

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE
The Whole Gospel to the Whole World

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The Lord's Leading



Pastor A. G. Ward, Toronto, Ont.

"When thou goest, thy way shall be opened up before thee step by step." Prov. 4:12 Free translation.

"The Lord never builds a bridge of faith except under the feet of the faith-filled traveller. If He builds the bridge a rod ahead it would not be a bridge of faith. That which is of faith is not of sight."

The great difficulty with most of us is that we so often want to SEE, we have grown so accustomed to living on the sense plain where we are governed by the sense of hearing, feeling and seeing, but the faith life is on an entirely different and higher plain. When we really believe God we will dare to advance regardless of the many obstacles lying across our pathway. When our Heavenly Father says "forward," FAITH immediately obeys and of course the results are glorious.

How wonderfully God can open the way for His believing children. We were owing the Lord fifty dollars tithe money. It came about in this way: A friend had given us almost five hundred dollars' worth of gifts. We felt it was right that we should tithe the value of these gifts because they were all of such a useful nature. Sitting on the platform in a great missionary convention, we said quietly to the Lord "If we only had the fifty dollars (\$50.00) we owe Thee, we would gladly put it in the missionary offering." Before the offering was received, a brother in the congregation, who knew absolutely nothing of our debt or prayer, placed a fifty dollar bill in an envelope, put our address on the same and had the usher bring it forward to us on the platform. Thus the way was "opened up before us step by step," and we were able to pay our debt.



"AS THY DAYS, SO SHALL THY STRENGTH BE"

*Do thy weary footsteps falter,
Does the path seem steep and hard,
Dost thou long to drop the crosses,
And fly Home to thy reward?*

*Lift thy heart in holy courage,
Let thy faith the promise see,
For His good word never faileth;
"As thy days thy strength shall be."*

*Weak and faint, does life seem ebbing,
Does all hope of vict'ry flee?
Fear not, O beloved toiler,
"As thy days thy strength shall be."*

*Does the mountain path grow rougher?
Still the Lord hath need of thee;
He hath trod the steeps of Calvary:
"As thy days thy strength shall be."*

*Does the tempest beat more fiercely?
Still shall stand His blest decree,
All the waves shall not o'erwhelm thee;
"As thy days thy strength shall be."*

*Hush thy heart in sweet abiding,
Let all doubt and sorrow flee;
Sink to rest upon His bosom,
All His strength shall be for thee.*

—Carrie Judd Montgomery

I had made an engagement to preach at a Convention in Philadelphia, but in the meantime Mrs. Ward became seriously ill, and our children were all young so that they could not possibly care for either their Mother or our home. Because of this, I finally decided to wire the Pastor of the Assembly in Philadelphia stating that it would be impossible for me to keep my engagement. At this point God spoke to my heart and said, "If you will commit your wife and home to Me and keep your engagement in Philadelphia, after you are gone I will heal your wife." This proved a very severe test to our faith, but we obeyed, although it meant leaving Mrs. Ward so ill that she could not lift her head from the pillow to say goodbye, but true to His Word, when we were gone, the Lord healed my wife, and all went well in our home. "When thou goest, thy way shall be opened up before thee step by step."

Our Heavenly Father is trying to persuade us to launch out in faith! Great things have been placed within our reach in the Spiritual realm—marvelous opportunities are being afforded us to prove the faithfulness of our Covenant-keeping God. What shall our attitude be? What would happen if we would venture far adrift upon the unfailing promises of the God "who is enough"? Has He not said, "If ye be willing and obedient, yet shall eat the good of the land"?

He who embraces in his prayers the widest circle of his fellow creatures is most in sympathy with the mind of God.

Earth hath no sorrow that Heaven cannot heal.—Milton.

HHE "Word of Knowledge" is an interesting and important gift. Some regard it as a knowledge of the Word of God. It is not. Everybody ought to have a knowledge of the Word of God, and if you haven't I can tell you how to get it. Read your Bible and pray about it. I was looking at some of the lawns around the colleges in Oxford. I said to the gardener, "How do you get these wonderful lawns? I would like the secret." "Oh," he said, "we just cut the grass and roll it, and keep it up for a few hundreds of years and then we get a lawn like you see." Do you know how to get a knowledge of the Bible? Read it and meditate upon it and do that for a few hundreds of years and you will have a knowledge of it. "The word of knowledge" is not a knowledge of the Bible. It is a gift of the Spirit.

The word of knowledge is a participation in omniscience to that extent that the Almighty is pleased to grant His knowledge through the instrumentality of the Spirit, for God knows everything. If God reveals to us something He knows, then God has given us the word of knowledge. The Bible teems with illustrations of the use of the word of knowledge. I'll begin with a very simple instance.

There was a very wicked king named Jeroboam. Jeroboam had a son that fell sick. Jeroboam said to his wife, the queen, "Disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet . . . he shall tell thee what shall become of the child." So the queen disguised herself and went down to the old blind prophet. He wouldn't know who she was for he was blind. She knocked on the door and the old blind prophet said, "Come in, thou wife of Jeroboam." What did Ahijah have? He had a word of knowledge supernaturally imparted to him by the Spirit, for the Lord had said to him, "The wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick . . . she shall feign herself to be another woman." God knew she was the wife of Jeroboam. God knows you whatever clothes you put on. God knew the wife of Jeroboam, and Ahijah participated in the divine omniscience to that extent.

Elisha had the word of knowledge for he said to the king of Israel, "Beware that thou pass not such a place; for thither the Syrians are come down." So the king didn't go to that place. The Syrians found out the king was not going that way so they moved their camp, and Elisha sent another message to the king. The Syrians moved their camp again and again the king of Israel got a word from Elisha. The king of the Syrians grew

furious. He called his servants and said, "Will ye not shew me which of us is for the king of Israel?" One of them said, "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." How did Elisha know? Was he a spy? No, he was a man of God filled with the Spirit of

known where Saul was or what he was doing.

When Saul was anointed he was very humble, for the people whom God uses are the humble ones. Every leader listens. A lot of men come to me asking, "Why haven't I that position? Why did God give it to somebody else? I have talent." It isn't talent that qualifies you for the position; it is meekness, and they haven't it. I am going to digress a little further. Moses held the greatest position that any man in the Old Testament was ever called of God to hold, speak-

ing from one standpoint.

He led the children of Israel from the land of Egypt across the wilderness to the borders of

Canaan. He was the lawgiver. He had revelations of such an order that no man in the whole of the Old Testament is comparable with Moses. God spoke to him mouth to mouth. When God had a look at every human heart in the whole world, He wrote this, "The man Moses was very meek, above all the men which were upon the face of the earth." The man who had the greatest position God ever gave, the man who gave the whole law, the man who saw the glory of God in blazing splendor, the one who swept Egypt with judgment and defied its mighty king, who slew from the king's first-born to every first-born throughout the land of Egypt, was God's meekest man. Do you know why we don't get better positions than we have? The reason we don't get exalted by the Almighty isn't because we haven't the talent; it is because our hearts are not meek enough. For I hear One speaking who stepped from the eternal throne which was illuminated by seven blazing lamps, before which the sea of glass rippled with its eternal light and splendor, with its blazing blue glory, rippling into the seven hues of the rainbow. He steps from this throne and comes down to this shadowed world of sin, and I hear Him saying as a disclosure of His own soul that no man could look into, "I am meek and lowly in heart." God's great man and the One who brought God's eternal truth were both meek. Moses was the meekest man and Christ was God's meek Son. What the world wants today are men and women of confidence, men and women who can do things. But God wants those who are meek, who can't do anything unless they are helped. "The meek will he guide in judgment; and the meek will he teach his way." It is not a weak and quiet spirit that the Lord wants, but a meek and quiet spirit. The difference between weakness and meekness is the difference between the equator and the Arctic region, the difference between black and white, the difference between chalk and cheese. A meek man is a man who has such strength of character that

Howard Carter on the
Gift of the Word of Knowledge
 at the Interstate Camp Meeting,
 Eureka Springs, Ark.

God, and the Spirit communicated the knowledge of God to him. It is as supernatural as the speaking with tongues.

Kish, the father of Saul, sent his son to look for some asses that had gone astray. Saul spent one day looking for them but he couldn't find them. The second day passed and still he hadn't found them. On the third day they decided to call on the prophet Samuel, the seer, for the term seer and prophet are synonymous. The servant said to Saul, "Peradventure he can shew us our way that we should go." Why did he say that? Because there was an understanding in those days that people who had the Spirit of God had supernatural revelation. Saul and his servant called on the prophet Samuel, and Samuel said, "Thine asses that were lost three days ago, set not thy mind on them; for they are found." How did he know the asses were found? There was no wireless, no telephone in those days. It was the Spirit of God Himself who gave the revelation of knowledge to Samuel, and Samuel passed it on.

When Paul the apostle was converted on the Damascus road he was struck down and made blind. He continued blind for three days. God had in Damascus a very spiritual servant and He spoke to him, "Ananias," and Ananias said, "Behold, I am here, Lord." The Lord said, "Go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." God gave to Ananias the revelation of the condition of His servant Paul. Without that word of knowledge Ananias wouldn't have

he can grip himself by the back of the neck and say, "No, you don't. You want to have your own way, but you're not going to have it." It takes an enormously strong arm to do that. When Miriam and Aaron spoke against Moses, he didn't say a word, and because he didn't God said a word for him. If we wouldn't say so much God would get a chance to say something for us. Read the rest of the story for yourself. The next time they talk about you, say nothing.

Now back to our story. King Saul was meek and humble when he was called to be king. When the day of his coronation came he was so meek and humble that he disappeared. He was too embarrassed to stand before the people. Samuel was astonished and all the people began looking for Saul, but he couldn't be found. The gift of the word of knowledge was needed. God knew where he was. Saul was so meek he had hidden in the stuff. God knew what the stuff was. They enquired of the Lord and the Lord said, "He hath hid himself among the stuff." They went to the stuff—they knew what it was—and brought him out. Don't you fear if God has called you to a certain position. If God has called you, you will get it whether you are there or not. What lessons we learn from His Word. You say, "But somebody might slip in in front of me and get it." He won't be able to, for God will drag you out of the stuff.

Naaman had a very wonderful healing. The prophet said, "Go and wash in Jordan seven times." And when a man is healed he is very liberal with his money. Leaders, lend me your ears. When a man is healed he is very liberal with his money. Be careful about money. It is called lucre, *filthy lucre*. "He that hath clean hands shall be stronger and stronger." Clean hands are hands that haven't been defiled with filthy lucre. Back came Naaman to Elijah to give him anything he wanted. Elijah said he didn't want anything. "God sends me food and raiment and therewith I am content." "But you have given me healing." "No, God gave it to you. Give your money to Him." But there was one there who was not going to refuse it. When Naaman was well on the way, out ran Gehazi, the servant of Elijah. These folks who are after money can run, too. Gehazi could run faster than the chariot could go. He had feet like Mercury. When he had caught up with the chariot he said, "My master hath sent me, saying, 'Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.'" He came back laden with Naaman's riches and hid them carefully so that nobody would see them. He forgot that God could see everything, and God had a servant whom he could talk

to in the Spirit. Elijah called Gehazi and asked him where he had been, and the servant said he had not been anywhere. Then Elijah said, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money . . . ?" "You have got Naaman's money, you can have his leprosy, too," and Gehazi went out from Elijah's presence a leper white as snow. The word of knowledge revealed to Elijah the sinful action of Gehazi.

Now for a modern instance. When the Primitive Methodists began about the year 1800 there was a very spiritual man named John Oxterby who spent a lot of time in prayer. God gave him revelations and he didn't know what he was getting, but not knowing what you have, doesn't change the value. Somebody might give me a piece of Chinese money, and I might not know what it is, but it doesn't lose its intrinsic value because of my ignorance. Whether the people in the past have understood the gifts of the Spirit or not, their ignorance hasn't changed the intrinsic value of the gifts. John Oxterby never claimed to have the word of knowledge; I am claiming it for him. He was known as praying John. Some people in his congregation said to him, "Our son is out at sea and there have been some very violent storms of late, and we are afraid that his ship has gone down for it has been overdue for many days." In those days there was no wireless, no means of communication with a vessel.

That night John Oxterby got down on his knees and prayed, "Is that lad safe?" He was asking for a word of knowledge. He wanted to know supernaturally from God through the Spirit if that boy was safe, and in the darkness a beautiful light came. He saw in the light a ship sailing merrily along on a very calm sea, and the wind was filling the sails. Having looked at the ship he had a look at the passengers, and there right on board the ship he saw the boy. The next morning he said to the parents, "I saw your lad last night. He is safe enough. He is on board the ship and the ship is coming along beautifully. It will be here in a few days." "We hope you are right, Brother Oxterby." Can you hear a word of doubt? Yes you will hear it when people are saying, "We hope that it is so." It was so. The lad arrived home safe and sound.

They decided to put John Oxterby to the test to see whether it was a revelation. "John Oxterby, you said you saw that ship." "I did, I saw it very plainly." "Would you know it again?" "I would." "Will you come to the dock where there are about twenty ships lying at anchor, and tell us which one it is?" That was a test. He was to go down to look at twenty ships lying at anchor and he was to point out the one he had only seen in

a vision. That was going to prove whether it was a revelation from God. He went down to the dock and immediately pointed out the ship. That was supernatural.

I was going down to a certain place in company with a good many other men. I was expecting to stay at this place for a considerable time. Down at the camp to which I was going was a man who knew God and God spoke to him, "I am sending My servant today to this camp. Prepare for him." That man didn't know me and I didn't know him, and apart from the revelation of the Lord he didn't know that any servant of the Lord was coming. So he prepared for me, actually making a cherry pie. His friends asked him what he was doing and he told them that the Lord was sending His servant to the camp, and that he was preparing for him. But how would this man know me when I arrived. He had never seen me, didn't know my name, my size or my complexion, whether I would be clean shaven or wearing a beard, whether I would be wearing dark clothes or light, and I never wear a badge of any kind so he would have no natural means of identifying me. I got to the camp and was sitting down to begin a meal when I saw a man come in and look at all of us. He looked at the first table and shook his head; he looked at the next one and then he saw me, and he stopped looking and came straight to me. He said, "Praise the Lord, Brother," and I said, "Praise the Lord." He said, "Come with me." I replied, "Thank you very much, but I'll partake of this meal first." "But I have a meal for you. God told me to prepare for you, and I have a cherry pie made." But this is the point. How did that man know me? As soon as he lifted his eyes and saw me he knew me. He had never seen me. He didn't call me by name, but he came straight to me and said, "Praise the Lord, Brother," and took me away to share the cherry pie. The word of knowledge is a supernatural bit a knowledge imparted by the Spirit. God knew me and God had spoken to that man, and that man through God knew me. The word of knowledge is knowing something through God who knows everything. If you know anything through God, who knows everything, then you know it through the Spirit. If you know it through the Spirit then it is a word of knowledge.

John Fletcher of Madeley, England, was a very godly minister, living in the time of the Wesleyan revival although he was not actually in the Methodist movement. He was in the Episcopal church, but he was very intimate with John Wesley and the Wesleyans, and for a good number of years he lived very fervently for God and did not intend to marry. But later on in life he succumb-

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The Editor's Notebook



The Only Remedy

The apostle wrote, "The mystery of iniquity doth already work." In due time it will come to the full. There is One and only One that can deal with evil, and that is God Himself. Man has his many devices to deal with evil, but none of them avail. The mystery of iniquity doth already work, and it will continue to work. As it works, evil men and seducers will wax worse and worse, despite all the devices of men to improve conditions. What is called the "Social Gospel," which is advocated by those who are at heart in opposition to the true gospel of Christ, is simply one of the vain devices of men to try to improve conditions. When the mystery of iniquity works in iniquitous minds, the Pharisaical, blind leaders of the blind, who lead their own into the place they are going—into the ditch—look not to the only Remedy, the coming of Him who shall deal with iniquity in His own way. The Lord shall consume "the lawless one," who heads up the mystery of iniquity, with the Spirit of His mouth, and shall destroy him with the brightness of His coming. 2 Thess. 2:8.

God's Judgments

The One who comes has eyes as a flame of fire, and there is nothing hid from His sight. The children of Israel were called upon to destroy the Amorites when their iniquity had become full; but they failed. But God has One who will not fail, and when the iniquity of the whole world comes to the full, this One will come forth, who is none other than the Word of God, who is King of kings and Lord of lords, and He with those who are with Him, the called, chosen, and faithful, will execute judgment. It will be a great judgment. He will call to the birds of the air to come to the feast and to glut themselves on the flesh of evil men. From all the world the birds will come and they shall be scavengers, eating the flesh of those who reject the mercy of God and defy Him, who are bent on going their evil way.

The Choice of God

There are two classes on the earth—those in whom the mystery of iniquity worketh, and those in whom there is the mystery of God—Christ within them, the hope of glory. Wouldst thou be among the class who are called, chosen, and faithful? He whose eyes are as a flame of fire knoweth His faithful ones, those who long to be true, who long to please Him, who desire to fulfill all His Word and do all His pleasure. And He will

equip them. He is a faithful Captain. David of old had a company of despised, poor weaklings, the base, the foolish, men who were in distress, in debt, and discontented; but he took them in hand and trained them. He gave them rules. They were to keep their tongue from evil and their lips from speaking guile. They were to depart from evil and do good; to seek peace and pursue it. He taught them to fear God and to magnify the Lord with him continually. And of these unfortunate ones, unwholesome ones, unholy ones, he made mighty men of valor.

God's Call

Wilt thou enlist in the army of the King of kings? The kings of the earth choose the mighty. The weakling is refused. They want the strong. But the foolish, the weakling, the base, the despised, the "are-nots," can come to the King of kings and He accepts them. As they yield to Him He transforms them; He puts into them His own nobility, His own strength, His own holiness, His own power; and the base becomes noble; the faithless one becomes faithful. He that hath no might receiveth strength and power, and becometh strong to do great things in the name of Him who hath called him. There is no captain like to this Captain. As thou dost yield wholly to Him, He will transform thee and make thee a noble one, one who shall follow Him and be one with Him in His plans and purposes, to share with Him in His victory, and share with Him His throne.

The Work of the Refiner

The silversmith has given to him some base material, but he puts it into the fire and removes all the alloy, all the tin, all the dross; and with skilled hands he makes a vessel, fit for the household of the king. Dost thou look at thyself? What art thou but a mass of worthlessness? But He who is the Refiner sees what He can make of thee. He is patient; He will watch over thee to take out from thee that which He sees is unwholesome, unholy, and impure. He will drain out all the dross from thee and will bring forth that from which He can make a vessel meet for His use, fit for His service. He sits patiently as Refiner, watching the heat. He says to thee, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice," knowing that the fiery trial of suffering is but to consume thy dross, and to cause it to be removed. He will make of the most unlikely material the most beautiful vessel. Trust thyself to

Him. His hands are skilled. Out of the rawest recruit, foolish, base, ignoble, He will make a mighty man of valor.

His Transforming Grace

There is a mystery of godliness—the Lord's presence transforming, changing. As thou dost look unto Him thou shalt be changed from glory to glory, even as by the Spirit of the Lord. And as thou seest evil men and seducers becoming worse and worse, deceiving and being deceived, so shalt thou see men who go the whole way with Him, being changed, transformed, renewed, being made more and more like their blessed Lord. He doth a work inwardly. Thou canst not see all His workings, but He maketh vessels meet for His use. He puts within a faithfulness that shall be eternal. Submit to thy Lord, and as the soldier is willing to endure hardness, so do thou endure hardness. Be true to His every word, and be obedient to His every command. And thou shalt have the honor of sharing with Him in His triumph and in His glory.

Gift of the Word of Knowledge

(Continued from Page Three)

ed to a very sweet temptation and took to himself a wife, a very godly woman. Their married life was a very happy one for the remaining few years that he continued on earth. One night he was returning home alone on horseback. His wife, who was at home, suddenly became alarmed for she saw the country lane on which her husband was riding, and she saw the horse trip and saw her husband thrown from the horse. Dropping on her knees she cried, "Oh, God, my husband has just met with an accident. Lord, heal him, spare him." She saw him get up, although he was badly shaken, mount his horse and ride on. When he reached home his wife told him she had seen it all. What was that? It was a word of knowledge given supernaturally by the Spirit.

A young lady was praying in the north of Ireland. She saw some missionaries out in Africa being attacked by the natives. She said to those who were praying with her, "Pray." "Pray quickly. They are surrounding the house." "Pray hard. They are banging at the door." "Pray on, friends, the missionaries are barricading the doors and windows. They are moving the furniture against the doors to keep out the natives who are evidently intent on murder." Then she said, "The natives are going away. Keep on praying." "The natives are all gone." Some time passed, long enough for a letter to travel from Africa to England. Then came the news. The missionaries had had a terrible experience. Some of the natives attempted to murder them. They surrounded their house and the

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The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

The Blessed Poor

It is pointed out by one writer that the bulk of church giving does not come from the wealthy. In the prosperous year 1929 in our land only 13½ per cent came from persons with an annual income of \$25,000 or more; while 68 per cent came from those with incomes of \$3,000 and less.

Jerusalem's Water Supply

This summer Jerusalem will have the best water supply in 2,000 years. A 49 mile pipe-line will pump millions and millions of gallons of water from a river on the coast. But Israel's greatest need is that river of the Spirit spoken of in Ezekiel 47, the river that flows from the heavenly sanctuary.

The World Becoming Pagan

It is related that Dan Crawford, returning from twenty-two years in the African jungle exclaimed, "I left London Christian and returned to find it pagan." Discouraging! Yet the New Testament assures us that the greatest spiritual darkness will be just before the dawn of the new and better age.

This Maddening World

The medical director in charge of the Marine Hospital in Louisville says, "Insanity has increased more than 800 per cent in the last fifty years." The great need of this age is the power of the Spirit to reinforce people to bear the strain of this confused and wearisome world.

The Censor's Conversion

Bishop Joscelyne tells of an army captain in the Great War to whom was entrusted the duty of censoring the letters written home by his men. The officer had abandoned all faith, and had long been known as an agnostic; but as he read letter after letter full of the comfort and hope a man's religion gives him in moments of such terrible strain his heart was melted, and he became a convinced Christian.

The Returning Paganism

We do not believe that the Pope speaks infallibly, but he often speaks sensibly. He is quoted as saying, "There is today a paganism in life which many are leading with a pagan devotion to pleasure and amusement. Their lives are paganism immodest with an immodesty that frequently goes beyond that of the old pagan life and is called—by a horrible and horribly blasphemous word—the use and cult of nudism." The 18th chapter of Leviticus shows this to be an abomination in the sight of God.

Palestine's Population

During the last two or three years, said Professor Brodetsky (quoted in *Jewish Missionary Magazine*), Jewish immigration has grown. The Jewish population of Palestine, which was about 175,000 in November, 1931, has three years later become fully 300,000, an increase of seventy per cent in three years.

Unbreakable

Merizhovsky, a Russian writer says: "The world as it now is, and the Bible cannot continue together. One of the two things must happen; either the world must become other than it is, or the Bible must disappear from the world." Gladstone called the Bible, "the impregnable Rock of Holy Scripture." The world will break, but not the Word.

The Twilight of Liberty

Demoralized by world chaos and confusion people are coming to the place where they will be eager to commit their lives and souls to dictators. This danger is perceived by General Smuts in his electoral address at St. Andrews, Scotland (quoted by Mr. Panton in *S. S. Times*). Said he: "A new sort of hero-worship is arising which saps the foundations of individuality and makes the individual prostrate before his national leader as a god. That way extreme danger lies. The disappearance of the sturdy, independent-minded, freedom-loving individual, and his replacement by a servile mass mentality, is the greatest menace of our time. I fear the new tyranny more than I fear the danger of another war."

Questions and Answers

Are sanctification and the Baptism with the Holy Ghost the same?

A believer is "positionally" sanctified when he is saved. That is, he is given the standing of a holy person, a saint, a redeemed one in Christ to whom all the holiness of Christ is imputed. 1 Cor. 1:2. Experimentally the believer is sanctified as he walks in the Spirit, 1 Peter 1:2, by faith. Acts 26:18. This sanctified life is conditioned upon the believer's willingness to separate from all sin, and from the fellowship of carnal religion, going outside the camp unto Jesus, bearing His reproach. Heb. 13:12, 13. The Baptism with the Holy Ghost is the endowment for service. We shall only enjoy the continual anointing of the Spirit in the measure in which we live holy lives.

The Future Storm Center

Rev. 13 makes it clear that the storm center of the coming tribulation will be the countries surrounding the Mediterranean. Said Mussolini to an interviewer: "We look not North or West, but South and East. We are next door to both Africa and Asia. But we look in no direction with thoughts of territorial conquest, only with thoughts of natural expansion, of collaboration. Italy is still in her ancient role of an intercontinental link, Africa only a few hours from her shores, and Asia but a little farther, with her European connections close and inextricable. Fidelity to her world mission dictates that Italy shall be populous and strong."

No New Thing

The *Literary Digest* passes on the following interesting item: "Digging in the mound of the ancient city of Tepe Gawra, in Northern Mesopotamia, archeologists of the American School of Oriental Research have laid bare the site of an old city. The people were surprisingly modern. Tentatively dated as of 3750 B. C., they were excellent builders and craftsmen, had invented the true arch, made jewelry of electrum, a natural alloy of gold and silver, and they carried on a brisk trade with distant peoples, and had an important leather-working industry. Most modern touch of all, the women of that ancient city were confirmed users of cosmetics. They made a beauty preparation still in use by women of the Near East."

Solomon well said, "There is no new thing under the sun."

Liquor Liabilities

Hos. 13:9 might well read, "O America, thou hast destroyed thyself." The *Presbyterian* passes on the following facts: "During the first half of 1934, the Travelers Insurance Company of Hartford, Conn., reports that eighty-one persons were killed each day, and 1,900 were injured each day in automobile accidents. This was an increase of 21 per cent in fatal accidents over the corresponding period of 1933. Drunkenness at the wheel vies with drunkenness on the part of pedestrians to produce this appalling massacre. Less than 100,000 American soldiers died in France, and only about half of them died of shell fire. The automobile (plus liquor) is becoming as terrible a disaster as the Great War. It has often been stated that man with the things which his cleverness can invent can easily reach the place where he can destroy himself. It looks as though some such possibility were not far away. What with armaments, and liquor, and all the rest, man has built for himself a material world which is just ready at all times to blow up and wipe him from the earth."



The Sin of Flattery



Few Christians know that the sin of flattery is made very prominent in the Word of God. Flattering lips are the expression of the corrupt and deceitful heart of men. Of the wicked it is written, "They flatter with their lips." *Psa.* 5:9. It is at best a form of lying. "They did flatter him with their mouth, and they lied unto him with their tongues." *Psa.* 78:36. Proverbs has repeated reference to flattery. "A man that flattereth his neighbour spreadeth a net for his feet." *Prov.* 29:5. Flattering words feed the pride of man; flattery generally produces that pride and self-exaltation which God is bound to deal with in His children. Flattery may succeed for a time, but ultimately its vile and nauseating character will come to light. "He that rebuketh a man afterwards shall find more favor than he that flattereth with his tongue." *Prov.* 28:23. Therefore the warning, "Meddle not with him that flattereth with his lips." *Prov.* 20:19.

More than that, "A flattering mouth worketh ruin." *Prov.* 26:28. Furthermore we read that flattery will be one of the leading sins of the last days and a prominent characteristic of the apostates. Of this the twelfth Psalm speaks prophetically. "Help Lord, for the godly man ceaseth; for the faithful fail among the children of men. They speak vanity every one with his neighbour, with flattering lips and with a double heart they speak." How well Elihu spoke to Job when he said, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man." *Job* 32:21. The coming Man of Sin will use flatteries first, and like Antiochus Epiphanes obtain the kingdom by flatteries. See *Daniel* 11:21, 34. But finally all flattery will be dealt with by the Lord, for it is written, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." *Psa.* 12:3.

Flattering lips are Satan's subtle poison. They speak in the world of the "poison pen," meaning thereby the pen which spreads false reports. The flattering pen is a thousand times worse. The world which lieth in the wicked one loves flattery, seeks it, enjoys it. But a child of God, if walking in the Spirit, hates and despises all flatteries and turns from them with disgust. To use flattery is altogether unworthy of a Christian. Think of the Lord Jesus ever using flattering words! In that beautiful portrayal of the model servant, serving incessantly and in humility, we read the great apostle's confession—"For neither at any time used we flattering words." *1 Thess.* 2:5.

Great harm can be done to a servant of the Lord Jesus Christ by flattering him and praising him to his face. Long ago we recognized this danger, and many a letter containing flattering words was thrown into the waste basket, unread and unanswered. The usefulness of a true servant of the Lord Jesus Christ depends on his humility; as soon as he thinks of himself as a great man, and is puffed up, the Spirit is grieved and the real power of his ministry will be gone. And how many have fallen into this snare! We have seen some sad examples. We have watched the downfall of some through flattering lips. To acknowledge blessing received through ministry, to thank the Lord for His grace and for His gifts, is another matter entirely. To tell an evangelist (as it was recently done) that he was as great as the apostle Paul is as ridiculous as it is evil. This boasting in men is one of the leading features of our Laodicean days. One who walks in Philadelphian separation, owns One and exalts One above everything else, confesses his own weakness, and is content to be nothing; nor does he seek the applause of others. *Rev.* 3:7-10. May the Lord keep His people, and especially His servants, in the path of humility and dependence on Him, and save us from all pride and self-exaltation.—Author Unknown.

ANTI-CHRISTIAN PROPAGANDA AGAINST THE JEWISH PEOPLE

(Continued from May 18th Issue)

Whatever Nilus and his friends think wrong in the world, be it science, philosophy, politics, or even religion they put on the Jews, that they may be blamed for it. They are said to impose a corrupt form of politics upon the world, which, it is alleged, is absolutely under their domination. They are supposed to dethrone and enthrone kings according to their will. The world's rulers are mere "caricatures," their own "dummies," only "puppets" in their hands (pp. 33, 34).

The book makes them say, "In order to achieve these results we will prearrange for the election of such presidents, whose past record is marked with some 'Panama' scandal or other shady hidden transaction. A president of such a kind will be a faithful executor of our plans" (p. 34). Language like that is not very complimentary to the rulers of the nations, nor specially commendatory to the parliaments.

What Jew would be so stupid as to declare (pp. 19, 20), "We are too powerful, the world has to reckon with us. Governments cannot make even a small treaty without our being secretly involved in it. *Per me reges regunt*, Let kings reign through me. Were there a genius in the enemy's camp he might yet fight us, but a new comer would be no match for old hands like ourselves, and the struggle between us would be of such a desperate nature as the world has never yet seen. It is al-

ready too late for their genius." Again, "We have already destroyed all ruling powers except our own, but in theory they still exist. Our government is in so exceedingly strong a position in sight of the law that we may almost describe it by the powerful expression of dictatorship. I can honestly say that at the present time we are legislators, we sit in judgment, we execute and pardon, we are, as it were, the commander-in-chief of all armies, riding at their head."

How does this sound in view of the fact that in Russia, Ukraina, Poland and Hungary, thousands of Jews have been massacred, their homes devastated, neither the aged nor the young spared, and their co-religionists have been too helpless to interfere or to prevent it? Nilus wants us to believe these things, so he tells us that the Jew himself says so: similarly on page 29. "It is contended that nations can rise in arms against us if our plans are discovered prematurely; but in anticipation of this we can rely upon throwing into action such a formidable force as will make the bravest of men shudder. By then metropolitan railways and underground passages will be constructed in all cities. From these subterranean places we will explode all the cities of the world, together with their institutions and documents." Where, we ask, are these Elders of Zion, their government, their armies, their agents? Why are not the cities of their tormentors exploded and their institutions destroyed, when large numbers of them are slaughtered? Words like these can only be intended to stir up the worst passions of men, and through fear to urge them on to desperate acts of cruelty and violence, which has been the case in Russia.

Can any unbiased man imagine any leaders of people saying of themselves, "We possess boundless ambitions, *devouring greed, merciless revenge and intense hatred*. We are the source of a far-reaching terror." (page 28). Again, "The Gentiles are like a flock of sheep—we are the wolves" (p. 38). I submit these sound more like the angry vituperations of a man who is seeking to impute blame to his enemies, and to stir up ill feeling against them than of any Jewish leader. Alas! this has acted only too well.

The highest point of absurdity is reached when this man puts into the lips of his phantom lecturer the boast that the Jews have deeply implanted in the Gentile societies dissensions and the tenets of the Protestant religion (p. 51)! Fancy the anarchistic Jews as the exponents and propagators of the Protestant faith! In the eyes of the Greek and Roman Churches, Protestantism is certainly a schism, a heresy, and an evil: its diffusion is therefore attributed to the Jews. An Elder of the Jewish people would not boast that he was the means of spreading the Evangelical faith for the sake of making mischief. He sees very little difference between one Christian sect and another; to him they are all wrong, though he must recognize that the Protestants are more enlightened and shew him greater kindness than the Greek and Roman Catholics with their *inquisitions* and the so-called *autos da fe*. To blame the Jews for disseminating "the tenets of the Protestant religion" would, however, be enough to inflame the illiterate Russians of the Orthodox Church with a passion to destroy the imaginary promulgators of the false doctrine, and they would even think that they are doing God service by it.

On p. 54 there is a crafty insinuation that

Israel's "Wise men of Old" told them that "In order to attain a really great object we must not stop before the means, nor count the number of victims who must be sacrificed for the achievement of the cause!"

One wonders who those "Wise men of old" were that taught such pernicious doctrine. Were they Isaiah or Jeremiah, St. Paul or St. John? Or was it, perhaps, Christ Himself—the wisest in Israel? Some of us here are fairly well acquainted with Jewish literature and teaching, but does any one among us know any ancient Hebrew teachers who taught such wicked doctrine? I avow that such statements are more in harmony with the schemes of agitators like Nilus who seek the destruction of thousands of innocent victims than those of the ancient Hebrews.

On page 51 Nilus betrays himself again when he makes the supposed lecturer speak of the Roman Catholic authorities as the "Holy See." One can hardly imagine a Jew, whilst speaking to other Jews of the Vatican authorities as their "dangerous enemy," calling them at the same time the "Holy See." This sounds more Jesuitical than Jewish. The Hebrew attaches very little holiness to the Papal dignitaries.

The Great War and its concomitants—suffering and discontent, made people ready to receive these mischievous accusations which they imagine explain the problems of the War, and put the blame upon the guilty party. Places like Russia, Ukraina, and Poland, where the war misery was more felt and dissatisfaction was more prevalent, have formed a favorable soil for the sowing of baneful seed and producing a crop of pogroms against the Jews who are always made the scapegoat upon whom the sins of the world are laid.

What makes it so plausible is that Nilus craftily took the entire program of the Anarchists and imputed it to the Jews, and when the revolution took place that program was carried into effect, and people said, "See how many of the things written in that book have actually happened! It must be the work of the Jews!" as there stated.

When Nilus and his friends saw that through the misrule of the Tsarist regime Communism was taking a firm hold in Russia, to discredit the movement they raised a cry that it was not the work of the Russian people but of Jewish enemies.

We do not wish to deny that among the revolutionists, both the Menshevists and Bolsheviks, were many Jews as there were also among the loyalists. Nor can we wonder that some of the Jews, who were so oppressed under the Russian Autocracy should take part in its overthrow in the hope of obtaining better conditions for themselves under the fresh rule. Moreover the revolutionaries were mostly composed of the lower classes, the Jews among them possessing greater gifts and education were appointed to important positions which they were considered more competent to fill.

It is also a fact that the wealthy Jews suffered in common with the wealthy Russians, as their estates were confiscated by the communists; many of them have been reduced to abject poverty. The middle class Jews also who were mostly traders suffered much, as all private buying and selling was prohibited by the Bolsheviks, the Government claiming to be the only buyer and seller. The Jewish traders were deprived of the means of making a liveli-

hood, and great numbers, when possible, left the country.

It is remarkable that most of the Bolshevik leaders who are of Jewish extraction have given up their nationality and speak of themselves as *internationals*. They have discouraged everything of a national character, and actually banned every form of Zionist propaganda from the country.

III. The Effect of the Book

It is not difficult to see the purpose the writer had in view. In Russia, Poland and Hungary many pamphlets like the "Jewish Peril" have been scattered, and have frequently been the cause of race hatred and bloodshed.

Mr. Lucien Wolf says in the "Spectator" for June 12, 1920, that the so-called Protocols first appeared in the form of small pamphlets or broad sheets as pogrom weapons, and were afterwards collected and published in the second edition of Nilus' work; latterly, abstracts of them were circulated in the armies of Denikin and Kolchak, and as a result their advance and retreat were followed by the murder of numbers of Jews.

The following is taken from the *Jewish Guardian* for Dec. 3rd, 1920.

"Latest Anti-Semitic trick. There recently appeared in Germany a little pamphlet entitled '*We Jews and the Victorious Outlook on Life*.' The author of it purported to be Dr. Siegfried Pentha-Tull. Anyone reading the pamphlet would believe that it was written by a Jew who gloried in the approaching domination of the world by his co-religionists. The booklet is a glorification of the successes of the Jews in the mastery of the world, and is quite in accord with the spirit of the work written by Nilus. Needless to add the German anti-Semites welcomed the book with outstretched hands, praised the frankness of the author, and concluded triumphantly that their allegation against the Jews was amply justified.

"It now appears that the author is not a Jew at all, that his real name is Hans Schliepmann, and that he has been engaged in anti-Semitic journalism, especially in the pages of the disreputable 'Deutsche Zeitung' for some months past. As a matter of fact, a story from his pen is at present appearing serially in that Berlin journal, and the curious thing is that its hero is called Dr. Pentha-Tull. To such depths have the German anti-Semites sunk that they do not shrink from literary forgeries if their interests can thus be served."

This is precisely what Nilus did except that he discreetly avoided forging any names; but whatever charges he desired to make against the Jews, he simply put into the mouth of certain Jewish leaders whom he entitled the Elders of Zion.

"Jewry ueber Alles," a magazine brimful of anti-Semitism, advertises a "Universal Non-Jew Alliance" which was first formed in Germany, and urges everybody who is sure that he has no Jewish blood in him to join this league, rid us of the Jew, and bring about a heaven upon earth.

The late Presidents Wilson and Taft, among other eminent men, have signed a protest against anti-Semitic propaganda in America, saying, "We regret exceedingly the publication of a number of books, pamphlets and articles designed to foster distrust and suspicion of our fellow citizens of Jewish origin and faith, distrust and suspicion of their loyalty and patriotism" (see supplement to "*The Jewish Guardian*," Jan. 28, 1921.)

This world campaign against the Jews is what we are to expect according to Scripture; it will be fully developed under the *Man of Sin*, and the world is being prepared for it.

While the time of Jacob's trouble in its greatest severity will be in Palestine as we learn from such passages as Isa. 29:1-6, Ezek. 22:19-22, Zech. 14:1, 2, and from other portions of God's Word that just prior to their restoration the Jews are to pass through terrible times of persecution. See Ezek. 20:35-38. "I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

This will evidently take place just before their restoration.

Samuel H. Wilkinson very appositely says: "I regard the inception of this new phase of the Jewish question as very grave and ominous. It has not been entirely unexpected, and though still in its early stages, it is likely, for many reasons, to persist and mature. It bears the character of those threatening rumblings and darkening skies which herald the outbreak of a storm. It is to be observed that the persecution of Jews, sometimes social or political, sometimes popular and brutal, which was practiced in Germany, Austria, and Russia, and for which, among other reasons, the judgments of God have fallen so heavily on those empires, were inspired at their commencement in the same way."

No one can molest Israel with impunity, for God has declared, "I will bless them that bless thee, and curse him that curseth thee." Gen. 12:3. Again: "All they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." Jer. 30:16. "Pray for the peace of Jerusalem, they shall prosper that love thee." Psalm 122:6.

IT WORKS

Dr. Pentecost once met a freethinker, who twitted him for putting any faith in the Bible, seeing that the authorship of some of its parts was so uncertain, and the subject of such debate.

"Look here," said the doctor, "who wrote the multiplication table?"

"I don't know," confessed the skeptic.

"What a man you are!" said Dr. Pentecost. "You believe it and you use it, and yet you don't know who wrote it."

This placed the caviller in some difficulty, but thinking he saw a way out of it, he said—"But the multiplication table works!"

"Doubtless," was the triumphant retort of the preacher, "and so does the Bible!"

Special Offer

Let all your friends know that they can get the *Pentecostal Evangel* from now until the end of the year for 50 cents. This applies only to new subscriptions and not to renewals. You can use the form on page thirteen.

A Meek and Quiet Spirit

Mary E. Hitchcock, Oakland, Calif.

"I will lay mine hand upon my mouth," are the words of Job. Job 40:4. They were spoken after he had faced hard trials, and the many words he had with the friends that came to comfort him.

Job, who had been noted for his words of wisdom, whose language men paused to hear, who had been proud of the utterances that had caused men's hearts to fear and reverence him, now realizes the truth of Prov. 10:19 that in the multitude of words there wanteth not sin and says, "I will lay my hand upon my mouth."

It is when we are truly in the presence of the Lord with a repentant heart that we can come to this sacred place of silence. It is written: "In his presence is fullness of joy." When our words are ended, when every thought has been brought into obedience to Christ, when the whole being has become as the hush of the midnight hour, *then joy* springs up within the heart, for *God* can speak, and we are blessed. Habakkuk said, "I will stand upon my watch" (Hab. 2:1) thus teaching us the watchman is a silent man, waiting upon God before he will speak, resolving to say no words of his own, or what others might think he should say, but only God's words.

It is our own words that cause all the trouble; words of criticism, words of anger, faultfinding words, selfish words, foolish words, and the words of the "whisperer that separateth chief friends." Prov. 16:28. God hates all vain and idle words, and longs to send the *fire* from the altar that will cleanse, but He is waiting for the repentance that Isaiah had when he said, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." He places himself first in the sin of "unclean lips." It is so easy to remember what others have said, forgetting our own sin.

The saints need to be especially warned these days against speaking evil of dignities (2 Peter 2:10; Jude 10). We must remember the scripture, "Thou shalt not speak evil of the ruler of thy people." Ex. 22:28; Acts 23:5. We are exhorted to pray for rulers, but must never allow our lips to speak evil of them.

"I will lay my hand upon my mouth." Job speaks with authority to himself, and as he bows before the Lord he receives God's blessing. Job could pray for his friends and receive the answer because his own words were ended. Job 31:40.

Brothers and sisters, we want the gifts of the Spirit in our assemblies; we pray for the gifts and wonder why they are not forthcoming. Perhaps our words are

not honoring God. He honors them that honor Him. This should be our spiritual experience all along life's way: we honoring God, and He honoring us. And the more we honor Him, the more will He honor us. Thus we have no time for words that cause trouble; we are too busy honoring God and loving *Him*.

The books men write and the words they say, cause us to know what is in the heart, of good or evil. Matt. 12:35. The bride must become acquainted with her Bridegroom, and she must seek to *know Him* (through His Word and by His Spirit) thus gladdening His heart. "Acquaint *now* thyself with Him, and be at peace: thereby *good* shall come unto thee." Job 22:21. As we become *acquainted* with Him we find that "all things work together for good," because we love Him. His Word brings *peace*. "Good shall come unto thee." Job 22:21. What a wonderful promise that is! We do not have to know the evil, we are to know the *good* that is our inheritance as His bride, and then the enemy cannot entice us or deceive with the evil.

Seed Thoughts

Gathered by Alice E. Luce

A believer should ever be a man of *conviction*, holding fast to the Bible as the Word of God, and able to give a reason for the hope that is in him.

He should also be a man of *consecration*, with all that he has and all that he is completely surrendered to do the will of God.

A right *belief* must always be joined to a right *life*; and the one acts and reacts on the other.

The man of right convictions and entire consecration, will also be a man of *courage*; for these are days when God's children need to be valiant for the truth.

While the enemies of God's Word have to be silenced and His truth defended, the wise worker will always be a man of *courtesy*.

Paul tells us that we are to *speak the truth in love*; and there is a "sweet winsomeness" which many bold champions fail to manifest. Eph. 4:15; Phil. 4:5.

The tenderness and love of the Holy Spirit and the meekness which is always ready to learn win far more souls than the noisy boastfulness which is characteristic of the flesh.

Elijah did not get God's personal message through the whirlwind, earthquake, or fire; but it touched his heart in the *still, small voice*.

In Solomon's Song of the Bridegroom we read: "His mouth is most sweet." That mouth was smitten by cruel hands—they struck *Him* and He said not a word. It was the mouth of the only begotten Son of God they struck that day, a mouth that spoke words of comfort, words of cheer, words of wisdom, and instruction, uplifting words that brought men into the presence of God. He is ready to give *us* such words to speak. He gave them to Paul, and to Peter and John. But we must first learn to cease from our own words. Elihu said of Job, "He multiplieth words without knowledge." Have we not been similarly guilty? And do we not need to learn the prayer of Psalm 19:14, "Let the words of my mouth . . . be acceptable in thy sight, O Lord"?

Let us bow before the Lord in deep humility and say with Job: "I will lay my hand upon my mouth." As we practice this, when unwise or unseemly words are about to be uttered, we shall look to God for an immediate cleansing of the heart from these, for it is out of the abundance of the heart the mouth speaks. The psalmist said, "I will take heed to my words that I sin not with my tongue." He will remove the disturbing elements within and bring a *great calm*. Peace will reign within, for the spirit has come in touch with the Prince of peace, and He will adorn us, as we look to Him, with the ornament of a meek and quiet spirit, which is in the sight of God of great price. As a sheep before her shearers is dumb, so our Lord opened not His mouth when suffering the greatest provocation, and He will put within us His own nature that we may also learn to be still.

"With another tongue will *He* speak. . . ." Another tongue! A supernatural tongue that speaks that which edifies the individual. And He would give to us gifts of utterance to edify the church if we would learn to cease from our own words and works.

But above all let us seek to be yoked up to Him who is meek and lowly, and He will cause us to receive the ornament of a meek and quiet spirit that is in His sight of great price.

Gift of the Word of Knowledge (Continued from Page Four)

missionaries had almost given up hope, when for some reason they could not account for the natives walked away. What did that sister have? She had knowledge that came to her through the Spirit, giving her the complete scene for a period of time long enough for her to call upon others to unite in prayer in a warfare to drive away the powers of darkness. All gifts of the Spirit are supernatural and can in no wise be connected with the natural.

The Sunday School Lesson

Our Day of Worship

June 2: Gen. 2:2, 3; Ex. 20:8-11; Psa. 100;
John 4:20-24; Col. 3:15-17.

I. WHEN SHALL WE WORSHIP?

Worship and Rest. Every day should be a day of worship. David said to God, "Every day I will bless thee," and we do well to follow the example of him who said, "His praise shall continually be in my mouth." God has ordained six days a week for labor and one day for rest. The writer heard F. B. Meyer say, "Everywhere I go I am telling preachers and others to give one day a week for absolute rest, otherwise they will break. We shall fail in our best service for our King if we ignore His provision for our rest, one day in seven." France, swept by a wave of infidelity at the time of the French Revolution, changed God's order and had only one day in ten for rest. The whole nation became sick, and so they were compelled to go back to one day in seven for rest.

What Day? Much confusion has come to many as to whether they should keep the old Jewish sabbath according to the law, or the first day of the week on which the apostles in the Early Church met to "remember the Lord's death till He come." Acts 20:7; 1 Cor. 16:2. I remember an occasion when a certain preacher took strong issue with Govett's book on Revelation because this author interpreted Rev. 1:10, "I was in the Spirit on the Lord's day," as John's being in the Spirit on the first day of the week. This preacher had taught that John was taken in the Spirit to "the day of the Lord," a day that is yet future. Govett contradicted his theology and he was wroth. Brother E. N. Bell was then alive and he said, "I will look this up." He went to his bookcase and was soon reading to us from one of his books of reference a statement to prove that the Greek expression translated in Rev. 1:10 "the Lord's day" was the expression used everywhere in the Early Church to refer to the first day of the week when "the disciples came together to break bread"; and was an entirely different word from that used for "the day of the Lord," the day of His coming in judgment.

Why Was the Day Changed? In the first chapter of Isaiah God clearly states that Israel's sabbath, its sacrifices, its new moons, its incense, its feast days had become an abomination to Him, a thing He hated. In a writing by Barnabas, which has been preserved to us, it is stated that they did not keep the day which had become an abomination to God, but met on the day that commemorated the rising of Christ from the dead. The old Sabbath, the seventh day, commemorated creation's rest; but the new Lord's Day, the first day, commemorated redemption's rest; and redemption is infinitely greater than creation.

Divine Authority. But coming to the more sure authority of God's Word, the apostle Paul says: "One man esteemeth one day above another: another esteemeth every day alike." Rom. 14:5. A man truly spiritual will be worshiping God "every day alike"; another will observe one day "unto the Lord"

especially. Said a Pentecostal brother who stayed for a week or two with a Seventh Day Adventist: "I can see that the great difference between you and me is this, you are all taken up with a day and I am all taken up with a Person, my lovely Jesus."

The Pharisees were all concerned with the sabbath of the Lord, but they rejected the Lord of the sabbath. When the saints of Galatia and Colosse were occupying their time with the questions of circumcision and "days," instead of being occupied with the Lord Paul strongly protested. See Gal. 4:9-11; Col. 2:16, 17. In the great church council described in Acts 15, no command was given to the Gentiles to keep the old Jewish sabbath. This belonged to the "ministration of death, written and engraven in stones" which was "done away." 2 Cor. 3:7.

II. HOW SHALL WE WORSHIP?

Joyous Worship. The 100th Psalm shows us what must be the characteristics of our worship. Not the bowing down of the head as a bulrush and putting on sackcloth and ashes; but with a joyful noise, with gladness, with singing, with thanksgiving. Praising God is our highest service, and we must never put our service "for God" before our service "to God." Said George Mueller, who perhaps did more "for God" than any man in his generation, "I seek first to have my soul happy before God," and the first hours of each day were given to feeding on God's Word and rendering "to God" the praises due to His name. Why should we praise and be thankful? Because God is our Creator. "He that hath made us" (the Psalmist was not an evolutionist!) will surely preserve the work of His hands. He is also our Shepherd, faithful in feeding His sheep and guiding them right. The prime reason why we should be ever praising Him and giving Him thanks is here given, "For the Lord is good." He is good to all, and all should be grateful to Him. And a further cause for praising Him is this—that His mercy and grace are not just for a day but "everlasting."

III. WHERE SHALL WE WORSHIP?

Spiritual Worship. In John 4 the Samaritan woman put to Christ a question that had vexed these people sorely, "The Jews have their temple at Jerusalem, and the Samaritans have had theirs at Gerizim; where is the proper place to worship?" Is it necessary to make tours to so-called "holy places"? By no means. Jesus answered this question for all time. It was not "in this mountain" or "in Jerusalem" they were to worship the Father. "God is a spirit: and they that worship him must worship him in spirit and in truth."

There are two interpretations of this passage. Some suggest that it is with our spirits that we serve God, as in Rom. 1:9 and 1 Cor. 14:14; and that we are not merely to worship God with our lips but like Mary we are to sing: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." God complained of Israel, "This people draweth nigh unto me with their mouth, and honoreth me with this lips; but their heart is far from me." God looks not on the outward but right into the recesses

of soul and spirit. A child adopted an alley cat and it proved to be an affectionate little thing. But one day it disappeared and the child was heartsick. A lovely Angora kitten was purchased instead, but the child was still troubled about the loss of her alley cat. Said Grandma consolingly, "But isn't this new kitty prettier than the other?" "But, Grandma," said the disconsolate child, "it is the inside that counts." God looks at the "inside" and sees whether we are worshiping from the inside—in spirit; and He also wants us to worship Him in truth—that is, in reality and not in mere sham.

"By My Spirit." But the second thought is this, that the translators should have translated this passage, "they that worship him must worship him in Spirit." Says Scofield, "That the Holy Spirit is meant is clear." We surely need the Holy Spirit to worship aright. We know not how to pray, nor praise, nor to do anything in worthwhile service apart from the Spirit. Said a grayhaired and devoted Christian worker who had labored for years as a Bible teacher, to the writer, "We did not know anything about real worship in the Spirit until this glorious Pentecostal revival came." I knew what he meant, for in the assembly of which he was pastor, there was great spiritual freedom and the whole congregation would continually unite in heavenly anthems of praise as the Spirit gave them utterance.

IV. SECRETS OF WORSHIP

Our Needs. Paul gives us in Col. 3:15-17 some secrets of worship. First, the peace of God must rule in our hearts—peace through the blood of the cross (Eph. 2:14-18); and through our having committed everything to the Lord by prayer, supplication and thanksgiving. Secondly, we must have a thankful heart. The Lord daily loads us with benefits, and surely we should many times a day thank Him for these. Said Jowett, "I like to thank God for all things which we are inclined to take as a matter of course, the fresh air, our daily bread, our water, and the thousand little conveniences we should surely miss if taken from us." Thirdly, "Let the word of Christ dwell in you richly." Get the habit of rising early to enrich your inner man in the rich pastures of God's holy Word. Fourthly, "Teaching and admonishing one another in psalms and hymns and spiritual songs." As we look to Him, God will give us songs in the Spirit that will encourage and edify others. Fifthly, "Do all in the name of the Lord Jesus"—that is, on the authority of Him who is now our Lord and Director. Sixthly, "Giving thanks . . . by him." Once more the apostle reminds us of our imperative duty of "giving thanks." We are to be so grateful for this great salvation than no matter what takes place we shall "in everything give thanks." John Angell James used to read Psalm 103 each Saturday night at family prayers. On the Saturday night after the death of his wife he hesitated, but after a moment's silence he said, "Notwithstanding what has happened this week, I see no reason for departing from my usual custom," and he began: "Bless the Lord, O my soul."—S. H. F.

And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou my unbelief. Mark 9:23, 24 (R. Ver.).

The Gospel in Foreign Lands

ECHOES FROM NORTH CHINA'S CHRIST'S AMBASSADORS

Mr. and Mrs. G. K. Johansen

It is with the sound of prayer and praise still ringing in our ears that we write this letter. Sunday we were called to preside over the first young people's meeting ever held here. The young people had the program all arranged when we arrived. It was wonderful to see them go ahead with the meeting as our young people do at home. The speakers spoke of the future of the young people of China, and the work there is to be done among them. The goal was set for 20,000 young people for Christ in China. Never in all the time of our ministry have we been impressed as we are now. Here in China—a land torn between heathenism and Communism—our God is raising up a band of young people for His name and glory.

Three of our young people are teachers in the public schools. They are devoted Christians and stand for God wherever they are. The Christians here seem to be well aware of the times in which we are living and of the nearness of the coming of the Lord. They have prayer meeting each morning from six to seven at which time they pray for God to visit China with a revival.

As we spend many hours in language study we pray and ask you to pray with us that we may soon have a working knowledge of the language. We find it very hard to spend so many hours in study when there is such a need for active workers. China is greatly in need of the gospel, with her young people continually seeking something new. The schools are teaching the children that there is no god or idol which can help men. There are many however, who are hungry for the gospel of Christ which is the power of God unto the salvation of men.

TRIAL OF FAITH—VICTORY

Frank O. Finkenbinder

Brother Figueroa had been holding services in the tiny parlor of his little house in the city of Fajardo, Puerto Rico, for some time. In November he came to us soliciting a bit of financial help so that he could rent a larger hall in the center of the city. Under the present circumstances we were unable to make any promise to him, but told him that if we could we would send him just a little help, but that he should not count on it for our obligations in the district were already more than we could properly care for. We urged him to step out on faith as the Lord opened the way, so he returned to Fajardo determined to open the new hall, trusting God to provide. He had been paying only \$3.00 per month for the little house, but in Jesus' Name he rented the larger one for \$10.00, tore out two partitions, converting the front of it into a meeting place, and opened up the new gospel hall.

At once a mighty revival broke out and souls have been coming to the Lord continually since that time. About twenty-five

have come through to the Baptism with the Holy Spirit. Often the services continued till late into the night as the heavenly showers poured down upon the believers, and blessed manifestations of the Holy Spirit were granted to the humble, newly converted, and baptized believers.

Were the needs met? Yes, every one of them. We did not have to send in a cent to help, even for the first month's rent.

Persecution Follows

Well, the old devil just could not stand the progress the new church was making, and in the midst of the revival the neighbors, who had never seen a Pentecostal revival, began to persecute the place by throwing



G. K. Johansen, California Christ's Ambassador missionary, with the president of the first C. A. group in North China.

stones from hiding places in near by yards. Brother Figueroa told me that the stones at times would come so thick that the sound was like that of stones being rained down upon the building. In one case a stone came in through an open door and seriously injured a little child, cutting a great gash in its head. The police were notified, but they were none too ready to lend their help, and instead of protecting the believers, they asked Brother Figueroa to close the services at 8:30 p. m. or move the church outside the city. We are looking to God to take care of this also, for we know He is Victor.

Dear ones, this is an entirely new field so we will greatly appreciate your prayers for dear Brother Figueroa and for the city of Fajardo.

OPENING NEW DISTRICT IN AFRICA

Mr. and Mrs. Harold Jones, missionaries to the Mossi Tribe of West Africa write: "We made another trip to Koudougou not long ago, where we expect to open our next station. While there we went into a store to purchase a few articles, and before we could bring up the subject of the gospel message the head clerk asked us if we had a Bible. We did not have a French Bible with us so told him that we had some at home. He then asked if we would send him one, how soon he could get it, the price, etc. He seemed very much interested. We are hoping to have this educated, influential man among our first converts in this new station to help as a leader. Thank God for this sign of interest, showing the hunger which is in many hearts.

"We found ourselves face to face with a pathetic situation one night a short time ago. We went out to walk around the compound and sauntered over to look at the new garage which had just been finished, with the exception of the doors and windows. To our surprise we saw a fire in one corner of the building. As we drew nearer we saw an old man crouched by the fire trying to warm himself. We asked him what he was doing. 'I am so very cold,' he said, 'don't you see me shivering? I have no home; no one cares for me. I just go and go and go.' 'But surely you have children,' we remarked. 'Yes, but when I got sick and couldn't work—look at my arm; I can't raise it and it hurts badly—they turned me out.' In his sack he had about two cups of grain which he had been able to beg. We had no food to give him but felt we must do something, so we called one of the Christians and gave him a little money to go and buy food for the old man, for 'Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me.'

"How our hearts went out for the poor old man! He needed help today more than any time in his life, but it was not to be found anywhere he had gone; he needed love, but no one here wanted to love him. How glad we were to be able to tell him of One who was willing to die in his stead that a soul so unwanted might have life!"

NOTE OF APPRECIATION

From time to time we receive bedding and other useful articles from friends who like to help the missionaries in this way. We wish to express our gratitude to all who have so kindly assisted with this work.

Heretofore such gifts have been acknowledged by a letter to the sender of the donation but, as has been suggested, it might be well to also mention receipt of such articles in our Evangel columns. We are, therefore, making mention of the most recent one—a quilt made by members of the assembly and Sunday school at Bayou Meto, Arkansas. May the Lord bless all who have a part in sending things for the missionaries.

WORK ADVANCING IN EGYPT

A recent letter from Mrs. H. E. Randall says: "Many places are receiving showers of blessing—some just a sprinkle and some a real downpour. In three villages up country the fire has broken out and no amount of opposition has been able to quench it thus far. We hear that many have received the Holy Spirit and are going on with the Lord in spite of persecution. Pray for these young ones in the way of the Spirit that they may be led and strengthened and stand true to their Lord.

"A new work has opened in Cairo in the Bulack section, where about one hundred men and women have been filled with the Holy Spirit. In another section called Haret Zawalla about fifty men and women are walking in the way of the Spirit and are going all the way with their Lord and Master. Please pray for them.

"Our church at Geziret Badran is growing so that it looks as if after a little the new building will not hold the hungry ones. The building is not finished although we are worshiping in it. At present there is no floor, and the apartment upstairs for the native pastor has not yet been built, but the saints are doing their best to meet the payments on the building and the land, and we know that God, who has helped us thus far will continue to see us through. God loves to do the impossible for His saints.

"We would ask you to pray for the Egyptian ministry in the other stations all over Egypt that in these depressing times, their faith may not fail. We are believing God to supply their needs and to give a great harvest of souls. Time is passing quickly and there remains much to be done before the Lord of harvest shall appear."

BRIEF NOTES FROM FAR AND NEAR**French West Africa**

Some of the native workers visited a number of new villages. More than eighty decisions were reported to have been made for Christ.—Mr. and Mrs. Vivian Smith.

North India

We are glad to report that two workers and the wife of one of the workers received the infilling of the Spirit during the past month. Five have been baptized in water, three of whom are new converts from Hinduism and two of whom are orphan children.—Mr. and Maynard Ketcham.

French West Africa

God is continuing to save souls. We are not able to give an accurate report of the number, but both on the station and in the bush villages several have been saved during the past month. We have a report also that one in one of the bush villages received the Holy Spirit.—Mr. and Mrs. Arthur E. Wilson.

North China

Our evangelist, Brother Lieu, held a week's meeting in a village near Pu Tsih, where a remarkable healing took place. A man lay dying with tuberculosis, his burial clothes had been prepared and in the natural there was no hope for him. He was saved, instantly healed, he dressed and walked to the meeting place feeling like a new man. His conversion and healing resulted in the conversion of several of his relatives and

three of the Christians received the Baptism with the Holy Spirit.—Miss Helen Gustavson.

Argentina

One of the sisters and I recently took the baby organ and went to Riestra for the day. We helped with two services and made about fifteen calls. In the evening service seven came forward for prayer. I also visited La Platta and attended the meetings. There were wonderful testimonies of salvation, healing, and the Baptism in the Holy Spirit.—Miss Alice C. Wood.

Manchuria

Sinners are coming forward for prayer in nearly every meeting, and we have good reason to believe that a definite work of grace is being wrought in the lives of some. Many have been prayed for for healing of the body and the results have been very encouraging. We praise the Lord for all He is doing among the Manchurian people.—Mr. and Mrs. Martin Kvamme.

Central China

The annual convention, held in Bethel, was especially blessed this year. A number were saved, several received the Holy Ghost and some were healed. Several old women, who had been Buddhists for many years, were moved by God's Spirit to accept the gospel message. One dear old lady of seventy-five years, for whom prayer had been made for several years, at last yielded to God and was beautifully saved and her life is so changed now. She was a devout Buddhist but now is a dear child of God and so happy in Him.—Mrs. Nettie D. Nichols.

Southwest China

Our tarrying meetings are usually accompanied with rocks being thrown at our door and shouts outside, yet some are receiving the Holy Spirit in spite of disturbances. The brother who broke away from opium, wine, and tobacco, went right on through into the Baptism of the Spirit and is now an elder in the church. This man, when in the struggle with opium, said, "If it kills me, I will never use opium again." He suffered greatly and was very weak in body, but now he has the victory, a good testimony, his face is bright and he is learning to read the Bible.—Miss Grace C. Agar.

Liberia

One of our elderly Christian women was recently stung on the foot by a scorpion. The sting of this creature is very painful and sometimes causes death. Her family immediately gathered for prayer and God marvelously answered. Her foot did not swell; she suffered very little pain, and was completely delivered from all ill effects.

The Toba church has had no supervision from a missionary for more than a year, but I found a fine company of Christians there. We had a precious time of fellowship together. Three other towns of their tribe are asking for someone to come and preach to them. The Christians are dividing into two evangelistic bands for the purpose of visiting these other towns regularly.—Miss Lois Shelton.

Jerusalem, Palestine

I am happy to state that there is an increasing hunger for the Word of God manifested among the prisoners, and also among the people in their homes. We have seen several homes transformed in recent weeks.—Miss Anna Adams.

North China

Mr. and Mrs. G. K. Johansen, our new missionaries who left America just before Christmas last year, report that they have organized the first Christ's Ambassadors band in North China. They say, "It is wonderful to see the young people here on fire for God with a real testimony. Our goal is 10,000 C. A's. in North China before Jesus comes."

Southwest China

We praise God for answered prayer. We have finally gotten an entrance into one of the villages of the White Barbarian tribe near Lunan. Six homes in the village of "Small Western Village" have taken down their false gods. Also one Chinese family in that village has torn down all the false worship and burned it. Let us pray for many more such families in this village.—Mr. and Mrs. A. G. Johnson.

The work is steadily going and people are being saved and healed. Interest is good and many are coming to the meetings in answer to prayer. If the "Reds" get into this province it will mean the end of our work here. We would be so glad for your prayers.—Miss Grace Agar.

REVIVAL AT NAWABGANJ

Miss Mollie Baird, recently returned to India, writes: "'With joy shall we draw water out of the wells of salvation.' The waters in my well of salvation have come to the top and overflowed my whole soul during the past few months. Truly it is joy unspeakable and full of glory to be in the center of God's will; and India is that place for me.

"Since arriving in India, I have been working with Mrs. Harvey in Nawabganj, and surely the Lord has given us some good times lately. There is a festival in India, known as 'Holi.' During this time the most loathsome, fiendish, diabolical things which Satan can put into the minds of depraved human beings are enacted. But we decided to have a revival meeting during the 'Holi' festival and make it a time of holiness unto the Lord. Several days before the meetings began, the women in the home began to pray. Far into the night they prayed and our revival was prayed down before it was scheduled to begin. From the first day the power fell and we had a glorious time. At the time of writing six people have received the Baptism in the Holy Spirit. Among them is a young man who is teaching in the school. He received a glorious experience and tells with no uncertain tones about this blessing.

"Many are hungry and are still seeking the Holy Spirit, and meet at noon every day to pray. Continue to pray for us that many more will be filled with the Spirit and be made ready for the coming of the Lord."

Miss Baird's address is: Sharannagar, Nawabganj, Gonda Dist., U. P., India.

ETERNAL LOVE

It is ever sweet to rest on a love which is dated, not in time, but eternity; because one feels that as God's love did not originate in an unforeseen flash of excellence in us, so it will not be turned away by any unexpected outbreak of depravity, it did not begin because of what we were and it will continue in spite of what we are.—F. B. Meyer.

In the Whitenened Harvest Field

DES MOINES, IOWA—We closed a meeting May 28 in the assembly where Nellie Cox is pastor. Six were saved and 4 received the Baptism in the Holy Ghost. The saints were moved to seek a closer walk with God.—Ivan Carper, Evangelist.

SEAGRAVES, TEXAS—Evangelist and Mrs. Pete Love have been with us in a 3 weeks' meeting. Four backsliders came back to God. Many others were deeply convicted. The church has been blest and all are moving on with increasing interest and prayerfulness.—Scott F. Mitchell.

WACO, TEXAS—We have just closed a 3 weeks' meeting at the Edgefield Assembly, Billy Brooks, of Dallas, Evangelist. There were 16 saved and reclaimed and 3 were filled with the Holy Ghost, according to Acts 2:4. The Lord made his preaching very uplifting to the congregation and helpful to the work in general.—Charles A. Oliver, Pastor.

IDABEL, OKLA.—We had our church with a membership of 18, set in order Feb. 19 by Thomas M. Gray, Presbyter. We have 50 on the Sunday school roll and a good regular attendance. The school is steadily growing. We have a new church 30x50 and are working and praying for a mighty revival.—R. H. Graham, Pastor.

COLVILLE, WASH.—Evangelistic services with C. A. Jones, Minot, N. Dak., in charge, were concluded Sunday evening April 28. A blessed fellowship meeting convened all day Monday and at its close ten were baptized in water. During the campaign Brother Jones conducted an extensive Bible study each afternoon, bringing forth many deep truths. The assembly has been greatly encouraged. We give God all the glory for this precious revival and for the souls that were saved.—G. A. Seely, Jr., Pastor.

FT. COLLINS, COLO.—We have just closed one of the most successful campaigns that it has been our privilege to witness in this place. Guy Shields, Amarillo, Texas, has been with us 10 days, holding 2 services each week day and 3 on Sunday. Street meetings were conducted Saturday nights. Some were saved and reclaimed and between 25 and 30 received the Baptism. We were glad to have our District Superintendent, F. C. Woodworth, and Mrs. Woodworth with us, also many from assemblies in Colorado and Wyoming, with their pastors. At a special service on the subject, "A Purpose in Life," Brother Shields addressed the young people. All available seating space was used and some had to be turned away. Lawrence Heath, of Fort Morgan, had charge of the music and song service. Edith Bray, of Greeley, also assisted in the meetings. On the closing Sunday our Sunday school hit a new high mark of 224. At the last service the building was filled to capacity and 4 received the Baptism. We shall long remember the blessings God has given through this ministry.—R. A. McClure, Pastor.

DISTRICT EASTER RALLY

BONIFAY, FLA.—On Easter Sunday the Christ's Ambassadors of the District convened with the Bonifay assembly. Large crowds attended each service and glorious victory prevailed. All present were built up and greatly edified. The C. A. work in West Florida is greatly widening in influence and extent. Our young people are now more encouraged to keep on in their precious work for God and souls.—J. L. Brown, C. A. president.

SULLIVAN, MO.—The Lord has been precious blessing in a 3 weeks' revival conducted by Lura Johnson, Evangelist. The power of God was present to save, heal, and uplift with His Holy Spirit. About 30 professed a hope in Christ, including a few backsliders, and 14 were baptized in the Holy Spirit. On the last Sunday 26 followed the Lord in baptism. About 50 names have been added to the assembly roll. Since the first of the year the Sunday school has had an average attendance of 212.—Pastor and Mrs. E. D. Cockman.

ANADARKO, OKLA.—We have just enjoyed one of the best sectional council meetings ever held in the section. The meeting opened with an inspiring message given by District Superintendent James Hutsell. Thursday and Friday were devoted to a general fellowship meeting. On Friday evening Brother P. C. Nelson came from Southwestern Bible School, accompanied by 3 singers. Brother Nelson spoke on "Jesus, the Wonderful," amid bursts of shouting and praise from the audience. About 150 came forward to be healed, and as they with uplifted hands began to praise the Lord for healing the glory of God came down. We are still rejoicing because of the presence of the Lord that abides.—R. L. Steger, Pastor.

Near EUFAULA, OKLA.—We praise the Lord for what He has done for us at Patrick schoolhouse, 6 miles south of Eufaula. We have just closed a 4 weeks' revival in which the Lord met with us. Three were saved, 2 were reclaimed, and 5 received the Holy Ghost Baptism, as on the day of Pentecost. This is a new field. Many were deeply convicted who did not yield to the Lord, and at the close of the meeting some were still seeking. We are building a shed for a temporary place of worship. We will welcome visits from Council ministers passing this way.—Mrs. Hattie Swearingen.

PARSONS, KANSAS—We have recently closed a successful campaign in which the work has been greatly blessed. Under the leadership of Brother Stevens we have been enjoying a precious 2 months' campaign. Jack Neville and Fred Henry and family were here for 5 weeks, in which time 49 were saved and 2 received the Baptism in the Holy Ghost. Brother Morrison then conducted a campaign for 2 weeks; in which time 18 more were saved; 14 received the Baptism; and 37 came into the fellowship of the assembly. Brother McPherson closed the campaign with one week of revival, in which 3 were saved.

During the revival Brother Stevens was called to the pastorate at Jewell City, Kansas, and Brother Morrison was asked to accept the pastorate here. Brother Morrison built up a large congregation during his 8½ years' ministry in Pittsburg, and under his leadership a large tabernacle was built there, to which later an addition was made to take care of the church needs. The church at Parsons is making plans for a larger building, having outgrown its little building on North Seventeenth. We have been blessed under Brother Steven's leadership.—Joe Ledbetter, Reporter.

TULSA, OKLA.—We are happy to report that one of the greatest revivals since my stay here as pastor has just closed, Evangelist and Mrs. Watson Argue in charge. Our tabernacle seating 1200 people was often crowded to capacity. Even on week nights, extra seats had to be placed in the aisles. During the 4 weeks' meeting 160 people gave themselves to the Lord, out of this number 82 united with the church and our Sunday school reached another high record of 1235. All departments of the church were strengthened. The closing Sunday was the greatest day of the campaign, when 120 were baptized at the beautiful Sand Springs Lake. The *Tulsa World*, a daily newspaper, estimated that 6,500 people attended this service. The driving rain did not stop people from coming. Also KVOO broadcast the service right from the lake. Newspaper men representing the largest news sheets in the country were there to get the picture and also the story for their papers. The mayor of the city participated in the services and expressed his appreciation of the Pentecostal churches in Tulsa. There were 24 saved the last night.—H. T. Owens, Pastor.



Stanley Howard Frodsham, Editor
Chas. E. Robinson, Myer Pearlman,
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Forthcoming Meetings

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

GENERAL COUNCIL; DALLAS, TEXAS, SEPTEMBER 12-19.

SEDALIA, MO.—June 2—; W. T. Owens, Evangelist.—J. Lon Hale, Pastor.

HETTINGER, N. DAK.—May 22—; Paul Hild, Evangelist.—C. E. Oster, Pastor.

ANNUAL FELLOWSHIP MEETING
FLAT RIVER, MO.—May 30.—T. B. Chronister, Pastor.

WATERTOWN, N. Y.—Fundamental Gospel Tabernacle; May 14—; Mae Eleanor Frey, Evangelist; E. H. Conrad, Pastor.—By evangelist.

BIBLE CONFERENCE
NOMA, FLA.—June 6-8; everybody invited, ministers especially.—H. P. Trawick, Slocomb, Ala.

ST. PAUL, MINN.—Gospel Temple, Holly Ave., at MacKubin St.; now on—; Arne Vick, Evangelist.—Marvin C. Miller, Pastor.

SHAWANO, WISC.—Full Gospel Tabernacle; now on, to June 1; E. Bartlett Peterson, Evangelist.—D. M. Carlson, Pastor.

DENVER, COLO.—Englewood Church; May 21, for 3 weeks or longer; Evangelist and Mrs. L. H. Sheets.—R. Cooper, Pastor.

CANDO, N. DAK.—Gospel Tabernacle; May 19—; Olive Garvin and Myrtle Moore, Evangelists.—J. D. Kesler, Pastor.

APPLETON, WISC.—Gospel Temple; now in progress; may close June 2; August Anderson, Evangelist.—G. J. Unruh, Pastor.

PHENIX CITY, ALA.—May 19, for 2 weeks or longer; C. H. Baker, Evangelist.—Emory Andrews, 2 Woodland Cr., Columbus, Ga.

RICE LAKE, WISC.—Gospel Tabernacle, across from Omaha Depot; May 26-June 16.—R. S. Peterson, Pastor, 417 W. Allen St.

CAVALIER, N. DAK.—Tent; June 2, for 2 weeks or longer; F. Pepper, Evangelist.—Clarence Larson, Pastor.

BEDFORD, PA.—First Pentecostal Church, Chestnut and Spring Sts.; May 22, for 2 weeks, or longer; H. E. Hardt and son Arthur, Evangelists; Arthur Vespa, Acting Pastor.—By Evangelist.

NORFOLK, VA.—Gospel Tabernacle, 122 W. Thirtieth St.; June 2, for 3 weeks; Harvey McAlister, Evangelist.—Charles B. Peters, Pastor, 113 W. 13th Street.

SAND FLAT, MD.—Tabernacle 6 miles north of Oakland, Route 37. May 23-June 30; all day May 30; J. Earl Douglass, Evangelist.—J. Earl Douglass.

AKRON, O.—Pentecostal Church, N. Howard and York Sts.; May 5-June 2; Watson and Hazel Argue, Evangelists.—C. A. McKinney, Pastor.

YAKIMA, WASH.—First Pentecostal Church; May 12-June 2; Wm. F. A. Gierke, Evangelist.—C. C. Douglas, Pastor, Fourth and A Sts.

LOVELAND, COLO.—Seventh and Railroad; May 19, for 3 weeks or longer; G. B. Cunningham, Evangelist.—C. L. Walker, Pastor, 105 E. Second St.

KANSAS DISTRICT CAMPS
Eastern Kansas, July 11-21. Woodston, July 25-Aug. 4. Attica-Sharon, Aug. 8-18. Otto J. Klink, main Speaker.—Fred Vogler, Chairman.

WHITE PLAINS, N. Y.—Full Gospel Church, 186 Maple Ave., May 26-June 9; William and Virginia Gundersen, Evangelists.—Thomas Thompson, Pastor.

FELLOWSHIP MEETING
CAVALIER, N. DAK.—Gospel Tabernacle; June 3—; supper free to outside visitors.—Clarence Larson, Pastor.

MISSIONARY CONVENTION
ST. LOUIS, MO.—Bethel Temple, Palm and Jefferson; May 24-26; speakers, General Superintendent Ernest S. Williams, Noel Perkin, Missionary Secretary, and missionaries from several different countries; services Friday night, Saturday afternoon and night, and 3 services Sunday.—Henry Hoar, Pastor.

WISCONSIN FELLOWSHIP MEETINGS
Ironwood, Mich., May 21, Odes Huff, Pastor.
Fond du Lac, Wisc., May 28, A. Liebelt, Pastor.—
D. M. Carlson, District Secretary.

SECTIONAL CAMP MEETING
TUCUMCARI, N. MEX.—June 19-30; District Superintendent A. C. Bates, Evangelist.—Earl Vanzaant, Box 653.

FELLOWSHIP MEETING
IDABEL, OKLA.—June 30; basket lunch. Welcome to all in or out of section.—R. H. Graham, Pastor.

FELLOWSHIP MEETING
BEAVER FALLS, PA.—27th St. and Ninth Ave.; May 28-June 17; Jos. Terlizzi, Evangelist; O. C. Budge, Pastor.—Mrs. Phyllis Budge.

CENTRAL N. Y. FELLOWSHIP MEETING
NORWICH, N. Y.—Pentecostal Tabernacle, Silver and Waite Sts.; May 30, all day; basket dinner, supper furnished.—Vena Curtis, Pastor.

ALEXANDRIA, MINN.—Gospel Tabernacle; May 26-June 16; Evangelist and Mrs. Jack Saunders.—Louis O. Rynning, Pastor.

C. A. RALLY—EASTERN DISTRICT
GREEN LANE, PA.—Marantha Park; May 30, all day. Bring musical instruments.—Marie Wilson, Secretary, Richlandtown, Pa.

C. A. CONVENTION
SEMINOLE, OKLA.—May 31-June 2; opens 7:30 p. m. Rooms free. Pastors, delegates, visitors welcome. Special speakers, Pastor Berl Dodd.—Wallace S. Bragg, President, Asher, Okla.

FELLOWSHIP AND C. A. RALLY
AURORA, NEBR.—June 1, all day; special speakers; special music; basket dinner and supper; Lester Dickinson, Pastor.—Mary Flowers, Sectional Secretary.

YOUNG PEOPLE'S RALLY
CHICAGO, ILL.—Trinity Parish House, Osgood St. (1100 block west) and Barry Ave. (3200 block north); May 25; Harry E. Bowley, Evangelist.—Carl J. Frizen, Chairman, 5003 Berwyn Ave.

BROOKLYN, N. Y.—Lighthouse Church, 73 Himrod St., between Evergreen and Central Aves.; May 21-June 2; Young People's rally June 1; Wm. H. Nagel, Evangelist.—Nicholas and Martha Nikoloff, Pastors.

NORTH CENTRAL DISTRICT COUNCIL
LAKE GENEVA, ALEXANDRIA, MINN.—June 18—; Applicants for credentials must meet committee in person. Address Marvyn Miller, Secretary, 3015 13th Ave., S., Minneapolis, Minn.

C. A. RALLY, WESTERN SECTION
AUGUSTA, ILL.—May 30, all day. All groups of this section please plan to come. Business session. Basket dinner. Jack Gibbs, Pastor.—G. H. Hollister, Cuba, Ill., Vice-president.

C. A. RALLY
BELLEVILLE, ILL.—May 30, all day. Free entertainment. Bring specials. H. E. Sims, Pastor, 601 E. St.—Chas. Hubert, District Vice President, 532 N. 36th St., East St. Louis.

FELLOWSHIP MEETING AND DEDICATION
TALIHINA, OKLA.—May 26, forenoon; dedication sermon, by James Hutsell, District Superintendent; fellowship meeting afternoon. Basket dinner.—W. E. Wilson, Pastor.

INDIANA C. A. RALLIES
(Memorial Day, May 30)
Northern rally, South Bend; write Adolph Peterson, 809 S. Clinton St. Southern rally, Clay City; write Herman R. Rose, 220 S. White St.—G. L. Myers, State C. A. Secretary.

SHIELD OF FAITH SCHOOL COMMENCEMENT
901 N. Pierce St.
AMARILLO, TEXAS—Graduating exercises May 24-27: Friday night, Senior Class Program; Saturday night, Special School Services F. C. Woodworth, Superintendent Rocky Mountain District, Speaker. Sunday morning, baccalaureate sermon by A. C. Bates, Superintendent Texico District. Monday night, Commencement Exercises, Ralph M. Riggs, Pastor Springfield Assembly, Speaker, followed by a brief exhortation and presentation of diplomas by Guy Shields, President.

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SECOND PINK WRAPPER NOTICE

Did your Evangel come in a pink wrapper last week? If so, it means that your Evangel subscription expires with this issue of the Evangel. Please send in your renewal at once and you will not lose a single copy of the paper. You will receive as a free premium the new book by the Editor, "Wholly for God."

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"Take heed what ye hear," said the Lord Jesus. Very few people today hear only through the ear. We "hear" a great deal through our eyes. The Lord wanted to convey the meaning to the people—"Take heed as to what thoughts, impressions, ideas you allow to come to your mind."

What kind of magazines, papers, etc., do you give a place in your home? Christian literature does more than we ever imagine in moulding our lives. Why not feed your soul on the best? The Pentecostal Evangel is a paper which brings to you weekly the best from the writings of Spirit-filled Christians. It keeps you in touch with news from our Pentecostal missionaries. It brings to your attention the most striking current events, linking them up with the Scripture. If it has been a blessing to you, do not you think it will be a blessing to others also?

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NORTHWEST DISTRICT COUNCIL
CENTRALIA, WASH.—Oak and Pine Sts.; June 18-21; convening daily at 9:00, A. M.—T. A. Sandall, 418 N. 60th St., Seattle.

ANNUAL CONVENTION

CHICAGO, ILL.—Stone Church, 70th Street and Stewart Ave.; May 12-26; Harry E. Bowley, Evangelist; special missionary service, May 19, 3:00 p. m.—Neils P. Thompson, Pastor.

COMBINED FELLOWSHIP MEETING

Illinois and Wisconsin Districts
ZION, ILL.—June 3-5, 3 services daily. Ministers entertained in Shiloh Bible Institute, old home of Dr. Dowie.—Finis J. Dake, Pastor, Arthur Bell, District Superintendent, Box 133, Belleville.

MICHIGAN C. A. RALLIES
MEMORIAL DAY

South Haven, Tabernacle, Superior St., opposite High school; G. A. Uldine, Pastor. Saginaw, Gospel Tabernacle, 114 N. Fourth St.; Paul Whiteside, Pastor. Three services at each place; meals on free will offering plan; bring musical instruments.—Mrs. Gertrude V. Scott, State Secretary.

FELLOWSHIP MEETING

KLAMATH FALLS, ORE.—Christian Church, Ninth and Pine Sts.; May 30; bring basket dinner for noon, coffee free; a warm meal for supper, free. Accommodations as far as possible for those staying over night. Also, can use more books for Sunday school library, sale or donation.—Beauford F. Miller, 1626 Sargent Ave.

N. W. DISTRICT CAMP MEETING

CENTRALIA, WASH.—Southwest Washington Fair Grounds, Pacific Highway; June 16-30. Dr. Chas. S. Price will be there for the entire meeting. E. S. Williams, General Superintendent, will be present first week. Other ministers will assist. Camping facilities available.—T. A. Sandall, 418 N. 60th St., Seattle, Wash.

CENTRAL DISTRICT CAMP

SEBRING, O.—Aug. 1-18, four miles east of Alliance; large dormitories; cafeteria; 2 auditoriums; Guy Shields, Evangelist. Special attention to Bible study and junior church work. Rates for rooms and meals very reasonable. A complete sanitary system, gas, and electric lights, beautiful shade trees. For reservations write S. R. Fostekew, 87 Chestnut St., Battle Creek, Mich.

DATE CHANGED

MIAMI, OKLA.—City Park; June 23-July 7; Jack Neville of Tulsa, evening Speaker; J. W. Juergensen, Superintendent of Assemblies of Japan, morning Speaker; meals on free will offering plan; rooms and tents reasonable; bring bedding; information address, S. K. Biffle, President, 2221 Sergeant St., Joplin, Mo., or W. J. Higgins, Pastor, 409 A St., S. E., Miami, Okla.—V. Lenzy Hertweck, 115 Joplin St., Galena, Kansas.

POTOMAC PARK CAMP MEETING

POTOMAC PARK—On Route 11, between Martinsburg, W. Va., and Hagerstown, Md.; July 26-Aug. 18; Night Evangelist, D. P. Holloway; Bible Teacher, Myer Pearlman; Children's services, Mrs. Robert Beisel and Dorothy Beisel; Mr. and Mrs. Carl W. Hatch in charge of music. Improvements are being made for greatest camp ever held in District. Broadcast hour announced later. Booklet ready for mailing about June 15. For information, write, enclosing stamp.—Harry V. Schaeffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

TEXICO DISTRICT COUNCIL

BORGER, TEXAS—American Legion Hall. May 28-30. May 30 Christ's Ambassador's Rally. Applications for credentials must be mailed by May 15 to A. C. Bates, Box 48, Clovis, N. Mex. Applicants must meet committees personally. Free rooms to ministers and one delegate from each church, as far as possible. Ralph M. Riggs, Springfield, Mo., Main Speaker; J. A. Thomas, Pastor.—A. C. Bates, Dist. Supt

LATIN-AMERICAN DISTRICT COUNCIL
CONFERENCES

South Texas, Laredo, May 10-12. East Texas, Mumfords, May 25-26. North Texas, Dallas, May 28-29. Frontier Conference, Charlotte, Texas, June 20-21. Central Conference, Mountair, N. Mex., July 24-25. California Conference, San Jose, Aug. 22-23. Arizona Conference, Bisbee, Sept. 1-2. Two days' camp meeting, San Antonio River, Poth, Texas, July 3-4. All services Spanish.—H. C. Ball, Superintendent, 714 S. Cholo St., San Antonio.

TEXAS DISTRICT COUNCIL

HOUSTON, TEXAS—Evangelistic Temple, Capital and Reinsner Streets; June 4-7. We urge all licensed and ordained ministers to be present and also one delegate from each regularly affiliated church. Ministers must produce fellowship certificates and church delegates must be provided with certificates from local church. Free rooms furnished by Houston assemblies to all ministers possible, but no meals. There will be no District license committee. Licensed ministers expecting to apply for ordination should secure

a questionnaire from the District Superintendent and get it back to him at least ten days before the Council convenes. W. L. Evans, Noel Perkin, and other ministers from Springfield, main Speakers. We expect leading ministers from other Districts.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth.

OPEN FOR CALLS
Evangelistic

Earl T. Lamons, West Plains, Mo. "Bible teaching from large illustrated charts, and evangelistic messages. Reference, District Superintendent S. L. Johnson, Dexter, Mo."

Naomi and Rosalie Mooney, 300 S. Vine St., Jefferson, Iowa. "Piano and guitar music and singing. Reference, District Superintendent Roy E. Scott, Mercer, Mo."

Alvin Walls, Wheeler, Texas. "I have resigned the pastorate here, which in the past 14 months has doubled in membership. Might consider pastorate later. Reference, District Superintendent A. C. Bates, Clovis, N. Mex."

Evangelistic or Pastoral

Homer V. Foley, Sumner, Mo. "Have been in ministry 9 years. Reference, District Superintendent Roy E. Scott, Mercer, Mo."

MISCELLANEOUS NOTICES

NEW ADDRESS—Trenton, N. J., 204 Parkway Ave.—Pastor and Mrs. E. T. Quanabush.

NEW ADDRESS—Eldorado, Kansas, 117 N. Gordy; "Will welcome Council ministers passing this way."—Fred Stezaker, Pastor.

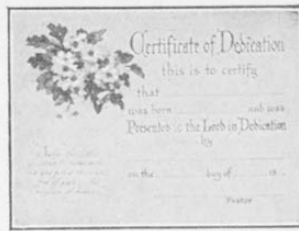
NEW ADDRESS—Richlandtown, Pa. I have accepted the pastorate in Quakerstown, and will reside at Richlandtown.—Clarence T. Maloney.

WORLD MISSIONS CONTRIBUTIONS
May 1-8 Inclusive

ALABAMA. Arifton Bethel Assembly	\$.75
Elba Wooten Chapel Assembly	1.50
Opp Opine Assembly	3.75
Pinckard Mt Carmel Church	.97
Warrior Assembly of God & S S	3.72
ARIZONA. Sedona Oak Creek A of G & S S	3.50
Tucson Assembly of God	5.92
ARKANSAS. Personal Offerings	14.69
Appleton Tompson School	.70
Blytheville Assembly of God	2.75
Eureka Springs Elk St Assembly of God	2.69
Gentry Assembly Sunday School	1.00
Greenwood Assembly of God	1.76
LaKue White River Assembly of God	2.25
Little Rock Full Gospel Church	4.00
North Little Rock Assembly of God	5.00
CALIFORNIA. Personal Offerings	130.55
Campbell Pent'l Mission	5.00
Chico Assembly of God & P A C	9.56
Coalinga Pent'l Full Gospel Mission	10.47
Compton North Side Full Gospel Tabernacle	16.20
Dunsmuir Pent'l Missionary Society	10.10
El Centro Assembly of God	4.84
Fresno Full Gospel Tabernacle	5.00
Glendale Bethel Chapel & C A's	12.00
Hayward Bethel Full Gospel Church	19.41
Huntington Park Full Gospel Assembly	21.00
Lomita Calvary Missionary Society	7.50
New Monterey Foam Street Mission	6.00
Pacific Grove 1st Pent'l Ch Ladies Miss Society	11.55
Pasadena Trinity Full Gospel Church	12.50
Patterson Bethel Church	1.00
Pomona First Full Gospel Church	15.00
Red Bluff Bethel Temple P A C's	7.50
Richmond Full Gospel Assembly	8.01
Sacramento Full Gospel Church	20.00
San Francisco Glad Tidings Temple	427.40
San Francisco Pent'l C A's	15.00
San Jose Upper Room Pent'l Mission	27.07
Selma Young People	2.00
Sierra Vista Bethesda Church	6.26
Vallejo Full Gospel Assembly	20.16
Visalia Full Gospel Assembly C A's	1.50
Watsonville Bethel Tab S S & P A C's	25.51
COLORADO. Personal Offerings	2.00
Goodrich Pent'l A of G & C A's	2.94
Longmont Full Gospel Church	8.44
New Raymer Assembly of God Mission	1.40
Ovid Assembly of God	2.37
CONNECTICUT. Personal Offerings	3.10
Milford Assembly of God S S	2.00
DELAWARE. Wilmington Calvary Church S S	26.96
Wilmington First Pent'l Assembly	11.79
Wilmington First Pent'l Tabernacle	68.50
DIST. COLUMBIA. Wash. Full Gospel As'ly	82.00
FLORIDA. Personal Offerings	57.00
Leesburg Assembly of God	2.00
Pensacola Assembly of God	6.00
St Petersburg Full Gospel Tab	3.23
St Petersburg Pent'l Tabernacle	10.00
Tampa Glad Tidings Tabernacle	15.29
Zephyrhills Assembly of God	9.69
GEORGIA. Personal Offerings	2.00
IDAHO. Personal Offerings	3.25
Firth Tabernacle	19.59
ILLINOIS. Personal Offerings	109.29
Alton Edwards St Pent'l Church & S S	32.42
Auburn Assembly of God S S	4.50
Bushnell Prayer Band	3.00
Chicago Assembly of God German Branch	27.00
Coffeen Assembly of God	2.44
Cuba Assembly of God Church	4.45

Galesburg Calvary Pent'l Church S S & C A's	31.00
Holiday Full Gospel Tabernacle S S	1.50
Mattoon Assembly of God S S	17.20
Panama Assembly of God	.83
Pawnee Assembly of God S S	5.25
Pearl Assembly of God S S	3.10
Percy Assembly of God	5.72
Rock Island Bethel Ch Assembly of God	6.00
Sorento Assembly of God & S S	7.01
South Pekin Assembly of God S S	5.15
West Point Assembly of God & S S	11.58
Zion Christian Assembly	187.40
INDIANA. Personal Offerings	15.00
Covington Full Gospel Tabernacle	3.53
Gary Gospel Tabernacle	28.02
Hammond Full Gospel Tabernacle	50.46
Indianapolis Laurel St Apos'lic Ch Y P	10.00
Indianapolis Woodworth-Letter Tab S S	10.00
Jasoaville Assm'ly of God S S	5.00
West Terre Haute Assembly of God	3.73
IOWA. Personal Offerings	6.00
Clarinda Full Gospel Assembly	4.00
Ft Madison Pent'l Assembly of God	14.00
Le Claire Full Gospel S S	11.00
Marshalltown Gospel Tabernacle S S	8.00
KANSAS. Personal Offerings	81.00
Arkansas City Bethel Mission	13.10
Augusta Assembly of God	2.00
Edna Assembly of God Church & S S	4.32
Fredonia Assembly & S S	1.18
Hill City Miller Assembly of God	1.47
Hutchinson Assembly of God S S & C A's	54.19
Kansas City Full Gospel S S	10.00
Kensington Assembly of God	4.82
Overland Park Full Gospel Tab S S	1.50
Parsons Assembly of God	9.00
Phillipsburg Lockwood Assembly	.78
Pittsburg Assembly of God	18.32
Pittsburg Christ Ambassadors	3.05
Topeka Assembly of God Church & S S	87.15
KENTUCKY. Newport Gospel Tabernacle	8.50
LOUISIANA. Personal Offerings	2.25
West Monroe Assembly of God S S	12.29
MAINE. Westbrook Full Gospel Assembly	13.31
Wilton Original Church of God	3.00
MARYLAND. Personal Offerings	13.50
Kitzmillier Golden Rule Class Pent'l S S	5.00
Pocomoke Glad Tidings Tabernacle S S	3.80
Westernport Assembly of God	12.00
MICHIGAN. Personal Offerings	207.00
Detroit McCellan Ave Assembly of God	10.00
Lansing Pent'l Tabernacle & S S	51.48
Michigan Christ Ambassadors	32.50
MINNESOTA. Personal Offerings	19.60
Clarissa Gospel Tabernacle	5.70
Faribault Fairbo Gospel Tabernacle S S	10.00
Marshall Full Gospel Mission	10.84
Mentor Gospel Tabernacle	3.50
North Central District Council	10.00
Sherburn Gospel Tabernacle	19.25
Willmar Gospel Tabernacle	34.70
MISSISSIPPI. Personal Offerings	.39
MISSOURI. Personal Offerings	47.92
Bismarck Sunday School	5.69
Bourbon Assembly	3.00
Edgell Sunday School	1.00
Ellsmore Assembly of God	1.00
Goldsberry Assembly of God S S	2.00
Hannibal Assembly of God	7.95
Hannibal Christ Ambassadors	3.00
Kansas City Full Gospel Tabernacle C A's	6.00
Lees Summit Assembly Tabernacle	3.51
Marionville Assembly of God Church	8.78
Nelsonville Assembly of God	3.60
Pleasant Hill Assembly of God S S	3.00
Springfield Assembly of God Crusaders	10.00
Springfield Assembly of God Junior Church	2.33
Springfield Assembly of God S S	50.00
Springfield C B I Jewish Prayer Group	3.85
Springfield C B I Student Missionary Band	10.00
Springfield Faith Mission	5.00
Trenton Assembly of God	8.28
Valley Park Sunday School	3.12
Walbert Bethel Temple	4.40
MONTANA. Personal Offerings	15.00
Sonnette Full Gospel Church	8.00
NEBRASKA. Personal Offerings	1.00
Aurora Assembly of God Church	5.30
Bayard Assembly of God	15.00
Hershey Pent'l Sunday School	10.17
Kearney Assembly of God	3.70
Whitney Assembly of God	14.10
NEW HAMPSHIRE. Canaan Center Mehida Pent'l Assembly	5.55
NEW JERSEY. Personal Offerings	6.00
Asbury Park Gospel Lighthouse Tabernacle	12.40
Elizabeth Ebenezer Pent'l Assembly	41.90
Irvington Pent'l Church Senior Girl's Class	5.00
Long Branch Pent'l Church	22.53
Neptune Full Gospel Church & S S	7.50
Salem Pent'l Church Ladies Bible Class	12.00
NEW YORK. Personal Offerings	96.50
Buffalo Riverside Full Gospel Tab C A's	5.00
Carthage Calvary Evangelistic Tab S S	15.00
Corning Bethel Temple	11.00
Corona Free Gospel Church Y P	3.00
East Aurora Gospel Tabernacle	11.82
Herkimer Pent'l Sunday School	1.36
Lyons Full Gospel Assembly S S	65.09
Norwich Pent'l Tabernacle	6.50
NORTH CAROLINA. Morganton Full Gos A	4.00
NORTH DAKOTA. Personal Offerings	6.56
OHIO. Personal Offerings	13.00
Alliance Full Gospel Tabernacle	3.95
Ashland Assembly of God	2.00
Christiansburg Pent'l Assembly	2.60
Conneaut Assembly of God	26.25
Cuyahoga Falls Full Gospel Tabernacle	25.00
Girard Summit Pent'l Mission	4.98

Malvern Sunday School	3.75
Massillon Peniel Chapel	35.00
Medina Bethel Assembly	20.00
New Philadelphia A of G Church	5.00
Ohio State Christ Ambassadors	68.80
Salineville Prayer Band	25.00
Warren Christ Ambassadors	5.25
Warren Calvary Prayer Band	6.00
Warren First Pent'l Church	29.62
Youngstown Christ Ambassadors	18.00
Youngstown Highway Tabernacle	22.80
OKLAHOMA. Personal Offerings	4.23
Afton Assembly of God	1.16
Anadarko Assembly of God S S78
Boynton Assembly of God S S	1.00
Broken Arrow Assembly of God W M C	1.00
Broken Arrow Christ Ambassadors	5.00
Cache Assembly of God	3.47
Chickasha Assembly of God S S	1.38
Duncan Christ Ambassadors	3.00
Eakly Assembly of God S S	1.25
Geary Assembly of God	4.30
Guthrie Pent'l Assembly of God S S	3.35
Muskogee Assembly of God Tabernacle	5.00
Oakwood Ladies' Miss Council	2.19
Rush Springs Assembly of God S S61
Sayre Assembly of God S S	3.10
Sparks Christ Ambassadors	2.00
Tulsa Full Gospel Tabernacle S S & C A's	67.38
Wright City Assembly of God	2.00
Yale Assembly of God & C A's	3.80
OREGON. Personal Offerings	27.25
Dayton Full Gospel Assembly	12.00
Heppner Pent'l Tabernacle	11.25
Lebanon Full Gospel Assembly S S	3.00
Salem Evangelistic F Gospel Tab & S S	32.27
Silverton North Howell Community Ch & S S	26.00
Toledo Assembly of God	7.35
PENNSYLVANIA. Personal Offerings	424.00
Altoona First Pent'l Church	5.73
Anita Gospel Mission	4.40
Auburn Gospel Tabernacle	2.60
Central City Pent'l Tabernacle S S	12.60
Clarks Summit Pent'l Assembly Y P	3.00
Columbia First Pent'l Church	14.00
Dickson City Pent'l Sunday School	10.00
Eastern District Council	10.00
Harrisburg Assembly of God	21.10
Irwin Full Gospel Assembly	2.00
Jeannette Pent'l Ch Jr Young People	5.00
Lebanon Glad Tidings Tabernacle C A's	3.50
Lewistown Full Gospel Tabernacle	13.05
Mechanicsburg Pent'l Assembly of God	5.58
New Kensington Gospel Tabernacle	25.00
Philadelphia Highway Mission Tab S S	35.14
Pitcairn Sunday School	25.00
Quakerstown Assembly of God & S S	19.17
Saxton Full Gospel Mission	2.26
Scranton Pent'l Assembly of God	81.00
Smiths Ferry Pent'l Faith Mission	5.00
SOUTH CAROLINA. Greenville A of G	6.40
SOUTH DAKOTA. Personal Offerings	10.00
Lucas Gospel Tabernacle S S	6.56
TENNESSEE. Columbia F Gospel A of G S S	5.30
Memphis Full Gospel Assembly S S	7.07
TEXAS. Personal Offerings	20.45
Aransas Pass Assembly of God	1.14
Austin First Assembly of God	10.38
Borger Christ Ambassadors	3.25
Boyd Assembly of God	2.25
Ft Worth Assembly of God	6.48
Galena Park Assembly of God	12.34
Gladewater Assembly of God Ch & S S	10.33
Goose Creek Trinity Tabernacle S S	11.50
Harlingen Assembly of God Church	2.12
Hereford Assembly of God S S	3.00
Houston Central Assembly of God S S	10.00
Houston Gospel Tabernacle W M C	10.00
Houston Magnolia Park C A's	6.00
Houston West End Gospel Tabernacle	7.54
Jester Sunday School	1.77
Lamesa Assembly of God	1.27
Pecos Assembly of God	8.00
Port Arthur Assembly of God S S	6.75
San Antonio Glad Tidings Church	6.20
Smithville Assembly of God Church & S S	3.00
Snook Full Gospel Tabernacle	1.39
Vernon Assembly of God S S & W M C	3.50
VIRGINIA. Personal Offerings	10.00
Ashland Cottage Prayer Circle	3.00
Front Royal Full Gospel Mission	3.00
WASHINGTON. Personal Offerings	29.45
Anacortes Bethel Tabernacle	2.90
Graham Benston Assembly of God	5.50
Hoquiam Bethel Temple Assembly of God	3.75
Yakima First Pent'l Sunday School	30.00
WEST VIRGINIA. Kilsyth A of G B B Band	3.62
WISCONSIN. Personal Offerings	7.25
Appleton Gospel Temple	5.82
Fond du Lac Gospel Tabernacle	20.00
Kaukauna Gospel Tabernacle	2.77
Menomonie Gospel Assembly	1.00
Morgan Siding Assembly of God	2.34
Oshkosh Gospel Tabernacle	26.00
Wautoma Gospel Tabernacle	1.00
WYOMING. Personal Offerings	2.00
CANADA. Personal Offerings	5.20
Total amount reported	\$4,900.88
Home Mission Fund	\$157.17
Office Expense Fund	52.06
Deputation Expense Fund	18.21
Reported as given direct to Home Mis-	
sions	93.48
Reported as given direct to Mission-	
aries	118.13 439.05
Total amount received for Foreign Mis-	
sions to date	\$4,461.83



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We have long felt the need of just such an item and are glad to be able to offer a certificate of this nature to our people at this time. The card is to be filled out and presented to the little one who has been dedicated to the Lord and we are sure as this little one grows older, he or she will cherish this certificate, and perhaps in later life, it would be of real value to the owner. The card is 5x6½ inches and comes in an envelope. As you will notice, there is a dainty spray of apple blossoms in the upper left-hand corner, and the words of Christ Himself to the little children, below it.

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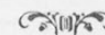
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More than sixty years ago, a remarkable religious movement began among the gentry of the south and west of Ireland, and many were brought from darkness into the light of a personal experience of the saving power of Him who came into the world to save sinners. Among these was Edward Singleton, the High Sheriff of Limerick. He was the head of a leading County family, and remarkable for his tall and aristocratic figure. He was one of the stateliest men I ever met. But he was resolved that he would keep the matter of his conversion entirely to himself, and let no one know that he had found in Christ a conscious salvation and the life that is eternal. He shrank from the shame which a public confession of Christ entails.

However, on learning that Trench was to preach on a certain evening in the theater at Limerick, he invited him to spend the night at his house, but said he would not accompany him to the meeting. Trench, knowing that he was a "Nicodemus" disciple (John 3:2, 7:50, 9:22, 19:39), accepted the invitation, and, dinner being ended Trench said to him: "I know you don't wish to come to the meeting, but you might come with me as far as the 'greenroom' at the back of the stage." Singleton unwillingly consented, and an hour later they reached the theater and sat down in the little room.

After a few moments Trench said: "Open the door a little and peep out, and see if any people are coming." Singleton did so, and exclaimed: "Why, the house is full!" "That's splendid!" said Trench. A further few moments passed, and Trench said: "Peep out again and see if any more people have come." Singleton did so, and said: "The place is packed as full as it can hold." "Let me see," said Trench, and quickly stepping behind him, and taking the handle of the door in his left hand, and resting his right on the back of the sheriff's neck, he peeped out and said: "That's a wonderful sight! Why, the whole of Limerick society is there! I say, Singleton, I suppose you know most of these people?" "Yes." "Are they all saved?" "No." "Then out, man, and tell them how to be!" cried Trench, and at the same moment with his left hand pulling open the door, with his right he shot Singleton across the stage and right on to the footlights!

The aristocratic audience was amazed. What an extraordinary thing for the High Sheriff to do! It was a terrible moment for Edward Singleton. The alternative was: "He that denieth Me before men, him will I deny before the angels

who are in heaven," and "he that confesseth Me, him will I also confess before My Father who is in heaven." He was given the victory. He boldly confessed Christ. He told that great company that he had learned that he was a sinner, lost and guilty, and that he had fled for refuge to Jesus, who delivers from the wrath to come, and that he was consequently saved.

From that hour, with unflinching step, he, through a long life, walked with the Lord in the light of His Word; and now he is with that faithful God and Saviour whom he so bravely confessed as his God

and Saviour that night at the theater in the ancient city of Limerick.

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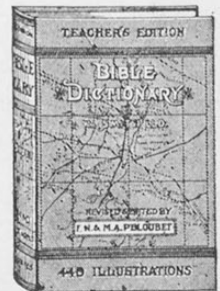
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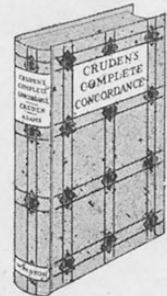
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