

Wilt Thou not
revive us
again: that thy
people may re-
joice in Thee.
Psalm 85:6.



They shall re-
vive as the
corn, and grow
as the vine.
Hosea 14:7.

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

Published weekly by The Gospel
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., MAY 29, 1937
NUMBER 1203

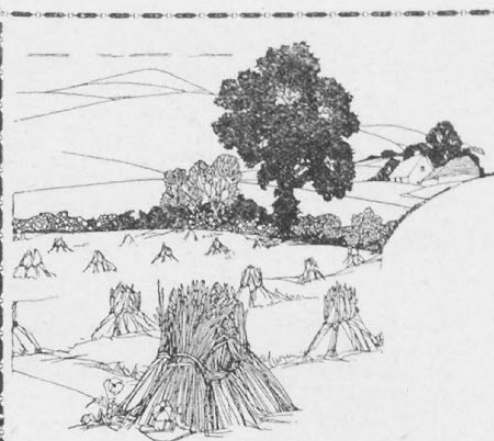
Single copies, 2 cents
\$1.00 a year in U. S. A.

"Continuing Instant in Prayer"

LOOK at that goodly company, three thousand souls, brought to Christ on the day of Pentecost. They go away praising God. They go home to eat their meat with gladness and singleness of heart. Observe their brotherly-kindness, their fellowship with the apostles, their liberality and unselfishness, and other graces. And there is one specified that we are surprised at. They *continued in prayer.* They had what they prayed for during the ten days. Yet they are praying on! Three thousand souls is a good beginning, but it is only a beginning. They pray on, and what we hear next is, Souls were daily added to the Church of such as should be saved. And the work goes on.

What do we hear after Peter's next sermon? They are still praying, and the result of that sermon is, "five thousand men" (chap. 4:4) are added to the Church. The river of the Spirit is pouring along. What follows next? Soon after we hear that the river has risen, and has reached the temple. "A great company of the priests are obedient to the faith." Then we hear (chap. 8:5-8) that the river is flowing still, for old Samaria receives the Word of God, and there is great joy in that city. And now comes another wonderful piece of news. A youth who sat at the feet of Gamaliel has been reached by the river. Saul of Tarsus, one of the most talented students of Jerusalem, is now sitting at the feet of Christ, and now forth he goes with all his learning and all his talents to proclaim Christ, throughout all the East. The river of the Spirit has been poured into his soul so abundantly, that he is able to write such words and truths as are found in his letter to the saints at Ephesus.

That is a sample of what the Spirit did when poured out from on high. The river is flowing on still. That was only the beginning of results, but let the Lord's people remember, we must ask for the Spirit to be poured out; and there are some things we do not get when we ask only once or twice, though we ask in faith. We must ask for them often before we get them. Elijah, when bringing down the fire upon Carmel, had only to ask once, but in the afternoon, he required to pray seven times with his head between his knees, before he got abundant rains. And have you noticed that Daniel,



The Song of the Harvesters

*Coming, coming, yes, they are,
Coming, coming, from afar;
From the wild and scorching desert;
Afric's sons of color deep;
Jesus' love has drawn and won them,
At His cross, they bow and weep.*

*Coming, coming, yes, they are,
Coming, coming, from afar;
From the fields and crowded cities,
China gathers at His feet;
In His love Shem's gentle children
Now have found a safe retreat.*

*Coming, coming, yes, they are,
Coming, coming, from afar;
From the Indies and the Ganges,
Steady flows the living stream,
To love's ocean, to His bosom,
Calvary their wond'ring theme.*

*Coming, coming, yes, they are,
Coming, coming, from afar;
From the steppes of Russia dreary,
From Slavonia's scattered lands,
They are yielding soul and spirit,
Into Jesus' loving hands.*

*Coming, coming, yes, they are,
Coming, coming, from afar;
All to meet in plains of glory,
All to sing His praises sweet;
What a chorus, what a meeting,
With the family complete!*

on one occasion, set himself to pray for his city and people, and he was scarcely done with praying when Gabriel was beside him with the answer; but in the tenth chapter, he set his face to pray again, and he had to pray for twenty-one days before he got his answer.

We must continue in prayer if we are to get an outpouring of the Spirit. Christ says there are some things which we shall not get, unless we pray and fast, yes, "prayer and fasting." We must control the flesh and abstain from whatever hinders direct fellowship with God. We must leave other things untouched, that we may give ourselves to prayer for a time. Do that often and bring down a blessing. Leave off reading other than the Word. Leave off other employments. Give up some of your work, and pray down the Spirit that we may have a great Pentecostal blessing. Our only hope is in the Spirit.

In the life of the missionary, David Brainerd, it is told of his congregation, that on one occasion, when he informed them that he must leave them that Sunday afternoon, to go to a distant station, but wished they would assemble and continue in prayer the rest of the day; they agreed, and beginning in the afternoon, one prayed, and then another—in short, the spirit of prayer was given them to such a degree that the time passed very quickly, so that, till a person entered and told them that the morning star was up in the sky, they never thought of the lapse of time. No wonder that there followed the revival known as "the Great Awakening."

More than one great leader not only in the Church but in political life has said, "It is revival or revolution." What we need is a real and larger coming of the life of God into the Church and, through it, into human society as a whole. We shall either have that or else we shall have universal Bolshevism: Bolshevism in Church and State, and school and home and everywhere, and Bolshevism means chaos and midnight darkness on the earth. It means universal dissolution, desolation and destruction.

Let the cry go up from hearts today: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.

How Moody Used the Power

Zelma Argue

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, . . . and unto the uttermost part of the earth. Acts 1:8.

This year, 1937, is being observed widely as the 100th anniversary of Moody's birth.

When Moody received the Baptism in the Spirit, it showed in greater love for and power with the souls of those he labored to see saved. He is remembered to have gone to Great Britain for his great campaigns there shortly after his Baptism, and there to have made this statement in March, 1885, at Islington, "I would willingly give up my life here on this platform, if it would be the means of saving a soul."

That Moody received definitely the Baptism in the Holy Spirit is widely acknowledged. Wilbur Chapman's book on his life contains this paragraph: "Mr. Moody once told me that a number of poor women in Chicago who heard him speak said one day, 'You are good; but there is something you have not got; we are praying that it may come.' Later, one afternoon in New York, he was walking along, when an irresistible impulse came upon him to be alone. He looked around. Where could he go? What was to be done? He remembered a friend living not far away. So into his house he rushed, and demanded a room where he could be alone. There he remained for several hours, and there he received the Baptism in the Holy Ghost. When he returned to Chicago and began to speak, the godly women who had spoken to him beforetime said, 'You have it now.' And the wonderful power which Moody henceforward exercised over his fellowmen he owed to that touch of fire. It never left him. People were attracted."

Of his dependence upon the Holy Ghost, Mr. Moody himself said, "If we are filled with the Spirit, and full of power, one day's work is better than a year's without."

"If we are full of the Spirit, anointed, our words will reach the hearts of the people," was another statement he made.

"We need often a *renewal* of the power," he said. "As I come face to face with my work, I get the power. My work is to preach, and the Holy Spirit convicts of sin."

"When I was first converted," he said, "I spoke in a Sabbath school, and there seemed to be a great deal of interest, and quite a number rose for prayer, and I remember I went out quite rejoiced; but an old man followed me out—I have never seen him since. I never had seen him before, and don't even

know his name—but he caught hold of my hand and gave me a little bit of advice. I didn't know what he meant at the time, but he said, 'Young man, when you speak again, honor the Holy Ghost.' I was hastening off to another church to speak, and all the way over, it kept ringing in my ears, 'Honor the Holy Ghost,' and I said to myself, 'I wonder what that old man means.' I have found out since what he meant; . . . that if we honor him . . . He will honor us and work through us; but if we don't honor Him, we will surely break down."

would sign it. If the note were written to go direct to God, 'I will be there,' all would want to sign it. 'Now,' said he, 'how many will accept this invitation? How many will say, "I will?"' Then, as a number responded, the request was repeated. Still he lingered, his energies exhausted, and made one more appeal. 'I'll wait a few minutes longer to see if anyone else, any man, woman, or child, will say the word.' I could stand here all night, and listen to these 'I will's.' So he went away to his long rest with the sound of 'I will' spoken by those who were moved by his words still in his ears."

Among the utterances he made that last day, before being put into a special coach to be taken home, whence shortly he was called to his great reward, were these: "I've worn God's yoke for over forty years, and I've always found it easy." "There's nothing sweeter than to obey God's will. He is not a severe taskmaster." "You may trust God. God has never deceived me once."

The Spirit honored his faithful ministry. On one occasion he had preached in England, and one family, among many others, became so much interested in the services that the oldest son, a rebellious boy of nineteen, decided to go to New York to escape it all. On landing he saw a large placard announcing Moody in the Hippodrome. Homesick, the boy wandered in, and was gloriously converted.

Queen Mother Mary, of England, when Princess May, used to go with her mother to hear Moody. No doubt this memory has exercised a profound influence on her life, and it is said she has given away many thousands of copies of a little tract, *Safety, Certainty and Enjoyment*.

With all his great love, Moody was most faithful in warning. He is remembered to have said, during his great campaigns in the British Isles, "Every time you hear the gospel, and put off its acceptance, it will have

less and less effect upon you." A British captain, writing of those days, when he himself became a Christian, says, "Never have I met one who made me realize more than Moody did, the wonderful value and responsibility of being a Christian."

God has entrusted us with the Baptism in the Holy Ghost and fire. It is good to search our hearts, and see if we are wholeheartedly seeking to turn this power into the channel of bringing lost men and women everywhere into the saving knowledge of Christ. On the day he preached his last sermon, Mr. Moody said, "If you have a good

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THIS COUNTRY NEEDS ANOTHER MOODY



—Permission Chicago Daily News

Frequently He pled for souls with tears seen upon his cheeks, and when sixty-two years of age, he left the comforts of his home to go alone for a great campaign in Kansas City. He preached till Thursday night of that opening week. This proved to be his last sermon. The subject was, "The Great Supper." Wilbur Chapman says, "In this sermon he dealt especially with the excuses men made for staying out of the kingdom of God. Mr. Moody closed his sermon in a peculiarly effective way. He said that, if an excuse were written out by one of the reporters, asking God, 'I pray Thee have me excused from the marriage feast,' that no one in the house

The Result of One Day's Travailing Prayer

Charles G. Finney

In the memoirs of Chas. Finney he tells the following remarkable incident:

"As the excitement increased on the subject of slavery, Mr. Leavitt the publisher, espoused the cause of the slave, and advocated it in the *New York Evangelist*. I watched the discussion with a good deal of attention and anxiety, and when I was about to leave on a sea voyage, I admonished Mr. Leavitt to be careful and not go too fast, in the discussion of the anti-slavery question, lest he should destroy his paper.

"On my homeward passage my mind became exceedingly exercised on the question of revivals. I feared that they would decline throughout the country. I feared that the opposition that had been made to them, had grieved the Holy Spirit. My own health, it appeared to me, had nearly or quite broken down; and I knew of no other evangelist that would take the field, and aid pastors in revival work. This view of the subject distressed me so much that one day I found myself unable to rest. My soul was in an utter agony. I spent almost the entire day in prayer in my state room, or walking the deck in intense agony, in view of the state of things. In fact I felt crushed with the burden that was on my soul. There was no one on board to whom I could open my mind or say a word. "It was the spirit of prayer that was upon me; that which I had often before experienced in kind but perhaps never before to such a degree for so long a time. I besought the Lord to go on with His work, and to provide Himself with such instrumentalities as were necessary. It was a long summer day in the early part of July. After a day of unspeakable wrestling and agony in my soul, at night the subject cleared up to my mind. The Spirit led me to believe that all would come out right, and that God had yet a work for me to do, that I might be at rest, that the Lord would go forward with His work, and give me strength to take any part in it that He desired. But I had not the least idea what the course of His providence would be.

"On arriving at New York I found, as I have said, the mob excitement, on the subject of slavery, very intense. I remained but a day or two in New York, and went into the country, to the place where my family were spending the summer. On my return to New York, in the fall, Mr. Leavitt came to me and said, 'Brother Finney, I have ruined the *Evangelist*. I have not been as prudent as you cautioned me to be, and I have gone so far ahead of public intelligence and feeling on the subject, that my subscription list is rapidly failing; and we shall not be able to continue its publication beyond the first of

January, unless you can do something to bring the paper back to public favor again.'

"I told him my health was such that I did not know what I could do, but I would make it a subject of prayer. He said if I could write a series of articles on revivals, he had no doubt it would restore the paper immediately to public favor. After considering it a day or two, I proposed to preach a course of lectures to my people on revivals of religion

say, that they have been reprinted in England, they were translated into Welsh, into French and, I believe, into German. They were very extensively circulated throughout Europe and the colonies of Great Britain. They were, I presume, to be found wherever the English language is spoken. After they had been printed in Welsh, the Congregational ministers of the Principality of Wales at one of their public meetings appointed a committee to inform me of the great

revival that had resulted from the translation of those lectures into the Welsh language. This they did by letter. One publisher in London informed me that his father had published eighty thousand volumes of them. These revival lectures, meagre as was the report of them, and feeble as they were in themselves, have been instrumental, as I have learned, in promoting revivals in England, Scotland and Wales, in various parts of Europe, in Canada East and West, in Nova Scotia and in some of the islands of the sea.

"In England and Scotland, I have often been refreshed by meeting with ministers and laymen in great numbers that had been converted, directly or indirectly, through the instrumentality of those lectures. I recollect the last time that I was abroad. One evening three very prominent ministers of the Gospel introduced themselves to me after the sermon, and said that when they were in college they got hold of my revival lectures which had resulted in their becoming ministers. I found persons in England, in all the different denominations, who had not only read those revival lectures, but had been greatly blessed in reading them. When they were first published in the *New York Evangelist* the reading of them resulted in revivals of religion in multitudes of places throughout this country.

"But this was not of man's wisdom. Let the reader remember that long day of agony and prayer at sea, that God would do something to forward the work of revivals, and enable me, if He desired to do it, to take such a course as to help forward the work. I felt certain then that my prayers would be answered; and I have regarded all that I have since been able to accomplish, as, in a very important sense, an answer to the prayers of that day. The Lord pressed my soul in prayer until I was enabled to prevail. Through the infinite riches of grace in Christ Jesus, I have been many years witnessing the wonderful results of that day of wrestling with God. In answer to that day's agony, He has continued to give me the spirit of prayer."

(Finney's *Lectures on Revivals* are still in print and can be obtained for \$2.10 postpaid.)

WHERE REVIVAL SHOULD START



By permission, Chicago Daily News

which he might report for his paper. He caught at this at once. Says he, 'That is the very thing;' and in the next number of his paper he advertised the course of lectures.

"This had the effect he desired, and he soon after told me that the subscription list was very rapidly increasing.

"I began the course of lectures immediately and continued them through the winter, preaching one each week. Mr. Leavitt could not write shorthand, but would sit and take notes, abridging what he wrote in such a way that he could understand it himself. The next day he would sit down and fill out his notes, and send them to the press.

"These lectures were afterward published in a book, and called, 'Finney's Lectures on Revivals.' Twelve thousand copies of them were sold as fast as they could be printed. And here, for the glory of Christ, I would

God's Condition for Revival

By Beatrice V. Pannabecker

"If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

This is the word which God left for His people. He knew that the times of backsliding would come, that there would be days when beaten down before our enemies we would say: "Are not these evils come upon us because our God is not among us?" For that reason He left this message on record that points the way back into His favor, and into the power that is the privilege for every child of God to have.

God says in this passage that if His wayward children will do *four things*. He will do *three things*. Let us consider them just as they are stated. Let us keep in mind that God has never promised and He has never used any other means of turning back the tides of wickedness than by that of *spiritual revival*. The most potent force upon the face of the earth was that little Spirit-filled company upon the Day of Pentecost.

In our Scripture we note that God clearly places the responsibility, not upon the world, nor upon the shoulders of God, but it is placed upon us as His people. God says "If *my people*." It is His people who have gone astray, and it is they who must come back. God is limited only by His people. God has all the resources to fulfill His word, but He is waiting for the compliance of His people. What responsibilities are ours in the light of this message. Let us hush our hearts in solemn awe as we listen to what God has to say to us.

God's first condition is "*shall humble themselves*." All of our backsliding begins with our self-sufficiency. Humility has not been one of our outstanding graces in these later years. We have kept ourselves well aware of our exploits. We have counted our numbers, we have looked at our large Tabernacles, our splendid schools, and our vast organizations, our wealthy and cultured folks and our eloquent preachers and evangelists. Depending upon ourselves we broke the connection with the source of our power. Humility has to do with the appreciation of our own littleness and weakness, and the mighty majesty of God. *Humble ourselves*. Just own up that we have failed, tell God that we have blundered, that the devil has been too much for us, and that we have sinned grievously by trying to do without Him. Humility completely wipes out all pride and boastfulness.

These steps which our Lord has put into this promise link together. Only humble people can really pray; for we will not pray until we find ourselves in dire need of something bigger and better than we are. Humble people will find their way back to God.

God's second condition is—"and pray." Some-

one asks the question "Do not God's people always pray?" No, not such praying as is called for here. People who truly pray are not backslidden or wandering in forbidden paths. Among the first things in such praying will be honest, genuine confession. Daniel was one of God's real saints; he was so recognized of God. But if we read Daniel's prayer in the 9th of Daniel we hear the note of confession. When we humble ourselves and try to pray, the things which once looked alright to us will stand out in their true colors and make everyone of us cry, "I have sinned." When the Spirit of God begins to work in our midst today, we shall have some straight-forward confessing to do.

This praying must be earnest. We will not shrink from praying all night as our Lord did, we will wrestle like Jacob, and weep like Jeremiah did over Jerusalem. There are things that God cannot do for His children except they pray. Prayer is the reaching out of a soul toward God, the swinging open of the doors of our hearts that He may come in. There is always a divine and a human side to a gracious revival. Man to pray and God to answer; man to receive and God to give. Prayer without work is insincerity, work without prayer is arrogance. He does not say how long we are to pray, but we are to pray until the things promised take place.

The *third condition* for Revival is—"and seek my face." Backsliders seek the things which the world offers, they look for the things of the flesh. They must turn away from these to the things which God wants to give them. Sin loses its zest and the call of the world its allurements when we turn back to God. When the God-hunger becomes strong the world slips out of sight and all its offerings become cheap before our eyes. The one who seeks God with all his heart always finds.

And God's *fourth condition* is—"and turn from their wicked ways." What! Can it be possible that those whom God calls *His people* have wicked ways? Yes, it is only too true. We look at many things as harmless which God calls wicked. In the great dictionary of heaven, forgetting God and His goodness, ingratitude for His redeeming love and providential care, are wicked. Disobedience to His commands is a crime in His eyes. He calls it rebellion. See 1 Sam. 15:23. Let us turn to Matthew 25 and see what Jesus says and we shall be horrified to realize that it is sins of omission alone that are charged against those who go into everlasting punishment. To live selfishly and carelessly in a world filled with sorrow and death, to forget the multitudes that suffer and weep, to neglect the hosts without God; these are the things which Jesus considered worthy of the everlasting burnings. In our sins of omission alone may be found enough to justify the word "Wicked ways." The prophet cried out, "*Woe unto them who are at ease in Zion*." Amos 6:1. It is deeply sinful for us to sleep while sin is spreading everywhere and men are tumbling into hell. There are many more wicked ways that we have not space to mention that are making foul the garments of the churches. *Turn from our wicked ways*. This means we are not going to walk in them any more. It means that our feet are

turned back toward God and things that are good and holy.

These *four* demands of God should be indelibly engraved in our hearts; for if we obey the demands of God as outlined in this Scripture then He must fulfill His promise to us.

Now the scene is changed and we shall look for a moment at what God will do for His people if they will meet His conditions.

First. "*I will hear from heaven*." This does not mean that God did not hear our cry before He answered us. Just because our answer does not come as soon as we ask for it does not mean that God does not hear us. No. He is simply waiting until we are so conformed to His will that He can send the answer to us, we being in the spiritual place where we can appreciate His answer to the full. We are not always in the place where God can trust us with the answer to our cry. What is needed is not a willing God but a repentant and ready people.

Second. "*And will forgive their sins*." How much we need His forgiving grace! We have forgotten the tasks which He has left for us in His Church, and we have been cold and indifferent about the evangelization of the world. Our love has been fleeting and transient and it has waxed cold. Preachers have not been blameless in this period of lethargy. But our God is a forgiving God, and He "delighteth in mercy."

Third. "*And will heal their land*." There are worse things than for a people to be poor, hungry, and ragged. For a nation to forget God and wander into degrading sins, is a thousand times worse than empty pockets and scanty food. Do we want the base and vile taken away and the mighty sinners who blight and curse the country converted and made humble followers of the Christ? God has pointed out the way and set up the sign boards. Some will say that this is more than we can hope for, that we are talking about the impossible. When Jeremiah preached there were people who thought the same way; here is God's answer, "I am the Lord, the God of all flesh, is there anything too hard for me?" Jer. 32:27. The healing of the land is promised when these things are done by His people. All that are called His will not all do these things. It has never been so and will not be so now. But when the company who are waiting and praying for the *latter rain* outpouring shall become deeply burdened, there will be others to join them. The time is here when we should see the glory of God.

Let us set forth on the journey in the spirit of Daniel as he prayed for desolate Jerusalem. He says: "And I set my face unto the Lord God to seek by prayer, and by supplication, with fasting and sackcloth and ashes." Dan. 9:3. Here was a determined setting to seek the favor of God; nothing was to be left undone; it was the supreme task of the hour. A company of the people of God with set purpose like Daniel would mean more at the present hour than all the Conferences, Assemblies, and Conventions we can hold.

Let prayer become our one supreme exercise. We have been on our knees but we have gotten up too soon. We have not prayed through. We have talked too much to one another and too little to God. To your closets, and to your knees, O ye people of God!

The Place of Confession in Revival

By Chas. E. Robinson

The word "revival" is almost Latin. The Latin *re*, meaning again, coupled with *vivere*, meaning to live, makes *revivere*, to revive. A revival is not making men who are dead in trespasses and sins into living men—it is not getting sinners saved. Revival is making alive again men who have been once alive but who are now sunk down or sinking down into the stillness of spiritual death. When revival takes place in a church or community, sinners seek salvation.

God wants revival in this and every place, in this and every time. He cries out to His people, "Awake thou that sleepest, and arise from the dead." He says His people are the light of the world—the light by which the people of the world can see the way to go to get to God—and He warns against allowing that light to change to darkness. He wants revival whenever and wherever His people's lives are not bringing the sinners around them to Christ. If sinners are not getting saved it is because the church needs reviving. God is "not willing that any should perish, but that all should come to repentance." As sinners come to repentance when the church is revived, God wants revival whenever and wherever the inflow of sinners slows. He wants revival now, because He says to all sinners everywhere and in everytime, "Now is the day of salvation, and He warns sinners not to harden their heart as they did in the day of visitation.

When, then, people pray for revival and no revival comes, the people of God themselves are to blame. God wants revival. People want revival and ask for it; but it does not come. Why? They do not pray expecting God to send revival now. God is a now God. Sinners all about may be in hell tomorrow. God wants revival today so that those sinners can get saved.

But again, why does not revival come when people ask for it? Because they prevent God's sending revival by refusing to be revived. They refuse to confess their sins openly before folks, although the Spirit makes them conscious of guilt. Probably their failure to make confession results from pride or cowardice or both.

A few scattering conversions may take place when the church does not repent and confess its sins, but such new born babies will be orphans. Consigned to a church refrigerator as the place in which they are to develop into full grown men and women in Christ Jesus, and deprived of the warm mother love that every convert has a right to expect from his church mother, they usually prove to be babies suffering from arrested development—carnal Christians.

Charles G. Finney who stands in a class by himself as an authority on revival methods, in stating the conditions that produce revivals said: "A revival of religion may be expected when Christians begin to confess their sins to one another. At other times they confess

in a general manner, as if they were only half in earnest. But when there comes an ingenuous breaking down, and a pouring out of the heart in confession of sins, the flood gates will soon burst open, and salvation will flow over the place." From this statement, taking it as true, it is evident that if a revival sought for in any place fails to come it is the fault of the Christians who fail to humble themselves.

Often a church goes on day after day for even weeks, crying to God even with many tears, for the salvation of souls, while all the time they are damming up the floods of blessing which God is so eager to pour out, by refusing to publicly confess their sins. Leaders in the community, especially church leaders, should of course set the example in making confessions.

J. Edwin Orr has in the past two or three years flashed into view as an evangelist meteor of the first magnitude. Before me, and really inspiring this article is a new book of his, called *All Your Need*. (Price 50c plus 5c postage. Order from Gospel Publishing House, 336 West Pacific Street, Springfield, Mo.) In this book he tells of traveling through New Zealand, Tasmania, and Australia, making stops of a week or less, and in the three months so spent seeing over 10,000 individually seek to have their spiritual life revived, and 1200 sinners saved. He had previously made trips of a similar character through the British Isles, through Europe, through Canada, and through the United States. All of these trips are described by his facile pen in as many books. This easily places him in position to speak with authority about revivals of religion. I quote a few statements from the book, describing his trip through Australia, hoping to give the reader not only an idea of what he says about holding revivals, but also a burning desire to own a copy of this striking book. He says, in speaking of one of his meetings in New South Wales:

"I addressed the ministers on 'The Third Approach to Evangelism.' I explained that the first approach is pastoral evangelism, and the second way the method of inviting an evangelist for a campaign. I urged the third way—that of having revival among dead church members, letting God the Holy Spirit take care of the spiritual results. A challenge was given on the sins of the servants of God—pride, prayerlessness, jealousy, criticism, cynical unbelief, debt, worldliness, secret sin. The response was immediate. A minister jumped to his feet, and under the stress of deep feeling, confessed his sin. The sword of the Spirit had cut deeply: the great majority of those present confessed their hindrance or their need: a score were in tears: intense, unprofessional prayers ascended: it was certainly a time of revival."

Again he says, speaking of the necessity for Christians' confessing their sins before their fellows:

"I strongly object to detailed or indiscriminate confessions of sin: I regard this as a most harmful thing. For a young man to rise up and describe in detail his secret impurity is far from being edifying to a mixed company. It has never happened in one of my meetings. I have heard people in brief words confess 'secret sin,' 'impurity,' 'impure thoughts'; but never in detail. If such a thing should happen I would immediately silence the

offender. I always give a public warning on this point.

"Second. I never invite sinners to confess their sins. By 'sinners' I mean *unregenerate* people. All that I have ever felt justified by Scripture to do is to tell Christians they must confess the hindrance to Revival, which is a vastly different thing.

"Third. In mentioning confession as means to forgiveness and blessing, I invariably point out that 'the Blood of Jesus Christ, God's Son, cleanseth us from all sin.'

"But is there warrant for confession? To the Word of God for doctrine! I will not apologize—nay, I will glory in making the Word the Supreme Court of appeal. Therefore, I challenge critics to prove any Scriptural reason against confession. In every Revival (in Scripture narrative or the history of the Church) God's people were compelled to confess before receiving blessing. Away back in the Levitical Law specific confession was urged—'He shall confess that he has sinned in that thing.' Lev. 5:5. Joshua told Achan: 'Make confession unto him: but tell me what thou hast done; hide it not from me.' Josh. 7:19. Until the hindrance to blessing was openly confessed, defeat was inevitable: so it is with the church.

"But some say, Why *open* confession for Christians? Is it not sufficient to get down on your knees and admit your error in secret? To which I reply, No. Almost every young man who has admitted secret sin has told me that he had confessed in secret and sinned again until he was ashamed. There has to be forsaking as well as confessing sin. Prov. 28:13 states that 'he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.' When a man says at a prayer meeting, 'I am guilty of criticizing my brethren in the church,' he does not readily fall again into the same sin. His sin is forsaken as well as confessed.

"Turning to the Acts of the Apostles, we find that in the revival at Ephesus: 'Many of those also who believed came confessing without reserve their practices.' (Weymouth) Acts 19:18. One other verse among many is James 5:16, 'Confess your faults (sins) one to another, and pray one for another that ye may be healed.'

"There is nothing really unusual about confession in Revival. Finney—a great apostle of revival—urged it and described it. In the north China Revivals under Jonathan Goforth, confession was almost invariably the prelude to blessing. In the book, *Calling to Remembrance*, William Newton Blair, the author, in describing the great Korean Revival, declares: 'We may have our theories of the desirability or the undesirability of public confession of sin. I have had mine, but I know that when the Spirit of God falls upon guilty souls, there will be confession, and no power on earth can stop it.'"

SPECIAL OFFER

We will send the *Pentecostal Evangel* from now until the end of the year to any home throughout the country for the sum of 50 cents. At the same time we will send a free premium gift book, written by the Editor. Do your best to send us in a number of new subscriptions. Add 25 cents for addresses outside U. S. A. This special offer applies to new subscriptions only, and not to renewals.

A Pentecostal Revival in an Iowa Town

J. Narver Gortner

A number of years ago there lived in an Iowa town a poor family that was without church connections of any kind. The only religious instruction the children got was what they received in a Sunday afternoon class that a kind neighbor conducted for their special benefit. Only one of the children finished high school. He afterwards went to college and became a lawyer.

One of the boys whose name was John lived a life that was especially wild and wicked. He became addicted to the drink habit, and when he left town left behind him an unsavory reputation. One day he heard the Gospel message, accepted Jesus as his Saviour, was blessedly saved, and later received the Baptism in the Spirit which is the endowment of power for service. He was without much natural talent, but God had done great things for him; he had a passion for souls, and he believed that God was calling him to preach. In order that he might acquire a knowledge of the Word of God which is essential if one is to preach the Word, he planned to attend one of our Pentecostal Bible Schools. He took the prescribed course, in due time graduated, and was granted a license to preach.

Where shall I go to preach this Gospel? That was an important question John had to answer. He did what each person called upon to answer such a question ought to do: he made the matter a subject of earnest prayer. God spoke. He felt sure of that. And so, led by the Spirit, he went to the town where his parents had lived and the family had been well known by the older residents. A hall was rented, and meetings began. God blessed as the Word went forth. A goodly number, through curiosity, knowing what John had been before his conversion, came to the services, and listened with rapt attention as the Word was read and the truth preached. Many of the sentences that fell from the preacher's lips were not grammatically constructed; there were numerous errors in speech; similes and metaphors were often quite badly mixed, but there was such a ring of sincerity in the preacher's voice and such a note of earnestness all the way through each message, that they were profoundly impressed, and many of them came back again.

Drunkards and harlots came to the meetings, for they had heard that John whom they had known in earlier days had been saved from a life of sin and had come to town to preach. They had been tired of sin, but had not been told how to get rid of it; they wanted to be happy; sin had not been able to make them happy; they were looking for something that would satisfy the longings of their souls. John was happy. This was evident. He had not been happy while living a life of sin. But God had saved him, and he was happy now. Why, his very face shone. Nobody could doubt that God had done great things for him. Many of the drunkards and harlots tarried at the altar when the altar call was given, and were graciously saved. They too became happy, and as they testified that

the Lord had saved them, as He had saved John, and went out among their old associates and told the story of God's saving grace, others came. A revival was on, a real revival, a revival of the old type, such a revival as characterized the days in which Wesley and Whitefield and Edwards and Finney preached the Word "with the Holy Ghost sent down from heaven."

Whenever the old-time power falls some people are likely to be laid out "under the power." It was so when Wesley preached. Many fell in those days, smitten down by the power of God, and some remained "under the power" for many hours. It was so when Edwards preached. And it was so when Finney preached. Get a good copy of Finney's Autobiography, and read how God manifested His presence in the places where the evangelist conducted revival campaigns. The same thing happened in these meetings where John was preaching. These manifestations of the presence and power of God stirred some of the people up; they said the preacher was hypnotizing the people; but the things that repelled some, and provoked much criticism, attracted others. Some, hearing what was going on, came that they might see for themselves, and God spoke to their hearts, and they were led to see that this was what they had been told took place in days of the fathers. Many who came to mock remained to pray. Night after night the people assembled in the hall, and John preached.

Street meetings were held. And permission was secured to hold meetings in the City Park.

At this point I will transcribe a few sentences from a very interesting letter that I received recently from a good Methodist sister who lives in the town where John has been preaching. She does not know me, but she learned that I had at one time been a Methodist minister; so she felt free to write to me, and tell me some things, and ask some questions.

"My sister and I were sewing, and we heard a sound coming from the main street a block and a half away; we supposed that the Salvation Army was holding a meeting there; it sounded like that. Presently a friend came in, and asked, 'Do you know that John— is in town, and is holding meetings in the City Park?' We said we did not. I did not know who this John might be, as I had not lived here a great while. But my sister came here as a bride forty years ago, and she knew some of the family, and a great deal about the family. Well, we decided to go to hear John preach. And we have been going almost every night since. Our father was a Methodist preacher. He died in 1896, and I well remember the Holy Ghost sort of altar services that were held when my father had revivals in the winter. I was converted in one of them when I was only twelve years old. But I never saw any one 'fall under the power' as I have seen people fall in these meetings John holds. I know, however, that early Methodism had just such demonstrations of the Spirit. I know that John Wesley, Whitefield, and all those men who were of that period, saw their preaching stamped with God's approval, but I did not know that *talking in tongues* was part of it. But here, under John's preaching, some who are converted, when praying or pleading with God for whatever is burdening them, begin talking in another language of some kind. At

first I thought it was simply stuttering, because I could not distinguish syllables; but since then I have been able to distinguish them, and I can see that they speak real languages. I felt from the very first that God was in these meetings. I have seen harlots, wicked men, moralists, and backslidden church members, saved or reclaimed. It has been marvelous! There has been no half-way business about these conversions. Lives have been changed. The converted ones have become new creatures in Christ Jesus. Their faces show it, and their lives prove it."

A very interesting and convincing testimony. How glad we are that God has not changed! How glad we are that the day of revivals has not gone by, and that God still hears and answers prayer! How glad we are that the Gospel is still "the power of God unto salvation to every one that believeth!"

Of course everybody who professes to love God in this Iowa town is happy. Of course all the ministers, and all the people in all the churches, are rejoicing! It should be so, and I wish it were so. But listen to what my correspondent has written:

"You will have anticipated what I now tell you. The 'orthodox' ministers of the town are in arms against this Full Gospel movement, and are doing all they dare to discourage their members from attending John's meetings. They say all sorts of things; they say it is ridiculous that so ignorant a man as John should have the temerity to attempt to expound the Scriptures, especially the prophetic books. One minister even uses his pulpit to discredit the results of the meetings. There is a great commotion here, and not much chance that it will subside soon. No gathering of men or women but that these meetings come up for discussion. Some accuse John and his wife of hypnotizing the converts. I suppose you know all about this, and more than has happened here."

Yes, I know all about it. Wesley encountered similar opposition. And so did all the Methodist preachers in the early days when the power was falling, and the great Methodist revival in which Methodism was born was on in real earnest. Whenever and wherever God works the devil gets stirred. And of course he can accomplish a lot more through religious people than he can through the people who are not religious.

I recall that when the power was falling in a Methodist Church of which I was pastor, and some of the people were being laid out "under the power," somebody called me on the telephone one day, and said, "I hear you are running a blind pig down at the church."—"A blind pig!"—"Yes, a blind pig! What have you got down there? Whiskey?"—"No, no whiskey."—"Brandy?"—"No, no brandy."—"Gin?"—"No, no gin."—"Wine?"—"Yes, wine! Plenty of wine! The new wine of the kingdom! Come down, and have a drink! If you get drunk on it there will be no bad after-effects."

May the time never come in our Pentecostal ranks when we shall be ashamed of what God does! May the time never come when we shall fear to have God make bare His mighty arm in His own way, and display His glory as in days of old! Shall we try to order our Pentecostal services in such a way that they shall conform to the ways of the world, lest the world criticise us, and we be regarded as objects of reproach? Hear the exhortation

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How Revival Came to a Mission in China

By Florence L. Logan

For so many dreary, barren years we had been praying, "Lord, revive thy Church and begin with me." Now we must shout from the housetops that he has done exceeding abundantly above all we asked or thought! Streams of living water are freely flowing, bringing floods of new life and joy to parched and thirsty hearts. Oh, let us praise His Name together!

Last summer a few of the most earnest of our number, missionary and Chinese, were filled with a divine dissatisfaction with themselves. One dear girl who had had a glorious experience of being truly born again went off on her summer vacation determined never to teach or preach again unless she found the secret of victorious, holy living. A faithful heavenly Father had an "Aquila and Priscilla" ready to meet her deep need.

She was led anew to present herself a living sacrifice on God's altar, and then to believe that what she had given was accepted and that the Holy Spirit's fire had purged and sanctified the gift. It was a step of faith without any feeling or emotion. But a few days later in Peiping Miss Liu had the joy for the first time in her life of seeing a soul gloriously saved. This first convert was Miss Kao, a young university woman of brilliant mind, self-satisfied, Gospel-hardened. She studiously avoided any private conversation with Miss Liu, but one night the girls had to share the same room. Miss Kao spurned the invitation to kneel in prayer. But as her friend interceded for her, the Holy Spirit filled her with godly fear; she dropped to her knees, and to her own amazement begged for mercy. Her sins flashed before her mind with the distinctness of a moving picture until she had confessed them all. Then she arose a new creature in Christ Jesus with all of life changed.

Several others had similar experiences, so when the group of missionaries and evangelists gathered for a month of intensive Bible study in the early fall, the theme was naturally the work of the Holy Spirit and the "holiness, without which no man shall see the Lord." The whole church joined us in a day of fasting and prayer from seven o'clock in the morning until nine o'clock at night. Many hearts were hungry, others were critical and disdainful of the emphasis on holiness.

Then in November the Lord began to work in the Women's Bible Institute. In the fall several students who were grammar school graduates came. One of these seemed very unhappy and wept a great deal. Finally she was led to one of her teachers for prayer and counsel. The Lord graciously dealt with her, and in tears she confessed that her sins were many and her heart uneasy. At the age of twelve she had repented, but later grew cold. She loved the world and pretty clothes, even stealing to gratify her desire. All these things she poured out before the Lord and

sought His forgiveness. Then she began making restitution and asking people to forgive her.

The fact that she was willing to "lose face" by public confession, together with the wonderful joy that had come into her face and heart, moved the students greatly. Little groups of two or three sought out their teachers saying, "We want to settle our sin account." Very clearly they were pointed to the simple conditions, then kneeling, one after another, with tears of real contrition, would confess and renounce their many sins.

As these found peace and joy others became desperate. Thirteen spent a whole half day with one teacher in Bible study and prayer. In the afternoon six returned, hungering and thirsting after righteousness. It was late at night before all were satisfied.

Another evening such a crowd were seeking to be born again that they had to be taken into one of the larger classrooms. "We have no peace; we want to be saved!" They were clearly convicted of sin. When they had cleared everything by confession their joy knew no bounds and they scattered singing, "O happy day, that fixed my choice." Apologies and restitution followed on every hand. Falsehood, stealing, reviling, criticism, unkind words—these were some of the things for which they were repentant. One girl went home especially to ask her mother's forgiveness. Her humble confession so moved the family that they were soon all seeking salvation, confessing their sins with tears; and then how joyful they were in the Lord!

On Thanksgiving Day outside friends were invited in to a testimony meeting. It started early in the evening, but there was no stopping it for many hours as one after another clearly and joyfully told what God had done in her heart.

Our hearts were full of wonder and praise, but the church as a whole was still untouched. Then in January God sent the Bethel Band to us. Our intention had been to reach outsiders, and in the six meetings held for them, about a hundred found Christ.

The Bethel Band that came to us was composed of Pastor and Mrs. Chi and Miss E. We were surprised to find them very young. But we were soon reminded of Paul's words to Timothy, "Let no man despise thy youth!" We discovered that hoary hairs are not essential to deep spiritual experience, for the Lord was with them in power.

Pastor Chi was called to preach in 1925, two years after he first saw a Bible. He has had neither college nor seminary nor Bible institute training, but has been marvelously taught of God. This young servant of the Lord is strictly a Bible preacher. He doesn't snatch texts hither and yon, but expounds paragraph by paragraph, a whole chapter in nearly every sermon, often bringing out an unsuspected unity of thought. He preaches with a blackboard on which he draws comical illustrations which are very effective, for the next moment the pictures that caused laughter drive home lessons with solemn intensity.

The theme of one of the early meetings was the raising of Lazarus. There was so much merriment over the drawings that I feared the spiritual value would be lost. But to my amazement nearly the whole congregation went forward desiring to have their stone of sin rolled away, to come out from the tomb of the world, to be born again! One young woman,

for years considered a Christian leader, declared that for the first time she understood what the re-birth meant! How explain it? Simply that the Holy Spirit had found one he could use to take the things of the Lord Jesus and show them to us. The inescapable impression was given of one passionately in love with his Lord.

We recoiled when first the suggestion was made that the whole congregation join in vocal prayer. Pastor Chi explained that the early believers had "lifted up their voice to God with one accord" and he had found it helpful to follow their example. Well, we grew to love it! The sound of many voices importunately pleading for blessing encouraged others to seek also. Prayer became a living thing, desperately in earnest.

Before starting his sermon Pastor Chi would explain briefly his theme, and then ask every one to pray aloud, each for himself, that he might receive this blessing or take this important step. One felt that this time of earnest preparatory prayer gave the Holy Spirit a chance to work in our hearts. It is much more searching to pray for oneself than for the other fellow! At the close of the sermon there would be another time of kneeling in united prayer, each having his own definite transaction with God, whether confessing sin, or making definite surrender, or taking up the cross, or seeking the filling of the Spirit.

Those who had honestly taken the step indicated were asked to raise their hands. I have always felt that hand-raising didn't mean anything. But this time it was wonderfully helpful. It clinched many a decision and has held many firm since: "I raised my hand that I was willing to bear the cross; I can't go back on that!" In this way every message was made intensely practical and personal; no one could dodge the issue. We were led definitely and joyfully each step of the way.

One day self and the world were shown to be the two hindrances to holiness. All were urged to put these both on the cross so that the Lord might reign in a purified heart. Each one who made this transaction was told to write the date in their Bibles with a sketch of three hearts, one with "self" crossed out, one with "the world" crossed out, and one with the Lord alone. It was a solemn but joyous testimony that something real had taken place. The clear teaching and emphasis on "the will of God, even your sanctification" came with new significance and power.

Our dear Pastor Ku had been dissatisfied and heart hungry for months. He longed to be filled with the Spirit; confessed that he had had the experience as a young man and then gone back. One evening during the revival, in announcing an early morning prayer-meeting, he remarked, "Pastor Chi says my faith is small; I know it is. But I want to be a man of great faith." A few minutes later he was kneeling in a dark corner in the back of the church weeping brokenly. The next morning his beaming face announced that God had met with him and given him a new name—no longer Jacob but Israel! The change is miraculous. "I have been depending on myself; now I am in the Lord's hands completely," was his testimony.

One Christian woman knew she ought to forgive one who had wronged her; but she

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The Sunday School Lesson

Mary Anoints Jesus

Lesson for June 13. Lesson Text: John 12:1-9; Matt. 26:13.

Receiving His words. Mary sat at the feet of Jesus and listened to the gracious words that flowed from His lips. His words were living seed sown into the garden of her heart. They brought forth a hundredfold fruitage. Out from the abundance of His heart there flowed words that expressed His love—His love for His church, for whom He was about to pour forth His life; and His love for every individual in the church, for whose personal redemption His blood was to be shed. Receive with meekness His words of love. They will provoke you to love and to good works as they did Mary, and they will provoke you to worship. You will delight to sing: "Unto Him that loveth us . . . to Him be the glory and dominion for ever and ever. Amen." Rev. 1:5, 6, R. V.

Opposition. After the raising of Lazarus from the dead there was a division among the Jews. Some believed in Jesus. Others sided with the priests who were determined to put Him to death. Wherever the Lord manifests His power we see division—that the thoughts of every heart may be revealed. Do not be discouraged by opposition. It is the purpose of the Lord that His own shall be "more than conquerors" even as He was. Stand still, and you will yet see the salvation of the Lord over Pharaoh and all his hosts. Keep your eyes on the One who is greater than Moses, who is triumphant over all the principalities and powers of darkness, and who will enable us also to be.

The gift. A supper was served in Christ's honor in Bethany. Martha served. God bless all the Marthas. Said Pastor Paul, "We need the Marthas, but we want them to have the Mary spirit." Lazarus was an invited guest. And Mary was there. She had brought a pound of very costly spikenard. She broke the alabaster box or jar which contained it, and poured this very precious ointment upon the head of Jesus (Matt. 26:7) and upon His feet. Verse 3. It was an expression of love in all its lavishness, giving its best. In those hours of quiet waiting at the feet of the Master, Mary must have learned to grasp what none of the others seemed to apprehend, that Jesus was on His way to a cruel death. It was the custom to anoint the loved ones after death, but Mary anointed Him before His death. He was giving His best, His all for her and for us. Mary in return was giving her

best, her all to Him. "Love so amazing, so divine, demands my life, my soul, my all."

Prior to crowning. This morning the writer was listening to the ceremony of the coronation of King George VI broadcasted from Westminster Abbey. Before the new king was crowned the Archbishop of Canterbury anointed him with oil. And before our precious King Jesus was crowned with thorns and enthroned on the cross, it was lowly Mary who anointed Him for the occasion. After listening to the broadcast of the coronation ceremony we turned

vey the odor of onions wherever she went, but Mary the odor of the ointment." We ought to be so much in the presence of Him whose garments smell of myrrh, and aloes, and cassia, that wherever we go we are a sweet odor, a sweet savor of Christ.

The critics. Mary's act of love was met with criticism. "What purpose is this waste?" Martha had criticised her for "wasting time" at His feet; and now the disciples, and Judas in particular, were criticising her for wasting precious ointment on Him. Judas was exceedingly annoyed. Mary should have handed that valuable ointment over to him as treasurer of the apostolic body, for him to sell—and to steal. Mary, however, had not consulted him in the matter. She counted nothing too good for Jesus—and nothing is. Had she not read in the Psalms, "Give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering"? She was not going to offer the Lord the worst, as did the priests of Malachi's day, bringing the blind, the lame, and the sick; but her offering must be the best. Said a friend who has given a fortune to God, "The gospel tithed to me is all that I have, and myself thrown in." Charlie Studd, when he inherited a fortune, immediately gave it all to God. He died in Africa just as he wished, for he said that in that land his funeral would not cost more than sixty cents. He left no treasure on earth, but immense treasure preceded him to heaven.

Worship. Mary did not have to answer her critics—neither do you. Jesus rebuked those who rebuked her, saying, "Let her alone." It is a serious matter to criticise those that are His. To their own Master they stand or fall. He alone, of whom it is written, "By his actions are weighed" (1 Sam. 2:3), is capable of right judgment. Only He who possesses scales that can weigh men's spirits (Prov. 16:2) can give a right estimate of Christian conduct. He declared,

"Why trouble ye the woman? for she hath wrought a good work upon me." Learn this, that that which is done to the Lord is greater than that which is done for Him. We have yet to learn the value of worship, adoration, praise and thanksgiving given to God. It is only those who live in closest communion with the Lord who are able to render acceptable service for Him, for it is in those alone who live in abiding union with Him that He works to will and to do that which is His good pleasure. The Master said this also, "She hath done what she could." She had done her utmost. It is impossible to do more; and surely He is worthy of our utmost love, our utmost devotion and our utmost service.

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to Psalm 45, which seemed to sparkle with new light. We read concerning the King who sits upon His holy hill Zion: "God, thy God, hath anointed thee with the oil of gladness above thy fellows." The thrones of earthly kings are only temporal. When they die, their lifeless fingers can no longer clutch the scepter of power. But to Him to whom man gave a crown of thorns and a cross of wood, God the Father makes declaration: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre . . . I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."

A sweet odor. Mary wiped the ointment from the Master's feet with her hair. Said Brother Howard Carter, "Martha would doubtless con-



Let Us All Go to Camp Meeting



WHAT WE BELIEVE AND WHAT WE TEACH

Clear fundamental teaching and preaching will be heard in all the camp meetings of the Assemblies of God this summer.

We believe that the Bible is the inspired Word of God, a revelation from God to man, the infallible rule of faith and conduct. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

We believe that through the atoning blood of our Lord and Saviour Jesus Christ, shed on Calvary, there is complete remission for all our sins. Whosoever fully trusts that cleansing, atoning blood, and believes in his heart that Jesus is the Christ, is born of God.

We believe that Jesus Christ is the "same yesterday, and today, and forever," and that He not only forgives sins, and imparts a new life to believers, but He heals diseases also. We believe it is the privilege of those who are sick to call for the elders of the church, who shall pray for the sick one, anointing with oil in the name of the Lord, and the prayer of faith shall avail for physical healing.

We believe in a life of practical holiness. We believe in a life of separation from the world and dedication to God's service. We believe that our old man (our old nature) was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. We believe in reckoning ourselves dead unto sin, but alive unto God, that the new life, the life of our blessed risen Lord, may have full expression in us. Christ Him-

self is "made unto us wisdom, and righteousness, and sanctification, and redemption."

We believe that the same Lord Jesus who ascended to the right hand of the majesty on high, and who poured out the Holy Spirit on the day of Pentecost, will also baptize us with the Holy Spirit. We believe that those who are baptized in the Holy Spirit will speak in other tongues as the Spirit gives utterance, as did the disciples on the day of Pentecost. This is the heritage of every believer in Christ.

We believe that the tribulation days are almost upon us and the day of redemption draweth nigh. We believe that soon our blessed Lord shall come for His own and all who are ready will go in with Him to the marriage feast. Even so, come quickly, Lord Jesus.

A CAMP NEAR YOU

The Camp Meeting has been a place of blessing to many thousands. It is blessed to be able to drop the daily tasks for a while, and to go to some place where you can give yourself wholly to the things of God.

In this Special Camp Meeting Number of the Evangel, we tell of a number of Camp Meetings that will be held (God willing) in many parts of this country this coming summer.

CAMP SUNDAY SCHOOLS

Be sure to have Sunday School at Camp. Write to Mr. M. L. Grable at the Gospel Publishing House, Springfield, Mo., about supplies. He will send you a large supply of our Sunday School literature.

WISCONSIN AND NORTHERN MICHIGAN CAMP MEETING

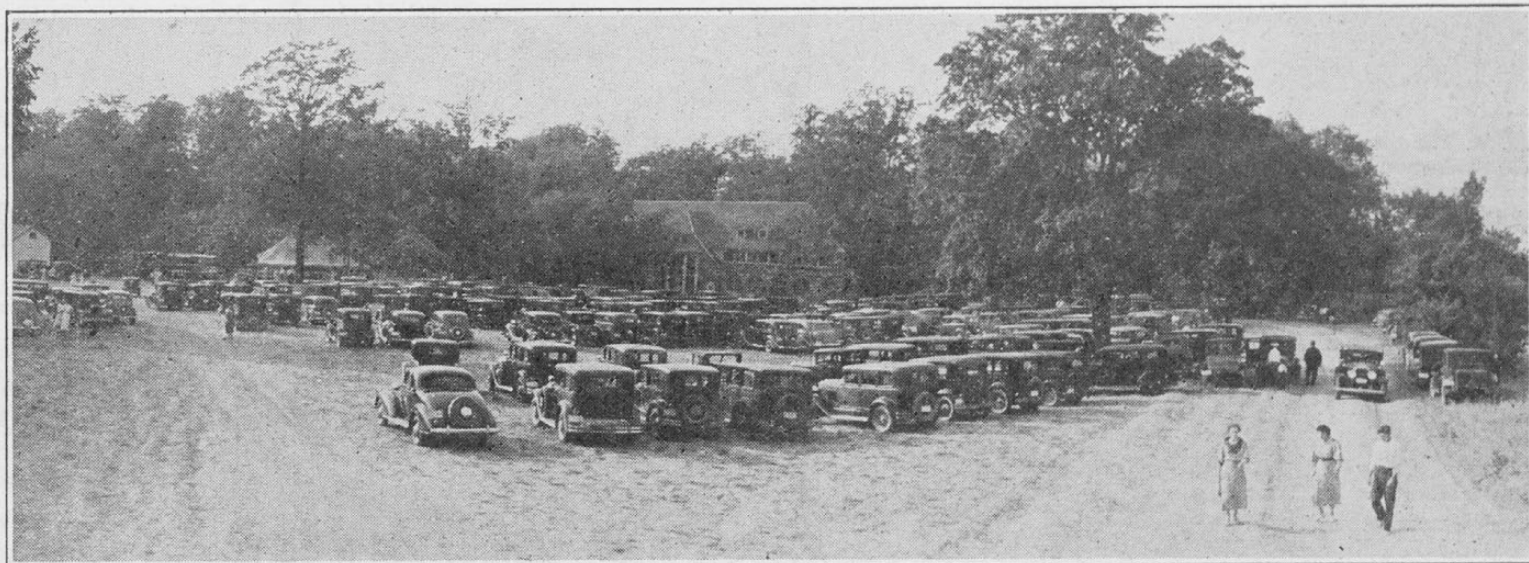
Our fourth annual Bible Conference and Camp Meeting will be held at Camp Byron, Wisconsin, August 5 to 15. The camp grounds are located in a beautiful wooded section about ten miles south of the city of Fond du Lac and one mile west of Highway 41. Another great time of spiritual feasting and heavenly fellowship is anticipated.

Planning and preparation for this meeting are under way, and reservations for rooms and cottages have been coming in from all over our District, as well as from many other States. By every indication this will be the largest gathering up to the present time, in the history of our District.

Many improvements are being made on the grounds adequately to accommodate the crowds and make things pleasant and comfortable for all who attend.

Those who have been engaged as special speakers for this meeting are Myer Pearlman, Bible teacher of Central Bible Institute, Springfield, Mo., and Otto J. Klink, nationally known evangelist, of Opa Locka, Fla. It is hoped that Ernest S. Williams, our General Superintendent, also will be able to be with us for two or three days to take part in the missionary services and report on conditions in other lands that he has visited recently. Many other ministers and missionaries will be present to take active part in the services.

For further information write D. M. Carlson, 252 Vine St., Oshkosh, Wis.



At the Byron Bible Camp, Byron, Wisc.



Camp Ground, Ottawa, Kansas



Kansas Camp Meetings



There are to be three camp meetings in the State this summer. The first one is to be at Ottawa, July 15 to 25. This camp will be held at Forest Park, a beautiful city park located on the Marias des Cygnes River, and there will be city water and other modern conveniences. Although this is a new camp location, it is expected to be the largest ever held in the eastern section of the State. The Mayor and Chamber of Commerce, with the Pastor, Leonard Palmer, extend a cordial invitation to all.

The next one will be the Woodston-Alton Camp, July 29 to August 8, on U. S. Highway 24, between Woodston and Alton. This old, established camp has a large screened dining hall to accommodate the crowds. The camp is the center of attraction in that district and to see it in full operation, electrically lighted, and hear the beautiful gospel singing, is truly inspiring.

The last one will be the Attica-Sharon Camp, August 12 to 22, located in the south central part of the State on U. S. Highway 160. This camp is in a large, shady grove, is electrically lighted, equipped with shower bath, and has plenty of pure cold water from driven wells, which make an ideal camp ground. It requires all the District's equipment to accommodate the large attendance at this camp.

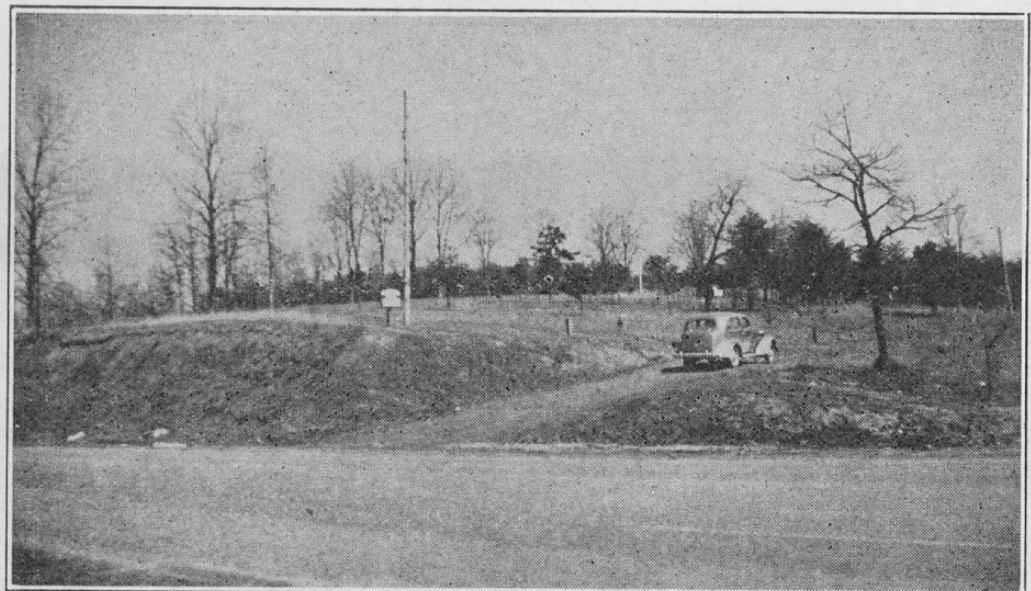
There are to be tents, cots, and meals at moderate prices at each camp, and five services daily.

Brother Charles C. Robinson, who will be the speaker at all the Kansas camps, was for 23 years a Nazarene preacher. He served them both as pastor and evangelist; held 276 revival meetings for them, and was a speaker at a large number of their camp meetings. He received the Baptism in the Spirit in Dal-

las, Texas, eight years ago, and since then he has been in the Pentecostal work, serving both in pastoral and evangelistic appointments. He has also been the speaker at different camps in Oklahoma and Texas.—Claude J. Utley, Secretary-Treasurer, 426 Scotland Ave., Topeka, Kansas.

TRI-STATE CAMP MEETING

A Tri-State camp meeting will be held at Baxter Springs, Kansas, July 1 to 12, in the City Park. Speakers will be announced later. J. A. Rogers, President. J. M. Cockerell, Secretary-Treasurer, 230 B, S. E., Miami, Okla.



Camp at Pentecostal Park, Bristol, Va.

Virginia Camp Meeting

The fourteenth annual camp meeting for the Virginia section of the Appalachian District will be held at Pentecostal Park, Bristol, Va., August 5 to 15.

Pentecostal Park is approximately seven acres in extent, purchased last year for a camp meeting ground. It is on Lee highway, about one mile from the heart of the business section of Bristol, in a beautiful grove of pine, cedar, poplar, oak, hickory, locust, and dogwood. The elevation is such as to provide splendid drainage, and afford a beautiful scenic view of mountains and valleys. Plans are being made for the building of a tabernacle this year.

Ralph M. Riggs of Springfield, Mo., has been engaged as Teacher-Evangelist for this year's camp. Others ministers, and missionaries, will assist in the services.

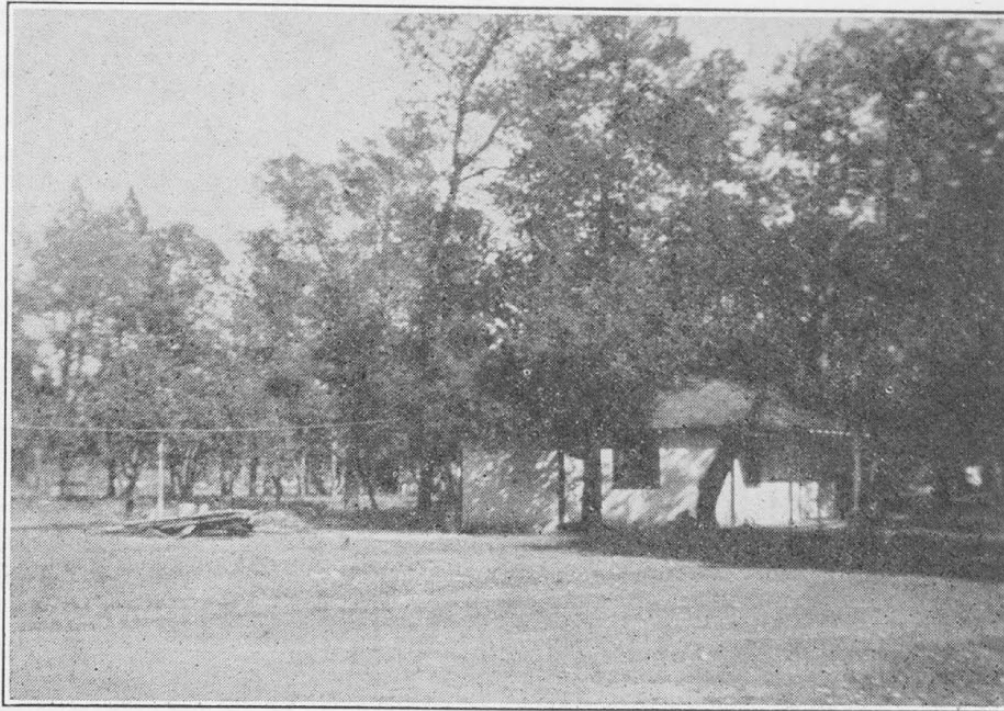
Services—Devotional, 7:00 a. m.; Children, 9:00 a. m.; Teaching, 10:30 a. m.; Preaching, 2:30 p. m.; Young People, 6:00 p. m.; Evangelistic, 8:00 p. m.

The twin cities of Bristol, Va., and Bristol, Tenn., have a population of 25,000. They are served by the Norfolk & Western and Southern Railways and the Atlantic Greyhound Lines.

For further information communicate with the camp meeting committee: W. T. Millsaps, Chairman, 740 Fairview St., Bristol, Va.; A. H. Morrison, Secretary, Box 104, Berwind, W. Va.; C. C. McAfee, Treasurer, Box 103, St. Paul, Va.

TEXICO DISTRICT SECTIONAL CAMP MEETINGS

There will be a Western New Mexico camp at Albuquerque, some time in June, and an Eastern New Mexico camp at Portales, July 18 to 28; also a North Panhandle camp at Amarillo in August, but the dates have not yet been set. For further information write A. C. Bates, District Superintendent, Box 5048, Amarillo, Texas.



At Northern California Camp

Northern California and Nevada Camp

The annual camp meeting, at beautiful St. Helena Auto Park, owned by the Northern California and Nevada District Council, has become an established season of power and blessing, to which our entire Pentecostal constituency, and many other churches, look forward with expectancy. Each succeeding camp has seen large numbers swept into the glorious Baptism with the Spirit, others saved, healed, and deepened in God.

The dates are June 29 to July 18. The annual District Council will convene June 29 to July 2. July 4 and 5 will be the Missionary days of the Camp.

Special attention will be given this year to Sunday School and Young People's work, during the second and third weeks. Plans are in progress for Sunday School Superintendents and Teachers' conference and institute. Also special Christ's Ambassadors' meetings and their annual convention.

The past two years we have used a tent for the general meetings, but this year we are erecting a tabernacle 80x120 feet, with a prayer room 20x80. April 11 was Tabernacle Sunday in all of our churches, at which time special Tabernacle offerings were received.

A dining hall has also been erected and kitchen facilities enlarged and improved. St. Helena Auto Park is a 17 acre grove, beautifully situated in the Napa Valley, at the edge of the town of St. Helena, on Highway 29, the most direct route to Lake and Mendocino County vacation grounds.

C. Stanley Cooke, of First Pentecostal Church, Oakland, California, is to be Camp Evangelist. Pastor and Mrs. Alvin L. Branch of Orwell, Ohio, Bible teaching and Sunday School work. Sister Bernice Mast will again be in charge of the Children's work. We are also happy to announce Elder Howard Carter of London, England, for a week's series of Bible Teaching.

Information concerning prices and accommodations may be had by addressing our Secretary, Pastor R. J. Thurmond, P. O. Box 516, Chico, California.

THREE STEPS IN REVIVAL

Of a revival in India an eye-witness says: "I have noticed three stages in this revival. First the spirit of repentance, and along with it agonizing prayer; then the Lord opens their mouths, and they confess their sins; then the Spirit of power comes upon them, when there is joy unspeakable."

New England District Camp Meeting

Our third annual District camp meeting will be held in a beautiful grove of pines at Palmer, Mass., August 11 to 22. The camp grounds are ideal for situation, high and well drained. The large pines are typical of New England, and there are large open spaces for the parking of cars. There is a dormitory building which will accommodate a large number, and several cottages that can be let. The dormitory has a dining room and a fine chapel. The New England camp is noted for its fine cafeteria and there is ample space for those who desire to pitch tents. The morning and evening services are held in a tent, and the afternoon service, conducted by the District brethren, is held under the pines in true New England fashion.

Harry E. Bowley of Belleville, Ill., has been secured as our guest speaker and evangelist for the entire camp. One of the features of the camp is the street work of the C. A.'s in the near-by towns. All the young people of the District are urged to come with their musical instruments and help in this work.

The first camp meeting was a venture of faith and some felt it would be a partial failure, but God helped us and all were satisfied that a District camp was a move in the right direction. The second annual camp met with a greater spirit of enthusiasm. God manifested Himself and blessed the efforts that were put forth, and there was a real shout of victory as we saw souls being baptized in the Holy Spirit. This year there is even a greater spirit of enthusiasm being manifested, and a greater desire to see the camp successful in every way. The camp meeting committee consists of Wm. J. Mitchell, Superintendent; H. H. Shelley, Secretary; H. L. Ettinger, Treasurer; and Robert Wallace, Camp Manager.—H. H. Shelley, Secretary, Cumberland Mills, Maine.



New England District Camp, Palmer, Mass.



Dinner Hour, Falling Waters, West Virginia; Potomac District

Potomac Park Camp Meeting

To those who are looking for a beautiful location for a vacation together with a spiritual feast, we commend Potomac Park camp, half way between Hagerstown, Md., and Martinsburg, W. Va., on the Potomac River. It is only a few hours from Washington, D. C., near Harper's Ferry and other places of historic interest, including many famous battlefields, the Caverns of Virginia, and on a good highway. It is located atop a hill in an oak grove of thirteen acres entirely shaded, where is afforded a splendid view of the Blue Ridge Mountains and the Potomac River. Here in the hot summer months cool breezes bring comfort; two wells give an abundance of cool water; a large cafeteria serves good food at reasonable prices; a well-equipped lunch counter provides food and other necessities for a pleasant stay. There are cabins and dormitories with modern plumbing facilities, as well as tents and camping space.

Here from early morning until far into the night will be Bible studies, songs, and sermons; also special services for children in their own tabernacle, and Christ's Ambassador services each week day afternoon. There are separate prayer rooms for men and women who desire to wait upon the Lord.

Our evangelist, teachers and helpers come to us in answer to prayer. They are: Guy Shields, Evangelist; Allan A. Swift, Bible Teacher, Elizabeth, N. J.; Harry Penn, wife and daughter, Song and Musical Directors, Alexandria, Va.; and Mrs. Robert Beisel, Children's and Christ's Ambassadors' Director, Allentown, Pa.

You are invited to join with us in this feast of good things for three weeks, July 30 to August 22. You may write to me for addi-

tional information.—Harry V. Schaeffer, Chairman, 412 Douglas St. N. E., Washington, D. C.

OKLAHOMA DISTRICT CAMP

The Oklahoma District camp will convene in the City Park at Drumright, Oklahoma, July 27 to August 5, on State Highways 33, 48, and 52, the Santa Fe Railway, and the M. K. & O. Bus Lines. The services will be held under a tent seating several hundred. Camp sites, gas, and water will be furnished free. Plan to spend your vacation with us and, at the same time, enjoy an old-fashioned camp meeting.

William B. McCafferty will have charge of the daily Bible study. He is an able teacher, having had several years' experience as teacher in the Southwestern Bible School. Ben Hardin, nationally known evangelist of California, will be in charge of the evangelistic meetings.

Drumright is a thriving city with approximately 5,000 population. Like many other oil field towns, with the discovery of oil in 1913, Drumright came into existence over night. The park is located on the southwest side of the city. The Christ's Ambassadors Convention will be held in connection with the camp meeting. Ample time will be given to take care of all business coming before the body.

For further particulars write Pastor Lawrence Selvey, Drumright, or Wallace S. Bragg, District Secretary, Box 128, Okmulgee. —James Hutsell, District Superintendent.

Send the Evangel to all your friends. Only 50 cents until end of year. We send free premium book too.

Northwest District

The fourth annual camp meeting of the Northwest District will be held June 20 to July 5, in a new location, beautiful Borst Park, where the Pacific Highway enters the city of Centralia, Washington, from the north. This splendidly adapted park has been placed at our disposal and contains a large well-wooded grove, with room for many hundreds of tents. It is well equipped with electric lights, kitchens, and all other necessary facilities for campers.

A splendid new auditorium, 120x160 feet, will be ready for use, and will be much more comfortable and convenient than the one formerly used. A large new dining hall will be adequate for the largest attendance. Another feature is a conveniently located and spacious prayer room, which will prove a very helpful addition to our buildings.

Our General Superintendent, Elder Ernest S. Williams will be with us and minister during the first week, in which the 19th Annual Meeting of the Northwest District Council will be held. Dr. Charles S. Price will again be with us, ministering the entire 16 days. Howard Carter, Chairman of the Assemblies of God in Great Britain, will be with us to minister during the last week, in addition to the helpful ministry and services of our local brethren in the District.

This is a rapidly growing camp, and each year has seen a remarkable increase in attendance, and we are receiving inquiries from many parts of the United States and Canada,



At Borst Park, North

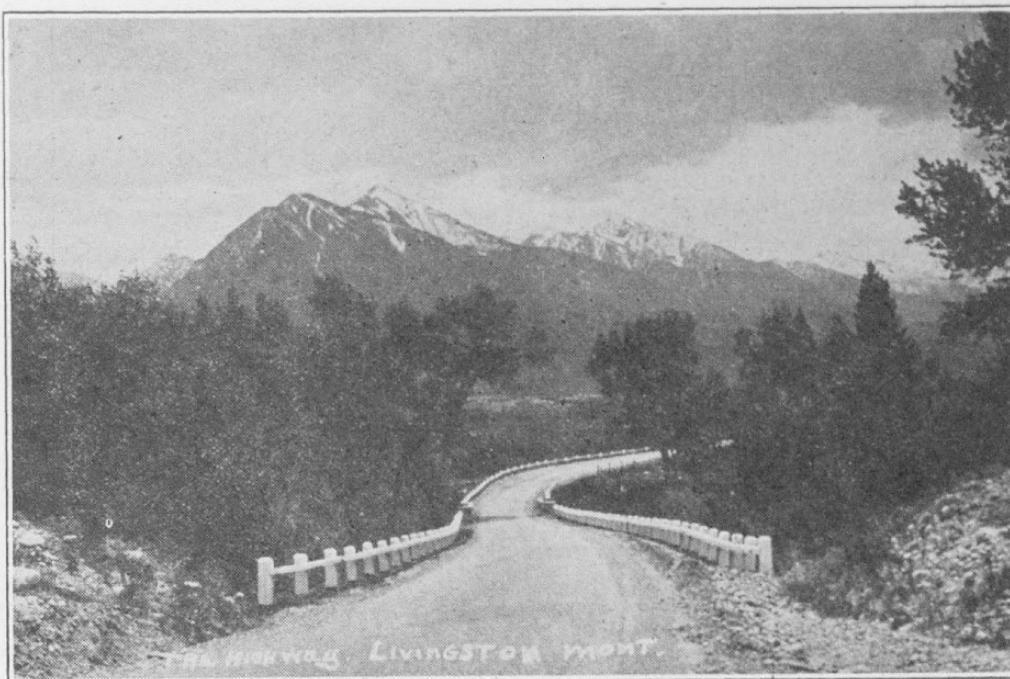
District Camp Meeting

indicating an especially large number of visitors from outside the District. All conveniences and equipment usually supplied at such gatherings will be available on the grounds. Inquiries concerning this should be addressed to C. T. Walberg, 208 North Oak St., Centralia, Wash.

LAKE SHORE PENTECOSTAL CAMP MEETING

The Lake Shore Pentecostal Camp Meeting will be held at Cobourg, Ontario, Canada, July 25 to August 8. Evangelist Wm. McPherson of Sanford, Florida, and Pastor John W. Follette of New Paltz, N. Y., will be the speakers. Cottages, cabins, and tents for rent. These cottages and cabins can be rented at any time for summer vacation to recommended tourists. Camp is on Lake Ontario, No. 2 Highway from Montreal to Chicago. Write Geo. A. Chambers, Box 781, Peterborough, Ontario.

A Summer School will be held at the same place immediately after the camp meeting, August 9 to September 10. This is an ideal place in which to spend a few weeks studying the Word of God. Pastor L. R. Lynch, teacher at Central Bible Institute, Springfield, Missouri, assisted by Pastor G. Griffin, formerly of C. P. B. C., with others will be in charge of the school under the District executive. Write Pastor H. A. Goss, 50 Euston Ave., Toronto 6, Ontario, for information.



Highway near Camp, Livingston, Montana

Yellowstone Camp Meeting

The Montana District is making plans for its first State camp meeting, to be held at Livingston, Montana, August 4 to 15. Dr. Charles S. Price is to be the main speaker for the duration of the camp. Other visiting ministers and missionaries are expected.

The new armory building, seating about 2,500 people, has been secured. It is in a beautiful park beside the Yellowstone River, four blocks from the business district. There will be adequate room for camping and parking on the grounds. Arrangements are being made to serve meals and rent camping equipment. The visiting friends are asked to bring their own camping outfit if possible.

Livingston, with its modern hotels, tourist cabins, and auto parks, is an ideal spot for the entertainment of visitors. It is nestled in a valley with high mountains surrounding,

fifty miles from the northern and original entrance of Yellowstone National Park. Livingston is the hub of the tourist and travel business for Southern Montana. It has a population of about 6,500. The altitude within the corporate limits, ranges between 4,490 and 4,519 feet. Mount Livingston, apparently so close that it towers above the city, is ten miles distant, and its altitude of 9,975 feet makes it an inspiring sight. Temperatures are ideal both winter and summer. These favorable surroundings inspire worship to the Great Creator of the heavens and the earth.

May God send a glorious outpouring to this "Treasure" State. For further information write W. P. Jones, District Superintendent, 1604 Leighton Blvd., Miles City, Montana; or Pastor D. R. Miller, 420 N. Fifth St., Livingston, Montana.—W. P. Jones.



Northwest District Camp

SOUTHEASTERN ARKANSAS CAMP MEETING

The first Pentecostal camp meeting ever held in Southeastern Arkansas will be held this year seven miles west of Pine Bluff, on Highway 65, main highway leading from Pine Bluff to Little Rock, at what is known as White Hall School. Modern conveniences, such as electric power, sanitary facilities, and well-arranged kitchen, are available. Meetings will be held under a tent. Tents and cots can be had at low cost. Meals will be served on freewill offering plan.

A. L. and Mrs. Hoy, of Central Bible Institute, will be the main speakers, and Carl W. Barnes, of Springfield, Missouri, will be choir director. District Superintendent David Burris will be the Bible teacher.

The Southeastern Section Bible Conference is to be held in connection with the camp, also

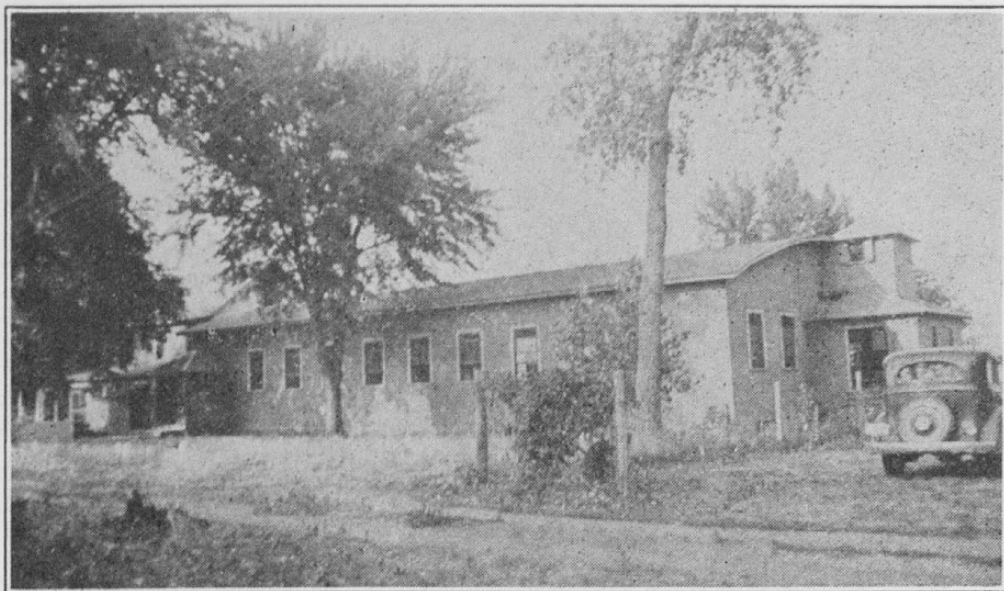
Ministers' Business Meeting. Special attention will be given to Christ's Ambassadors.

Date of meeting, August 5 to 15.

T. G. Gotcher, Firdnan Pepper, and E. J. Bruton, camp meeting committee. For further information write E. J. Bruton, 2002 Chestnut Street, Pine Bluff, Arkansas.

LOUISIANA CAMP MEETING

The camp meeting for the Southeast and Southwest Sections of Louisiana will be held at Jennings, Louisiana, June 3 to 13. Wm. David Burris, District Superintendent, and Mrs. Agnes Stokes, Christ's Ambassadors and Sunday School Superintendent, will be the day speakers. The night speaker will be announced later. For information write Pastor F. C. Chamberlain, Box 422, Jennings, Louisiana, or A. N. Burns, Presbyter, 1020 Coffin Ave., New Orleans, La.



At Storm Lake Camp, Iowa

West Central District Camp Meeting

The annual camp meeting of the West Central District will be held on the camp grounds at Storm Lake, Iowa, July 20 to August 1. Dr. Charles S. Price will be the evangelistic speaker, and Myer Pearlman will be the Bible teacher. Both of these men are so well known over the country that there is no need to tell of their excellent qualities in their respective fields of labor. Dr. Price's ministry has attracted thousands to hear his messages on salvation, and many have been healed as he has prayed the prayer of faith in their behalf. Brother Pearlman's ability as a Bible teacher is outstanding, and many have enjoyed his Bible studies. Also his books are enjoyed by all who read them. Last year the crowd was estimated at six to seven thousand people who attended the camp during the two weeks, and we are expecting a larger crowd

this year. More than half of the states in the union were represented at the last year's meeting.

Services as usual in the regular meeting hall. Special Young Peoples' Meetings. Also special Children's Meeting. Special Divine Healing Services.—Roy E. Scott, District Superintendent, Mercer, Mo.; Chas. E. Long, Secretary, Box 193, Clarinda, Iowa.

HOME MISSIONARY WORK

There is a form of Home Missionary work in which all can engage—the placing of the Pentecostal Evangel in 10,000 new homes. For the small sum of 50 cents we will send the Evangel from now until the end of the year, together with a free premium book entitled "Spirit-filled, Led and Taught," into any home in the United States. Or for 75 cents, into any home

Illinois District Camp Meeting

The seventh annual camp meeting of the Illinois District Council will open Friday, June 25, and continue through July 5, at the Lincoln Chautauqua grounds (Brainard Park), Lincoln, Illinois.

The special speakers for the camp this year are W. I. Evans, Dean of Central Bible Institute, Springfield, Missouri, who will be the Bible teacher, and Evangelist Jack Saunders, who will have charge of the evangelistic services.

Lincoln is located twenty-eight miles from Springfield, the State capital. The camp can be reached by Illinois Central, Alton, and Illinois Terminal Railroads; and Greyhound Bus Lines. Highway 66 enters from Northeast and Southwest. Highway 121 enters from North and Southeast. Highway 120 enters from East and Northwest.

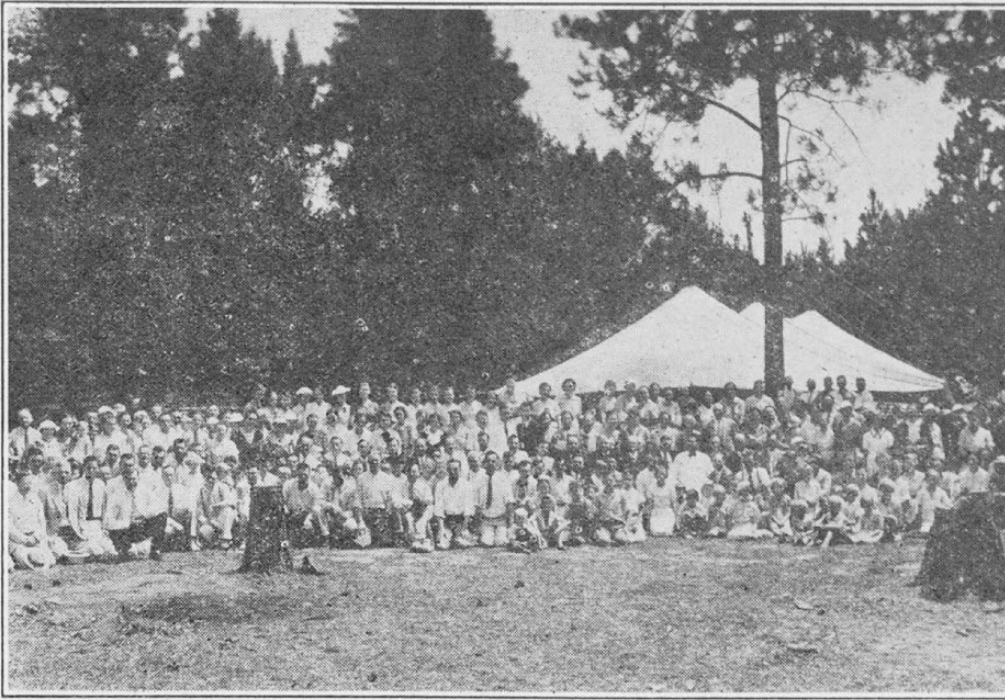
The Auditorium in which this old fashioned meeting is to be held, is near the center of the park. It accommodates thirty-five hundred people and has a large platform which seats an additional three hundred. Under the platform is a large room very suitably used as a prayer room, open at all times. The beautiful Chautauqua grounds, in which this Auditorium is situated, is known as Brainard Park, covers sixty acres, and contains twenty-three varieties of oak trees in which birds of all descriptions nest and sing, speaking of God's wonderful nature.

Approximately eighty-eight cottages are on the grounds, for rent at different prices. Meals will be served on the grounds at reasonable rates. For information write Arthur Bell, Superintendent, Box 133, Belleville, Illinois.

outside U. S. A. Why not subscribe for half a dozen that you know would be benefited by the message the Evangel brings? This special offer applies to new subscribers and not to renewals.



Scene at Illinois District Camp



Alabama District Camp, Excel, Ala.

Alabama District Camp Meeting

The Alabama District camp meeting will be held with the Megargel Assembly, Megargel, Alabama, July 8 to 18. Wm. F. McPherson of Sanford, Florida, and S. Clyde Bailey of Mobile, Alabama, are to be the main speakers. The large District tent will be used for the meetings. All who come to camp on the grounds must bring their own camping equipment. We have a large campus and there is plenty of room for tents, trailers, etc. Meals will be served at the mess hall, and a registration fee will be charged for those taking their meals there. Megargel is located 12 miles south of Monroeville, on State Highway 11, and the Frisco Railroad.

For further information write A. L. Shell, Pastor, Monroeville, Alabama, or J. C. Thames, District Superintendent, Elba, Alabama.

OLD TIME ARKANSAS CAMP MEETING

There will be an old time camp meeting at Camden, Arkansas, beginning July 15. District Superintendent David Barris will be the day speaker. J. E. Hamill of Hattiesburg, Mississippi, will speak at night. Arrangements will be made to give rooms or camping quarters to all who come, and meals will be served on the freewill offering plan. Arrange to spend your vacation with us. If you plan to attend drop us a card.—A. W. Tanner, Pastor, 412 Center Street, Camden, Arkansas.

GEORGIA CAMP MEETINGS

A camp meeting will be held at Blakely, Georgia, one mile south of the city, under a gospel tent, from June 18 to July 4. Brother and Sister Louie W. Stokes, of Atlanta, Evangelists and Bible Teachers, will be in charge of the meeting. They will be assisted the first week by District Superintendent and

Mrs. S. W. Noles, and the second week by Ralph Byrd, of Atlanta.—P. Z. Smith, Pastor.

There will also be a camp meeting at Cotton, Georgia, five miles east of Pelham, June 26 to July 11. Superintendent and Mrs. S. W. Noles will be in charge the first week, assisted by Evangelist Etta L. McCaskill and other able evangelists the second week. The meeting will be conducted under a large brush arbor beside the church. T. J. White, Meigs, Georgia, is the Pastor.

Eastern District Camp Meeting

We held the first District camp meeting eighteen years ago, but it was not until six years ago that the District purchased a permanent camp site at Green Lane, Pa.

This beautiful property, forty-eight acres in extent, much of which is covered with beautiful oak, maple, and hemlock trees, was called Maranatha Park. It is located almost in the center of the Eastern District, thirty-five miles north of Philadelphia, close to the Perkimen River.

Every year much construction work has been done until a veritable city has been built in the woods. There is the mammoth tabernacle, 100x190 feet, seating three thousand people, a fine Young People's tabernacle, a book room, a dining room, a lunch stand, and a camp store which carries a full line of groceries and meats. There are over one hundred, two to four-room cottages, besides sixty-six cabins, a dormitory, and over a hundred tents. Good roads have been built throughout the park, and at the present time a large sanitary system is being built, which will be completed for this summer.

The summer Bible School, under the leadership of the Principal, Allan A. Swift, begins at Maranatha Park on May 31 and continues for six weeks. The camp meeting follows, July 16 to August 15.

The speakers for the camp this summer include A. A. Wilson of Kansas City, Mo., W. I. Evans of Central Bible Institute, Springfield, Mo., Evangelist Hattie Hammond, and Allan A. Swift. Besides these, there will be a score of our Eastern District ministers who will take part.

For further information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.



Typical Cottage, Green Lane Camp, Eastern District



At Lake Geneva, where North Central friends have Camp

Lake Geneva Camp Meeting and District Council

The eleventh annual camp meeting of the North Central District will be held at Lake Geneva Camp, Alexandria, Minnesota, June 20 to July 5, inclusive.

The special speakers for the camp are W. T. Gaston of Sacramento, California, and A. G. Ward, Missionary Secretary of the Canadian Assemblies of God. These brethren are well known in our Pentecostal fellowship, and are experienced camp meeting speakers.

Lake Geneva Camp is well known for the many fine camp meetings held there. Services will be conducted in Swedish and German as well as in English. Free camping ground is provided for all who wish to bring their own tents. A few cottages may still be reserved. Rooms can also be obtained around the camp grounds and also in the city of Alexandria. Excellent meals are served at the cafeteria at reasonable prices. Reservations for tents and cots can be made by writing Pastor F. J. Lindquist, 3015 Thirteenth Avenue S., Minneapolis, Minnesota.

The fifteenth annual District Council of the North Central District will convene at Lake Geneva Camp, June 22. Candidates for minister's credentials are requested to meet the Credentials Committee, June 23.

The camp grounds can be reached by the Great Northern and Soo Line Railroads, also by bus. U. S. Highway 52 goes within one-half mile of the camp grounds. This highway is paved between Fargo, Minneapolis, and all points East.

A PENTECOSTAL REVIVAL IN AN IOWA TOWN

(Continued from Page Six)

of the great Apostle to the Gentiles, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him, without the camp, bearing His reproach." Heb. 13:12, 13. And the words of Peter, "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken

of, but on your part He is glorified." 1 Peter 4:14.

I well remember how when once, as a Methodist minister, I was being reproached for my connection with the Pentecostal movement, I took the matter to the Lord in prayer, and He said to me, "The reproaches of them that reproached thee fell on Me." Rom. 15:3. I said, "Lord, if Thou art standing between me and those who reproach me, and the reproaches are falling upon Thee, I am content; I will not complain."

May the revival in the Iowa town go on until Jesus comes! And may God bless every one of the graduates of our Bible Schools, and make every one of them a flame of fire!



Preachers attending Rocky Mountain Camp

Rocky Mountain Camps

The twentieth annual camp meeting of the Rocky Mountain District, comprising Colorado, Wyoming, and Utah, will be held in Denver, August 5 to 15 inclusive, at the District camp grounds located at 5700 South Broadway. The camp ground, which was purchased by the District last year, is an ideally located 10-acre tract, having artesian water, and offers a picturesque view of the mountains. The grounds are being rapidly improved, and several modern cottages are now under construction. A new dining hall also will be erected. Tents and cots can be rented on the grounds, and meals will be served at very reasonable prices.

Emma Taylor, of Long Beach, California, has been secured as the main speaker. She will be assisted by visiting and local ministers and missionaries.

For reservations write F. C. Woodworth, 5700 So. Broadway, Littleton, Colorado.

WESTERN COLORADO

The fourth annual camp meeting of the Western Slope will be held at Delta, Colorado, June 18 to June 27 inclusive. Delta is located at the foot of beautiful Grand Mesa, the highest in the world, and having over 100 lakes on its summit. Tents and cots can be rented on the grounds, and cabins may be had near by. Bring your own bedding and cooking equipment. A lunch stand will be erected for those desiring light meals.

Clyde C. Goree, of Amarillo, Texas, will be the main speaker. There will be three services daily. For further information write Pastor W. F. Morton, Delta, Colorado, or F. C. Woodworth, District Superintendent, 5700 South Broadway, Littleton, Colo.



Pine Knott Camp, Southern California

PINE KNOT, BIG BEAR LAKE, CAMP MEETING

The Pine Knot, Big Bear Lake, California, Camp Meeting this year will be held July 18 to August 8.

The Southern California and Arizona District Council, July 15 and 16, will be followed by the Christ's Ambassador Convention beginning the evening of the 16th and continuing until Sunday.

Big Bear Lake is situated in the beautiful San Bernardino mountains, one hundred miles east of Los Angeles. Pine Knot Camp Ground is spoken of as one of the most attractive camp grounds in America by those who have visited others of repute. It is owned and operated by the Southern California and Arizona District Council. Besides the spiritual aspect, it is a most wonderful place to spend a vacation.

Howard Carter, of England, will be one of the main speakers and Bible teachers, among other well known ministers in our fellowship.

On the camp ground will be found a large dining hall, lunch counter, grocery store, gas service station, offices, and approximately one hundred buildings and cabins. Tents and cottages, with or without cooking facilities, may be had at reasonable rates. Or you may bring your own camping equipment and secure ground space for a nominal fee. For further particulars address A. G. Osterberg, District Superintendent, 2638 S. Bedford St., Los Angeles, Calif.

THE SUNDAY SCHOOL LESSON

(Continued from Page Eight)

"For my burial." The complaint had been made that the ointment could have been sold and the money given to the poor. The Mas-

ter reminded them, "Ye have the poor always with you"—they could always show them consideration; "but me ye have not always"; for in a few days His dead body would be hanging lifeless on the cross. Mary was making the most of opportunity. Do good while the door of opportunity is open. Some brought precious spices to anoint Him after He had risen, and they were too late. He said, "In that she hath poured this ointment on my body, she did it for my burial." Alas, there are very few today who will tarry long enough at the feet of our precious Jesus to grasp what His cross is meant to be in their lives. Paul had learned this, and so declared, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It meant everything to Paul in *personal experience*. It should mean as much to us. Ask God for a revelation of the Cross. One who prayed for such received such a vision of Calvary that it meant for her henceforth a ministry of tears.

Wherever the gospel is preached, Judas criticised Mary, but Jesus commended her, saying,

"Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:13. Her response to her Saviour was the giving of her best, and the Master has let this simple story of a hundred per cent consecrated worship be immortalized to incite us to like love, like devotion, like worship. You may say, "Well, if Christ were living on the earth I too would show my appreciation to Him." Well, you can show it to Him every day, for has He not said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me"? Give your best to those that are His, and He will accept the same as a personal offering to Himself.—S. H. F.

HOW A REVIVAL CAME TO A MISSION IN CHINA

(Continued from Page Seven)

couldn't forget. She wanted the Lord to use her, but no fruit resulted. How like so many of us! When Pastor Chi graphically explained that everything must be given over to the Lord before He could fill one with His Holy Spirit, she made a definite commitment. Immediately she found herself rejoicing in a miracle! Every vestige of the old sore had vanished! A wonderful new power in witnessing has come. Some she has prayed for for eighteen years have suddenly turned to the Lord, and she is starting a study class in her own home for them.

Practically the whole church has formed itself into little preaching bands, going out once a week to proclaim the Good News. A "watch-tower" has been opened, a little prayer room in the church. More than a hundred people give an hour a week each to go to the "watch-tower" to intercede for the many requests that are filed there. From six o'clock in the morning until ten o'clock at night there is a constant stream of prayer from that little room. Abridged from S. S. Times.

HOW MOODY USED THE POWER

(Continued from Page Two)

impulse, act on it. Don't be afraid. Most of the good in the world is done by men who act on impulse. I have, all my life. I never made a mistake by acting on an impulse I felt to be good." Oh, that we might be given fresh impulse, vision and compassion to reach out into new channels for the sake of the souls of men everywhere.

SEEK TO EXCEL

Did you know that the grace of giving is numbered among the Gifts of the Spirit? See Rom. 12:6, 8, 13. Did you know that God loveth a cheerful giver? 2 Cor. 9:7. But when you give, do it wisely and well. And is it not well to remember those faithful ministers who, on account of advancing age or physical infirmity are no longer able to continue in active ministry? Let us remember them bountifully on this day,

Sunday, May 30th

which has been set aside as the day for a memorial offering. This is your last notice. Every assembly will have a part. Let your assembly send its offering to J. R. Flower, General Treasurer, 336 W. Pacific Street, Springfield, Mo.

The Gospel in Foreign Lands

NEW CONVERTS STEP OUT FOR CHRIST IN SOUTH CHINA

Mrs. L. E. Johnson

"Happy day, happy day, when Jesus washed my sins away!" It was indeed a happy day in Dosing as we stood on the river bank, singing this song and watched the new Christians being buried with Christ in water baptism. Satan had struggled hard for the soul of each one, but Christ had conquered in their lives.

One of the eight, Mrs. Lai, attended the tent meetings last fall regularly. When asked to become a Christian she answered, "I do not understand yet; give me two more days to hear the gospel first." We did not urge her more but prayed. After two days had passed another invitation was given. This time she did not hesitate to step out for the Lord. Her husband, a rice merchant in the city, forbade her to become a Christian. She told him, however, that no matter what happened she must believe on Jesus. She argued, "I am now doing something that makes me very happy. I am not spending hundreds of your dollars gambling like I used to do. This thing that I am doing will make a good woman of me." Her argument won and the husband ceased to scold her because of her becoming a follower of the Jesus doctrine. We are praying that God will work in this man's heart and bring him into the fold also.

Another, who was to be baptized that day was called away on business just as we were leaving the mission to go to the river for the service. Our hearts were very heavy for we knew it was a trick of the enemy, but God, who never fails, worked this out for us also. We went on to the river and held the service. The last one had been baptized and Mr. Johnson had just changed his clothes when we saw this woman coming across the river toward us in a small boat. Her work was finished just in time and so she had hurriedly rented a boat and came. Mr. Johnson changed back into his wet clothes and gladly baptized this earnest soul.

Every day is not a day of harvest and we pray that God will keep us faithful during the sowing time and in leading these babes on with Him. One of the men who was baptized remarked that he had always known that worshipping idols was false, but it just seemed that they had to have something to worship. Praise God, they now have come in contact with the only true God!

Send the Evangel to a friend. Only 50 cents from now until end of year.

WHAT'S NEWS IN THE MISSIONS DEPARTMENT

by the

Missionary Secretary

It's good to be seated again in the old office chair and scan over the mail from all parts of the world. It was a terrible shock to us to get a telegram last week advising that a rumor was in circulation that our dear Sister Jean McConchie was reported to have died at sea but a wonderful relief when, after cabling the Steamship Company in England, the welcome message was received that she had arrived safely in England April 27, and was sailing for America May 8. By the time this paper is in circulation we expect she will have landed in New York and be safely home. We are so sorry that it became necessary for her to



L. E. Johnson (center) and the believers who were baptized a short time ago near Dosing, South China

return but her health has grown steadily worse until it became imperative for her to come back for a time. Brother McConchie is continuing on at least until such time as the work can be taken care of in Gold Coast.

Our Missionary Rest Home in Springfield has had a busy time these past few weeks. Our dear Sister Mueller, who has kindly taken charge of the home, is never too weary to make another guest welcome even though some arrive at late hours of the night or more correctly early hours of the morning. Miss Laura Radford from Palestine was with us for a few days in order to talk over matters of interest concerning the development of the work under her care. Nothing daunts or discourages our sister but she sees bright prospects for the work in spite of hard problems that confront the workers in her field. Miss Radford is at present caring for a sick sister while she at the same time gets some rest and change from missionary service.

Mr. and Mrs. McKinney of South China were also among our welcome guests. The work of these former graduates of Central

Bible Institute has been in a suburb of Hongkong which is at present being looked after by Mr. and Mrs. Dunn. They are hoping to return to the field some time this summer or early in the fall. Mr. and Mrs. McKinney have a problem which confronts so many of our missionaries in that they do not have sufficient as yet for their return fare.

Brother Hugh Jeter dropped in one day with Brother Galley whom our Brother Jeter would like to see appointed as a missionary to Peru. This dear young man, Hugh Jeter, who so recently lost his young wife is again setting his face to return to the lands of South America. Sometimes we wish we had funds to appoint every worker who shows qualifications for missionary service but that is not possible until funds increase.

A missionary writes, "I have been on the field since 1923 and am willing to stay on without a furlough but would like some extra help to keep two native evangelists who are giving their entire time to the ministry." It will only mean ten dollars a month for each of these evangelists but this appeal is only one of a large number of similar appeals, which have to be set aside as subjects for prayer.

Two of our guests from the Lisu country, Southwest China, arrived one day although they were not altogether unexpected, in fact we had looked for them for several days. They have lived so long in the back side of the wilderness of this world that time is not of so much importance to them. The reaching of souls with the gospel impresses one as the matter of outstanding importance in our dear friends' vision. God bless them as they are setting their faces again to the field where they will once more be shut away from the beaten track of civilization. Between six and seven hundred souls who have found the Lord as their Saviour over the Lisu hills beckon to these messengers of the cross to come back and help them win others to the truth. We are glad that others are realizing the challenge to our consecration that this part of the world presents and two or three young couples are offering themselves for service in Lisu land.

I wonder if anyone reading this column might help. If so just drop a line to the Missionary Secretary, 336 W. Pacific St., Springfield, Mo., and tell us what you could do. One other guest we should like to mention from S. China is Miss Louella Morrison of the Pentecostal Assemblies of Canada. Miss Morrison was visiting in northern Missouri and, being so near, came on to

Springfield. We were indeed happy she included Springfield in her itinerary. We must close our brief notes at this point but hope to give our readers from time to time side lights on happenings of personal interest in connection with our work at headquarters.

**BAPTIZE THIRTY-SEVEN IN MAN-
CHURIA**

Mr. and Mrs. A. Wingard send a fine report of God's working in the hearts of the people in Harbin, as follows: "We started out on the very first day of the Chinese new year and kept up a steady campaign, lasting sixteen days, holding three meetings a day. On the 26th of February we had the pleasure of baptizing twenty men, and on the 28th fifteen more followed on into the wet grave and out again to live for Jesus. Besides these there were two young sisters from the Russian Pentecostal church, making a total of thirty-seven. Of those baptized the great majority were promising young men of the business profession.

"We did not run short of someone to bring the message of the Lord. There were a number of laymen volunteer preachers always ready with a short, fitting gospel talk and when two had spoken it was time to make the altar call. We were able to count seven brothers who were able to give real fine sermonettes. Thank God, our babies are beginning to walk! The attendance kept up real well. We usually had about a hundred in attendance and more at times. Some received the Holy Spirit and we praise God for that. We are looking for the revival to continue, sweeping precious souls into the kingdom of God."

MANY FIND CHRIST IN AFRICA

Writing from Mossiland, West Africa, Brother Weston writes: "Thanks to His goodness and mercy, scores of villages have heard the gospel and hundreds have turned to our Saviour, the Lord Jesus Christ. Just recently the Lord gave us another paramount chief, together with seventy of his people, so we rejoice in Him and the power of His might.

"A number of months ago we learned of many neighboring tribes that had never heard the story of the gospel. As we have walked in obedience to the vision He has given us of the lost of these tribes, He has worked with us in a wonderful way. During the month of December God began to speak to hearts. In three villages numbers began to seek the Lord. A conservative estimate would place the number at one hundred and fifty souls that have knelt at the feet of Jesus, seeking His pardon and peace. Many of these are old men, which means that before long, perhaps already, their families will have followed them in their faith in Jesus. Men who have been followers of Mohammed, have come to Jesus, who has filled their hearts with light, love, life, and peace. Some of these old men sit together from morning till night, talking about their new found joy, peace, and love filling their hearts, and about the Son of God who so loves them that He gave Himself for them. Truly He is not willing that any should perish!"



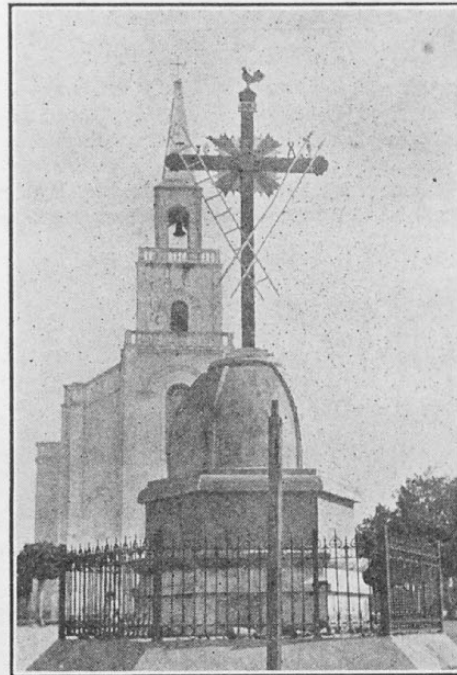
Lawrence N. Olson Mrs. Lawrence Olson

PRESENTING NEW RECRUITS

We are happy to announce that the Missions Committee has approved the appointment of Mr. and Mrs. Lawrence N. Olson for missionary service in South America.

Both Mr. and Mrs. Olson are graduates of our Central Bible Institute, being members of the class of 1931. Both became Christians when quite young and received the Baptism with the Holy Spirit soon after and have been called of God to labor for lost souls in South America. Since graduating from Bible school these young people have been actively engaged in evangelistic, pioneer, and pastoral work in the North, proving their faithfulness and efficiency in the ministry and the call of God upon their lives. May the Lord bless these friends who have answered His call in offering themselves for service in the regions beyond! Their appointment will be granted as soon as the matter of their fare and support can be arranged.

PAGAN SUPERSTITION



A shrine of the prevailing church of South America, where many kneel in worship

The picture is of the cross in front of the leading church in Camocim, Brazil. On the cross are seen a rooster, two spears, a cup, dice, pinchers, a nail-pierced hand, two spikes, a hammer, and a ladder. Be-

fore this many kneel and worship. Often when the cross is specially miraculous (as they think) many wooden images of different parts of the body that have been healed—hands, livers, stomachs, feet, etc., are laid around the base of the cross inside the fence. Many pebbles are also to be seen, for as the devout go by a small stone is tossed inside this fence.

Another superstitious custom observed in all the land is that of carrying their idols in great processions from the church through the streets to bring blessings to the homes. Just recently a frantic father ran into the house where we had gathered for prayer to snatch his small child from our midst, thinking we were there plotting to secretly baptize it into the faith of Luther! Their chief interest is to get every child possible baptized with their own baptism. We agree with the following from one writer:

"South America is cursed with a baptized paganism which has hung like a millstone round its neck for four centuries. This religion, with its hatred and open hostility to the circulation of the Scriptures, with its false worship of the most debased character, with its traffic in indulgences, and its exorbitant charges for baptisms and confessions, for the marriage of the living and the burial of the dead, with the gross and general immorality of its priesthood has reached a depth of ignorance, superstition, and filth which can find no parallel in any other continent."

How terrible that the masses do not even have an opportunity of knowing the real God and our blessed Lord Jesus with the ever-abiding, precious presence of the Holy Spirit! What joy it brings to have the opportunity of preaching to the Brazilians the gospel that frees them from the awful bondage of this religion of superstition, which can bring them no real satisfaction or joy of heart.—O. S. Boyer.

LIGHT UNQUENCHED IN RUSSIA

Writes Professor Martinkovski, an exiled Russian Christian who is keeping in close touch with conditions in the land of his birth: "Often, in private conversations, murmurs can be heard against godlessness. In the depth of the people's hearts lies the consciousness of sinfulness and a thirst for a new life, a hunger for God. A young working woman said to my friend, 'Yes, our life is terrible, for it is without God, without fear of sin, without conscience. At times it seems to me that God will have to destroy one-third of the population of the U. S. S. R. in order to make the others turn to Him. The only thing that holds me in life is faith in God. As a child, my dying mother committed me to Him.' Then, wiping the tears from her eyes, the girl lit a cigarette.

"The authorities themselves, as a result of bitter experience, are now struggling against that which they formerly taught. Thus, propaganda is now being made for a wholesome family life (not for free love, as before), for family discipline, obedience to parents, etc. Russia is alive, not because of atheism but in spite of it; because deep down in the souls of the people lie hidden those reserves of spiritual energy which were planted there by the gospel. In truth, the gates of hell shall not prevail against the church of Christ."

In the Whiten'd Harvest Field

Forthcoming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

GENERAL COUNCIL, Memphis, Tenn., Sept. 2-9.

TEMPLE, TEXAS—June 6—; J. E. Hamill, Hattiesburg, Miss., Evangelist.—R. R. Taylor, Pastor.

DUNN, N. C.—Gospel Tabernacle; June 6—; J. P. Mason, Evangelist. J. L. Davis is the Pastor.

BANGOR, PA.—Calvary Tabernacle; May 30, for 2 weeks or longer; Evangelist and Mrs. Pete Saleskey.—E. O. Kesner, Pastor.

WARREN, OHIO—Tent on Highland Ave.; May 30-June 20; Jack Saunders, Evangelist.—Chas. R. Shuss, Pastor, 243 Highland Ave.

SAN JOSE, CALIF.—In tent, Lincoln Ave. and Carlos St.; May 23-June 13; A. H. and Zelma Argue, Evangelists.—Max Freimark, Pastor.

MELCROFT, PA.—Month of June; Geo. W. Clement, Lyons, N. Y., Evangelist. Brother and Sister Wm. E. Wallace are the Pastors.

KEENESBURG, COLO.—June 2, for 2 weeks or longer; Clyde C. Gorie, of Texas, Evangelist.—C. L. Walker, Pastor.

POUGHKEEPSIE, N. Y.—June 6-27; Evangelist and Mrs. E. A. Schick. Henry Nicolaison is the Pastor.

CORNWALL, ONTARIO—Full Gospel Tabernacle; month of May, or longer; Mae Eleanor Frey, Evangelist.—William R. Rowrke, Pastor.

ST. LOUIS, MO.—Annual Home Coming and Missionary Convention, June 6-13; two services daily, 2:30 and 7:45 p. m.—Henry Hoar, Pastor.

BROKEN ARROW, OKLA.—Detroit and Main Sts.; June 1-16; W. T. McMullan, Evangelist. Bring basket dinner June 6.—Bartley E. Lasater, Pastor.

POTTSVILLE, PA.—Full Gospel Mission, 301 S. Centre St.; June 1-18; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Mal Kerr, Pastor.

ROCHESTER, MINN.—Gospel Tabernacle, 311 Fourth St., S. E.; May 30, for 2 weeks or longer; Rilla Mae and Jimmie Sanders, Evangelists.—O. W. Klingsheim, Pastor, 519 Ninth St., S. E.

GRAND ISLAND, NEBR.—Old Fashioned Church, 6th and Sycamore; May 11-June 6; Evangelist and Mrs. Russell Rexroat.—Silas S. Rexroat, Pastor, 1118 West 11th.

HOUSTON, TEXAS—Central Assembly of God, 2310 Keene St.; June 6-July 4; Evangelist R. G. Cockerell and Party, of Weatherford.—J. A. Wilborn, Pastor.

MIAMI, OKLA.—June 13, for 3 weeks; Evangelist and Mrs. F. R. Anderson, Dallas, Texas. There will be day services.—Pastor and Mrs. J. M. Cockerell, 230 B. S. E.

LOS ANGELES, CALIF.—Bethel Temple, 1250 Bellevue Ave.; June 6-13; J. N. Hoover, Evangelist. All-day fellowship meeting, June 7, at Southern California Bible School. Evangelist Hoover will speak. For further information write Pastor Louis F. Turnbull, 1108 N. Coronado Terrace, Los Angeles.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

MOUNTAIN AIR, N. MEX.—Fellowship Meeting, Northwest Section, June 9-10.—H. M. Fulfer.

OLTON, TEXAS—Fellowship Meeting, June 16, Assembly of God. Elder A. C. Bates will be present.—James Bell.

ANTHONY, KANSAS—C. A. Rally, Southwest and Central Section, June 11. Basket dinner.—Russell Rexroat, State President, 420 S. 8th St., Humboldt, Kansas.

(Near) BEECHWOOD, KY.—Fellowship Meeting, June 7, at Walnut Grove Church, Owen County, Ky., on Highway 227, 3 miles from Beechwood. Services: 10:00, 2:00, and 7:30.—M. B. Nicewonder, Pastor, Route 1, Owenton, Ky.

SECTIONAL COUNCIL MEETING
TULSA, OKLA.—Sectional Council Meeting, Full Gospel Tabernacle, 5th and Peoria Sts., June 7-8. First service 7:45 p. m. Those wanting papers should apply in person. James Hutsell, Superintendent, Slick, Okla.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

SOUTH SIOUX CITY, NEBR.—We have just closed a 3 weeks' revival with Evangelists Carl and Edna Goodwin of Los Angeles in charge. Despite adverse weather the services were well attended, and the Holy Spirit hovered over the people in a remarkable way. Several were saved, and because of the solid, Biblical ministry of the evangelists, we look forward to an abundant harvest of souls. We are praising the Lord for much growth in every department of the church.—Paul Cope-land, Pastor.

OAKLAND, CALIF.—The Glad Tidings Tabernacle, 476 Tenth Street, has been the scene of a constant revival in the past months. Nearly every night sinners have been at the altar for salvation, and a number have been baptized with the Holy Spirit. Among them were several children who were mightily filled, some having wonderful visions of the Lord.

Having been the pastors for the past five years, we are taking a leave of absence for the summer in order to go into evangelistic work. Evangelist H. J. Ketner is taking charge in our absence.—Laura Steele and Frances Ferguson.

WELLINGTON, TEXAS—We were called to take the pastorate of this church in December, 1936, and held our first service Sunday after Christmas. Our hearts were made glad for the beautiful spirit God had given among the brethren. Since New Year's Eve a goodly number have been saved, and 28 have been filled with the Holy Ghost, with an experience according to Acts 2:4. Others have pressed very near the Baptism. Our Sunday School has grown from 40 or 50 to an average of 90. A number have been miraculously healed. We are greatly encouraged to press on.—Pastor and Mrs. J. R. Goodwin.

COFFEYVILLE, KANSAS—In the revival held by Evangelists Fern Huffstutler and Verbal Eskew, both of St. Louis, Mo., a goodly number were saved, and about 14 were filled with the Holy Spirit. God revealed the truth of the Baptism in the Holy Spirit to a number of Immanuel Baptist people. Some have been filled and others are seeking God for this wonderful experience.

We are now looking forward to a meeting in the month of June conducted by Brother and Sister A. L. Hoy. Brother Hoy is a teacher at the Central Bible Institute, Springfield, Mo.—V. G. Greisen, Pastor.

COTTONWOOD, ARIZONA—The Sunshine Mission, for 8 years or more an independent work, has become a member of our Council fellowship and is now called Assembly of God. After a real revival campaign of 5 weeks, in which souls were saved, backsliders were reclaimed, and former members were united by a unanimous vote it was decided to join our fellowship. The Sunday School attendance has increased and the whole church is going on with a new spirit and interest.—Evangelist and Mrs. V. C. Warens, Pastors in charge.

FRANKSTON, TEXAS—We have just closed a good revival with Shelby Salyer as the Evangelist. During the three weeks of the campaign, 19 came to the altar for salvation and 6 received the Baptism in the Holy Ghost. Everyone enjoyed the ministry of Brother Salyer, and the special singing of Brother and Sister Salyer and Grace Holdridge. The church is much revived as a result of the meeting.—H. E. Darnell, Pastor.

CLIFTON, COLO.—Since our acceptance of the pastorate here April 1, God has been blessing and we have had an increased attendance each Sunday. We have just closed a 2 weeks' revival conducted by Evangelist Verne J. Crews, of Fruita. We enjoyed large crowds and there was much outside interest. Six prayed through to old-time salvation. Many others were seeking God for His fullness, and the church was greatly blessed and encouraged.—T. P. Johnson, Pastor.

SWIFTON, ARK.—We have just closed a successful revival, Brother and Sister P. F. Kellett and Sister Frankie Moe Scudder, Evangelists. Twenty-three wept their way through to Calvary, some were filled with the Holy Ghost, 10 baptized in water, 10 added to the church, and the assembly as a whole was built up. One brother, between 65 and 70 years of age, laid down his tobacco and took deliverance in the name of the Lord. A C. A. class was organized, also a Junior class was begun.—Walter Ivie, Pastor.

GONE ON BEFORE

Brother S. B. Drew of Earl, Arkansas, departed this life April 24, 1937, after about twenty-five years in the ministry. Our deepest sympathy is extended to Sister Drew, two sons, and grandchildren. May the blessings of God abide with them in their bereavement.

Not By might, nor By Power
By My Spirit, saith the Lord

Pentecostal Evangel

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

E. S. WILLIAMS, SUPT. OF ASSEMBLIES OF GOD
J. R. FLOWER, ASST SUPT. AND SECRETARY

Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.

MICHIGAN CITY, IND.—Northern Indiana C. A. Rally, Pentecostal Assembly, 2103 S. Franklin St., May 31. Services: 10:30, 2:00, and 7:30. Chester Zimmerman is the Pastor. Bring your musical instruments.—Wilbur J. Cox, C. A. President, 1938 State St., Hammond, Ind.

KANSAS S. S. RALLIES
Chanute, June 1; Kingman, June 4; Topeka, June 8; Dodge City, June 15; Russell, June 22; Morland, June 23. Three services at each place: 10:30, 2:30, and 8:00. Bring basket dinner.—C. E. McCarell, State Sunday School Secretary, 717 E. 4th St., Hutchinson, Kansas.

GREENFIELD, MASS.—Fellowship Meeting, Pentecostal Full Gospel Mission, 10 Miles St., June 7. Services, 2:00 and 7:00 p. m. District Superintendent W. J. Mitchell is expected to be with us for a few meetings following the fellowship meeting.—Herman Winkelman, Pastor.

MT. HOPE, W. VA.—Sectional Fellowship Meeting, Gospel Park Tabernacle, June 4-6. Revival will follow. Cabins equipped with beds (straw mattresses) furnished free. Bring your bedding. Meals 25 cents each. Purpose: A deeper consecration and more perfect ministry.—W. P. Broyles, Chairman and Pastor; W. H. Sloan, Secretary, Miami, W. Va.

OHIO C. A. DECORATION DAY RALLIES—Cincinnati, O., Christian Assembly, 1224 Race St., Cecil Good, Vice-President, in charge. Akron, O., Pentecostal Church, N. Howard and York Sts., Glen Horst, President, in charge. One day only. Services: 10:00, 2:30, and 7:30. No lunches served. Pastors of churches will give addresses and directions to good restaurants. Bring instruments, and each group have a special number.—Thelma Brown, C. A. Secretary, Route 4, Culver Rd., Mansfield, O.

BEREAN BIBLE INSTITUTE COMMENCEMENT
SAN DIEGO, CALIF.—Commencement exercises of the Berean Bible Institute will be held in the Full Gospel Tabernacle, 6th and Fir Sts., June 7, at 7:30 P. M.

GLAD TIDINGS BIBLE INSTITUTE COMMENCEMENT
SAN FRANCISCO, CALIF.—The 17th graduation exercises of Glad Tidings Bible Institute will be held May 29, at Glad Tidings Temple, when 95 young persons will be graduated. The address will be brought by J. Narver Gortner, of the G. T. B. I. Faculty.—Robert J. Craig.

CENTRAL BIBLE INSTITUTE COMMENCEMENT
SPRINGFIELD, MO.—The commencement exercises of Central Bible Institute will be held May 30-31. Baccalaureate Service, Sunday morning, 10:30, at the Assembly of God Church, Campbell Ave. and Calhoun St. Graduation Service, Monday night, 7:00, at the Shrine Mosque, Kimbrough Ave., and St. Louis St. Alumni Dinner and Fellowship, Monday, 1:00 p. m. at the Institute.

TEXAS DISTRICT COUNCIL
The 22nd annual session of the Texas District Council will convene at the Peak and Garland Sts. Church, Dallas, Texas, June 1-4. We urge every church in the District to arrange to send their pastor and one delegate. We have found it impossible for us to furnish entertainment for all in attendance, so we hope everyone will come prepared to pay expenses as far as possible.—E. L. Newby District Superintendent, 2621 W. 26th St., Fort Worth, Texas.

OPEN FOR CALLS
Evangelistic
Evangelist and Mrs. R. M. Shearer, Box 97, Black River, N. Y.—"Traveling with trailer so as not to be a burden to assemblies. In full fellowship with General Council and have endorsement of Superintendent of Eastern District."

Pastor and Mrs. Bill Keller, General Delivery, McCamey, Texas—"We will be leaving the church here May 30, after 4½ years' pastoral service. Will probably be open for calls by August 1, preferably in the Northwest District."

Evangelistic or Pastoral
G. P. Harp, Jr., General Delivery, Marshall, Texas—"After pastoring the church here two years, we have resigned. In am in General Council fellowship. References: D. D. Lewis, Overton, Texas, or David Burris, Russellville, Ark."

WORLD MISSIONS CONTRIBUTIONS
May 1-11 Inclusive

ALABAMA. Personal Offerings	\$ 6.00
Andalusia Assembly of God Church	12.04
Geneva Assembly of God	1.38
Gilbertown Assembly	1.00
Montgomery Assembly of God	3.00
Newton Mt Carmel Church	2.69
Prichard Assembly of God S S	1.70
Repton Oak Dale Assembly	.80
Thomasville Assembly of God	2.41
ARIZONA. Cottonwood Assembly of God	5.44
Phoenix Assembly of God	16.00

ARKANSAS. Personal Offerings	5.25
Atkins Assembly of God S S	1.06
Bauxite Assembly of God	6.00
Big Flat Assembly of God	3.03
Booneville Assembly of God	1.90
Camden Assembly of God S S	4.15
Dardanelle Assembly of God S S	9.64
Eureka Springs Assembly of God Church	5.00
Fayetteville White Chapel Assembly of God	9.31
Gentry Bethel Heights Assembly of God S S	1.00
Hackett Assembly of God	1.00
Harrison Assembly of God Church	5.00
Hartford Assembly of God S S	1.40
Heber Springs Assembly of God S S	4.63
Hope Gospel Tabernacle	13.50
Humphrey Bayou Meter Assembly	3.16
Malvern Assembly of God S S	7.50
North Little Rock First Assembly of God S S	5.00
Ola Assembly of God Church & S S	1.11
Wesson Assembly of God S S	3.24
CALIFORNIA. Personal Offerings	378.67
Alameda Glad Tidings Church & S S	17.92
Auburn Full Gospel Tabernacle	15.00
Avenal Full Gospel Tabernacle	9.00
Bakersfield Full Gospel Tabernacle	25.95
Bakersfield Full Gospel Church C A's	14.00
Bakersfield Gospel Gleaners C A's	2.00
Booneville Pent'l Assembly	3.00
Calistoga Full Gospel Tabernacle	3.50
Campbell Pent'l Mission	8.85
Cedarville Full Gospel Church	2.42
Chico Assembly of God & C A's	6.31
College City Community Church	5.00
Colusa Full Gospel Church	5.00
Compton North Side Full Gos Tab	54.85
Corcoran Full Gospel Mission S S	18.00
Dinuba First Pent'l Church	12.80
Dunsmuir Pent'l S S	51.97
El Centro Assembly of God	9.81
El Cerrito Pent'l Open Door Mission	28.00
Fresno Bethel Temple	25.00
Fresno Full Gospel Tabernacle	5.00
Glendale Bethel Chapel & C A's	14.11
Glendale Grace Tabernacle	3.00
Half Moon Bay Full Gospel Church	9.14
Hayward Bethel Full Gospel Church	13.10
Highgrove Full Gospel Church	4.20
Hollister Full Gospel Tabernacle	9.48
Holtville Assembly of God Church & S S	4.34
Kerman Grace and Truth Tabernacle	7.50
Lakeport Full Gospel Assembly	2.43
La Mesa Gospel Tabernacle	18.34
Lomita Calvary Evangelistic Church	5.00
Long Beach Central Gospel Tabernacle	50.00
Los Angeles Full Gospel Tabernacle	31.00
Lower Lake Full Gospel Assembly	5.52
Manhattan Beach Assembly	17.05
Manhattan Beach Assembly of God C A's	1.04
Manteca Glad Tidings Tabernacle	2.33
Merced Pent'l Church	15.00
Modesto Bethel Church	27.00
National City Pent'l Tabernacle	8.94
Nevada City Glad Tidings Tabernacle	11.00
North California Dist Council	15.88
Oakland Bethel Tabernacle	72.99
Oakland Havenscourt Colonial Church	7.00
Oildale First Pent'l Church & S S	8.80
Oroville Pent'l Assembly of God	27.82
Palo Alto (East) Community Church	22.50
Pasadena Christian Workers Group	6.00
Pasadena Trinity Full Gospel Church	20.76
Paso Robles Full Gospel Church	3.50
Pittsburg Assembly of God	2.45
Pomona First Full Gospel Church	16.00
Porterville Pent'l Assembly of God S S C A's & Jr C A's	13.80
Red Bluff Bethel Temple Church	10.04
Redlands Full Gospel Church & C A's	34.02
Riverside Assembly of God Church & S S	15.00
Sacramento Full Gospel Church	72.82
San Diego Berean Bible Institute	10.00
San Diego (East) Glad Tidings Assembly	6.48
San Jose Upper Room Pent'l Mission	28.67
Santa Ana Full Gospel Assembly	9.00
Santa Paula Pent'l Church	24.67
Sa ta Rosa Assembly of God	8.04
Seaside Pent'l Church	4.20
Selma Full Gospel Tabernacle	5.00
Tuolumne Bethel Tabernacle	10.00
Vallejo Full Gospel Church	27.72
Ventura Full Gospel Church	9.67
Wasco Fourfold Gospel Mission	17.98
Wasco Christ Ambassadors	1.50
Whittier Assembly of God S S	10.00
Willows Assembly of God	4.50
Wilmington Full Gospel Assembly	45.00
Woodland Full Gospel Assembly	23.73
Yucaipa Full Gospel Church	9.00
COLORADO. Personal Offerings	27.03
Akron Union Center Assembly	6.30
Aurora Assembly of God	.60
Brush Assembly of God Church	3.33
Chivington Assembly of God	4.32
Colorado Springs First Assembly of God Ch	14.00
Colorado Springs Full Gos Ch A of G	11.09
DeBeque Assembly of God	1.00
Del Norte Full Gospel Church	3.70
Denver Barnum Assembly of God	2.00
Dove Creek Assembly of God S S	2.00
Fruita Assembly of God	1.25
Ft Collins Assembly of God Church	30.00
Ft Morgan Gospel Tabernacle	30.25
Hudson Church	4.00
Hugo Assembly of God	4.00
La Junta Assembly of God S S	2.00
Longmont Full Gospel Church	12.50
Loveland Assembly of God & C A's	5.11

Montrose Assembly of God	1.00
New Raymer Assembly of God	3.00
Ovid Assembly of God	1.00
Pueblo Glad Tidings Tabernacle	25.00
Pueblo Glad Tidings C A's	3.00
Sterling Assembly of God	6.80
Stoneham Assembly of God Church	6.86
Towner Memorial Pent'l Church	2.00
CONNECTICUT. Personal Offerings	10.11
Bridgeport United Pent'l Church	25.00
DELAWARE. Wilmington First Pent'l Tab	34.60
DIST COLUMBIA. Personal Offerings	20.00
Washington Bethel Pent'l Tab & S S	110.00
Washington Full Gospel Assembly	305.00
Washington Trinity Pent'l C A's	5.00
FLORIDA. Personal Offerings	8.13
Crestview Assembly S S	2.02
Daytona Beach Glad Tidings Assembly	5.00
Durant Pleasant Grove Assembly	18.28
Durant Pleasant Grove C A's	5.00
Green Cove Springs First Assembly of God	2.50
Jacksonville First Assembly of God	31.75
Lakeland Assembly of God	6.15
Lithia Holiness Church	2.75
Ocala Assembly of God S S	5.00
Orlando First Pent'l Assembly of God	10.00
Port St Joe Assembly of God	1.81
St Petersburg Full Gospel Tabernacle S S	15.00
Sulphur Springs Mt Zion Assembly of God	18.55
Sulphur Springs Mt Zion A of G C A's	2.00
Tampa Glad Tidings Tabernacle	19.04
Tampa North Bay Street Church	2.00
Tampa Oak Park Holiness S S	11.39
Zephyrhills Assembly of God	1.31
GEORGIA. Personal Offerings	55.00
Columbus East Highland A of G & S S	50.07
Macon Assembly of God Church & S S	4.85
IDAHO. Personal Offerings	12.00
Boise Assembly of God	12.25
Caldwell Assembly of God	6.00
Coeur d'Alc e Assembly of God Church	4.73
Firth Tabernacle	20.04
Firth Full Gospel S S	13.38
Glenns Ferry Assembly of God Church	2.25
Idaho Falls Glad Tidings Assembly	8.03
Payette Assembly of God	8.00
Payette Assembly of God Pent'l C A's	1.00
Pocatello Glad Tidings Assembly	3.50
Sweet Assembly of God Church	1.75
ILLINOIS. Personal Offerings	67.10
Aledo Full Gospel Tabernacle	3.01
Alton Gospel Tabernacle	50.00
Beardstown First Pent'l Church	3.00
Belleville Jr C A's	2.00
Benton Assembly of God	4.85
Clinton Assembly of God S S	5.74
Coffey Assembly of God	.07
Collinsville Calvary Full Gos Ch & S S	3.14
Cuba Assembly of God	5.00
Decatur Assembly of God	5.50
East St Louis Washington Park Full Gos Ch	2.30
Edinburg Gospel Tabernacle	4.00
Freeport Assembly of God	6.62
Galesburg Calvary Pe t'l Ch SS & C A's	21.82
Gillespie Assembly of God	1.00
Macomb Assembly of God Church	15.50
Macountah Full Gospel Church C A's	1.45
Pawnee Assembly of God	3.06
Percy Assembly of God	6.07
Pocahontas Pent'l S S	2.00
Port Byron N E Primary Dept	2.50
Quincy Assembly of God Bethel Church	31.61
Reno Assembly of God S S	8.00
Rockford Assembly of God Church	9.60
Roodhouse Trinity Full Gospel Church	2.65
Sore to Assembly of God Ch & S S	18.89
South Pekin Assembly of God S S	3.41
Springfield Full Gos Church & S S	21.63
St Charles Pent'l Church	10.00
West Point Assembly of God	9.28
Wood River Assembly of God Church	22.09
INDIANA. Personal Offerings	5.25
Bloomington South Side Church	11.50
Covington Gospel Tabernacle	12.16
Harrodsburg Assembly of God S S	5.50
Indianapolis Laurel Street Church	5.00
Indianapolis Laurel Street Church Y P	10.10
Indianapolis Northworth Enter l b r nacle	23.00
Michigan City Pent'l Assembly	5.50
South Bend Gospel Tabernacle	43.16
Union City Pent'l Assembly	6.66
West Terre Haute Assembly of God Ch & S S	6.29
IOWA. Personal Offerings	19.50
Council Bluffs Gospel Tabernacle	5.32
Creston Assembly of God	7.00
Eagle Grove Assembly of God S S	3.85
Eldon Pent'l Church	2.00
Fort Madison Assembly of God Church	16.58
Jefferson Gospel Tabernacle S S	5.05
Keokuk Little Log Church in the Valley	7.25
Knoxville Assembly of God Church	5.70
Marshalltown Gospel Tabernacle S S	8.00
Newton Assembly of God Church	10.00
Shenandoah Full Gospel Tabernacle	7.55
Sioux City Gospel Assembly of God & Mission	59.25
Truesdale Assembly of God	14.31
KANSAS. Personal Offerings	65.96
Bazine Assembly of God	4.00
Chanute Assembly of God Ch & S S	5.06
Coldwater Assembly of God S S	10.00
Coldwater Pike Assembly of God S S	5.00
Dorrance Assembly of God S S	5.00
Fredonia Assembly of God Church & S S	1.75
Glade Lockwood Assembly of God	.99
Greensburg Assembly of oGd S S	12.08
Hiawatha Assembly of God Church	10.56

Hill City Miller Assembly of God	7.00	Wolf Point Assembly of God Pent'l Ch S S	49.66	Picher Assembly of God S S	5.00
Hutchinson Assembly of God Church & S S	22.24	NEBRASKA. Personal Offerings	23.83	Sayre Assembly of God	3.00
Kensington Assembly of God Church & S S	10.44	Beaver City Assembly of God	6.09	Seminole First Assembly of God W M C	24.00
LeRoy Assembly of God Church	2.31	Beaver City Christ Ambassadors	2.03	Tabler Assembly of God	2.90
Newton Assembly of God S S	17.56	Big Spring Full Gospel Tabernacle	16.26	Talihina Assembly of God S S	4.00
Ogallah Cedar View Assembly	1.02	Bridgeport Assembly of God	7.65	Terral Assembly	2.00
Oswego Assembly of God	2.00	Burton Assembly of God S S	6.08	Tulsa Faith Tabernacle Missionary Board	163.36
Parsons Assembly of God S S & C A's	21.14	Burwell Full Gospel S S	7.10	Tulsa Faith Mission Assembly of God S S	6.00
Pratt Assembly of God S S	8.88	Dalton Assembly of God Mission	4.07	Tulsa Home Gardens Assembly of God Church	5.00
Pratt Lighthouse Spanish Mission	1.50	Emerson Assembly of God	1.17	Tulsa N Peoria & Haskell Assembly	10.50
Salina Assembly of God Church	5.40	Lincoln Gospel Tabernacle	24.61	Wilson Assembly of God S S	5.00
St John Assembly of God S S	3.55	Maxwell Assembly of God Church	4.00	Woodward Assembly of God S S	2.00
Topeka Assembly of God & S S	71.84	McCook Pent'l Assembly of God	15.14	Wynona Assembly of God	5.00
Tribune Cactus Assembly	3.00	Omaha Full Gospel Tabernacle S S & C A's	6.50	Yale Assembly of God	2.00
Wetmore Full Gospel S S	1.00	Pender Assembly of God Church	4.55	OREGON. Personal Offerings	50.00
KENTUCKY. Burkhardt Middle Fork S S	5.00	Reynolds A of G Ch S S & Miss Band	3.10	Canyonville Gospel Mission Assembly	2.00
Campton Peniel Mission S S	4.00	Riverton Assembly of God	1.95	Corvallis Full Gospel Assembly	9.00
Corbin Full Gospel Assembly	5.00	Sidney Full Gospel Tabernacle	1.00	Cottage Grove Pent'l Assembly of God	17.44
Gosneyville Bethel S S	2.00	Westerville Full Gospel Church	3.03	Enterprise Full Gospel Assembly	1.00
High Bridge Assembly of God S S	2.00	Whitney Assembly of God Church	12.86	Freewater Assembly of God S S	1.57
London Gospel Tabernacle	2.00	NEVADA. Genoa Assembly	11.00	Grants Pass Full Gos Ch Ladies' Miss Circle	10.00
Louisville Bethel Assembly of God	14.00	NEW JERSEY. Personal Offerings	53.00	Heppner Pent'l Tabernacle	7.53
Raceland Assembly of God Ch & S S	8.00	Atco First Pent'l Church	6.00	Hood River Assembly of God S S	5.00
West Prestonburg Assembly of God	2.00	Atlantic City Full Gospel Church S S	12.00	Irrigoi Full Gospel S S	14.49
LOUISIANA. Downsview Point A of G	1.00	Elizabeth Ebenezer Church	53.69	Klamath Falls Pent'l Assembly	13.00
Shreveport Full Gospel Tabernacle	12.39	Elizabeth First Pent'l Church	16.80	Lebanon Assembly of God S S	7.00
W. Monroe Assembly of God S S	11.27	Hammonton Rosedale Pent'l Church	4.00	McMinnville Full Gospel Church	4.00
MAINE. Milo Pent'l Assembly	4.11	Long Branch Pent'l Church & S S	13.00	Medford Full Gospel Church	18.64
MARYLAND. Personal Offerings	10.00	Perth Amboy Glad Tidings Assembly	16.00	Myrtle Point Assembly of God	3.56
Baltimore Full Gospel Church	119.10	Trenton Gospel Tabernacle C A's	5.00	Newberg Full Gospel Tabernacle	15.00
Cedarville Full Gospel Church	3.00	Washington Port Colden Pent'l Lighthouse	5.00	Portland Gospel Tabernacle	6.61
Cumberland Sunday School	18.10	NEW MEXICO. Albuquerque A of G	3.15	Port Orford Assembly of God	2.24
Hagerstown Bethel Pent'l Church	20.38	Capulin Assembly of God	4.25	(Near) Portland Sylvan Pent'l S S	2.23
Midothna Tri-ity Pent'l Church	14.37	Cliff Assembly of God Church	2.43	Roseburg Full Gospel Assembly	5.00
Pasadena Pent'l S S	10.00	Clovis Women's Missionary Council	1.25	Toledo Assembly of God S S	10.00
MASSACHUSETTS. Personal Offerings	5.00	Conchas Dam Women's Missionary Council	.30	Vale Pent'l Assembly	5.71
Everett Glad Tidings Tabernacle	50.00	Gallup Assembly of God S S	2.50	PENNSYLVANIA. Personal Offerings	166.50
MICHIGAN. Personal Offerings	72.95	Roswell Assembly of God S S	8.87	Altoona First Pent'l Church	47.68
Bay City Glad Tidings Tabernacle	3.00	NEW YORK. Personal Offerings	112.70	Anita Pent'l Gospel Mission	3.28
Bellevue Calvary Pent'l Tabernacle	29.40	Binghamton Faith Tabernacle Ch & S S	151.00	Barnesboro North End Tabernacle S S	4.00
Coleman Assembly of God Church & S S	3.50	Brooklyn Latin American Pent'l Ch of God	18.50	Boytown Pent'l S S	2.77
Flint Assyrian Bethel Church	1.00	Brooklyn Lighthouse Church	22.85	Bradenville Pent'l Church	21.00
Glennie Assembly of God	3.25	Dansville Gospel Tabernacle	6.00	Chambersburg Bethel Pent'l Church & C A's	30.00
Grand Rapids Full Gospel Tabernacle	8.04	Fredonia Pent'l Church & S S	42.45	Chaneyville Assembly of God	1.53
Grand Rapids Full Gos A of Homeacres C A's	1.00	Herkimer Pent'l S S	1.00	Clarks Summit Pent'l Church S S & C A's	37.91
Ironwood Sunday School	1.50	Hornell Glad Tidings Tabernacle	7.00	Coatesville Calvary Tabernacle S S	5.00
Jackson Vandercook Community Church	4.31	Lyons Full Gospel Assembly	20.00	Columbia First Pent'l S S	44.00
Lansing Assembly of God & S S	73.70	New Rochelle Apostolic Faith Church	11.00	Dickson City Pent'l S S	15.00
Michigan Christ Ambassadors	38.58	Ossining Gospel Assembly & S S	25.00	Dilliner Poland Assembly	12.00
Paynesville Old Time Gospel Tabernacle	8.16	Painted Post Full Gospel Assembly	31.50	Easter District Council	175.00
Pontiac Assembly of God Tabernacle S S	21.13	Richmond Hill Calvary Gospel Tabernacle	27.33	Freeport Full Gospel Assembly	19.50
Saginaw Gospel Tabernacle	41.69	Rochester Mizpah Class of Elim Tab S S	91.00	Hamburg Full Gospel Tabernacle	33.00
Schoolcraft Full Gospel Church & S S	24.65	Spencerport Full Gospel Assembly	5.54	Hamburg Full Gospel Tabernacle S S	3.00
Sidnaw Missionary Prayer Band	3.25	Syracuse Pent'l Prayer Band	10.00	Hamburg Full Gospel Tabernacle Y P	3.00
Three Rivers Full Gospel Assembly	15.50	White Plains Full Gospel Church	19.00	Irwin Pent'l Mission	9.00
MINNESOTA. Personal Offerings	53.60	White Plains Gospel Assembly	5.00	Kantner Pent'l S S	8.63
Dodge Center Gospel Tabernacle	9.00	Yonkers Star of Hope Bible Class	3.00	Mason town Full Gospel Tabernacle S S	1.00
Mentor Gospel Tabernacle	2.95	NORTH CAROLINA. Personal Offerings	10.60	Mt Morris Assembly of God S S	16.00
Minneapolis North Central Bible Institute		Edenton Full Gospel Tabernacle	4.75	Mt Union Pent'l S S	6.07
India Band	4.93	Morganton Full Gos Assembly S S	3.00	New Castle First Pent'l Church	30.00
North Central District Council	10.00	(Near) Windsor Bethel Assembly of God	1.62	Philadelphia Highway Mission S S	33.55
Wells Gospel Tabernacle	5.21	NORTH DAKOTA. Beulah Full Gospel S S	6.00	Scranton Prayer Band	4.00
Willmar Gospel Tabernacle	20.00	Bismarck Gospel Tabernacle	3.30	Smiths Ferry Pent'l Faith Mission	5.00
MISSISSIPPI. Personal Offerings	2.00	Cavalier Full Gospel Tabernacle	13.39	Stroudsburg Assembly & C A's	10.00
Gulport Assembly of God S S	3.62	Crosby Gospel Tabernacle	10.84	Tyrone Pent'l Tabernacle	10.00
Hattiesburg Assembly of God S S & W M C	9.13	Egeland Assembly	7.05	Tyrone Christ Ambassadors	2.54
Laurel Kingston Assembly & S S	21.90	Grafton Gospel Tabernacle	14.22	Windber Full Gospel Tabernacle S S	5.75
MISSOURI. Personal Offerings	289.82	Hettinger Gospel Tabernacle	100.00	RHODE ISLAND. Pawtucket Full Gospel Tab	45.00
(Near) Advance Rumburgh A of G & S S	6.67	Minot Gospel Tabernacle	10.96	SOUTH CAROLINA. Personal Offerings	5.00
Bethany Assembly of God	.74	Noonan Assembly of God	10.00	Spartanburg Assembly of God	5.00
Bismarck Assembly of God	9.42	Williston Gospel Tabernacle	10.00	SOUTH DAKOTA. Personal Offerings	9.25
Brookfield Assembly of God Church	4.75	OHIO. Personal Offerings	68.75	Bruce Gospel Tabernacle	9.01
Butler Assembly of God	3.76	Akron Bethel Assembly of God	59.50	Buffalo Gospel Tabernacle	6.75
Canalou Assembly of God & S S	4.81	Akron First Pent'l Young People	6.00	Gregory Gospel Tabernacle	6.66
Chaffee Assembly of God Church	9.00	Akron Pent'l Church	83.80	Hill City Gospel Tabernacle	4.35
Ellisnore Assembly of God Church	1.00	Blue Rock Miss S E Stone Station	3.07	Huron Gospel Tabernacle	2.58
Elvins Assembly of God	8.52	Byesville Assembly of God & C A's	7.70	Lead Gospel Tabernacle	2.32
Excelsior Assembly of God S S	1.25	(Cincinnati) Christian Assembly	132.29	Meckling Full Gospel Tabernacle	14.06
Festus Assembly of God Church	5.00	Cleveland Pent'l Church	615.60	Newell Gospel Tabernacle S S	13.00
Flat River Assembly of God Church	5.00	Cuyahoga Falls Full Gos Tab	41.97	Sioux Falls Gospel Tabernacle	102.00
Fornfelt Assembly of God Church & S S	3.34	Dayton Bethel Tabernacle	2.00	Vale Gospel Tabernacle	2.85
Hannibal Assembly of God Church & S S	19.00	Dayton Bethel Tebble Children's Church	1.00	Vermillion Gospel Tabernacle	9.90
Hannibal Assembly of God C A's	1.50	E. Akron East Moreland Community Church	5.00	TENNESSEE. Personal Offerings	10.00
Joplin Assembly of God	9.56	East Liverpool Pent'l Assembly	18.50	Columbia Full Gos Assembly of God S S	5.60
Kansas City Bethel Church	7.91	Girard Summit Pent'l Mission	5.93	Memphis First Assembly of God Church	14.77
Kennett Assembly of God	13.00	Johnsville Assembly of God	20.02	Memphis Christ Ambassadors	5.00
Malden Assembly of God S S	1.65	Mansfield Glad Tidings Tab & C A's	20.00	Murford Assembly of God	3.46
Mexico Assembly of God S S	2.00	Marion Assembly of God	2.00	TEXAS. Personal Offerings	72.00
Mountain View Assembly of God	2.65	Marti's Ferry Trinity Pent'l Assembly of God	4.80	Amarillo Trinity Tabernacle	10.35
Norwood Stony Point S S	1.67	Marysville Christ Ambassadors	5.00	Angleton Assembly of God	9.46
Southeast Missouri C A Rally	1.27	Ohio Christ Ambassadors	54.00	Appleby Assembly of God Ch Pleasant Hill	2.00
Springfield Assembly of God Church	5.00	Oxford Full Gospel Church	3.39	Aransas Pass A of G S S & W M C	10.00
Springfield Assembly of God S S	52.00	Salienville Prayer Band	25.00	Arp Assembly of God	3.50
Springfield Assembly of God Junior Church	1.95	Toledo Glad Tidings Tabernacle	48.00	Borger Assembly of God Ch & S S	9.26
Springfield Nichols Community Church	3.00	Warren First Pent'l Church	81.00	Boyd Assembly of God S S	1.76
Springfield North Side Assembly of God C A's	1.12	Willard Young People	2.00	Bullard Simmons Chapel Assembly of God Ch	2.34
St Charles Glad Tidings Tabernacle	5.00	Youngstown Highway Tabernacle	40.00	Caldwell Assembly of God	2.50
St Joseph Assembly of God	40.00	Youngstown Highway Tabernacle C A's	18.00	Cleveland Assembly of God Church	14.35
St Louis Full Gospel Assembly	5.00	Youngstown Highway Mission	3.00	Corsicana Full Gospel Church	5.00
St Louis Glad Tidings Tab S S	20.00	OKLAHOMA. Personal Offerings	46.06	Daisetta Assembly of God S S & C A's	9.00
Sullivan Assembly of God Church & S S	13.04	Adairko Assembly of God Church	4.00	Dallas Oak Cliff Full Gospel S S	27.00
Sullivan Assembly of God Church & C A's	19.00	Bartlesville Assembly of God	18.00	Edna Assembly of God	2.00
Trenton Assembly of God Church	10.09	Braman Assembly of God Church	10.00	Fairbanks Gospel Tabernacle S S	4.00
MONTANA. Belt Gospel Tabernacle	3.40	Broken Arrow Assembly of God S S	14.92	Fairfield Assembly of God S S	3.18
Butte Gospel Tabernacle	11.86	Buffalo Girard Assembly of God	11.77	Floydada Church of Cedar Hill	2.83
Columbus Gospel Tabernacle	6.00	Cache Assembly of God S S	4.25	Ft Worth Blvd Assembly of God S S	9.00
Conrad Gospel Tabernacle	7.48	Eakly Assembly of God S S	2.25	Ft Worth First Assembly of God & S S	10.00
Cut Bank Full Gospel Tabernacle	10.50	Enid Gospel Tabernacle	30.87	Ft Worth Grace Tabernacle	3.00
Deer Lodge Assembly of God S S	15.85	Fairfax Assembly of God	5.00	Ft Worth Polytechnic Assembly S S	6.00
Forks Pent'l Sunday School	2.50	Guthrie Pent'l A of G & S S	4.39	Ft Worth Polytechnic A of G W M C	1.00
Hamilton Assembly of God Full Gos Church	25.66	Longdale Pent'l S S	1.26	Galena Park Assembly of God S S	7.50
Havre Bethel Gospel Tabernacle	23.64	McAlester Assembly of God S S	4.69	Gale Park Ladies Missionary Council	2.00
Havre Bethel Tabernacle S S	12.50	Oklahoma City Assembly of God	6.47	Galvesto First Assembly of God	2.00
Livingston Gospel Tabernacle	10.00	Oklahoma City Faith Mission A of G	2.00		
Miles City Full Gos Tab & S S	45.27	Oklahoma City Glad Tidings Assembly of God	5.25		
Roundup Gospel Tabernacle & S S	30.84				

Gladewater Assembly of God & S S	6.84
Greenville Full Gospel Assembly of God	5.00
Harlingen Assembly of God	3.00
Henderson Assembly of God Church	4.00
Hereford Assembly of God S S	5.00
Highlands Assembly of God S S	5.00
Houston Central Park Assembly of God S S	16.00
Houston Evangelistic Temple Church	88.50
Houston West End Gospel Tabernacle	20.23
Jacksboro Dameron Assembly	4.00
Laird Hill Assembly of God Church	2.00
Lone Oak Assembly of God	1.50
Longview Little Beaumont Assembly of God	3.00
Marlin Full Gospel A of G S S	5.00
Marlin Full Gospel Church C A's	4.57
Marquez Assembly of God	1.00
Mirando City Assembly of God Church	2.00
Nacogdoches Assembly of God S S	7.00
Newcastle Assembly of God Church	4.03
Odessa Assembly of God	5.00
Pasadena Assembly	5.32
Pecos Assembly of God Church	13.00
Perrin Assembly of God & S S	3.45
Pilot Point Assembly of God S S	1.13
Port Lavaca Assembly of God S S	7.15
Raymondville Assembly of God	2.80
San Antonio Glad Tidings Church	53.00
Smithville Assembly of God Church & S S	2.38
Temple Full Gospel Tabernacle	5.15
Tulia Assembly of God S S	1.00
Waco Christ Ambassadors	3.50
Wichita Falls Assembly of God S S	4.01
Winters Assembly of God Church	2.00
Yoakum Assembly of God	4.66
VERMONT. Personal Offerings	5.00
VIRGINIA. Personal Offerings	5.00
Dante Assembly of God	1.00
Front Royal Full Gospel S S	1.26
Norfolk Glad Tidings C A's	10.00
N Tazewell Assembly of God	4.00
Winchester Hayfield Assembly	14.30
Windsor Pine Grove Assembly	4.09
WASHINGTON. Personal Offerings	252.50
Anacortes Pent'l Tabernacle & S S	46.33
Auburn Full Gospel S S	48.07
Bellevue Pent'l Assembly of God	20.13
Bridgeport Bethel Pent'l Tabernacle	2.75
Burlington Faith Tabernacle	5.00
Cashmere Full Gospel Assembly	3.00
Chelan Full Gospel Assembly of God	3.25
Colfax Full Gospel S. S.	21.84
Davenport Pent'l Assembly of God	6.00
Ellensburg Bethany Pent'l Church & S S	43.12
Granite Falls Bethel Tabernacle	5.84
Hay Pent'l Church	20.15
Latah Pent'l Church	20.80
Leavenworth Pent'l Assembly of God	13.24
Lind Full Gospel Assembly	17.30
Marysville Pent'l Assembly & S S	15.43
Naselle Pent'l Y. P. Organization	3.11
Neppel Assembly of God Church & S S	8.00
Oak Harbor Full Gospel Corner Church	2.60
Oroville Assembly of God	3.63
Pasco Full Gospel Church & S S	8.05
Pomeroy Pent'l Assembly & S S	5.37
Poulsbo Full Gospel Tabernacle & S S	2.20
Raymond Full Gospel Tabernacle	5.00
Rosalia Full Gospel Tabernacle	20.00
Rice Pleasant Valley Full Gospel S S	3.09
Sedro Woolley Bethel Tabernacle	22.83
Silverdale Gospel Tabernacle S S	29.49
Tacoma Ruston Glad Tidings Mission	49.21
Toppenish Pent'l Assembly	8.00
Walla Walla Assembly of God Y. P.	6.37
Winlock House of Prayer for all Nations	2.00
Yakima First Pent'l S S	25.00
WEST VIRGINIA Personal Offerings	9.00
Fairview Jakes Run Assembly of God S S	3.00
Flemington Pent'l Assembly of God	3.50
Williamstown Pent'l Church of Life	4.70
WISCONSIN Personal Offerings	2.00
Antigo Full Gospel Mission & S S	15.64
Elton Assembly of God Tabernacle & S S	4.00
Fl. Atkinson Assembly	10.00
Glidden Gospel Tabernacle	9.16
Kenosha Christian Assembly	13.50
Milau Gospel Mission	3.70
Oshkosh Gospel Tabernacle	64.00
Oshkosh South Side Gospel Tabernacle	11.00
Portage Gospel Tabernacle	10.00
Ripon Gospel Tabernacle	4.00
Sparta Full Gospel Tabernacle	19.23
Watertown Gospel Tabernacle	5.00
Wausau Christian Assembly	10.00
Wausau Christian Assembly S S	5.00
WYOMING. Laramie First Pent'l Church	4.20
New Castle Assembly of God Church	2.21
Rock Springs Pent'l Mission S S	2.50
CANADA. Personal Offerings	9.00
Toronto Evangel Temple	23.00
Total Amount Reported	\$11,198.00
Home Mission Fund	\$264.78
Office Expense Fund	144.77
Literature Expense Fund	30.24
Reported as given direct for Home Missions	109.85
Reported as given direct to Missionaries	545.67 1,095.31
Amount received for Foreign Missions to date	\$10,102.79

...Our Pentecostal Papers...

"And the Word was God."
"In Him was life;
and the life
was the light of men."



"And the light shineth
in darkness;
and the darkness
Comprehended it not."



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***Primary Story Paper**—For Primaries, Ages 6, 7, 8. To Sunday Schools 5 or more copies to one address, per quarter 7c each. In less quantities 8c per quarter, or 30c per year. Canada or foreign, 5 or more copies to one address, per quarter 7c each. In less quantities 9c each.

*Note: The Primary Story Paper, (bottom cut above) is a Bible Story Paper written in the language of a Primary Child. It will provide the child with the principal stories of the Bible, during the three years of that age. It is to be taken home each Sunday, read and colored and preserved in loose leaf book form to be reread many times. It is not connected with the regular Sunday School Lesson. See (*Note) opposite page.

THESE NEW FOLDERS ARE FREE. How To Open New Sunday Schools, The Feast, City Wide Distribution of Full Gospel Literature, How to Conduct An Organized Sunday School Teacher Training Class, How to Operate a Sunday School Library.

REVIVAL IN KOREA

For five weeks we have been having the most wonderful manifestations of the power of the Holy Spirit. For the last two weeks the greatest manifestations have been among the academy and college students. Night after night it has seemed as if hell was opened before us. Everything, everything has been laid bare before us, from murder down to hatreds, envyings, and spites. And confessed with what horror and agony! After this terrible repentance and confession comes a sense of forgiveness, peace, joy, and then a visitation of power in intercessory prayer. It has been very wonderful to see nearly every one of the 350 students led through agony to joy.—W. M. Baird.

PARSONS, KANSAS—May 23—: Doreen Justus and Lorraine Oliver, Evangelists.—Robert R. Morrison, Pastor.

ONTARIO, ORE.—May 25, for 3 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak. Arthur M. Ricker is the Pastor.

FAIRFIELD, MONT.—Full Gospel Church; May 23, for 2 weeks or longer; Homer Rugwell, Evangelist.—George H. Skaret, Pastor.

WICHITA, KANSAS—North End Assembly, 21st and Park Place; May 27-June 13; Dennis W. Thorn, Amarillo, Texas, Evangelist.—Presley Doggett, Pastor.

FLEMINGTON, W. VA.—Pentecostal Church; May 25—; A. F. Sengstack, Washington, D. C., Evangelist. H. L. Scheuch is the Pastor.

RED OAK, OKLA.—May 30-June 20; Evangelist and Mrs. Fred R. Carrington, of Westville, W. E. Collins is the Pastor.

QUANAH, TEXAS—Fifth Sunday Rally, May 30. Come and stay all day.—Clarence Love, Pastor.

HARTFORD, ALA.—Fellowship Meeting, May 30. Bring well-filled baskets. Neighboring assemblies invited.—W. J. Hurst, Pastor.

SYRACUSE, N. Y.—Central New York Zone Fellowship Meeting and Young People's Rally, May 31, at 662 South Ave. David Wellard is the pastor.—Nelson Kenyon, Zone C. A. Secretary, Auburn, N. Y.

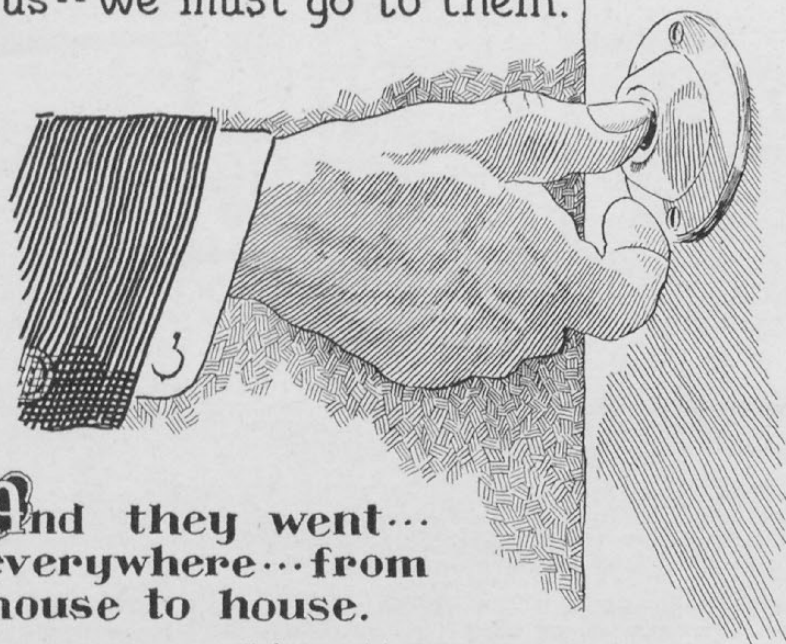
SHENANDOAH, VA.—Dedication Service, May 30; District Superintendent W. C. Long will preside; Henry Hoar, St. Louis, Mo., will preach dedicatory sermon. All-day meeting.—Dorothy Brooks and Leopoldine McDunn, Pastors.

OLEAN, N. Y.—District C. A. Rally, Gospel Tabernacle, Maple and N. Union Sts., May 31. Services: 10:30, and 2:30, and 7:30. Street parade 6:30. Street meetings different sections of city. Mrs. Lloyd Shirer, Gold Coast, Africa, speaker. Basket lunch at Community Hall, Front and School Sts.—Margaret K. Ross, Pastor.

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Mark 16:20 - Acts 20:20

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