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This Is THE Rest ... and This Is THE Refreshing

Lilian B. Yeomans, M.D.

It was in the city of Calgary, Alberta, Canada, nestled in the foot hills of the stupendous Canadian Rockies, that it happened.

The 23rd of September, 1907, began as all my days began, with prayer, breakfast, then work in the Government office which I had entered after ceasing to practice medicine. I was also holding meetings constantly, for after my marvelous healing from the last stages of morphine addiction I could do no less than tell others of the Great Deliverer I had found. The day began in a commonplace way, but its closing hours found me seated in heavenly places, my soul magnifying the Lord, my spirit rejoicing in God my Saviour, and my whole being entranced by such a revelation of the Lord Jesus Christ as I never had expected to enjoy while tabernacling in the flesh.

For that is what the Baptism of the Holy Ghost means to me—A REVELATION OF A REAL CHRIST. "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you."

Ever since that sacred hour my spirit has cried night and day:

"Oh, sweet wonder!
Jesus, Thou Son of God!
How I adore Thee!
Oh, how I love Thee!
Jesus, Thou Son of God!"

As I emerged from my office at five in the evening I met an old friend and beloved sister in Christ, Mrs. Lockhart, late of Winnipeg, Canada, now a resident of the Homeland. She greeted me with the words, "I have come on purpose to see you. I have received the Baptism with the Holy

Ghost as in Acts 2:4, and you must also receive Him."

I had heard nothing about the Latter Rain outpouring excepting what I had gleaned from some newspaper clippings, but I knew from the Word of God that if they were not really speaking in tongues in Los Angeles they ought to be, in view of Mark 16: 17, and other scriptures, so I hastened to a place of prayer with Sister Lockhart and we had a few moments before going to meeting.

For the first time I heard the unknown tongue—just a sentence as Sister Lockhart prayed—and my only thought was:

"That is God!"

Arrived at the meeting we found it particularly quiet, not to say a dull, one. But there was nothing dull in me. My spirit was all aflame. They handed me a hymn book and I tried to sing, but just then the heavens struck a leak over my head, and the hymn they were singing seemed as lifeless as the Dead March in Saul. I commenced, all unaware, to make some music on my own account. They said afterwards that I was "very noisy" so they had to pronounce the benediction. I didn't know what they pronounced as I seemed almost more in heaven than on earth.

Arrived at home we two sisters knelt at my bedside and in a moment I was pouring out my soul to God in intercession in the most majestic language I had ever heard.

Surely I found it "the Rest"; after all my many years of praying at last I really PRAYED; rather, Another prayed through me, prayer that must prevail. It was the most tremendous experience of my life up to that hour.

I had interpretation and gave it aloud. I was praying that my mother also might receive The Promise of the Father. She was hundreds of miles from me geographically, and perhaps many more spiritually. A splendid woman, gifted, and conscientious to a fault, but she was conservative to the last degree and often said: "O Lilian, if you could only be less intense how happy it would make me!"

But that prayer had to be answered, and within three weeks from the day it was uttered my mother knelt beside me in Calgary and received the Baptism just as I had received it. She was true to her testimony to the day of her departure to be with the Lord.

"The Rest . . . and . . . The Refreshing." Oh, what a Refreshing! "He that believeth on Me . . . out of his innermost being shall flow rivers of living water . . . this spake He of the Spirit" . . . "and everything shall live whither the river cometh."

Oh, the blessed dew of the Holy Spirit upon drooping spirit, jaded intellect, and weary heart and brain, nerve and muscle! How it calms and cools and strengthens!

Oh, the springing fountain of inexhaustible vitality which we find within as we acknowledge the quickening presence of the Spirit who raised Christ from the dead!

Oh, the rushing rivers of resistless energy bearing us in triumph over every opposing force, and through every barrier, into all the will of God for us, for it is "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Truly this is The Rest . . . and this is The Refreshing!

How Shall We Celebrate Pentecost?

By Ernest S. Williams



THE nineteen hundredth anniversary of Pentecost is here. The Christian world is planning to give it proper recognition and honor. Some will think to honor it in a cold, formal, acknowledgement of the event. Others will seek to remind us of the importance of the Holy Spirit in active Christian life and service. And a smaller number will seek by prayer that the Spirit might be poured out afresh. May we be numbered among this last group.

Pentecost, next to the atonement of the cross, was the greatest event in history. It marked the beginning of the outpouring of the Spirit of God. One recent writer has said, "Pentecost came only once and will never be repeated." The same writer has also said, "For one to claim to have received 'the Baptism with the Holy Ghost,' 'his Pentecost,' or 'the Latter Rain' outpouring of the Spirit is entirely error." This writer says, "The Baptism came at Pentecost and will never be repeated. The Latter Rain is reserved for the Jews in a time yet future." We would not contend for terms of expressing what one enjoys when filled with the Spirit, though we wish it were possible to use terms acceptable to all. But simple Christians are very likely to use such terms as are found in the Bible to express what they believe to be a Biblical experience. It is not therefore to be held too seriously against their credit, if they had a gracious infilling of the Spirit, should they call it by some such title as the Bible gives.

But whether or not the terms adopted express in the best possible way the experience which they enjoy (though we cannot see where they could adopt better terms than those employed in the Scriptures), the fact remains that there are those who are enjoying a gracious infilling of the Holy Ghost. They have felt the quickening. They have spoken in other tongues. They love Jesus and seek to walk unspotted from the world. To them it is "a personal Pentecost," because it bears certain characteristics that accompanied the outpouring of the Spirit in the beginning. They are "baptized with the Holy Ghost" because they have felt their entire being enveloped in the sacred presence of the Spirit of God. They enjoy

their "Latter Rain," that which is described in James 5:7. Surely all of this is New Testament experience.

The outpouring of the Spirit at Pentecost was not a finished work, beginning and ending in the baptism of those only who were gathered in the upper room. Pentecost was the beginning of a dispensation of grace, which was to continue until the close of the age, and was to be marked by the supernatural power of the Holy Ghost. Mark 16:15-20. Pentecost was the releasing of the Holy Spirit to be poured out upon all flesh, and not to be confined, as it was in Old Testament times, to Israel, and to occasions such as anointing prophets for utterance and deliverers for war. Pentecost was the beginning of an era which was to impart to repentant man the blessings which had been purchased by the cross of Christ—hence the Cross and Pentecost go hand in hand. The deeper the sense and the fuller the grasp one has of Calvary, the fuller will be the effusion of the Holy Spirit.

May we look at a few of the promises of the Holy Spirit? "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Here is a promise conditioned upon obeying a command. The promise is "rivers of living water." The command is "Let him come unto Me and drink." The promise is also entirely, and for the entire age, personal. It is for "any man." Come and drink.

Looking upon the scene at Pentecost, and listening to the inspiring sermon of Peter on that occasion, we receive the age-abiding promise of the same Spirit as was poured out upon the waiting church in the beginning. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Is this not the promise of the same Spirit that came at Pentecost? And if it is, ought one to be criticized who has sought and obtained its fulfillment in the same way? And is one far astray because, in trying to describe what God has

done for his soul, one says, "I have received my Pentecost"?

The promise of the Holy Spirit to consecrated, yielded, believers is for the entire age. What then should be expected when the Spirit does come? Should it just be taken for granted that one has the Spirit because living in this Holy Ghost dispensation? Or should some of the evidences promised and received with this blessing be encouraged and welcomed? Jesus promised "rivers of living water." If ever such rivers were needed, they are needed today by barren professors and by a stagnant church. The disciples were promised power from on high when the Spirit came. How much Holy Ghost power do we find in most places of religious gathering these days? Reader, I leave this for you to answer. Is there not a marked contrast between the service of the saints today and that of the saints when the Spirit was poured out in the beginning, when, "with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all?" When the day of Pentecost was fully come, they were all filled with the Holy Ghost. Do we see among the followers of Christ at the present time any lack of such infilling?

As to the Latter Rain. It is true that a Latter Rain is promised to Israel. There is no doubt that a great effusion of the Spirit from on high will be visited upon them in the time of their restoration. But does not James also see such a restoration for the church shortly before Christ returns for His own? We think he does. In the fifth chapter of his epistle he takes up latter day events. He first warns the opulent rich against the day of their destruction. He then exhorts the faithful to patience; encouraging them to look for the coming of the Lord. He then reminds them that God is long patient, and is waiting for the precious fruit of the earth, until He receives the Early and the Latter Rain. God's fruit is His people. And the Latter Rain is an outpouring of the Holy Spirit to prepare them for harvest. It is this Latter Rain that is now falling. Many have been its blessed showers; and in many places has it come.

In closing we would remind those who feel the church has no claim to any of Israel's spiritual promises, that in this dispensation of grace "the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ, by the gospel." Eph. 3:6. It seems therefore clear that those blessings promised to Israel were to overflow, through Christ to the Gentiles also, "that the blessing of Abra-

ham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." As Paul has said, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:27.

We have no conscious desire to build up a doctrine around ourselves. In searching the Scriptures to learn what was characteristic when the Holy Spirit came to believers in apostolic times, we find that in all cases on record the one outstanding manifestation of Pentecost was repeated. They all spoke with other tongues as the Spirit gave them utterance. Believing that this manifestation would repeat itself if a similar infilling of the Spirit were received, multitudes in all lands have come to enjoy a similar experience. But we are not seeking to influence your opinion as to this, further than to point out to you this outstanding fact. Your own soul must be satisfied with your experience. What we would urgently exhort is that each follower of Christ earnestly seek an outpouring of the Spirit which will satisfy his heart that his experience measures up to that which the Bible has promised in the Baptism with the Holy Ghost. You will make no mistake if you seek and obtain that which is clearly set forth in the experiences of Scripture.

May this nineteen hundredth anniversary of Pentecost be commemorated in our lives by making our hearts the temples of the Holy Ghost, that God may work in us both to will and to do of His good pleasure. Amen.

Have Ye Received the Holy Ghost?

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

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

these twelve Ephesian disciples receive an identical experience to the hundred and twenty on the day of Pentecost.

When Philip went down to the city of Samaria and had a great revival, the sick were healed, many believed the gospel message and were baptized in water. Acts 8:5-13. Were the apostles satisfied with these new converts? Was God satisfied? We find that He put it on the hearts of the apostles to send down Peter and John, "who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them. . . . Then laid they their hands on them, and they received the Holy Ghost."

It is quite clear that these Samaritan converts did not receive the Holy Ghost when they believed, but it was so important that they should receive, that Peter and John had to be sent down to pray for them. And it is evident that there must have been a scene like to that of the day of Pentecost for Simon to offer money to receive like power. As Stephen Jeffreys puts it: "Simon wouldn't give five cents for what he would see in most of our churches today."

We admit it is possible for people to receive the Pentecostal Baptism at the same time that they believe the gospel message and receive salvation. It was so in the case of the Gentile centurion Cornelius and his household to whom Peter was sent. The Jews that accompanied Peter were astonished that on the Gentiles also was poured out the gift of the Holy Ghost, "for they heard them speak with tongues and magnify God." Acts 10:46. God put no difference between the hundred and twenty who received the Holy Ghost on the day of Pentecost and these Gentile enquirers who received at a later date.

There were two outstanding things that John the Baptist declared about the Lord Jesus Christ; first, that He was the Lamb of God who beareth away the sin of the world; second, "He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." As we read the Acts we see that this was the work of our Lord in the early days of the church, and we see that He is doing the same work today.

The Baptism of the Holy Ghost was a necessity at the beginning. It was He to whom all power and authority in heaven and earth is given. He who is the King of kings and Lord of lords, who "commanded" His disciples "that

they should not depart from Jerusalem, but wait for the promise of the Father. . . . for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

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

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

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

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

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

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

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

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

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

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A Letter to an Enquirer

You interest me very much when you tell me that you recently heard the testimony of S. J., and that he is now claiming to have received "the Baptism in the Holy Ghost."

You say that there can be no doubt that he is vastly changed as a Christian from when you last met him two years ago; nowadays he is so full of love, so full of zeal and enthusiasm for God and for souls, for times of prayer and Christian fellowship, for the Bible—that he truly seems "turned into another man."

I am not in the least surprised that you admit that all this is making you hungry for a similar blessing for yourself; nor am I unduly surprised at the hesitation which at the same time you feel regarding committing yourself to a path that seems so unlike all we have become accustomed to in our own church, and Christian experience. I can quite enter into those mixed feelings of yours when you accompanied him for the first time the other night to a "Pentecostal" meeting.

You felt greatly drawn to the life and liberty of the place, the hearty singing, the fervent prayers, and particularly—I am pleased to note—the preaching of the Word; all combining to make the Bible seem a beautifully up-to-date Book after all. Nevertheless you found the "noise" rather trying, especially during prayer; it was so unlike what you had been used to. Moreover you could not quite understand when a sister spoke in "tongues" though you say you certainly found the "interpretation" given by the pastor most helpful, and coming like a real message straight from God to your own soul.

You ask me for some Scriptural basis for all this, and I appreciate the candor with which you express yourself as ready—provided it stands the test of God's Book—to follow all clearer light which God may have for you in these things, even at the cost of breaking with preconceived ideas and if necessary, with old associations.

I believe that we can get almost all the light we need just at the moment from the third chapter of Luke, or the parallel chapter, Matthew 3.

In order to be sure, first of all, that in speaking of "the Baptism with the Holy Ghost" we are using a Scriptural term, and describing a proper Scriptural experience; turn to verse 16.

You will find here a prophecy by John of the future ministry of Jesus which is also recorded by each of the other Evangelists. Matt. 3:11; Mark 1:8; John 1:33. I need not remind you that our blessed Lord never fulfilled this prophecy in His earthly ministry; and it will come, rushing to your mind at once that the first great fulfilment was on the Day of Pentecost, after His ascension to the Father's right hand. Acts 2:33. From then, on, we find Him continually exercising this glorious prerogative (Acts 4:31; 8:17; 9:17; 10:44; 19:6), and Peter, beyond all contradiction or uncertainty (Acts 11:16, 17), links the experience of those Gentiles in the house of Cornelius, with this prophecy given years before by John.

We all believe that until our Lord's return He will still remain on high, in that blessed place of power. Is there one single passage in the Bible to make us think that He would cease to bestow this divine gift in like manner? The biggest argument against such an experience for today comes—not from inside the Bible, but outside—from the lack of Pentecostal manifestation in most of His professing church. But is such an argument valid? Is this God's responsibility—or man's? We all know that whenever the church has aroused herself to make fresh claims for Pentecostal power and fulness, her Lord has never failed to answer by revival upon revival. The grand charter of her birthright in Acts 2:39 still holds good.

You particularly ask me as to what we ought to expect when we receive the Baptism with the Spirit: and evi-

dently your question frames itself principally around certain outward manifestations which you have either seen or heard of in those receiving this blessing.

Turning again to the third chapter of Luke, shall we place ourselves among the crowd that first heard this expression "baptize you with the Holy Ghost and fire" come from the lips of John, and try to gather the impression such words would give them of the sort of experience that was in mind. John the Baptist was not the sort of preacher to leave folk in much uncertainty as to what he meant.

He was telling them of an experience necessarily mysterious, and, as yet, entirely in the future for them all: but he linked it by one forceful word with something now familiar and constantly being enacted before their eyes—"BAPTIZE."

There was to be something about this experience then that would be like baptism in water—only far mightier. That John baptized by immersion is not a point many will care to dispute, and therefore the first conception these people would gain would be of a complete immersion in the Spirit of God. This, in itself, would indicate something overwhelming the entire being.

Baptism by immersion was, and is, such an absolutely *real* experience: so conscious to the candidate; so evident to the onlooker. Evidently this greater Baptism will also be an absolutely *real* experience also: something that the recipient will feel supremely conscious of; something equally evident to the one standing by.

Lest I seem straining our parallel (it is far more than a "type," for both experiences should still continue hand in hand), remember that both these features—conscious experience to the recipient and manifestation to the onlooker—are found in the New Testament instances.

Conscious experience of the Baptism with the Holy Spirit was so overwhelming on the Day of Pentecost that they even appeared to the crowd that gathered to be "drunk with new wine." Acts 2:13. Evidence, even more con-

vincing to others perhaps than to the recipients themselves, that some mighty new power had possessed them, was provided both at Pentecost and after by utterances in "tongues" and prophecy. Acts 2:4, 17; 10:46; 19:6. Simon must have seen something very real take place at Samaria (Acts 8:18), even though unhappily he was himself without the blessing.

Receiving the Baptism in the Holy Ghost in New Testament times was as real and vivid an experience as we can well imagine. In this it is quite distinct from the new birth, which often takes place without our being at the moment conscious of it (John 3:8), or at least without outward manifestation. But the moment of one's Baptism in the Spirit may well be in the whole life the supreme moment of spiritual, and even physical, consciousness.

Why should it be otherwise? Is it not quite strangely illogical, as well as un-Scriptural, to expect anything else? Consider what actually takes place. I have spoken of an "experience," a "blessing," a "gift": but the truth is bigger than all these terms. It is GOD HIMSELF coming to fill the "earthen vessel"; it is the Infinite unfolding the finite. No wonder the child of God is not only spiritually, but usually physically, overwhelmed when this happens. Blessed overwhelming!

I have somewhat stressed this point because I not only want to ease any fears by showing you how perfectly Scriptural, normal, and logical, physical manifestations are when receiving the Baptism in the Holy Spirit; but I would also fain deliver you from ever settling down to satisfaction with an experience less than Scriptural, by showing you the actual incompleteness, as measured by God's standards, of experiences received "by faith" without any outward manifestation. The Book that tells of those who received the Spirit "by faith," also describes the character of the experience they then received.

You may probably stumble at first over the teaching that the Scriptural evidence of the Baptism in the Holy Spirit is speaking with other tongues; and that it should always be expected in every case as an initial "sign"; though not always as a permanent "gift." 1 Cor 12:30. Yet I firmly believe that if you ponder this with an open heart and mind before the Lord, you will come to see from the examples and significance of the recorded cases in the New Testament (Acts 2:4; 8:18; 10:44-47; 19:6) that it is really so; and that after all this strange sign unquestionably marks the divine choice for a simple, universal and su-

pernatural evidence to seal the Baptism with the Spirit. Men did not choose it in the first century, neither do they choose it in the twentieth. "What was I that I could withstand God?" was Peter's defence on this very point: the apology today for what seems so offensive to many is based on identically the same ground.

I must close for now: I am sure there will be other phases of this entrancing subject which we shall want to go into later on. Meanwhile—you are hungry! I know that your candor in voicing these questions and difficulties springs not from opposition to anything you sincerely believe may be of God—but only from a desire to remove obstacles.

My closing counsel can again find foothold in the scenes of Luke 3. As one after another sought baptism in water from the Baptist in those days, you know what it involved—preparation and yielding. It is so with the greater Baptism. You are already a believer. I urge you in a fuller way than ever before to lay hold upon the perfect cleansing from all sin provided for us in the blood of Jesus. If the Lord shows you anything to be given up, anything to be put right, any matter of obedience to His will—obey Him instantly. Do not be in any way artificial in these things, however; only obey rigidly the voice of God.

And when you ask the Lord Jesus to baptize you with the Holy Ghost, beloved, do *yield* to Him. *Let* Him do it. It was necessary for that crowd to trust the Baptist implicitly as he laid each one beneath the waters of Jordan. When your own beloved pastor immersed you in like fashion not long since, you willingly surrendered yourself wholly into his hands; he could not possibly have baptized you otherwise, however much both he and you desired it. Will you trust Jesus less?

If any one had suggested to you that your pastor would permit some evil to befall you when you asked for baptism—how scornfully you would have repudiated the idea! And rightly so! Will your Saviour prove any *less* faithful?

Ask Him. Talk it all over with the Lord Jesus. Do not seek manifestation, or gift, or experience—just seek Himself. And you will find that He will meet you in the good old Bible way and make your life fragrant with His presence, and your testimony convincing with His power.

Before we next meet I expect to hear that you are rejoicing in personal enjoyment of what I have tried to write a little about. I believe God has

seen your readiness to receive His promise, and I am persuaded that He has thus brought this pregnant question right into your life at this time not merely for your interest, but for you to "go in and possess." May He help you.

With every good wish,
Yours sincerely,

Donald Gee

Receiving the Latter Rain

Arthur W. Frodsham

There is coming a visitation both of blessing and judgment. God delayed His judgment on the Amorites until their cup of iniquity was full to the brim. God has delayed His judgments until the world's cup of iniquity is filled; the delay means that there can and will be a visitation of grace, for where sin abounds grace will much more abound. The cup of iniquity has to be filled up by man, but in the meantime the cup of grace will be filled up by God.

When man's iniquity was coming to the full at the time when they crucified the Lord of glory, special grace was poured out on the early church in a very strange manner on the Day of Pentecost. A veritable deluge came to the household of the Roman centurion Cornelius. Whole towns turned to the Lord through the healing of Aeneas. Other great cities of old had gracious visitations of God's power and salvation. The need is greater today and the end is nearer.

What we read of in the Acts of the Apostles was the coming of "the former rain moderately." But God has promised a doubling up of both the Former Rain and the Latter Rain at one time. Joel 2:23. Christ said to His disciples, "Many prophets and kings have desired to see those things which ye see." And surely many prophets and kings would like to see what we are seeing and what we are going to see as God sends this doubled-up outpouring of Early and Latter Rain. God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

People were appalled at the rapidity with which the "flu" visited the earth after the war, and also the out-of-the-way places that it reached. All classes were affected. If there could be such a visitation of judgment can we not look also for a universal visitation of grace? It is our great privilege to ask for rain in the time of the Latter Rain.

My Baptism in the Holy Spirit

Evangelist P. C. Nelson, Enid, Oklahoma



MORE than nine years have elapsed since that wonderful night when the Lord Jesus baptized me in the Holy Spirit. So many old and new friends in person and by letter inquire about this experience, which was vouchsafed to me after I had served as a Baptist minister for thirty-one years, devoting a considerable portion of this time to union evangelistic work in different parts of the country, that I have decided to tell the story as fully as this space will permit for the glory of God.

My father was on of the first Baptists in Denmark; he was imprisoned, disinherited by his wealthy father, and suffered much persecution for his faith. In 1872, when I was only four years old, my parents came to the United States, and settled in Shelby county, Iowa. Here I grew to manhood, and while yet a boy learned carriage and sign painting. At the age of eleven I was wonderfully converted, and even attempted to preach, but did not join any church, and soon was caught in the devil's snare. My father had died by accident shortly before this, and I was cast out among strangers to earn a living.

At times I suffered great remorse for having yielded to temptation and having denied my Lord, and I came to believe I had committed the unpardonable sin. Sometimes I was so troubled that I could neither eat nor sleep, and then again I would become hardened, rebellious, and indifferent. In 1888, under the ministry of Pastor J. F. Bryant, in the First Baptist Church, Harlan, Iowa, I was reclaimed, and came into a most joyful and real experience of the forgiving and cleansing grace of God.

I relate these experiences to show that the Lord graciously gave me a good clear-cut experience of salvation, and this fundamental experience has been of incalculable value to me, and has enabled me to live a victorious, and I trust I may say without boasting, a consecrated life. Soon after I was reclaimed, I was baptized by Pastor Bryant, and after a little experience in teaching school, I began preaching the Word in my home community; and in August, 1889, I was licensed by the First Baptist Church, Harlan, Iowa, to preach.

The same year I went to Morgan

Park (a suburb of Chicago) to study in the Baptist Theological Seminary. In January, 1890, I entered as a student in Denison University, Granville, Ohio, and in 1897, graduated with the degree of A. B. Two years of service as pastor in Ohio was followed with three years of study in Rochester, (N. Y.) Theological Seminary, till my graduation in May, 1902.

In 1893, I was happily married to Miss Myrtle E. Garmong, who was a classmate in high school and organist in the Baptist church, Harlan, Iowa. Long before we were married, we were both volunteers for foreign missionary service, but when I completed my seminary course we had three children, and wife was broken nervously. Consequently two Baptist foreign missionary boards refused to send us forth. I settled as pastor of the First Baptist church, Cedar Falls, Iowa. It soon became evident that the Lord was calling me into the evangelistic field, and for many years I labored first as a Baptist evangelist, and then as a union evangelist, building tabernacles, and carrying a considerable party. During the war I served as a Y. M. C. A. secretary in Camp Custer, Battle Creek, Michigan, and after the war, I settled as pastor of Conley Memorial Church, Detroit, Michigan.

One Sunday morning in June, 1920, a familiar voice greeted me on the telephone. It was that of my dear friend and brother in the ministry, Frank E. Weston, of Mount Pleasant, Iowa, where at this writing he has served as pastor of the First Baptist Church for about 24 years. I had held two campaigns with him, and considered him one of the most godly and spiritual of all the ministers I had met in an experience of thirty-one years. Both he and his wife had impressed me as devoted to the Lord to an unusual degree, and as most prayerful and pious. Brother Weston came to our service that morning and told me that he had just recently been baptized in the Holy Spirit and had spoken in an unknown tongue. The very glory of the Lord was resting on him, and I became very hungry for a deeper work of grace in my own life. His wife was with him in Detroit, at the home of Brother and Sister Beal. It was Mrs. Beal who had brought the message to Mount Pleasant, Iowa, where she had formerly taught oratory

in the Wesleyan College. Wife and I soon found ourselves guests in the home of Brother and Sister Beal with the Westons. The conversation at the dinner table was on a high level of spirituality, and it was easy to see that all these friends were living very close to God.

After the dinner we sat down together to read God's Word and to pray. Never in my life had I heard any one speak in an unknown tongue till that moment. When we were ready Sister Beal spoke so confidently to our Lord, saying, "Lord, what do you want your children to read?" Speaking words which I could not understand, she then interpreted, "My children, I want you to read the fourteenth chapter of First Corinthians." This message went through me as an electric current. I had heard that poor ignorant, deluded souls in a frenzy of excitement that rendered them irresponsible, would utter strange sounds and jabber, and think they were speaking in an unknown tongue. But this lady was not ignorant or uncultured. She was a graduate of two eastern colleges, and came of a highly cultured family of well-to-do people. She was not excited. She did not scream or squirm, but just as calmly and as fluently and as distinctly as she could speak English, came this message in an unknown tongue, and just as sweetly and clearly came the interpretation. I knew that such manifestations were common in the early days of the New Testament church, but I thought they had disappeared for all time. The reaction on my mind can be described in the words of Peter—"This is that!"

I had anticipated a discussion of scriptures on doctrinal points not familiar to me, and had taken the precaution to slip my Greek New Testament into my pocket for ready reference. I opened this and expected to translate any verses I might be asked to read, but this was not the plan. Sister Beal herself read a verse or two at a time, giving the interpretation in tongues and then in English. I had no use for the Greek, for I found the Lord knew Greek better than I did; and no scholar, no matter how critical, could find any fault with God's own interpretation of His Word. I was astonished to the point of amazement. I did not know that there was a person on earth that could be used by the Lord in this way. After the reading, by my request all prayed for me and laid hands on me that I might be baptized in the Holy Ghost. At this time in a very definite, determined way I began in real earnest to seek His face and His blessing.

Many times during my long ministry I had had wonderful anointings by the Holy Spirit. Many times I had felt the good hand of the Lord upon me as I had prayed and as I had preached the Word. Several times I had been in meetings where some leader would ask us to consecrate ourselves fully, and some urged us to seek the Baptism in the Spirit, but after a little season of prayer they would instruct us to claim the blessing by faith, and go forth with the assurance that we had now been baptized in the Spirit and were empowered for service. But these experiences were too vague and too evanescent to satisfy my hungry soul. Now I saw in the Word that we may have as good a Baptism in the Spirit as the hundred and twenty had, and I was satisfied with nothing less.

But it was no easy thing for me who had so long traveled in one direction to get out of that rut, or to fully consent to let the Lord have His way if it meant anything so revolutionary in my life and career as I clearly saw this would become. If you have lived long in the flesh, it seems like an impossibility to mount into the life of the Spirit and dwell there. So I struggled on, week after week and month after month, performed my duties as pastor as best I could, but all the time with a hungry heart and a longing for a new experience of His grace.

Occasionally I attended "tarrying" meetings in the home of Brother and Sister Beal, and the wonderful messages that came to us through Sister Beal as she opened the Bible and the Lord gave the interpretation, were most stimulating to my faith and illuminating to my mind. Much time was spent on my knees in secret, with an open Bible before me and a prayer on my heart that the Lord would show me wondrous things out of His Law. These were most precious experiences of His grace. The Lord asked me to make my surrender and consecration complete. This I thought I had done years before, never to be repeated. And yet as He asked me if I was willing to lay my life on the altar to serve or to suffer as He might direct, to lay my family on the altar for time and eternity, to lay my church, my salary, my standing among my brethren, my reputation, my denomination, my education, and whatever else there was in my life that I esteemed, I confess that it took time and a real struggle to get all on the altar of sacrifice.

When the last thing had gone on the altar, the Lord had to enlarge my heart to give me the rich blessing He desired me to have. It took weeks before I was fully yielded and pliable

in His hand as the moist well-kneaded clay.

My good wife who was broken in health and hungry in soul, left me on the third of October, 1920, for Oakland, California, to spend some weeks or months in the Home of Peace, over which Sister Carrie Judd Montgomery presides. This left me with the care of the church and the home. October 16th I was struck by an automobile in Detroit, and after a week of intense suffering, which brought me near the brink of the grave, on the 23rd of October the Lord raised me up from that bed of suffering, in answer to prayer, after which I had been anointed by Sister Beal and prayed over by herself, her husband, her mother and her mother's sister, all of whom had been healed by the Lord. This experience, which I have related and printed in tract form, brought me nearer to the goal of the Baptism than I had ever been before.

November 16th I count one of the greatest days in my life, for at 2 o'clock that morning, the Lord Jesus baptized me in the Holy Spirit, and filled me so full of His glory that I could not tell it all in English. It was in the home of Brother and Sister Beal in Detroit. The Lord had been sweetly near me as I preached in my pulpit morning and evening, and also in the afternoon as I spoke through an interpreter in a Roumanian Baptist Church. After the evening service I was invited to join Brother Beal who

A Prayer Suggestion

A large number of churches have planned to celebrate on June 8 and 9 next, the nineteenth centenary of the outpouring of the Spirit on the Day of Pentecost.

It has been suggested that our Pentecostal assemblies and saints everywhere spend the ten days prior to June 8 in special waiting on God, petitioning Him to pour out His Spirit on all flesh according to His promise in Joel.

It was a custom of many devout Jews to spend the whole night prior to the Day of Pentecost, in prayer. It is thought by many that the disciples did this, and that they were sitting, waiting after an all night vigil, when the Spirit of God first fell upon them at the beginning. It would be well for all those who can, to spend the whole night of June 7 in definite supplication for a new endowment and a new empowerment and a new Pentecostal revival.

We commend these suggestions to all God's children everywhere.

had been tarrying very earnestly two days for his Baptism in the Spirit. When I arrived about ten o'clock, I found that he was determined to wait upon the Lord till he was baptized in the Spirit. We two tarried together that night. About 2 o'clock the Lord baptized me, and about 4 o'clock in the morning He baptized Brother Beal, giving each of us the same evidence that the hundred and twenty and the house of Cornelius had. Acts 2:4; 10:46.

To me it was one of the sweetest experiences in my life to have the Lord take hold of my vocal organs, reshape them, and cause them to utter words which I did not form and did not understand. It was sweet and blessed to let the Holy Spirit use my tongue to glorify my Lord—my tongue which I had often used foolishly. I felt that the Lord through the Holy Spirit had now taken possession of every part of my being—spirit, soul, and body, and of every part of my body even to my tongue. I saw Him that night as the One altogether lovely, the fairest among ten thousand. I was living with Him in the glory, and desired to abide in that heavenly atmosphere forever. To me it was as real as any experience in my life. Glory be to God!

It is impossible in a few lines to tell of the result of that experience in my life, as a Christian man and as a minister of Jesus Christ. Let me simply say that it was the beginning of the most precious and fruitful years of my ministry, and the joy that came into my life has never departed. Moreover He has used me to pray for thousands of sick and afflicted people, and I have seen multitudes healed, saved, and filled with the Holy Spirit since that glad day. I still love the Baptists to whom I feel I owe a great debt, and I praise God for every minister and worker regardless as to whether he sees eye to eye with me on every point, but my ministry is larger than any denomination, and my gospel is too large for most of them, so I have aligned myself with those who receive and believe this glorious gospel, and I preach wherever the people are willing to hear it. My three sons and my wife have come into similar experiences, and we have gone from the Atlantic to the Pacific to tell the glad tidings. We hope some time to go around the world to preach that Christ will save the lost, heal the sick, baptize believers in the Holy Spirit, and will soon come to reign on this earth.

We cannot be the instrument in saving others without losing our own lives in sacrifice.

Pentecostal Outpourings Throughout This Age

There are some who state that all miracles, including the speaking with tongues, ceased with the Apostles. This however, is not the case. During the past nineteen centuries, in times when spiritual life ran high, the Holy Spirit has been received just as at Pentecost, with the accompanying manifestation of the speaking in tongues.

Chrysostom, who lived during a part of the fourth and fifth centuries, wrote: "Whoever was baptized in apostolic days, he straightway spake with tongues, for since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures they at once received the Spirit; not that they saw the Spirit, for He is invisible, but God's grace bestowed some sensible proof of His energy, and one straightway spake in the Persian language, another in the Roman, another in the Indian, another in some other tongue, and this made manifest to them that were without that it was the Spirit in the very person speaking. Wherefore the apostle calls it 'the manifestation of the Spirit which is given to every man to profit withal.'"

Irenaeus, who was born in Asia Minor in A. D. 115 and who died in Lyons, France, in A. D. 202, who was a scholar of Polycarp, who was a disciple of the apostle John, states in his *Adv. Haer. VI*, page 6, "We have many brethren in the churches having prophetic gifts and by the Spirit speaking in all kinds of languages."

Origen, who lived from 185 to 254 A. D., writes of the speaking in tongues by the prophets of his day.

Dean Farrar in his book "Darkness to Dawn" in which he states: "Even for the minutest allusions and particulars I have contemporary authority." refers to the persecuted Christians in Rome singing and speaking in unknown tongues.

Tertullian, who lived in the second century, speaks of the spiritual gifts, including the gift of tongues, as being still manifest among the Montanists to whom he belonged.

Gorres, in *La Mystique Divene*, states that Pachomius, who lived from 292 to 348 A. D., when wishing to speak with a brother who knew only the Roman language, of which he himself was ignorant, received the power to do so after having prayed three hours. This saint spoke also the Greek language, which he had never learned.

Augustine wrote in the fourth cen-

tury, "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying on of hands. It is expected that converts should speak with new tongues."

Even in the "dark ages" God gave some gracious revivals. From the twelfth to the fifteenth century there were revivals in Southern Europe in which many spoke in other tongues. Foremost among these revivalists were the Waldenses and Albigenses.

Gorres states that Ange Calareus received in the year 1300, during Christmas night, a knowledge of the Greek language. In the second chapter of the second book of the life of Saint Dominick, it is stated that when traveling with his brother St. Dominick encountered some Germans. "He set himself to prayers, and commenced immediately to speak German; and for four days more he discoursed with them concerning the Lord Jesus."

The Encyclopedia Britannica states that the glossolalia (or speaking in tongues) "recurs in Christian revivals of every age, e. g., among the mendicant friars of the thirteenth century, among the Jansenists and early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Cevennes, and the Irvingites" (Vol. 27, pages 9 and 10, 11th edition).

In the history of the Christian church by Phillip Schaff, Vol. 1, page 237 of the edition of 1882, he shows that the phenomenon of speaking in tongues reappeared from time to time in seasons of special religious revival, "as among the Camisards and the prophets of the Cevennes in France, among the early Quakers and Methodists, the Readers (followers of Lasare) in Sweden in 1841-1843, in the Irish revivals of 1859, and especially in the 'Catholic Apostolic church,' commonly called Irvingites, from 1831 to 1833, and even to this day."

In this church history it speaks of Vincent Ferrer who died in 1419, "Spondamus and many others say, this saint was honored with the gift of tongues." This work also tells of Francis Xavier, who died in 1552, that he "is said to have made himself understood by the Hindus without knowing their language." The Catholic Encyclopedia also speaks of his preaching in tongues unknown to him. Xavier was a truly converted man and a most remarkable missionary.

Gorres writes concerning Francis Xavier that he "spoke the languages of people to whom he announced the gospel as easily as if he was born among them. Often when he preached at the same time to men of different nations, each understood him in his language. . . . The same thing is told of St. Louis Bertrand and of Martin Valentine. Jean of St. Francis also obtained from God in prayer the knowledge of the Mexican tongue, and immediately set himself to preach in this language, to the great astonishment of all hearers. This gift was also accorded to St. Stephen in his missions in Georgia; so that he spoke Greek, Turkish, and Armenian so fluently that the natives held him in admiration. It is also said of St. Colette that she had the gift of tongues; and among those which she learned in this manner Latin and German are cited. The Abbe Tritheme reports the same thing of the Abbess Elizabeth. A French woman named Marguerite came one day to see St. Clare of Monte Falcone, who spoke French with her for a long time although she had never learned this language. The blessed Jeanne of the Cross had this gift when she was in ecstasy; and she was able to communicate in different languages, according to the needs of her auditors, the light which she received from on High. Two Mohammedans who could not decide to embrace Christianity were brought to her in one day. She had an ecstasy and spoke in Arabic with them; so that they finished by demanding baptism." (Quoted by Geo. B. Cutten, in *Speaking With Tongues*.)

In Butler's *Lives of the Saints*, he states that St. Louis Bertrand (1526-1581) received the gift of tongues, of prophecy, and of miracles; that he labored in South America among the Indians, and as a result 30,000 of these were converted.

In a German church history, Souer's *History of the Christian Church*, Vol. 3, page 406, the following words are found: "Dr. Martin Luther was a prophet, evangelist, speaker in tongues, and interpreter, in one person, endowed with all the gifts of the Spirit."

In the diary of Thomas Walsh, one of Wesley's foremost preachers, March 8, 1750, the record stands: "This morning the Lord gave me language that I knew not of, raising my soul to Him in a wonderful manner."

Our book, "*With Signs Following*," (Gospel Publishing House, Springfield, Mo., \$1.25,) tells of many more instances of this character.

Pioneering for Christ in the Congo

James Salter, at Central Bible Institute, Springfield, Mo.

In the last issue, Mr. Salter told of entering new unevangelized territory and promising missionaries to the natives. In this issue he tells how he got one of his missionaries for this new territory.

I was in London telling the people of the goodness of God, testifying that at least five times He had healed me when death was imminent. I told them that once the grave was already dug for me. Another time I lay in a village with blackwater fever for a week, dying, when a native found me, prayed for me, and I was healed. Twice I was poisoned, but God delivered. Once I went to bed a nervous wreck, but woke in the morning not knowing I had a nerve in my body. I broke my arm in the elbow and God healed it. At the close of the meeting I was introduced to a fine big athletic sort of chap, almost six feet tall. He gripped my hand and I thought he would make pulp of it, as he said, "I heard your testimony and I would like to spend some time with you." It was arranged I should be his guest for a day or two at Cambridge, where there is a large university.

When we got to the university he took me across the campus to the laboratories and museums, and then showed me all kinds of cases—tumors, cancers, gall stones, etc. Showing me a hideous thing, he said, "Do you think the Lord would heal that?" Then he said, "My name is Taylor. I am the house surgeon at the University Hospital in London. I am a graduate of Trinity College. I am also the president of the Cambridge Intercollegiate Christian Union."

When we had finished the museum he pushed me through a couple of swinging doors—that was a staggerer! I found myself in the dissecting room, where there were nearly three thousand medical students, all busy on about three hundred dead bodies. He took me from one to another, saying, "Have a good look at that; watch what this man is doing." I watched until I felt a queer sensation in my stomach, but he just held me to it. When he thought I had had enough we walked over and had a good wash. I felt we needed it. When we got outside he turned and said, "Now then, after what I showed you today, do you still believe in divine healing?"

I said, "Brother, you heard my tes-

timony. If I had not been raised practically from the dead five times, if this arm had never been broken and healed, it would still be in the Bible. If every person I anointed died with the oil on their head, and if every person I laid hands on died while I was doing it, I would still believe in divine healing because it is in the Bible."

He said, "When do you go back to the Congo? Would you take me with you?" I looked at him in surprise. He said, "Would your mission accept me?" I said, "You are a doctor." He said, "Would you accept me?" I said, "On certain conditions." He went to the hospital and resigned. He wound up his affairs at the college, sought the Baptism with the Spirit, was filled and spoke in tongues, and when Easter came around he was on the platform by my side, testifying to the goodness of God. He went with me to the Congo as one of a party of six.

I took him out and showed him the needy spots. After he had had a good look around he chose the spot for service where the little old king was who had died drunk. He was there a little time and then married one of our lady missionaries. For their honeymoon trip they went further north among the cannibals than any other white person had ever been. They went from village to village, having a real good time. Now I have passed through those villages with the natives running after me, screaming, "Meat! Meat! Meat!" and doing all in their power to provoke a quarrel as an excuse to get some meat by pushing their spear through one of us. In one village where Mr. Burton went an old man was very audibly smacking his lips and saying, "My, I have tasted all kinds of black meat, but (smack) my! I would like (smack) just a bit of white meat; I would be satisfied with just the finger."

When the official on the east side heard that this couple was in these villages he said, "I guess I can go anywhere a missionary can go." So he tried, and he took some soldiers along. He did not get inside any of those villages; he just escaped with his life. Some of his natives got inside the villages, but it was in the stomachs of the cannibals. But Mr. Taylor and his wife stuck there in those villages, and now they have over

forty native missionaries working under them, and in almost every village of any size there is a mission. They have three fine little children, and stayed on the field eight years without a furlough. He is the strongest man we have on divine healing. Just a little while ago he went down to South Africa for a few months' rest, but now he is back in the Congo. He has a real gem of a wife. They built a home. He made the bricks and she did the building. We call it "The House That Marjorie Built."

To be continued

Christ Died for Our Sins

They little know the awful mistake they are making who belittle hell. The devil is after every man's life, and none but the slain Christ can stand between. At Ragenbach, in Germany, a number of people were seated in the large room of the village inn, when suddenly a mad dog appeared at the door. The village blacksmith, who was sitting at the entrance, grasped the dog with an iron hand, crying—"Friends, stand back: better one perish, than all." The dog bit out furiously, lacerating his arms and legs, but the blacksmith never relaxed his grasp; and when all the people had left, he flung down the half-strangled animal, and left and locked the room. His friends gathered round him weeping, "Don't weep for me," he said; "I only did my duty: when I am dead think of me with love, and only pray God I may not suffer too much." Then he went to his shop, rivetted one end of a strong chain round himself, and the other he so rivetted to his anvil that no earthly power could move it. "Now," he said, "you are safe; bring me food as long as I need it." In nine days he was dead of hydrophobia.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5:8, 9.

SPECIAL PENTECOSTAL NUMBER

The first eight pages of this special edition of the Evangel, which are given over entirely to Pentecostal truth, will be reprinted in a special eight-page number for general distribution. The price of the same will be 25c for 25 copies; 50c for 50 copies; \$1 for 100 copies.

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∴ The Gospel in Foreign Lands ∴

"Bring Me the Ink"

G. M. Kelley

"Bring me the ink!" was the feeble but emphatic command of Mr. Leung as he was being propped up in his bed February 12, 1930. The immediate reason for this command was the growing sense of approaching death. But to make this little story more clearly understood, and in order to bring more glory to God for the grace given to this family, we will have to relate some of the contributing causes for this article's title.

Samshui jail was well packed with about 300 prisoners of this district, some serving longer and some shorter terms. In one of the jails where those of long terms were confined we had seen eighteen men confess the Lord Jesus and the Bible become their daily companion. Amongst these there was one who stood out amongst his fellows as the evening star takes a commanding position amongst the heavenly bodies. It was not his noble stature, or his beautiful complexion, or his natural characteristics which caused us to spot him as the possessor of qualities which would distinguish him from the other prisoners—the secret was he had been born again, so there was a twinkle in the eye, a move of the head, and a sincerity which is easily distinguished from the common class found in the jails. He had been put in for something like 20 years, and he had yet many years to serve for he had taken human life. However, with God all things are possible. There was a change in the government not long after our last visit to the jail and the men were all turned out—including our eighteen Christians. The boy whose earnestness had attracted us went quickly to get his mother and others of the family, unsaved and steeped in heathenism, to come out and hear the gospel.

The reception he received was none too pleasant. The mother who was a devoted idol worshiper called the village people to give her son a thrashing, and she declared she would have profited her race more to have given birth to a hen's egg than to a son who would act like this one. Away with him, was her verdict! But GOD! Yes, the Lord had heard the prayers of the Christians and the young man escaped the flogging, and in a very short time the mother and younger sister were converted—the mother broke her vegetarian vow, and now sister, brother, and mother unite in prayer for the

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.

father and the others of the family. The same earnestness which characterized the mother's former devotion to the goddess of the North, and other heathen deities now centers in Christ! The elder brother, a fortune-teller, and the next brother an actor, were not able to come to the meetings, and he saved. Mr. Leung who was conscious of approaching death was saved just a few days before, and realized that if he did not leave some proof of his conversion on record there would be a squabble over his dead body by the Christians who would want a Christian funeral and those who had not become Christians who would insist on the heathen rites being performed. So "bring me the ink" are the words of the father, of the young man saved in jail, just before his death. Just what the signing of this document meant to the Leung family of six, only eternity will tell.

The immediate results of this act was that the mother was given the right to authorize the performance of Christian rites. The son a practitioner of divination, in league with Satan—what would he say, he was the eldest son, and he was by right of custom the new head of the house, and would he exercise this authority or would his sense of filial duty to his loving mother, cause him to give in to her desires? These and kindred questions were being debated in the hearts of many, but the mother prayed. She asked all of the Christians to pray.

With the arrival of the sons the battle started. The statement, "These foreigners take out the eyes of the dead Christians to make medicine," was actually believed by the son. The custom of heathen rites, handed down by the forefathers from millenniums back, stood as a seeming invincible fortress about the heart of the boys. The wives of these boys felt it their duty to defend the customs of their country, against this "foreign invasion" into the sacred precincts of their home, and their wrath reached its climax when

they blurted out, "You have destroyed the tranquillity of our home—you have started a tumult." The relatives came up from the next county and they brought along the idol worshiping paraphernalia—an expensive thing. Thus the opposition was strengthened. But prayer was offered almost continually, and about the most strengthening thing that could happen to the Christian mother was a vision of the Lord Jesus which stood in the skies opposite the front door of the building. It was so grand a picture that she called others to see it; but she pointed and described to them the scene all without effect for no one could see the Saviour but Mrs. Leung. She was strengthened in her resolve now, and all the powers of hell could not move her.

The time came for the funeral, the son's heart was softened. He stayed near by though as if to see to it that I did not take the eyes of his beloved father to make medicine. He heard the message, his heart was more softened, he listened at each service with more rapt attention than at the one preceding it. He consented that it might be conducted "Christian way." His brother's heart was touched and the Christians all came, bringing the gospel songs and we sang about the resurrection—the coming of the Lord Jesus—the judgment and the reunion of loved ones—yes "Safe in the arms of Jesus," and as the procession proceeded down the main street, there was a young lad carrying a large cross made of flowers and the bier was followed by practically all of the Christians in Sainam. Satan was defeated, the Christians had overcome, they had won the day, the man was buried the "Christian way." The days following the funeral we have held two services daily in the home, first filling the old sack with idol sticks and incense—and burning it in a bonfire at the river side—Mrs. Leung is happy, but best of all, a couple of sons, one a fortune-teller and one an actor, express themselves as candidates for baptism. "Bring me the ink," started something—a chain of witnesses for Christ has been started that will reach far into eternity—because Mr. Leung cried at that crisis moment, "Bring me the ink." But wait a minute. How could he hear without a preacher and how could we preach except we be sent, so you, indirectly, signed that document because of your prayers and faithfulness in giving of your offerings. You sent that cross of flowers ahead of that

casket—you had a very definite part in convincing this darkened heathen heart—you started the bells of heaven ringing, the angels singing and you have laid up your eternal reward—for *y-o-u* made it possible for one of China's dying men to write this eternal record. *Over thirty-eight million people in China have no evangelist.* Can you rest while they die with no one to help them when they cry, "Bring me the ink"?

New Church in Congo Eric Johnson

On Sunday February 9th, over one hundred half naked Mabudus walked into the new church that was completed the day before bidding good-by to the brick shed in which we had previously been worshipping. About three months ago I was scrutinizing the old church building and discovered that the top of it had taken a two foot lurch to the rising sun, so we decided that we must have another one, not running the risk of being killed by an old building. In entering the new building this morning the natives seemed so pleased, but I do not think any one was as pleased as myself.

It was about nine months ago that a motorcycle puffed in to the station at Gombari and a member of the Heart of Africa Mission asked if we would be willing to take Botongwe district over and annex it with the Assembly of God Mission as they felt they were shorthanded and had a large territory to the north. As we talked matters over, my wife and I felt led to come here since we were hindered on account of government requirements from going to Andudu, another station that we hope to open. A month later we were established at Botongwe, but it has been a most trying time. Botongwe is situated in the deep of the jungles far removed from any civilized point. We found the natives exceedingly hard to move and lazy to the limit. Their skill in lying I sometimes think would put the devil to shame. They are ridden to death by witch doctors, paralyzed with fear from their various secret societies and clans, and still have a strong appetite for human flesh. This is the condition in which we found things among them. Once before our predecessor, Mr. Finley, a man of rare Christian character, gave up the place but, unable to keep away he returned, and his efforts have not been in vain. Even the local administrator said while talking to him about these natives, "Yes, I know what people you have around Botongwe. They are very savage, but we hope for a better time to come."

We have been living in hope amidst many discouragements and many sore trials that soon we shall see a breaking through of God's power to save.

This morning we sensed a keen interest among the natives as we dedicated the new church. Angua, the native head man on the station, as he prayed, seemed to receive a special blessing. Through the goodness of a government official, we were able to get workmen as soon as we were ready to build so we could go to work and after three months it is now finished and is of quite large dimensions, seating around 500. Throughout the entire building, only four nails can be found where I nailed in the altar rail. Otherwise all is tied together with lianes from the bush, while the walls are made of split raffia palm. The whole building costs less than one hundred dollars. Twenty-five dollars was given by a missionary before we started, and we felt we ought to go ahead. It is not St. John's Cathedral and there would be no marbleslab with your name on, but I'll promise a piece of a board and some black paint with your name on if any one feels led to pay the balance owing.

We are glad to see material things go forward, but we are far more glad to see progress in things that are spiritual. Since coming, we have on three different occasions seen and strongly felt God's Holy Spirit move on the hearts of the people, and since we have seen their walk among us, we have reason to believe that many of them have found the true light. We missionaries in the Congo wilds have learned not to rush a glowing report home as soon as some native kneels before the Lord, but to wait and see the fruition time first. But shall we abandon them just because they are hard to reach or shall we leave them in their darkness and go to a people of an intelligent nature or perhaps stay at home and have some good evangelistic campaigns consoling our hearts with the idea that God has quit dealing with the heathen? God forbid! Now is the time for us to rise and give them the whole counsel of God and, regardless of whether we see much or little, there will be some of both Mabudus and Mamvus that shall walk in the "Path of God." Only today as I went down to the market place, and saw a multitude of black people bringing in their cotton, a man on seeing me greeted me with a big smile on his face. "Sene Mingi Baba, we ik nani" which means "Much greetings, Father." "Who are you?" I asked. "I am a Christian, a man of Bakubana," he said. Thus we see the fruits of those that have toiled under hard

circumstances. My heart was moved when I saw the vast crowd of people marching past with baskets on their backs weighing about 100 pounds, walking to the rhythm of a native melody they were chanting, and some hitting two sticks together making a noise so as "to make their feet lighter." In my heart I prayed, "Lord, before we go home to America or home to heaven, let us see a crowd of natives like this marching in to the house of God singing 'to make their feet lighter' and also their hearts."

The fight is hard here, but God delights to do the things impossible. Let us rise in Jesus' name and build, for He is soon at hand. Pray for us and Botongwe and Mabuduland around our doors. A month from today I shall meet Brother and Sister Nielsen at the border coming to help us here. Send more, O Lord.

Note: By the way of explanation. Some folks have written and asked if we have left the General Council as our address is "Heart of Africa Mission," Wamba. No, we have not left at all, but that was the nearest post office 75 miles to the west, and we were permitted to have our mail come in their sack for which we were glad. However, we get our mail directly here now, so our permanent address is A. G. Mission, Botongwe, Uele-Nepolo, Province Oriental, Congo Belge, via Egypt & Sudan.

DELIVERED FROM DEMON POSSESSION IN CAIRO, EGYPT

Mrs. Faith Randall

An Egyptian man, who a short time ago was possessed with demons, we now call "brother." He came to some of our meetings in a sad state, plainly showing a case of real demon possession, but he desired to be delivered. The saints prayed and commanded the evil spirits to leave in the name of Jesus. The demons left; all praise to our Lord whose name is as powerful today as of old. This same man now attends the meetings regularly and sits "clothed and in his right mind."

BIBLE SCHOOL, DEHRA DUN, INDIA

A. G. Erickson

Praise God, He is with us and showers His blessings on us from time to time. Our young men in the school seem to be more and more determined to follow the Lord, and a sweet spirit of prayer is resting on them. It is a delight to listen to their testimonies to their own people as we take them out to different villages to give them a practical experience in presenting the Word of God to their own people.

:: News From Many Lands ::

MOSSI LAND, FRENCH WEST AFRICA

Many interesting things have happened since our last letter was written. I will begin where we left off and tell you a few of them.

We had reported four converts in Touega, a village not far from us, where Wentegada has been preaching. To-day there are fifteen in this village who have decided for the Lord, all boys. What a wonderful opportunity to train them for the Lord. One is a little blind boy. Already they have met persecution because they refused to make sacrifice. They have asked that someone be placed in their village to teach them and the native church is placing one of the boys, who is in training, there. Pray for these boys that they may develop into real strong Christians.

The church is also placing two other boys who are in training in towns close by. This way they can continue their training and at the same time be working for the Lord. Wentegada will be placed at Ouahigouyou, a large town north of here, which will no doubt be the next station opened up. Pray for him as he goes to this new field.

Off through the bush about fifteen kilometers is a once Mohammedan village, but the father of one of the Christians lives there, and in this way this village heard the gospel, and the chief and many people became deeply interested. This chief gave his sister to Wentegada to wife, and now has entrusted his six-year-old son to us to train according to the gospel standard. Sunday night an old man, the father mentioned above, came in to accept the Lord. He said that the old men were saying that if he did not make the regular new year sacrifice, he would die within a month, so he decided to come and openly accept the Lord so that whenever his time came to die all would be well. Hallelujah!

It has not all been joy, but praise God, He uses all things for our good. The twins which we told you of as creating quite a disturbance because the parents would not observe native custom concerning twins, both took measles and one died and ten days later the other. The entire town rose up in protest because sacrifice was not made. It was a severe test for two-year-old Christians, but praise God their consecration is greater than ever. We bowed our hearts in reverence to Him who giveth such grace.

Beloved, pray on! Only in that morning shall we see the full harvest.—Mr. and Mrs. A. E. Wilson.

TRUJILLO, S. AMERICA

A. S. Erickson

Trujillo is a semi-modern city of a good size for this little nation and what shall I say—filled with sin? Yes, filled with sin and darkness. The Adventists have been here a little but aside from them it has not been touched with the gospel of Light. Trujillo is only a little inland from the coast and is directly connected by rail and auto road. Also it is in the center of many surrounding towns. From here three railroads run inland to many towns large and small where we are planning to go with the literature regularly and have meetings as soon as we can. We have visited some of these towns and find a people hungry for the words of Life. Some thousands are within our reach and we believe that God will help us win many for His kingdom. The greater part of this people can read well and want to read, so we have been prepared of the Lord beforehand with the printing establishment to give them the literature that will help lead them to the faith. We can surely hear the voice of Him still saying, "Lo, I have placed before you an open door." It would be hard to say where there is another place in the world where there is such an opportunity to win souls for Jesus, but we face the same thing here that many missionaries in all lands face. The harvest truly is great but the laborers are few, and how few they are! Will you take it anew on your heart to pray that the Lord will thrust forth the laborers?

We were told by some of the business men of Trujillo when we first arrived that it looked as if we intended taking the city. We had sold literature and lots of it in all parts. And take the city is what we intend to do with God helping us. We know that you will pray. Our vision is not to see a church in Trujillo alone, but that all of this land shall hear the Word and that the Lord will raise up many churches and do things far beyond our natural possibilities. We are convinced that all that will reach and save souls anywhere is the gospel with signs following.

GOD'S WORD IN SOUTH INDIA

C. Swinfen Eady

Here in Yercaud we ended the year by having a convention for all Indian Christians who were free to meet with us for praise and prayer and teaching

on the Word of God, and the Lord was with us. Each evening we had evangelistic meetings in the new hall we have taken in the village, and night after night the hall was packed with Hindus and Mohammedans. Many people could not get in and the doors and verandah were thronged with listeners. As the Word was preached in the power of the Spirit, deep conviction of sin fell on the people and several men who would not yield to the working of the Holy Spirit went out. We praise the Lord for His wonderful working in our midst. At the close of the convention, we had a baptismal service at which a college student and an Indian woman were immersed in the lake. Since then there are very many inquirers and several are asking for baptism, but we do not care to hurry; the breaking away from the old Hindu rites means so much that we want people to prove that they really want to forsake the old life and follow Jesus before they go through the waters of baptism. If they are baptized, and then return to their old life, it only brings reproach on that holy Name.

As I write a big Hindu festival is in progress. Just opposite the gate of our compound stands one of the sacred trees of the Hindus—underneath is an altar on which offerings of rice and flowers and fruit are made. Yesterday a crowd of people were marching up and down the road just in front of the tree with a tom tom, and various kinds of Indian music. This went on until about 10 p. m. when the authorities required the music to stop. Is it not dreadful to have this heathen worship just outside our gate? and the village is only a few minutes walk from us. How awful it is that all these people are bowing down to idols of wood and stone instead of worshipping their Maker, the Lord and Giver of life. We are doing all we can to spread the good tidings of salvation to these dear people. The Lord died for them and His heart of love is longing for them. When a man or woman does come to believe the truth as it is in Christ Jesus, there is so much to separate from, and the relatives hinder in every possible way and cause them to suffer much persecution.

Souls that are large, generous, and true call forth the same qualities in others. The cynic looks for weakness and evil, and finds them—and judges himself in the finding.—*Light and Life.*

∴ In the Whiten'd Harvest Field ∴

ALTARS FILLED EVERY NIGHT

Brother C. C. Brock, Skiatook, Okla., writes: "The revival that began here March 5, with Sister Nora Jurney in charge, is still going on with victory. Seventeen have been blessedly saved, 10 baptized with the Holy Ghost, and every night the altars are still filled with those hungry for God. The church has been steadily growing under the ministry of Pastor Charles Renfroe."

RALLY VICTORIOUS FOR GOD

Pastor James Medley, Garland, Tex., writes: "Our fifth Sunday rally was a blessing to all who attended. Speakers were present from several different assemblies, 5 counties were represented, and about 500 people took lunch on the grounds. All were refreshed by the presence of the Lord and His glorious name was exalted in song, exhortation, testimony and praise. We are moving to Rockwall, a county seat, and a new field."

"BEHOLD WHAT LOVE"

Pastor E. T. Bradshaw writes from Cestos, Okla.: "We have had with us Evangelist W. T. McMullan and wife for a 4 weeks' meeting. The Spirit of the Lord sent conviction deep into hearts, and 11 yielded to His call, some of them having strayed from His love, and all are now rejoicing as they 'behold what love He hath bestowed upon them.' One was baptized with the Holy Ghost. The entire community was brought closer to God through the messages preached, and the church is inspired to press on in the battle for God and for souls."

PENTECOSTAL FIRE

Pastor Carl L. Stewart, Olney, Tex., writes: "We have just concluded a successful 3 weeks' revival, conducted by Evangelist Oscar Berryhill. God wonderfully manifested His presence in every service by saving and baptizing hungry seekers. A goodly number were saved, 34 received the Baptism with the Holy Ghost, 17 were baptized in water, and 23 names were added to the church roster. Many are still seeking the Holy Ghost, among them people from other denominations. Council brethren are invited to visit us when passing."

70 FIND HIM PRECIOUS

Evangelist Edna Jean Green, Ionia, Mich., writes: "I have been holding a 2 weeks' revival in a Methodist church in Detroit. At first the minister was afraid the sharp two-edged sword of the Word would cut his people off, but as they began to receive it with humility, it brought peace and salvation to their hearts. About seventy found pardon, and many sick people were healed. One girl was healed of rheumatism, and this caused many to believe in the healing power of Christ. There was no compromise with evil in any form. The Word was preached against worldliness and all manner of sin until people sought God sincerely, and found favor in His sight."

75 YIELD TO CHRIST

Evangelist Mae Eleanor Frey, Calgary, Alta., Can., writes: "Miss Hazel May and I have just closed a campaign in Edmonton, in which the Lord wonderfully blessed. The crowds were splendid during the week, and on Sundays the house would not hold them. About 75 knelt at the altar for salvation, and a few received the Baptism with the Holy Ghost. The pastor, Brother A. S. Ellis, has a fine assembly, and in the near future they expect to build a tabernacle."

CONTINUAL SHOWERS

Pastor O. L. Mabry, Longmont, Colo., writes: "God is continually pouring His showers of blessings upon us in our regular services. Recently 3 have received the Holy Ghost, magnifying God with other tongues, as is spoken of in Acts 10:46. Some have been saved, others reclaimed, many are being healed of their diseases, those possessed with demons are finding deliverance, and those hungry for God are finding Him precious. We praise the Lord for these continued blessings."

IN THE OLD-FASHIONED WAY

Pastor H. M. Savage, Burkburnett, Texas, writes: "Brother Arthur McClure and wife were with us during most of March in a precious revival. God blessed the messages given in sermon and in song, to the salvation of many; and several were baptized with the Holy Ghost. One night there were people from three different churches, Baptist, Christian, and Catholic, kneeling together at the altar, and God brought them all through in the old-fashioned way."

ANGELS REJOICING

Pastor Z. J. Launius, Monticello, Ark., writes: "Brother Walthall and Sister Edith May Pennington have been with us in a wonderful meeting. Sixty-two came to Christ for pardon, about 40 received the Baptism with the Spirit, 22 followed the Lord in water baptism, and about 25 seekers were at the altar at the last service. We rejoice with the angels in heaven over these new-born souls, and expect God to continue working His wonders in our midst."

CATHOLIC WOMAN SAVED

Evangelist W. H. Whelchel, Crowley, La., writes: "We have had a precious meeting at Smithfield assembly, Ace, Tex., in which several prayed through to victory, and five or six received the Holy Ghost, according to Acts 2:4. The entire country was stirred over the things that are taking place, proving that Christ's coming is very near at hand. Many are seeking the Holy Spirit Baptism here in Crowley, and 4 prayed through to salvation, among them a Catholic woman who rejoiced greatly because she said she knew now that she was a Christian. We are expecting a wonderful outpouring of the Latter Rain."

NEW CHURCH DEDICATED

Mrs. B. R. Dyer, McCamey, Texas, Christ's Ambassadors president, writes that God is blessing the efforts of Pastor R. E. Gilliam at that place. He came there eleven months ago, and through his efforts a church has been built, which was dedicated on March 16, Brother Cadwalder setting it in order with 98 members on the roll. Among the C. A.'s there are now 30 who have been baptized with the Holy Ghost.

MORE BLOOD-WASHED SOULS

Pastor Irene Hodges, Chandler, Tex., writes: "Brother S. A. Tharp has held a 2 weeks' meeting here, in which the Spirit of God was present to draw men unto Himself. Several washed away their sins in the blood of the Lamb, and one received the Holy Ghost Baptism. On the fifth Sunday, showers of Latter Rain glory fell on the saints and ministers assembled at the special rally set for that day, and mighty victory prevailed throughout the meeting."

"Our judgments often fit ourselves better than those on whom they are passed."

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Forthcoming Meetings

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

IRAAN, TEX.—Evangelist E. R. Winters will begin a meeting May 4, in this new field.—A. F. Carr.

BISMARCK, N. DAK.—Revival in charge of Evangelist Zelma Argue, April 25-May 11.—Marvin T. Miller, Pastor Gospel Tabernacle.

SEMINOLE, OKLA.—Brother Helvey, of Wetumka, will commence a meeting April 14, with a special fellowship meeting on April 27.—E. L. Damron, Pastor, Box 1229.

WHITE CITY, KANS.—Dedication of Pentecostal church, May 4, fellowship and evangelistic meetings to follow. Brother Fred Vogler, State Chairman, will be in charge.

GREENECastle, PA.—Evangelist Otto J. Klink, of Opa Locka, Fla., will begin a campaign May 11.—W. H. Myers, 104 South Allison Street.

POTEAU, OKLA.—Southeastern District camp meeting, July 10-20. Brother James Huttsell, District Superintendent, will be in charge. Communicate with Pastor M. W. Johnson.

CLAREMORE, OKLA.—Prophetic revival campaign at assembly of God church, beginning May 4, conducted by Evangelist Wm. F. A. Gierke.—Oney E. Dunn, Pastor.

EDMONTON, ALBERTA.—Evangelist Watson Argue will conduct an evangelistic campaign at the Bethel Pentecostal Assembly, beginning May 11.—Edgar Taylor, Secretary, 8906 113th Avenue.

GUTHRIE, OKLA.—Oklahoma sectional Council meeting for the North Central District, May 13-14, at the Assembly of God church, corner 8th and Warner. We extend a hearty invitation to all.—C. O. Haymaker, pastor.

PHOENIX, ARIZ.—Evangelist R. S. Peterson, of Pelican Rapids, Minn., will hold a revival at the Bethel church, 2300 North 9th Street, April 24-May 11.—Mrs. L. Murphy, Pastor, 752 East Culver Street.

KNOWLEDGE GIVES POWER

Knowledge of God's word will give you greater confidence and more power to serve Him. Everywhere Jesus ennobled the Scriptures and quoted from them. His final word to Satan was always—"It is written"—and hearing those words Satan was defeated. If our Lord needed a knowledge of Scripture, YOU cannot do without it.

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EAST OF ROGERS, ARK.—Evangelist Arthur C. Bond, San Jose, Calif., will conduct a revival campaign under the brush arbor at Page Mine, April 19-20. This is a new field, with no church or Sunday school.

CHICAGO, ILL.—Brother J. N. Hoover, of Santa Cruz, Calif., will be the principal speaker at a revival at the Stone Church, April 27-May 11. Missionaries from various countries will be present. Missionary Day, May 4.—Ben Hardin, pastor.

ENID, OKLA.—Fifth Annual Christ's Ambassador's convention and inter-state rally, May 4-7. Rooms provided free for all young people. Meals on free-will offering plan. There will be splendid speakers, and a fine program.—Clarence H. Gordon, President, 63 North Columbia, Tulsa, Okla.

WYNNE, ARK.—Northeastern District camp meeting, July 19-29. Free lodging as far as possible; meals on free-will offering plan. Write in time for living tents. Brother W. Jethro Walthall will have charge of day services.—Address Pastor J. A. McPhail, Wynne, Ark.—W. H. Shands, Hoxie, Ark., Sectional Presbyter.

FT. MADISON, IA.—Quarterly meeting of the West Central District (Iowa, North Missouri, and Northeast Nebraska) and dedication service at Fort Madison, Iowa, May 1-4. The saints will entertain in their homes as far as possible. Everybody within reach is urged to attend. Hearty welcome assured.—Pastor George Shepherd, 1212 30th Street, or Roy E. Scott, Mercer, Mo.

ENID, OKLA.—The fifth annual Oklahoma C. A. state convention and the closing exercises of the Southwestern Bible School will be held May 4-7, in connection with the first inter-state rally. As Brother Ernest Williams could not be present, Brother Hugh M. Cadwalder will preach the baccalaureate sermon Sunday at 11:00. Other speakers include: Arthur H. Graves, Glen Millard, Brother Huttsell, Presidents of other states, and other C. A. leaders. The commencement exercises of the school will end the good program Wednesday night at 7:30. Rooms will be provided, as far as possible, for all in attendance. Meals on free will offering plan.—Clarence H. Gordon.

BINGHAMTON, N. Y.—Eastern District prayer conference for Christian workers, April 29-May 1, at the Faith Tabernacle, Conklin Avenue and High Street, phone, Binghamton 8079. Tuesday, fasting and prayer beginning at 9:30 A. M., Wednesday and Thursday, services begin at 9:00 and 2:00. All Christian workers welcome. Evening services will be evangelistic. Lodging in homes for Christian workers, meals on free will offering plan. Those wishing entertainment write at once to Pastor John Kellner, 2 High Street, Binghamton, N. Y. For further information write to the chairman, W. I. Palmer, 629 E. Delavan Ave., Buffalo, N. Y.—W. I. Palmer, E. C. Conrad, F. F. Reidenback.

CANTON, OHIO.—The eleventh annual session of the Central District Council, Bethel Tabernacle, 313 Elgin Ave., N. W. (opposite Waterworks Park), May 13-16. We urge that ministers of this District attend, and that all assemblies send two delegates. Rev. E. S. Williams, general superintendent, will have charge of the evening services, and remain over the following Sunday. Rooms and breakfast will be provided for ministers and delegates from this District. Those desiring license or ordination should send their application to the chairman of the ordination committee, Rev. A. B. Cox, 347 Verona Drive, Residence Park, Dayton, Ohio, not later than May 1. Write District Superintendent Flem Van Meter, 215 Geneva Road, Residence Park, Dayton, Ohio, or Pastor G. F. Lewis, 2224 Fourth St., N. W., Canton.

GLORIOUS PRESENCE OF CHRIST

Sister Ella Olson, Los Angeles, Calif., writes: "On March 30, we concluded a precious revival at Calvary Pentecostal Mission, in charge of Evangelists Charles Celmer and the writer. The sweet presence of the Lord was felt in every service, and again and again the power of His Spirit descended from on high. Fourteen were saved, one young man received a glorious Baptism, and others sought the Lord for a deeper experience. A woman bound by demons and by a lying spirit was delivered and completely restored to her right mind. Once more God has confirmed His Word with signs following."

OPEN FOR CALLS

PASTORAL OR EVANGELISTIC.—In fellowship with Oklahoma Council.—C. J. Brown, Tuttle, Okla.

PASTOR WANTED.—There are only a few of us here, but we need a Spirit-filled minister who is not afraid to sacrifice, to take charge of this work.—Mrs. Ida Eldredge, Mexia, Texas.

CHANGE OF ADDRESS.—Have just taken up the work here, meeting nights, Thursday and Sunday; passing Council brethren are invited to stop.—Wm. C. Vickers, Rockwood, Ill.

CHANGE OF ADDRESS.—Have resigned my pastorate in Dalton to devote full time to the work in Mill City.—Address, Paul J. Schmidt, Factoryville, Pa., Rt. 3.

EVANGELISTIC.—C. C. Comer, Rt. 1, Canton, Okla., prefer new fields or small or neglected assemblies, but will go anywhere. References, Council fellowship.

EVANGELISTIC.—We are at present in Picton, Ont., Can., and can answer calls in either Canada or United States.—Address Evangelist H. G. Rodgers, 1017 Parker Ave., North Little Rock, Ark.

CALL FOR MEETING.—There are no full gospel people here, but a good work could be done in this new field; have no means to start, but would stand by a minister who would come.—Mrs. N. A. Russell, Rt. 4, Winstboro, La.

PASTORAL.—Where I can school my five children, cost, about \$100 a month for all expenses. In pastoral work 10 years; reference, Brother C. A. Lasater, 1900 South R St., Fort Smith, Ark. In Council fellowship.—C. M. Carraway, 1813 West 2nd Street, Oklahoma City, Okla.

PASTORAL OR EVANGELISTIC.—Have been here as pastor 16 months. We have one child; wife plays the piano. Have had 9 years of experience in pastoral and evangelistic work. In full Council fellowship; references.—Elmer L. Simbro, Alta, Ia.

WANTED.—Used copies of the Evangel to use in jail work.—Haynie Nichols, Wheeler, Tex.

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- All personal offerings amount to \$1,723.31.
- .48 Houston Heights S. S., Houston Heights, Tex.
 - 1.08 Red Oak Flat Assembly, Troup, Tex.
 - 1.15 Lebanon Assembly of God Church, Lebanon, Mo.
 - 1.30 Assembly of God, Willisville, Ill.
 - 1.38 Assembly of God and S. S., Woodward, Okla.
 - 1.50 Assembly of God S. S., Crane, Mo.
 - 1.58 Assembly of God S. S., Whitesboro, Okla.
 - 1.72 Christ's Ambassadors, 7th & Riverview, Kansas City, Kans.
 - 1.77 Assembly of God Church & S. S., Mt. Vernon, Mo.
 - 1.80 Full Gospel Assembly, Pillager, Minn.
 - 2.00 Junior Christ's Ambassadors, Pleasant Grove Assembly, Durant, Fla.
 - 2.00 Assembly of God, Palmyra, Ind.
 - 2.00 Pentecostal Church, Ashland, Ohio
 - 2.00 Pentecostal Assembly of God, Evans, Colo.
 - 2.00 Saturday Sunshine School, Wapato Pent'l Assembly, Wapato, Wash.
 - 2.05 Sunday School, Chickasha, Okla.
 - 2.33 Pentecostal Sunday School, Sayre, Okla.
 - 2.48 Sherman Church, Assembly of God S. S., Kane, Ill.
 - 2.50 Bethel Assembly, Arifton, Ala.
 - 2.50 Christ's Ambassadors, Burlingame, Kans.
 - 2.51 Assembly of God S. S., Paris, Ill.
 - 2.60 Angora Sunday School, Angora, Nebr.
 - 2.61 Claremont S. S., Claremont, S. Dak.
 - 2.65 Assembly of God, Dardanelle, Ark.
 - 2.89 Assembly of God S. S., Davenport, Okla.
 - 3.00 Christ's Ambassadors Class, Holly, Colo.
 - 3.00 Berean Class, Ewing, Mo.
 - 3.00 First Pentecostal Church, Lonaconing, Md.
 - 3.00 Bear Creek Assembly, Atlanta, Mo.
 - 3.00 Bethel Gospel Mission, Melrose, Ore.
 - 3.20 Pentecostal Assembly of God, Attica, Ind.
 - 3.25 Assembly of God S. S., Virden, Ill.
 - 3.40 Faithful Followers Class, Full Gospel Tab'n, Sacramento, Calif.
 - 3.55 Assembly of God, Kensett, Ark.
 - 3.68 Pentecostal Full Gospel Mission & S. S., Weskan, Kans.
 - 3.70 Sunday School, Perrin, Tex.
 - 3.80 Assembly of God, Monroe, Iowa
 - 3.83 Assembly of God, Picher, Okla.
 - 4.00 Assembly of God S. S., Eureka Springs, Ark.
 - 4.00 Assembly of God Church, Siloam Springs, Ark.
 - 4.15 Assembly of God S. S., Greensburg, Kans.
 - 4.25 Community Church, Seward, Kans.
 - 4.74 Guerneville Full Gospel Assembly, Guerneville, Calif.
 - 5.00 Gospel Tabernacle, New Kensington, Pa.
 - 5.00 Assembly of God S. S., Coleman, Tex.
 - 5.00 Christ's Ambassadors, Russellville, Ark.
 - 5.00 S. S. Class, Mt. Zion Gospel Mission, Newark, N. J.
 - 5.00 Assembly of God, Byesville, Ohio
 - 5.02 Christ's Ambassadors, Faith Temple, Kansas City, Mo.
 - 5.55 Assembly of God, Mt. Pearl, Colo.
 - 5.60 Busy Bee Band, San Jon, N. Mex.
 - 5.62 First Pentecostal Church, Cullasaja, N. C.
 - 5.74 Pentecostal Full Gospel Assembly, Chula Vista, Calif.
 - 6.00 First Pentecostal S. S., Coatesville, Pa.
 - 6.00 Assembly of God S. S., Muncie, Ind.
 - 6.00 Missionary Society, Bunker, S. Dak.
 - 6.00 Greenridge Assembly, Flintstone, Md.
 - 6.00 Christ's Ambassadors and Assembly, Eldorado Springs, Mo.
 - 6.30 Assembly of God and S. S., Chanute, Kans.
 - 6.34 Assembly of God, Senath, Mo.
 - 6.44 Harper Pentecostal S. S., Harper, Kans.
 - 6.50 Assembly, Alton, Kans.
 - 6.59 Assembly of God, Wesson, Ark.
 - 6.72 Busy Bee Missionary Band, Coulwood, Va.
 - 6.80 Pentecostal S. S., Port Lavaca, Tex.
 - 6.88 Childress Chapel, Monette, Ark.
 - 6.93 Assembly S. S., Warrior, Ala.
 - 6.95 Busy Bee Band, Pilot Point, Tex.
 - 7.25 Mexican Women's Missionary Council, San Antonio, Tex.
 - 7.50 Full Gospel Tabernacle Westernport, Md.
 - 7.90 Home Gardens S. S. & Christ's Ambassadors, Tulsa, Okla.
 - 8.00 Grace Tabernacle, Syracuse, N. Y.
 - 8.00 Assembly of God, Parkin, Ark.
 - 8.00 Assembly and S. S., Raceland, Ky.
 - 8.54 Pleasant View S. S., Coldwater, Kans.
 - 9.00 Magnolia Park Women's Missionary Council, Houston, Tex.
 - 9.14 Assembly of God, Electra, Tex.
 - 9.31 First Pentecostal Church & S. S., Oildale, Calif.
 - 9.44 Assembly of God and S. S., Puxico, Mo.
 - 10.00 Full Gospel S. S., Centralia, Wash.
 - 10.00 Gospel Tabernacle and S. S., Antler, N. Dak.
 - 10.00 Gospel Tabernacle, Cavalier, N. Dak.
 - 10.00 Full Gospel Assembly, Inglewood, Calif.
 - 10.00 Glad Tidings Tabernacle, Pueblo, Colo.
 - 10.00 North Peoria and Haskell S. S., Tulsa, Okla.
 - 10.60 Assembly, Fort Madison, Iowa
 - 10.66 Lighthouse Mission, Springfield, Mo.
 - 11.47 Christ's Ambassadors, Miller Assembly, Hill City, Kans.
 - 11.64 Georgia Sunday School, Freehold, N. J.
 - 11.74 Assembly of God, Tarkio, Mo.
 - 11.75 Assembly of God, Bazine, Kans.
 - 12.45 Calvary Pentecostal Church & S. S., Galesburg, Ill.

- 12.50 Assembly of God S. S., Rush Springs, Okla.
 - 13.00 Ottawa Assembly and S. S., Ottawa, Kans
 - 13.08 Crichton Assembly, Crichton, Ala.
 - 14.60 Assembly of God, Gerlane, Kans.
 - 14.93 Assembly of God, Bridgeport, Nebr.
 - 15.00 Full Gospel Assembly, Tulare, Calif.
 - 15.00 Calvary Pentecostal Church, Freeland, Pa.
 - 15.00 Klamath Temple, Ladies' Missionary Society, Klamath Falls, Ore.
 - 15.00 Four Square Gospel Tabernacle, Tampa, Fla.
 - 15.00 Assembly of God S. S., Coldwater, Kans.
 - 15.55 Busy Bee Band, Newville, Pa.
 - 15.63 Assembly of God, Scottsbluff, Nebr.
 - 16.32 Full Gospel Assembly, Vallejo, Calif.
 - 16.80 Busy Bee Missionary Band, Pent'l Mission, Concord, N. H.
 - 19.02 Truesdale Assembly of God, Truesdale, Ia.
 - 19.59 Assembly of God and S. S., Sorento, Ill.
 - 20.00 Pentecostal Church, Bradenville, Pa.
 - 20.06 Church of God and Christ, White City, Kans.
 - 21.08 Assembly of God, West Monroe, La.
 - 21.95 Edgemont Full Gospel Mission, Edgemont, Ill.
 - 22.55 Bethel Mission, Arkansas City, Kans.
 - 23.21 First Assembly of God, Fort Worth, Tex.
 - 24.06 Glad Tidings Tabernacle Ass'n, Roseville, Calif.
 - 26.10 Altoona Pentecostal Tabernacle, Altoona, Pa.
 - 27.11 Bethel Tabernacle, Havre, Mont.
 - 29.26 Bethel Pentecostal Church, Hagerstown, Md.
 - 32.00 Bethel Church, Sisseton, S. Dak.
 - 33.31 Emmanuel Mission, Harvey's Lake, Pa.
 - 35.00 Mozart Full Gospel Assembly and S. S., Chicago, Ill.
 - 36.00 Full Gospel Church, Morgan Hill, Calif.
 - 36.36 Assembly of God S. S., Springfield, Mo.
 - 38.17 Pentecostal Assembly, near Appleton City, Mo.
 - 40.00 Four Fold S. S., Taft, Calif.
 - 40.50 Highland Park Mission, Los Angeles, Calif.
 - 44.00 Chappell Assembly, Chappell, Nebr.
 - 45.83 Assembly of God, Bethel Church, Quincy, Ill.
 - 44.00 Full Gospel Mission, Lakewood, N. J.
 - 47.25 Pentecostal Church, Latah, Wash.
 - 50.00 First Pentecostal Church, New Castle, Pa.
 - 50.00 Free Gospel Church, Corona, N. Y.
 - 53.00 Grace Church, Milwaukee, Wis.
 - 55.00 Hattiesburg Assembly, Hattiesburg, Miss.
 - 56.10 Full Gospel Assembly, Granite City, Ill.
 - 62.70 Ebenezer Pentecostal Church, Elizabeth, N. J.
 - 63.50 Assembly of God and S. S., Noonan, N. Dak.
 - 75.00 Four Fold S. S., Bellflower, Calif.
 - 85.00 Pentecostal Church, Akron, Ohio
 - 86.00 Bethany Pentecostal Church, Springfield, Mass.
 - 100.00 Glad Tidings Tabernacle, New York, N. Y.
 - 100.00 Church of the Four Fold Gospel Battle Creek, Mich.
 - 115.00 First Pentecostal Church & Y. P. Society, Lancaster, Pa.
 - 130.00 Pentecostal Church Jeannette, Pa.
 - 136.00 Lighthouse S. S., Brooklyn, N. Y.
 - 151.60 Bethel Temple Missionary Society, St. Louis, Mo.
 - 179.36 Stowaway Tabernacle, Seattle, Wash.
 - 205.00 Berea Tabernacle, Detroit, Mich.
 - 222.00 Assembly of God Tabernacle, Minneapolis, Minn.
 - 758.08 Bethel Temple, Los Angeles, Calif.
 - 1,388.67 Highway Mission Tabernacle, Philadelphia, Pa.
- | | |
|--------------------------------------|---------------|
| Total amount reported | \$7,290.03 |
| Home missions fund | \$125.02 |
| Office expense fund | 90.38 |
| Deputational expense fund | 27.23 |
| Reported as given direct to mission- | |
| aries | 552.36 794.99 |
| | |
| Total for foreign missions | \$6,495.04 |
| Amount previously reported | 1,739.33 |
| | |
| Total amount to date | \$8,234.37 |

MISCELLANEOUS NOTICES

NOTICE.—Will be glad to pay postage on Winsett's song books if those who are changing to "Spiritual Songs" will kindly mail them for use in God's work.—Hooley Frank, 501 North Washington, Chanute, Kans.

GRAND ISLAND, NEBR.—Revival campaign at the Old Fashioned church. Sixth and Sycamore Streets, conducted by Evangelist S. G. Shields, of Amarillo, Tex., May 1-11. Christ's Ambassadors rally and fellowship meeting May 8-9.—Pastor E. R. Foster, 520 North Sycamore Street.

NOTICE.—If some assembly would care to pay the price of praying down a real revival, I should like to be among them eight or nine days in July, praying with them. Correspondence solicited. Chas. E. Robinson, Springfield, Mo., care of Gospel Publishing House.

WANTED.—A large tent by June 1. State rental and sale price.—George A. Bullock, Correctionville, Ia.

WANTED.—To buy good used folding organ, one all right for street service or church. Give best price, cash or terms. Best references and securities.—Wm. P. Benefield, Hartford, Ala.

What others think of Spiritual Songs Our New Songbook

I received my copy of "Spiritual Songs" and am very greatly pleased with it. It certainly is a fine collection of songs, such as we enjoy in our Pentecostal meetings. I feel that this songbook will go a long way in stabilizing the music for our Pentecostal ranks, and should find great favor with other denominations who enjoy spiritual songs. We predict that the book will have a great sale.

Rev. J. C. Thames
Southeast District Supt.

The new book is exceptional in every respect, and those who are responsible for its publication are to be commended for their selection of such excellent songs.

Rev. C. H. Moyer
New England District Supt.

Our copy of "Spiritual Songs" received, and we have looked over the book with real pleasure. You have done very creditable work. All that the publishers of Tabernacle Hymns have written is true. We will unhesitatingly recommend the book wherever we go.

Rev. J. Roswell Flower
Supt. Eastern District

I consider "Spiritual Songs" one of the best arranged songbooks for our services that I have seen, and I trust and will encourage our assemblies to adopt it. I am quite sure that this will meet the need that we have had for some time in our movement, of a General Council songbook.

Rev. Flem Van Meter
Supt. Central District

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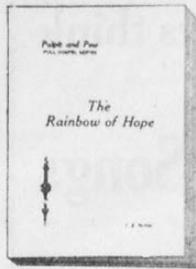
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