with his friend, Silas, the two of them (Silas must have been almost as bad as Paul) broke out into singing and preaching and praising God at the *midnight hour*. Think of it! It is bad enough to disturb the peace of a *church* at the midnight hour, but if the inhabitants of a jail, loaded down with their cares and chains, cannot get a little rest at the midnight hour without being startled by the carrying on of two preachers, themselves prisoners with their feet held fast in the stocks, where on earth can a poor wretch find any rest? Paul certainly should have known better than to have allowed any such outbreak, no matter how his emotions might have been stirred. "There is a time for all things, and this was no time for preaching. It is true that God responded by sending an earthquake, and opening the doors of the prison, and loosing every one's bonds, and converting the jailer and his household. These things were all right, but nobody but a madman would have started up a prayer and praise meeting in such a place at such an hour!

Paul also held to some *doctrines* that were quite strange. It would not have been so bad for him to have believed

them for himself, if he had been satisfied with that, but he never seemed to be able to rest until he was filling the whole country with these strange doctrines. For instance, he believed in and preached everywhere the doctrine of full salvation from sin by faith in the Lord Jesus Christ. He propagated the doctrine of the Baptism of the Holy Ghost, making it a matter of foremost consideration in his dealings with the people. He also believed in and preached the doctrine of Divine Healing. How could a sane man stand for such as that! Another doctrine on which he laid great stress, and of which an eminent bishop recently spoke as a "pernicious doctrine," was the doctrine of the return of the Lord to the earth. This was in the very forefront of his preaching and set forth by him as the "Blessed hope of the church." What a calamity to follow a man who was wild enough to propagate such a "pernicious doctrine"!

He also believed in the inspiration of the Scriptures in toto. Any man denying the Bible creation would probably have looked like a monkey to Paul, and for a "Shorter Bible" he had no use. What folly! Was he so mad that he did not know that there was coming a time when men would not "endure sound doctrine," and "having itching ears would heap to themselves teachers" who in their Modern Advanced Christian Thought would see very clearly that the way to overcome this difficulty was to abbreviate the Bible and leave out a great deal of the sound doctrine, thus making it acceptable to a great many more people? Surely Paul, you should have known that there is no use in holding on to the Bible as the inspired word of God after these heaped-up teachers had got their "fables" invented. Festus was wrong about you in one respect—it was not learning that made you mad, but he must have been right about your disease, no matter what its cause.

But this is just the beginning of the evidence against Paul's sanity. He sometimes went into *trances* and at such times the Lord would appear to him and talk with him. He would also have *visions*, and on some of these occasions he would be caught up to such spiritual heights that he spoke of it as "being in Paradise," or the "third Heaven," wherein he sometimes heard "unspeakable words which it is not lawful for a man to utter." What shall we say about a man who goes into trances and has visions, and then has no better judgment than to tell about it?

Again, Paul believed in *miracles*. And he not only believed in them, but he performed them—laid hands on the

sick, and they recovered; and when he was bitten by a poisonous serpent it did not hurt him. How could a sane man believe in such things! He even sent out to the sick handkerchiefs or aprons, and as these were applied in the Name of the Lord "the diseases departed from them and the evil spirits went out of them." What sort of an idea was that for a great preacher to get into his mind! No wonder Porcius Festus thought he was a madman!

Paul also spoke in tongues. Surely this is the straw to break the camel's back. And if this great leader of the Church allowed himself to be drawn into any movement in which such demonstrations as speaking in other tongues occurred, then certainly a great many of us who are steeped in Modern Advanced Christian Thought must join hands with Porcius Festus in proclaiming him a madman. But can it be possible that this is true? Surely Paul, the eloquent preacher, the leading light of his day, the standard of human excellence, never did such a thing! But the facts point to his guilt. In fact, he admitted it himself and thanked God for it, saying: "I thank my God that I speak with tongues more than you all." "*More than you all*"—he must have been doing a great deal of speaking in other tongues, for these others to whom he was speaking seemed to be doing so much of it that he felt it necessary to give them some godly instructions as to the exercise of this peculiar gift or sign, and if he admits that he speaks "with tongues *more than ye all*," certainly he must have been the ringleader in this kind of an exercise. What a terrible thing that the great apostle should ever have become mixed up in such a movement! Undoubtedly Paul was a madman.

So much for the position of "Modern Advanced Christian Thought." Farewell Porcius Festus, you are a poor judge. To your tents, O Israel! Back to your forgotten standards. Back to the footprints of the great apostle. Back to your spiritual experiences. Back to Pentecost and power. Back to Jesus Christ, the same yesterday, and today, and forever. And then look up! Shout! And go forward in His wonderful Name. Victory will perch upon your banners, and even though you may be counted *madmen*, the coming generation will rise up and call you blessed.

Doctrines that deny any definite experience on Pentecostal lines should be carefully examined as to whether they are not after all aiming at an exposition of the Scriptures that fits in with general experience, rather than believingly seeking an experience that fits in with the Scriptures.—D. Gee.



## The Very Same Jesus at Bettiah, India

Not very far from Bettiah is a village we have visited but a few times. Up to a few months ago the people had never heard the gospel message, but now they are reading the Gospel portions we have left for them and are so hungry to hear more about these wonderful words which are still so new to them. The head man received us gladly the first time we came, but upon our second visit, we found he had been eagerly looking forward to the day when we would come again. He and his sons had been reading the Gospels since our first visit so had many questions to ask. In the course of a discussion as to how we knew that our God was living and heard and answered prayer I gave my personal testimony, telling him how the Lord had healed me and that He still does the same for those who call upon Him. We also told him of several instances when the Lord had healed the village people, both Hindu and Mohammedan, who had heard about Him for the first time. They seemed to be very much interested in what we had said and were still thinking about it when we left them, for it seemed to them too wonderful to be true. After several hours of visiting other homes in the village we started for home. But on the way this head man with several other men stopped us and asked us to pray for a child that was very sick. It seemed they had been thinking about our message and were now going to see for themselves whether or not it was really true. On the way to the house I just asked the Lord to answer prayer that these people might be convinced that He was the true and living God.

After a few minutes' walk we came to the little hut where the sick child lay. The room was very dark and there in one corner lay the little boy, about six years old. A smoky fire had been removed when we came into the hut. The air was stifling and bad enough to make a well person sick. Then as many people as possibly could crowded into the hut to see what would happen. The child lay on an old bundle of rags, his head wrapped up with leaves and wet cloths. He was almost beside himself with a raging fever and knew nothing of what was going on about him. The mother and father sat there in the corner with him, lamenting and waiting for the child to die. It was a sad moment for them, for this was the only child and a boy. We again told them about Jesus and His power to heal, then asked them to pray with us. We laid hands on the child and prayed

and the Lord answered our prayer for the child was instantly healed. He looked about and smiled, and when we asked him if he would like to get up and eat, he said he would. The people were astonished for never had they seen anything like this before. We went home with happy hearts, praising the Lord for His goodness.

About a week later we again visited this village. We found the little boy playing about well and strong. The people flocked about us to hear about our wonderful Jesus. They said since this child had been healed they had not prayed to their gods, but were all praying in the Name of Jesus. We long to see them find Him as their Saviour. Do pray for them that it may be so!—Edna Wagenknecht.

### Little Big Things

*Life is made up of little things. Big crises come but seldom. It only takes a smile, a pleasant word, a little letter, to make a whole day bright. And many a life is drab and cheerless just for lack of those little daily ministrations. Most of us Christians are not fitted for great acts of service; but we can do a multitude of little things. And those little things, piled together, may in eternity bring a reward so vast and so glorious that we will fairly catch our breath in wondering astonishment.*

*It is a very little thing to send the Evangel to someone for three months, but it may bring rich reward hereafter. Take a pencil and sit down right now and fill in the blank on page 13, asking the Lord to bring to your memory the names of the people to whom He would like the Evangel to go. We will see to it that each of these subscriptions begins with this special Pentecostal number. And when we all stand before the judgment seat of Christ to receive the reward of the deeds done in the body, may you be overwhelmed with joy at the result of this little deed. God bless you.*

*We almost forgot to state the price. We will send the Evangel to new subscribers, from now till January 31, 1931, for 25c.*

## A Filipino Woman's Conversion

Blanche R. Appleby

Six years ago a Filipino woman named Martha who had married a Chinese was taken to the Presbyterian Hospital in Tagbilaran, Philippine Islands. There she had read to her the Holy Bible, the book that she had been forbidden to touch, and learned the truth regarding Christ alone being our mediator. When she left the hospital, she was still ill, for tuberculosis had laid fast hold of her body. Neighbors and friends visited Martha frequently urging her to confess and pray to the priest, but the word she had listened to in the hospital had gripped her heart and she steadfastly refused, saying, "The priest is but a man. I do not need to confess to him but to Jesus, and I can pray for forgiveness of sins to Jesus who alone is my mediator."

Last January Mr. Emil Bernaldez, filled with the Holy Spirit, returned to Guindulman, Philippine Islands, the town in which Martha lives, and soon became the pastor of the little Protestant flock there. He visited Martha, told of Mrs. Rook of Battle Creek and others being marvellously healed through faith in Christ. This summer Miss Hough, Mr. Leland Johnson and myself went to visit our classmate, Mr. Emil Bernaldez. During our stay we visited some of the women, helped in street meetings and in chapel services. One day we went to see Martha. The Holy Spirit directed in the conversation and soon we were telling the "old, old story" of Jesus and His love through Mrs. Dinsay, our Visayan interpreter. Then we went to prayer. Several of us prayed, after which Martha was requested to pray. "I will pray in my heart," she replied. "Jesus wants you to confess Him in prayer before men," (her Roman Catholic mother and Martha's daughter being present) I said. Then she prayed. Oh! it was precious. The words flowed and so did the tears. Martha's daughter also broke down and wept. When we arose, she said, "Words were given me to say. I never had it like this before. I feel so light in my heart" and other precious utterances. "Please remember me in your prayers morning and evening." Later we visited her and asked if she had the assurance of salvation. She replied unhesitatingly, "I have." Our last Sunday night in Guindulman she attended the street meeting, weak as she was, with faith radiant. Praise our God! Will all who read this please pray for Martha's restoration to health and for obedience to follow Jesus in water baptism.

## ∴ The Gospel in Foreign Lands ∴

### *A Month Filled with Blessings* Frank Finkenbinder

The month of August has been another month of blessings in the work here in Porto Rico. On the 6th day, our quarterly fellowship meeting and Bible study in the district of Santurce began lasting three days. Every pastor and worker of that district was present and also a few from outside the district. The morning sessions were devoted to Bible study and the afternoon sessions were open for any of the workers to present problems or whatever theme they wished for open discussion. The evening services were wholly evangelistic in nature. While the convention proper only lasted three days, yet Brother Lugo and I remained with Sister Howe over the week end, being there from Tuesday evening to Monday morning. The convention was a wonderful success and every worker returned to his respective assembly with new ideals and new light on the Word. The evening services were wonderful. One night I was privileged to baptize thirty five in the new church baptistry. The church was crowded every night, which means to say that from 450 to 500 persons formed the congregation. During these days perhaps from 50 to 60 made profession of faith. Glory! Indeed it was wonderful to sit with these big congregations of really saved people, most of whom have the blessed Baptism in the Holy Spirit and "let the tides of glory come in."

Monday the eleventh we left and went direct to the little city of Humacao for the rest of the day and for the night service. This was another triumph. The work in this city is only about a year and a half old, but again we found ourselves right in the midst of the very glories of heaven. We baptized 35 more candidates in a beautiful little river about two kilometers out of the city. In the evening service the little hall was more than filled with saints and earnest listeners. As we went out of the hall after the service, one stranger stopped Brother Lugo and said, "Say, I do like that kind of a religion. What does it cost to become a member?" Of course, we were only too glad to explain that salvation is the free gift of God, and that the cost was merely a sincere repentance.

On the fourteenth of the month, my wife and I with our little family went to the village of Lares where I had been engaged for a ten-day campaign. The devil seemed to know that God

*All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.*

had great things in store for us for he did try so hard to hinder us from going and even on the way he hurled his darts at us. We arrived there about six in the evening after riding some 200 kilometers in three different cars. I arrived there with my left arm all swollen and intensely painful from inflammation and was sick in body. For two nights I did not get to the service at all. The first night of the campaign, a native brother who had accompanied us preached and the second night my wife preached. The rest of the ten days I was much better and assisted in each service. The campaign was more than glorious. Three other pastors were present on different nights ministering the Word and one of them helped greatly with his guitar and tambourine. Some 51 souls made profession of faith and 14 were baptized in water, while 5 received the blessed Baptism in the Holy Spirit. One lady who was in a dying state with tuberculosis was saved and seemed much better in health when we left.

Please keep the Porto Rican work on your hearts and pray that it may continue to grow and that the "showers" of latter rain shall not fail.

### *Revolution In Peru*

*Leif and Arthur Erickson*

A few months ago when Sister Pitt and Sister Couchman were visiting us, we asked the prefect for liberty to continue to preach in the open air, as we had been hindered by the police, but he flatly refused, saying that he knew God better than we. Together we prayer over the matter and a message came in tongues and interpretation saying, "He that sitteth in the Heavens shall laugh; the Lord shall have them in derision." God has fulfilled His Word.

A military commander raised a rebellion in the south of Peru nine days ago in which seven departments took part. This animated the people of Lima, and a tumult largely instigated by the university students attacked the president's palace. The president boarded a battleship and attempted to escape, but was overtaken and cap-

tured; so Leguia's government which was ruled by the Romish Church has fallen and most of the old government heads or rulers are in prison accused of being traitors to the country. The country in general has accepted Sanchez Cerro, the revolutionist, as president. The priests have not come out well, as the new government has decreed confiscation of the church property which is enormous. "Strong is the Lord who judgeth her." The church owns great tracts of land and together with Leguia and his party practically kept the people in ignorance and poverty. They have hindered as far as possible the evangelical work. We believe that God is answering the prayers of His people to give us a few hours of daylight for the evangelization of Peru.

We are just closing our first year's work in the Trujillo district, the most blessed year of our lives. There has been practically an unbroken revival spirit and the anointed testimonies have never failed to bring good crowds and deep interest. Some have found salvation and there has been quite a general awakening to the nature of the gospel and very favorable impressions have been made. The soil here was perfectly new, but it is surprising what God has done in so short a time.

We visited one large plantation where we found no place to lay our head, so we slept by the roadside. In the morning we preached in the public square and canvassed the town with literature. We visited there several times without seeing any visible results, but recently we received an invitation from some of the people there to come and visit them, and when we went we found a group of interested people. We spent a very happy day among them praying with them and teaching them the way of life. Glory to God!

We are lengthening our cords and strengthening our stakes, making preparations for a more extensive work. We are building a larger printing press, as the need has outgrown the present equipment, and we hope by God's grace to sow Peru with gospel literature and make saving impressions on the darkened minds "while it is day." We know "the night cometh" very soon.

### *Testimony of New Missionary* *Mary Lindberg*

We have just returned from the hills after spending a few months of the hot season there. How glad we are to be back again in Travancore and look into the dear faces of our

Malay people. It is wonderful to be called of God. He puts such love in one's heart for the country and the people where He has called you that you cannot be away for long without longing to be back again.

Just now the rains have broken so that the atmosphere is quite cool. The Lord is surely blessing us since we have come back from the hills. For two Sundays we had the most wonderful meetings. His Spirit was manifested in a special way, melting and breaking us before Him. Praise His Name! I believe the Lord will send a mighty revival in South India before His coming.

I sometimes think I am the happiest person in this world since I came to India. I don't know of anything sweeter than to be in God's will. I would not change my place for anything in the world. I am quite busy with the language study. Pray for me that I may soon be able to speak to the people and tell them in their own tongue of the great love of God. Pray also that the Lord will send forth more Spirit-filled workers to this needy land.

**Notice**

Brother Leland Johnson of South China has asked that we try and find out if there is anyone who would be willing to donate a slide trombone for the evangelistic work on that field. Address care of Thomas Cook and Sons, Hongkong, China.

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<b>LIBERIA &amp; SIERRA LEONE FIELDS</b>		
Allowances of Missionaries .....	532.00	
Allowances of Missionaries on furlough .....	125.00	
Mission Station Expense .....	265.00	
Native workers .....	25.00	947.00
<b>SOUTH AFRICA FIELD—TRANSVAAL</b>		
Allowances of Missionaries .....	295.00	
Native workers .....	5.00	300.00
<b>TOTAL DISTRIBUTION—AFRICA</b>		
		\$2944.44
<b>NORTH CHINA FIELD</b>		
Allowances of Missionaries .....	1024.60	
Allowances of Missionaries on furlough .....	50.00	
Mission Station Expense .....	154.00	
Native workers .....	83.00	
L. M. Anglin orphanage .....	441.33	1,752.93
<b>WESTERN CHINA &amp; TIBET</b>		
Allowances of Missionaries .....	80.00	
Allowances of Missionaries on furlough .....	175.00	
Mission Station Expense (famine)		

\$110) .....	210.00	
Native workers .....	250.00	715.00
<b>SOUTHWESTERN CHINA—YUNNAN PROV.</b>		
Allowances of Missionaries .....	488.00	
Native workers .....	15.00	503.00
<b>CENTRAL CHINA</b>		
Allowances of Missionaries .....	186.50	
Mission Station Expense .....	90.50	277.00
<b>SOUTH CHINA</b>		
Allowances of Missionaries .....	690.00	
Allowances of Missionaries on furlough .....	20.00	
Mission Station Expense .....	95.00	
Native workers .....	63.00	
South China work & workers .....	360.00	1,228.00
<b>TOTAL DISTRIBUTION—CHINA</b>		
		\$4475.93
<b>INDIA</b>		
Allowances of Missionaries .....	2551.43	
Allowances of Missionaries on furlough .....	357.50	
Mission Station Expense .....	1103.67	
Native workers .....	385.00	
Leper work .....	52.00	
Almyra Aston orphanage .....	164.00	4,613.60
<b>SOUTH INDIA &amp; CEYLON</b>		
Allowances of Missionaries .....	340.00	
Mission Station Expense .....	55.00	395.00
<b>TOTAL DISTRIBUTION—INDIA</b>		
		\$5,008.60
<b>JAPAN FIELD</b>		
Allowances of Missionaries .....	550.00	
Mission Station Expense .....	317.00	
Native workers .....	20.00	887.00
<b>PALESTINE &amp; SYRIA FIELDS</b>		
Allowances of Missionaries .....	494.00	
Mission Station Expense .....	93.05	587.05
<b>PORTO RICO FIELD</b>		
Allowances of Missionaries .....	258.72	
Porto Rican work & workers .....	150.00	408.72
<b>CENTRAL AMERICA FIELD</b>		
Allowances of Missionaries .....	135.00	
Allowances of Missionaries on furlough .....	84.00	
Mission Station Expense .....	45.00	264.00
<b>SOUTH AMERICA FIELD</b>		
Allowances of Missionaries .....	598.00	
Native workers .....	25.00	
Mission Station expense .....	4.00	627.00
<b>FIJI ISLANDS</b>		
Allowances of Missionaries .....	100.00	
Allowances of Missionaries on furlough .....	105.26	
Mission Station Expense .....	17.50	222.76
<b>WEST INDIES FIELD</b>		
Allowances of Missionaries .....	24.00	24.00
<b>MEXICO &amp; MEXICAN BORDER FIELDS</b>		
Allowances of Missionaries .....	350.75	
Mission Station Expense .....	32.74	
La Luz .....	20.00	
Co-laborers .....	2.00	
Latin American Institute .....	40.00	
Mexican workers—Border .....	200.00	
Mexican workers—Mexico .....	95.00	
California work .....	70.00	
Publishing House .....	41.59	852.08
<b>MISCELLANEOUS FIELDS</b>		
Alaska .....	15.00	
Hawaii .....	100.00	
Persia .....	210.00	
Poland .....	140.25	
Russia .....	209.60	
Bulgaria .....	60.00	
Greece .....	50.00	
Hungary .....	15.00	799.85
Non-Council missionaries .....	\$810.67	
Total amount missionaries' allowances .....	\$17,912.10	
Missionary Rest Homes .....	221.79	
Fares, Bldg., Etc., .....	3,386.81	
	\$21,520.70	
Paid from held accounts .....	696.47	
<b>TOTAL OFFERINGS FOR SEPT.</b>		
		\$20,824.23
<b>HOME MISSIONS DISBURSEMENTS</b>		
Appalachian District .....	\$ 6.24	
Arkansas District .....	4.47	

Northern California District .....	120.97
Southern California District .....	47.84
Eastern District .....	11.91
Illinois District .....	8.49
Kansas District .....	38.98
Mississippi District .....	3.66
Nebraska District .....	22.10
New England District .....	5.17
North Central District .....	185.54
Northwest District .....	10.00
Oklahoma District .....	5.39
Potomac District .....	10.57
Rocky Mountain District .....	10.48
Southeastern District .....	.86
Southern Missouri District .....	41.54
Texas District .....	4.77
West Central District .....	16.08
Total .....	\$555.06

**REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF SEPTEMBER**

California .....	\$4342.93
Pennsylvania .....	2192.31
New York .....	1797.32
Ohio .....	1768.05
Washington .....	1290.11
Illinois .....	910.57
Missouri .....	828.01
Texas .....	794.91
Kansas .....	782.24
New Jersey .....	577.68
Oklahoma .....	569.27
Oregon .....	561.37
Michigan .....	527.76
District of Columbia .....	440.10
Maryland .....	418.06
Delaware .....	417.09
Wisconsin .....	386.70
Minnesota .....	368.46
North Dakota .....	301.46
Iowa .....	295.23
Nebraska .....	266.28
Indiana .....	265.89
Colorado .....	221.36
Connecticut .....	196.20
Massachusetts .....	195.00
Canada .....	172.75
Arkansas .....	164.80
Montana .....	152.84
Florida .....	126.46
South Dakota .....	92.70
Maine .....	79.50
Virginia .....	79.27
Arizona .....	68.70
Alaska .....	64.90
Mississippi .....	60.79
Kentucky .....	59.57
Alabama .....	51.32
Georgia .....	50.26
Idaho .....	44.59
New Hampshire .....	29.03
Nevada .....	28.65
New Mexico .....	26.28
Louisiana .....	23.33
West Virginia .....	20.96
South Carolina .....	18.00
Wyoming .....	16.00
North Carolina .....	13.40
Vermont .....	10.50
Utah .....	10.00
Tennessee .....	8.19
Rhode Island .....	5.00
Foreign Countries .....	34.40
Total amount reported minus \$1402.32, given direct and designated for expenses, or \$20,824.23—	
Total for September.	

<b>HOME MISSIONS</b>	
California .....	\$180.19
Minnesota .....	108.23
North Dakota .....	54.89
Kansas .....	47.63
Missouri .....	46.65
Delaware .....	38.00
South Dakota .....	25.97
Nebraska .....	23.10
Illinois .....	12.94
Montana .....	12.45
Pennsylvania .....	11.19
Oregon .....	11.00
Iowa .....	10.97
Washington .....	10.76
New York .....	9.72
Maryland .....	9.29
Texas .....	8.93
Colorado .....	8.48
Mississippi .....	7.19
Arkansas .....	7.12
Oklahoma .....	5.39
New Hampshire .....	5.17
Kentucky .....	3.65
Virginia .....	3.57
Alabama .....	2.86
Wyoming .....	2.00
West Virginia .....	1.74
New Mexico .....	1.10
Michigan .....	1.00
Nevada .....	1.00
Louisiana .....	.40
Total amount reported minus \$78.56, given direct or \$594.02—Total for September.	

## In the Whitened Harvest Field

### THOUSANDS WITNESS HIS POWER

Brother W. O. McDonald, Kingfisher, Okla., writes of a glorious revival at Fordyce, Ark.: "We began the meeting Aug. 5 with small crowds; people had said no one could have a revival in that hardened place, but God's mighty power was present and before the meeting closed about 2000 people were 'receiving the Word with all gladness.' Thirty-eight found peace through the blood, 20 received the Holy Ghost Baptism of Acts 2:4, 23 witnessed their confession by water baptism, and 20 were added to the Assembly roll. A good Young People's work was begun, with about 20 enthusiastic members."

### IN HIS ENVELOPING GLORY

Pastor W. A. Spain writes from Milan, Tenn.: "Our annual revival began Aug. 15 and continued 15 days—days of heavenly refreshing to us all. The true revival spirit seemed to envelop the meeting with heaven's glory, and we felt that truly we were abiding 'under the shadow of the Almighty.' There were 38 who found mercy at the cross of Christ, bowing heavy-laden but rising triumphant through His blood; the meeting closed with many under conviction. Brother E. H. Henagar and wife, of Shawnee, Okla., greatly assisted in the preaching of the Word."

### IN HIS HEAVENLY PRESENCE

Pastor S. H. Robertson, Exeter, Calif., writes: "On August 10 we began a revival conducted by Mrs. S. E. Jones, of Fresno, Calif. In the two weeks there were 10 saved and reclaimed. Brother Benson Compton, of Washington, D. C., and Brother Cotrell Henry, of Spokane, Wash., continued the revival a few weeks longer. It was sweet to dwell in the heavenly presence of God as His Spirit was poured out upon the listeners, leading them to the cross. There were 22 saved and 4 received the Baptism with the Spirit. At the close of the revival 12 were baptized in water."

### 50 WON BY DYING LOVE

Evangelist C. N. Owens, of Yarnaby, Okla., writes: "My family and I have had a precious time in a campaign for Jesus here. By lifting up the dying love of Jesus more than 50 yielded to Him, confessing and forsaking their sins, and 12 or 15 received the Holy Ghost. Brother Adams, from Anadarko, District Presbyterian, set the church in order with 28 charter members, and several more were added to the roll later. Many were healed by the prayer of faith, 27 were baptized in water, and a Christ's Ambassadors' Band was organized. It certainly thrilled our hearts to see children praying for their parents and then embracing them when they found the Lord. One man of 83 years was saved and sought the Holy Spirit; another saw in a vision the great white throne."

### "GLORY CROWNS THE MERCY-SEAT"

Sister Marydine Mullins writes: Evangelist Ethel Musick has held a precious 6 weeks' revival in her tent here in Apache, Okla., where truly the 'glory of God crowned the mercy seat,' and His power was made known. There were 32 saved, 22 received the blessed Holy Ghost as the prophet foretold (Joel 2:28), and 22 were buried with Christ in the watery grave. The blessing of God and a splendid interest were manifested to the last."

### PIONEERS FIND WELCOME

Pastor Glen McClure, Breckenridge, Mo., writes: "Assisted by my wife, and Brother Arthur McClure and his wife, we held a summer tent campaign in Chillicothe, about 20 miles from here—practically a new field for Pentecost. The full gospel message found a warm welcome, and a number came to the altar seeking the Lord with gladness. At the close about 15 took their stand for the Bible way, seeking a deeper work of God in their hearts. In them the new church being established will find ardent supporters. We are at present in a revival here, and numbers are seeking the Lord both for salvation and the Baptism with the Spirit."

### PINK WRAPPER

Did your **Evangel** come to you last week wrapped in a pink wrapper? If so, that was notice that your subscription expires with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this excellent magazine.

### Another Pentecostal Number

*"The first eight pages of this number are entirely Pentecostal in theme. They can be obtained from the Gospel Publishing House, Springfield, Mo., at the rate of 25 for 25c; 50 for 50c; 100 for \$1.00. In Canada (to pay for extra postage), the rate will be 25 for 29c; 50 for 58c; 100 for \$1.15. In Great Britain, So. Africa and Australia the rate is 25 copies for 1 $\frac{1}{3}$ ; 50 copies for 2 $\frac{1}{6}$ ; 100 copies for 5 $\frac{1}{2}$ ."*

*Follow up the work you did some time ago when you distributed large quantities of our previous Special Pentecostal Number, by distributing this Special Pentecostal Number over the same territory. We feel it is the best of its kind that we have yet printed.*

### HEARTS MELTED IN THE FIRE

Brother Jewel McDaniel writes: "In company with Brother Enion Norman we started a meeting at Bald Knob, Ark., ending late in July. Many hearts were melted in the fire of God, and a number followed the Lord in water baptism. One received the Holy Ghost Baptism at the water's edge after immersion. At a later revival at this place 12 received the Holy Ghost, and 10 were baptized in water. The precious Spirit of the Lord witnessed His approval by His continued presence in the services."

### GROWING INTEREST IN EAST

Evangelist James Roland Hummel and wife, Philadelphia, Pa., write: "We have just closed a precious meeting in Georgetown, W. Va., which was honored and blessed from the start. There is no Pentecostal work there but people gladly received the Word, donating the use of a building and piano. The interest continued to the last night, when both the building and the altar were filled. Some found salvation, and some were seeking the Holy Ghost. We are now in a campaign at North Cumberland, Md., and shall receive mail in care of Brother H. B. Kelchner, 442 North Mechanic St."

### THOUSANDS AT GREAT REVIVAL

Sister Elizabeth Snow, Norfolk, Va., sends a most interesting revival report of a meeting held at Sandy Point, N. C.: "God gave sweeping victory in the revival here which closed recently. It was a new and hard field, but after the first message, which was from Hebrews 13:8, conviction seized the people, church members found out they were lost, and many received the 'born again' experience. In all there were about 50 saved, 6 received the Holy Ghost, and many were healed. One lady, who said she had walked since January, after the Lord touched her, walked across the platform, then around in the tent attending to her small children, and afterward came back to the meeting having walked 6 miles; another was healed of Pellagra and still others testified to having received the divine touch. A church with 21 members was organized, and 11 followed the Lord in baptism, Pastor G. M. Oliver, from Norfolk officiating. The crowds attending this meeting were estimated at from 3,000 to 5,000 at a single service; people walked for miles, and it was said some were reading their Bibles who had not done so in five years. A Baptist minister was among those seeking the Holy Spirit. A half acre on the highway near Windsor has been given to build the church on, and several thousand feet of lumber have been donated, also some money and pledges. Sister McCloud, who owned the tent, went with us to Wakeland, about 16 miles away, where we continued the meetings, and many more were converted and filled with the Holy Spirit."

*"Back to Heaven"*

At least that's what one student called coming back to Central Bible Institute, as, around the "reunion" campfire the first Saturday night, they all rejoiced in their privilege. With all, the return or arrival for the first time at this loved institution is like casting anchor in a quiet harbor after a long and stormy voyage. There isn't hilarious joy at the prospect of a "good time," but sober deep delight because of the privilege of drinking freely at the fountain of God's holy Word and of sharing in the fellowship of this Bible home.

And no sooner were they in and comfortably settled in the routine of study, than they were out again engaged in ministry to the lost. "Every student every week" is the rule of the Practical Work Department and how eagerly each student responds. Not a word of complaint or a moment of hesitancy, but thankfulness to God for the privilege of going with His message. Five country churches and three town charges are manned by student-pastors and their corps of student-assistants. Full responsibility for the spiritual success of these churches rests upon these student groups. House to house visitation work is done by each group around its own church. Sunday schools are being started and revivals planned.

The year's work is on and we are full of faith and holy joy. *There is still room for a few more young men.* Address the Dean, W. I. Evans, Central Bible Institute, Springfield, Mo.

Now Ready, *Pictures of Pentecost*, by Miss A. E. Luce. Price 60 cents, postage 5 cents. Order today.

GENERAL COUNCIL MINISTRY

The following names were added to our ministerial list during the months of July, August and September, 1930:

- Alford, H. E., Pasadena, Calif.
- Alford, Mrs. Roxie H., Pasadena, Calif.
- Appleyard, Walter W., Huntley, Nebr.
- Beck, Louis R., Minneapolis, Minn.
- Bond, Arthur C., Fayetteville, Ark.
- Bridges, Wm. A., Munford, Tenn.
- Brooks, Elbert H., Tampa, Florida
- Brown, Raymond L., Lineville, Iowa
- Bush, Howard Scott, Rochester, Minn.
- Campbell, J. F., Bixby, Oklahoma
- Carver, J. Henry, Myrtle Point, Oregon
- Chase, Mary Elizabeth, Crosby, Minnesota
- Cox, Opal M., Barnsdall, Okla.
- Croson, Wm. R., Vancouver, B. C., Canada
- Cunningham, Addie, Bristow, Okla.
- Delancey, Robert H., Burlison, Tenn.
- De Vries, Guy, Klamath Falls, Oregon
- Elsie, Elizabeth Johnson, Selah, Wash.
- Gilbert, J. O., Jonesboro, Arkansas
- Gilbert, Winston, Cyril, Okla.
- Gottwald, Fred, Pillager, Minnesota
- Graves, Carl F., Ottawa, Kansas
- Harmon, Abner B., Meridian, Miss.
- Hopper, John D., Gadsden, Tenn.
- Huwe, Rubye Hazel, Noonan, N. Dak.
- Jones, Sam, Leachville, Ark.
- Jones, Wm. Paul, Great Falls, Mont.
- Krogstad, E. Elsworth, Albert Lea, Minnesota

- Layne, Nathan E., Arp, Texas
- Lebeck, Albert J., Ft. Morgan, Colo.
- Lilley, John B., Pasadena, Calif.
- Lunati, P. J., Memphis, Tenn.
- McCoy, Henry E., Shubuta, Miss.
- McCoy, James W., Tyler, Texas
- McFarland, Luther, Winchester, Va.
- McNally, Dan, Kansas City, Mo.
- MacKenzie, John C., Vancouver, B. C., Canada
- Miller, Ivan Oscar, Brainerd, Minn.
- Miller, Marvin C., Bismarck, No. Dak.
- Montgomery, Albert E., Kansas City, Mo.
- Morrison, Robert R., Pittsburg, Kansas
- Ness, Maurice H., Grenora, No. Dak.
- Nichols, Elmer M., Woodrow, Colo.
- Offenhauser, Fred, Des Moines, Iowa
- Olsen, Mrs. Helen H., Minot, No. Dak.
- Osburn, Clarence L., Drummond, Tenn.
- Pendergrass, Earl E., Roswell, N. M.
- Peterson, Eloy B., Sauk Center, Minn.
- Pickel, Pearl Mabel, Enid, Okla.
- Pitts, Geo. W., Turkey, Texas
- Purse, James, Victoria, B. C., Canada
- Rolfe, Harvey Edward, Grand Forks, North Dakota
- Severson, Ole A., Noonan, No. Dak.

- Smith, Clarence Henry, Granite City, Ill.
- Smith, Reuben E., Lancaster, Minn.
- Spence, Coy Mae, Writ, Okla.
- Uhlman, Werner, Newberg, Oregon
- Westman, John A., Milwaukee, Wis.
- Williams, Samuel Earl, Galena, Kansas
- Zimbleman, D. N., Eugene, Oregon.

The following names were removed from our ministerial list during the months of July, August and September, 1930:

- Bacchus, Melchizedek Z., Flint, Michigan
- Ballard, Benjamin J., E. St. Louis, Ill.
- Budean, Paul, Akron, Ohio
- Capps, Horace E., Mulberry, Florida
- Franks, Clarence L., Tulsa, Oklahoma
- McDade, Wm. F., Jacksonville, Fla.
- McDade, Mrs. Lula M., Jacksonville, Fla.
- Manous, Henry M., Atlanta, Georgia
- Parks, Oscar, Claremore, Okla.
- Ridens, H. A., Modesto, Calif.
- Roberts, Chas. E., Blue Rock, Ohio
- Roberts, Isaac G., St. Augustine, Fla.
- Tyler, F. Webster, Bible School Park, N. Y.
- Van Dam, Wm., Paterson, N. J.

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**OTHERS WON BY THE NAZARENE**

Elder George F. Gunther reports a very precious outpouring of "Latter Rain" at Cushman, Ark. The meeting was held by Evangelist C. M. Riggs, of Jenny Lind, Ark., in which a number were won by the Christ of Nazareth, 12 or more received the Holy Ghost Baptism, and 15 were immersed at a joint baptismal service conducted by Brother John Dunn, who delivered a burning message to a large and eager crowd. The power of the true gospel was effectual in stirring the entire community.

**HUNGRY FOR PENTECOST**

Brother Wm. R. Gregory, Andalusia, Ala., writes of a victorious campaign: "Sanford is a new field, but hearts are hungry for the truths of Pentecost, and God has mightily worked among them. The meeting began by Brother P. M. Stokeley and wife, of Andalusia, assisted by Sister Mattie Gray and Sister Annie Reynolds, of Elba, and concluded with Brother Walter Moody, pastor in charge. Many were saved and reclaimed in this meeting, there were 50 additions to the church, and 44 were submerged in showers of Latter Rain as the Holy Ghost descended on them as in Acts 2:4. Large crowds attended each service and the meeting closed with victory."

**GREENFIELD "WHITE TO HARVEST"**

Mrs. Mae Clarke, King, N. C., reports: "Brother A. R. Chandler of Plant City, Fla., conducted a 3 weeks' revival 6 miles south of Moultrie, Ga., at Greenfield church, closing Sept. 27. The fields were white unto harvest and many were still seeking God when the meeting closed. Twenty received pardon through the blood of Christ, 4 were reclaimed, 3 were baptized with the Holy Ghost, 5 were immersed, and numbers are still turning to the Lord seeking His peace. Crowds filled the house almost every night, and the last two Sunday nights it was estimated there were 1500 people present at each service, more who could not get in than could. The Wesleys received much help from the meetings which were a great impetus to their work. They too are hungry for the fullness of Christ's Spirit in their hearts. Brother Henderson, from the church at Sale City, will care for the work until organized into a regular assembly."

**BRIEF MENTION**

Brother P. R. Middleton, writes from Gray, Ia., that they are in the midst of a glorious revival where God is working in convicting the unsaved. As the meeting progresses a number are yielding to God. Evangelist Bernice Sorenson and Sister Dorothy Tubbs are conducting the meeting.

Sister Cinda Johnson writes that she and her husband have taken charge of the work at Birches chapel, 4 miles west of Spiro, Okla., and that God is blessing and adding souls to their number. "Ministers in the fellowship are invited to come over and help us. Brother J. W. Hudson has been with us a few nights giving encouraging messages."

**Forthcoming Meetings**

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

**LOS ANGELES, CALIF.**—Evangelist Watson Argue and wife will open an evangelistic campaign on Nov. 2, Bethel Temple, 314 Justicia St., to continue several weeks.—Louis F. Turnbull, 1108 Coronado Terrace.

**SIOUX CITY, IA.**—Delores Lee Dudley, girl evangelist, will begin a campaign in the Full Gospel Tabernacle, at 14th and Myrtle Sts., to continue 2 weeks or longer. Begins Nov. 9.—Pastor Willis E. Smith, 1105 West 19th St.

**HOUSTON, TEXAS.**—Preliminary meeting of the Latin-American District Council of the Assemblies of God, Oct. 28-31, Magdali Temple, Rice and Fox Streets.—H. C. Ball, Superintendent.

**TOPEKA, KANS.**—Evangelists Morris Kullman and wife will conduct a campaign at the Assembly of God church, beginning Nov. 2.—Claude J. Utley, Pastor.

**CHICAGO, ILL.**—Evangelist Hubert Entwistle of England, will conduct a special campaign in Bethel Temple, 1901 West Washington Blvd., corner Lincoln St., Oct. 19-Nov. 2.—Pastor S. R. Fostekew, 50 North Lincoln St.

**SAN JOSE, CALIF.**—The second annual session of Latin-American District Council, Nov. 16-23, Spanish church, 31st and Whitton Streets. The first four days for business, balance fellowship meeting.—H. C. Ball, Superintendent.

**SPRINGFIELD, MISSOURI.**—Dr. Chas. A. Shreve, Washington, D. C., will conduct a campaign at the new tabernacle Oct. 23-Nov. 9. Donald Gee of Edinburgh expects to be with us from Nov. 3-7.—J. R. Elsom, pastor.

**SCRANTON, PA.**—Evangelist Ben Hardin, of the Stone Church, Chicago, will conduct an old-time revival at the Pentecostal church, Green Ridge St. and Monsey Ave., Nov. 19-30.—Pastor Alexander Lindsay, 825 Green Ridge St.

**PHILADELPHIA, PA.**—First anniversary of our new church at 11th and Westmoreland Sts., Oct. 22-Nov. 9, every night except Monday, at 7:45, Sundays, 10:30 and 7:30; conducted by Evangelist Stanley C. Cooke, of Norfolk, Va.—Thomas Cairns, Secretary.

**KINGSPORT, TENN.**—First fellowship meeting of the Eastern section of the Tennessee District, Oct. 31-Nov. 2. We shall appreciate meeting all in the District who can possibly attend, and urge all ministers to be present.—I. A. Smith, District Superintendent.

**MUSKEGON, MICH.**—The sixth annual fellowship meeting and evangelistic campaign will be held at the Gospel Tabernacle, corner Central and Jackson Ave., Oct. 19-26, or longer. District Superintendent Flem Van Meter will be in charge.—Pastor Marcus Horness, Route 2, Jackson Ave.

**NEW ENGLAND DISTRICT COUNCIL**  
**CAMBRIDGE, MASS.**—The annual election of officers of the New England District Council will be held in conjunction with a 2 days' convention at the Full Gospel Lighthouse, 40 Prospect St., Nov. 8-9. R. A. Babcock, Pastor. Business session and election Nov. 8 at 2:30.—R. H. Norton, Secretary, 61 Walnut St., Somerville, Mass.

**DONALD GEE'S MEETINGS**  
 In Detroit, Mich., Berea Tabernacle, Cor. 4th & Forest, Oct. 23-26. Flint, Mich., Riverside Tabernacle, N. Lewis St., Oct. 28-30; Chicago, Ill., Nov. 2; Springfield, Mo., Nov. 3-7. Washington, D. C., North Capitol & K Sts., Nov. 9-19. Philadelphia, Pa., 19th & Green, Nov. 21-30. Canada, Dec. 3-10. Sailing for Scotland, Dec. 12.

**FALL CONVENTIONS FOR TEXAS AND NEW MEXICO DISTRICT**  
 Breckenridge and Wichita Falls Section, New Castle, Tex., Oct. 17; Childress Section, Shamrock, Tex., Oct. 21; Amarillo Section, Herford, Tex., Oct. 24; Tucumcari Section, San Jon, New Mex., Oct. 26; Mountainair Section, La Cures, New Mex., Oct. 29; Roswell, New Mex., Nov. 2; Lamesa, Tex., Nov. 4.—Hugh M. Cadwalder, District Superintendent.

**CLEVELAND, O.**—The Pentecostal Church of this place announces their 17th annual missionary convention, Oct. 23-Nov. 2. A large staff of our missionaries now home on furlough, from India, Africa and China, will bring the missionary messages. Brother Harry Long of Rochester, N. Y., will bring the evangelistic messages. Meetings at 2:30 and 7:30 daily, except Saturdays.—Harry J. Steil, Pastor.

ASKENVILLE, N. C.—Meeting will begin Oct. 5, in a large store building. Sister Louise Marshall and Louise Castello will assist the evangelist, Elizabeth Snow, Route 4, Box 79, Norfolk, Va.

MODESTO, CALIF.—Frederick W. Childs will give special prophetic lectures emphasizing the evangelistic phase. All churches within reach are cordially invited to attend and co-operate.—Date: Oct. 21 to Nov. 2.—Pastor Ernest R. Polhemus.

FOR SALE.—Have good 10x14 khaki tent with 2 tent cots and 2 camp stools, price of all, \$20.00.—T. K. Holland, Willow Springs, Mo.

FOR SALE.—Oliver typewriter, No. 5, needs some repair, cleaning, etc. Shipped for \$7.00, not prepaid.—Nolon B. Rayburn, Route 2, Sweetwater, Okla.

**WORLD MISSIONS CONTRIBUTIONS**

- October 3rd to 9th inclusive  
All personal offerings amount to \$3,282.00.
- .80 Pease Chapel S S Haughton La
  - 1.00 Assembly of Peace Hollywood Los Angeles Calif
  - 1.00 Bellbrook Assembly Bellbrook Ohio
  - 1.00 Curtis Assembly Curtis Okla
  - 1.00 Women's Missionary Council Clawson Tex
  - 1.03 Assembly of God Willisville Ill
  - 1.10 The Gospel Mission Island City Ore
  - 1.20 Assembly of God Beggs Okla
  - 1.25 Christ's Ambassadors Arcadia Kans
  - 1.28 Assembly of God Oraville Ill
  - 1.43 Assembly Yazoo City Miss
  - 1.50 Assembly of God S S Willow Springs Mo
  - 1.50 Pentecostal S S Michigan City Ind
  - 1.57 Christ's Ambassadors Enid Okla
  - 1.76 Monette Sunday School Leachville Ark
  - 1.92 Assembly of God S S Paris Ill
  - 2.00 Assembly of God S S Olive Branch Ill
  - 2.00 Pentecostal Intermediates Mt Erie Ill
  - 2.00 Assembly of God S S Cyril Okla
  - 2.00 Assembly of God Allen Nebr
  - 2.09 Assembly Hight Chapel Noxapater Miss
  - 2.10 Pentecostal Church Wellington Tex
  - 2.20 Full Gospel Mission & S S Weskan Kans
  - 2.30 Assembly of God Dardanelle Ark
  - 2.31 Assembly of God Bourbon Mo
  - 2.39 Assembly of God Lamesa Texas
  - 2.45 Assembly of God Bucklin Mo
  - 2.50 Ladies' Missionary Council Burkburnett Tex
  - 2.50 Broken Arrow S S Broken Arrow Okla
  - 2.51 Assembly Hoxie Ark
  - 2.52 Childress Chapel S S Childress Chapel Ark
  - 2.54 Missionary Prayer Band Pine Bluff Ark
  - 2.54 Assembly of God Wesson Ark
  - 2.67 Assembly of God Mt Vernon Mo
  - 2.81 Assembly of God Chaffee Mo
  - 2.82 Assembly of God Seminole Okla
  - 3.00 Assembly of God Hershey Nebr
  - 3.00 Christ's Ambassadors Elk City Okla
  - 3.03 Assembly of God S S Beaumont Texas
  - 3.27 Assembly of God S S Elvins Mo
  - 3.27 Mountain View S S Gillette Wyo
  - 3.29 Assembly of God S S Sullivan Mo
  - 3.40 Assembly of God Campbell Mo
  - 3.40 Faithful Followers Class Sacramento Calif
  - 3.67 Assembly Panama Ill
  - 3.67 Pentecostal S S Angora Nebr
  - 3.70 Assembly of God Emerson Nebr
  - 3.98 Assembly S S Port Arthur Texas
  - 4.00 Wynona Mission of Love and S S Wynona Okla
  - 4.00 Assembly of God Gerald Mo
  - 4.02 Assembly of God Florida Ala
  - 4.20 Thelma Assembly Tribune Kans
  - 4.27 Assembly of God Kennett Mo
  - 4.32 Assembly of God Whistler Ala
  - 4.45 Assembly of God Highlands Texas
  - 4.54 Pinedale Assembly Clanton Ala
  - 4.75 Pentecostal S S Daisetta Texas
  - 4.80 Assembly of God Brimmon Mo
  - 4.80 Assembly of God Cliff N Mex
  - 5.00 Full Gospel S S White Plains N Y
  - 5.00 Acampo Sunday School Acampo Calif
  - 5.00 Glad Tidings Tabernacle Pittsburg Pa
  - 5.00 Bald Hill Assembly Haskell Okla
  - 5.00 Tri City Park S S Granite City Ill
  - 5.00 Assembly of God Jasonville Ind
  - 5.00 Christ's Ambassadors El Dorado Springs Mo
  - 5.00 Full Gospel Assembly Brea Calif
  - 5.30 Assembly of God S S Bird City Kans
  - 5.38 Pentecostal S S Port Lavaca Texas
  - 5.38 Assembly of God S S Anadarko Okla
  - 5.50 Assembly of God S S Chickasha Okla
  - 6.00 Assembly of God Thomas Hill Dallas Texas
  - 6.00 Christ's Ambassadors Harlingen Texas
  - 6.00 S S of Christian Coworkers Mission Millville N J
  - 6.00 Mexican Women's Missionary Council San Antonio Texas
  - 6.00 Glad Tidings Mission Syracuse N Y
  - 6.01 Bethel Assembly of God S S Phoenix Ariz
  - 6.06 37th St Assembly of God S S Austin Texas
  - 6.59 Pentecostal Assembly and S S Sparks Okla
  - 6.79 Magnolia Park Assembly of God S S Houston Texas
  - 7.00 Assembly of God Thurston Nebr
  - 7.00 Assembly of God Breckenridge Mo
  - 7.14 Assembly of God S S Bridgeport Nebr
  - 7.50 Pentecostal Church Willits Calif

- 8.00 Crichton Assembly Crichton Ala
  - 8.00 Assembly Corry Pa
  - 8.11 Full Gospel Assembly Colfax Wash
  - 8.15 Assembly of God S S Pittsfield Ill
  - 8.23 Claremont Assembly Columbia S Dak
  - 8.30 Lighthouse Mission Springfield Mo
  - 8.70 Busy Bee Missionary Band Concord N H
  - 8.79 Busy Bee Missionary Band Eureka Calif
  - 8.87 Full Gospel Mission Vallejo Calif
  - 8.91 Pentecostal Assembly of God Hoquiam Wash
  - 9.00 Pentecostal S S Regan N Dak
  - 9.65 Assembly of God S S Fayetteville Ark
  - 10.00 Pentecostal Mission Philadelphia Pa
  - 10.00 Assembly of God Inkerman Pa
  - 10.00 Bethel Church Galesburg Ill
  - 10.00 Full Gospel Assembly S S Dorothy N J
  - 10.15 Full Gospel Tabernacle Westernport Md
  - 10.22 Assembly of God S S Raceland Ky
  - 10.40 Assembly Fort Madison Iowa
  - 10.50 Bethel Church Rock Island Ill
  - 11.00 Gospel Tabernacle and S S Antler N Dak
  - 11.11 Assembly of God and C A Miami Okla
  - 11.17 Assembly of God West Point Ill
  - 11.25 Ottawa Assembly and S S Ottawa Kans
  - 11.40 Assembly of God S S Flint Mich
  - 11.70 Assembly of God and S S Decatur Ill
  - 12.45 Newville Assembly Shippensburg Pa
  - 12.50 Assembly of God Malvern Ark
  - 12.50 Assembly of God S S Rush Springs Okla
  - 12.93 Assembly of God Linn Grove Iowa
  - 13.30 Faith S S Southeast of Chadwick Mo
  - 13.50 Christ's Ambassadors Crosby N Dak
  - 13.55 Assembly of God South Haven Mich
  - 14.12 Seward Community Church Seward Kans
  - 14.40 Assembly of God Homer Nebr
  - 14.75 Assembly of God Keenesburg Colo
  - 14.90 Warrior Assembly S S Warrior Ala
  - 15.00 Christ's Ambassadors Oklahoma City Okla
  - 15.00 Full Gospel Tabernacle Watertown N Y
  - 15.00 Bible Hall Assembly of God Washington D C
  - 15.00 Salem Pentecostal S S Salem N J
  - 15.00 Klamath Temple S S Klamath Falls Ore
  - 15.00 Pentecostal Church Bradenville Pa
  - 15.00 First Baptist Church San Jose Calif
  - 16.15 Glad Tidings Tabernacle Pueblo Colo
  - 16.40 Oak Lawn Gospel Mission Oak Lawn Ill
  - 16.50 Peoria and Haskell St Assembly Tulsa Okla
  - 17.46 Assembly of God Monroe Iowa
  - 17.50 Assembly of God Holland Ohio
  - 17.57 Assembly of God Hannibal Mo
  - 17.90 Assembly of God S S W Monroe La
  - 20.15 Assembly of God McCook Nebr
  - 20.64 Rosen Heights Assembly of God Fort Worth Texas
  - 21.60 Gospel Tabernacle Fort Morgan Colo
  - 23.15 Smithville Assembly Smithville Texas
  - 24.59 Pentecostal Church of God in Christ & S S White City Kans
  - 25.04 Full Gospel Tabernacle Lindsay Calif
  - 25.50 Full Gospel Tabernacle Cuyahoga Falls Ohio
  - 25.50 A group of pledgers Los Angeles Calif
  - 21.52 Pentecostal Church and S S Long Branch N J
  - 27.00 Assembly of God S S Attica Kans
  - 30.00 Knoxville Pentecostal Assembly Tioga County Pa
  - 31.64 Altoona Pentecostal Tabernacle Altoona Pa
  - 35.00 Bethel Church Sisseton S Dak
  - 36.00 Morgan Hill Full Gospel Church Morgan Hill Calif
  - 36.00 First Pentecostal Church Lancaster Pa
  - 37.05 Assembly of God Miles City Mont
  - 39.42 Assembly of God Peak and Garland Dallas Texas
  - 40.90 Silverdale Gospel Tabernacle Silverdale Wash
  - 41.51 Full Gospel Tabernacle Big Springs Nebr
  - 44.05 Assembly of God S S Springfield Mo
  - 44.61 Assembly of God Bethel Church Quincy Ill
  - 50.00 Free Gospel Church Corona N Y
  - 52.48 Pentecostal Church Latah Wash
  - 62.72 Lyons Full Gospel S S Lyons N Y
  - 70.00 Pentecostal S S Pitcairn Pa
  - 76.00 Bethel Temple Missionary Society St Louis Mo
  - 77.54 Ebenezer Pentecostal Church Elizabeth N J
  - 81.00 Bethany Pentecostal Church Springfield Mass
  - 98.30 Ohio State Christ's Ambassadors
  - 100.00 The Pentecostal Church Akron Ohio
  - 115.00 First Pentecostal Church and Y P S Lancaster Pa
  - 115.00 Full Gospel Assembly and S S Washington D C
  - 125.00 Students' Missionary Band Central Bible Inst Springfield Mo
  - 130.00 Lighthouse S S Brooklyn N Y
  - 134.00 Church of the Four Fold Gospel Battle Creek Mich
  - 135.00 Pentecostal Church Jeannette Pa
  - 336.83 Glad Tidings Temple and Bible Institute San Francisco Calif
- |   |                   |
|---|-------------------|
| Total amount reported .....                     | \$6,623.62        |
| Home missions fund .....                        | \$78.47           |
| Office expense fund .....                       | 66.20             |
| Deputational expense fund .....                 | 23.39             |
| Reported as given direct to missionaries .....  | 15.40             |
| Reported as given direct to home missions ..... | 1.08 184.54       |
| <b>Total for foreign missions .....</b>         | <b>\$6,439.08</b> |
| Amount previously reported .....                | 1,830.08          |
| <b>Total amount to date .....</b>               | <b>\$8,269.16</b> |

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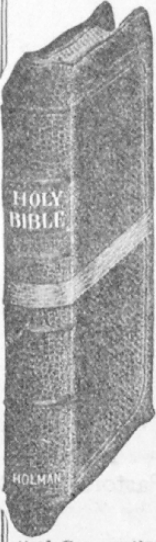
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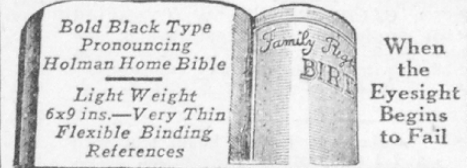
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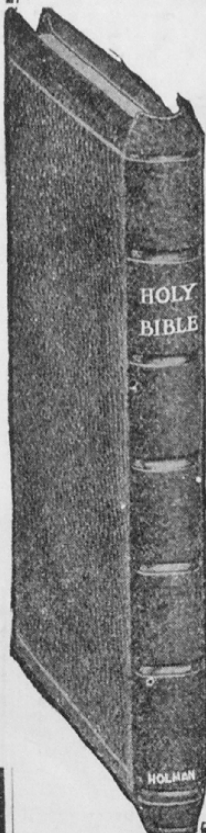
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