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Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

The Whole Gospel to the Whole World

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The Baptism in the Holy Spirit



The following is taken from an address given by F. L. Chapell at the Baptist Congress in 1895. It was a call for all to seek and receive a Scriptural Baptism in the Holy Spirit. This call is just as imperative today as then.

Let us look at the predictive statement concerning the Baptism in the Holy Spirit as voiced by Jesus, and recorded by Luke in Acts, first chapter, verses 4, 5, and 8. It reads as follows: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye heard from me: for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Let us utter several things about this statement.

First: It is a special statement made to a select company. The speaker is the risen Jesus, who never even showed Himself to a mixed company. The hearers are His chosen believers.

Second: This select company is promised an exceptional Baptism in the Holy Ghost in the near future.

Third: This exceptional Baptism was to qualify them for being witnesses to the person and work of Messiah or Christ.

According to Acts 2:39 we well know how this prediction of Jesus regarding the soon-coming, exceptional Baptism was fulfilled on Pentecost and the days immediately following. The fiery potency came and filled the room where the select company was assembled, so that they were

baptized or enveloped in it and filled with it, and by it they were so generally empowered that an exceptional condition of

Pentecost

"Pentecost," as Samuel Chadwick puts it, "is the crowning miracle and abiding mystery of grace. It is the sequel of the Son's investiture, Pentecost is the gift of power. The Spirit fills, vitalizes and energizes with the power of God. Efficiency in service and effectiveness in witnessing are given with the fullness of the Pentecostal blessing. Power to move the world for God and to win souls for Him is neither intellectual nor social, but is in the fullness of the Spirit of God in the soul. Pentecost wakens people up. It vitalizes latent powers, and makes the utmost of every faculty and gift. Those who would have Life—abounding Life, victorious Life, satisfying Life, glorious Life—must get to Pentecost. Life is the best medicine for every kind of sickness. In the fullness of the Spirit there is abundance of wisdom, resources and power; but a man-managed, world-annexing, priest-pretending church can never save the world or fulfill the mission of Christ. Suppose we try Pentecost!"

things soon obtained throughout the city wherever their presence was felt. Not only was Jerusalem filled with their doctrine, but hypocrites fell dead in their presence, the sick were healed by their shadow along the street, prison doors were opened without human touch, financial and economical methods were reversed, and, in short, a little taste or earnest was given of a state of things, of which the present age knows scarcely anything but of which the coming age shall be the glad fulfillment.

Obedient to the Lord's prediction, the select company witnessed not only in Jerusalem, but also in Samaria and in Caesarea and in Ephesus and towards the uttermost parts of the earth, the Lord working with them by various manifestations of the Holy Ghost. (Heb. 2:4.) This fiery and realistic presence as manifested in the Shekinah had been so closely connected with the Jewish people that the early believers were slow to understand that it could be granted to those of another nation. Hence those who accompanied Peter to Caesarea were amazed because that on the Gentiles was poured out the gift of the Holy Ghost. But when the matter was understood, the conclusion was, "Then to the Gentiles also hath God granted repentance unto life," from which we may infer that repentance is the condition and life the result of this fiery Baptism.

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"Have Ye Received the Holy Ghost?"

When Paul visited the disciples at Ephesus (see Acts 19) he must have quickly discerned that there was something lacking. Doubtless he missed the Hallelujahs and Amens that he would always hear coming from Spirit-filled believers in other assemblies. And so he put the question to them, "Have ye received the Holy Ghost since ye believed?" or as the Revised Version has it, "Did ye receive the Holy Spirit when ye believed?"

These Ephesian disciples replied, "We have not so much as heard whether there be any Holy Ghost." The apostle soon discovered what the trouble was, and the record says: "They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied." It is evident that Paul was completely satisfied when he saw these twelve Ephesian disciples receive an experience identical to that of the hundred-and-twenty on the day of Pentecost.

"But," someone will say, "that was in the early days of the Church. Every believer today has the Holy Ghost and is baptized in the Spirit." Is that so? I know that this is current teaching, for only a short while ago I heard it from the lips of a prominent preacher in Philadelphia. But it is quite evident that the apostles did not hold this view. When Philip went down to the city of Samaria and had a great revival, the sick were healed, many believed the gospel message and were baptized in water. Acts 8:5-13. Were the apostles satisfied with these new converts? Was God satisfied? We find that He put it on the hearts of the apostles to send down Peter and John, "who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them. . . . Then laid they their hands on them, and they received the Holy Ghost."

It is quite clear that these Samaritan converts did not receive the Holy Ghost when they believed, but it was so important that they should receive, that Peter and John had to be sent down to pray for them. And it is evident that there must have been a scene like to that of the day of Pentecost for Simon to offer money to receive like power.

We admit it is possible for people to receive the Pentecostal Baptism at the same time that they believe the gospel message and receive salvation. It was so in the case of the Gentile centurion Cornelius and his household to whom Peter was sent. The Jews that accompanied

Peter were astonished that on the Gentiles also was poured out the gift of the Holy Ghost, "for they heard them speak with tongues and magnify God." Acts 10:46. God put no difference between the hundred-and-twenty who received the Holy Ghost on the day of Pentecost and these Gentile inquirers who received at a later date.

The Baptism in the Holy Ghost was a necessity at the beginning. It was He to whom all power and authority in heaven and earth are given, He who is the King and kings and Lord of lords, who "commanded" His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father. . . . For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

Those early disciples did not despise the King's command. They could not afford to despise His word and disobey it. Nor can you.

When our Lord Jesus Christ ascended on high, into those precious wounded hands of His the Father gave the gift of the Holy Ghost. And, on the day of Pentecost, He shed Him forth, in order that the hundred-and-twenty should have the same blessed Spirit empowering them as had empowered Him in the days of His ministry.

How did the Spirit manifest Himself on that wonderful day? "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

He is doing the same today. Many are receiving the very Scriptural experience of being baptized in the Holy Ghost in precisely the same way as the disciples were baptized on the day of Pentecost, and their experience too has been to "speak with other tongues as the Spirit gave them utterance."

Men argue against it, say hard things against the experience and those who have had it, but after all, the record of what happened at the beginning is still in the Book. It was our Lord Jesus Christ Himself, just before His ascension, who stated that certain signs should follow them that believe, and one of these is, "They shall speak with new tongues." Mark 16:17.

Today we are seeing the word fulfilled that was spoken by the prophet Isaiah, and which the Apostle Paul quoted in 1 Cor. 14:21, "With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." Men are fulfilling this scripture by refusing to hear what the Lord has to say to them in this supernatural manner.

But what does the Lord say about this? Turn to Isa. 28:12 and see: "To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."

To which class do you choose to belong? Are you among those who are enjoying the rest and refreshing? Or do you prefer to be among those who mock?

May we put this Scriptural question to you, "Have ye received the Holy Ghost since ye believed?" And have you received the baptism in the Holy Ghost according to the original pattern in Acts 2:4? —S. H. F.

Testimony of a Methodist Minister

F. M. Bellsmith, Winnipeg, Canada

There is perhaps nothing one should be more thankful for in the natural than for godly parents. My father, raised an Anglican, but as a young man indifferent to religion, was converted in a Methodist church. My mother, raised a Presbyterian, and devout from early years, also came into assurance of salvation in a Methodist church. So I was raised a Methodist.

My earliest religious impression came when I was six years old. I was standing beside my mother who was seated. She began to talk to me about Jesus and asked me if I loved him. Of course I said "yes." Then I asked her, I remember, saying: "Do you love Jesus?" And she answered "yes." What else was said I do not recall but the impression made on my heart was lasting.

At the age of thirteen I consciously sought and found Jesus as my personal Saviour. It was during revival meetings conducted by Evangelists Crossley and Hunter who during the 80's and 90's of the last century and the first decade of this were greatly used of God in the Methodist Church of Canada.

Not long after my conversion God began to speak to me about giving my life to His service. My thought was of the foreign field; and I remember thinking that I could never preach to educated people in Canada but that the ignorant heathen would not know if I made mistakes. However I was not wholly faithful to God and although I went to the Moody Bible Institute and received, under Dr. R. A. Torrey, a thorough grounding in the fundamentals it was not until I was

past thirty years of age and married that I consecrated myself to the work of the ministry. I had been active in Sunday school, Young People's work, and had done some preaching as a Methodist local preacher, and so was assigned by conference to a field which had been previously served by fully ordained men. I took my five years of training, two in college and three on a field, and the modernism I heard rolled, for the most part, off me, owing to my precious fortifying against error at Moody's. I was ordained in Grace Methodist Church, Winnipeg, Manitoba in June 1908.

For several years I served in Manitoba and about 1913 when I was pastor of a church in the suburbs of Winnipeg came for the first time in contact with Pentecost. I attended several meetings of a convention and became acquainted with Brother W. E. Moody who was then the pastor of the, at that time, small Winnipeg Assembly. I had sometimes wondered when reading Acts why we do not have the same Baptism in the Spirit with speaking in tongues which is recorded of the early church. So I was not wholly a rejecter of the testimonies I heard and was quite interested the first time I heard anyone speak in an unknown tongue. It never occurred to me to doubt the reality of the experience nor of the cases of divine healing I heard of. However I was not ready to go on into the experience myself: and I wandered on in the wilderness for years.

In 1914 I moved to the east and for the following fifteen years served various pastorates in the Toronto Conference and entered the United Church with my Methodist brethren in June 1925.

But God's time for me was drawing near. In 1925 I was pastor of a circuit just outside Toronto. I had five churches and so was a busy man. But I used to drive into the city nearly every week for one reason or another. It came to pass that Sister Victoria Booth-Clibborn Demarest came to the Toronto Evangelistic Tabernacle of which Brother Willard C. Peirce was pastor and I went to hear her. I received a real spiritual uplift and after she had gone I continued to go to week night meetings and became well acquainted with Brother Peirce and an inquirer regarding the Baptism.

In the fall of that year, 1925, I moved into the city and became associate pastor of Carlton street church of which the son of the Hunter under whom I was converted was pastor. I was only there a few months when I was offered a church in the eastern part of the city and accepted. I continued to attend Pentecostal meetings as I had opportunity and became really hungry for a deeper experience.

In 1926 my oldest son took down with tuberculosis and was sent to a sanitarium. The doctors held out almost no hope for

his recovery. But God knew what He was doing and brought me into contact with two saintly Pentecostal sisters—Miss Rose Nix and Miss D. Davis. They held frequent prayer meetings in their apartments which I was invited to attend. Sister Nix had been raised from her death bed by the direct action of God some years before; and one night after fasting, she and I and several others prayed for a number of sick ones including my boy. From that time he began to amend and by God's blessing made a complete recovery. He is a well man today.

In the fall of 1926 I began tarrying for the Baptism in earnest. But God had to do a great deal of work in me before I was ready. Although a minister, and although I preached the gospel and desired to see souls saved and sometimes had conversions in my church (there's a missionary in China today who was converted in my church some years previous to this) there was very much sin in my life. I was far from what a Christian, much less a minister, ought to be. I soon realized that a clean up process was going on. I had confessions to make. I had to give up not only weights but actual sins. To make it harder my wife opposed me and I began to understand the meaning of the Master's words, "A man's foes shall be they of his own household." I had to lay her on the altar. It was not easy, but God gave me grace. Then I had to face the possibility, almost certainty, that I would have to leave the United Church. If there had not been a union and if the Methodist church had been what it was when I was converted this would have been harder. As it was it was hard enough. But I determined to go through with God at any price.

It was during meetings conducted by Brother Harvey McAlister in Evangel Temple, Toronto, in January 1928 that God graciously granted me my request and I received the Baptism in the Holy Spirit.

I had had anointings, or touches of the Spirit, tremblings and shakings; but this night, a Saturday night, I said: "Lord I do not want to leave this place without thy Spirit. Here I am. I yield myself, body and soul, without reserve, for time and eternity." As I prayed, aloud, but not in a strong voice, Brother McAlister laid his hands gently on my head. I shrank from his touch. I did not want any human touch. I wanted God. But the Spirit whispered—"He means well, yield." I yielded. A few minutes later it seemed that Jesus Himself came and stood over me. I had no vision of Him but was vividly conscious of His presence. I cried out, "My blessed Lord! my blessed Lord!" And then the power of God began to surge over and through me and what I said I know not.

I have spoken in tongues many hun-

dreds of times since then. But though I thank God, like Paul, that I speak in tongues. I rejoice more in the inward work of grace due to the abiding presence of the Holy Spirit, and in the consciousness of power in preaching the Word.

I was baptized by immersion a few weeks after this by Brother Willard Peirce in Evangel Temple. There were probably twelve hundred people present. I was well known in Toronto. I desired to bear my testimony before all of the new life of consecration upon which I had entered.

My wife, after God had dealt with her and laid her on her back for seven months, yielded and came this way too. And today she has forged ahead of me in utter trust and reliance upon God in all things. She sometimes admonishes me to trust Him more implicitly. She was the first person I had the joy of baptizing by immersion. How good God is! Yet first, I had to give her up.

The change in me was so great that it almost seemed as if I was not a born-again man before. I know I was saved: I was alive, but a puny weak and carnal babe. The new life in Christ I now live seems farther away from that half and half Christian life than that was from a life of rebellion against God.

I was an ambitious man. I wanted to be a great preacher and to have men think me so. God never allowed me to attain my ambition. I thank Him now that He kept me down. Today that old selfish ambition is dead and in its place there is a quite different desire, namely, to please Him. No one but God could work such a change in such as I.

My love for and understanding of the Bible has been very greatly enlarged. The Word is precious to me beyond any thing it ever was before.

My prayer life has been deepened. I think I have spent more time in prayer during the past six years than in all my previous more than forty years since my conversion.

My love for God and for my Saviour has been deepened also. I can testify truly that although I did love the Lord before I never loved Him as now.

My love for the brethren has been so deepened that it seems as though I only liked a few good people before and love was not the word to use.

My hunger and thirst after righteousness is being satisfied little by little, day by day, and will be fully satisfied when I see Him face to face.

A sense of "otherworldliness" which I used to ridicule is now a choice possession. I realize as never before that my citizenship is in heaven and this world is not my home.

A compassion for the lost and any who are in distress often moves me. But before I scarcely knew what it meant to be moved with compassion.

The Initial Evidence of the Baptism

Evangelist Watson Argue, at the Springfield Assembly

I believe the Baptism in the Spirit to be a definite experience, and that when the Spirit of the Lord fills you you will know it without a doubt. Sometime ago a sister came to me, quite puzzled as to whether or not she had the Baptism in the Spirit. She said, "Brother Argue, some say I have the Baptism and some say I haven't. I am not quite sure myself, so I thought I would ask you." I replied, "Sister, I am sure you haven't it." At first she seemed almost offended at this quick reply and wondered how I was so sure. I said to her, "Sister, if you had the real Baptism in the Holy Spirit you wouldn't have come to ask me whether you have it. You would know for yourself."

Coming to Springfield for this campaign, and never having been here before, I was interested soon after my arrival in knowing about the population of the city. I might ask a friend the question, "What is the population of Springfield?" He might pause for a moment and say, "I think the population of Springfield is about 60,000." I might ask another, "What do you think the population of Springfield is?" and he might reply, "About 57,000." I might ask a third about the population and might be told that it was about 62,000. Three different people would be testifying about the same thing, but each giving a different answer. Now I am sure not one of these three would want to lie to me, or knowingly deceive me, but they could not all be right. A safer way to find out about the population would be to go to the City Hall where a clerk could show me in a book of records that the population of the city at the taking of the last census was officially a certain number.

Now regarding the initial physical evidence of the Baptism in the Holy Spirit. How are we going to find whether it is speaking with tongues, or something else? Someone suggests, "Ask the people who claim to have this experience." All right. We ask one brother, "Brother, have you received the Baptism in the Holy Spirit?" A big smile covers his face and he replies, "Have I? Say, if you had been there when the Lord baptized me you would have surely known it." We say, "Brother, what happened when the Lord baptized you?" He replies, "As I was waiting upon the Lord, my heart hungering and my soul going up in praises to Him, suddenly the Spirit of the Lord rested mightily upon me, taking charge of even my voice and tongue, and soon He began speaking through me in a language I had never learned."

We thank the brother for his testimony and ask someone else. "Sister, have you received the Baptism in the Spirit?" She replies, "Oh, yes. Many years ago." "Well, sister, what happened when you received the Baptism?" "Oh, I don't know that anything especially happened. I just loved the Lord and knew that He loved me, and I had a real blessing, and lots of joy in my soul, and I am sure I got the Baptism."

Without disputing her testimony we thank her and then call on a third. "Brother, have you received the Baptism in the Holy Spirit?" The brother speaks up and says, "Yes, sir, twenty-five years ago." "All right, brother, what happened when you received the Baptism in the Spirit?" He says, "Well, our pastor preached on being filled with the Spirit and at the conclusion of the sermon he asked all who wanted to be filled with the Spirit to come forward for prayer. I went to the altar, knelt down, and the preacher laid his hands upon my head. After I had prayed two or three minutes, the preacher said, 'All right, brother, take it by faith and go your way.' I thought the preacher knew that he was talking about, so I took it by faith and that is how I was filled with the Spirit."

Here again we have three people testifying about the same experience but each giving a different answer. Surely not one of these three would want to willingly deceive us or lead us astray, but we wonder if they all can be right. We feel that a safer way to determine as to what is the initial evidence of the Baptism in the Spirit, would be, not to depend on the testimony of people, but again go to the Book of records. The book of Acts is the book which records how people received the Baptism in the Holy Spirit. After all, we must not try to make the Bible bend to fit our ideas, but our ideas must line up with the Word of God. In the book of Acts there are five references at which we want to look. Someone might say, "In each of the five cases does it say that the initial evidence was speaking with tongues?" No, and if it did there might be no need of this message. In three of the five cases the first thing mentioned, after telling us that they were filled with the Spirit, is that they did speak with tongues. We want to find out if they had the same initial evidence in the other two cases.

There is a very humble little illustration that I always hesitate to use, but it has helped others and it may help you. If I were to walk into a restaurant tomorrow

morning and tell the waitress I wanted an order of ham and eggs, she might repeat the order to me, "Yes, sir, ham and eggs." But when she would go back to the kitchen to call the order to the cook, she wouldn't bother saying anything about the eggs. Instead she would say, "Ham and," and by her "Ham and" she would mean the very same as I had meant by "Ham and eggs." The eggs would be understood.

This humble illustration may help us as we look at these five references in the book of Acts. In some cases it mentions their receiving the full order, the Baptism in the Spirit with the speaking with tongues. In some nothing is said about the tongues, but we believe the tongues accompanied the infilling with the Spirit.

The first record of any receiving the Baptism in the Spirit is Acts 2:4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." We see here that the first thing that happened after they were filled with the Spirit was that they began to speak with other tongues as the Spirit gave them utterance. This is mentioned as the initial evidence. In Hebrews 8:5 we read, "See . . . that thou make all things according to the pattern shewed to thee in the mount." We believe Acts 2:4 to be the pattern in the New Testament of how to receive the Baptism in the Spirit, and we believe it is our privilege to receive the Baptism according to this pattern.

Someone may say, "These were Jews who received on the day of Pentecost. How should Gentiles receive the Baptism in the Spirit?" If we turn to Acts 10:44, 46, we shall see how the first company of Gentiles received this experience. Peter was preaching at the house of Cornelius, and "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word." How did they know they had received the Holy Ghost? "For they heard them speak with tongues, and magnify God." We see that they had the same initial evidence as did those who received on the day of Pentecost.

Someone may say, "But that was under the ministry of Peter. How did people receive the Baptism under the ministry of the apostle Paul, who had a later and possibly greater ministry?" If we turn to Acts 19:6 we find the first record of anyone's receiving the Baptism under the ministry of Paul. "And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Now we have seen that the first company of Jews receiving the Baptism, the first record of Gentiles receiving the Baptism, and the first ones to receive the Baptism under the ministry of Paul all spoke with tongues.

Now let us look at the 8th chapter of Acts where we read of the great revival at Samaria. Those who oppose our message often refer to this chapter saying that it tells of many at Samaria receiving the Baptism in the Spirit, but makes no mention of their speaking with tongues. This is very true, but if you will read the story carefully and note who were the two workers who were sent from Jerusalem to Samaria to help the new converts receive the Baptism, I am sure you will feel that they received the Baptism with the same initial evidence as did those who received on the day of Pentecost.

Verses 14 and 15 tell us that Peter and John were sent to Samaria to help these who had received the Word to receive the Holy Ghost. Verse 17 says, "Then laid they their hands on them, and they received the Holy Ghost." Who were Peter and John? According to the first chapter of Acts, Peter and John were two of the one hundred and twenty, and we know that all of the one hundred and twenty received the Baptism with the evidence of speaking with tongues. In other words these were two Pentecostal preachers who went to Samaria to help these converts receive the Baptism. *Seeing Peter and John had received it with the evidence of speaking with tongues, surely they would believe and pray until these new converts received the same experience.*

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." It is believed that this Simon was a Jew, and we know the Jews usually like to hold on to the money when they get it, and they don't want to part with it unless there is some real value to be received. There was something real here which attracted the attention of Simon and so convinced him that he was willing to part with his money to receive the power that Peter and John had. Undoubtedly the speaking with tongues was what attracted his attention and convinced him.

Our last reference is found in Acts 9. Here we read of Saul going to Damascus to persecute the Christians. On the way he is blinded and falls to the earth as a bright light shines from heaven. He is convicted of his sins, and has to be led into the city. While he is there in his blinded condition, praying to the Lord, God speaks to one by the name of Ananias, telling him to go to Saul and lay hands upon him that he might receive his sight and be filled with the Holy Ghost. Verse 17. Ananias did as the Lord instructed, and finding Saul, he laid his hands upon him for that twofold purpose—that he might receive his sight and be filled with the Holy Ghost. Undoubtedly

ly this is the time and the place when Saul received the mighty Baptism. The Scripture does not record it elsewhere, and when Ananias was sent for that express purpose and he did his part, surely God would be faithful and do His. But you will notice it says nothing whatever about his speaking with tongues. Is that any indication that he did not speak with tongues? We feel it is not, for we know that he certainly did speak with tongues. In this chapter he is called Saul. His name was soon changed to Paul, and if you want to know if Paul did any speaking with tongues just ask most any Pentecostal person, and they can refer you to 1 Cor. 14:18, where we read his own words: "I thank my God, I speak with tongues more than ye all." If it was not necessary to mention it in this 9th chapter, but we see that Paul did speak with tongues, it was not necessary to mention it in the 8th chapter in the account of the revival at Samaria; and no doubt the very same sign was given to the believers there.

Possibly one reason why just three out of the five cases mention speaking with tongues as the initial physical evidence of the Baptism of the Holy Spirit, is to measure up to the divine standard, "In the mouth of two or three witnesses every word shall be established."

Have Any of the Rulers Believed on Him?

Why do most of the recognized leaders of today reject the present Pentecostal outpouring of the Spirit? The Acts of the Apostles answers this question. Paul said to the religious leaders of his day, "Seeing you put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." Acts 13:46. The Jew resisted the grace of God and it went to the Gentile. The channel of blessing to mankind did not go out from the Temple and from the priests. It went out from Calvary, outside the city, through the Upper Room, and through fishermen; and the Jew was stirred up.

Some were sincere in their opposition. They thought that they were the channel of blessing, or should have been, and others were chosen; hence the jealousy, the envy, the opposition. So with the opposition to the present Pentecostal outpouring. It may be natural opposition, but in some cases it is inspired by the enemy. It is just simply the case of would-be leaders set aside—would-be custodians of all the truth. They pride themselves on knowing and holding the Fundamentals, and overlook THE FUNDAMENTAL OF SERVICE—*"Behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."*

For a number of years the slide trombone has been a real help to me in our song services. The most delicate part of the trombone is the slide. In order to get best results from the trombone the musician must keep the slide well oiled. But before the oil is poured on, the slide should be thoroughly cleaned. Then when it is thoroughly cleaned and the oil poured on, the instrument works so easily and responds to the slightest touch of the musician's hand. Just so we believe we should be instruments in the hands of the Lord. He wants us to be well oiled instruments. Oil in the Bible is a type of the Holy Spirit. He wants to pour on the oil, but before He can do this there must be a cleansing process. When we are sure that our sins are all washed away, and that we are clean through His blood, then I believe we have a right to ask Him to pour on the oil of the Holy Spirit. Then how easy it is to respond to the commands of our Master.

I remind those seeking the Baptism of the Scripture, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Ask, how long? We believe we should keep on asking until we receive? Seek, how long? Until we find. And the same applies to the knocking. Keep on knocking until the door of blessing is opened unto you. Some go to the prayer room to tarry and they knock, but not long enough. After knocking about five or ten minutes they start thinking about the early hour they have to get up in the morning, and they stop knocking so as to go home and get to bed. And about the time they get home maybe the Baptizer is there to fill them and they miss the blessing. Maybe the next night they knock again. But not long enough. After knocking a few minutes maybe they remember that someone had promised them a ride home if they don't stay too long, and looking around they see that brother just going out the door. They stop knocking and hurry so as to get the car ride, and maybe about the time they get into the car the Lord is there to baptize them, but they miss it.

If you were comfortably settled in bed after a hard day's work, and there came just a little knock at your door, the chances are you would never hear it, and never disturb yourself. But if someone started some real knocking and kept it up you would soon hear it and realize that you would not have any rest until you opened the door and found out what was wanted. So in receiving the Baptism in the Spirit, if you don't show that you are really eager to receive, the Lord may not bother to fill you. But if you will just put yourself on the Lord's doorstep, so to speak, and knock and keep on knocking, the Lord will soon see that you will not take no for an answer.

“Last Days . . . All Flesh”

A. W. Frodsham, Manhattan Beach, Calif.

A man once said that if he had a fulcrum on which to rest his lever he could lift the world.

People are wondering if we are to have another outpouring of the Holy Spirit. Have we a fulcrum on which we can rest our spiritual lever, and so move the world? We believe we have such a fulcrum in the Word of God.

Let us also remember that as a rule, before judgment God has remembered mercy, and revival has been sent. Josiah the king had a wonderful Passover and a revival went over the land, even when the country was under sentence of judgment. At the time of Christ, John the Baptist was sent to preach repentance, to prepare the way of the Lord, and multitudes were baptized by John, under his preaching. Christ's own ministry was in a measure preparatory, for He said it was expedient that He go away so that He could send the Holy Spirit who would convict of sin. After the Spirit was poured out at Pentecost there was a wonderful world-wide revival prior to the destruction of Jerusalem. Revival before judgment! Mercy before wrath! A gathering in before the storm bursts!

Is there a need for another outpouring of the Spirit? There is little doubt as to the need for a spiritual awakening. Look at the apostasy in the churches, the low moral conditions everywhere, the prevalence of atheism in our colleges, and the general lawlessness the world over. Look at the nations of Europe feverishly increasing their armaments. Nothing but the Spirit of God can remedy these conditions.

Do the promises of God warrant our praying for another visitation? We believe they do. We thank God for what He has done during the last thirty years or so, when the Holy Spirit has been poured out as at the beginning. This Pentecostal revival has been world-wide. But has this outpouring accomplished all that we desired? Do we not see failure here and there? Have we not often asked as they did in the time of Christ, Why could we not cast out that evil spirit? Thank God for the many cases we have seen and read of where demons have gone out of individuals, and they have been restored to their right mind. But we have to confess that we are still far short of apostolic power in the deliverance of those demon-possessed. The same thing applies to healing. Dr. Yoakum used to say, “I pray for hundreds and tens are healed.”

We read in Acts 5, “By the hands of the apostles were many signs and won-

ders wrought among the people. . . . There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and *they were healed every one.*” It was certainly not by might nor by power that the apostles had that these things took place, but *by the Spirit of God who was being mightily outpoured.* Surely a like outpouring will bring like results. We need Pentecost plus Pentecost, and surely in the latter showers of the latter rain we may expect a fullness of the Spirit similar to what they had in the early church.

The climate of California is very much like that of Palestine. We have our rainy season starting in November and ending in April or early May. During the summer we have no rain, and by October the ground becomes very dry and hard. The first rains are usually preceded by a fine drizzle and this prepares the land for the downpour which follows. If we had the downpour at first the rain would run off and wash away much of the surface soil. So it has been, I believe, in the outpouring of the latter rain we have had, the rain has been very gracious and it has been used of God to prepare us for the further showers. If we had had the downpour at first it would have been disastrous. We have made sad mistakes in the past with the “moderate rain,” but I believe God has been preparing us and has reserved the best till the last.

It does not require much faith to pray for rain in the middle of the rainy season. Some years ago the writer was pastor of the assembly in Glendale, Calif. We had had very little rain, and conditions were getting serious, as we were near the end of the rainy season. I called a special meeting to pray for physical rain. The daily press took the matter up and stated that they believed this was a better plan than the one then being tried by a certain man, to whom the farmers were paying money to bring down rain. His plan was to explode chemicals into the air. His experiments were made in the rainy season. Well, we had a good prayer meeting, with faith, and very shortly after we certainly had a downpour. The writer was marooned in the home of a deacon, and his gas furnace was washed out from the basement. It was a precious rain, and much good was done to the country.

The Lord said to His people, “It shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart

and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.” Deut. 11:13, 14. In the 36th chapter of Ezekiel we see the promise that the land which was desolate should become like the garden of Eden. But God said, “*I will yet for this be enquired of by the house of Israel, to do it for them.*” And so we see that the promises of God, whether in relation to temporal or spiritual blessings, are only turned into experience by the faith and prayers of His people.

Now may we study for a moment an important word in Zech: 10:1, “Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain, to every one grass in the field.” A Jewish writer comments: “It is a notorious fact that the withholding of the showers and the scarcity of the rainfall—whatever the secondary causes by which it may be accounted for—was one of the chief factors in the predicted desolation of Palestine during the many centuries that the people have been banished from it on account of apostasy. It is especially at the time of the ‘latter rain’ which in Palestine is so important for strengthening and maturing the crops, that the people are exhorted to ask of the Lord rain, so that He may graciously complete what He has begun by the former rain, filling the ears before the harvest. But though the primary reference is to literal showers, on which the successful cultivation of the fruit of the ground depends, this exhortation to ask for rain only serves to individualize the prayer for the bestowing of the blessing of God in order to sustain both temporal and *spiritual life.* Indeed there is a blending of temporal and spiritual blessings in the promises of the 9th and 10th chapters of Zechariah. Viewed as a symbol of spiritual gifts and blessings, there is a message for you and me in this ancient exhortation. Indeed, I look upon this as one of the most beautiful references in the Old Testament to prayer and God's answer, ‘Ask ye of Jehovah . . . and Jehovah shall give.’ It reminds us of the word of the Lord Jesus, ‘Ask, and ye shall receive,’ for the God of Israel is a God who *does* answer prayer. ‘Ask ye of Jehovah rain, and he shall give them showers of rain’—literally ‘rain of plenty or pouring rain’; for our God is able to do *exceeding abundantly* above all that we ask or think, and this both in relation to temporal and spiritual things.”

Paul in 1 Corinthians 9 says, “It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” Here was a law that every farmer was to put into effect upon his farm. But was there not a deeper meaning? Yes, Paul saw a deeper mean-

ing in this text, and he goes on to say, "Does God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope. . . . If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" We believe that this same principle of interpretation applies to this Scripture, "Ask ye of the Lord rain in the time of the latter rain." There is a natural meaning, but there is also a deep spiritual meaning.

There are four different words for rain in the Hebrew Bible. In two cases the word rain is explained by putting the word "former" or "latter" in front. In going to the original of Zech. 10:1 we find there are three distinct Hebrew words translated by the English word rain in this verse, and we believe our faith will be strengthened if we see the exact Hebrew words and learn the meaning of them.

"Ask ye of the Lord rain (Hebrew, *matar*, the ordinary word for rain during the rainy season) in the time of the latter rain (Hebrew, *mal'qosh*, the latter rain, so important in the strengthening and maturing of the crops); so the Lord shall make bright clouds, and give them showers of rain (Hebrew, *matar geshem*, the word *geshem* meaning heavy or torrential rain, rain of plenty or pouring rain,) to every one grass in the field."

Let us put it this way. It is as if the Lord says to us, "You are desirous for an outpouring of the spiritual rain, the blessed Holy Spirit. You have not very much faith, and you simply pray for ordinary rain (Hebrew, *matar*) at the time I am pouring out the latter rain (*mal'qosh*), but My promise is that if you ask for rain I will make lightning clouds and will cause showers of rain (*matar geshem*), heavy, torrential, rain of plenty to come down." God says, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Here the natural and spiritual are linked together. And so I believe that if we pray for the rain of the Spirit, the pouring out of the Spirit of God upon all flesh, God will surely send us a deluge. Hallelujah for the spiritual deluge that is to come! We know what a deluge means in California for recently we had one in northern Los Angeles. At La Crescenta there fell 12 inches of rain in 12 hours. As a result of this physical deluge there were 44 deaths and much damage. (The writer had special permission to visit the scenes and saw the awful damage done to property, but in a marvelous way the saints' houses were intact while those close at hand were washed away.) But God's spiritual rain will not cause damage except to the kingdom of Satan, but will bring untold blessing and refreshing. So let us obey the

injunction to pray for rain, and let us cry for an outpouring of the Spirit of God that the world needs.

In the 2d chapter of Joel we have reference to both the pouring down of rain and the pouring out of God's Spirit, and the two are linked together. The prophet says, "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23. While again the primary reference may be to physical rain, I believe this passage goes further and refers to the spiritual rain of God's Spirit. God has given the former rain moderately, small showers, and He will cause to come down the rain (the *geshem*), the violent, torrential showers; the former rain and latter rain together, a doubling up of the former rain to convict and save the sinner, and the latter rain to ripen the saint. Glory! God says, "Be glad . . . and rejoice." Hallelujah and Amen. If the Pentecostal outpouring of Acts 2 was the former or moderate rain, what will the violent, torrential showers be like?

Our taking the texts in Zechariah and Joel as referring not only to liquid showers but to spiritual rain as well may seem to some unauthorized and fanciful. To such we say, the Word of God itself describes the coming of the Lord unto us in the last days, as showers of rain. Hosea (6:3) says of God's future coming, "He shall come unto us as the rain (*geshem*, torrential rain), as the latter and former rain (comes) unto the earth." When God speaks of His coming as *geshem*, rain so copious that it is as if the former and latter rains were sent at one time, and all in the same (first) month, we feel that we are wholly within the bounds of exegetical propriety when we say that Zechariah and Joel each had in mind the coming of the power of God upon the earth, when they spoke of the promised rain. The coming of the presence of the Lord will be as the coming of the former rain and the latter rain together. The coming of these two rains together will be like two streams meeting together that make a mighty river. How can we receive this great floodtide of His presence? The condition is here set forth in this very same verse: "If we follow on to know the Lord." Ask, pray, believe, and follow on to know the Lord; and the results are assured.

Finney said and proved that a revival could be obtained as certain as the crop of a farmer who prepares his land and plants his seed. If we follow God's plans we can expect mighty results. We can expect local revivals, but the promise in Joel 2:28 is for world-wide revival. "Last days . . . all flesh!"

The Baptism in the Holy Spirit

(Continued from Page One)

Modestly and briefly would I attempt to answer three questions: Can we be, ought we to be, are we baptized in the Holy Ghost in these days?

First: Can we be? This may be answered both on the human and on the divine side. On our own part I see no reason to hinder except our ignorance of what it is and our unwillingness to endure what it involves. We often think ourselves ready to receive divine gifts when we do not realize what they are nor what their bestowment would bring to us. Thus was it with the sons of Zebedee, of whom our Lord inquired, "Are ye able to be baptized with the baptism wherewith I am baptized?" If we are so baptized during this age, we shall very likely suffer for it, since it is an invasion of Satan's realm, which he will be quick to resist. Martyrdom is often the price of it. It is such a mighty witness to the coming age that Satan will be quick to suppress it whenever it appears. We say, in answer to our first question, if we understand and are willing and able, we can be baptized in the Holy Ghost even now.

Second: Ought we to be? This is already partly answered. We ought to be willing and longing to be. But God must be the judge of how much testimony He will give to any time and place. True, we may constantly be given testimony by word, *but the testimony of sign or earnest or fact* is very much more effective, and consequently opposed by the world. We may preach and the world care very little for our preaching; but when we show a supernatural fact, as a sign or witness of what we are preaching, the world is all alert either to discredit it or to crush it. If instead of reading a paper on the Baptism in the Holy Ghost, I should exhibit the thing itself, with my face shining like that of an angel, and my word striking dead any liar that came into the audience, and my shadow healing rows of sick folk along the streets, and my influence causing people to sell their real estate and to lay the money at my feet, this city would rise against me, even as Jerusalem rose against the early Church there. And yet the world needs testimony of what God is going to do, and of what God is doing. Glory to His name. Our part should be to be willing and longing that God should put as much of His Spirit upon us as He sees fit. *Doubtless, as the age draws to a close, the testimony of sign or earnest or fact will come more into play, as at the beginning of it.*

Third: Are we? Are we baptized in the Holy Ghost in these days? Very seldom as it seems to me. Some exceptional experiences seem to be very much like a Baptism; as, for instance, that of President Finney at the time of his con-

(Continued on Page Eight)

The Present Pentecostal Outpouring

Compared With the First Revival of the Bible

The first revival of the Bible is typical of every other. It has the marks that every all round revival will have. Three things lie at the root of it. A grave—the grave of man's effort. Ex. 2:12. A groan—the groan of man's helplessness rising to God, in response to which "God heard. . . . God remembered. . . . God looked. . . . and God had respect." Ex. 2:24, 25. Grace—sovereign grace which coincided as to time with man's cry for help, as it always does. Acts 7:17.

There are seven characteristics in this revival that mark a true Holy Ghost movement.

1.—*It was a supernatural revival. There were signs and wonders in it.* Ex. 4:8.

Jannes and Jambres produced their counterfeits, but unlike some present day fearful teachers, Moses did not allow the presence of these to deter him from the right manifestations of Divine power. Must God be still because Satan is active? Rather let "Aaron's rod swallow up their rods" till men say, "This is the finger of God." Signs and wonders are in the earth today. Was it faith that made the religious leaders say of Jesus doing His Father's works: "He casteth out devils by the Prince of devils?"

2.—*It was a spiritual revival.* Ex. 4:31.

Worship was revived. A new vision of God was vouchsafed. God was magnified in the eyes of His people, and in the eyes of men. It was the Holy Ghost who coupled the phrases together: "And they spake with tongues and magnified God." We have seen this today, that the lives of those who have received the Apostolic experience are possessed by one purpose: to do God's will. He becomes great in their lives. Worship is not merely the pose of the body, it is the attitude and action of the life.

3.—*It was a Divine Healing revival.* Psa. 105:37. Ex. 15:26.

God is equalling it today. Take this paragraph from a present day revival: "The second Divine healing service was most wonderful. Almost everybody received something from God that night. There were healings of blindness, goiters, the worst form of rheumatism, and many gradual healings. They came from all classes of society. It says of Jesus: 'His fame went out and they came to Him from every quarter.' So they did in these meetings. Not only from all denominations, but from the Christian Scientists. The atheist, and the spiritualist came and got saved wonderfully. . . . I was a little afraid at first that the subject of healing

would turn attention from the more important matter of salvation, but I had no need to fear. At the very first two services on healing more people were converted through the healings than at all the other meetings combined." Of a typical case the same evangelist reports that a sister healed of internal cancer, of which she was dying, was "sweetly saved. When the spirit that was afflicting her went out, the Holy Spirit came in, and she went right on the floor. She broke out speaking in tongues . . . her eyes were filled with tears. She never has had a trace of the cancer since. Her sister came to us and said: 'My sister talks in Hebrew frequently. I cannot understand it.'"

4.—*It was a revival when temporal needs were met.* Ex. 12:36. Psa. 105:37.

Get right with God, and you can get anything from God. Revivals which are of God never need financing. God pays the bills, and often before they are contracted. When a minister was stripped of his church and reputation eight years ago for daring to witness of his Baptism in the Holy Spirit with signs following, in prophecy God said said to him: "I will pay thee thy wages." It would fill pages to tell of the thousands that have come into the Lord's treasury since, and have been used for His glory, without one word in any ear but God's. Verily "this is that."

5.—*It was a mixed revival.* Ex. 12:38.

The margin says: "a great mixture." Well meaning critics tell us today that the present movement is the same! But that does not prevent it being of God. We do not deny the mixture, but we rejoice that of this parallel revival it is also written, "the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Neither did "the mixture" prevent God from getting to Himself a peculiar treasure out of it, as the diamond digger is enriched by the precious jewel found in the rubbish. You can get your eyes on the mixture and miss the reality, and be the loser without knowing it. Men see the mixture in David and scoff. God sums him up as "the man after Mine own heart, who will do all My will." Rahab told lies, but God detected her simple trust and gives her this good report: "By faith the harlot Rahab perished not." Jacob was a mixture but he is referred to as the Lord's "lot," and he became a prince with God. One man will tell you the South African Gold Rand is a waste of slack heaps. Another man reports a room full of bars of gold. We have seen and assayed the true

metal in this supposed slack heap of Pentecost, and we say: "the gold of that land is good, there is bdellium and the onyx stone." Was it not on such stones that the names of the Children of Israel were graven? Were they not found among the rubbish?

6.—*It was a separating revival.* Ex. 6:1 and 11:1.

In the measure in which God is in a revival there will be a separating from all that is of Egypt. From all sin, and worldly systems; from all principles that are not based on God's Word. But let the principle of the separation be identical with His. Let it be positive rather than negative. Let it be that God is so real and His call so imperative that all that antagonizes Him antagonizes you.

7.—*It was a lasting revival.* Rom. 9:4 and 5.

The tide flowed and ebbed. This history was varied but the outcome was the purpose of God: "Of whom . . . Christ came." It's the final tests of revival. Its lasting power is the revelation of Himself. We praise God that as some of us have known it "Pentecost" is—*Jesus*. In all things He—our Lord Jesus Christ—shall have the pre-eminence.

The Baptism in the Holy Spirit (Continued from Page Seven)

version. His law office was filled with a light of a fiery appearance, and he perceptibly felt on his body waves and thrills of divine power to a remarkable degree. Various other persons have claimed something of the sort. But, just as baptism in water has been misconceived to mean only a few drops bedewing the forehead, so Baptism in the Holy Ghost has been misconceived to be some slight and gentle touch of the blessed Paraclete. *Indeed I think the enemy had a deeper design in perverting the ordinance of baptism than we have generally conceived.* It was an artful and exceedingly effective stroke, to eliminate from the gospel its deepest significance and tremendous reality. God is a Spirit it is true, but in His relations with us, who have also material in our constitutions, He is a thrilling and consuming fire. And it is a very wonderful experience to come with our whole composite being into complete enfoldment in the divine dealing. Indeed any real touch of the Holy Spirit, any quickening of the conscience, any illuminating of the mind, any thrilling of the body, is very precious.

And yet *some realistic experience of contact with the Divine One is necessary to the fullest comprehension of Christianity*, not only in its present and personal relation to us, but also in its dispensational and general application to the world at large. Unless we have some such visitation of the Holy Spirit as is often called a Baptism, we make very inefficient preachers of Christianity.

Questions and Answers

What does Paul mean when he says "Be ye angry and sin not"?

This verse is a quotation from Psalm 4:4, "Stand in awe and sin not." There is a righteous indignation against evil, but one must be careful that this does not turn into carnal wrath or hatred. Therefore Paul says, "Let not the sun go down upon thy wrath; neither give place to the devil." This means, "Do not let your indignation get into your spirit in such a way as to make you sour or bitter."

What did Jesus mean when He said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber"? How could they climb up any other way?

Jesus is the only door to salvation and, in speaking of climbing up any other way, He draws a lesson from the habit that was sometimes practiced where the thief would try to climb over into the sheepfold to steal some of the shepherd's sheep. To understand this saying of Jesus one must read the verse that follows in which He shows Himself to be the Shepherd who enters through the door. John 10:1, 2. The reference is evidently concerning shepherds. There is only one door to the sheepfold, which is Christ. v. 7. Any one seeking to obtain followers, who would not honor Christ as the only means of salvation, or who would adopt methods un-Christian in principle, would be a false leader, a thief and a robber. And any religion which denies redemption through the blood of Christ is destructive error, a soul thief.—E. S. W.

Seed Thoughts

Gathered by Alice E. Luce

"Moses was such a great statesman that, after he was taken away, his work went on just the same." Here is a fine example for each of God's workers to train up others to take his place, not to attract people to *himself*, but to God and the cause, and to sink personal interest in a passion for the furtherance of the kingdom of heaven.

"Every one shall be salted with fire." Mark 9:49. Jesus had just been speaking of hell fire, three times repeating the solemn words, "Where their worm dieth not, and the fire is not quenched." This is the fire that judges, condemns, reproaches and punishes.

Thank God there is another fire—that of His indwelling Spirit—which not only searches and convicts, but also refines and purifies. This fire is compared to *salt*,

because it consumes the corruption and putrefaction of the flesh, while it refines and illuminates that which is of the Spirit.

The thought of *preservation* is also connected with the action of salt; and thus by the Holy Spirit's power every one of His own are "kept for Jesus Christ." Jude 1 R. V.; John 17:11, 12.

"Every sacrifice shall be salted with salt." It is the *fire* that burns up a sacrifice, but before it is placed on the fire it has to be covered with *salt*. Lev. 2:13. In both types we see the Holy Spirit's work, purifying us that we may place ourselves on the altar (Mal. 3:3, 4; Rom. 12:1), and then making use of our lives as the fire consumes the sacrifice.

Sometimes we wonder why the Lord is not using us, when we have placed ourselves on the altar. Is it because the sacrifice was not *salted*, and some corruption of the flesh is there, which His holy eyes cannot behold? Mal. 1:7, 8, 14; Deut. 15:21; Lev. 22:20, 21; Heb. 1:13.

Jesus speaks of *salt losing its saltiness*. See also Matt. 5:13. There is nothing more useless to God or men than a backslidden worker who was once the salt of the earth.

Salt with no saltiness cannot be thrown out in the fields where it would spoil the earth. The only use for it is to strew it on the frozen sidewalks to keep men from slipping. Thus a backslider is only useful as a *warning*, to keep others from falling as he has done.

"Have salt in yourselves (the continual refining and purifying of the Spirit), and have peace one with another." This peace and *unity* comes when all of the flesh is consumed. Eph. 4:29-32; Col. 4:6; 2 Cor. 13:11.

The Way of Salvation

Where No Christians Are Found

A young man was expressing himself as "sick and tired of Christians," of hearing them or talking to them. So he decided to take a train to a lake where he could be out of their way.

No sooner had the train started than two passengers began an earnest talk about the Bible. "Oh, dear!" thought the young man, "I'm not going to stay here." As soon as the train stopped he jumped out and got out of their company, only to get in with some old ladies. To his dismay, he found their conversation to be about the coming of the Lord. He was greatly annoyed, and on reaching the next station he could see the boat. "Ah, there is the boat," said he; and on looking again he saw a number of happy young men and women going on board. "At last," said he, "I have found what I want." But as soon as the steamer had started he found that it was a Christian Sunday school excursion. He wandered downstairs to the saloon, where he saw the captain sitting writing.

"Good morning, captain," said the young man. "Where can I go to be rid of these cursed Christians?" The captain, who was a worldly man, looked up, and with a laugh, said, "To hell."

"And where is hell?" asked a scoffer of a Christian.

"You will find it at the end of a godless life," was the answer.

Said the Master, "Be not afraid of them that kill the body." Most people are. And He continued, "But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." Luke 12:5. And He gave us a picture in the 25th chapter of Matthew, of this casting into hell. The Judge shall say to them on the left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

When that young man who wanted to get away from Christians began to meditate on an eternity in this everlasting fire in the company of the devil and his angels, he was not overly delighted with the prospects, and he began to enquire about the strait gate and the narrow way that leads to life. He went to the Book that tells us, "Whosoever shall call on the name of the Lord shall be saved," and "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." He met the conditions, and received salvation. Have you done likewise?



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The Gospel in Foreign Lands

NEWS ITEMS

Promoted to Glory

We regret to report the passing away of Brother Ivan Kauffman who has been associated with our missionaries in the Pentecostal ministry in North China, although he was under appointment of the Pentecostal Assemblies of Canada. Our brother won the respect of all who knew him for his devotion to the cause of Christ. He passed into the presence of the Lord on March 29. Practically his last words were "I want to go to Jesus—I must go home." Our sympathy and prayer go out to Sister Kauffman and her children in their bereavement. Our great loss is his great gain.

Another little life has slipped away from the home of Brother and Sister J. W. Juergensen of Nagoya, Japan. Little Bernice Faith their two year old daughter was called to be with Jesus on April 2d just about three months after her baby sister Gladys died. These two little bodies rest side by side in Japan and their parents are looking forward to the sound of the resurrection trumpet, when their little family will be reunited in the glory. The address of Brother and Sister Juergensen is 18.5 Shogetsu-chu Minami-ku, Nagoya City, Japan.

Support of Native Worker Needed

Brother Martin Kvamme of Manchuria would be so happy if someone might take a part of the burden of the work in helping support one of their native workers. This can be arranged for from \$7.00 to \$15.00 per month.

Advice has just been received that Miss Anna Helmbrecht of India will be arriving in New York on or about May 12. Her address in the home land will be East Main Road, Conneaut, Ohio.

CHURCH SPARED FROM BURNING

A recent letter from Mrs. Bella Seale says: "We had quite a fire here in Shek Kok one evening not long ago. Just as we were closing the meeting the fire whistles began screaming. Running out of the mission, we saw that the fire was just around the corner from us. The wind was blowing in our direction and the fire was spreading rapidly. Our native preacher thought we should pack our clothes and move out of the mission, as it seemed impossible to save the building. We were almost tempted to do so, but went in to pray instead. Assurance shortly came that the place had been spared, and going out, we found that the wind had changed and was no longer blowing the fire our way.

"Our well was so drained by the firemen, that the little water left

in the well is so muddy we cannot use it. We are now having to use water from the river.

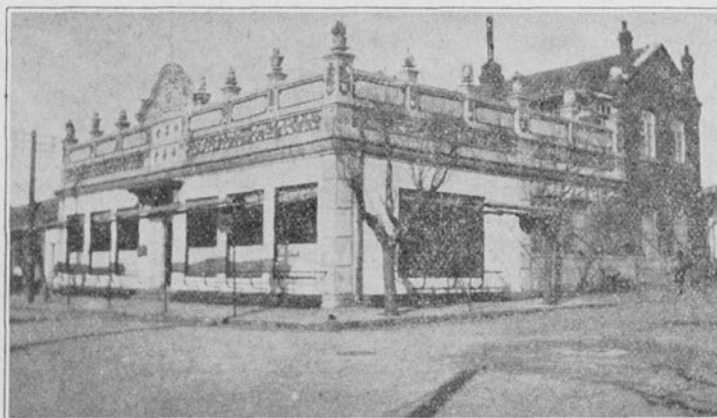
"The families who were left homeless by the fire found themselves in a most pathetic state. They were not invited into any kind of shelter, because the people were afraid they would bring in the fire demons with



Christian Chinese lady, known as Grandma Ts'an, who was wonderfully healed at Shek Kok, in answer to prayer.

them, so they had to stand outside with their little pile of bedding and the few things they had saved, until the next day, when the priest came to sing and pray the demons away from the burned buildings. At last the poor refugees found shelter in a near-by village. Suffering, darkness and superstition are on every hand. May God have mercy and bring peace to these poor unrestful hearts.

"It is very pathetic to see the sick and afflicted in this land. Many are afflicted with blindness. As we go out to the villages we have opportunity to pray for many as we



Mission Station, Port Arthur, South Manchuria. Picture taken by Miss Inga Peterson

give them the gospel. The village people are always ready to listen to the gospel, and glad to buy the Gospel portions.

"The weather is getting warmer now, which is a relief to the poor people. Many of them are destitute of food and clothing. If any of you have old clothing which can still be used, we should appreciate receiving it for them. Packages may be sent direct to Mrs. Bella M. Seale, c/o Thomas Cook & Son, Hong-kong, China."

NEW STATION IN MANCHURIA

Miss Inga Peterson, writing of the work in Port Arthur, recently opened mission station, says: "Through the winter the meetings have been well attended and God is working and saving souls. We have unusual opportunity to work among these people. We covet your prayers for our spring work that many may be rescued from the ways of evil and set free in Him."

NATIVE BOYS' TESTIMONIES

Mrs. Borst sends these two testimonies of boys who were converted in Fiji.

"I praise and thank the Lord for saving me. I would like to start my testimony from my youth. I was brought up in a Christian home. My parents sent me to Sunday school, but I was a wicked boy and would run away with my companions and go elsewhere, while my parents thought I was attending Sunday school.

"When Sister Weltz, now Mrs. Borst, started a Sunday school in our neighborhood with five children attending, I stopped in one morning as I was passing by. I did not attend the Sunday school regularly until after my healing. I had rheumatism in both knees but the doctor's medicine and ointment were of no avail. When Sister Borst prayed for me, telling me that Jesus can heal, because He is the Great Physician, I believed it and began to feel better. All rheumatism soon disappeared. The doctor had forbidden my staying in damp places, but when Jesus heals rheumatism, one can stay in damp places or anywhere. I have proved it!

"For some time I helped Sister Borst as an interpreter. As I spoke the Word in Hindi to the children, Jesus became real to me personally. All through these years He has kept me, and now I am a teacher in the Flagstaff church.

"The Lord Jesus is very good to me. He filled me with the Holy Spirit and gave me joy in my heart and victory over temptation and sin. The more I read God's Word the less worldly pleasures affect me. I pray God will hold me steady and help me to keep my eyes on Him through all my life. My desire is to work for Jesus and win souls for Him."—James Raihman.

"For many years I lived in darkness and deep sin. I loved the world and the things therein for Satan had bound me. Many times the boys from the mission came to me and asked me to go with them to church, but I hardened my heart against them. Being a Mohammedan I thought I was better than any Christian.

"One day a little boy of six years asked me to go with him to Sunday school. Something in my heart said, 'Go, go,' and I could not refuse that invitation. I soon realized that this was the right place for me and where I would find the right track to heaven. That Flagstaff church is the best place I ever came to in my life.

"I began to follow Jesus, who to my former dim knowledge was only a prophet, inferior to Mohammed the great prophet, as they teach. But following Jesus I learned to know Him as my Saviour from sin. The definite knowledge of salvation and a complete surrender to the Lord took place on October 17, 1933. Since then my life is one of joy. Temptations have come, but in the name of Jesus I gain victory over them.

"He healed me too. Before I started to go to church I always had sore eyes, but as I was prayed for, I was healed and am still healed from that disease. My desire now is to serve the Lord."—Nura.

CHINESE WOMAN FORSAKES ANCESTOR WORSHIP

Another testimony of the power of God to transform a life comes to us from Brother Bolton, laboring for the Lord in Southwest China. He writes: "Years ago I asked prayer for Mrs. Chao, a high class Chinese woman, but for some time it seemed the prayers for her were in vain. Recently, however, she has surrendered to God and is now a great help in our Chinese services in Wei Hsi.

"Last autumn when in every home the ancestors were worshipped, with all kinds of food placed on tables for them, she was persecuted considerably for not receiving the ancestral spirit in this heathen way, but God kept her true and she has real peace and joy in serving the Lord. Two of her four children are saved and she asks prayer that the boys may be saved too. One of them is a school teacher and has much influence in this district. He reads Christian papers and tracts, and we are trusting God to speak through the printed word. All things are possible to him that believeth."

REVIVAL CONTINUES

Mrs. Randall writes of the work in Egypt: "The revival is still going on here in Cairo. Many new meetings have been opened in various homes, and God is blessing the testimony of the women, saving souls and filling the believers with the Holy Spirit. In the general mid-week meeting for women from 150 to 170 attend, and it is a joy to hear them testify of the great things God is doing in their midst.

"Our Gaziret Badran Mission here at Cairo is crowded out at most meetings so we have started in the name of the Lord to build in order to have a place to meet the needs of the people in this crowded section. The bare stone walls are up and the roof is finished. It is our desire, not alone to have the church downstairs, but to have an apartment for

our native pastor upstairs. Thus far we have built by faith and we know the Lord will not fail us but will see the building through to completion.

"We are handicapped in spreading the gospel as we should like to because of lack of workers and also funds to support them. It is true there are many who are saved and baptized with the Spirit, but many still wait for the message to be given them."

SPIRITUAL AWAKENING IN HONOLULU

Barney S. F. Moore

We have witnessed the conversion of twenty souls in the last six weeks, which is miraculous for these times and the conditions here. We baptized nine March 4 and hope to baptize twelve more shortly.



Mrs. Chao, Chinese Christian woman of Wei Hsi

One man 85 years of age who was unable to walk without a stick was healed and saved. Now he walks to town and back without the stick and says this is the first time he ever has felt God's love in his heart. Others have had similar touches from the Lord. We believe greater things are just ahead on the spiritual horizon for Honolulu.

"JESUS' LIGHT WILL LIGHT YOU"

Miss Grace Agar, of West China, tells the following touching incident.

A little eight-year-old girl goes continually to invite an old lady to come to the church. One night the old lady excused herself by saying, "It is so dark tonight, I think I'll not go." "Jesus' light will light you," replied the child. "All right, if Jesus' light will light me, I will go." She came to the meeting and was helped. Another time the old lady hesitated, saying "It is too cold to go

out tonight." But the little girl asked, "Will you let cold keep you out of heaven? If Jesus came, would you let cold keep you from going up to meet Him?" Again the old lady was stirred in her heart and came to the meeting.

Miss Agar also writes: "We should be glad for your prayers for the families of some of our Christians who are still resisting God. Many of our Christians are severely persecuted in their homes. Pray also that our men may receive the Holy Spirit as freely as the women have."

IN NEED OF PRAYER

Word has recently come to us that Harry Waggoner, pioneer missionary to the lepers of India, has suffered another slight stroke. He has been overseeing the rebuilding of some of the school buildings in the hills, and has evidently been working too hard. He has taken over the contracting entirely, and has more than 100 men working under him. At this time, when he was in need of a rest, the strain has been too much for him.

Brother Waggoner has spent more than twenty years in the work in India with only a few months' furlough in that time. He stands in need of our earnest prayers that God may raise him up and strengthen him.

HOLY SPIRIT FALLS IN JAPAN

Writing from Japan shortly after her return Miss Wengler says: "While I was in America nearly all the Christians in the Kofu assembly received the Baptism in the Holy Spirit. We have waited and prayed a long time for the Holy Spirit to fall in Japan, and now we are rejoicing in the Lord for this blessed spiritual manifestation. During the past year the visitation of the Holy Spirit has been general all over the country, the Christians in many of the assemblies being gloriously filled. Surely there is a wonderful opportunity now in Japan for the Pentecostal outpouring."

FIELDS RUINED BY INDIA QUAKE

Miss Anne Eberhardt, one of our missionaries to the lepers in Uska Bazar, India writes from Bettiah: "The trip here from Uska was a very interesting one because we could see so much of what the earthquake had done. The ruined buildings, broken bridges, etc., were many. The fields were ruined, for acres are covered with water, and in many places we could see roofs of houses and tops of trees barely appearing above the surface of the water—two months after the earthquake! Then too, at the time of the earthquake sand spouted out and the wheat and rice fields are ruined because of sand. The poor people, who depend upon their fields, are suffering terribly.

"The greatest testings of the missionaries have been financial. More than once we have come to the place where we wondered where the money would come from for the next bag of rice for the children, but never have I seen children or lepers go without a meal! The glory is due to Him! He proves to us again and again that we mean more to Him than the sparrows."

Send all missionary offerings to Foreign Missions Department, 336 W. Pacific St., Springfield, Mo.

In the Whiten'd Harvest Field

LOS ANGELES, CALIF.—Waves of glory rolled over the El Serena Gospel Tabernacle in saying, healing and baptizing power during a recent 6 weeks' meeting. Evangelist Paul B. Franklin was in charge.—Laura May Leonard, Secretary.

GURDON, ARK.—Our revival March 7-April 19, closed with victory. Twelve were saved and 5 were filled with the Holy Ghost. April 23, Brother Simms, of Eldorado, Ark., set the church in order, after which I accepted the pastorate for the remainder of the year. Council brethren passing this way, visit us.—T. S. Brown.

EL CENTRO, CALIF.—In spite of the hot weather and the labor trouble we are having, the little church is moving on with God. We have a fine band of Christ's Ambassadors, who are doing a great work. They have charge of the street services, where good crowds attend. Evangelist and Mrs. J. K. Gressett were with us a few nights; their services by radio were a blessing to many of the saints in the Valley. Council ministers passing this way will find a welcome.—C. E. Shields, Pastor.

SIOUX CITY, IA.—April 1 Evangelist and Mrs. P. T. King, known as "The King's Musical Messengers," began a campaign at Full Gospel Tabernacle. God's blessing was upon these services from the beginning. Large crowds attended, filling the church to capacity, and we had several overflow meetings. About 45 knelt at the altar for salvation, most of them praying through to a genuine experience. Three received the infilling of the Holy Spirit, and others testified to definite healings.—Willis E. Smith, Pastor.

FAIRVIEW, OKLA.—At Independent schoolhouse, 15 miles west of Fairview, God gave us a precious outpouring of His Spirit. The meeting was in charge of Evangelist Park Reed. People for miles around were greatly moved by the Spirit of the Lord. There were 53 saved, 10 of these in one service. Twenty-one received the Baptism with the Holy Ghost, as in Acts 2:4; and 35 were buried in the waters of baptism. Meeting closed with good interest.—F. E. Conrad, Presbyter.

DALLAS, TEXAS—We praise the Lord for the blessings He has given us in cottage prayer meetings. We had a wonderful meeting Monday; 67 were present—2 were saved. Many were prayed for. We had a precious meeting March 16 at Riley. Brother J. R. Richardson delivered a wonderful message. The house was filled, 110 present—4 were saved. Nearly all in this meeting were young people. Some were seeking for the Holy Ghost Baptism. On March 30, at Riley, we had another good meeting with victory. There were 55 present and 3 more were saved.—Andrew W. Macon.

GLADEWATER, TEX.—We have just had Brother and Sister Hibbard, of Houston, with us in a real Holy Spirit revival. Some 15 or 20 were saved; 14 were filled with the Holy Ghost, as in Acts 2:4; 10 received Christian baptism; and 21 were added to the church. On several occasions the building would not hold the crowds. We closed the meeting with a wonderful interest among both Christians and sinners. Eight sought the Lord the last night of the service.—Jodie Thomas, Pastor.

JOHNSON CITY, TENN.—After dismissing prayer meeting last night one of our sisters asked to be anointed for healing. While we were praying for her she received the healing touch from God. Then He began to bless all who were present, pouring out His Spirit in a mighty way in our midst. Two of our number, who had grown cold, were refilled with the Spirit, 3 were reclaimed, and 2 of them were baptized with the Holy Ghost, as in Acts 2:4. We praise the Lord for His blessings.—S. H. Slayer, Pastor.

SPENCERPORT, N. Y.—We have just closed a 4 weeks' evangelistic campaign under the leadership of Mabel Willetts, Midlothian, Md., assisted by Gene Moore, Cornetist and Song Leader, of Baltimore. God signally blessed their ministry in the salvation of souls, the reclaiming of backsliders, and the pouring out of His Spirit on believers. Among others, 2 men in their seventies found pardon, and a young man who had been preaching the gospel and had backslidden was brought back to God. Backed up by a genuine anointing of the Spirit, these young workers presented a simple gospel to the townspeople, and as a result much prejudice was broken down and many in this new field heard the full gospel for the first time.—Benjamin A. Baur, Pastor.

GONE ON BEFORE

Sister Omo Isaacs, wife of Pastor J. L. Isaacs of Seattle, Wash., entered her eternal Home on March 27. Our deepest sympathies are extended to the loved ones still here.

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

Special Pentecostal Number

On May 20 we celebrate the anniversary of the Day of Pentecost, and it will be observed that this issue of the paper is a special Pentecostal number. We shall be re-issuing the first eight pages for world wide distribution. The price will be, \$1.00 per 100, 25 copies for 25 cents. In Canada, 100 copies, \$1.17; 25 copies, 30 cents. Gt. Britain, 100 copies, 4/6; 25 copies, 1/2.

PANAMA, ILL.—We have just closed a 5 weeks' revival with Evangelist Chas. McGinnis, Pastor of Witt Assembly. Fourteen were saved, 6 received the Baptism with the Holy Ghost, and 6 united with the church. The revival spirit is still present.—Walter Hanon, Pastor.

CLARKSVILLE, ARK.—Brown Brothers, of Charleston, recently closed a revival 3 miles south of Clarksville, at the Jamestown mine. God wonderfully worked throughout the revival; the altars were filled practically every night with people hungry for salvation. Fifteen were saved, 8 were baptized with the Holy Ghost, and 7 followed the Lord in baptism. The revival closed with people still seeking a closer walk with God.—Murray Brown, Evangelist, Charleston.

DURANT, FLA.—The Lord has passed this way and has given us a refreshing at Pleasant Grove Church, that will not be soon forgotten. We have had much prayer for months that God would move among us and save souls. The revival began last December. We had tarrying meetings weekly in a home. There were 18 in one household, including children and grandchildren, who received the Baptism with the Holy Ghost, as in Acts 2:4. The Lord sent a sister from Washington, D. C., who had charge of that meeting. In January and February we began special meetings in the church. Evangelist Eunice Symonds Martin was with us. The power of God fell so abundantly that in many of the services the altar call was given before the sermon was preached. Many wept their way through to God and 20 more received the Baptism with the Spirit. This revival was largely among the young people. God is still blessing His people here.—Fred G. Symonds, Pastor (By Mrs. Daisy Symonds).

ADAMS, WIS.—We praise the Lord for His rich blessings in the revival conducted here the past 6 weeks. Forty-six have sought God for salvation, and the majority of them have come through to glorious victory. It has truly been refreshing to see the transformation in the lives of those who have been cleansed through the precious blood of Jesus. The whole town has been stirred and a good interest among all classes has been awakened. We have witnessed many marvelous healings in this part of the state, which has greatly strengthened the faith of the saints. We have been working in close fellowship with the neighboring pastors of assemblies. I have been pastoring the work in Friendship and Brooks since the first of the year, and expect to continue to evangelize in this community as the Lord leads. The Olson Sisters and their brother Julius, from North Dakota, through their ministry in song and personal work have had a large part in bringing these souls to Christ. Sister Sheidler, Munice, Ind., will assist us this week as the revival continues.—N. L. Shotwell, Evangelist.

The Sunday School Lesson

The Judgment of the Nations

Lesson for May 27, Matt. 25:31-46.

At the close of His discourse on the Second Coming, the Lord Jesus described first the judgment of His church, for "judgment must first begin at the house of God." 1 Pet. 4:17. His glance then takes in a wider sphere and He gives a view of the judgment of the nations.

I. THE REVELATION.

Matt. 25:31.

The Coming King. "When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The Speaker is seated on the Mount of Olives, looking down on the city and nation that have rejected Him. Soon He will be standing before a Jewish tribunal, and then He will be impaled upon a Roman cross. He knows all this; but His thoughts are not those of discouragement or defeat. He can see too far into the future for that. He envisions His return as the King and Judge of nations. Writes Maclaren: "Sitting there, a wearied Man on the Mount of Olives, with the Valley of Jehoshaphat at His feet, which the Jew regarded as the scene of the final judgment, Jesus declared Himself to be the Judge of the world, in language so unlimited in its claims that the speaker must be either a madman or a God." Such a claim is a clear assumption of Deity, for only the Omnipotent One can determine the eternal destiny of individuals or nations.

The Prophetic Period. Strictly speaking, the time mentioned points to the judgment of the living nations at the coming of Messiah, the basis of judgment being the treatment of Jehovah's people, Israel. See Joel 3:1-3, 9-17. But, I believe that the Lord intended also a personal application of His words, so that the principle of judgment mentioned is true, not only in relation to nations, but also in relation to individuals.

II. THE SEPARATION.

Matt. 25:32, 33.

"And he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left."

The Principle of the Division. In this world there are many classifications of mankind, based upon nationality, wealth, education, politics, etc. But at the judgment the division will be according to character. And there will be only two classes—the righteous and the unrighteous. Modern men dislike this classification; no person, they claim, is entirely good or entirely bad. But He who knew the depths of man declared that a person is either journeying toward God or away from Him, either mounting upward or descending downward, either on the broad road or the narrow road, either for Him or against Him.

The Nature of the Division. The rejected ones are described as the goats, which animals are characterized by uncleanness and unruliness, wantonness and loathsomeness.

They lack the meekness and gentleness of the sheep. On the other hand, the righteous are set forth under the figure of sheep, and this because of their innocence and harmlessness, and obedience to the shepherd. Also, for another reason, which has been quaintly described by the poet, who comments as follows on Prov. 24:16:

Unc' Si, de Holy Bible say,
In speaking ob de jus',
Dat he fall seven times a day:
Now, how's de sinner wuss?

Well, chile, de slip may come to all;
But den de diff'ence foller—
For ef you watch him when he fall,
De jus' man do not waller.

Christ's sheep may fall into the mire, but they will not wallow. See 1 John 1:9.

III. THE APPROBATION AND CONDEMNATION. Matt. 25:34-45.

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous say, When saw we thee a stranger . . . ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." He then repeats in the negative form the same words uttered to the righteous.

Christ Identified With the Needy. It is my personal view that the word "brethren" in the above quotation refers not only to the Jewish nation, but also to Christians (Matt. 12:46-50) and in a certain sense, to needy humanity in general (Luke 10:30-37). Wrote Cicero, famed Roman orator, to his friend: "I would have you think that whatever friendly service or good advice you shall bestow upon my friend Furnius, I shall take it kindly as if done unto myself." In like manner speaks Christ concerning the services we may render His needy people. Thus, we have set before us the highest motive for Christian benevolence. And also a hint as to where Christ may be always found. A friend said to Dr. Duncan that he did not feel Christ to be near him, and that he would like to get nearer to Him. "Yonder is He," said the professor, "seeking the lost. Go there and you will find Him."

Faith and Love Tested by Works. At first glance it would seem that the righteous were justified because of what they had done, and the wicked condemned because of what they had not done. In a word, it appears that man's acceptance before Christ depends upon the performance of certain deeds—the very contrary of Paul's teaching in Rom. 3:20-24 and Gal. 3:11, 12. But let us remember, that

while we are justified by faith, we are judged according to our works. Nowhere does the Bible declare that each man shall be judged according to his faith. See 2 Cor. 5:10; Matt. 16:27; Rev. 2:23. The reason is simple—real faith will always manifest itself outwardly; and what we do is a measure and an indication of what we really believe. James 2:14-26. Said Martin Luther, "Good works do not make a Christian; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made a Christian by good works, but by Christ, and being in Christ, he brings forth fruit for Him." Faith, like the roots of a fruit-tree, is invisible; in both cases, the vitality of the root is demonstrated by the vision of the fruit.

Let us beware of a rather extreme teaching concerning grace, which led an English liquor seller, who was a professing Christian, to say, "It is not what I do, that justifies me, but what I believe." "Faith without works is dead," is God's answer to that statement. An Irish clergyman preached all his life that we can never be saved by good works, and that all our works are as filthy rags. True enough; but the good man had become rather overbalanced on the subject. At last a neighbor remonstrated with him as follows: "Why do you always preach against good works? There is not one of them in your parish!" See Titus 3:8.

IV. THE DESTINATION.

25:46.

"And these shall go away into everlasting punishment: but the righteous into life eternal." The prospect of eternal blessedness casts a bright halo over our lesson; but the thought of the eternal torment of the wicked brings a shadow over it. Said Henry Ward Beecher, "I do not accept the doctrine of eternal punishment because I delight in it. I would cast in doubts, if I could, till I had filled hell to the brim. I would destroy faith in it; but that would do me no good; I couldn't destroy the thing . . . I cannot alter the stern fact. The exposition of future punishment in God's Word is not to be regarded as a threat, but as a merciful declaration. If, in the ocean of life, over which we are bound to eternity, there are these rocks and shoals, it is no cruelty to chart them down; it is an eminent and prominent mercy."—Myer Pearlman.

A WORD OF WARNING

We have received letters from Montana and Colorado telling of a man who is going round and perpetrating a great fraud on the people. He goes into a town representing himself as coming from the Gospel Publishing House and supplying the local assembly with "Spiritual Songs," and that for a price he will cause the advertisement of different merchants to be inserted in these song books. We have no such plan. The man is a fraud.

Tenth Annual Commencement
of the

Central Bible Institute
May 20, 21, 1934

Baccalaureate Service, 10:45 a. m. Sunday
May 20, 1934, by Pastor J. Narver Gortner
Graduation Exercises, 7:30 p. m. Monday
May 21, 1934

Services will be conducted at the Assemblies
of God Tabernacle, Corner Campbell and Cal-
houn, Springfield, Missouri.

Forthcoming Meetings

EVANGELISTIC MEETINGS

MEDICINE LODGE, KANS.—May 1—, William Andrews, Evangelist.—F. R. Davidson, Pastor.

ORVILLE, O.—Full Gospel Assembly, May 13—, James Clark, Evangelist.—Mrs. J. A. Liechty.

HUGO, OKLA.—Highway Tabernacle, May 20-June 17. Evangelist and Mrs. Norman H. Cline.—Thomas M. Gray, Pastor, 103 N. E Street.

TOLEDO, O.—Upton Avenue Tabernacle, Upton and Oakwood Avenues, May 31-June 24. Floyd R. and John E. Hoole, Evangelists.—D. G. Scott, Pastor, 1860 Oakwood Ave.

BISMARCK, N. DAK.—Prophetic full gospel revival, Bismarck Gospel Tabernacle, Eleventh and Rosser Streets, May 30—, Wm. F. A. Gierke, Evangelist.—H. G. Johnson, Pastor, 401 11th St.

NUTLEY, N. J.—Bethel Pentecostal Assembly, May 23-June 10. Adah G. Owens, Evangelist.—O. Olsen, Pastor.

ZION, ILL.—Christian Assembly, May 13, for 3 weeks. Mary Louise Paige, Girl Evangelist.—Finis J. Dake, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, May 13-June 3. C. S. Tubby, Evangelist.—R. S. Armstrong, Pastor.

CLEVELAND, O.—Pentecostal Church, May 27-June 10. J. N. Hoover, Evangelist.—B. E. Mahan, 977 Brunswick Road, Pastor.

LITTLE ROCK, ARK.—Third and Cross Streets. Belling Evangelistic Party. Two services daily.—R. E. Gilliam, Pastor.

HORTON, KANS.—First Baptist Church, May 27-June 17. Steidle Sisters, Musical Evangelists.—P. S. Barrow, Pastor.

LEWISTOWN, PA.—Bible Revival Crusade, Full Gospel Tabernacle, May 24-June 10. 108-110 Logan St., Dr. Chas. A. Shreve, Evangelist.—H. A. Christopher, Pastor.

MIDVALE, N. J.—Cross Street and Ringwood Avenue, May 10—, Charles A. Shreve, Evangelist.—Frederick D. Pettet, Pastor, 34 Carey Ave., Butler.

SALEM, MO.—Fellowship meeting, Community Hall, May 19. Bring musical instruments. Basket lunch.—C. E. McWhorter.

TALIHINA, OKLA.—Fellowship Meeting, May 26-27. First service 7:45 P. M. As far as possible visitors will be cared for. All day service Sunday. Basket lunch.—C. J. Brown, Pastor.

MISSIONARY CONFERENCE
NORTH BERGEN, N. J.—Beulah Heights Pentecostal Church, May 27-May 30. All missionaries welcome.—J. E. Kistler, Pastor.

BIBLE SCHOOL GRADUATION
NORTH BERGEN, N. J.—Beulah Heights Bible School Graduation exercises, May 30, 2:30.—David Leigh, Principal, 4741 Hudson Blvd.

AMARILLO, TEXAS—Second annual commencement, Shield of Faith School, May 25-28. Baccalaureate sermon by E. B. Crump, Electra, May 26. Week of lectures to both school and public, District Superintendent E. W. White, of Nebraska, principal speaker.—Guy Shields.

DISTRICT MEETINGS

MUSKOGEE, OKLA.—Bible Conference, Ninth Street and Columbus Avenue, June 3-10, David Burris, Evangelist. All day fellowship meeting June 10.—T. E. May, Pastor.

PETERBORO, ONT.—Pentecostal camp, July 1-15. Evangelist, Fred Squire of England, who has been much used in a ministry of healing and evangelism. Further particulars from Pastor Geo. A. Chambers, Box 781.

CHRIST'S AMBASSADORS RALLY
McCOOK, NEBR.—State-wide rally, May 30. Kansas and Colorado assemblies welcome. Meals and entertainment free. States Tuesday evening. Sunrise prayer Wednesday morning. Assemblies near please assist with special music.—Glenn Millard, Pastor; Ruth A. Lyon, Secretary.

CHRIST'S AMBASSADORS' RALLY
OKMULGEE, OKLA.—North Oklahoma Avenue, June 1-3. First service 7:30, May 31. General Superintendent E. S. and Mrs. Williams, will be present; also James Hutsell, District Superintendent. Rooms free, meals reasonable.—W. T. McMullan, Pastor, 713 North Oklahoma Avenue, Wallace Bragg, President, Asher, Okla.

MICHIGAN CHRIST'S AMBASSADORS FELLOWSHIP MEETINGS, May 30. Detroit Section, River Rouge, Henry Nevison, Pastor. Southwest Section, Charlotte, Lovatt and Oliver Streets, David Evans, Pastor. Northwest Section, Muskegon, 440 Creston St., Marcus Horness, Pastor. Northeast Section, Greendale assembly in brick school, 14 miles west of Midland, on M 20, Howard Pratt, Pastor. Northern Section, Big Rock assembly, 5 miles west of Atlanta on M 32, E. L. Ayliffe, Pastor. Three services, special speakers and programs, and basket lunch at each place. Please cooperate.—D. C. Foote, President Michigan C. A.'s.

NORTH DAKOTA CONVENTION
BISMARCK, N. DAK.—May 22-24. Superintendent F. J. Lindquist will be present. Election of presbyters and other important business. Candidates for credentials should attend. Blanks from District office in Minneapolis. Entertainment for all ministers, Christian workers, and visitors as far as possible. Meals on freewill offering plan. Write if coming.—Herman G. Johnson, 401 11th St., Bismarck.

LATIN-AMERICAN DISTRICT COUNCIL
Annual meeting South Texas conference, Rio Hondo, May 11-12. Frontier Conference, Victoria, Tex., May 16-17. East Texas conference, Houston, May 22-23. North Texas conference, Ft. Worth, May 29-30. Central conference, Artesia, N. Mex., June 15-17. Colorado conference, Pueblo, July 15-17. All services and business in Spanish. I will spend most of the month of June in California among the Spanish churches.—H. C. Ball, Superintendent.

TEXAS DISTRICT COUNCIL
FT. WORTH, TEXAS—Rosen Heights Church, June 5-8. Each department of District work will be given time to take care of its interests. Officers to be elected for Christ's Ambassadors, Women's Missionary Council, and District Council. Meals on freewill offering plan. Let each assembly take an offering as soon as possible and send to the secretary of the District. Matters of great importance to be discussed. E. S. Williams, General Superintendent, Speaker.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth.

NORTHWEST DISTRICT COUNCIL
Annual District Council and camp meeting, July 1-15, Southwest Washington Fair Grounds, between Centralia and Chehalis. New applicants for license must appear before the Credentials Committee, June 29-30. General Superintendent Ernest S. Williams, and William I. Evans, Dean of Central Bible Institute, will be present.—Samuel Swanson, District Superintendent, 1329 Lucas Place, Seattle, Wash., T. A. Sandall, District Secretary, 408 5th St., S. W., Puyallup, Wash.

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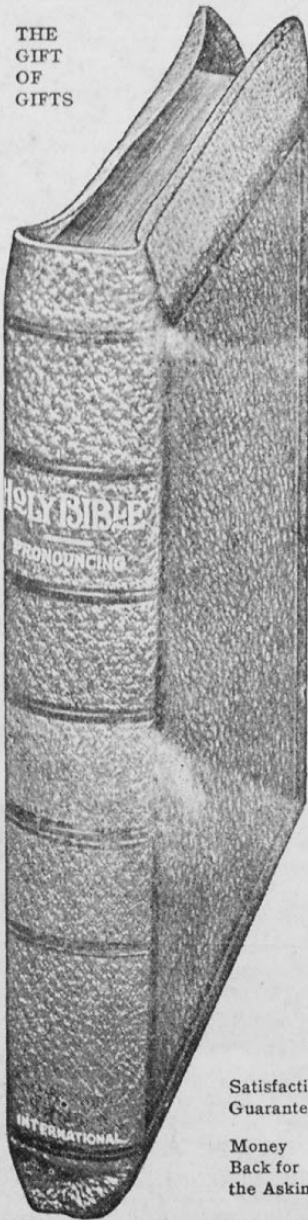
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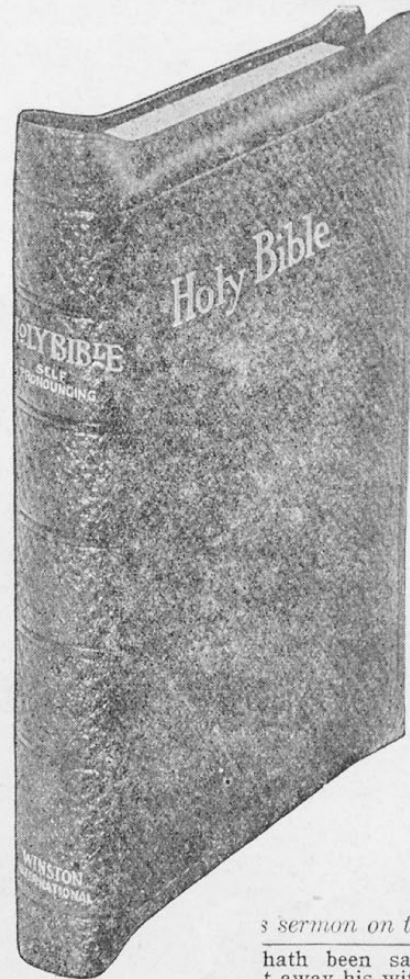
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Total amount reported	\$4,297.58	
Home missions fund	\$ 56.71	
Office expense fund	89.95	
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Reported as given direct to missionaries	338.50	
Reported as given direct to home missions	97.02	584.13
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CHAPTER 6. 6

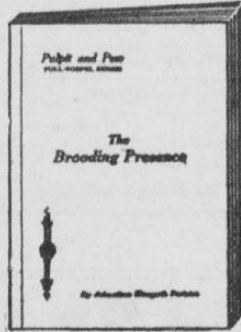
1 Sermon on the mount continued. 24 Serving God and mammon. 25 Exhortation to care little for worldly things. 33 Seeking the kingdom of God.

hath been said, Whosoever t away his wife, let him give riting of divorcement:
I say unto you, That whohall put away his wife, save he cause of fornication, causeto commit adultery; and er shall marry her that is committeth adultery. gain, ye have heard that it n said by them of old time, al not forswear thyself, but rform unto the Lord thine

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the syna-

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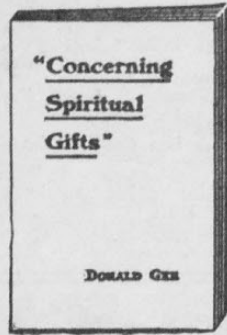
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