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Healing a Part of the Christian Faith

Pastor Ernest S. Williams, Philadelphia, Pennsylvania

Would you be healed of your sickness and disease? Why not trust Jesus? His earthly ministry was full of healing,—“Healing all manner of sickness and all manner of disease among the people,” Matt. 4:23; “And He healed many that were sick of divers diseases,” Mark 1:34; “He healed all that were sick,” Matt. 8:16; “He laid His hands on every one of them, and healed them,” Luke 4:40. Some of these physical maladies are recorded—leprosy, blindness, paralysis, the halt, the maimed, the blind and the withered; but many others are not mentioned. Nothing was too hard for Him.

Then He made provision in His atonement for our healing. The Scriptures plainly declare, “But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” Isaiah 53:5. “When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias, the prophet, saying, “Himself took our infirmities, and bare our sicknesses.” This is Matthew’s rendering of the passage in Isaiah 53, “Surely He hath borne our griefs and carried our sorrows.”

But with what energy some have opposed teaching from this that healing is in the atonement. Although one blessed minister’s prolific writings and public speeches have blessed thousands, yet he has gone to great effort writing a lengthy tract against “healing in the atonement,” and his main argument against using this scripture from Matthew in defense of Divine Healing is that Jesus healed these people before Calvary, hence it could not mean that healing was in the atonement. As well might our brother argue that salvation was not in the atonement from the same basis of argumentation, because Jesus forgave sins before His sacrificial death. Did He not forgive the wom-

an taken in adultery, the sinful woman, the man taken with palsy, and many others? And did He not say, “For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins.”

It may possibly be that when those who believe in healing as in the atonement, and those who do not so believe, argue the point, they each hold some different view as to this important work of Christ, which the other does not see. But what do we receive from God that does not come through the atonement? Even our prayers and worship are empty only as we perceive their acceptance through Him who died for us. But, at any rate, healing is included with “wounded for our transgressions, bruised for our iniquities, the chastisement of our peace upon Him,” and if these be in the atonement then, “by His stripes we are healed” is there also. And to spiritualize this healing, making it to mean some spiritual blessing, could not well be done, for Jesus, in fulfilling this part of the Scripture, “healed all that were sick.” Surely this was physical sickness, so the healing must be physical healing. If you would have Jesus heal you, honor His atonement, and see that by faith in His death upon the cross He has made healing possible, just the same as He has salvation from sin.

We all know that the early church practiced healing. Many signs and wonders were done among them and that not only by the apostles but also by the more

humble disciples, “And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.” Mark 16:20. “And they cast out many devils, and anointed with oil many that were sick, and healed them.” Mark 6:13. And James, in writing his epistle, says, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.” James 5:14, 15. Here is a positive promise which was practiced by the early church, and should be now. In no place do we find where this promise was ever left as only a temporary blessing, but we find it in the canon of Holy Writ, put there by the Spirit of God, and if the Scriptures constitute our “all sufficient guide for life and practice,” then we ought to practice this. It is a pretty poor excuse that some teachers have offered when they have tried to shove this promise over on the Jews, to be fulfilled when they are restored to God’s favor in the millennium, a time when God has said, “The inhabitant shall not say, I am sick.” Isa. 33:24. No, my friend, it is written by a Christian apostle to Christian brethren, which includes you and me.

The great commission of Jesus after His resurrection contained the command to heal the sick. “And these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover.” Mark 16:17, 18. May I ask, Do you believe the commission holds true for all the age? “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:15, 16. I am sure you do. Then is it not equally true, “And these signs shall follow them that believe?” Mark 16:17. By whose authority are we permitted to separate the two? I know of none.

(Continued on Page Five)

“Love ever gives,—
Forgives—outlives,—
And ever stands
With open hands.
And, while it lives,
It gives.
For this is Love’s prerogative,—
To give,—and give,—and give.”
—John Oxenham.

Endued With Power

Chas. E. Robinson

"Go, stand and speak in the temple to the people all the words of this life." Acts 5:20.

These were the strong words of God's strong angel, spoken under most unusual and striking auspices. Neither having nor needing either the permission of the guards or the keys to the locks, he had just opened the doors of the apostle's prison and had led them out when he gave these marching orders.

But the temple already had its full quota of priests. It was fully organized for doing God's work and, organized under the direction of God Himself. Why should this heaven-sent, mighty angel command the apostles to go **there**, and teach the people? The answer is, The apostles carried a message of vital and eternal importance to the people, which the temple ministers **did not have**.

As it was then among the worshipers who frequented the temple, so it is now among the people who attend church—speaking generally and broadly. They have heard that Jesus is the Saviour and that we are saved by faith in His name, and they know that He promises to forgive sins if one repents and believes. But just think what they do **not** know!

In many churches they do not know that Jesus saves from the urgings to sin, nor that He saves from the power of evil habits, nor that He saves from the grasp of disease, nor that He gives power to live the overcoming life.

Through not knowing these things they are deterred from accepting His offers of mercy. They feel sure, as they view their own limitations, that they are unable to live the holy life they know Christians should live, and so, to avoid, as they say, "making a mock of religion," they refuse to be moved by the urgings of the church.

A church having a definite and different message, such as Pentecost has, dare not settle down and minister only to those who come to attend its services. It does not dare to trust to other churches to teach the people who attend them, the way of salvation. The people of all churches must be taught what power is given with the New Birth. If the people can be made to understand the meaning of being made a new creature, and how this wonderful thing may be attained to, their disposition to "deal on the square" need not any longer deter them from coming to Jesus.

Therefore the words of the angel quoted in the text apply with the greatest force to every Pentecostal assembly. We are called upon to, "Go and speak to the people the words of this life." This call to evangelize has been accented strongly in this series of articles beginning with Brother Gaston's appeal in the Evangel of March 10th, followed by Brother

Ward's "Important Letter," and Brother Nelson's article. Let me try to thrum on the same string in the hope of arousing to zealous activity some who have not by these other articles been stirred up as they should have been.

When the angel commanded the apostles to go to the temple and speak to the people the words of this life, he knew that their words would go with the power that the Lord Jesus had promised should accompany those who were filled with the Holy Ghost and who spoke for Him. The angel did not need to urge them to first tarry until they were endued with power. Perhaps there are those reading this article however to whom such an exhortation would be appropriate. The command is, "Go," and it surely applies to us in Pentecost with great force; but Jesus at the same time that He said, "Go," warned that they to whom He spoke should first tarry until they were endued with power from on high.

What Is This Power?

In Acts 1:8 Jesus expressly promised that power would be given to those who are baptized in the Holy Ghost. But what is this "power"? How does it manifest itself in one's life?

It is clear that it is not the power to overcome temptations and to live in freedom from sin, for whosoever is **born of God** does not commit sin. 1 John 3:9. Water baptism which is to be administered to all converts is emblematic of the candidate's death to sin and of his life in God; but this change takes place before baptism, its symbol, is exhibited to the world.

Bible saints who had tarried until they were endued with this power could speak in languages they had never learned, work miracles of healing, and occasionally raise the dead. They could speak convincingly so that people, amazed at their teaching, remarked the fact that they were ignorant and unlearned men, and they could heal those who had faith, by the laying on of their hands.

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While these things were done through the promised power that had been given, they were merely incidental to its real functioning. It is true that these manifestations of the power were all that Simon the Sorcerer saw, and he craved the same power because he had the showman's instinct and perceived that it would enable him to make attractive exhibitions. But such marvels do not explain the turning of people's hearts from sin to God. Unsaved magicians work before us marvels quite as inexplicable, quite as far above our ability to explain, as the things the apostles did, but they produce no conviction and lead to no conversions. It takes more than mighty signs to bring men to repentance.

The power the Lord Jesus promised was that which proceeds to others from the one having it, fastening saving impressions upon them. The gifts of the Spirit when in manifestation assist greatly in attracting attention, but if the wonder of them were all, there would be no great results. Most of us perhaps have seen illustrations of how congregations become accustomed to such strange miracles as tongues, interpretations, and healings, so that these things are taken quite as a matter of course.

On the Day of Pentecost it was not the marvel of men speaking in tongues they had never learned which brought those three thousand to salvation. Marvels do not operate that way. The tongues were an incidental manifestation of this power which, in its principal operation, wrought that wide-spread and intolerable conviction resulting in the three thousand conversions.

It was not the wonder of the healing of the man at the Beautiful Gate of the temple nor yet his joyful words, or the other evidences of his having been supernaturally touched, that produced those five thousand converts. The San Francisco earthquake was a more striking exhibition of mysterious power than was the healing of the lame man, but who has read of great numbers being saved on the day the earth shook? Before long there will take place more stupendous and disastrous exhibitions of God's wrathful power than men have ever seen yet and still we are assured men will not repent "of the works of their hands." Rev. 9:20.

The Power, What It Is

The power Jesus spoke of was that influence proceeding from those who are possessed of it, which makes men desperately feel the need of salvation.

After speaking of this very matter and when pursuing this same line of thought, the famous evangelist Chas. G. Finney, concludes with these words:

"To the honor of God alone I shall relate a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day I received overwhelming baptisms of the Holy Ghost that, as it seemed, went through me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals became the means of their

immediate conversion. My words seemed to fasten in the souls of men like barbed arrows. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it would fasten conviction, and often result in almost immediate conversion.

"Sometimes I would find myself, in a great measure, empty of this power. I would go and visit and find that I had made no saving impression. I would exhort and pray with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason for this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

"I could fill a volume with a history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and of observation.

"This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would cut men off their seats like a sword, would take away their strength, and render them almost as helpless as a dead man. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without overcoming them. This power seems sometimes to pervade the atmosphere of the one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, or passing through the place, will be instantly smitten with conviction of sin and in many instances be converted to Christ.

"When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often receive such a Baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions are converted to Christ. The same is true of the ministry."

That the power operated in this way in the case of Paul, is plain from the fact that wherever he went and preached people got converted. After being in Thessalonica for three sabbath days we read that some of the Jews believed as well as a great multitude of the devout Greeks, "and of the chief women not a few." Acts 17:1-4.

But that it has been by no means confined to apostolic days is shown not only by the experience of Mr. Finney just recounted in his own strong language, but by the many striking illustrations of it to be found in the annals of early Methodism.

We have all heard of the overpowering work of God upon the congregation when

Jonathan Edwards preached on the theme, "Sinners in the Hands of an Angry God." Nothing can explain the five hundred conversions at this service but this very power we speak of which Jesus promised to us all. The text of that sermon was, "Their foot shall slide in due time." Deut. 32:35.

Speaking of the operation of this power in the year 1734, Jonathan Edwards gives the following graphic account of the results of the preaching:

"There was scarcely a person in the town (township), either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and those who had been most disposed to think and speak slightly of vital and experimental religion, were now generally subject to great awakenings. The work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus."

It was not mere reasoning. Edwards' and Finney's teachings were diametrically opposed to each other in vital points, but the results were the same.

We can recall how in the early days of this outpouring especially, the most astonishing results frequently followed the poorest and crudest sort of preaching. It is this power, possessed by those who were baptized in the Spirit, which explains the phenomenal spread of Pentecost in its early years.

At the time this article is being prepared this power is going forth from pastors Stephen and George Jeffreys in England. The largest halls are crowded day after day, week after week, and so many are feeling the convicting power of the Holy Ghost and giving their lives to God that a correspondent declares, "All London is greatly stirred."

God has not changed. He still waits to be gracious. Let us Go, as He said but let us also gather ourselves in little groups and humbly seek for the enduing of power. Mr. Finney often lost it, but, as he tells us, he made haste to receive it again. Oh, for the sake of the perishing millions whom we try in vain to reach, using our own puny strength, let us humble ourselves and cleanse our hands and purify our hearts, tarrying until we are endued with power from on high.

A LONG PRAYER MEETING

In Salem, Kentucky, a prayer meeting lasted 153 hours, and those who took part in it could not adjourn for they could not move. They were entombed miners caught by falling rocks. They had nothing to eat; a little water dripping down they caught in a cup; carbide lanterns furnished a little light by using one at a time, and finally—utter darkness!

One of the men could have saved himself had he not run back to warn the others. These men were from twenty-five to thirty-seven years of age, all married but one. When they found that they could not escape, they spent the time in prayer and song and—after they were rescued—one of them testified, as follows: We lay there till Friday morning, I guess,

and all got the victory except James. He failed. We prayed on then till Sunday morning. Then I said, 'I am going to do some writing,' and, turning to James, I said, 'Boy, are you right or wrong? I'm going to put down what you say.' 'I don't know what to say.' Then, turning his face toward heaven he said, 'Put it down, I'm saved!'

When the rescuers found the men they were still praying. One of the rescuing party bade them keep quiet, but they kept on praying until they were all taken out. The wives of the men had been gathered around the mine-opening for a week, their eyes red with weeping. When the men appeared, on their caps was penciled this message: "If we are dead when you find us—we are saved!"

THE CIGARETTE-SMOKING EVANGELIST

"The Presbyterian" makes the following comment: "Miss Maude Royden evidently feels as do many other brilliant minds that to retain public attention is one of the essentials to notoriety, and that this must be done at a high cost if necessary. It is an interesting use of words to say that young people need more 'thou shalt's' and fewer 'thou shalt not's.' However, it is hardly the height of wisdom to play with fire. The commands of abstinence are as imperative as the commands of action. When the press adds that she puts in her new code, 'Thou shalt smoke, drink, flirt, discuss sex, play baseball on Sunday, or anything else on the Sabbath which thy conscience permits thee to do,' she is probably misquoted or exaggerated, since a sane British guest would hardly do such violence to her host, as to publicly ridicule all the rules of his house. This, however, is the story of Modernism. It first begins to toss away a few seemingly secondary things; but it soon discovers that it was a wheel that affects the movement of the clock. Then others and others are discarded, till the clock ceases to tick and the face is dead. Many Modernists will be startled at the trend of Miss Royden's thinking and public speech, and will regret her misuse of a great opportunity. It is this silly talk about the removal of restraints that is filling our national life with every degrading vice and crowding our courts with murderers and thieves."

After prayer had enlarged Peter's vision, then prayer gave him the Lord's command, "Go with them, nothing doubting." It is in prayer that we see the things of God, and it is in prayer that we hear the commands of God.

All bickering and strife, all anger and malice, are foreign to the new life we have in Christ Jesus. Such characteristics are devilish. Above all, and in all, let us seek to be kind!

Tell all your friends that they can get the Evangel from now until the end of the year for 50 cents. Send 25 cents extra for Canadian and foreign subscriptions to pay for extra postage.

The Baptism of the Holy Ghost and Fire

By Pastor Thomas B. Barratt

When the apostle Paul came to Ephesus, he met "certain disciples." It is evident from the context, that he took them to be Christians. He nevertheless asked them the question, "Have ye received the HOLY GHOST since ye believed?" Acts 19:2. When I use the term "Christians" I mean believers who have received the full light concerning Christ. "The disciples were called Christians first at Antioch." 11:26. Their answer to his question raised a new question, "Unto what then were ye baptized?" And they said, "Unto John's baptism."

Now some may have formed the idea that these men were not saved. The fact that they were John's disciples does not disprove that. We surely believe that the saints of the Old Dispensation were saved. They were referred to as a "cloud of witnesses" in Hebrews 12:1. The faith of Abraham and of all the old Bible believers "obtained a good report." Then again we know that the disciples of John were taught as Paul states, that "they should believe on Him which should come after him, on Christ Jesus." Acts 19:4. John preached that Jesus was the "Lamb of God," that He would "baptize them in the Holy Ghost, and with fire." John 1:36; Matt. 3:11. The case of these men was probably somewhat similar to that of Apollos, spoken of in the preceding chapter. Acts 18:24-28. As Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly," so Paul in this case began to instruct these twelve men.

These twelve men had not even heard that the Holy Ghost had come. (Thus the Norwegian version reads). They seemed to know nothing about the great Day of Pentecost. On receiving the necessary instruction by Paul, they immediately accepted his teaching and were lifted on to higher ground, whereupon they were baptized. After baptism Paul laid his hands upon them and they received the Holy Ghost and "spoke with tongues and prophesied."

But the great point in question is that Paul, although he at first took these men to be "Christians," men with the full gospel light, *believers* on Jesus, asks them, "Have ye RECEIVED THE HOLY GHOST SINCE YE BELIEVED?" This proves very clearly that Paul took it for granted that *we may be believers*, and still *not have received the Holy Ghost*.

Some may possibly see in this statement a contradiction to the passage in Romans 8:9, where the apostle says, "If any man have not the Spirit of Christ, he is none of His." But it is merely a matter of degree. All, who believe, have been in touch with the Spirit. He illuminates, convicts, strengthens faith, regenerates, and gives the witness of salvation in the heart of the believer but that is merely the commencement of the Spirit's operations on and in our hearts. He desires also to FILL us with His presence. Paul asks those whom he understood to be believers, and therefore *saved* by faith, if

they had received the Holy Ghost. What he evidently means is: Have ye been *filled* with the Holy Ghost? Has He entered your inner beings in the way Christ had promised? In other words: Have ye been BAPTIZED in the Holy Ghost?

We notice, that the very moment they had believed, and were baptized as believers, Paul led them into *the fullness of the Spirit*, by the laying on of hands. And immediately the same sign was manifested, as on the day of Pentecost, "*They spake with tongues and prophesied.*" This accords with the statement in Heb. 6:2, where we see, that the laying on of hands followed immediately after water baptism, proving that the *first Christians* always expected the Baptism of the Spirit at the commencement of their Spiritual Life. This matter was not put off, as is the case in our day, as being of little importance.

In Samaria we see that Peter and John showed the same method of work. Philip had surely done his best. Numbers of precious souls were saved and baptized in water on a profession of faith in Jesus, but the two apostles were not satisfied. They "prayed for them, that they might receive the Holy Ghost, (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." Acts 8:16,17. Who dares to say that these believing disciples had not been in touch with the Holy Ghost before this? that they had not received Him in a certain degree at least? Because the Holy Ghost *must have been* the author and promoter of all the spiritual life they up to that moment had experienced. Dr. David Brown in "The Portable Commentary" says, "As the baptism of adults presupposed 'the renewing of the Holy Ghost' (Titus 3:5-7), of which the profession of faith had to be taken for evidence, THIS communication of the Holy Ghost by the laying on of the apostle's hands *was clearly a superadded thing.*" That expresses exactly what we mean, and Dr. Brown wrote this, long before the "Pentecostal Revival" came into existence. Or rather, he states what transpired in the FIRST Pentecostal revival, of which the present revival is a continuance.

From the above quoted passages we see clearly, that the apostles *differentiate between the experience of regeneration and the testimony of the Holy Spirit to salvation and the Baptism of the Holy Ghost, or a full Pentecost.* This must not be overlooked. Still there are many, who mix these two experiences, and as a result are prevented from looking for and expecting a Baptism of the Holy Ghost, in accordance with the definite teaching of the New Testament.

What I have to say here does not concern that side of the question. In large circles, not in any way connected with the "Pentecostal Revival," there are numerous

great teachers, who very clearly prove, beyond all dispute, that regeneration and the Baptism of the Holy Ghost are two different stages of development, both from a theoretical and from an experimental point of view. The point at issue is: What are we to consider a FULL Baptism of the Holy Ghost, in other words:

A FULL PENTECOST?

The last 20 years or more has very decidedly brought this question to the fore. In all countries, wherever the Pentecostal Revival has exerted any influence, it has become one of the most important topics of the day. And it may very fairly be said, in the words of a leading evangelist, that this revival has been "*one of the most wonderful and far-reaching revivals of the Christian era—a revival of power, one to which God has borne witness 'with signs and wonders, and divers miracles, and gifts of the Holy Ghost.'*" Many thousands have spoken in supernatural tongues as on the Day of Pentecost, as a result of the same mighty Baptism that came upon that waiting company in the upper room. The multitude blessed by this world-wide visitation, comprise men of all walks of life from the most illiterate to men of the highest scholarship, including many leaders of spiritual thought, and from the poorest to the rich and affluent. Thousands have been healed through 'the prayer of faith' of all manner of diseases and afflictions, not isolated cases here and there, which all Christians know have through the centuries taken place occasionally, but thousands of cases all over the world, until I think we are safe in saying there has been in late years more preaching and writing on these matters—both for and against, than at any period of church history. . . . In this gracious revival or movement, there have developed two elements which we might call Conservatives and Radicals, or Extremists."—F. F. Bosworth's "Open Letter"—"Do All Speak with Tongues?"

But when this writer and others try to make it appear that there are *two different views* concerning the FULL PENTECOST within the Pentecostal Movement, he is surely mistaken. The division he makes between "Conservatives" and "Radicals or extremists" is of his own invention. I have been in the Revival from the first and know nothing about this division. There has always been a constant and firm belief in the scriptural statement, that the Baptism has to be followed by speaking in other tongues, just as in the case of the disciples *at the beginning.*

It is also very unfair to say that *this doctrine* has led to results that have been "disastrous to the cause of religion, resulting in strife and anarchy, wild and unreasonable extremes and a hard, harsh, critical, censorious spirit, so unlike the meek and lowly Christ." It is not "noise with power, causing deep prejudice in the minds of many good people, fanatical tendencies," but from the first it has had for its slogan a *world-wide revival* that this writer, as we have seen from the first quotation, *so heartily commends.* Those who differ with this teaching have either *never joined* the Pentecostal Revival, or they have *placed themselves outside* the whole revival and its teaching.

As regards the "hard, harsh, critical, censorious spirit" referred to, I willingly acknowledge that there have been used terms by leaders of the movement at times that might have been more fraternal, but the real facts are these—that those who have criticized and condemned and flung their anathemas against their fellowmen, are the leaders of the so-called "Conservative" party. I do not mean people of the world, but religious leaders, as well as their adherents. They have from the first condemned this revival as a result of Satanic forces, which came "from beneath," and that those who stood as its chosen leaders were misguided men and women, to be pitied. Church-doors have been closed against it, councils have decided to oppose it with all the influence they could exert, and in this way have joined hands with the world against one of the most glorious revivals in the Christian church. It's sad to think of it, but nevertheless the truth!

Let it be clearly understood, that we have never doubted that believers may have received many a foretaste of Pentecost, many an anointing (John 20:22), even if they have not received a FULL PENTECOST. But on the DAY OF PENTECOST we notice that they were "ALL filled with the Holy Ghost, and began to SPEAK WITH OTHER TONGUES, as the Spirit gave them utterance." Acts 2:4 And this experience was repeated time and again, according to the story in Acts, in the lives of others. Five cases are mentioned. In three of them it is expressly stated that they spoke in tongues on receiving the Holy Spirit. In the other two cases we have no reason to believe that they were an exception to the rule. At Samaria it is said that Simon saw the effects of the outpouring. They evidently spoke in tongues there as in the other cases mentioned. As concerns Paul and his Baptism of Fire, he says "I thank my God, I speak with tongues more than ye all." 1 Cor. 14:18. He of course began to do so, as the others, when he received his Baptism. The Acts is certainly the best book in the world to explain the Baptism of the Holy Ghost, and in each case mentioned there, they surely spoke in tongues when the FIRE FELL!

An outstanding fact that commands our notice is, that TONGUES was a new sign or gift, especially connected with the Christian church. All the other gifts had been in use ere this in the Old Dispensation. Even the disciples themselves had received mighty gifts and made use of them before Pentecost, but they had never spoken in tongues. This sign was reserved for the Christian church. We understand therefore readily how Peter and his friends, on hearing tongues spoken at Caesarea, immediately understood that the Spirit had fallen upon the Gentiles. Acts 10:45. They "have received the Holy Ghost as well as we," said Peter, and he repeats the story before the church at Jerusalem (Acts 11), and later on before the council of the apostles and the elders: "God gave unto them the LIKE gift." When therefore a writer says with great vehemence, that Pentecost has "never-never-NEVER been repeated," he is not faithful to the statements of the Bible.

God has never recalled His gifts! We have therefore reason to believe, that wherever and whenever the Holy Ghost is poured

out "as at the beginning," the same signs will appear, and Spirit-filled souls will declare the wonderful works of God in other tongues, as did the disciples on the Day of Pentecost! We may also rest assured that if all the details from former revivals were at hand, we would find that many of our fathers spoke in tongues. Facts are at hand proving that TONGUES have attended the great historical revivals that have stirred the world. People have "been outside themselves," lain on the floor under the power, prayed, shouted, danced as David, magnified God in the most wonderful language, and spoken words over which they had no control. But the teaching concerning tongues has been wanting, or we would certainly have had more extensive records of the fact that they spoke in other tongues as the Spirit gave them utterance.

(To Be Continued)

HEALING A PART OF THE CHRISTIAN FAITH

(Continued from Page One)

We also learn from other scriptures that the ministry imparted to the church in the beginning was intended to continue. Jude, seeing a decline of faith, writes, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. Here we have a common salvation, and the faith once for all delivered unto the saints. In other words, the salvation is to be for all—a common salvation—and the faith is to continue even to the end as at the beginning. We must therefore find out from the Scriptures what that faith in the beginning included; and we find, among other things, it included healing for the body. It was not intended that the glory of the gospel should fade away and be lost in forms and doctrines, but that it should remain a lively faith, a blessing to the soul, and a restorative to the physical man.

Paul dwells rather at length in telling us of the glory of the old dispensation, and describing how its glory faded from the face of Moses and passed away. But he then tells us of the glory of the present age and describes it as "the glory that excelleth," which was not to be done away. 2 Cor. 3:10, 11. No one doubts that Paul had the glory, and the fruits of his labors exemplify what that glory could and would do. But he says it was to abide. Yes, the church in the beginning was filled with glory, and signs and wonders attended the Word. It is to be regretted that the glory has not continued as it should, that the faith once for all delivered to the saints has lost its vigor. But is there not a cause? There is. The same cause that darkened the hearts of Israel, the veil of unbelief, is over the hearts of many.

But is there no hope, can not the glory be returned? Oh, yes. Let us obey the injunction of Jude, and contend earnestly for the faith once for all delivered unto the saints. Some quote this scripture as though its correct interpretation were "argue for Fundamentalism against Modernism." It is very much more than that.

It means we are to get on our knees, wrestle against principalities and powers, step out on the promises of God, declare His truth to the world, believe it in personal experience, and testify boldly this glorious gospel of the grace of God. Unbelief is not confined to the Modernist. It is found in large measure in some who love the Lord, and who are contending, in their argumentative way, for the Christian faith. But the early church learned better how to meet the opposition of scornful men. They went unitedly to the place of prayer, and lifted up their voices to God in one accord saying, "Lord, Thou art God, which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? And now, Lord, grant unto Thy servants that with all boldness they may speak Thy word by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:24-31. Oh, that God would again shake His church, that this valley of dry bones of formal Christianity might be shanken together, breathed upon, and stand upon their feet a mighty and great army of defenders of the entire Word, to really obey Christ's commission, "Go ye . . . these signs shall follow." And the only hope for the church to-day is found in a confirmed gospel.

ARE YOU A FOOL?

"Thou fool, this night thy soul shall be required of thee." The rich man was having apparent prosperity all the way round. And so he decided to have the barns pulled down and larger ones built. And he spoke to himself. He preferred to speak to himself rather than speak to God. God was not in all his thoughts. He was not in any of them. And he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

He trusted in his possessions rather than the Possessor of heaven and earth. The silver and the gold and the cattle on a thousand hills were the property of the Possessor of heaven and earth, and so were the rich man's crops. But the rich man counted himself a possessor rather than a steward. He had not counted on God, and at the zenith of his prosperity his soul was required of him. His earthly riches were no compensation for his spiritual poverty.

David accumulated wealth for the service of God. He counted himself but a servant of God. God accepted his gifts, and David's name will be honored throughout eternity. But we do not even know the name of this rich man. God called him a fool. And He calls everyone who is not rich towards Himself, the same.

There is that withholdeth more than is meet, but it tendeth to poverty. Give and it shall be given unto you, pressed down and running over in time and eternity.

"I Am the Lord that Healeth Thee"

SAVED, HEALED AND FILLED WHEN PAST SEVENTY

"Jesus Christ, the same yesterday and to-day and forever." Heb. 13:8.

"He forgiveth all thine iniquities and healeth all thy diseases." Psalm 103:3.

On my seventieth birthday, March, 1919, I realized my allotted time on this earth was up. My threescores and ten were past and I was not saved. I then set about to reform. At the end of three years I found myself no better, but three years nearer to eternity.

In February, 1922, it was advertised that a revival was coming to town—one of those revivals folks are curious to know about, but want nothing to do with. Well, I was one of the folk that attended from curiosity. But curiosity soon vanished and I attended with great interest. Every meeting grew better. The meetings went on, still I did not yield to the Lord. The meetings closed and I was not saved.

Not until three weeks later did I really begin to be alarmed about my soul's condition. The scripture, "The harvest is past, summer is ended, and I am not saved," came so forcibly to me that I could not throw it off. It was then that I cried mightily unto the Lord to save my soul.

For two nights I prayed. The next morning I noticed that the old desire for tobacco and also other habits were all gone. Oh, the joy that filled my soul when I knew the Lord had done a great work in my heart and life. No longer did I doubt the saving power of Jesus. Praise His dear name! The three previous years had been spent in trying to reform, but the old tobacco habit still remained. But praise God, He just took it all and let me go free.

Shortly after this the Lord baptized me with the blessed Holy Spirit according to Acts 2:4. Surely this blessed experience will never be forgotten.

Realizing that the Lord could remove habits and desires from my life that no human could do, my faith increased for the healing of my diseases. First, the dear Lord healed me of enlarged prostate gland and lumbago, both long standing. One of my eyes was almost totally blind and He restored sight to that eye instantly, and now I see clearly. Also I was troubled with hemorrhage of the kidneys. Praise God, all those diseases are gone.

On December 20, 1925, at the age of almost seventy-seven, while riding in an automobile with a friend, I met with a terrible accident. The car suddenly left the road and turned over, pinning me underneath. The whole weight of the car rested on my body. All my breath left me and none came back, and it seemed it was the last of this old world for me. Oh, such joy to think I was going home to be with the One who had done so

much for me. The next thing I knew I was being placed into another car to be taken to a hospital, and was suffering intense pain. At the hospital, the physician gave me a thorough examination and said, "He is all mangled." Afterwards I was told by friends that the physicians and nurses had no hopes of my recovery. Every rib in my body save one was broken in one or more places, one kidney crushed, and collar bone broken. A few bandages were fastened around my chest and then I was placed in bed, still suffering, but feeling the presence of God.

I requested that our pastor be called that he might anoint and pray for me according to James 5:14. He came, and after I threw up much water and blood, I began to amend. The twenty-third day the bandages were removed, twenty-fifth day I went home, and the twenty-eighth day, being Sunday, I was able to attend church.

Some little time later I went back to the "tract" work which the Lord laid on my heart to do—with the understanding that an ulcer in my outer ear would be healed—and was healed.

Now I walk every step of the way and distribute tracts from house to house. It is now past a year since the accident, and I have felt no bad effects of it. Praise God.

In all my testimonies I aim to tell what the Lord actually did for me, believing that He will do the same for every one that will come to Him. But we must first come to Him, then ask that we might receive according to Matt. 7:7.

The Lord has been so patient and kind to me in all of my failings. Indeed, it is a great joy to commune with Him here on earth—

And be with Him through all eternity.

O sinner, come and go with me
To that land of joy and liberty.

And Jesus' shining face to see.—E. S. Henley, 110 N. Lee St., Lodi, Calif.

A MIRACLE OF GRACE

The following remarkable testimony of divine healing is vouched for by Elder Z. P. Miller, pastor of the assembly at Gilroy, Calif.—Editor.

I want to tell how wonderfully the Lord healed my mother. She was always delicate, having a weak heart, catarrh of the stomach and, later, chronic appendicitis. In March, 1923, she took influenza and got very low. We all thought she was dying. Her heart stopped beating, so that no pulse could be felt. She bade us all good-by and seemed very happy. As soon as possible she was anointed and prayed for according to James 5:14 and told us she felt that God would heal her. She never seemed to doubt it but kept getting worse.

Her heart began to leak, ulcers developed in her stomach, her appendix threw

off so much poison that her joints began to harden. Her right hand and arm were so drawn out of shape that she couldn't feed herself or open or close her hand. Both knees were deformed and the right knee could not be straightened. She lived on liquid and very little of that. We wondered how she lived at all. When she would fall asleep she looked like one dead. The doctors who examined her said every organ except her lungs was diseased. She lay in that condition for almost 27 months. Sometimes she would rally and be a little stronger but towards the end she failed rapidly. One morning she said to me, "I can't stand this pain much longer."

Soon after that I was called out of the house for a few minutes. She told me she was lying there praying when a great peace came over her, and she felt like going to sleep. Then a voice as plain as though I had spoken it said to her, "Reach out and close your hand." She obeyed and found it opened and closed easily. She thought, "It is the Lord," and lay there praising Him when He told her, "Stretch out your leg." She did so and then such a peace stole over her. Again He spoke telling her to get up and dress. She got out of bed, crossed the room, got her clothes, and dressed herself, and when I came in she came walking to meet me—something she hadn't done for over two years. That afternoon she was out in the yard wheeling my baby around. For the last two years she has worked in the cannery from early spring till almost Christmas.

We have had many healings in my home since then, one of them being my baby, who was healed of a deformed ear, which was so bad the passage seemed entirely closed. I praise the Lord that He is our Saviour, Baptizer, and Healer, and that this way is for "whosoever will."—Mrs. Ruth Howard, Gilroy, Calif.

FILLED AND HEALED

I was raised a Roman Catholic and up until my marriage I was a heavy drinker. My wife and I attended a revival meeting and I was wonderfully saved. God made me a new creature. Being hungry but not knowing what we wanted we began going to a Pentecostal mission and I began tarrying for the Holy Ghost Baptism. My wife received in April and I received the 8th of May last. God has taken out of me all desire for the pleasures of the world.

The night I received the Baptism I went home and was rejoicing in the Lord all night. In that night the Lord touched me on the side, just as if some one had hit me and said, "Take off that brace; I want to heal you." I had a double rupture and had worn a brace for eighteen years. I said, "Yes, Lord, I will." He said, "You are healed. Keep that steel brace off." I said, "Yes, Lord." I knew it was Jesus. I kept the brace off and went to work and I never would have known after that that I had ever had a double rupture. Before that it hurt me to sneeze or cough, but it doesn't hurt me now. I thank God for it all.—Martin J. Cook, 1158 Iowa Ave., Pleasantville, N. J.

TWO MARVELOUS HEALINGS

My little daughter, two years and three months old, was stricken with infantile paralysis. At that time I did not know the truth of Pentecost, nor did I know Jesus as the Great Healer, though I was a Christian.

The doctor was very honest with us, said our child was in a very serious condition, but that he couldn't find the trouble. He advised us to take her to Dr. Hiller in Pickneyville, Ill. After an examination and two X-rays they were not satisfied as to the cause of the trouble. Then they put a test upon her arm and told us to bring her back next day. When we went back next day, Dr. Hiller told us the cause of the trouble, and also told us there was no hope for our baby, that we could only take her home and care for her while she lived, which would not be long.

That was June 25, 1923. On Sunday afternoon, following, one of God's dear servants said to my husband: "Mr. Luthy, why don't you people let God heal your baby?" Up to that time we had held ourselves aloof from the Pentecostal folk, believing them to be a fanatical sort of people. That night they took our baby to the Lord in prayer. At the time they were praying, the baby went into a sort of stupor, and remained so until Monday evening. We thought she was dying; but when she came out of that stupor it was in a new, God-given strength. By the following Sunday she could sit alone—something she had not done for weeks, and in two more weeks my baby was walking. Praise God! To-day she is a strong, healthy girl in school with not a sign to show that she ever had that dreadful disease.

After my baby was healed I walked in the light of Pentecost and was filled with the Holy Spirit.

Dec. 29, 1927, my family had gathered around the supper table and I had poured the coffee, when my baby, not quite a year old, reached and tilted the scalding coffee over on her head and face. She fell at my feet in a faint. I picked her up and carried her into the sitting room where I stripped her of her clothing. Oh, what a terrible sight met my eyes. Five inches down her back and to below the elbow of her right arm, the skin came off with the clothing. The main stream of the coffee seemed to strike the head flowing down over her face.

The little one came out of the faint screaming and tearing her flesh as if she would go into spasms. James 5:14 tells us what to do. I obeyed, calling for the elders of the church. Our pastor was out of town. Brother Lemming was sick himself and unable to come; he told the boys to get Sister Baker, a traveling evangelist then in town and said he would immediately go to prayer in his home.

In the meantime we anointed her, calling on God to give her relief. Then my husband went for Brother Evan Thomas while my daughters and myself continued in prayer. Then two neighbors came in. How the little thing suffered! But God wrought a miracle in our presence; baby fell asleep, and when my husband and

Brother Thomas arrived she was sleeping sweetly. Brother Thomas anointed and prayed over her and praised God for victory. She was still resting when Sister Baker and Sister Lea Brown arrived; they, too, anointed and prayed for her, and helped me dress her. We found her so badly burned we just wrapped her in cotton and spread a gown over her little body.

Blisters came on her face so large and awful I can never forget the terrible sight. I wondered how the dear little eyes would be when next I saw them; but praise God, those blisters turned into drops of water and ran off not leaving a sign. By the next Tuesday she looked like an over-done piece of meat, crisp and brown; her head, face, even her eyelids, lips and ears; she was a pathetic sight. By the following Friday night, she had peeled off—as best I can describe it—the burnt flesh coming off something like fish scales. Her eyes and ears were left perfectly good. Two weeks from date of burn, she was playing again. The back, shoulders and arms were a little slower in healing, but in four weeks she was completely well with not a scar or blemish to mar the beauty of her little face.

I know God heals to-day as He did in days gone by. My baby was healed in answer to prayer. I give God all the glory.—Mrs. Cora Luthy, Percy, Ill.

HEALED BY THE LORD

Early in October, 1927, I stopped off in Amarillo, Texas for a day's visit with friends. Seven years had passed by since my last visit. Soon after going back to my field of labor in central Texas I was stricken with disease and forced to bed. During the month I was lying there, trying to fight back to life and health, the question came clearly to my mind, "You are striving so hard to build this body that will last but a few years at best; what are you doing for your soul that must last throughout eternity?"

The people whom I had just visited in Amarillo wrote me lovely letters telling me they were praying for my healing, and pointing me to Christ as the Great Healer. Since I had seen them in 1920, they had "tarried till they were endued with power from on high," and had received such wonderful experiences of Christ's healing power. As I passed through Amarillo I had seen the change in their lives and knew it was real. I searched the Scriptures to find out what **they** had to say. I found that I had been appropriating so few of Christ's promises to my life. Mark 16:15-20 was sufficient to make me know that if God were the same yesterday, to-day and forever, verses 17 and 18 were meant just as much for us to-day as were verses 15 and 16; also Acts 2:38, 39. I prayed for these blessings as I lay upon the bed of affliction, but the people who were caring for me said the day of miracles is past, that Christ does not demonstrate His power to His people now as He did to the apostles.

After having been in bed a month, I was up a part of the time each day for

the next two weeks, but my strength did not come and my blood pressure, which was far below normal, would not rise. I went to the doctor for the third examination. He said my heart muscles were weakened, and it would be two or three months before I could do anything; that with the least exertion the heart was apt to dilate and I would go in a second of time. With this verdict I felt that I must leave where I was. I was too weak to drive, so I hired a party to drive my car to Amarillo (about 300 miles), to the home of the friends formerly mentioned, arriving Dec. 9, weakened and worn from the trip. It was a regular meeting night for the Full Gospel Church on the north side of Amarillo. My physical condition was such that I was to stay home and go to bed. At my suggestion my friends left me alone and went to church.

About 8:30, after preparing for bed, with my Bible in my hand I dropped upon my knees in prayer. I had been reared in a godly home by God-fearing parents, my father being a Baptist minister. I had been a member of the Baptist church since I was seven years old, and there was no question in my mind but that God has been dealing with me throughout my life, but I must frankly say that I felt (I believe for the first time in my life) that I was a sinner before God. I opened the Bible at the 51st Psalm. Through my tears I read it line by line and made it my prayer, asking God for cleansing and healing. When I finished the last half of the 14th verse, "and I will sing aloud of Thy righteousness," my mourning was turned into joy; a flood of happiness, not of me, but in me, came into my heart, and I was filled with holy laughter and rejoicing, an experience I had never had before, and gradually it came to me that God had not only cleansed me from sin, but had healed my body. And, remember, that was the same night at the close of my long, tiresome journey.

The next day I felt no bad effects from the trip and felt stronger than I had for years. I knew I was healed, but I felt that I owed it to God, as a witness to Him, to have an examination by a regular practicing physician. I had the examination immediately. The physician found my pulse exactly normal, and my blood pressure exactly normal; so near was it normal, he said I had nothing to worry about. Truly God is the same yesterday, to-day and forever. To Him be all the glory and honor.—Lola DeVault.

Miss Lola DeVault came to the church in Amarillo wrecked in body, but God marvelously healed her and called her to preach the gospel. She is the daughter of a prominent Baptist pastor of Oklahoma, who has himself received the Baptism with the Holy Spirit since learning of his daughter's wonderful healing and Baptism. Others of her family have been healed in answer to her prayer.—Pastor S. G. Shields, 900 N. Pierce St., Amarillo, Texas.

"Your life is hid with Christ in God." Col. 3:3.

The Heart of a Nobleman's Child

A True Story for Young and Old.

Lately I have been reading a thrilling book, all quite true, which tells of how a lady gathered together a great number of children who were orphans. She is called "Mother Eva," because she has been for years a mother to them. This "work of faith and labor of love" is in Central Europe. "Mother Eva" is doing in this generation what George Muller did years ago, and whose work is still being carried on in Orphan Homes in Bristol, England.

In a castle on the borders of Poland there lived, nearly fifty years ago, a nobleman with a young daughter who was motherless. This girlie had a loving heart, but no one to run to for kisses or petting. Her father was always busy with his great estate and other affairs. She was left to the care of servants and governesses.

Little Eva, this nobleman's daughter, lived in a great, grand castle, but she was never allowed to go into the little homes of the villagers. The park and woods around the castle were beautiful to play in, but high walls shut them in, and Eva often longed to know how the children played in the fields outside. If she ever heard merry voices in the lanes come over the walls of the castle grounds, she wished very much that she might make friends with the children whom she did not know, but who seemed more free and happy than she was. She never went to Sunday school, and was not taught about Jesus.

Her father, however, was doing what he thought best for his motherless girlie by keeping her shut away from the world, with its sin and sorrow and poverty. Yet God was overruling this plan; for had Eva been happy with young companions, and free to go where she pleased, her heart would have, perhaps, been full of the world and its passing pleasures.

When Eva was about seventeen, she was paying a visit to Berlin.

Alone in her bedroom, one day, the Lord Jesus spoke to her soul. Telling about it, she says: "It pleased Jesus Christ to reveal Himself to me in a sudden and remarkable way, so that I was changed in a moment from an unbeliever, without knowledge of salvation, into a follower of Christ. At the same time He, who is Love, poured into my heart a deep love for the poor and forsaken ones . . . the great need of Upper Silesia and its claims upon my life. Returning to our country house in Upper Silesia, the double stream of love to the Saviour and to the poor of my homeland grew more and more, till it filled like a passion all my thoughts and feelings. . . . Oh, how my soul longed for this unknown world, whose need was shown me by clear, inward revelation."

In England and continental countries

it used to be the custom for rich people to let the very poor come to the Manor House, or other home of the wealthiest in the village, to get food. The nobleman who was Eva's father was willing that his castle should be such a gathering-place for just a few of the many poor around. His daughter relates how this gave her the chance she longed for.

"When the church bells rang mid-day, twelve of the poorest and oldest from the place entered the courtyard and gathered in the kitchen to receive soup containing the leavings of the household. This was the signal for me to hasten down, shyly as if on forbidden ground, to join my beloved friends from the village—poor old widows, beggars in their rags, lame, crooked, or blind, but all so loving to the child who wanted so much to help them."

One day among the older folk a poor boy came for food. Ragged, destitute, and hungry, you can imagine how he stared at the nobleman's daughter as she came and talked kindly to him. She tells us: "His misery went to my heart. I wanted to provide clothes for him and support him. Secretly, in my little room, I began to cut up one of my garden frocks and to change it into a boy's suit. It was a difficult task without advice and help. I did not venture to ask anybody, for fear of discovery. But discovery came, and my fate was sealed. All was forbidden; no more going downstairs when the church bells rang; no more distribution of bread to the hungry; no more caring for one desolate child! Never in my life did I feel a loss so deeply. The joy of my day was taken from me, and I felt more lonely, more useless, than ever."

The story goes on: "After a waiting-time of about three years, my father's heart was led spontaneously to give his permission to begin a work of charity at home. There are joys which can only find utterance in tears,—such was mine. A new life began, and I wandered about the village from house to house, a basket with all sorts of things in one hand, a great jug of gruel in the other. I was called in from all sides, and welcomed by all who were ill or needy. I had a group of children to learn knitting. Some were very poor, going to school without any breakfast, having for dinner only that well-renowned soup in our kitchen. So I thought of preparing a daily morning meal, and asked my father's permission."

When she made her request, he answered, "Yes, you may; but you must provide all yourself from your own pocket-money, and do the cooking yourself, too. One should not do works of charity at other people's expense." So, although there were servants aplenty at

the castle, the nobleman's daughter was not allowed to have their help.

She says: "At five o'clock I had to rise, for the gruel was to be ready at six. There they stood, the dear boys and girls in their thin clothes, shivering in the chill of the autumn morning. It was a desolate place in which we gathered—the kitchen belonging to the stable—the darkness scarcely illumined by a dim stable lantern."

But they were such a merry company, lively and caressing, as Polish children are. How they appreciated their breakfast!

"One cold morning my father appeared, and looked kindly on the scene. He felt the discomfort of the stable surroundings, and transferred the meal to the inner kitchen of the castle."

The next Christmas Eve the great fir-tree was burning with hundreds of lights in the lofty, arched hall of the castle. After the custom of that country, the members of the family were led to the places where their presents were placed. Instead of packages and expensive gifts such as she had had at other Christmases, Eva found nothing but a sheet of paper, the sketch and ground plan of a house. Her father explained: "A house for your poor people, my child." She says: "That was an answer to prayer indeed, quicker and greater than I had dared hope. Father showed me, the different rooms—as such would be when built. He pointed out the best and prettiest, with a bow-window, which was to be my sitting-room. There was a small room adjoining. 'Where you can sleep when we are not at home,' he added. 'Generally you will sleep in the castle, and only be in your house in the day looking after things as a lady superintendent.'"

(To be continued)

NEW PRAYER CALENDAR

We are glad to announce that our Missionary Prayer Calendar is now ready. This calendar has been so arranged that each day some section of the world is prayed for until when a month has elapsed you will have journeyed completely around the world in prayer; having remembered not only our General Council missionaries, but also others of like precious faith whose names have been given to us. This little booklet is nicely gotten up and contains not only the names of the missionaries but also suitable quotations from the Scriptures as well as from men and women of God that will be helpful in the prayer life. Copies of the Prayer Calendar may be obtained from the Gospel Publishing House, 336 West Pacific St., Springfield, Mo., for 10 cents each.

A farmer takes farm papers which tell him how to become a better farmer. A mechanic takes papers that show him how to be a better mechanic. Why not get Christians to take a paper to help them live a more victorious Christian life? Advise your friends to subscribe for the Evangel. It will be sent to any new subscriber in United States possessions from now until the end of the year for 50 cents.

HOW GOD SUPPLIED OIL

May the Lord get glory out of this little testimony! We have an oil burner to heat our house and one Friday night I noticed that the supply of oil was low, because when I was pumping oil from the lower storage tank to the upper tank for the gravity feed pipe, I heard the pump suck in air instead of oil. I neglected ordering oil, through pressure of other duties on Saturday, so at supper time I suddenly realized that it was too late to get any delivered before Monday. I went down stairs to see how much we had, and to see if I could coax a little more out of the lower tank, before I told my wife about it, who would be concerned about the house being warm enough for our little baby over Sunday and Monday.

The only explanation I have for what follows is that the Lord in His mercy gave me a touch of real grain-of-mustard-seed faith—"the faith of God." The upper tank which supplies the difference in level for the purpose of the gravity feed holds fifty-five gallons and this tank was about three-eighths full by the indicator. As I began to pump, faith was given me to pray that the Lord would fill the tank full. I shouted praises to God every time I turned the pump handle around. It began to make a strange noise and pumped as hard as if the oil were coming from the depths below the cellar, but I kept on pumping and praising God. At one time I started to look at the indicator but the Spirit of God checked me and I immediately asked Him to forgive me, and continued my physical and spiritual exercises, until the upper tank was actually full, the indicator carried past the "FULL" mark, and oil was draining through the overflow pipe back into the lower tank. And that oil lasted longer than any oil we've ever had.

This is difficult for some to believe, but it is true nevertheless. Brother Tunmore, our Superintendent, was holding meetings with us at the time, which was in March, and I took pleasure the next day in taking him into our cellar and showing him the whole arrangement.

That there was no mistake about it is attested by the fact that the oil level in the lower tank had already dropped to where air was sucked by the pump rather than oil. But even allowing that a little oil might possibly have been coaxed up by the pump, experience had already shown me that a very small amount could be gotten this way. Last Sunday night I met the same conditions, but this time, there was no need of a miracle, since the next day was Monday and I could get some more oil delivered. The upper tank had almost exactly the same amount of oil when the pump again began to suck air. I pumped until no more oil would come and the indicator this time only marked the tank a little over half full. This showed that the Lord had caused at least some twenty-five gallons to be supplied by His miraculous power.

This blessed manifestation of God's faithfulness and love has been a great encouragement to my own soul and I pass it on, in hopes that it may hearten some child of God who is passing through a

trial of his faith. Unto God be all the glory!—Walter I. Palmer, pastor Calvary Tabernacle, 2nd and Pearl Sts., Camden, New Jersey.

MARVELOUS HEALINGS

Pastor J. R. Masters, Detroit, Mich., writes: "The Lord has greatly blessed the work in our hands ever since we opened on Grand River Ave., in November, 1926. More than 300 souls have experienced real salvation in this place; 250 have obeyed the Lord in water baptism as commanded in Matthew 28:19; 200 have received the Baptism in the Holy Spirit according to Acts 2:4; 350 have been definitely healed in answer to prayer; among the number are the following special cases: Sister Martin, healed of gall stones; Sister Hess, healed of tumor; Sister Leonard, hemorrhages; Sister Ryan, burning in flesh and nerves; Sister Young, a chronic organic trouble; Sister Fezell, ligaments of the heart torn in auto accident, and the doctors could not help. Brother Jones was at death's door; after prayer was answered his doctor said, 'I cannot understand the change in you.' A boy was to have his leg amputated, but because of prayer he has both legs today. Among the later healings is an outstanding case of Brother McFadden who had a fall of 15 feet and broke his back in two places and was taken to the Henry Ford Hospital. The doctors declared he would never walk again. He sent to us for prayer and was definitely healed; he is having prayer meetings in his home on Monday nights. The head doctor at the Ford Hospital said, 'I do not understand how you walk.' Another man's back was hurt and he was told that he would never walk again, but working at the same place was one of our young people who told him she would ask for prayer for his back, which she did, and the Lord healed him, to the confusion of his employers and the doctors. Souls are being saved and filled with the Spirit right along and we are enjoying times of refreshing from the presence of the Lord."

NORTH CHINA DISTRICT COUNCIL

At a meeting of the North China District Council, held on March 1st, Brother H. E. Hansen was elected superintendent of the District and Brother Lloyd Creamer, secretary-treasurer. Brother Martin Kvanme who has faithfully served the District as superintendent during the last term has left China in company with Sister Kvanme for a much needed furlough. He may be addressed as follows: Martin Kvanme, Ytre-Arna, Bergen, Norway.

SPECIAL NUMBER FOR DISTRIBUTION

We are reprinting the first eight pages of the last Evangel, containing articles on Salvation, Healing, the Baptism, Holiness and the Signs of the Times, in a special 8-page number for general distribution. Send for some of this EXTRA number, and sow down the territory round about you with it. The price of this EXTRA number is, 100 copies for \$1.00, 25 copies for 25 cents.

MINISTER'S MEETINGS

Brother Walter I. Palmer writes: "God's blessing richly rested upon the two ministers' meetings, at Pittsburgh, Pa., and Wilmington, Del., recently held by the Eastern District Council. The brethren gathered from the cities in the vicinity of their nearest meeting place, in good numbers, and the time was given to prayer and the ministry of the Word. When the Lord helped us to reach a place of simplicity so that He could begin to melt hearts among us, the most heavenly times of fellowship were granted unto us. No stilted program was arranged but rather was every meeting left open to the leadership of the Holy Spirit. Brother Joseph Tunmore, district superintendent, was at both meetings and God granted him a most gracious ministry in the Word. Brother Fred Drake and Brother Ben Mahan spoke at the Pittsburgh meeting and Brother Ernest Williams at the Wilmington meeting with much blessing. Many others found their place, also, in giving messages and exhortations from the floor. The cry of all hearts seemed to be for more prayer and more real Bible holiness. On Wednesday afternoon at Wilmington the glory of God came down as a thick cloud and the whole assembly of workers was lost in God. Everybody spontaneously began to march around the church, worshipping and praising God. A number, like David, danced before the Lord, and at least one minister fell under the power of God onto the floor, receiving a fresh vision of God. This was a marvelous visitation from heaven and brought us all into unity and renewed spiritual life. Similar scenes were enacted at Pittsburgh, where all were melted in their hearts.

"The evening meetings were open for all and were mightily blessed of God with the rushing wind of old-time Pentecostal power."

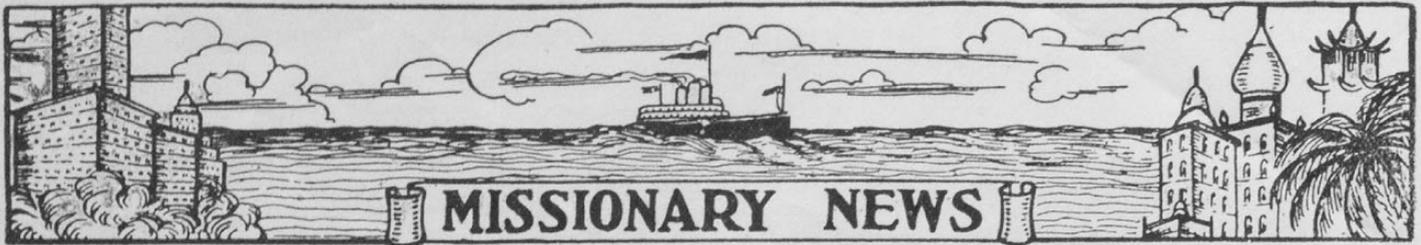
FINE DISTRICT COUNCIL

District Superintendent A. A. Wilson writes: "The 14th Annual District Council of Southern Missouri convened at Kennett, Mo. Our attendance was fine, having several from other districts. Elder H. H. Moss was in our midst—his first visit to the district. He was indeed a blessing to all and has an invitation to come again and keep on coming. Pastor S. K. Biffle and wife and his assembly spared nothing in arranging for the entertainment of visitors. Many said it was the best Council yet. Such love, such unity, such fellowship could be from none other than our Father and His Son Jesus Christ. We adjourned with a greater and broader vision to work until Jesus calls us home."

THE PENTECOSTAL TESTIMONY

The Pentecostal Testimony is the paper that is published monthly by our Canadian Pentecostal brethren. It is ably edited by Brother R. E. McAlister of 740 Queen's Ave., London, Ont., and costs \$1.00 per year. Send for this good paper.

Subscribe for a friend. The Evangel from now until end of year, 50 cents.



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

A VISIT TO BLACK HILL, SOUTH AFRICA

Hannah A. James

Black Hill is the name of the nearest station to the collieries. There are three or four in the neighborhood and the one for which I was bound at this time was called Clydesdale.

Three natives met me at the station and helped me with my baggage after which we proceeded to the manager's house where I was kindly received. On Saturday evening about 7:00 o'clock my native escort arrived to conduct me to the church where our services were to be held. We had no church of our own and usually have conducted our meetings at this place in the open air. Some fifty or sixty natives gathered for the first service and the following day they increased in numbers to about one hundred, of whom the majority were men. The singing was really beautiful but quite different from our manner of singing. First, the minister sang a line clear and high and this was repeated by the women and girls in a very shrill falsetto. Just as their voices were dying away the men caught up the refrain and then all sang together in unison. In this way it took a good while to sing a hymn but the effect was very lovely.

I was obliged to speak through an interpreter to these people as they were chiefly Zulus and Shangoans and the language I have learned is a different one. Fortunately the interpreter I had was an exceptionally good one. At the night service as the people gathered we could feel the presence of God in a very real way and I afterwards heard that the message had gone home to many hearts and four young men stepped out to openly confess their need and afterwards sought the fullness of the Holy Spirit.

NEW MISSION AT TAI PO

Above is a picture where Brother Ralph Phillips has started meetings. Tai Po is one of the largest markets in the district and is located about 18 miles by road from Hongkong. Twice a week several thousand people come from the surrounding country to sell their goods,

so that there is a great opportunity for our brother and his wife to reach many people with the gospel, since as the country people hear they take the news back to their respective villages. Eternity alone will reveal the actual number of souls that have heard the blessed tidings in this way. Since the work has been opened a number have been saved. Let us stand with Brother and Sister Phillips that God may use this place for the bringing of many souls out of darkness into the marvelous light of His kingdom.

DON'T FORGET THE MISSIONARIES

Many have failed to send in their offerings this month, with the result that there is a shortage in missionary funds

of workers we need on this field and if any one is simply burning up with the desire to preach, they will not take long in getting the language. On the other hand, if one is all taken up with mechanics or some other branch of manual work, they may be satisfied to drift along with just a smattering of the language; and while they may be able to do good work with their hands, yet if they cannot preach they are missing the chief object of their coming to the field.

"We want young men and women who would rather miss anything else than the street meeting where they can give expression to what is in their heart and are not ashamed to give out tracts and testify of the grace of God which they have experienced in their lives.

"Why all these roads? Why all these schools? Why these hospitals? Why this telegraphic connection with the remotest points? The government would say, 'National Defense and Commerce.' I see higher, holier reasons—the spreading of the gospel to the farthest tribe before Jesus comes. Now is the time of opportunity. Doors are opened and the way is paved for the ambassadors of Christ to tell to West Africa the good tidings of great joy. Our assemblies of God, whether they realize it or not,

occupy the key to the whole interior. Other societies are anxious for this territory and have opened to the north and west and are now moving to the northwest of us. Soon we shall be hemmed in if we do not move forward. Others will sow the seed and reap the harvest while we shall stand before the Lord with empty hands—regrets and no reward. If we had fifteen couples, married or single, who would get the vision and become workers together with Him, whose hearts yearn over these 'OTHER SHEEP,' they could all be located and be put to work in a year."

Note: To make this possible it would mean 1,500 people adding just twenty-five cents more to their missionary offering each week. How much could be accomplished if we were all of one accord in this great work.



New Mission at Tai Po.

of over \$3,000. This means that our missionaries will suffer, the cause of the gospel will be hindered, and some who are in a position to give are losing a reward. Pray with us for the supply of this need. It is most urgent and we need help at once.

ADVICE TO NEW MISSIONARIES

Brother Lloyd Shirer of Ouagadougou, French Sudan, writes: "We feel that Christ has called us to preach the gospel and this alone will bring about the change these people need. The government has excellent schools and hospitals so that we do not need to trouble ourselves in that class of work, but can devote our efforts entirely to the greatest of all works—preaching. It is the foolishness of preaching that God is going to use to save men. Paul was so full of this that he exclaimed, 'Woe is me if I preach not.' These are the kind

GRANTED MISSIONARY APPOINTMENT

Miss Nettie Grimes who is a graduate of Central Bible Institute has been granted appointment to Japan. She expects to sail with the Juergensen party May 9th on the "S. S. Tenyo Maru" from San Francisco.



Miss Florence M. Byers who received her training at the Beulah Heights Bible School, North Bergen, has also been granted appointment to Japan and will be sailing with Sister Grimes. Pray for these new workers as they set out for the foreign field.

A REPORT OF THE SOUTH AFRICAN DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD

For the Half Year Ending Dec. 31, 1927

The Second Annual Conference of the South African District Council convened at Doornkop, Transvaal, June 10-11, 1927. The precious presence of the Lord was realized and His guiding hand was manifested in all our discussions. Throughout the session there was a blessed spirit of unity; our hearts were knit firmer together, and we all felt drawn closer to the Lord. At the close Brother John S. Richards was re-elected as superintendent of the District.

The following is a brief report of the work on this field:

Doornkop

Doornkop, the place where the fire first fell among the natives of South Africa, and where Sisters Turney and James are faithfully laboring, has been a place of great trials and testings, but also a place of victory. On June 12th at the close of the conference, an evangelistic meeting was held, and 46 souls came forward for salvation. This was the beginning of a real break there, and the work has continued to progress encouragingly. The attendance has improved considerably, especially in the Sunday school, which ranges from 40 to 220. We are glad to say that many of the children have really turned from sin,

and are walking in the Christian pathway, although everything in their surroundings would tend to drag them down.

The work at Doornkop is spreading to Witbank, about 20 miles away, where our missionaries are ministering to natives who labor in the coal mine. Part of the material has been bought by the little congregation there for a church.

Zeerust

The work at Zeerust is progressing splendidly, under the care of Brother and Sister Chas. J. H. Bennett. Our brother sends in the following report:

Showers of blessing have fallen, and some 48 have been saved in the village and farms around. By His grace we have been enabled to enlarge our coasts and launch out in His name at Braklaagte, about 12 miles to the north of Zeerust, where now a little group of about 23 believers gather regularly. The chief, Musakopfo, gives them every encouragement to go on in the faith, while he himself wishes to be a secret disciple, not daring to make an open stand for God, for fear of his counselors and headmen.

At the villages of Mamasilu and Ram-area to the west, quite a nice little company gather together week by week, the saints not numbering more than 12. Recently the dear Lord opened up a door of ministry at Pampier Stad, 40 miles northwest of here, where a Christian man and his wife have been living for some time, and their testimony and silent witness had made an impression. When the missionary went along, he had the joy of reaping 10 souls into the kingdom. One soweth and another watereth, but God giveth the increase.

At the smaller kraals too, nearly 70 baptized believers are now rejoicing in the truth, while another 30 have made known their desire for God; 7 have sought and found the Pentecostal fullness as we know it.

Johannesburg

The work on the Rand Gold Reef is progressing splendidly under the charge of Sister Anna Richards, who is now united in marriage to Brother James Scoble; and together they are faithfully laboring among the thousands of natives on the Rand. Souls are being saved in the little hall at Prospect Township, one of Satan's strongholds, and they are truly stepping out from deep lives of sin. At the back of this hall we have been able to rent two rooms for the native evangelist, James Bassi, and his family. There are only about 36 Christians in the little congregation thus far. A day school of 30 children, and a Sunday school is also being conducted.

The work at the General Hospital is being blessed of God, and souls are being saved, and some healed. The outstations at Robinson and Randfontein are progressing slowly, having suffered on account of the lack of a full time native worker. At Robinson there are 34 Christians, and also a good Sunday school. Randfontein has a small church membership, but a very good Sunday school. Altogether in the three Sunday schools, we have about 360 children, many of whom have stepped out for the Lord, giving

evidence of changed lives. Praise His glorious Name!

Duivelskloof

We are glad to say that the work at Duivelskloof is steadily going on, under the charge of Brother and Sister John S. Richards. At the station, 106 souls have come to the Lord, of whom only 17 have been baptized in water. About 60 or 80 living in the immediate vicinity attend regularly, although they do not all come at the same time. Many of the Christians are giving living testimonies of salvation, and some of them have recently been definitely dealt with by the Lord Himself. Praise His name!

At Dumere, a native settlement about 40 miles away, the petty chief and 46 of his followers gave their hearts to the Lord in a recent campaign in that district. At Mtinkulu, the chief and 30 of his followers also came to the Lord about the same time.

So far, the missionaries have lived in quarters given to them by a Christian brother for one year, free of charge.

Potgietersrust

At our Potgietersrust station, which is in charge of the native pastor, Petros Langa, uncle of the chief, we have a splendid work. Recently after a short evangelistic campaign, 34 souls came to the Lord. Since May, 41 converts have been baptized in water in that district. We have a nice church at Mapela's Location, our chief place, and three others in the outlying district, and other places where the natives gather in huts and open air for services. We have altogether there, about 200 members.

Levubye River

A few months ago Brethren DuPlooy and Chawner took a trip to the north-eastern corner of the Transvaal and Brother DuPlooy has been able to secure land on the border of three reserves. There he has already erected a rondavel, and will shortly move his family into it. In the meantime, he and his wife have been evangelizing in the district, and already 12 souls have been saved. We trust that means will come forth shortly for more permanent buildings, especially a church.

Shingwedzi

Brother and Sister Chawner are establishing a mission station farther east, near the Shingwedzi River, where the country is thickly populated. They have been holding evangelistic services among the villagers up to the present.

Please continue to pray for this needy field, and for the brothers and their wives.

NOTICE

A new certificate of Missionary Appointment has just been issued to all General Council missionaries, and all previous certificates of this nature recalled. If any missionary whose name appears on our list has failed to receive this certificate we should be glad if you would return to us the one you are now holding and we shall be glad to issue the new one in its place. This does not refer to the Fellowship Certificate, but to the Certificate of Missionary Appointment alone.

In the Whiten'd Harvest Fields

CHURCH EDIFIED

Mrs. Elizabeth Buckland writes: "My father, W. A. Kersh, and I conducted a 3 weeks' meeting at Dunkirk, Ohio, in which 5 received the Baptism in the Holy Spirit. The church was greatly edified and brought into victory."

VERDUGO CITY BLESSED

Evangelist C. H. Austin writes: "Just closed a meeting at Verdugo City, Calif., with Pastor Squires. God greatly blessed in every service. Eight received the Baptism in the Holy Spirit, one saved and one reclaimed. This is a small assembly and almost new."

CALIFORNIA REVIVAL

Brother G. V. Clinton, Blythe, Calif., writes: "Just closed an 11 days' meeting with Brother Stephen Robertson, former pastor at San Bernardino, Calif. Six were saved, 2 reclaimed and 17 received the Holy Spirit. The saints were wonderfully built up. We welcome any minister in fellowship with the Council. Brother J. O. Morgan, residing pastor."

SPIRITUAL AWAKENING

Brother W. G. Lyon writes: "Just closed a 3 weeks' meeting with Pastor Pershing in Richmond, Calif., and the Lord surely blessed us with His presence. Some were saved, some healed, others were made hungry for the Baptism in the Holy Spirit, and still others were awakened from their lethargy and made to seek God for a deeper work in the Spirit. Hallelujah!"

MANY HEAR THE GOSPEL

Pastor G. S. Hardcastle, North Little Rock, Ark., writes: "Just closed a 10 days' meeting with Evangelist Meyer Tan Ditter and wife, which was a wonderful blessing to us. The saints were encouraged to press the battle as never before. Four were saved and one received the Baptism in the Holy Spirit. People that had never been to a Pentecostal meeting before, came to hear the gospel in word and song. The meeting closed with the tabernacle packed to capacity and people standing on the outside."

RED OAK REVIVAL

Pastor C. J. Brown, Red Oak, Okla., writes: "We want to sound a note of praise to God for what He is doing here. Sister Cinda Johnson, of Heavner, Okla., has just closed a 2 weeks' meeting here. While the last week of the meeting was hindered on account of rain, there was good interest from the start. Four were saved and 2 received the Holy Ghost, for which we praise the Lord. People came 8 and 10 miles to the meetings, and as long as the weather was good our mission would not seat the people."

REFRESHING SHOWERS

Pastor Beaufoord F. Miller, Ottawa, Kans., writes: "Just closed a 3 weeks' revival here. The first 2 weeks' services were conducted by the boy evangelist, J. D. Roselle, of Texas, assisted by Geo. Deskin, singer. The pastor was in charge the third week. During the entire meeting 11 were saved, 3 received the Baptism in the Holy Spirit and 7 were baptized in water. We have had a blessed refreshing and feel like going on."

REVIVAL FIRES

Pastor A. D. Lindsey, Daisetta, Texas, writes: "We praise God for the gracious revival He has given us, and we believe the revival fires already kindled will continue to burn. Brother and Sister C. L. Musgrove, assisted by Brother Milton L. Fauss, of Houston, Texas, were with us for three and one-half weeks. Nineteen were baptized with in the Holy Spirit, and a number were saved or reclaimed. The power and presence of God were felt in every service. The saints are much encouraged to go on and fight the good fight."

FATHERS AND MOTHERS SAVED

Pastor H. E. Murray, Robinson, Ill., writes: "Just closed a few days' meeting here with victory, for which we are very thankful to God. During the meeting several souls were saved—middle-aged people, all of whom are fathers and mothers. The church as a whole was greatly uplifted. We had no evangelist, but seeing that God was dealing with the hearts of the lost, we launched forth and with the co-operation of the saints here we have had the privilege of seeing many weep their way through to a definite experience with the Lord. To God belongs all the glory."

PRAYER IS CHANGING THINGS

Evangelist J. D. Saunders writes: "Closed a campaign in Pittsburgh Sunday, April 1, with a real 'break' for the altar. The pastor, Brother Park, said it was the best 'break' they had had in Pittsburgh, and I was sorry that I had to leave to keep my engagement in Cortland, N. Y. Began here Sunday, April 8, and God has surely been pouring out His Spirit upon us. During this first week of the campaign 16 have been saved and 20 have received the Baptism in the Holy Spirit. Church is packed to the limit; many of the saints have to go into the prayer room to make way for sinners who are coming in. The keynote of the campaign is **prayer**, and more prayer. God is rewarding the faithfulness of the pastor, his wife, and the saints of the assembly who have so nobly held on to God for a revival."

EASTER REVIVAL

Pastor I. J. Bolton, Tampa, Fla., writes: "Just closed a 3 weeks' meeting with Otto Lunsford, of Indiana. God gave us a glorious time from the very beginning. Easter Sunday, our closing day, was filled with glory all day long. Souls were saved at the morning service. At three o'clock we had a baptismal service when 10 followed the Lord in water baptism. At the evening service, 7 united with the church. A goodly number was saved during the meeting and 8 received the Baptism in the Spirit."

ST. LOUIS BIBLE SCHOOL

Pastor Fred Lohmann writes, "Trinity Tabernacle, St. Louis, Missouri, has just closed a three months' Bible school, under the able leadership of Elder S. A. Jamieson. Classes were held four nights each week, and the average attendance was about one hundred. It was indeed a feast of good things for those who came together to study the Word of God. A great inspiration and desire to study the Word seemed to come to all who took part in these classes. Brother Jamieson also supplied for me on Sundays during my absence in campaigns in Canada. God poured out His blessing upon both school and church, a number were saved, some filled with the Spirit and healed. We are glad to announce that we have invited our brother to return to St. Louis this fall to open the school work on a larger scale. Plans and announcements for the future will be made later."

POSSESSING THE LAND

Evangelist Glenn Renick writes: "'Go in and possess the land,' has been the motto in evangelizing Northeast Missouri, and we have found that promise literally fulfilled. Nearly a year ago the Lord spoke to Pastor Daisy Renick of Knox to go to Brashear, Mo., to possess for Him. She found a vacant M. E. Church and began to preach the Pentecostal message with the result that many were saved. The Lord then spoke to Miss Renick and helpers in regard to purchasing the church which was for sale; she hesitated to assume such financial obligations and the spirit of revival was lifted. After prayer, the church was purchased and I have just closed a revival for them during which we saw the last of the church debt cancelled by cash and pledges to be paid by April 16th. I set the assembly in order, a beautiful church, and a fine spirit of revival is in their midst. During this meeting two young people had left the house and their conviction was so great that they had to return and surrender their hearts to the Lord. On Thursday night we organized Christ's Ambassadors in Knox City and found a spiritual crowd of young people there. Also held a meeting at Hannibal, Mo., a virgin field; about 25 professed salvation. The meeting was carried on by Brother Wm. Andrews, a lay preacher with about 6 more coming forward, and about 25 adults standing up as a testimony that they wanted to see an Assembly of God church established there, for which arrangements are being made."

OIL FROM HEAVEN

Pastor John C. Nelson, Taft, Calif., writes: "God has continued to bless this oil field by sending oil from heaven as well as oil from the earth. We have recently had revivals with Helen Campbell, 13-year-old evangelist, Ben Hardin, of Chicago, and Kelso Glover. God blessed the ministry of these evangelists by saving lost souls, healing sick bodies and filling hungry seekers. Our church is in a good, healthy condition in every way. We had a most wonderful sunrise service on Easter Sunday. We erected a large electric cross on 25 Hill, the highest point around here. The Leonard brass quartet of Los Angeles helped with their splendid music. Over 300 people came out to this special service from different churches, also many sinners were present. Brother J. S. McConnell will be with us for a meeting beginning April 15."

WALL OF PREJUDICE CRUMBLES

Pastor Guy H. Rake, Havre, Mont., writes: "Another corner of the Master's vineyard has had a real refreshing touch from heaven during the 2 weeks' campaign at the Assembly of God, 1006 First St., with Evangelist R. S. Peterson, of Pelican Rapids, Minn., through whom God gave some stirring messages, and souls made their way to the prayer room and the altar seeking salvation. Backsliders were reclaimed and one dear soul received the Baptism in the Holy Spirit, while others received the healing touch of God in their sick bodies. Praise God. The attendance was very good despite the bad weather, part of the time, and the seating capacity of the church was taxed to the limit on several occasions. The wall of prejudice against Pentecost which has been so strong, has begun to crumble and among those most faithful in attendance were members of the Methodist, Christian and Lutheran churches, while Baptists came now and then. We extend an invitation to any worker or minister in good standing with the General Council to visit us when out this way."

BRIEF MENTION

Brother E. M. Porter writes from Bridgeport, Texas, of much success in the Sunday school, his school being the largest in town.

Brother Oliver P. Brann writes hopefully from Mansfield, Ohio, of the prospects ahead through the instrumentality of proposed special meetings.

OLD SONG BOOKS WANTED.—We need a dozen or so "Songs of Pentecostal Power." Will be glad to send postage to any assembly who will send them to us.—Mrs. J. C. Miller, Almena, Kans.

OPEN FOR CALLS.—As pastor or evangelist, preferably as pastor, anywhere in Illinois or Missouri. Am a graduate of Gospel Bible School, Findlay, Ohio, in hearty sympathy with the General Council. Reference, Pastor A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.—Glen Combs, 1120 Long Ave., Alton, Ill.

OPEN FOR CALLS.—The first of May we are leaving for the New England states, across Canada, and then down through the Western states during the summer months. We will be in Grand Rapids, Mich., in June and should be glad to hear from our friends who have heretofore been in touch with us, that we may know how to make our plans.—Evelyn D. Becker and Helen I. Engle, 1833 Riggs Ave., Baltimore, Md.

Forthcoming Meetings

LOS ANGELES, CALIF.—Pastor T. B. Barratt of Norway will hold a campaign at Bethel Temple, 324 Justicia St., April 29 to May 6, inclusive.—L. F. Turnbull, pastor.

MCCRACKEN, KANS.—Evangelistic campaign beginning June 3, to be conducted by B. H. Armes, Secretary Kansas District Council.—Pastor Albert W. Lawrence.

GARY IND.—The semi-annual convention of the Christ's Ambassadors of Indiana will be held at the Assembly of God, Gary, Ind., May 11-13. Everybody invited. Everybody welcome.—Mauriece White, secretary.

ELBA, ALA.—A revival will be conducted by Evangelist D. J. Dubose on Hickman Ave., beginning May 1. For further information write, Pastor J. M. Stephens, 501 Hickman Ave., Elba, Ala.

SHREVEPORT, LA.—Beginning May 16, Evangelist Meyer Tan Ditter and wife will conduct a revival at Assembly of God tabernacle, East 69th St. and Thornhill Ave.—Pastor A. S. Peters, 423 E. 69th St., Cedar Grove Station.

NORTH LITTLE ROCK, ARK.—Evangelist Stephen Vander Merwe and wife will be with us at Bethel Tabernacle, May 2-20. Meetings every night 7:45, Sunday 11:00 a. m.—Pastor G. S. Hardcastle.

SCRANTON, PA.—Annual spring revival campaign from May 1-20, inclusive. Brother Alexander Gibson, Methodist pastor who recently received Baptism in Holy Spirit, to be in charge.—J. R. Flower, pastor, 825 Green Ridge Street.

FORT SMITH, ARK.—Evangelist Meyer Tan Ditter and wife will conduct a revival at the Dodson Ave. church, located at South 12th St., and Dodson Ave., beginning May 30, continuing until June 10. Their mail will reach them at 1900 South "R" St., c/o C. A. Lasater, pastor.

LAWTON, OKLA.—At the Pentecostal Full Gospel Mission, 517 F. Ave., a meeting will begin May 5, Sister Luster Hayes and helpers, of Houston, Tex., in charge. We invite the near-by saints to come and be with us. For further information write, Pastor E. E. Gore, 1116 B. Ave., Lawton, Okla.

PUEBLO, COLO.—Old-time revival meetings will be conducted by R. S. Peterson of Pelican Falls, Minnesota, April 29 to May 13, at Glad Tidings Tabernacle, 677 So. Union Ave., near McClelland Library. For further information write O. L. Mabry, pastor, 1406 W. Northern Ave., Pueblo, Colo.

The Pentecostal Evangel from now to the end of the year for 50 cents.

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SANTA CRUZ, CALIF.—Camp meeting July 1-31. For information write W. E. Coates, El Rio Auto Camp, Santa Cruz, Calif.

GRANADA, MINN.—Evangelist Floyd L. Hawkins will begin a three weeks revival campaign May 6th, at the Granada Gospel Tabernacle. —Bert F. Webb, Pastor-Evangelist.

COFFEE SPRINGS, ALA.—An evangelistic campaign will be held at Holloway Chapel 7 miles north of Coffee Springs, beginning May 27, to continue as long as the Lord leads, Chairman G. C. Courtney in charge. Everybody invited. For further information write, Pastor Louis Powell, Coffee Springs, Ala.

NEW YORK, N. Y.—Twenty-first anniversary services will be held at Glad Tidings Tabernacle, 325 West 33rd St. (between 8th and 9th Aves.), May 4-20. Evangelist D. H. McDowell, of Springfield, Mo., will be with us. For further information, write Miss E. K. Schuster, secretary, 325 West 33rd St., New York City, N. Y.—Pastor Robt. A. Brown.

AUSTIN, TEXAS.—Evangelistic Campaign will start at the Assembly of God church, 409 W. 37th Street, Austin, Texas, May 6th. Evangelist Gideon O. DeMerchant, of Bath, New Brunswick, Canada, will be in charge. Brother DeMerchant plans to have his coworker with him. For further information write A. F. Gardiner, pastor, 411 W. 37th Street, Austin, Texas.

CHICAGO, ILLINOIS.—An Evangelistic campaign will be conducted by Brother Harvey McAlister, May 6 to 27, at Bethel Temple, 1900 West Washington Blvd., Corner of Lincoln Street. Services Sunday and every night except Monday. For further information address Pastor S. R. Fostekew, 1900 West Washington Blvd., Chicago, Illinois.

INTERSTATE CAMPMEETING.—The District Councils of Arkansas, Louisiana, Texas, New Mexico, Oklahoma, Kansas and Missouri, will hold their annual camp meeting in Eureka Springs, Ark., Aug. 30, to September 9, 1928. For further information write either district superintendent, or E. J. Bruton, secretary-treasurer, Eureka Springs, Ark.

DURANT, FLA.—Ten days' camp meeting at Pleasant Grove, beginning May 10. Evangelist Chas. A. Shreve of Washington, D. C. in charge. The campground—about a mile from Durant—is 8 miles from Plant City, 18 miles from Tampa. Plenty of space for camping, restaurant on the grounds. For further information write Pastor Perry W. Hadsock, Durant, Fla.

SIoux CITY, IOWA.—Sister Hattie Hammond, of Williamsport, Md., will hold a 3 weeks' evangelistic campaign, beginning May, 6th. Brother Jamieson, of Chicago, Ill., will open a Bible school in the tabernacle June 1, continuing through the month, or longer. Those from out of town planning to attend the revival or the Bible school, please write Pastor Joseph Terlizzi, 1416 Rebecca St., Sioux City, Iowa.

KINGSBURG, CALIF.—Beginning May 6, continuing through June or longer, we will conduct special services in a spacious tent. Evangelist Kelso R. Glover will preach. Centrally located in the famous San Joaquin Valley on Golden State Highway and So. Pacific Ry. main line, we are 2 to 6 hours drive from the National Parks. Visitors from all points welcome. Low rate camping facilities. For further information address, Pastor E. V. Jennison, 1381 10th Ave.

LOS ANGELES, CALIF.—The ninth annual meeting of the Southern California and Arizona District Council will be held in Bethel Temple, May 8-11, inclusive. The annual meeting follows the District Fellowship all-day session on Monday, May 7, in the same place. We expect Brother Gaston with us and it will be a 5-day session of fellowship, instruction, spiritual help and attendance to the Lord's business. We welcome you all.—A. G. Osterberg, District Superintendent.

DES MOINES, IA.—Beginning May 8, and continuing the rest of the month, Elder S. A. Jamieson of Chicago, Ill., will conduct a Bible conference and evangelistic campaign, in the Pentecostal church. We invite the near-by assemblies to attend all meetings possible. Brother Jamieson will give a series of Bible lessons that will be very helpful to the saints. Church location, East 13th St. and Grand Ave.—A. F. Crouch, pastor, 3426 S. W. Ninth St.

CALIFORNIA PROPHETIC BIBLE CONFERENCES.—Chart Lectures on "Daniel & Revelation Compared" are being conducted by Evang. Frederick W. Childs in the following places: **Oakland**, May 1-13; **San Francisco**, May 15-June 3. These meetings are to be held in the Glad Tidings Pentecostal Tabernacles of the places named: in Oakland at the "Glory Barn," 2946 E. 14th St., and in San Francisco at Glad Tidings Auditorium, 1441 Ellis St.

ALEXANDRIA, MINN.—I shall conduct a series of revival services at the Assembly of God tabernacle, beginning April 29, continuing 2 weeks or longer. Services every night except Monday and Saturday.—Evangelist Clarence H. Jensen.

CARROLLTON, ILL.—Evangelist James Roland Hummel, of Philadelphia, Pa., will begin a 2 weeks' revival campaign at the Assembly of God church, May 20, continuing through Sunday, June 3rd.—Pastor W. G. Workman.

LOS ANGELES, CALIF.—An old-fashioned Pentecostal Holiness meeting, beginning May 13, continuing 3 weeks, or longer, will be conducted by Evangelist A. C. Valdez. Meeting held in connection with El Sereno Gospel Tabernacle. Take the Red Sierra Vista Local car on Main street to the big tent, 4900-block So. Huntington Drive. Fifteen minutes from the City, Pasadena and Alhambra. For further information write, Elmer T. Draper, pastor, 1507 Portola Ave., Los Angeles, Calif.

SAN BERNARDINO, CALIF.—On or about June 1, 1928, we will launch a large summer camp meeting. We expect to continue in this effort 3 or 4 months. Everybody is invited to San Bernardino to stay as long as possible. Lodging accommodations will be secured for the outside public. The sick will be looked after by a committee. God has been graciously pouring out His Spirit upon this city; since Jan. 15, we have seen someone saved or filled with the Spirit at every service. Pray and come.—Pastor J. Edgar Freeman, 232 S. Arrowhead, San Bernardino, Calif.

MANSFIELD, OHIO.—Old Time Pentecostal Campaign to be conducted by Evangelist Loren B. Staats of Blue Rock, Ohio, May 6-27 in the Four-fold Gospel hall, No. 2, South Diamond Street. Mansfield is located on three lines—B. & O., Penn., and Erie Railroads, also bus lines running in from all sections of the country. The sick and afflicted will be prayed for in this campaign. There will be afternoon meetings for those who want to seek the Baptism of the Holy Ghost. Room and board can be had near the hall at reasonable rates. This is a new field for Pentecost so we covet the prayers of the Evangel family for this campaign. For further information write Pastor Oliver P. Brann, 22 Williams Avenue, Mansfield, Ohio.

OAKLAND, CALIF.—The Tenth Annual District Council of Northern California and Nevada will convene May 15-18, at the First Pentecostal Church, Thirty-first and Grove Streets. We are expecting our General Superintendent, Brother W. T. Gaston, to be with us through the convention. Any one desiring license or ordination should send to J. Paul Thommen, the District Secretary for an application blank and fill it out properly and pin a one dollar bill to it and send it back to Brother Thommen at once, so your application will be in the hands of the committee in plenty of time, and then it will be necessary for you to be at the Council as the committee may want to talk to you before the application is accepted. The Oakland saints will do their best to entertain all of the ministers for bed and breakfast during the convention. Write Pastor J. Narver Gortner, 844 13th St., Oakland, Calif., how many are in your party. For any other information write either the District Superintendent or the Secretary.—M. T. Draper, District Superintendent.

FOREIGN MISSIONS CONTRIBUTIONS

April 13-19 inclusive

- All personal offerings amount to \$1667.39.
- 1.00 Assembly of God Church Big Spring Tex
- 1.00 Tex & New Mex Dist Council
- 1.00 Christ's Ambassadors Assembly of God Church Humboldt Kans
- 1.50 Young People's Society Carthage Mo
- 1.90 Assembly Cozahome Ark
- 2.00 Assembly of God Elvins Mo
- 2.12 Full Gospel Assembly & S S Weskan Kans
- 2.20 Assembly of God Artesia N Mex
- 2.25 Assembly of God S S Webb City Okla
- 2.40 Thelma Assembly Tribune Kans
- 2.60 S S Seadrift Tex
- 2.85 Spanish Portuguese Mission San Jose Calif
- 3.00 Berean Class Ewing Mo
- 3.00 S S Garnett Kans
- 3.00 S S Sachse Tex
- 3.00 S S S Classes Bethel Tabernacle Bible Stand-ard Church Lodi Calif
- 3.00 Pine Forest S S Frankston Tex
- 3.05 Assembly of God Mission Kensett Ark
- 3.40 Bowen St Assembly Tulsa Okla
- 3.50 Christ's Ambassadors West Plains Mo
- 3.63 Kingston Assembly S S Laurel Miss
- 3.85 Assembly Loveland Colo
- 4.10 Hastings Lighthouse S S Vancouver B C Can
- 4.48 Assembly of God Church Strain Mo
- 4.51 Mehida Pent'l S S Canaan Center N H
- 4.63 S Side Assembly of God Wichita Falls Tex
- 4.94 Assembly of God & S S Puxico Mo
- 4.95 Assembly of God Newton Iowa
- 5.00 Holiness Gospel Mission Beggs Okla
- 5.00 S S Jacksboro Tex
- 5.00 Open Door Mission S S Fellows Calif
- 5.00 Peaceful Glen Pent'l Mission Vacaville Calif

- 5.00 Full Gospel S S Inglewood Calif
 - 5.00 S S Grand Prairie Tex
 - 5.60 Assembly of God S S Carthage Mo
 - 6.00 A group of workers Gospel Tabernacle San Diego Calif
 - 6.00 Lighthouse S S Jacksonville Fla
 - 6.25 Bethel Church S S Modesto Calif
 - 6.42 Assembly & S S Drumright Okla
 - 6.75 Young Peoples Meeting Holly Colo
 - 6.85 Assembly of God N Little Rock Ark
 - 7.04 Assembly of God S S Bridgeport Tex
 - 7.10 Fairview Heights Community Church Santa Monica Calif
 - 7.35 Mehida Pent'l Assembly Canaan N H
 - 7.80 Assembly Grenora N Dak
 - 8.00 Pent'l Assembly of God Cottage Grove Ore
 - 8.25 Assembly of God Church Caldwell Tex
 - 9.55 Full Gospel Assembly Lancaster Calif
 - 9.80 Assembly Payette Idaho
 - 10.00 Full Gospel Mission Oshkosh Wis
 - 10.00 Assembly of God Holland Ohio
 - 10.00 Christ's Ambassadors 1st Pent'l Church Miami Fla
 - 10.00 Full Gospel Mission Napa Calif
 - 10.00 Assembly Lawrence Kans
 - 10.00 Beulah Heights Church North Bergen N J
 - 10.00 Bible Class New Castle Tabernacle New Castle Pa
 - 10.00 Pent'l Church Monroe Iowa
 - 10.05 Assembly of God Alleamands La
 - 10.36 Pent'l S S Dunsmuir Calif
 - 12.00 Glad Tidings Church & S S San Antonio Tex
 - 12.50 Assembly of God S S Rush Springs Okla
 - 12.62 Assembly of God Sunnyside Wash
 - 13.00 Assembly of God Tabernacle Alexandria Minn
 - 14.09 Full Gospel Assembly Santa Ana Calif
 - 15.00 The Pent'l Church Clarks Summit Pa
 - 15.00 Full Gospel S S Corcoran Calif
 - 15.00 Missionary Prayer Band Millville N J
 - 15.00 The Gospel Tabernacle Muskegon Mich
 - 15.34 Pent'l Church Assembly of God Orlando Fla
 - 17.50 Glad Tidings Tabernacle Assembly Pueblo Colo
 - 17.80 Full Gospel Assembly N Hollywood Calif
 - 18.72 Full Gospel Assembly Casino Minn
 - 20.74 Kingston Assembly Laurel Miss
 - 20.78 Bethel Full Gospel Church Stockton Calif
 - 21.00 Assembly National City Calif
 - 21.40 Glad Tidings Mission Escalon Calif
 - 21.85 Assembly of God Mission Minot N Dak
 - 23.37 Assembly of God Church S S & Christ's Ambassadors Wichita Kans
 - 25.00 Assembly of God Florala Ala
 - 29.09 Rosen Heights Assembly of God S S Ft Worth Tex
 - 30.00 Full Gospel Mission Puyallup Wash
 - 30.00 Gospel Chapel Olympia Wash
 - 30.00 Assembly of God Washington Mich
 - 30.00 Assembly Ceres Calif
 - 32.76 Christ's Ambassadors of Okla
 - 35.35 Full Gospel Assembly Inglewood Calif
 - 37.72 Bethel Tabernacle Watsonville Calif
 - 40.50 S W Va W W Va E Ky Dist Council
 - 41.05 Assembly of God 7th & Riverview Kansas City Kans
 - 41.55 Upper Room Pent'l Mission San Jose Calif
 - 43.62 Assembly of God & S S Wood River Ill
 - 46.50 Assembly of God Terre Haute Ind
 - 52.00 Pent'l Gospel Mission Millvale Pa
 - 53.70 Pent'l Mission Anacortes Wash
 - 58.42 First Pent'l Church San Bernardino Calif
 - 59.10 First Pent'l Church York Pa
 - 59.57 S Calif Bible School Miss Society Pasadena Calif
 - 64.08 Assembly Wilming-ton Del
 - 65.00 Christian Assembly Zion Ill
 - 65.90 Wells Memorial Church Tottenville N Y
 - 74.77 Full Gospel Church & S S Neptune N J
 - 75.00 Christian & Missionary Alliance Church Richmond Va
 - 75.00 Calvary Tabernacle Camden N J
 - 95.00 Full Gospel Tabernacle Association Fresno Calif
 - 160.17 Full Gospel Tabernacle San Diego Calif
 - 162.76 Assembly of God Wilkes-Barre Pa
- Total amount reported minus \$129.20 amount given direct and designated for expenses\$3796.55
Amount previously reported7067.37
Total amount to date\$10,863.92
- HOME MISSIONS CONTRIBUTIONS**
April 13-19 inclusive
- .50 Mrs A P Hollis Kans; .50 Mrs Z S Ironton Mo; .60 R J Caruthersville Mo; 1.00 Fairview Hgts Community Church Santa Monica Calif;
 - 1.00 Mrs. J H W Harlingan Tex; 1.00 L D Milan Ill; 1.00 I G R Templeton Calif; 2.00 J V New Trenton Ind; 2.00 A friend in Ill; 2.50 Full Gospel Mission Oshkosh Wis; 2.50 Mrs J B Philadelphia Pa; 2.50 Mrs E L Santa Rosa Calif;
 - 2.50 Mrs N F Avinger Tex; 3.00 Mrs R M K Portland Ore; 3.00 A J W Ramsey Ind; 5.00 Mrs A M Richmond Ind; 5.00 C H L Piedmont W Va; 5.00 I L H Tahlequah Okla; 5.00 M H M Houston Tex; 5.00 C P Shenandoah Ia; 6.07 J R P Chicago Ill; 7.00 A C W Warren Pa;
 - 8.35 W C C Cheney Kans; 10.00 Mrs S S D Ontario Calif; 10.00 J H D Dansville N Y; 18.00 M A D St Louis Mo; 25.00 S N H S Pasadena Calif.
- Total Amount reported\$135.02
Amount previously reported 358.55
Total amount to date\$493.57



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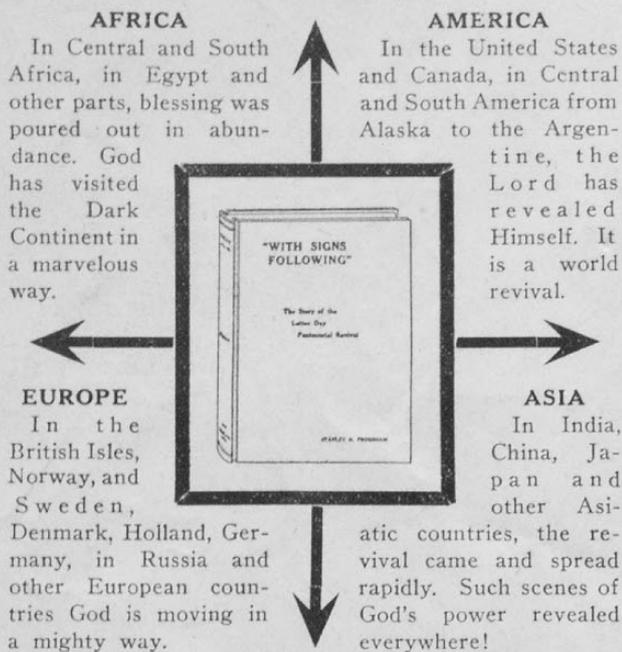
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