

SPECIAL PENTECOSTAL NUMBER

THE **P** NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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Wilt Thou Not Revive Us Again?

THE prophet Ezekiel was given a vision of a valley of dry bones. They were very dry. The question came, "Can these bones live?" What would you have said if you had seen such a valley—full of dry bones? Would you have sent for all the leading physicians in town, for the great specialists, the great men of science, the philosophers, the poets, and the politicians? Supposing you put the question to men such as these, "Can these bones live?" You would have had one answer from them all, "They cannot. It is impossible." But that which is impossible to men is possible to God. The prophet, who was in the Spirit, did not say, "It is impossible." He simply answered, "O Lord God, Thou knowest." He knew what was impossible to man would be possible to God. Could there be a revival? Could these dead bones become a living army? The great generals of the world might all be called, but not one of them would expect that any regiments would come forth from these dead bones.

The prophet, however, was to witness a miracle—bone coming to bone; and upon the bones, flesh and skin appearing.

God desires that His children shall be coworkers together with Him. And He said to Ezekiel, "Prophesy unto the wind, prophesy, son of man . . . Come from the four winds, O breath, and breathe upon these slain, that they may live." At the word of the Lord through the prophet, breath came into these dead bodies, and they arose, a mighty army for the King of kings.

What do you see as you look everywhere? Deadness. The prophet Joel saw deadness and drouth and desert land everywhere. Any hope? Could any of the vain idols of the heathen bring rain? Could any of the philosophers and educationalists, the great men of the world, bring a changed condition? No. But there was a call to the saints, to the priests, and to the people, to come and weep between

On May 28 we celebrate the anniversary of the first outpouring of the Spirit of God on the day of Pentecost. Let us at this time ask great things from God and expect great things in response to our cry to Him for yet further showers of rain in this the time of the latter rain.

the porch and the altar of the temple. Could there be rain? Could there be revival? Certainly. God would give the early and the latter rain, a doubling up of rain, all in one month. What would be the result? The answer is in the word that the Lord gave, "Fear not, O land; be glad and rejoice." Why should the land rejoice? Because the One to whom they prayed would answer their petitions. He who can transform a mass of dead bones into a living army can do anything.

The promise came through the prophet Joel, "The Lord will do great things." Lay hold on that promise. He who made the promise does not lie. Encourage the saints to pray, showing them that one man with like passions as they, prayed, and God sent abundance of rain. The saints are bidden, "Ask ye of the Lord rain." Zech. 10:1. They are to humble themselves be-

fore God, making their petitions unto Him. With what result? The Lord will do great things. Instead of destruction, desolation, drouth and despair, the prophet was shown that there would come the fullness of plenty, the floors full of wheat, and the fats overflowing with oil and wine.

The prophet explained the spiritual portent with the words: "It shall come to pass afterward, that I will pour out My Spirit." Upon whom? Upon an isolated company in an upper room in Jerusalem? No. It was not limited to them. Upon a few in one little country, in Jerusalem, in Judæa, perhaps in Samaria? No. It was not limited to such. He who sent a flood of judgment upon all flesh gives through His prophet Joel the promise of a flood of mercy. Upon whom? *Upon all flesh.* Do not limit the promise. When God says *all* He means *all*. This is the portent of a mighty supernatural outpouring.

They had an earnest of this outpouring upon all flesh on the day of Pentecost, and Peter could say in faith, "This is that which was spoken by the prophet Joel." It was a magnificent sample of that which the Lord would do in the last days. But we still have to look for a complete fulfillment to the very letter of this great and glorious promise.

Joel showed there would be supernatural manifestations. There were supernatural manifestations on the day of Pentecost. There were wonderful evidences of life, the living Spirit of the living God, who had come to live in a great army that had been transformed from a heap of dead bones into a blessed regiment for the King of kings. There were one hundred and twenty of those dead ones upon whom flesh, sinews, and skin had come. They waited for the promise of the Father on the day of Pentecost. The breath of life came into them, and they arose, a mighty army. There was evidence of the Spirit of life in them while they spoke
(Continued on Page Ten)



THE BAPTISM IN THE HOLY SPIRIT

Dr. B. C. Miller, Former Pastor
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The story is told of an old colored man listening to a minister who was denying the fact of a distinct religious experience in regeneration. "There is no such a thing," said the minister, "as a definite experience coming to the soul in the process of the New Birth." The old colored man, whose own soul had undergone a rich experience in grace, arose and said: "Mr. Preacher, de nex' time you say dat, you jus modify it a little and say, 'Not as you knows of.'"

It is so with the Baptism in the Holy Spirit. The great spiritual awakening that has come through people's receiving the Baptism in the Holy Spirit, has met with violent opposition, the same as every other great spiritual awakening from the days of our Lord to the present; and the contradiction has come, as always, largely from within the Church. But long and bitter persecutions have ever failed to suppress the truth. The present-day Pentecostal outpouring is a great step back to the pure and unadulterated teachings of God's holy Word, and millions have already been swept into this great spiritual awakening.

Some have held that the Baptism in the Holy Spirit is identical with the New Birth. They base their belief upon the verse, "For in one Spirit were we all baptized into one body . . . and made to drink of one Spirit." 1 Cor. 12:13. R. V. This verse teaches, they believe, that when the sinner repents and believes, he receives the Baptism in the Holy Spirit and thus enters into the spiritual body of Jesus Christ. Baptism in the Spirit and baptism into the body however are not synonymous terms. This verse simply shows that it is the Holy Spirit who brings each member into the body of Christ by an immersion into it.

That the Baptism in the Holy Spirit is a phenomenon distinct and subsequent to the New Birth was the teaching and belief of Finney, Murray, Miller, Meyer, Moule, A. J. Gordon, Wesley, Moody, Torrey, Chapman, and a host of other great spiritual leaders.

The experience of the early disciples themselves, as well as their writings, shows that one is baptized in the Spirit subsequent to being born of the Spirit. To the conscience-stricken Jews on the day of Pentecost, Peter said: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38. Here is the unmistakable declaration that the "gift" of the Holy Spirit is an experience subsequent to regeneration and baptism in water.

In Luke 11:13 Jesus distinctly indicates that the Holy Spirit is given to those who are already children of God and that it is upon the condition of sonship that we are to ask for Him.

Paul, writing to the church at Ephesus, says: "After that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. Notice that he distinctly states that the sealing with the "Holy Spirit of promise" (evidently referring here to the Baptism in the Holy Spirit) followed, and was not at the time of, the New Birth.

To the Galatian church he writes: "And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6.

Were the followers of Jesus not born again before the day of Pentecost? Jesus had taught them concerning the New Birth. He said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." John 3:3. The thief on the cross

an account of how the Samaritans were baptized in the Holy Spirit. Philip had gone to the city of Samaria and preached Christ to the people. Acts 8:5. The people believed and obeyed the things he said (v. 6), and they submitted to water baptism. v. 12. Philip would not have baptized them without the assurance that they had been born again through believing on Jesus. And yet the Holy Spirit had not fallen on any of them (v. 16). Some time later (we do not know how long) the church at Jerusalem, having heard of the revival in Samaria, sent Peter and John to that city, evidently with the express purpose of praying for the converts to receive the Holy Ghost. When these men laid their hands upon them and prayed, the Samaritans "received the Holy Ghost" (verse 17.)

Turn also to the record of Saul's receiving the Baptism in the Holy Spirit, in Acts 9:17. Saul had surrendered to Christ when he was struck down on the Jerusalem-Damascus road. Blinded by the great light he was led into Damascus, and God called Ananias and told him to go to the blind and repentant, but now believing Saul. When Ananias came to him, he said, "Brother Saul." He laid hands upon Saul, and it is to be inferred that he received the Baptism in the Holy Spirit at this time. But it was as a child of God, and not as a penitent sinner, that he so received.

Another occasion where the Baptism in the Holy Spirit was experienced in the early church is recorded in Acts 19:1-6. These Ephesians, evidently having been taught by Apollos, had been wrongly instructed. Paul asked, "Did ye receive the Holy Spirit when ye believed?" They replied, "We do not so much as hear whether the Holy Spirit was given." Thereupon Paul taught them and they accepted his teaching. They believed, and were baptized in water, and then after he had laid his hands on them they received the Baptism in the Holy Spirit. Notice that they believed first, and were also baptized, so that they were believers and not sinners who received this Baptism.

We cannot believe that Philip baptized unregenerate men and women in Samaria, or that Paul baptized the Ephesians in water before they had been born again. If they were not born again until they received the Baptism in the Holy Spirit, then it must be that they were baptized in water as a preparatory measure to salvation. But those who hold to this belief concerning the Baptism in the Spirit as being identical with the New Birth will not tolerate such a practice as baptizing sinners in water preparatory to their salvation. Thus their teaching is not logical. The fact is beyond contradiction that the baptismal formula, "I

(Continued on Page Ten)



must have been born again, for Jesus said to him, "This day shalt thou be with Me in Paradise." Luke 23:43. And yet that converted thief had not received the Baptism in the Holy Spirit, for according to John 7:39 the Holy Spirit was not yet given (in the sense He was given on the Day of Pentecost) and could not come until Jesus was crucified, resurrected and ascended. Had the apostles not been born again as well as the dying thief? Jesus had said to them, "Ye are clean" (John 13:10) referring to their spiritual condition. He repeated this statement in John 15:3-5. In His wonderful prayer for the apostles Jesus said, "Thine they were, and Thou gavest them to Me." John 17:6. Surely the apostles were already born again; that is, they had become sons of God. Yet they had not been baptized in the Holy Spirit; that experience came to them later—on the day of Pentecost. In Acts 8:5-17 there is

THE BURNING BUSH

Ernest S. Williams,
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Wherever God has worked it has been the unusual that has attracted people. In this marvelous latter-day outpouring multitudes have been attracted because of God's "strange work." It was so on the day of Pentecost; the multitudes were stirred and inquired, "What meaneth this?" Peter replied that God had poured out His Spirit to make them witnesses unto Christ. Acts 1:8; 2:32.

Moses, as he looked out on the wasted desert, saw a desert shrub burning with fire; and noticing that it was not consumed he said, "I will now turn aside, and see this great sight, why the bush is not burnt." As he drew near he heard the voice of the Lord from the bush saying, "Draw not nigh hither: put off thy shoes from thy feet, for the place whereon thou standest is holy ground." The presence of God brought with it the consciousness of the holy. The fire which Moses found in the bush was not ordinary fire; it was the fire of God. The bush was no longer an ordinary desert shrub; it had become a shrub sanctified through contact with Him who is divine.

The burning bush was a symbol of our Lord Jesus Christ and also of His Church. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground." The Church has grown similarly. It is just a group of humble people following its humble Founder, and moving through the world in simplicity and humility, yet there burns within it a fire that has never been put out. It has not always flourished, the fires of revival have sometimes burned low, but God has His hand upon His Church, and the promise of Christ is an everlasting one, "The gates of hell shall not prevail against it." To this end Christ has promised, "He shall baptize you with the Holy Ghost and with fire." We may boldly claim this promise, and God will assuredly answer.

Touched with the unction of the Spirit, there should be that conscious reverence that Moses felt as he stood before the bush. "Be not conformed to this world, but be ye transformed by the renewing of your minds." A number of years ago at a convention at Buffalo, N. Y., a blind lady received the Baptism with the Holy Spirit and later told how in vision she saw herself walking with Jesus on a large body of water. Together they walked out until they were entirely out of sight of land, then He took her and baptized her in that great body of water; and as she felt herself coming up she was speaking in other tongues as the Spirit gave her utterance. It came to me that the significance of this experience was that when He baptizes with the Holy Spirit according to His promise, the Lord wishes to get us so detached from this present evil world that we are entirely separated from it. Whether the symbol be

water or fire, the Holy Spirit is a detaching influence which separates to God.

When Moses came face to face with the burning bush, the Lord said to him, "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." As Moses obeyed, God spoke to him and commissioned him. God is speaking today, calling His church to yieldedness, to carefulness of walk, under the guidance of the Holy Spirit and the unction of holy fire, that it may become His messenger and His voice.

The message from the burning bush meant deliverance for those who were in bondage. The Church is being sent into the world of darkness with a message of deliverance and salvation, to point mankind to the Lamb of God that taketh away the

fear may be of the flesh. The account of this first century meeting reads as follows:

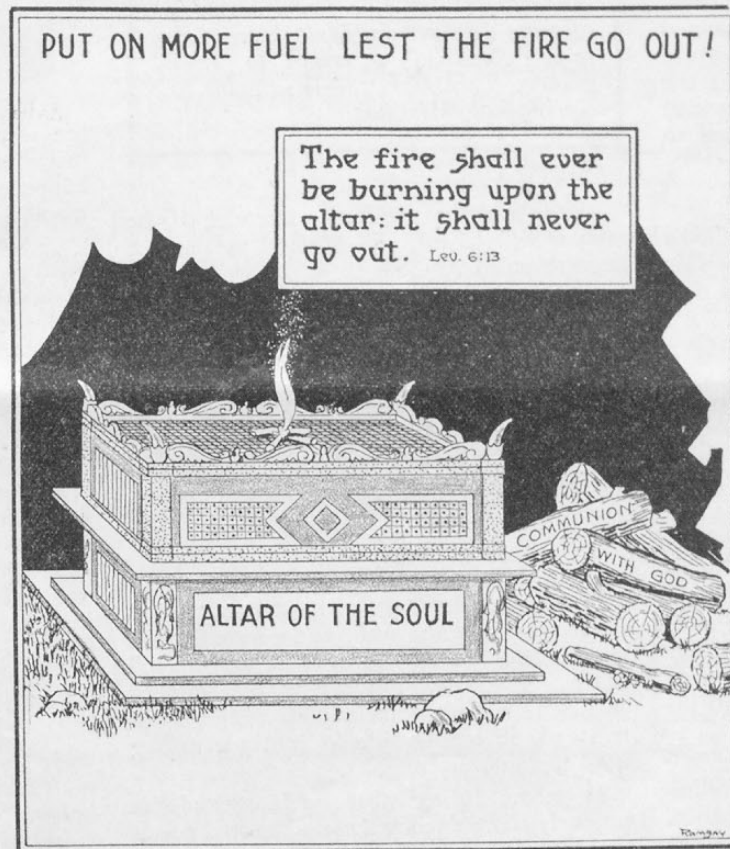
"When the hymn was over they sat down, and Linus rose to speak a few words of exhortation. He reminded them that they had been called from darkness to light, and from the power of Satan unto God. . . . The world was passing away and the fashion of it . . . and was not the day of the Lord at hand? Would He not speedily return to judge His people? Would not that day come as a thief in the night?"

"So far had he proceeded when a mighty answering 'Maranatha' of the deeply moved assembly smote the air, and immediately afterwards Britannicus stood transfixed and thrilled to the very depth of his whole being.

"For now a voice such as he had never heard—a sound unearthly and unaccountable—seemed not only to strike his ears but to grasp his very heart. It was awful in its range, its tone, its modulations, its startling, penetrating, appalling power; and although he was unable to understand its utterance, it seemed to convey the loftiest eloquence of religious transport, thrilling with rapture and conviction. And, in a moment or two, other voices joined it. The words they spoke were exalted, intense, impassioned, full of mystic significance. They did not speak in their ordinary familiar tongue, but in what seemed to be as it were the essence and idea of all languages, though none could tell whether it was Hebrew, or Greek, or Latin, or Persian.

"It resembled now one and now the other, as some overpowering and unconscious impulse of the moment might direct. The burden of the thoughts of the speakers seemed to be the ejaculation of ecstasy, of amazement, of thanksgiving, of supplication, of passionate dithyramb or psalm. They spoke not to each other, or to the congregation, but seemed to be addressing their inspired soliloquy to God. And among these strange sounds of so many voices, all raised in sweet accord of entranced devotion, there were some which no one could rightly interpret. The other voices seemed to interpret themselves. They needed no translation into significant language, but spontaneously awoke in the hearts of the hearers the echo of the impulse from which they sprang. There were others which rang on air more sharply, more tumultuously, like the clang of a cymbal or the booming of hollow brass, and they conveyed no meaning to any but the speakers themselves. But there was no disorderly tumult in the various voices. They were reverberations of one and the same supernatural ecstasy—echoes awakened in different consciences by one and the same intense emotion.

"Britannicus had heard the Glossolalia—the gift of the tongue. He had been a witness of the Pentecostal marvel, a phe-



sins of the world. How many sad souls there are! How many burdened hearts! For them the Deliverer has come offering salvation without money and without price. We must witness to this Deliverer. There is a hand outstretched to bear us up and to give us victory. There is for all the Baptism with the Holy Ghost and with fire.

Reading Dean Farrar's book, "Darkness and Dawn," in which he describes first century Christianity, I was impressed with his description of a Christian meeting held in seclusion and secrecy in the vicinity of Rome in the days of Nero, and the similarity of a Pentecostal meeting at present in which the Spirit has His way. Then a fear came over me lest we, in our human anxiety to have everything done decently and in order, should quench the Spirit and lose our privileged simplicity. There were perhaps things of the flesh then as there are now; may we not grieve away the manifestations of the Spirit by trying to control what we

(Continued on Page Four)

The Baptism in the Holy Ghost

J. W. Welch
Springfield, Mo.

1. What Is It?

The Baptism in the Holy Spirit is an experience in the life of a born-again believer resulting from a perfect surrender and utter yielding to Christ, who, when such conditions have been reached, administers the Baptism in the Holy Spirit. That is, He brings the yielded believer wholly under the power and dominion of the Spirit, according to the promise made through John, "He shall baptize you with the Holy Ghost, and with fire." Matt. 3:11. This is nothing less than having one's whole being—spirit, soul and body—for perhaps the first time, all at once under the power of the Holy Spirit.

Notice that, while John indeed baptized with water, Jesus is the Baptizer in the Holy Spirit. He is the only One who can administer this divinely planned ordinance. To baptize believers is a feature of His personal ministry, and He has the right to expect that all true believers and born-again children of God will come to His Baptism.

2. Why is it?

There are various reasons why God's plan for the believer's life includes this Baptism, among which I feel are the following:

First, the Holy Spirit needs to have a large place and to exercise strong influence in the life of the child of God if God's plan is to be carried out in and through him.

Second, the believer needs the confidence and ability to follow a custom of yielding to the Spirit that is best established by such a definite experience as being baptized in the Spirit at the hands of his Master, Jesus Christ—an unforgettable experience, accompanied by unforgettable joy and blessing and a glad anticipation of God's further blessings and working in his life.

The purpose of this custom of yielding to the Spirit is to give Him a controlling power or influence in the believer's life, since the work to be done in and through the believer's life cannot well be done without such power being exercised by the Spirit. Notice two scriptures which should be carefully read in connection with the consideration of these and other reasons for the Baptism of the Spirit for believers: 2 Cor. 3:18 and Gal. 1:11-24.

3. How is it?

One should never approach this wonderful experience lightly or without due sense of his need of a positive and effective ministry of the Spirit in his life, but he may come with confidence toward God when due preparation has been made.

One must be born again.

All sin remaining in the life must be brought, by way of confession and restitution (where required), to the cleansing of the blood of Christ.

There must be belief in and acceptance of the teaching and promises of the Scriptures relating to the Baptism in the Holy Spirit.

FEW MINISTERS EVER SAVE money for that "rainy day". In the first place, the life of a minister is primarily one of sacrifice. If the people give, the minister leads in giving. His heart is in his work and no sacrifice is too great for the joy of seeing souls saved, filled with the Spirit and established in faith and Christian Living. The majority of ministers reach the evening of life, therefore, with no reserve to cover the lean years of old age. We can do no less than to come to their assistance. Therefore all our churches are being given the privilege of accepting an offering for Ministers' Benevolent Fund on Sunday, May 28. Let this be a real Memorial offering for our faithful older ministers. Send all offerings to J. R. Flower, Treasurer, 336 W. Pacific St., Springfield, Missouri.

There must be a willing surrender of the human will to the will of God as may be later revealed.

One should hold an attitude of faith based upon the Word of God, and all the way through the yielding process he should continue to claim its promises. There should be admission that this, as all other gifts from God, is ours through the sacrifice of Calvary, and not because of any merit of our own, which should prompt us to plead His merit as symbolized by His blood.

Then one should ask that he might receive the Baptism in the Spirit. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. This scripture plainly implies that one's asking is incomplete until he has received, so one is free to continue asking until the answer comes.

It seems to me that one's attitude is properly correct when these suggested points are included.

Holding this attitude of faith in His Word, pleading His merit and the cleansing of His blood as our surety before Him, and asking Him for the blessed ministry of His own dear hands in Baptism, one should shortly feel the presence and power of the Holy Spirit. Then one has only to more and more yield to Him in every way, being physically pliable, trusting in His care, the will being wholly given over to His loving choice for us, the mind fully occupied with Him, the lips pouring out to Him the love of the heart.

When He finds the believer, for whom He died and lives again, completely in His blessed hands, He puts the clean, consecrated, trusting, confident and yielded child under the precious power and control of the Holy Spirit.

Agreeing On Earth

I have just come across a paragraph in the weekly paper *Invention*. . . . It says, "In a big spinning factory, if all the looms happened to beat together, the vibration would be strong enough to bring the building down. This may be illustrated by a company of soldiers walking over a bridge. Should they all step together the rhythm of their tramp would produce a pendulum swaying of the structure which would soon result in shaking it to pieces."

The words came with a flood of Heavenly Light. If that is the power of unison in Nature, what must be within its reach when it is translated into the Kingdom of Grace? If we hold together—hold on long enough, in the Name which is the keynote of Heaven—a vibration of power will be set up that will end in shaking to pieces the seemingly immovable mass-opposition around us.—Lilias Trotter.

The Burning Bush

(Continued from Page Three)

phenomenon which heathendom had never known."—Page 167.

Manifestations such as are here described have been seen by us all in these last-day outpourings of the Spirit. May it humble or hearts in reverence and love to think that our eyes have witnessed scenes so similar to those of the church in the beginning. Our tenderness toward the manifestations of the Spirit must be revived that fresh outpourings of the Spirit may come upon us. God has called us to the kingdom for such a time as this, to bear witness to the truth as at the beginning. We must not fail. May God help us not to fail! It is as we spend more time before our Burning Bush, our precious Lord, that we in turn shall also burn with fire—the fire that came at Pentecost—and be living testimonies for Him.

(This article can be had in tract form (5c per dozen or 40c per 100). Ask for Tract 682. It is one of the 24 new tracts, advertised on the last page of the Evangel.)

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What Is the Use of Speaking in Tongues?

Arthur W. Frodsham
Manhattan Beach, Calif.

THE fourteenth chapter of First Corinthians is a wonderful gem that has been overlooked by a great many in the church. There are many people who would prefer that this important chapter of forty verses was not in the Bible. They say they do not understand it. They do not want to. We read in the 37th verse, "If any man think himself to be a prophet, or spiritual, let him acknowledge the things I write unto you are the commandments of the Lord." So this is not Paul's opinion, it is not something that he has written by permission, but something that he wrote at the direct commandment of the Lord.

Some ask, "Does not the Bible state that tongues shall cease?" Suppose you have a son in a foreign land and get letters from him. How you value those letters! You read them over and over again. But by and by the son comes home and you do not read the letters. Why? Because your son has come and he speaks face to face with you. We speak in another tongue now to our Father. We have wonderful communications with Him, but the time is coming when we shall speak face to face with Him, and then tongues will vanish away. And the word of knowledge shall vanish away also. Why? Because we shall have such wonderful supernatural knowledge we shall not need the gift of the word of knowledge.

There are three outstanding statements of Paul's in this chapter: (1) "I would that ye all spake with tongues"; (2) "I thank my God I speak in tongues more than ye all"; (3) "Wherefore brethren, covet to prophesy, and forbid not to speak with tongues."

This chapter was written with two objects in view: the first to regulate the gifts of speaking in tongues and prophesying; and the second to teach them unselfishness—not to have a good time themselves at the expense of other people in the church.

(1) Paul expresses a distinct wish, "I would that ye all spake with tongues." He knew the value of such speaking.

(2) He further says, "I thank my God I speak in tongues more than you all." Paul knew what he was saying. He was not given to extravagance. He says in another place, "I glory in the cross." Gal. 6:14. What was the cross? In some parts of this country felons are executed in the electric chair. In other parts they use the hangman's rope. If any friend of ours is put in the electric chair or goes to the hangman's rope we are not inclined to boast about it. We feel it is a disgrace. Felons were crucified in the days of Paul. It was the lowest, meanest form of death. Christ suffered a felon's death. When Paul said, "I glory in the cross," he took upon himself the shame of

the cross in a measure. He knew that the preaching of the cross to many was just foolishness; but he says, "To us which are saved it is the power of God." 1 Cor. 1:18. And so he glorified in that which was a great reproach.

Now he goes a step further. He thanks God he speaks in tongues more than they all. He glories in the stigma of speaking in an unknown tongue. A preacher told me that when he first went to a Pentecostal meeting he would look up and down the road to see if there were any one watching him. He felt ashamed of associating with such despised people. But I do not see any need of apologizing when we are in the same class as people like Paul, and Peter, and John, and Mary the mother of

beit in the Spirit he speaketh mysteries." If you were invited to go to Washington to confer with Mr. Roosevelt, the President of the greatest republic in the world, you would consider it a great honor. You may not be invited to Washington. But it is your privilege to have an interview with and speak unto God. What are we to talk about? We have it here, "In the Spirit he speaketh mysteries," or, as Rotherham translates this, "he is speaking sacred secrets." In Heb. 10:19 we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," or, as Rotherham translates it, "Having boldness of speech in the holiest place by the blood of Jesus." We have here two ideas; knit them together, and you will see it is our privilege to speak sacred mysteries, with freedom of speech to utter them, in the holiest place. We speak not unto men but unto God. What are we speaking? We are speaking sacred secrets with an absent Lover that our natural mind or understanding is not allowed to enter into or grasp.

The idea conveyed here is that it is a language used in initiation into a secret society, a spiritual language for a spiritual purpose. I belonged to the Freemasons at one time; but I wrote a letter and gave up all connection with them, and the Lord filled me with the Holy Ghost in the evening of that same day. I am not telling you any secrets of Masonry, but I will tell you this: In the lodge there is a language used called religious language that a man may not tell outside the lodge, not even to his wife. It is a language used and preserved entirely for the lodge, for the service connected with Freemasonry. It is a secret sacred to them. The same thought is conveyed here, that when God gives a man a new tongue He

gives him something that the natural man cannot fathom. It is just wonderful. Have you experienced it? Do you know what it means to speak to God of the things of God? God has put His Spirit within, and the Spirit is craving and longing to answer God in a language fit for God and fit for heaven. And as we cooperate with Him, He gives utterance through our yielded lips, and He becomes so one with us that He makes His utterance ours.

(2) "He that speaketh in an unknown tongue edifieth himself," or builds up himself. He gets a spiritual tonic. Certain folk go to a doctor and pay him \$3.00 and get a bottle of tonic, and after they have drunk it they are frequently rather worse than better. I know a real tonic for the body. It is to take the life of the Lord for your body. We need a spiritual tonic and the Lord has provided this means, that as we speak in the unknown tongue to God we are built up in our spiritual life. This
(Continued on Page Eleven)

"TONGUES ARE FOR A SIGN"

In one local, mid-week service at which I was present, a stranger entered the room. His hair was disheveled. He seemed restless and out-of-place. Near the close of the meeting, the pastor gave a message in tongues. I do not remember that the message was interpreted. When the invitation was given this man was persuaded to go forward and give his heart to God. In a few minutes he was speaking in tongues.

Service ended, he asked the pastor if he understood the Russian language and was told that he did not. The stranger then told the pastor that his message was in the Russian tongue and was a warning to him to be reconciled to God. He was a member of a gang that had come to the city for the purpose of robbing a bank that night. He came into the church to escape the police until time to begin their operations.

The next night he came again to the church and we had never before seen so great a change in a man in one day. His hair was combed, he was smiling; a new creature in Christ Jesus. Shall we say that this work of grace and miracle of salvation was of the devil if the message in tongues was not interpreted? The fact that the message was given in the Russian tongue was doubtless the thing that convinced the man that God was speaking to him.—Clinton H. Patterson, Pomona, Calif.

Jesus. There were some Roman Catholic ladies attending a meeting that I was in sometime ago, and I told them that every Roman Catholic should seek and receive the Baptism in the Holy Spirit; that Mary was in the upper room tarrying for this experience and they should do likewise. I noticed that they were tarrying at the after-meeting.

When Paul says that he thanks God he speaks in tongues more than all, I do not think we should be ashamed if we are also speaking to God in tongues as Paul did.

(3) "Forbid not to speak in tongues." We Pentecostal people are the only Christian body that do not forbid speaking with tongues in our assemblies. In every other place they will turn you out if you start to do so.

What are the advantages of speaking in tongues?

(1) "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; how-

THE SUNDAY SCHOOL LESSON

The Rich Young Ruler

Lesson for June 4, 1939. Lesson Text: Matt. 19:16-30.

"Deceitful above all things." What an example this Young Ruler is of the deceitfulness of the human heart. He thought his life quite sinless. When Jesus quoted some of the ten commandments to him, he replied, "All these things have I kept from my youth up."

A Great Text. Perceiving the excellent character of the young man, Jesus loved him. Mark 10:21. But seeing with unerring, infinite wisdom that without realizing it the young man was giving to his possessions a place in his affections to which only God is entitled, the Master said to him, "If thou wilt be perfect, go and sell that thou hast, and give (the proceeds) to the poor, and thou shalt have treasure in heaven: and come and follow Me." v. 21. "But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Salvation Not to Be Bought. Of course, the disposing of all our worldly goods, is not a requisite to salvation! Salvation is the free gift of God, without money and without price. But the Lord, who shows us, "the love of money is the root of all evil," knew that this evil root was choking the life out of this particular young man, and that he would never be able to enter into life until the "roots" had been cut away. The young man refused to submit to the operation. His money bags were like a millstone about his neck.

Gold Perishing with Them. In the days of the California Gold Rush, a shipload of miners who had "struck it rich," were returning to the Eastern seaboard. The vessel began to sink, and there were not enough lifeboats. Therefore many of the miners, realizing that they must swim for it, stripped themselves of all their heavy clothing, and their money belts, which contained pounds of gold dust. Others, with the lust of avarice burning in their souls, seized these discarded belts, and strapped them on to their own already heavily laden bodies. Those who survived this tragedy on the high seas testified that these mammon worshippers as soon as they jumped over board were dragged into a watery grave by the weight of the gold.

The Folly of Loving Money. "We brought nothing into this world and it is certain that we can take nothing out." "Have you heard that rich Mr. So and So died?" one friend says to another, of a sunny morning. "Is that so?" replies the other. "Just how much money did he leave?" "He left it all," is the tart reply. "Couldn't take any of it with him."

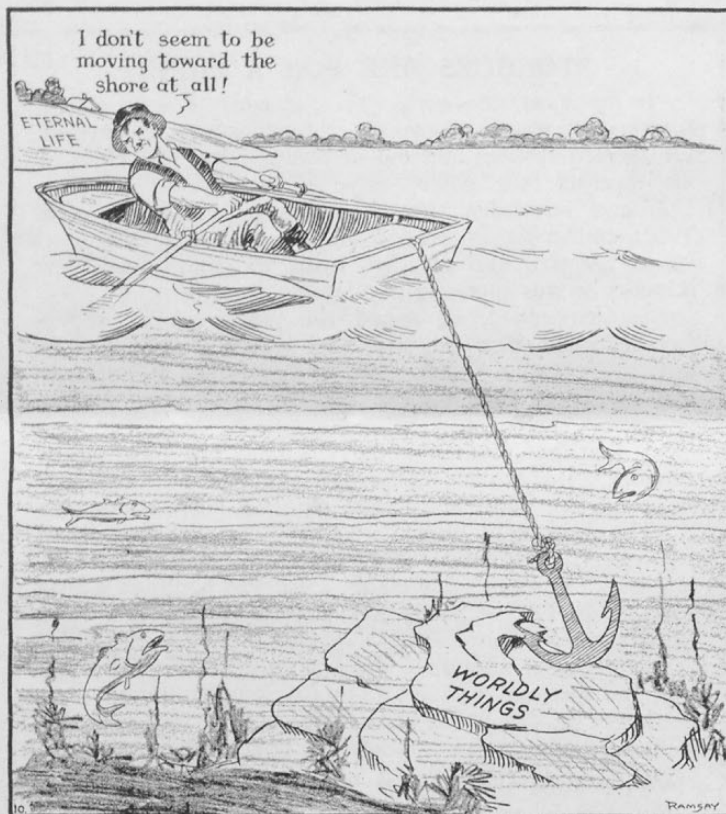
"My Master was so very poor,
A manger was His cradling place;
So very rich my Master was
Kings came from far
To gain His grace.

"My Master was so very poor
And with the poor He broke the bread;
So very rich my Master was
That multitudes
By Him were fed.

"My Master was so very poor
They nailed Him naked to a cross;
So very rich my Master was
He gave His ALL
And knew no loss."—Harry Lee.

"And thou shalt have treasure in heaven." What is your idol? It may not be mammon, the love of money or possessions. With some it is the love of the goddess of pleasure and worldliness, with others the love of praise of men—popularity, with still others worldly success along scholastic and intellectual lines. But the Lord must be given first place in our hearts. That is what, in effect, He was saying to the rich young ruler. "If He is not Lord of all in our lives, then He is not Lord at all!" How many times have you sung: "All hail the power of Jesus' Name, Let angels prostrate fall! Bring forth the royal diadem, And crown Him Lord of all." But have you crowned Him Lord of all in your own heart and life? Better not sing it, than to sing it insincerely and so be a hypocrite!

A Modern Illustration. In the years gone by our path crossed that of a young man whom for four happy years we knew as a member of



our flock. When we left that city, this young man was living a victorious Christian life. He was one of the most winsome and lovable personalities we had ever encountered—a charming and brilliant gentleman. During the time of our acquaintance this young man worked all day, attended night college after working hours and still found time to be in God's house several services each week. He passed his bar examinations with honors and as a young lawyer entered a large business institution. The lure of the business world, the "easy" means of making money, then seized hold of his soul, and he worked day and night to amass money. He began more and more to neglect the house of God and the fellowship of the saints. He became backslidden. Loved ones pleaded with him to come back to God but his invariable reply was, "I must first make five thousand dollars. As soon as I have made five thousand, I will come back to God."

"The love of money—the root of all evil," so completely possessed him, that he yielded to temptation one day and embezzled funds, hoping of course to replace them before the deficiency was noted. But it was the old story—"Be sure your sin will find you out." He was discovered,

and just managed to get out of town by airplane, ahead of the authorities. For some years now, this poor lad has been living as a fugitive from justice—penniless, homeless, and friendless. A life, filled with promise and brilliant possibilities, ruined because he neglected to keep the Lord first in his heart and life. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.—Harry J. Steil.

HOLDING THE ROPES

The *Missionary Herald* tells the story of a New England shoe manufacturer who has year after year contributed heavily to the support of native evangelists in various parts of the world. He has now 262 in scores of centers in China, India and Africa. His gifts for their support have averaged over \$14,000 a year for nineteen years. Hundreds of Christian groups have resulted, and some 37,000 converts reported. So has he answered what he felt to be the divine call "to send out native preachers where otherwise native peoples would not hear the Gospel."

He says: "I was thinking the other day of those poor fellows who lost their all in the depression. What I have put into this work abroad has not been lost and can never be lost."

He tells how he himself found the Lord in the upper room of his store when he was a young man in Tennessee. "Christ began to live with me and I was conscious of his indwelling Spirit from that time on. There was forgiveness of sins, repentance, the grace of God, and newness of life. Old things had passed away. All that I ask of the native evangelists is that in some way they get this message across and that in some way the people give their souls to Christ. If that goes on that is all I want."

Our Missionary Secretary's immediate goal is to have 1000 Spirit-filled native evangelists assisting our various missionaries. Will you support one—or two—or more?

CONFLICT

When the little bee is in its first stage it is put into a hexagonal cell, and honey enough is stored there for its use till it reaches maturity. The honey is sealed with a capsule of wax, and when the tiny bee has fed itself upon the honey, and exhausted the supply, the time has come for it to emerge into the open. But, oh! the wrestle, the tussle, the straining to get through that wax. It is the strait gate for the bee, so strait that in the agony of exit the bee rubs off the membrane that hid its wings, and on the other side it is able to fly. One day a moth got into the hive, and fed on the wax capsules, and the bees walked out without any struggle. But they had no wings, and the other bees stung them to death, and threw them out of the hive. You would like religion made easy, to escape the struggle. Remember, "If we suffer, we shall also reign with Him." 2 Tim. 2:12.

ANSWERING BY FIRE

Eva Stuart-Watt the well known African Missionary, parallels Elijah's experience with one from her own family history. Her father with wife and five little children were far out on the missionary firing line in the interior of Kenya colony. The natives had long been suspicious of the intruders. Finally they determined to wipe them out altogether. A distant military officer got wind of the plot and sent a contingent of *askari*, or native troops, for their protection. "You may be aware that the other day the Wakamba not only murdered our soldiers at Kangundo but skinned and cut up their bodies," he wrote to Mr. Stuart-Watt.

What should the missionary do? If he fled with his family, how could he come back again to work for the souls of these Wakamba? They would but taunt him for his lack of faith in the God he was commending to them. He determined to stake all on the faithfulness of the God of Abraham. So he sent away the troops.

"We children were laid to sleep fully dressed. Inside the dining room Father, Mother, and a friendly black were on their knees. Father was praying aloud, telling God that they were ready to lay down their lives but that for the sake of Christ's kingdom they were seeking divine intervention. The prayer was suddenly interrupted by a peculiar rushing noise outside. Father stepped out to face the enemy. There before him, whizzing across the sky like an airplane, was an enormous white-hot meteorite which lit up the country with its glare and left a trail of light as it disappeared.

"'Alas!' exclaimed the black men, watching the unusual phenomenon. 'N'gai (God) has sent the fire!' And the warriors, halting in the valley below, when they saw this lump of fire shooting over their heads rose up in consternation. They fled, three thousand of them, helter-skelter across the plain saying, 'The white man has sent fire from heaven.' That was the last attempt ever made on our lives."

SPIRIT-GIVEN PRAYERS

The Prayer that Brings Pentecost

In the 2nd chapter of Joel we have a call for the whole congregation to assemble for prayer. When the saints will get together as they did in the upper room in Jerusalem, and will continue "with one accord in prayer and supplication" (Acts 1:14), making their united petition, God will not fail to cause the oil to flow, the dew to fall, and to command His blessing.

The call is given: "Therefore also now, saith the Lord, turn ye even to Me with all your heart . . . rend your heart and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness. . . . Let the priests (and 1 Peter 2:9 shows that we are all now called to the priesthood) . . . say, Spare Thy people, O Lord, and give not Thine heritage to reproach."

The saints have enemies who are stronger than either the armies of Assyria or Babylon. These are the principalities and powers of darkness, the wicked spirits in heavenly places, the strong enemies who seek to bring all of God's Israel into captivity and bondage, into depression and despair, ever taunting with the reproach, "Where is thy God?" Psalm 42:3; Joel 2:17.

In Ephesians 6 we are bidden to "be strong in the Lord, and in the power of His might," to put on the whole armor of God and to stand against the forces of the devil. One outstanding piece of armor is described as "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Not only praying for ourselves as individual soldiers, not merely praying for our own regiment, but perseveringly praying for the whole army of saints.

God's judgments are in the earth, and He may allow evil spirits to assail His own people even as He allowed the armies of Assyria and Babylon to invade Israel. We are in conflict, but thank God for the weapons He gives us. Do not despise the weapon of "all prayer" for "all saints." Turn to God with all your heart and make this your constant petition: "Spare Thy people, O Lord, and give not Thine heritage to reproach."

What is the result of such a prayer? Read further on in the 2nd chapter of Joel. The response is the outpoured Spirit—Pentecostal revival.—S. H. F.

THE DYING WORLD AND THE LIVING WORD

THE CRIME OF BEING KIND

According to *Revelation*, a Fascist newspaper in Rome, the *Messaggero*, has published the names of two members of the Fascist party, punished because they were found "guilty" of kindnesses to Jews.

THE DEVIL'S ANOINTING

America spends \$13 per capita annually for education. She spends \$40 per capita annually for intoxicants. There were 235 more major crimes per day in the United States in 1937 than in 1936.

PRAYING LEGISLATORS

The Senate voted unanimously on February 6 to open every session hereafter with prayer by the official chaplain, Z. B. Phillips. Heretofore the Senate has had prayer only on the opening of "legislative days."

GOD AND MATHEMATICS

Dr. George Gallup, who has gained fame by his statistical surveys, writes in an article in the *Saturday Evening Post*, "I could prove God statistically. Take the human body alone—the chance that all the functions of an individual would just happen is a statistical monstrosity."

JEWES CROWDING TO CHRIST

The Director of the Barbican Mission (of London) to the Jews writes: "When I tell you of the number of Jews who are asking for baptism, perhaps you will think that I exaggerate; but I assure you what I am reporting is true. I am in touch with 12,000 to 15,000 Jews who are asking to be baptized. I am giving instruction to hundreds every day; sometimes I go a whole day without a meal."

AIR RAIDS

Professor Haldane of Gt. Britain in his *Air-Raid Precautions* says: "The horrors of bombing have increased in twenty years nearly 10,000 per cent. A man standing within ten yards of a large bomb will be torn to pieces, and the pieces thrown for hundreds of yards. Every park, garden and open space in London and other British cities should immediately be dug up in a system of twisting trenches."

Comments *Alliance Weekly*: "The prophet Micah (7:16) foresees our day: 'The nations shall see and be confounded (ashamed, R. V.) of all their might'—that is, of the enormous wealth of the world poured out on killing. 'They shall lick the dust like a serpent'—myriads fall flat on their faces as a bomber approaches; 'like crawling things of the earth, they shall come trembling out of their close places'—their shelters, 'holes' A. V., dugouts."

IS IT PEACE?

We have just learned from the *St. Louis Globe-Democrat* that Pope Pius XII has made a formal move toward "composing the differences that have thrown Europe into an armed camp. Papal Nuncios in Italy, Germany, France, Great Britain and Poland have expressed through diplomatic channels the apprehension of the Pontiff over the present situation and have presented him as a willing mediator or, if such personal participation is not feasible, the Vatican as the site of a peace conference." This newspaper says: "It is too early to state what official reactions will be but there is justified hope that a substantial step has been taken toward securing the consent of the nations immediately interested to a meeting from which much good might come."

Our hearts naturally go out to any move for world peace, but knowing the present trend in Europe we remember the words, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

RADIO

The Shanghai Christian Broadcasting Station, says the *Alliance Weekly*, is in many cases the only means by which the gospel is heard in China. The people of China are from 80% to 90% illiterate, but no illiteracy prevents them from hearing. Even a lack of education does not prevent their understanding the story of salvation through Christ. Many who would be afraid of "losing face" should they be seen going to a gospel hall, do to hesitate to listen over the radio. The worse the weather, the larger is the audience around the radio.

THE CHURCH MILITANT

According to *Dawn*, a preacher said recently to Dr. Niemoller's congregation in Dahlem: "Pastor Niemoller would say to the congregation, in the words of John, 'And now, my little children, abide in Him; that when He shall be manifested, we may have boldness, and not be ashamed before Him at His coming.' It is not a question of whether the Church is brought to shame here, but whether it is brought to shame 'there.' What is a Church worth that is only the harlot of authority? It is worth nothing?"

YOUTH AT THE CROSSROADS

One writer points out that in this land we have 6,500,000 unemployed young people, the same number used by Hitler to rise to power. With no future before them to challenge their energy and ambition, youth is ready to follow a leader who will offer to lead them to a promised land of power and prosperity. Said Lady Astor: "I am not one of those people who want the country to be run by youth, because I have seen what youth has done in Russia, Italy, and Germany, and I get a little nervous."

A good subject for the church to pray and think about is, How capture youth for Christ?

THE LEAVEN OF COMMUNISM

Under the glare of recent investigations Communists have been running to cover, and while under cover they assume skillful disguises. Communists today are not boasting that they are Communists, and they rarely refer to Lenin of Moscow. Their talk is of Washington, Jefferson, Lincoln and the American constitution. They eulogize the flag with an enthusiasm not often displayed by real Americans. But while their talk has changed, their heart remains the same.

Our greatest contribution as a movement toward the counteracting of this pernicious philosophy is the reaching of the masses through aggressive evangelism and reaching the young through intense Sunday school activity.

TRUE NOBILITY

As we mentioned last week, the June issue of the *American Magazine* contains a most interesting story of our missionary, Lillian Trasher. The writer of this article, Jerome Beatty, was amazed to find on the banks of the Nile a refuge where there were 647 orphans and 74 penniless widows.

He mentions that some of the tourists who cruise up the Nile drop in to see the orphanage. One tourist was a British lord, who was on a holiday, and as a result of his visit he has given Lillian Trasher more than \$35,000 towards her work, insisting that he remain anonymous.

The writer of this story says, "Jittery and embarrassed by her ignorance of the conventions, after she had shown him the orphanage Miss Trasher stammered, 'I—I hope I haven't said anything I shouldn't. I mean, I don't know how to address Nobility.' 'My dear lady,' he smiled, 'address me any way you like. Any titles I may have shrink into insignificance before the nobility of your character and your work.'"

THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ... 336 WEST PACIFIC ST. ... SPRINGFIELD, MISSOURI

Rejoicing in Egypt

Further news of the recent convention of Egyptian workers and church has been received from Philip Crouch.

"In a land where ninety per cent of the population strictly adheres to the Moslem doctrine, one would scarcely expect to see much being done for Christ. But if you could have seen the vast throngs that attended our Egyptian convention you would have realized that 'they that dwell in the land of the shadow of death upon them hath the light shined.'

"The little village known as Abu Tig is not such an inviting place, but somehow it seemed the logical location, so invitations were sent, calling the churches together for a time of fellowship.

A Period of Blessing

"From the very first the blessing of the Lord rested upon the services. How inspiring it was to listen to the reports that various ones gave, telling of how God had blessed in their villages during the past year. It would be impossible to record the exact number who have been reached, but we do know that four new works have been established since our last convention.

Sacrificing for God

"One dear old man stirred our hearts as he told how the church from which he came had gathered pennies and nickels, oh, so slowly, and at last was able to erect a building costing over six hundred dollars, and now desires a pastor.

"Another poor peasant man walked a hundred miles to attend this convention, arriving two days late but still feeling that it was well worth his toilsome journey. Others stood to their feet to testify to salvation; one was saved and baptized in our first service.

"There seemed to be no end to the crowds of people who came; and the privilege of seeing such a vast throng sing forth the praises of God was enough to touch any heart. As those poor fellaheen sat cross-legged on the floor, clapping their hands, one could easily see that they were in direct contact with the true source of Life. We praise God for the opportunity of carrying the message of life to these who have sat in darkness so long."

BUSY DAYS AT NEWAKA

A family of sixty is apt to keep any one at least a little busy! Jennie Carlson writes of the troubles and triumphs of such a family—the Girls' School at Newaka, Liberia.

"We are very busy! Our family of sixty keeps us on the go from morning till night. The compound is quite large and in con-

stant need of clearing. On Monday, school begins. All the children look forward to school time. Some are doing well considering they have had no early training. Some, of course, are very slow.

"There are three new students this term. Not only the school work but many other things at the mission will be strange to them as they came from heathen surroundings and ways.

A High Ambition

"Our only desire for all these girls is that they may learn to know Jesus Christ as their personal Saviour, be baptized in the Holy Spirit; and walk with Him in newness of life, living examples to their families who are less fortunate; that they may get a glimpse of Jesus ere it is too late, and learn the value of true, prevailing prayer.

Prayers in the Night

"It is good to hear these girls pray. Sometimes we are awakened by sounds of prayer from the girls' house. At first there are usually one or two voices quietly, then others join them till the whole group are aroused and prayer and praise ring in the stillness of the night.

"The other night I heard one girl crying out, then practically all of them were calling on God for hours. One of the girls was quite sick. I joined them where I was. It was quite a battle, but God heard, and gave the victory, praise His name!"

GREETINGS FROM PERU

Greetings to you from Peru! We are happy to report victory through our Lord and Saviour Jesus Christ. We thank Him for health and blessings which He has given. We are grateful to Him because, though we have felt tremblers here, we have not been visited with any great earthquake such as recently devastated Chile.

We pray that God will give us a harvest of souls here soon. The people of Peru are extremely religious. They worship hundreds of saints, but they do not know the meaning of worshiping the Lord in Spirit and in truth, and adoring Him alone.

During a week of special meetings recently, some new ones came in and were saved, and the brethren were stirred to seek the Lord more definitely, praise the Lord.

A Life of Witness

One brother, Mr. Roca, has been saved less

than a year. He works on a ranch with possibly sixteen other men, the superintendent of whom is an Italian Catholic. Mr. Roca is the only Christian. He prays, walks the Christian pathway, and testifies to them of his joy in real salvation. After a few months of living his testimony before his fellow workers and, of course, receiving persecution from them, they are seeing a peculiar power manifested in his life, and are beginning to desire the same thing. The superintendent a 1 s o rises early to pray an hour before working. We pray he may be completely saved.

Others have been laboring faithfully, and we look forward to the gathering of the harvest we expect God to give, all glory to His Name.—Mr. and Mrs. LeRoy Williams.

PLENTY TO DO FOR JESUS

The Ahlbergs, in Mukden, Manchuria, never complain of having too little to do for the Lord there. They only wish for more hours to labor, more strength to meet the needs they see.

"We appreciate the reality of 'plenty to do' in our busy life for the Lord here on the field. The last few days especially, as we have been putting in some intensive home visitation work and have come face to face with such pitiful cases of neglect and ignorance resulting in sicknesses of all kinds.

Filth and Sickness

"The filth in which these people sometimes live is almost unbelievable—entire families together with pigs and chickens and pets all living in one-room homes! You can imagine what the result must be.

"Only recently we went into one home where the daughter, about sixteen years old, was lying on the 'kang' suffering horribly with T. B. of the skin which had broken out in great sores on her back. The mother appealed to us to do something for the girl, for they are so poor that they can scarcely eke out an existence for the family of four.

"We went to dress the terrible sores, finding them plastered over with an evil-looking black Chinese ointment which we had to remove before applying clean dressings. This was an unpleasant task you may be sure, but the look of relief and appreciation on the girl's face made us feel rewarded.

Trusting Jesus

"Then we prayed for her again. In the natural there is absolutely no hope but with God all things are possible. Best of all, the girl herself is trusting Jesus for soul and body. Let us remember her in prayer, that God may be glorified in her.



Native worker in the Peruvian army.



For these, light has shown forth in the darkness. Part of the great crowds that gathered for the recent convention of Egyptian workers and church.

Prepared Hearts

"We do praise God that He is faithful in preparing hearts to receive the gospel seed that it might bear fruit unto eternal life. One of the Christians here in Mukden told us of a vision he had while yet in sin.

"A man, whose description tallied with that of Jesus given in the Book of Revelation, appeared to him. He felt a compelling desire to give this person a precious gift, but everything he had was inadequate. At last, the person said to him 'give me your heart, your eyes, and your feet.' He did not understand, but some time later, he came to Mukden, was saved and baptized in the Holy Spirit, and now fully understands the meaning of the vision.

Eleven Baptized at Dairen

"We went to Dairen for a baptismal service in the new mission there. Eleven precious souls followed the Lord in this step that day. We were happy to see the progress being made there, and the sweet spirit manifested.

"The meetings in all of the gospel halls in Mukden now are well attended and the interest good. The only trouble now is that our hall is too small, but we are hoping we shall be able to find a larger place. Praise the Lord for His blessing upon our labors."

DARK PILGRIMAGE

J. L. Franklin, Guatemala

For three hundred long years the multitudes have been drawn to the idol temple. Every year one hundred thousand tired, dusty seekers throng the roads to the temple. The weary beat of hundreds of lagging feet as they pass our door draws us also onto the road of pilgrimage.

Walking in Darkness

We start out and ere long find ourselves among the throng. Men, women, and children are plodding along barefooted. Over there is a mother carrying a baby on her back, while the husband trudges ahead with their belongings in a large pack, strapped to his back.

Some are mounted on mules and burros, and pass along, stirring up great clouds of choking dust on the dangerously steep and narrow mountain road. Some are singing a song of praise to the idol which they are to see at the end of their journey. Others are chanting a prayer. Some one is beating a drum while the thin wail of a flute accompanies him in crude harmony as they march onward.

Crawling Weary Miles

We stand aside a moment to watch the passing crowd. To our surprise we see a man crawling. He is paralyzed in his feet and legs. With difficulty he drags himself slowly along on knees and elbows. Why has he crept so many painful miles? Surely he was reaching out for something which his soul had not found. Ah! poor soul, let us tell you of One who can satisfy the longing of your heart; of the dear Lamb of God that taketh away the sin of the world; of Him who died and rose again that we might have eternal life by faith in His name. The poor man straightened up and looked at us as we spoke to him. Did he understand? Let us pray that he will be saved.

Faithfulness in Witnessing

Jesus means so much to us who know Him. Will He not mean just as much to others if we lead them to Him? We went on our way meditating, thankful that we had been faithful in witnessing to that needy soul. But had we always been faithful in witnessing? Conviction seized our hearts, and a feeling of heaviness came over us. We were remembering. The Holy Spirit was taking us back over the months to a time when we had failed to witness. What a shameful confession!

Once the year before we had met and talked with two blind men who had come many days journey on their way to worship at the same

idol temple. But we had let the opportunity slip by without witnessing to them. Their blood seemed to cry out against us, for if they should die in their sins, we might be held accountable. Our hearts cried out to God to give us another chance to witness to them; but they were blind, and lived far away, and men seldom made the journey more than once or twice. Dared we hope to meet them once more?

The Idol of the Temple

We arrived at the temple at noonday and spent the afternoon observing the religious fervor of the multitudes of worshipers. We saw the people kneel outside on the temple court, waiting for the priest to pass by sprinkling "holy" water upon them. Then we entered the temple.

Hundreds of people knelt with lighted candles, singing, chanting, and bowing before a blackened image of Christ on the cross. From behind the image filed an unceasing line of worshipers, each one pausing to kiss devotedly the cross.

It is hard to understand that, in the name of Christ, an image may be worshiped like any other idol in any other land. To such depth has Catholicism adulterated the worship of the true and living God.

The Second Chance

We were standing in the temple court when, quite suddenly and unexpectedly—we could scarcely believe our eyes!—there appeared a little man in rough clothing, walking slowly toward us, feeling the way before him with two long sticks. **It was one of the blind men** whom we had been hoping and praying to see! Our hearts leaped within us. Could it be true?



Slowly, slowly, on knees and elbows, mile by mile, inch by inch, this paralytic measures his length in the dust on the "dark pilgrimage."

We hastened forward to seize his hand and speak to him; he instantly recognized our voices, remembering our meeting of the year before. "And your companion," we asked, "the other blind man . . . where is he?"

To our joy he was soon found, and sitting together on the grass, we told them of Jesus. A few men gathered around us, asking questions about the gospel. Though we were in the shadow of the temple, and in danger of all a fanatical crowd might do, this time we did not hesitate to tell of the Saviour's redeeming love.

Oh, let it not be that through our neglect a soul should be lost for whom Jesus died! He says to us all, "Ye are my witnesses." It remains to us then, to be His faithful witnesses.

Native Witnesses Being Called

We thank God that witnesses are being raised up in Guatemala. Several young men have felt the call to the ministry, and hope to go to Bible school to prepare themselves. Your offering designated to them will help make possible their going, since many are poor and do not have means. Please send offerings to Foreign Missions Department, 336 W. Pacific St., Springfield, Mo.

NOTICE

We wish to announce to the friends who have contributed toward the fare or support of Mr. and Mrs. Wendell E. Cole, who had applied for missionary appointment to China, that it has seemed advisable by the Missions Committee to recommend that these young people continue the good work they have been doing, pioneering in the homeland.

The unsettled condition of affairs in China, and the responsibility of Brother and Sister Cole for a family of little children makes us feel it would be wiser for them not to consider going to China; but we are recommending instead that the money which would have been given for their support be used for the sending out of a number of Chinese evangelists who are qualified to minister to their own people. All funds that have been sent in for Brother and Sister Cole are held in the Missions Department on the request of Brother and Sister Cole, and will be used according to the wishes of the various contributors.

A NEW RECRUIT

Greetings, Priscilla Elaine! Together with Brother and Sister W. F. Dunbar in far-away Argentina, we rejoice over this little newcomer to our missionary ranks, Priscilla Elaine Dunbar, who arrived February 9. We wish her happiness and the blessing of God throughout her life.

ATTENTION! YOUNG PEOPLE!

A Victorious Life Conference for young people is to be held at the Central Assembly of God in Springfield, Missouri, June 2-4. All young people of the surrounding territory are very cordially urged to come and partake with us during these days of fellowship with Him. Services will be Friday, June 2, 7:30 p. m. Saturday, June 3, 10:00 a. m., 2:30 and 7:30 p. m. Sunday, June 4, 10:45 a. m., 2:30 and 7:30 p. m. Brother Ernest Williams, our General Superintendent, will bring the opening message of the Conference. Saturday morning Brother Stanley Frodsham, Editor of the Evangel, will direct the service. Other speakers throughout the Conference will be Brothers Fred Vogler, Myer Pearlman, Ralph Riggs, Bashford Bishop, Mrs. Noel Perkin, and Miss Suzanne Flower. Come praying and looking for God's best during the Conference.

THE YOUNG PEOPLE'S COMMITTEE
Central Assembly, Springfield, Mo.

Subscribe for your friends to receive the Pentecostal Evangel—seven months for only 50 cents. (Kindly add 25 cents for additional postage on addresses outside U. S. A.)

Wilt Thou Not Revive Us Again?

(Continued from Page One)

with other tongues as the Spirit of God gave them utterance.

Soon they were assembled before the many who were just as dead as they had been. But on that wonderful day there were three thousand who received the word of life. The promise came to them that as they repented and were baptized they, too, should receive the Spirit of life, the gift of the blessed Holy Ghost.

Look for the supernatural manifestations, the manifestations of the Spirit that are given to profit withal. Man may say, "I do not see any good in speaking in tongues and other similar manifestations." It is sufficient that the Spirit of God declares that the manifestations that He gives are for profit. 1 Cor. 12:7. Believe this scripture and it will soon be clear to you and to every one else who is humble enough to receive the Word of God, that there is tremendous profit in all that God does.

To the young men He promises to give visions. To the old men, dreams. Upon His servants and handmaids He will pour out His Spirit, and there shall be a prophetic ministry. God spoke by holy men of old. He spoke through His prophets, and He declares that in these last days He would speak with stammering lips and another tongue, even though many would turn a deaf ear and refuse to listen to what He had to say. Isa. 28:11; 1 Cor. 14:21. Nevertheless, in the prophetic picture given in Joel you see that mighty conviction will come upon many. They will be like those who heard on the day of Pentecost. On that day they cried, "What shall we do?" They called on the name of the Lord and they were delivered, they were saved.

Will all yield to the conviction of the Spirit? They did not all yield on the day of Pentecost. The Spirit of God was there, but there are many who always resist the Spirit. Stephen said to his persecutors: "Ye do always resist the Holy Ghost: as your fathers did, so do ye."

It is a solemn thing to reject and refuse the ministry of the Spirit. We read in Isa. 63:10, "They rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy and He fought against them." When Christ came a few received Him, and "as many as received Him to them gave He power to become the sons of God." But many refused and rejected Him. Now when the Spirit is being poured out, many will receive the Spirit of life. They will receive Him in a supernatural way, with the evidence they had of the Spirit's presence on the day of Pentecost speaking with other tongues as the Spirit gives utterance. They will do as Joel foretold—they will prophesy. But there are many who, just as they refused the Son of God, despised Him, refused His words, will in like manner refuse to yield to the Holy Spirit. Jewry was indicted by Stephen as rejecting and refusing the Holy Spirit; and the Gentile world of the last days is rejecting and refusing the Holy Spirit and the manifestations of His presence. It is a very terrible thing to refuse and reject the ministry of the Spirit, for the Spirit who is willing to do so much for the needy ones will, if constantly refused and rejected, turn to be their enemy.

These are solemn days. It is well for the saints to realize their responsibility and pray for a quickening, a revival, the promised revival in which the Spirit of God in all His fullness will be manifested. It is well for them to cry, "Wilt Thou not revive us again?" And the God who can transform a heap of dead bones into a conquering army will respond to the prayers of His people and raise up a conquering army, an army that overcomes, an army that can accompany Him who shall ride upon the white horse of victory. They shall follow Him whose name is the Word of God. They shall prove to be a mighty army indeed, and He will use them for the destruction of His enemies.

David gave a place of honor to those who honored him in his rejection, and king David's greater Son, who is despised and rejected by so many, will honor those who follow Him, His called, His chosen, His faithful ones. They shall sit with Him on His throne, and they shall reign with Him for ever and ever.—S. H. F.

The Baptism in the Holy Spirit

(Continued from Page Two)

baptize you into the name of the Father, and of the Son, and of the Holy Ghost," can only apply to those who are already born again and thus are children of God.

It is not the natural man that is baptized by the Holy Spirit, but the spiritual. After the New Birth a man is a new creature in Christ Jesus. Then, and not until then, is he a fit subject for the Baptism of the Holy Spirit. *It is the new creature that receives this Baptism, and not the old nature in order to make it new.*

Pricked in their hearts after listening to that wonderful sermon by Peter on the day of Pentecost, the Jews said, "What shall we do?" Peter answered: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

In his little tract on the Holy Spirit, Torrey comments upon this scripture as follows: "The *promise* of this verse, the context proves, is not the promise of our salvation, but the *promise* of the gift of the Holy Ghost. Peter said to those right before him, 'It is for you.' Then he looked over their heads to their immediate descendants and said, 'and for your children.' Then he looked down the ages and added, 'And to all the that are afar off.' This takes us all in. The Baptism of the Holy Ghost is for every saved man."

From several scriptures this word "*promise*" is shown to refer to the "*promise*" of the Baptism in the Holy Spirit. "And behold I send the *promise* of My Father upon you," Jesus declared. Luke 24:49. In His farewell instructions to the little church He said, "Wait for the *promise* of the Father. . . . Ye shall be baptized in the Holy Spirit not many days hence." Acts 1:4, 5. "Being therefore by the right hand of God exalted, and having received of the Father the *promise* of the Holy Spirit, He (Jesus) hath shed forth this, which ye now see and hear." Acts 2:32, 33. "Ye were sealed with that Holy Spirit of *promise*."

Eph. 1:13. It is evident, then, that Peter refers directly to the Baptism in the Holy Spirit when he says, "To you is the *promise*, and to your children, and to all that are afar off." The Baptism in the Holy Ghost is for you today.

Should we pray for the Baptism in the Holy Spirit? Jesus said to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. Some say we should not pray or seek for the Baptism; they claim Jesus' words were meant only for the disciples to whom He was speaking. It is true that the part which specifies the place in which they should tarry was meant for the disciples, but surely the command to tarry "until ye be endued with power from on high" is for believers of all ages. Surely each believer needs to be individually endued with power today, just as much as the believers of that early era, and it is certain that there is no other way to receive such power than the way Jesus prescribed for His disciples.

Definite prayer brings definite blessing. Torrey has said: "I know the subtle and specious arguments that men have brought forward to show that it is not right to pray for the Holy Spirit, but against all these I place the statement of Jesus Christ, 'How much more shall your heavenly Father give the Holy Spirit to them that ask Him?'" Luke 11:13. In this, as well as all the blessings God promises, the divine formula is, "Ask, and it shall be given you." Matt. 7:7. If you want the Baptism, ask for it and God will give it to you.

How shall we know when the Lord does baptize us in the Holy Spirit? It seems to me that the Scriptures are quite as clear upon this point as upon the fact of the Baptism itself.

The manner in which God records the disciples' experience on the day of Pentecost is as follows: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. In other words, when the Holy Spirit came He manifested His indwelling by giving the disciples' utterance in unknown tongues. It was not only the apostles who had this experience. From Acts 1:13, 14 we learn that other followers of Jesus were present, including Jesus' mother and His brethren according to the flesh, and "they were all filled with the Holy Ghost." No doubt Stephen and Philip, and perhaps Barnabas too, were in that company.

Nor was the speaking in tongues a thing that happened once and for all on that day. The Word says they "*began* to speak with other tongues." There were other occasions when a similar experience was had and recorded, as we shall see.

In Acts 10:44-46 we read how in the household of Cornelius the Holy Spirit was poured upon the Gentiles also. As Peter preached, "the Holy Ghost fell on all them which heard the Word," and the Jewish believers who had come with Peter knew that these Gentiles had received the gift of the Holy Ghost "*for they heard them speak with tongues*" (v. 46). The tongues were the evidence by which Peter and his companions were convinced. See also Acts 11:15.

Many years after the outpouring on the day of Pentecost the Holy Ghost was

poured upon the Ephesians. The record is in Acts 19:1-7, and reads: "When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." When God caused them to speak in tongues, Paul knew for a certainty that the Holy Ghost had truly come upon them.

When Peter and John laid their hands upon the Samaritans and prayed, and the Samaritans received the Holy Ghost, there was likewise an outward manifestation. "And when Simon *saw* that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power." Acts 8:18, 19. What was it that appealed to Simon? It must have been something supernatural, something unusual, and in the light of the clear teaching in the other cases (at Pentecost, at Cornelius' house, and at Ephesus) where the believers spoke in tongues as evidence of having been baptized in the Holy Spirit, it is reasonable to conclude that Simon heard the Samaritan believers speaking in languages they had never learned. The *Homiletic Commentary*, in its comments upon the request of Simon, says: "It was most likely through hearing the baptized speak in tongues."

But how about Paul? In the account of his experience in Acts 9:17 there is no mention of the fact that Paul spoke in tongues. Some conclude therefore that Paul did not speak in tongues. But because the Scripture is silent on the point, are we free to jump at such conclusions? When we associate Acts 9:17, where Ananias prayed for Paul that he might receive the Holy Ghost, with the scripture in 1 Cor. 14:18 where Paul says, "I speak with tongues more than ye all," it is reasonable to infer that Paul *began* to speak with tongues when Ananias prayed for him.

It is clear from the scriptures we have mentioned that there was some immediate evidence by which it was known that believers had received the Baptism in the Holy Ghost, and undoubtedly this evidence was speaking in tongues, as is definitely stated in three of the five cases recorded in Acts. It was not necessary to wait for weeks or years to determine whether the believers had been baptized in the Holy Ghost. They did not wait long enough for the fruit of the Spirit to manifest itself before being assured of the fact. They knew by the immediate, unmistakable evidence that accompanied the experience.

In His farewell message to His disciples Jesus had said: "These signs shall follow them that believe; In my name shall they cast out devils; *they shall speak with new tongues.*" Mark 16:17. To say that this referred to the new, holy language that believers should use after being born again, is illogical and wholly unwarranted in view of the context. Jesus is here speaking of extraordinary phenomena that should follow them that believe—miracles—casting out devils—healing the sick—resisting deadly bites and poisons—and he places "new tongues" in this list. Undoubtedly He was promising extraordinary phenomena as evidence of discipleship. Yet He said, "These signs shall follow *them that believe.*" These phenomena were not confined to the disciples of the first century. They

will follow today every one who will *believe.*

Some believe that tongues may accompany the Baptism in the Holy Spirit sometimes but that they should not be expected in every case. They cite the question of Paul in 1 Cor. 12:30, "Do all speak with tongues?" But if you will study carefully this entire chapter you will see that Paul is speaking of the *gifts of the Spirit*. In verses 8 and 9 he speaks of the gift of the word of wisdom, the gift of the word of knowledge, and the gift of faith. Paul reasons that all do not have these gifts; but do not all have some measure of knowledge? All do not have the gift of the word of wisdom, but cannot all have wisdom? James 1:5. All have not the gift of faith, but should not all have faith? So with tongues. Although all do not have the gift of tongues, all should speak with tongues when they receive the Baptism. If you will carefully note the instances where the Baptism in the Holy Spirit was received by the early disciples, you will find that in *every* case where tongues are mentioned as being in evidence, it is clear that *all* who received the Baptism did speak in tongues. On the day of Pentecost, in the household of Cornelius, at Ephesus, and the writer believes at Samaria also, it is evident that the same phenomenon was common to all who received the Holy Ghost in each case.

There is a certain amount of confusion of thought about the Baptism in the Holy Ghost that arises from a confusion of terms. The Baptism is a definite experience that should come once to every believer. When he is baptized in the Holy Spirit he will speak in tongues. But do not confuse this with "infillings" and "anointings" of the Spirit. There is one Baptism and many infillings. The apostles received the Baptism on the day of Pentecost (Acts 2:4) but later we read of them being re-filled with the Holy Ghost. Acts 4:31. In the latter case we are not told that they spoke in tongues as at the beginning, although they *may* have done so. I do not teach that each time a believer is filled with the Spirit, or is full of the Spirit, or prophesies in the Spirit, he will speak in tongues. Rather I believe that tongues were to the apostles, and are to us today, an immediate sign, the initial evidence, of the Baptism in the Holy Ghost. At the same time I claim that there are some who have received the *gift* of tongues and who, under the anointing of the Spirit, do often speak in tongues today, as they did in the early church, as the Spirit moves them from time to time.

Today there are thousands of men and women in all walks of life who testify to having received the Baptism in the Holy Spirit and who do speak in tongues, and their number is daily growing larger. They have received a definite and precious experience after that they believed, and that experience is not to be ridiculed or argued away. In the church of which I am pastor, which is typical in this regard of every church from which I have heard where this movement has gone, those who have accepted this teaching and experienced the Baptism include many of the most spiritual and cultured members of the congregation. The tide is rising every day. People are

hungry and they *will* be fed. Multitudes are thronging the churches where this message is being preached.

Let me warn my brethren against fighting this movement. If I can read my Bible to any profit and if I have any discernment of the Spirit, this *is* of God! Wherever this movement has entered, offerings have increased, worldliness has decreased, the spiritual life of the church has been greatly deepened, and unusual results have been reaped in the salvation of souls.

What Is the Use?

(Continued from Page Five)

is a means of making us strong in the Lord and in the power of His might.

(3) When interpretation accompanies the speaking in tongues it edifies or builds up the church. It provides building material, the gold and silver and precious stones referred to in 1 Cor. 3:12.

(4) "Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (v. 22). Tongues are a sign to the unbeliever. There are many unbelievers about; you have seen them, I dare say. Time and again when God by His mighty Spirit comes upon an individual in an assembly, perhaps speaking in tones of pathos, or anguish, or of sympathy, or it may be, in the voice of the thunderings of Sinai, the unsaved man trembles. Men have been brought to repentance through a message in a tongue which they have been able to recognize.

I was at a convention not long ago and a Baptist minister said to me, "I had a wonderful baptism down in Chicago, but I did not speak in tongues." I said to him, "Praise God for what you have, but you will find the Lord has more for you." I was speaking at that convention and used an illustration. I said that water boils at a temperature of 212 degrees Fahrenheit. You may put a kettle on to boil. The temperature may go up to 210 and the kettle is singing, but the water is not boiling. You may get the temperature to 211 $\frac{3}{4}$ and the water is still not boiling. The kettle is singing away all right, but you have to wait till the water gets to 212 and then it is boiling. Then there is a mighty movement and the lid begins to lift. I told the folk it was like that with the Baptism in the Holy Ghost. As we wait before God we become warmed by the fire within. As the power becomes stronger, we feel that pressure must go off in steam, and we have the speaking to the Lord in another tongue.

This simple illustration seemed to go home to our Baptist friend and he went home and locked himself in his room. He tarried before the Lord. As he tarried before God the temperature went up to 212. We were tarrying with some of the folk at the convention when at 2 o'clock he joined us and said, "I have the Baptism now." The power of the Spirit of God had become so great upon him that his only vent was in speaking in tongues as the Spirit gave utterance. If you are seeking the fullness of the Spirit, if you are up to 211 $\frac{3}{4}$, don't stop, but tarry till you get to 212. Open your whole being to the Lord and He will flood you with His power.

THE WONDERFUL WORD

What Christ Died For

That we might become righteous in Him. "Him who knew no sin, He made to be sin on our behalf: that we might become the righteousness of God in Him." 2 Cor. 5:21.

That we might die to sin in Him. "His own self bare our sins in His body on the tree that we, having died to sins, might live unto righteousness." 1 Peter 2:24.

That we might no longer live unto ourselves. "He died for all, that they which live might no longer live unto themselves, but unto Him. . . ." 2 Cor. 5:15.

That we might be delivered from the world. "Who gave Himself for our sins that He might deliver us out of this present evil world." Gal. 1:4.

That we might become sons of God. "God sent forth His Son . . . that He might redeem . . . that we might receive the adoption of sons." Gal. 4:4, 5.

That we might be sanctified unto Himself. "Christ loved the church and gave Himself up for it; that He might sanctify it . . . that He might present the church to Himself." Eph. 5:25-27.

That we might become His own possession. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession." Titus 2:14.

That we might receive the Holy Spirit. "Christ redeemed us . . . that we might receive the promise of the Spirit through faith." Gal. 3:13, 14.

That He might take us back to God. "Christ also suffered for sins once, the Righteous for the unrighteous, that He might bring us to God." 1 Peter 3:18.

(All references from Revised Version)

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ARMAMENTS

Said Viscount Grey, summing up the Great War: "The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable." According to this, we seem to be on the verge of another great war. The recent British vote of seven and a half billion dollars is said to be the greatest expenditure on armaments ever made in the history of the world.

REPORTS FROM THE REAPERS

EARL, ARK.—We have enjoyed a two-week revival in which about 9 were saved and 2 received the Baptism in the Holy Ghost. Mr. and Mrs. A. N. Baum, of Havana, were the evangelists. The people were stirred for God, and the meeting was a success. It closed Sunday night, April 30, with a goodly number at the altar seeking the Lord for salvation and the Baptism in the Holy Ghost. The church is marching on to greater victories.—G. N. Robbins, Pastor.

TEXARKANA, ARK.—We have just closed a successful meeting with A. N. Burns, New Orleans, La., as evangelist. Many were saved or reclaimed, and many were filled with the Holy Spirit. Brother Burns' messages were rich and wholesome and the saints profited greatly by his ministry. Night after night the Shekinah glory filled the church. The fires of Pentecost have certainly been rekindled here. The church is much encouraged. A spirit of love, unity, and determination is evident among the saints.—Otis B. Hubbard, Pastor.

JANESVILLE, CALIF.—A two-week meeting was recently conducted here by Evangelist and Mrs. Walter Larsen. Brother Larsen preached the unadulterated Word of God and gave us some illustrated messages using the school children as well as the young people of the church, the Lord using it to stir the people of the community. Six were saved and 3 were filled with the Holy Ghost according to the Word. Brother and Sister Larsen also have a ministry in music and song. Our Sunday School attendance has doubled since they have been with us.—J. W. Middleton, Pastor.

BAUXITE, ARK.—Last night brought to a close a 4 weeks' revival. Eva Wright, of El Dorado, was the evangelist, and Pauline Gay, of Gurdon, played the piano and helped with the singing. Nineteen were saved, some received the Baptism, and 27 were baptized in water. The meeting closed with people seeking God for salvation. The church is much encouraged. We have been here about 4 months, and there have been about 50 saved. We have a wonderful band of saints here who have a burden for the lost. Council brethren passing this way are welcome to stop with us.—J. C. Snyder, Pastor.

PORT ANGELES, WASH.—During the months of November, December, and the first part of January, our church gave us a leave of absence to conduct some special meetings in the Southern States. On our return we found our work prospering and in good spiritual condition, under the faithful ministry of our supply pastors, Mr. and Mrs. A. R. Mattson. We immediately went into a revival campaign. Souls were saved from the very beginning of the meeting. There were also some wonderful healings and Baptisms in the Spirit. On the last night of the campaign, over 20 were at the altar for salvation. We are praising God for the continuation of this revival in our midst.—W. E. Keller, Pastor.

DENVER, COLO.—The Pentecostal Tabernacle, 22nd and California Streets, has just closed a very successful campaign with Evangelist Roy P. Foster, Kansas City, Mo. This was one of the greatest revivals in the history of the tabernacle. Many were saved, and a goodly number were filled with the Spirit. Brother Foster is a splendid evangelist and preaches the old-time gospel with saving power.—D. L. Cooper, Pastor.

EL CENTRO, CALIF.—We were called to the pastorate here in the place of Brother Davidson, who was chosen pastor of the 11th and Garfield Assembly in Phoenix, Ariz. On coming we found the church in good condition and going on with the Lord. In the 5 years he was pastor, Brother Davidson did a wonderful work for God. He left a host of friends here. The church is held in esteem by the townspeople. We desire the prayers of God's people as we endeavor to carry on the work in this part of His vineyard.—Pastor and Mrs. T. C. Cunningham.

PARAGOULD, ARK.—We called the Perkins Twins, Lewis and Walter, for a two-week campaign. These brethren proved a blessing to our church, as 10 were converted and one received the Holy Ghost Baptism. Despite bad weather which hindered somewhat, the Lord blessed. The revival spirit is still on. Two have been converted since the campaign closed, and our Sunday School attendance has increased from 125 to 173 during our regular services. We broadcast over Station KBTM, Jonesboro, Ark., 1200 kilos., each Sunday 8:00-8:30 a. m.—Alfred A. Bradley, Pastor.

SHERMAN, TEXAS.—Coming from the evangelistic field we accepted the pastorate of this comparatively new assembly, and found a field of labor rich in opportunity and blessing. April 30 marked the close of a glorious revival. Stephen Vandermerwe, of Ft. Worth, was our evangelist, and we praise God for his uncompromising messages which proved an inspiration and a blessing to all the church. We believe the success of the revival was a result of the 24-hour prayer chain that began 2 weeks before the meeting and continued throughout the 3 weeks of services. Our Sunday School attendance reached 170.—Leonard Norville, Pastor.

COLLEGE CITY, CALIF.—We have just concluded a revival with Evangelist John H. Kennedy and his daughter, Miriam. The Lord blessed in a precious way with the children. In the community school there are 48, and out of this number 41 attended the children's afternoon services. Miss Kennedy laid special stress on salvation and several children made definite decisions for the Lord. The evening services were well attended by adults and children. The children's booster choir was immensely enjoyed by all. The last night of the revival a community sing, which followed the evangelistic service, proved to be a blessing. Neighboring churches co-operated in making the last night of the revival a success.—Vernon L. Klemin, Pastor.

McKINNEY, TEXAS.—We have enjoyed a 3 weeks' revival with Evangelist J. B. Smith and his son and daughter, Edwin and Inez. Twenty-six were saved, and 12 received the Baptism in the Holy Ghost. This was one of the most successful revivals we have had in months. The church was helped greatly. Our large tabernacle was filled to capacity on Sunday nights and good attendance and interest were manifested during the week-day services. Our Sunday School attendance passed the 200 mark recently and is ranging near this number each Sunday. We have a loud-speaker system in our car for use in street meetings, and this is creating quite an interest. Our work as a whole is in a very healthy condition.—Earl J. Rogers, Pastor.

COPALIS CROSSING, WASH.—We recently concluded a two-week campaign which was conducted by Brother and Sister Floyd Smith, of Spokane. God was wonderfully present. Many heard the Word, several were saved, and some received the Holy Spirit Baptism. The revival fire is still continuing, due, we believe, to the every-day prayer meetings which we are having, and souls are still being saved.

We started this work a little more than a year ago, and God has been with us in a marvelous way to save, to heal, and to baptize. We have a Sunday School now of around 70, which we feel is very good as this is a small rural community. We now have a new church 30x60 ft., not quite finished, though we moved into it in January of this year.—Gordon Hadley, Route 1, Box 565, Hoquiam, Wash.

FREEPORT, PA.—Thank God for the recent outpouring of the Holy Spirit in our midst. Some of our meetings lasted until the wee hours of the morning and then it was hard to leave. April 16 we closed a 3 weeks' revival with Alexander Lindsay, Fredonia, N. Y. Keen interest was manifested from the very beginning. God gave our brother a very stirring ministry. The morning prayer meetings were times of refreshing and laying hold of God for an outpouring. From night to night our prayer room was filled to capacity with hungry souls earnestly seeking God. Six received the precious Baptism in the Holy Ghost, some were saved or reclaimed, and many were refilled with the Spirit and greatly refreshed and lifted up into the glory. The blessing of the Lord fell like rain until it was like old-time Pentecost.—John R. Hardt, Pastor.

JACKSBORO, TEXAS.—We came here October 24, 1937, and found a wonderful spirit of unity. The people had a vision and a mind to do something for God. Brother R. D. Zook, the previous pastor, had bought lots and received pledges to build a new church. So we set out at once to build. We have now a new native rock church, over a year old, 40'x46', with only \$130 against it. We have had a continuous revival with many finding the Lord in His fullness. We are praising the Lord for a 4 weeks' revival which closed April 30, with Fred D. Wall, of Electra, as the evangelist. A number testified to the saving grace of our Lord, 3 received the Baptism in the Spirit, 6 were baptized in water, and 8 united with the church. We were greatly blessed by the timely preaching of our brother. Our Sunday School attendance broke an all time record with 175 present the last Sunday.—L. F. Joyner, Pastor.

NIXON, TEXAS.—We are so thankful to the Lord for a 3 weeks' revival, with Mike Hall, Evangelist, and Brother and Sister Ben Naron, Coworkers. About 9 were saved, and 7 received the Baptism in the Holy Spirit. Every message was heart-searching and soul-stirring. We had wonderful co-operation from churches in other towns. The entire church was blessed through the ministry of our brother. We are moving onward under the able leadership of our pastor, Mrs. R. B. Johnson, who has been with us 9 months.—Fannie McKinney, Church Secretary.

AUBURN, WASH.—We have enjoyed a 3 weeks' revival with Evangelists Carl and Edna Goodwin, of California. The revival really started the Sunday before they came, when 2 were saved and one received the Baptism in the Holy Spirit. Then for 3 weeks we had the privilege of feasting at the Master's table as the bread of life was broken to us. Six were saved during the campaign, and 7 were filled with the Spirit. A real spirit of worship and revival has settled over the church. Hungry people are seeking God and many have become interested in the church that never attended before.—H. W. Crowder, Pastor.

TEMPLE and HARLINGEN, TEXAS.—After serving as pastor of the assembly in Temple, Texas, for 4½ years, I resigned October 1, 1938. During our ministry there a church building 36'x70' was built on 3 choice lots and completely paid for. Our Sunday School record was 360. Our radio work over Station KTEM was a great blessing to the church, and resulted in our Sunday night crowd's being one of the largest in the city.

For the past 6 months we have been pastoring in Harlingen, in the Lower Rio Grande Valley. A goodly number have been saved, several have been filled with the Holy Spirit, and 32 have united with the church. We have just built on an addition to the building, 24'x40' for Sunday School rooms. The church is sponsoring a regular radio program on KGFI over the Lower Valley network. We have been unanimously elected to pastor the church for another year.—R. R. Taylor, Pastor.

SEATTLE, WASH.—We are praising the Lord for His special blessings upon us during the recent united services conducted in the Moore Theater in downtown Seattle, pastors of various denominations preaching. Services were held twice daily, at noon and at 7:30 p. m. Eivind Bjornstad, of New York City, former Norwegian opera and concert singer, rendered special gospel selections at each service which proved a great blessing. We thank God for the ministry of this most outstanding singer whose life has been thoroughly consecrated to God's service.

In order to accommodate the crowds, the closing service was held on Sunday in the Civic Auditorium which has a seating capacity of 6,000. This building was filled to its capacity. We had with us besides the ministers who were taking part in the services, the Mayor of Seattle, Arthur B. Langlie, who gave a splendid address urging the citizens of the city to seek God. Truly it was a real spiritual feast from beginning to end.—Henry H. Ness, Pastor, Hollywood Temple.

ROSELAND (near Putnam), OKLA.—We just closed a 6 weeks' campaign in a Baptist community. Forty-eight were saved, 46 received the Baptism, and 50 were baptized in water. As high as 16 received the Baptism in one day. Our presbyter, F. T. Postelle, and State C. A. President, set the church and C. A.'s in order, with 39 and 21, respectively, on the rosters. The Sunday School and C. A. services are progressing wonderfully. Several have been saved since the revival closed.—Eugene Schreck, Pastor; Park Reed, Evangelist.

SIoux FALLS, S. DAK.—We are rejoicing in one of the greatest outpourings we have seen in a revival campaign in our beautiful city. We had been hearing the rumblings of an outpouring and during the campaign with Pastor-Evangelist Louis O. Rynning, Quincy, Ill., the power began to fall in an unusual manner. Several were gloriously saved, and 22 received the mighty Baptism in the Holy Spirit. The wee hours of the morning found hungry folk still tarrying. The 3 weeks were too short and went by all too quickly. Several testified to definite touches of healing.—Arthur F. Berg, Pastor.

EXETER, CALIF.—A two-week revival conducted here by Evangelist Robert Perryman was a blessing to every department of the church. It has been a year since I have seen people stirred to pray like they did in this meeting. Night after night saints tarried late at the altar leaving their tears on the altar bench, seeking God. The evangelist asked for money to paint the church inside and out and the people readily responded. This meeting was a blessing spiritually as well as financially. We had the best attendance since we have been pastor. We saw new people in the audience almost every night. The meeting closed with all bills paid and money in the treasury. The last night of the campaign, the evangelist gave a message on the "Latch Strings of Heaven's Windows," and I think that every one who heard the message was convinced that it is a blessing to sacrifice for our God. Any Council ministers or people passing this way will find the door knob on the outside.—C. E. Shields, Pastor.

SOUTH DAKOTA DISTRICT COUNCIL
SIoux FALLS, S. DAK.—The South Dakota District Council and Missionary Convention convened in Sioux Falls, April 25-30. It was the best Council and Missionary Convention yet held in the State. One thing that was so outstanding was the large number of delegates from the churches. The beautiful co-operation of the churches in sending delegates speaks for itself in a District that is so splendidly united in its District program.

The officers elected for a two-year term are: Arthur F. Berg, Sioux Falls, District Superintendent; P. B. Thompson, Watertown, Assistant District Superintendent; and W. J. George, Rapid City, Secretary. F. R. Gottwald, Meckling, and P. T. Emmett, Aberdeen, were elected for one year to serve as District Presbyters. W. J. George and P. B. Thompson were also elected to serve as General Presbyters. W. J. George, of Rapid City, was elected by the Presbyters to serve as Treasurer.

The ordination of 15 candidates was divided into the following classes: 3 were ordained to the full ministry, 8 received license to preach, and 4 were granted Christian worker's license.

The Missionary Convention was marked with the blessing of the Lord. The speakers for the Council and Missionary Convention were J. R. Flower, our General Secretary, and Sister Flower. Their messages and counsel were an inspiration to all. Noel Perkin, our General Missionary Secretary, headed our group of missionaries. His messages stirred and put a "go ye" into the hearts of all. Over \$2,000 was raised for World Missions. Other missionaries who had a part in the Missionary Convention were: Ralph Williams of Central America; Inga Peterson, Manchoukou, China; Mr. and Mrs. A. J. Prinic of the Belgian Congo; Mrs. Daisy Torta of Liberia; and Katherine Cook of India.

Paul B. Peterson, of the Russian and Eastern European Mission, was one of the speakers, and we were thrilled to hear of the mighty working of the Lord in the countries of Eastern Europe. Seeing our Pentecostal work in action as presented by Brothers J. R. Flower, Noel Perkin, and Paul B. Peterson, gave every one a new personal and definite touch with many fields of the world. We praise God for our missionary work throughout the world, and from South Dakota we say, "World Evangelism is our battle cry!"—Arthur F. Berg, District Superintendent.

AJO, ARIZ.—We have just closed a 5 weeks' meeting with Gladys Pearson and Margaret Plunket. Their ministry brought a new spiritual depth to the whole assembly. Several public confessions of sin were made, together with necessary restitution, and the town was stirred. Eighteen were filled with the Holy Ghost, and 27 knelt at the altar for salvation. A goodly number of these were grown men. One man, 48 years old, got under such conviction while working that he told his boss, "I can't stand it any longer, my soul is under conviction," and he got down on his knees and repented. The Sunday School attendance reached an all time high of 139.—Elton Hill, Pastor.

TULSA, OKLA.—The church received a great deal of spiritual uplift in the Deeper Life Convention held here April 9-16. Our Tulsa churches and pastors liked it so much that the Pentecostal Ministers' and Deacons' Alliance of Tulsa has voted to have an annual Deeper Life Convention starting each year on Easter Sunday. Evangelists Rogers and Renfrow have been with us for one month. There have been about 40 conversions, and about 27 have received the Baptism in the Spirit. The young people especially have been revived. We now have 4 groups of young people meeting at six o'clock every Sunday night, divided according to age. In these groups there are about 200 young people enrolled and most of them have been saved and filled with the Spirit. Fifth and Peoria Church in Tulsa is going forward.—Guy Phillips, Pastor.

EASTERN DISTRICT COUNCIL

The twenty-third annual conference of the Eastern District Council was held at the First Pentecostal Church, Lancaster, Pa., of which Wilfred A. Brown is pastor, on April 25-27, with the rich blessing of God upon it from beginning to end. Many were heard to remark that it was the largest and best conference ever held in the District. Not only were the devotional services blessed with the presence of God, but during the business sessions the glory and power of God were manifested to such an extent that the people with one accord stood to their feet while volume after volume of praise ascended to God. The Lancaster church was not large enough to accommodate the crowds which attended the evening services, so the Odd Fellows Hall, a few blocks from the church, was obtained for this purpose. Even this was filled to capacity and many were standing.

The closing service of the Council was marked by a wonderful manifestation of the presence of God when 13 were ordained to the full ministry. Following the ordination service a great missionary meeting was held. An offering of \$220 was received for Foreign Missions.

All officers of the previous year were re-elected.—A. Newton Chase, Secretary, 408 Epworth St., New Castle, Pa.

COMING 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, Springfield, Mo., Sept. 7-14; preceded by Camp Meeting Aug. 30-Sept. 7.

DENVER, COLO.—5th and Fox St., May 16-; Paul Boyer, Sailor Boy Evangelist.—C. B. Thomas.

VALLEJO, CALIF.—Full Gospel Church, May 21-; Paul R. Gaston, Evangelist.—John C. Nelson, Pastor.

CHICAGO, ILL.—3030 Cortland St., May 21-; E. M. Stanley, Lyman, Neb., Evangelist.—W. L. Williams, Pastor.

NORFOLK, VA.—122 W. 13th St., May 24-June 21; Homer Peterson, Evangelist.—Guy W. Duty, Pastor.

AMORY, MISS.—May 31-; Evangelist and Mrs. R. L. Bartlett, Tampa, Fla.—Harvey L. Smith, Pastor.

COLORADO SPRINGS, COLO.—Walnut and West Pikes Peak Ave., June 4-; Willa Short, Evangelist.—P. A. Fleming, Pastor.

S. CUMBERLAND, MD.—June 4-25; Nimrod Park, of New York, Evangelist. Fellowship Meeting for ministers and wives, June 5. All-day C. A. Rally, June 19. Neighboring assemblies asked to cooperate.—H. C. Jacobs, Pastor.

A Faithful but Timid Man

"It says here, 'Go ye into all the world, and preach the gospel to every creature,'" said Brother Jacobs as he stood with his open Bible talking to his pastor. "When it says, 'Go ye,' who is ordered to go?"

"Jesus spoke the words to the eleven," the pastor replied, "but His words are for all of us. He also said, 'Judge not, that ye be not judged,' and 'Ask, and it shall be given you,' speaking to the people gathered to hear Him preach. Still we know His words to them were meant for us. It was impossible for those eleven men to go into all the world. If the gospel is to be preached to every creature it must be by the combined labors of the whole church."

"I am afraid I'm not doing it," Brother Jacobs sighed. "I can't. I am too timid. I can't think of anything to say."

"Just now you can get the *Pentecostal Evangel* for seven months, June to December, for only 50 cents. Send five or ten dollars and subscribe for the *Evangel* to go every week for seven months to homes where you know it will be a witness for Christ."

"I could do that and I will. I'll have the gospel go to a number of folk I know that need it, and I am sure it will be a means of blessing to many."

Why not send us what money you can spare to pay for subscriptions to go direct to people you know? Do it now, as the time for the seven months' subscription begins. Clip out the form below and add as many names as you can get the money for on blank paper.

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I enclose \$_____ for which send the *Pentecostal Evangel* for seven months—June to December—to the names listed below.

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City _____ State _____

Name _____

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City _____ State _____

AKRON, OHIO—North Howard and York St., May 21-; Otto J. Klink, Opa-Locka, Fla., Evangelist.—C. A. McKinney, Pastor.

FORT SCOTT, KANSAS—East First and Barber; May 21, for 3 weeks or longer; Iona Hamsher Cotten, Evangelist.—Floyd E. Cotten, Pastor.

RATON, N. MEX.—Full Gospel Tabernacle; May 23, for 2 weeks or more; Evangelist and Mrs. L. H. Sheets.—Arthur E. Brown, Pastor.

DALLAS, TEXAS—Tent Meeting, North Side Assembly, May 28-June 25; G. B. McDowell, Evangelist. Ray Soper is pastor.—By Evangelist.

CROOKSTON, MINN.—Gospel Tabernacle, May 28-June 18; Barfoot Brothers, Ontario, Evangelists.—Carl O. Swanson, Pastor.

MONROE, WIS.—Gospel Tabernacle, May 21-June 4; C. C. Burnett, Granite City, Ill., Evangelist.—George Price, Pastor.

TULSA, OKLA.—Bible Course, 13th and S. Trenton, June 4-11; W. I. Evans, Dean of Central Bible Institute, and Lycourus R. Lynch, of C. B. I. Faculty, Speakers. Services 10:00, 2:00, and 8:00. All welcome.—W. F. Garvin, Pastor.

OXFORD, OHIO—May 28-; Garnet Prouty, of Dayton, Evangelist. Neighboring assemblies invited to co-operate.—C. E. Jones, Pastor.

FRAZEE, MINN.—Gospel Tabernacle; May 14, for 2 weeks or longer; Jack Andrews, Bismarck, N. Dak., Evangelist.—Gertrude Hild, Pastor.

ASHLAND, KANSAS—Assembly of God, May 22-; W. M. Stemens, Evangelist. Neighboring assemblies asked to co-operate.—Mrs. O. L. Ring, Pastor.

TEXAS SPECIAL TRAIN TO THE GENERAL COUNCIL
Leaves Houston via Dallas September 5, returning from General Council September 14. Special half fare party rate in effect. For further information write Special Train, 2726 Jensen Drive, Houston, Texas.—John Smith, Pastor.

GLAD TIDINGS BIBLE INSTITUTE COMMENCEMENT
SAN FRANCISCO, CALIF.—Commencement exercises, Glad Tidings Bible Institute, 1441 Ellis St., May 26-28. Baccalaureate service, Friday, Robert T. Doherty, Speaker. Commencement program, Saturday, special addresses and music. Graduates' service, Sunday afternoon, messages by several graduates. Closing service, Sunday evening, J. Narver Gortner, Speaker.—La Vera Stevens, Registrar.

BUENA VISTA, KY.—Fellowship Meeting June 12. Services 10:00, 2:00, and 7:00. Bring basket lunch. Thomas Jennings is pastor.—Chas. S. Craighead, Presbyter, 321 Wallace Ave., Frankfort, Ky.

JOPLIN, MO.—Tri-State Fellowship Meeting, 1508 Virginia Ave., June 5. Services and speakers 10:30, James S. Davis, Picher, Okla.; 2:30, Geo. W. Hardcastle, District Superintendent of Oklahoma; 7:30, Chas. O. Neece, Miami, Fla.—S. K. Biffle, President.

PALESTINE, TEXAS—C. A. Rally, Evangelistic Temple, May 26. Bessie Bruffet, Cow-girl Evangelist, Main Speaker. Every church have special. A. J. Richey, Pastor.—George Rasmussen, Sectional C. A. Superintendent, Box 64, Rusk, Texas.

BARNSDALL, OKLA.—Union Fellowship Meeting, June 12. Services and speakers: 10:30, H. T. Owens, of Tulsa; 2:30, H. E. Bowley, Coffeyville, Kansas; 6:00, C. A. service; 7:45, Lee Krupnick, of Tulsa. Basket dinner.—S. M. Padgett, Pastor.

OPEN FOR CALLS Evangelistic

F. G. Cline, Nashua, Iowa—"Open for calls; have tent seating about 350 people. Council minister 24 years."

R. Rupert Flint, 1506 Morgan St., Tampa, Fla.—"Known as 'that old cowboy.' Been preaching 58 years. Straight gospel in pictures or by direct preaching, or both. Wife also preaches. No children. Have stereopticon gospel pictures and lantern. In fellowship with South Florida District Council. Reference:

H. F. Snow, District Superintendent, 812 Genesee Ave., and H. S. Bush, District Secretary, 3801 E. Broadway, Tampa, Fla."

Mrs. Bertha Bryan Webb, 2202 Highland Ave., Tampa, Fla.—"Have had years of valuable training in helping establish several churches. Besides preaching, I lead singing, play piano, autoharp, and piano-accordion."

Pastoral

F. L. Cook, General Delivery, Macomb, Miss.—"Both wife and I are ordained and in fellowship with General Council; both sing, preach, and play musical instruments; 16 years in Pentecost. Have had years of experience in both branches of ministry. Been pastoring here two years. No children. Best of references."

Evangelistic or Pastoral

George A. Wagner, 1210 E. Sweetwater Ave., Florence, Ala.—"Affiliated with Rocky Mountain District Council; graduate Glad Tidings Bible Institute. References: Marvin L. Smith, 53 Chidester Ave., Mobile, Ala.; R. J. Craig, 1441 Ellis St., San Francisco, Calif.; O. L. Maybry, 5700 S. Broadway, Littleton, Colo."

MISCELLANEOUS NOTICES

NEW ADDRESS—27 Hayes St., Willard, Ohio. "I have accepted the pastorate here."—Herman W. Reeser.

NEW ADDRESS—Box 413, Emporia, Kansas. "Am here to pioneer and build a new work in this college town. Meetings being held at 811 1/2 Commercial St. Council ministers are welcome."—C. H. Eckles.

NEW ADDRESS—Office of Wisconsin and Northern Michigan District is now located at 124 Oakland Ave., Oshkosh, Wis.—D. M. Carlson, District Secretary.

NOTICE—By action of the Executive Board, the headquarters office of the Arkansas District Council has been moved to Hot Springs, Ark. All mail pertaining to Pentecostal Gleaner, the Educational Department, and to Robert C. Sellers, District Secretary, should be addressed to Box 436, Hot Springs, Ark. All mail to David Burris, District Superintendent, should be addressed to 703 N. Arkansas Ave., Russellville, Ark.

MISSIONARY CONTRIBUTIONS

Table listing missionary contributions by state: ALABAMA, ARIZONA, ARKANSAS, CALIFORNIA, COLORADO, CONNECTICUT, DELAWARE, DIST COLUMBIA, FLORIDA, GEORGIA, IDAHO, ILLINOIS, INDIANA, IOWA, KANSAS, KENTUCKY, LOUISIANA, MAINE, MARYLAND, MASSACHUSETTS, MICHIGAN, MINNESOTA, MISSISSIPPI, MISSOURI, MONTANA, NEBRASKA, NEVADA, NEW HAMPSHIRE, NEW JERSEY, NEW MEXICO, NEW YORK, NORTH DAKOTA, OHIO, OKLAHOMA, OREGON, PENNSYLVANIA, RHODE ISLAND, SOUTH CAROLINA, SOUTH DAKOTA, TENNESSEE, TEXAS, UTAH, VERMONT, VIRGINIA, WASHINGTON, WEST VIRGINIA, WISCONSIN, WYOMING.

Our Three Newest Books

By Pentecostal Writers

"GOD AND HIS BIBLE" Each 50c

By Chas. E. Robinson

"GOD LIVES" (Cloth Bound, each 75c) Each 50c

By Jessie C. Burgess

"SUPERNATURAL TOUCHES" Each 25c



Who but Chas. E. Robinson, with the technically accurate mind of a Christian attorney, could write such a book? You would think it ridiculous for some one to ask if you believe God's Bible—unbelief does not trouble you. But how many of us can give a good answer telling why we believe it to be God's inspired Word?

Mr. Robinson interestingly points out in clear precise fashion how beyond a shadow of a doubt there is a personal God, and that the Bible is inspired by Him. These proofs are set forth in his new 160-page book of sixteen chapters, "God and His Bible." Some chapter titles are: "What Is the Bible?" "The Bible Is Self-Demonstrating," "Some Witnesses Introduced," "Nature Proves the Existence of God," "Fulfilled Prophecy." Price, in attractive paper covers, 50c per copy.



It is a blessed assurance to know our God lives to guard and keep His children; to know that in the atonement we have salvation for the soul, healing for the body, prosperity for our material needs, and endowment of power as His witnesses, all climaxed by the Blessed Hope of His soon appearing.

Even with this knowledge many are weak and unable to lay hold of God in FAITH for every need. Living in a day of doubt, rationalism, and materialism, many who would be victorious Christians need more faith to wholly lean on Him.

We list the last two books together. Their messages meet a particular need of the hour; both have attractive covers. Prices are reasonable, and one cannot afford to be without their timely messages.



You will wish to purchase both of these books. The subject matter of each chapter has been condensed into the briefest form, so that in the fewest words the reader will get the fullest meaning of the true-to-life experiences of the authors. From cover to cover, these books offer the author's personal experiences in a manner appealing to all. Each is exceedingly "meaty," and the experiences related could easily occur in the daily life of any Christian.

The earnest seeker may find herein the way to meet such problems as indecision, demand for an impromptu message, property losses, pride, quick temper, trouble makers, drunkenness, and demon possession. In addition, the last two chapters in the book, "God Lives," is devoted to "The Christian's Heritage," and "The Holy Ghost Baptism."

Youngstown Highway Tab CA	15.59	Tillamook Pent Tabernacle & SS	7.62	Borger Assembly of God & SS	20.00	VIRGINIA Personal Offerings	3.00
Youngstown Highway Tab WMC	5.50	Waldport Assembly of God YP	1.25	Carlisle Sunday School	1.60	Amonate Full Gospel Assembly	2.00
Youngstown Hi'way Tab Dorcas Soc	5.00	PENNSYLVANIA Pers'l Offerings	79.00	Cedar Valley Bee Cave A of G	4.00	Bluefield First Pent Church	4.21
Youngstown Full Gospel A of G & SS	20.00	Anita Full Gospel Pent Mission	6.43	Channel View Assembly of God	8.44	Culpeper Assembly of God	8.00
OKLAHOMA Personal Offerings	70.47	Barnesboro North End Tabernacle	8.00	(Near) Cleveland Cross Rds A of G	3.75	WASHINGTON Personal Offerings	222.00
Ames Assembly of God Mission	1.25	Bradford Sunday School	5.00	Crockett Stumpville A of G	.81	Bellingham Pent Tabernacle	10.00
Anadarko Assembly of God Church	1.00	Chambersburg Bethel Pent Ch & CA	30.00	Dallas Assembly of God	62.37	Bremerton Assembly of God	45.37
Braman Assembly of God Church	10.00	Clarks Summit Pent Assembly & SS	8.67	Dallas Morrell Sunday School	6.00	Cathlamet Full Gospel Church	4.91
Broken Arrow CAs	5.00	Columbia First Pent SS	40.00	(Near) Dallas Tripp F Gos Ch	3.00	Chelan Assembly of God	6.65
Chelsea Assembly of God	4.35	Eastern District Council	20.00	Denison A of G SS & LMC	24.00	Coulee City Grace Full Gospel YP	11.00
Connersville Assembly of God SS	1.00	Hamburg Full Gospel Tabernacle	11.00	Freeport Womens Miss Council	3.00	Ellensburg Bethany Pent Ch & SS	34.67
Drumright Assembly of God	10.00	Jeannette Pent Church	68.00	Ft Worth Rosen Hgths A of G	10.00	Everett Bethany Temple	20.00
Eakly Assembly of God SS	2.25	Jeannette Christ Ambassadors	12.00	Galena Park Assembly of God	3.00	Ione Assembly of God SS	8.00
(Near) Fairview Midway A of G SS	4.00	Johnstown Grace Pent Church	26.00	Goose Creek Trinity Tabernacle	107.21	Kittitas Bethel Chapel A of G	6.40
Glencoe Bethel SS	5.00	Lewistown Full Gospel Tab	30.00	Grapevine Assembly of God	3.00	Leavenworth Pent Assembly of God	14.06
Jones Assembly of God	3.52	Marietta Maranatha Chapel SS	18.00	Henderson Assembly of God	3.00	Metaline Falls Assembly of God	9.11
(Near) Maud Carr City Mission	6.33	Midland Pent Assembly	10.50	(Near) Henderson Carlisle A of G	4.00	Mossyrock Pent Assembly & SS	11.00
McAlester Assembly of God SS	5.97	New Castle First Pent Church	108.14	Hereford Womens Missionary Coun	1.00	South Bellingham Home Miss Club	.25
Mooreland A of G	2.00	New Kensington Gospel Tabernacle	40.00	Houston Brooksmith Assembly WMC	3.00	Spokane Glad Tidings SS	18.00
Ninnekah Assembly of God SS	2.00	Philadelphia Highway Miss Tab	11.00	Houston Central A of G SS	30.00	Tacoma Pent Tab YP	10.00
Okeene Assembly of God SS	6.00	Roaring Springs Peoples Tab	3.00	Houston First A of G SS	16.62	Tonasket Assembly of God	16.00
Okfuskee Church & SS	7.50	Scranton Pent A of G & SS	94.00	Houston Full Gospel Mission	4.00	Vyan Buren Assembly of God	4.75
Oklahoma City Assembly of God	2.00	Smiths Ferry Ch of Faith	5.00	Houston Heights A of G Ch	13.98	WEST VIRGINIA Personal Offerings	9.00
Ringling A of G Church	6.50	Smoke Run Sunday School	2.16	Houston Heights Gos Tab WMC	11.00	Williamstown Christ Ambassadors	1.10
Ryan Brown Chapel Assembly	3.43	Trafford Gospel Tabernacle	35.00	Houston Lindale Assembly WMC	2.00	WISCONSIN Personal Offerings	34.50
Sapulpa Assembly of God SS	6.00	Walnut Hill Sunday School	2.00	Houston North Side Tabernacle SS	8.50	Gresham Morgan Siding Indian Miss	5.00
Sayre Assembly of God SS	2.85	Windber Full Gospel SS	5.50	Highlands Assembly of God SS	7.24	Mauston Gospel Tabernacle	2.21
Sherman Mayfield Church	4.55	SO. CAROLINA Greenville A of G	14.00	Huntsville Assembly of God SS	2.50	WYOMING Wheatland A of G	14.42
Skedee Assembly of God	6.00	Spartanburg 1st A of G	26.50	Irving Glad Tidings SS	7.21	ALASKA Personal Offerings	5.00
Sterling Assembly of God	1.00	SOUTH DAKOTA Personal Offerings	4.00	Longview Assembly of God	2.36	CANADA Personal Offerings	50.00
Tulsa Home Garden A of G SS CA & LMPB	15.50	Bruce Gospel Tabernacle	10.00	Madisonville Assembly of God	1.00	FOREIGN Personal Offerings	50.00
Tulsa Springdale Assembly	5.00	Edgemont Gospel Tabernacle	17.72	Marquez Assembly of God	1.00	Total Amount Reported	\$8,832.60
Wilson Assembly of God SS	5.00	Menno Full Gospel Group	2.00	McAllen Assembly of God SS	5.00	Home Mission Fund	\$150.04
OREGON Personal Offerings	32.81	Sioux Falls Gospel Tabernacle	50.00	Mineola Assembly of God	1.00	Office Expense Fund	77.16
Ashland Full Gospel SS	6.87	Watertown Gospel Tabernacle	14.75	Muldoo Assembly of God	3.00	Literature Expense Fund	30.05
Cottage Grove A of G	14.00	TENNESSEE Arlington Macedonia	2.75	Orange First Assembly of God	3.00	Reported Given Direct for	
Glendale Assembly of God	2.51	Methodist Church	2.46	Pelly Assembly of God WMC	3.00	Home Missions	199.99
Heppner Pent Tabernacle	9.38	Brighton Wrights A of G	2.46	Sachse Assembly of God	8.05	Reported Given Direct to	
La Grande Gospel Tabernacle SS	9.00	Covington Pleasant Hill A of G	.65	Sherman Full Gospel SS	13.25	Missionaries	907.67 1,364.91
Lebanon Assembly of God SS	12.00	TEXAS Personal Offerings	107.05	Smithville A of G & SS	1.67	Amount Received for Foreign	
Sheridan F Gospel Assm SS & CA	12.38	Ace Smithfield Assembly	2.00	Trenton Assembly of God	1.40	Missions this month	\$7,467.69
The Dalles Sunday School	1.16	Aledo Assembly of God	5.00	Vernon Assembly of God	3.50		
		Appleby Assembly of God	2.00	Wills Point Assembly of God	5.01		

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- Aeneas, Jesus Christ Cures You
- How a Lifer Received Life
- 20 Years From Now
- Would You Accept a Gift of \$10,000?
- Only 24 Hours to Live
- True Love
- A Society Leader's Story
- The Meanest Girl in Town
- A Baseball Thief is Changed

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The collage features numerous tracts with various titles and illustrations. Some titles include: "ETERNALLY SECURE", "The Burning Bush", "CHRIST is Returning", "What LOVE Can Do", "PREPARING for Christ's Return", "An Address to UNIVERSITY STUDENTS", "KING'S FERRY-BOAT", "How I found the TRUE MESSIAH", "Do You Long for a SUCCESSFUL LIFE?", "The Only Road", "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord", "YET do you know that hundreds of thousands throughout the world are refusing a greater gift than this every day?", "Have You Received God's Great Gift?", "Have you booked passage on the KING'S FERRY-BOAT?".