

A Confucian Atheist Convinced of the Deity of Christ

A True Story by W. W. Simpson

In the month of April, 1924, I was in Shanghai printing our Chinese hymn book. Some Christian Cantonese, interested in the Baptism in the Spirit because of the healing of one of their number when prayed for by Sister Florence Hansen, arranged for me to hold meetings for them. In these meetings many others were miraculously healed and a dozen or more received the Spirit as in Acts 2:4.

The first one to thus receive the Spirit was Mrs. Ching, a sister of Dr. Y. W. Wang, at that time editor-in-chief of the Commercial Press, the largest printing establishment of the East. While she was kneeling in prayer in Sister Hansen's home in Shanghai one afternoon, I laid on hands in the Name of the Lord Jesus, the Spirit fell on her, she was prostrated under His power, and after worshipping and praising the Lord for some minutes, she began speaking clearly in another tongue.

The other women gathered around, intensely interested in watching this first one of their number as the Lord baptized her. She was well known as a very earnest, honest, true, faithful woman who was not acting a part to deceive, hence her experience made a very deep impression on all. As they watched and listened attentively the sounds of the "tongue" soon changed to a language which two of the women, who had been born and educated in Australia, said sounded very much like the Malay language they had heard in Singapore. Thus the very same miracle of Pentecost, where the 120 spoke first in "tongues" but later, after the multitude came, spoke in "languages" which were understood by the people who came from fifteen nations, was repeated in Shanghai in the 20th century.

When Mrs. Ching returned home, she told her brother and the entire family what the Lord had done for her and they all, especially her brother, were amazed at what had taken place. And next morning, arising and dressing, she came down stairs forgetting altogether to put on her glasses which she had worn ten years, being unable to read or write without them. She was a writer in her brother's office in the Commercial Press and had to wear her glasses all the time in order to fulfill her duties. But she left them in her room and ate her breakfast unconscious of the fact she was without them. After breakfast she picked up something and began reading, still without realizing she had no glasses. By and by her brother noticed she was reading without glasses and called her attention to it. Then for the first time, she put her hand to her face, felt for them and realized that her eyes could see just the same without them as they had formerly done with them and she praised the Lord for healing them. Again the whole family was astonished.

Her brother inquired about the man who prayed for her and said he wished to talk with me. His father's birthday occurred soon and he sent an invitation which I gladly accepted. He specially requested me to come early so he could talk with me. When I arrived, he received me very cordially and took me into his library stacked with books in many languages. He told me he had read the best books he could get in Chinese, Japanese, German, French, and English, and was thoroughly conversant not only with the Confucian learning but also with the philosophies of all nations.

He said that he was reared a strict

Confucianist, believing in no God and worshipping his ancestors not as gods but simply to show his respect for them as Western people decorate the graves of their progenitors. In his study of Western learning and philosophy he had accepted evolution, the theories of which did not all conflict with the teachings of China's greatest sage. In all his life of forty years, he had met no object, problem, or experience which could not be explained by evolution. He stated that he saw in the entire universe nothing whatever that required a God in order to exist, until the day his sister had come home and told him of her having received the Holy Spirit and the next morning her eyes having been completely healed without herself being conscious of it until another had called her attention to it. He had both studied and practiced hypnotism and knew that neither the power of man's mind and will, evolution nor Confucianism could account for these two things that had taken place in his sister's life. She was no liar and practiced no deception and therefore he was unable to account for her speaking in a tongue and in a language she had never heard nor for the healing of her eyes on any other hypothesis than that the one to whom I prayed was the true God.

He then asked me what book I could suggest for him to read which would in a brief, concise, pointed way explain the philosophy of the being of God which he, a very busy man, could read in a short time. I told him of a few such books and later sent him one, but since I was leaving in a few days and later had no opportunity of conversing with him on this deeply interesting theme, I do not know

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See and Hear

By P. C. Nelson, President Southwestern Bible School

"Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." Acts 2:33 R. V.

What was it that these unbelieving Jews could see and hear? Just what Jesus poured forth—the Holy Spirit. They heard the disciples speaking in languages unknown to these Galilean speakers. But what did they see? They saw the marvelous change which came over the hundred and twenty who were baptized in the Spirit at Pentecost.

I.

At Pentecost the hundred and twenty who followed the Lord's directions to tarry in the city of Jerusalem until endued with power from on high, were rewarded with the gift of the Holy Spirit, as the Lord had promised. Luke 24:49. They *heard* the sound of a mighty rushing wind. They *saw* cloven tongues as of fire sitting on the heads of all of their fellow-disciples, and they heard their comrades in the gospel "speak with other tongues as the Spirit gave them utterance."

Now this first manifestation of the speaking in other tongues was not for the purpose of making the message known to those who heard them. They had been together for many days, and understood each other perfectly in the Aramaic, the language commonly spoken in Palestine at that time. Peter did not need another language to make his fellow-disciples with whom he had followed Jesus more than three years understand him. Mary the mother of Jesus did not need a new language to talk to the fishermen of Galilee. In fact they all understood each other perfectly without any new tongues. Then why this manifestation of tongues in the upper room? It was to those who spoke a proof positive that another Person had come in and had taken possession of them spirit, soul, and body, and was now speaking new languages with their tongues. It might not have meant so much to mere spectators or critics, but none of such were present. All were filled and all spoke, and they knew that it was not of themselves, but that the promised Holy Spirit had come in to abide (John 14:16, 17), and that He had taken full possession of them, and was using their vocal organs to speak

forth in other tongues the praises of their Lord.

"Other"—Greek, *heteros*—other and differing in kind—not *allos*—others of the same kind. Languages entirely new and different. Jesus says, "they shall speak with *new* tongues." Mark 16:17. These new tongues were to the hundred and twenty an evidence of their Baptism in the Spirit. To them this was *the rest* wherewith ye may cause the weary to *rest* and this was the *refreshing*." Isaiah 28:12. Notice how Isaiah connects this "rest" and "refreshing" with the speaking in tongues, and how Paul makes this passage in Isaiah refer to speaking in unknown tongues. 1 Cor. 14:21.

II.

But the hundred and twenty, after receiving this glorious experience, did not stay in the upper room by themselves. They were to be *witnesses*, and so they went forth among the multitudes and spoke "the wonderful works of God"—not now in one language but in fifteen dialects. Here one of the hundred and twenty met a group of Parthians and to their great amazement, by the power of the Spirit preached to them in Parthian. In another place another disciple was surrounded by Medes and preaching to them in Median, and so the various groups were surrounding disciples and hearing them in their own languages. Finally Peter got the attention of the whole multitude, and delivered the great Pentecostal message recorded in the second chapter of the Acts.

Was this a manifestation of the *gift* of tongues? I would answer yes. But there is no evidence that these disciples continued to speak in these different languages, given for the specific purpose of confounding the enemies of the gospel, and of convincing and converting those who were willing to receive the truth. Thank God there have been many such manifestations of the gift of tongues in our times.

III.

Shall we say then that tongues given as a sign of the Baptism in the Spirit and for the purpose of refreshing the recipient are unknown tongues, and that those who have the gift of tongues always speak in languages that are understood by some one or more of the listeners? Oh, no, for in the fourteenth chapter of First Corinthians Paul is dealing mainly with

tongues as a gift of the Spirit, and he seems to be speaking only of unknown tongues requiring interpretation or translation. Many who cavil because the languages heard among the Pentecostal people today are mostly unintelligible to the listeners, and say that in Bible times the languages were always understood by the auditors have evidently overlooked this great illuminating chapter. Speaking in a tongue that is perfectly intelligible to those present is a miracle; but speaking in a tongue that is wholly unknown to every person present, and then giving the speaker or one of the hearers the ability to *interpret* or *translate* the message is a *double miracle*.

IV.

"This which ye SEE and hear." What could these fifteen nationalities, listening to Peter at Pentecost *see*? Could they actually see the Holy Spirit? No. But they could see the effects the Spirit produced on the hundred and twenty. What effects? They resembled drunk persons. The shallow-thinking mockers said, "These men are full of new wine." They were drunk on the Spirit, but not drunk, as the scoffers supposed, on new wine. It was not new wine of the earth, but new wine from heaven that made these persons behave so strangely. Did you ever see believers so full of the Spirit that they rock and reel and fall like men who are drunk? That is not an uncommon thing in Pentecostal meetings. Men who are drunk often fall, but seldom hurt themselves. Those who are drunk on the Spirit may fall without hurting themselves too.

But have you never seen persons so full of the Spirit that their very countenance changed till you could hardly recognize them? Have you never seen the wrinkles and the haggard look, the careworn expression, give way to the most wonderfully transformed appearance of the same features—a heavenly glow and glory even to the most ordinary, not to say homely features? If you have not, you had better stay close to a Pentecostal altar. It might even happen to yourself. You may see something that will make you understand why Moses had to put a veil over his face after he had been up in the mountain with God forty days. 2 Cor. 3:13.

Have you never seen the most timid made as bold as lions when the Spirit filled them? Have you never noticed how care-free, and how gloriously happy in the Lord they were? Have you not noticed a difference in their whole bearing, and even in the voices? If not, either you have not spent much time where the Spirit is poured forth

today, or you have not had eyes to see nor ears to hear.

The devil can so stamp his hellish features on human beings that they come to resemble him much more than do the horrid pictures the artists make of him. If you want to know how the devil really looks, just observe the countenances of those who have absorbed his malice, hatred, envy, lust, and other diabolical characteristics. So the Holy Spirit, reflecting as a mirror the glory of the Lord Jesus into our hearts, can transform us from one degree of glory to another. 2 Cor. 3:18.

"When Simon saw that through the laying on of the apostles' hands the Holy Ghost was given. . . ." Acts 8:18. What convinced the Christian Jews who accompanied Peter to the household of Cornelius that they had been baptized in the Spirit? "They heard them." Acts 10: 45, 46. I like an experience that is so real, so wonderful, so transforming, that even the unbelieving can see it and hear it. "Hath poured forth this which ye see and hear."

God's Work and Man's Opposition

There is a wonderful power in the speaking in tongues under the power of the Spirit of God. "He that speaketh in an unknown tongue speaketh not unto men but unto God; . . . in the spirit he speaketh mysteries." A close intimacy, a deep fellowship, a wondrous communion, is established between the creature and the Creator. It is a means of building up the saint and of keeping off the enemy, and it is a mighty weapon that God puts in the hands of His people.

God loves to be gracious, but His infinite grace in pouring out His Spirit according to His promise in Joel at this present time is misunderstood and not appreciated by the many.

This spirit of opposition to the ways of God is not new—it is as old as Cain. But God does not consult the prejudiced when He is about to do a new thing. The opposition of those who are not one with Him does not hurt His kingdom. He can go further afield to get His overcomers. He has plenty of centers He can recruit from. There is no forced service in His kingdom.

Sometimes the Father does come out and entreat the elder brother, but not always. "The immaculate one ignored! The profligate honored!" That is the view of the elder brother. His mantle has fallen upon a great many others since.

And the merriment inside the house did not depend on the elder brother.

The Gift of the Holy Ghost

By R. H. Moon

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11: 11-13.

Reading between the lines in these three verses there is found a wealth of teaching concerning the giving and receiving of the Holy Spirit. In the first place then this is written for those who are sons of God. "If a son shall ask." Verse 10 is written "For every one" but now the Spirit limits the application in verse 11 to the sons. If you are a son then claim all that is for you in these verses.

We believe that when He wrote these verses the Spirit of God looked down across the ages and saw this modern time when the sons should begin once more to obey the Lord's last command and tarry. He also saw the "wise and prudent ones" who would warn them to be careful not to go to those Pentecostal meetings for fear of getting something false. He put these three verses in the Bible to show us that God does not give false things in the place of the genuine.

When the writer began to tarry for his Baptism, so versed had he become in the teaching that one might get something false in tarrying, that invariably he would tell the Lord that he did not want anything false. But one day the Spirit rebuked him and showed him plainly that God did not

deal in falsities or camouflages—that He had none of these things to give His trusting child. Then it was that He showed the writer these verses. Since that day there has never been any fear in seeking the Lord for himself or in advising others to do likewise.

Again it is self evident that the son in this case was hungry. If one is to receive the gift of the Holy Spirit there must be hunger. Matt 5:6. Some people think they are hungry. They hear a thrilling testimony, or get under conviction through some mighty sermon, or see the results of the Baptism in another; thereupon a momentary thrill is aroused within their breasts, but as soon as opposition sets in or they get sleepy, it is strange how quickly they loose their appetite. In the writer's various pastorates and evangelistic meetings his foremost prayer is, "Lord, make and keep people hungry for Thyself."

Sir Ernest Shackleton, the Antarctic explorer, told of his experiences with hunger in that barren waste. Night after night he would enter in his diary these words, "Very hungry. Dreamed of food all night; thinking of food all day." He states, "Not one morsel of food was allowed to escape, and if one man dropped a crumb when eating, and did not notice it—the latter being a rare occurrence—it was pointed out to him, and he would wet the tip of his finger, pick up the crumb and eat it."

When God sees one of His children so hungry for the Baptism that he dreams of it all night and thinks of it all day, it won't be long till that child receives just what his hungry heart wants. God give us more of this kind of hunger.

The child's hunger showed him his need. Like our sons of to day, that son, no doubt, had within him a "bottomless pit" that needed to be filled. Beloved friend, when you become conscious of that aching void on the inside of you that nothing but the infilling of the Holy Ghost will satisfy, you too will find that God will satisfy you with fatness.

His hunger and his need of an infilling with food drove him to Father to have that need supplied. Observe that he did not go to a restaurant, but he went straight home to Father's house. At Father's table everything is free, and there is plenty. At the restaurant you pay for everything you get, and the

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To Seekers After the Baptism in the Holy Ghost

By Donald Gee

Three questions will probably be asked by sincerely interested and seeking souls concerning the glorious experience that we who have received usually call the Baptism in the Holy Ghost:—(1) What is this experience? (2) How can I receive this blessing? (3) How can I *know* I have received?

WHAT IS THE BAPTISM IN THE HOLY GHOST?

To most of us, this has been a perfectly distinct experience from our conversion, and to this agrees the clear testimony of the Scriptures—Acts 8:16, 9:17, 19:2, etc. The instance of Cornelius (Acts 10:44) remains as a blessed proof that it is possible for God to sweep a new convert instantly into the fullness of the Spirit; but in actual fact this is the experience of very few.

The first thing to grip concerning the Baptism of the Spirit is that it is a real, definite, vivid experience; if you have received the Baptism you know it. If you are not sure about it, one can gravely question whether the experience has yet been entered into. Quite recently the writer was in a crowded church in Edinburgh where a well-known evangelist was giving an afternoon address to Christians on this very subject. That inspiring hymn, "Crown Him with many crowns," had just been sung in a cold, half-hearted way that made one's heart sad. And then the preacher stood up and told the people that they had all received the Baptism of the Holy Ghost when they were first saved! The utter absurdity of needing a preacher to persuade you that you really *have* received this blessing if only you would believe it!

When you are baptized in the Holy Ghost you *know* it, and need no one to acquaint you with the fact; bless God, you will soon be acquainting them. When you are baptized in the Holy Ghost, *God touches you* and for ever after in your life you know God touched you, and that He lives. In the final analysis, the Baptism in the Spirit is not a doctrine but an experience, and the test of whether I have received is not a cleverly woven doctrine that will include me within its borders, but whether I know the experience in burning *fact* in heart and life.

What is this blessing? It is impossible to define that which God intends to be limitless in words or terms, but we suggest that there are two

sides—God's and mine. God's side is that when a believer is filled with His Spirit He at last comes in to possess the *whole*. It takes a little while before we begin to appreciate God's side of "Pentecost." At first we are very naturally taken up with our own side, with the overflowing joy, with the glory in our souls, the manifestations, the new experiences; and no wonder! But later on we begin to enter into His joy, and it is often too deep for words as at last we see the Lord "possessing His possessions," and getting hold of a life to henceforth hold it and send it forth with every power developed, and kept tuned to highest pitch, in His service among men. If *we* have joy when we see the Lord baptizing in the Holy Ghost, we may be sure that He has a greater.

An experience that has been the uncomfortable lot of a good many in England in recent years seems to give a very adequate illustration here. During the shortage of houses, a desirable dwelling offered for sale has been purchased on the understanding that the existing tenants would very soon move out and give the owner occupation; but how often, for various reasons, the promised occupation has not been forthcoming, and disappointment has filled many waiting months. But at last the house is vacated, and the rightful owner receives the occupation he has been longing for and has paid for. How true a picture this is of God's side of the Baptism. The "house" (Paul calls it a "temple") has been already purchased by nothing less than the precious blood of Christ; but in how many cases the Lord is still longing and waiting for complete possession; even if we have given Him one or two rooms as it were, the old tenants of self and self-will have lingered and have been unwilling to surrender all.

But when God baptizes you in the Holy Ghost, every key is given up, every door thrown open wide, and at last the Lord of Glory possesses entirely that which He died to make His own. Hallelujah! No wonder the shouts of glory make the places ring where *this* is taking place, it is something to shout about. God comes into His own, and His purpose henceforth is nothing less than a life filled with His presence, fragrant with His beauty, mighty with His power.

And what about our side of the ex-

perience? For us it marks the entrance into an entirely new sphere, a lifting by Almighty grace to "higher ground," the opening of a new chapter, we almost said a new volume, of Christian experience.

If it is true that God comes into our poor lives, it is also true that we become lost in God. A new sense, a spiritual sense, seems added, and we become alive to that which before was meaningless. A little one in the home who is just learning to read, and thereby entering into an entirely new world of interest and possibility, seems to provide us at the moment with just the illustration that we need. A new realm opens up to our view. As the Holy Spirit takes full control, we rejoice in God as one who has made a new discovery; indeed, a *personal* "Pentecost" *IS* a new discovery of the *Living Christ*.

We are taken into God, and the soul will receive a consuming desire to evermore be utterly and entirely lost in Him. A drinking vessel plunged beneath the waters, and then lifted up, sparkling and overflowing, that thirsty souls may drink, can typify the life of the Spirit-filled ministry the Lord intends towards others; but it is when the vessel is again taken and plunged beneath the waters, entirely hidden but filled with the fullness all around it, that the soul's deepest inner life and inner desire is typified, glory be to God!

"Pentecost" *does* bring us into a new sphere of things spiritually; we desire to affirm this very humbly but very decidedly; humbly, because it is all of God's grace and there is no room for pride, but firmly because definite and supernatural experiences are God's determined answer to the devil's counterfeits, and the world's "higher critical" unbelief and materialism of the hour.

The Pentecostal believer knows that Jesus lives and is the same today, for Jesus has touched him, has filled him, and thrilled even the body as well as the soul with the Power that soon shall sweep His people—waking, or sleeping in death—upwards—to "meet Him in the air."

HOW CAN I RECEIVE THIS BLESSING?

Any teaching here is intended to help, not to make cast iron roads on which we practically demand God to work. Thank God, we have proved that He meets individual cases in an

infinite variety of ways, and the Almighty will not be bound to our limited conception of His ways of working. Nevertheless the Scriptures are our infallible guide to a better understanding of His ways, and to believers hungry for the Baptism of the Holy Ghost we would always say first of all,—fulfil the conditions of Acts 2:38.

"Repent":—the essential element in true repentance is reality; a willingness, a determination to do business with God, to put the life right, to prove sincerity in seeking God by actual fruit in a changed life. "And he baptized":—without detracting one jot from the force of a literal application of this to believer's immersion—we heartily believe in it,—we also want to see behind it the whole principle of obedience, obedience to everything and anything that God may require. The Lord may often prove our willingness to obey by testing on just one little point—a mere detail of life in itself, but revealing infallibly the purpose of the heart within. We remember a brother who was seeking the Baptism, and every time he got to prayer the Lord brought before him a caged linnet that was hanging up in the kitchen window. Someone had captured the little wild bird and made him a present of it, but God tested the whole principle of this brother's obedience by whether he would let it go free. It was a struggle—and let those who smile search their own hearts,—but at last one Saturday afternoon when he came home from the shop the bird was set free, and in a short time so was its late master, and gloriously filled with the Spirit of God. Have you any "linnets" that God is talking to *you* about?

The next requirement that we would put before those seeking the Baptism is faith in the promises on this subject. Turn for example to Acts 2:39 and Luke 11:13 (there are others also). Do you whole-heartedly believe these promises, and stand on them with a definite personal acceptance that they are for you? Do not come to God for the Baptism merely because someone else has had a big blessing, and you would like to be as happy and overflowing as they are. We strongly urge you to search the Scripture and make sure of your personal claim to this inheritance of all true believers. It is only if you are "standing on the promises," both before and after being baptized in the Spirit, that you will prevail "when the howling storms of doubt and fear assail."

One more word to those seeking this blessing:—repent, obey, believe—and then "tarry until." A real, Scriptural Baptism in the Spirit means a definite act of the risen and glorified Lord

Jesus. We cannot baptize ourselves, neither can we do more than lead one another to the place of blessing; it is *His* glorious work to immerse in the Holy Ghost. My taking "by faith" is right and proper—believing the promises is always God's turnpike road to blessing; but let us repeat, the Baptism of the Holy Ghost is a real, definite, vivid experience, and do not be satisfied until you *are* satisfied.

While tarrying for the Promise of the Father, maintain an attitude of continual, expectant faith,—always believe that God is going to meet you *now*. We would recommend praising the Lord, but always with sincerity; *never* merely repeating any formula of praise mechanically. But praise brings victory, it stimulates faith, it makes the devil run, and brings the soul into the very presence of God. Do not bury your face in your hands or in some cushion in the depths of an easy chair, let your face catch the attitude of your soul and be thrown upward to the glory, and then "let go and let God." Let every door of your whole being be open wide, your whole soul occupied with Jesus, and verily, the King of glory shall soon find an abundant entrance.

Our last question must be dealt with very faithfully:—

HOW SHALL I KNOW I HAVE RECEIVED?

First of all let us be quite emphatic that we can know and do know when the Lord baptizes us in the Holy Ghost. Those of us who have received the blessing would strengthen ourselves and help others if we more often humbly but definitely praised God openly and rejoicingly that the Comforter *had* come. The Baptism is an experience so real that we should be able to mark the very time and the very spot where God met us. It is the Bible itself that makes the parallel between baptism in water and baptism in the Holy Ghost. Mark 1:8. Those of us who have been immersed know *it* was a certain enough experience—should the greater experience be less so?

Quite a common and popular, and certainly very precious teaching, is that we know He has come because as the weeks and months go by, we find a new power stealing into our lives, and new beauty becoming manifest in our character before others. Yet this is substituting "fruit" of the Spirit for the "manifestation" of the Spirit, two quite distinct operations of God. The fruit of the Spirit (and God grant it in all our lives) is the proof of our walking in the Spirit (Gal. 5:16,22,25), not the proof of our being baptized in the Spirit. Fruit always takes time to grow; many months, sometimes years,

elapse between the planting of the orchard and the bearing of the precious fruit. But the divinely appointed proof of the coming of the Comforter is something given instantly, on the spot, at the time.

We never read in the New Testament that they put Cornelius or others on probation for a time to see by their lives whether they had received the Holy Ghost; His coming was something God bore witness to instantly and convincingly. Let us not hesitate to boldly declare that God's divinely chosen sign of the coming of the Holy Ghost to fill His temple is a supernatural manifestation given at the moment; no other doctrine fulfills the demands of Scripture, no other doctrine so thoroughly fulfills the demands of reason; we are on unshakable ground here, and need fear the attacks of none.

Quite apart from the unanimous testimony of the New Testament on this point, we deny the reasonableness of supposing that He, the mighty Third Person of the Trinity, could come and take up His abode in a weak temple of mortal clay, without the supreme glory and wonder and blessing of the moment becoming manifest to those around, and conscious to the unworthy but happy recipient. We are abundantly justified in expecting more than simply a holding up of the hand in an after-meeting and "taking it by faith," however sincere the seeker may be; and, glory to Jesus, our expectation is continually being amply justified.

Only one word remains;—what are the New Testament manifestations given with this experience? Several may be named; "wind," "fire," "tongues," "prophecy," etc.; the final choice of the Holy Spirit both then and now seems to rest on speaking in a new tongue.

Why cavil at God's choice? Much could be written from personal experience of the use and blessing of this manifestation; particularly when receiving the Baptism; but God has chosen it for His sign, and the rather we would simply accept it—humbly, cheerfully, adoringly.

And then go forth, filled with His power, to a life of faithful service and testimony among men, till our Lord shall come and "gather the reapers Home."

Christ's Final Commission

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

The Baptism in the Holy Spirit

By Percy Corry

There are still dear saints of God in the world who think and teach that the Baptism in the Holy Spirit is the seal of Christian perfection—that He is received as a finisher of the Christian virtues instead of the Inspirer of them. They teach that the coming of the Holy Spirit is the end of all flesh and all error and that after the Baptism in the Holy Spirit there will be no soulish life left.

But beloved is this so? As we read the Scriptures can we say that the Baptism in the Holy Spirit was at the end or the beginning of the Christian experience? We read Acts 2:4 once again and to the simplest reader it is evident that here we have the very beginning of the Christian Church and of Christian experience.

"They were all with one accord in one place, and the Holy Spirit was poured out upon them and they spake with other tongues and began to preach the gospel." Is that what you read? No, certainly not, but it is what ninety-nine out of every one hundred of the ordinary readers of Scripture believe—That the Holy Spirit was given to preach the gospel.

But we do not read that they preached in tongues—they spake according as the Spirit gave them to utter, and the people said "They spake the great things of God" (Acts 2:11 margin).

It was Peter who did all the preaching on the day of Pentecost, not the one hundred and twenty who received the Spirit. What then was the use of tongues to this cosmopolitan crowd on the day of Pentecost? Paul in 1 Cor. 14:2 throws considerable light on what happened. He tells us: "Tongues are for a sign." When the disciples began to speak in many languages they had never learned it was a "sign" to those who heard that God was doing a new thing. The Holy Spirit glorified God through the lips of these disciples of the early Church and God used this to draw a multitude to hear the first Christian sermon.

The next occasion in which we read of the outpouring of the Spirit is on the newly formed church of Samaria (Acts 8) and again something is seen, which roused the cupidity of Simon. What happened is not stated, but the fact remains that something wonderful happened inasmuch as Simon, an old hand at dealing with spiritual powers, was willing to part with hard cash

to possess this authority to bestow the Holy Spirit.

Now we turn to Acts 10 and behold Peter and his Jewish friends, the reluctant guests of a Gentile seeker after God. The Spirit had brought these early Christians into a Gentile gathering, but from what we know of the Jewish church in the Acts, it is hardly conceivable that they would even think of preaching the gospel, let alone of imparting the Holy Spirit, to these uncircumcised heathen. God is wise and knew their hearts and so we read that "while Peter yet spake these words the Holy Spirit fell on all them which heard the words and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit for they heard them speak with tongues and magnify God." And it was because of this sign that Peter said "Can any forbid water that these should not be baptized which have received the Holy Spirit as well as we?" Beloved, *the conclusion is Peter's, not mine.* He believed that speaking in tongues proved that these people had received the Holy Spirit and that therefore he could not deny them the right of baptism.

Peter returned to Jerusalem and in Acts 11, we find that at once he was brought to task by the strict school, who contended with him because he had gone to the Gentiles and had eaten with them.

He tells them of his vision, but does not claim that as a sufficient proof of the will of God but goes on to say in the 15th verse that "as I began to speak the Holy Spirit fell on them as on us at the beginning," and again says "Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?" (Oh, for more interrupted sermons through a like cause!) The contending parties were silenced, nay not only silenced but converted to the realization that God had granted the Gentiles repentance and they began to praise God for this infallible proof of the Spirit's outpouring. The proof of speaking in tongues was sufficient for Peter, it was sufficient for the Early Church, and thank God is sufficient for us.

Again we turn to the church at Ephesus, Acts 19, and we see that there

the reception of the Holy Spirit was attended with the same sign. "The Holy Ghost came on them and they spake with other tongues and prophesied." So from these instances of the reception of the Holy Spirit we see that speaking in tongues was acknowledged by the Church of the New Testament (1) as an infallible proof of the Spirit's incoming, (2) that it was not a gift for use in preaching the Gospel but for magnifying and praising God. Acts 2:11; Acts 10:46; 1 Cor. 14:2.

Now our friends would say that from that day forward the life of the Churches at Jerusalem, Samaria, Caesarea, Ephesus, etc., would be one of perfect spirituality; of knowledge of truth; and of freedom from error; but we know from Scripture that such was not the case. They were still children, they still needed to grow in grace, to walk in the Spirit. Failure to do so caused trouble and very soon split the Church into two great schools of thought,—the concision, with the twelve as their head at Jerusalem, and the disciples of Paul, who considered circumcision and other things of the law as worse than useless.

Again Paul, writing to the church at Corinth, thanks God that they are enriched with all utterance and with all knowledge and that they came behind in no gift. 1 Cor. 1:4-6. But, was there no soulishness in the Corinthian church, was there no error? Beloved, if some of us were to come across a church like that at Corinth, we should not begin by thanking God, and then start to correct and reprove as Paul did, but we should say at once, "You are not even Christians, you need to be born again," and I tremble to think what kind of treatment they would receive at the hands of some. Paul did not say their Baptism was spurious because of the error and the soulish life they were leading, but he sought to lead them up to the higher plains of spirituality through ceasing to do the works of the flesh, and through the correct use of the gifts, which he urges them to use, not to abuse.

The Ephesian church though living on a high spiritual level needed the warnings of Eph. 4:17 to 5:20, and I cannot believe that anybody reading these verses would think that Paul thought them free from all danger of error or soulishness or that the Baptism in the Holy Spirit had made them perfect nor did Paul say their Baptism was spurious because they needed such advice.

A recent article by an opposer of the present outpouring of the Holy Spirit, has taken a few quotations from articles by leaders of the Pentecostal

movement and quotes them as showing that they believe the movement is soul-ish and therefore the Baptisms are claimed to be spurious. But such is by no means the case, and if the exhortations of these leaders are to be read in this light then Paul's exhortations to the churches of Corinth, Ephesus, Galatia, Colosse, Thessalonica, and others, must prove that the past experience of those early churches was also spurious, because soul-ish, for they are plainly warned against the same sort of thing. Such statements as "Let the prophets speak two or three, and let the others judge," made to the church at Corinth; "Despise not prophesyings, but prove all things, hold fast that which is good" written to the church at Thessalonica prove that there has always been the need of spiritual warning against soul-ish manifestations. According to these writers, however, a spiritual church will never fall into error, will have no display of the flesh, and it will be perfect; otherwise their past experience goes for nothing.

The New Testament clearly teaches that after the Baptism, after the use of the gifts, after years of spiritual experience, there is still a need for watchful, prayerful advancement in knowledge, in spiritual progress, and in the experience of the Cross life. There are still foes to fight, there is still the possibility—though having begun in the Spirit of ending in the flesh. Therefore when Pentecostal leaders warn against unhealthy seeking after manifestations or against soul-ishness or divisions, they are following on apostolic and Scriptural lines, and *not* casting any doubts on, or drawing back from any of the truth of the Baptism in the Holy Spirit.

The Gift of the Holy Ghost

(Continued from Page Three)

supply is limited to your ability to pay. At Father's house it's all grace. At the restaurant it's all law. So will it be with you beloved, if you run to some one else, or try to copy some one else's experience, instead of going straight to your Heavenly Father with your hunger and your need. God has a satisfying portion to give you that can be had in none other. Seek *Him* therefore, and not experiences. Let *Him* fill your life with what *He* sees you need.

Those of you who have a boy in your home know what the boy did. He asked, and in asking he did not ask in any uncertain tones. You could hear him yell for something to eat from one end of the house to the other. He may have informed you that he was starving, but his manner of

asking did not indicate any very great weakness. He knew what he wanted, and so did the whole neighborhood. Moreover he gave you no rest till he got something to eat. Try asking God your Father for the Holy Spirit after this manner and see how long it will be withheld from you. Get desperate, be in earnest, quit playing around about receiving the Baptism, and it won't be long before you receive.

This son did not insult his father by not believing that his dad would give him something to eat. He loved his father, he had confidence in him, and therefore he believed that he would receive. Not for once did it ever enter his mind to think, "Well, I guess it is not for me, so I will just have to get along as best I can, in my weak way." Perhaps that explains why you have never received your Baptism. You don't believe God. Too often have we heard seekers say, "Well, I wonder if I shall receive my Baptism tonight?" Small wonder is it that they do not receive. They are not believing for it; they do not expect anything. If the truth were told, down deep in their hearts they are just hoping that they will be lucky tonight and maybe get their Baptism. Thank God the Baptism does not depend upon a hope so but on a know so.

While it was hard work, yet the boy now waited, until the food for him to eat was being prepared. If he was the right kind of son, he heeded the admonition to wash his face and hands before he ate. This explains the purpose of tarrying. God is more anxious to give the Holy Spirit to those who ask *Him* than they are to receive, but *He* requires them to wait sometimes that they may clean up first.

Now at last the great event arrives in the son's life. He receives. Receives what? Not a stone in place of bread, nor a serpent in place of a fish, nor a scorpion in place of an egg. No, he received at his father's hands some good wholesome food. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask *Him*?"

Christ's Own Words

"Go ye . . . preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover. Mark 16:15-18.

A Confucian Atheist Convinced of the Deity of Christ

(Continued from Page One)

whether he went so far as to accept the Lord and worship Him as God or not. But I shall never forget that afternoon in the library with one of China's greatest scholars, and that moment when he said he was forced by the reception of the Spirit by his sister to admit there must be a living and a true God.

This outpouring of the Spirit in recent years is God's answer to atheistic evolution. With the educational world almost universally accepting its explanations of the origin of all things, which requires no Almighty to create them by His Word, and with Modern Christianity denying the existence of a God who intervenes in the affairs of men in a supernatural manner, our Lord has met the challenge, with such an outpouring of the Holy Spirit in the full measure of Pentecost, that the mightiest intellects are forced to stand in awe when brought face to face with a Spirit-given utterance in tongues and are compelled to admit that it is God! Such a baptism in the Spirit is more effective in combatting atheism than all the learned disquisitions of the Fundamentalists, for it is God giving a sign to this unbelieving modern world.

(Our Brother Simpson has recently been in Springfield. When telling us the story given above he told also of the President of China being thoroughly convinced in the truth of Christianity because of the miraculous healing of his niece. The niece of the President, who is the daughter of Dr. H. H. Kung, who is Minister of Industry, Commerce, and Labor, was practically dying, and eight of China's leading doctors gave no hope whatever of her recovery. A missionary whom God is greatly using in China at this time, Mr. E. A. Carter, was called in and as he prayed and laid hands on her in the name of Jesus, God wrought a miracle. The fever abated, and she was graciously healed. It happened at this time that the President of China came into the house to inquire concerning the health of his niece. He was astounded at the miracle that had been wrought and on the following day had a long talk with the missionary, who pointed out to him the way of salvation. The result of this interview was that the President destroyed all the idols of his home and shortly afterwards was baptized as a believer in the Lord Jesus Christ.)

Have ye received the Holy Ghost since ye believed according to the pattern in Acts 2:4; 10:44-46 and 19:6?

Wherefore Tongues are for a Sign

By Arthur W. Frodsham

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not." 1 Cor. 14:22. A clear, concise, definite statement of the Holy Spirit—not of Paul. Take it out from its setting, forget it was written to the Corinthians, forget that Paul was the instrument, frame the statement, hold it aloft, read it aloud, study it dispassionately. Now read it again.

"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord." 1 Cor. 14:12. This Old Testament prophecy was like a negative or film kept in a box. At last it is put in the lantern, and the light of God's Spirit passing through it, it is thrown with its brilliance upon the screen. Paul saw the screen and he also saw the negative. God used him to throw it on the screen. There are some people who are rejoicing for the illumination, for the word on the screen, and some are trying to blur the screen, catching hold of the corners and shaking it and are trying to distort the message.

Shaking the screen, distorting the lettering, has no effect upon the hidden film way back in the lantern. God holds the film and supplies the light. Some even go so far as to cut down the screen. Screen or no screen, the light will shine on.

"With men of other tongues and other lips will I speak unto this people." "I will speak." They do not recognize God's voice. They are stopping their ears, or their ears are heavy. So many other sounds drown the sound of God's voice. "With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord."

Here comes the Holy Ghost explanation, "Wherefore tongues are for a sign." A God-given sign. Up to the day of Pentecost a God-concealed sign, but now it is a sign, a sign of God much spoken against. God's signs generally are. God's greatest sign, Jesus Christ, was crucified.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not." The true believer will recognize the Word of God, but tongues are a sign to them that believe not. Do you need a sign? This country is full of signs to the auto driver, directing him from one city to another. Take down the signs and you have con-

fusion, and many are in perplexity. It is an illegal act to remove the landmarks and men who do so suffer a heavy punishment; and yet today men, inspired by the evil one, want to remove the sign. They have conferences how to reach the unsaved and they are seeking to remove one of the signs, one of God's signs that God says is a means to reach the unbeliever.

Take down the sign, some advocate; repaint, others advocate; speak against; put a notice up on top and below to nullify the sign. Do as you like God's Word says: "Tongues are for a sign."

Woe to the sign-people who are ashamed of the sign. If the sign-people lose the sign they are equal to salt that has lost its savor. Salt stings, but it preserves. Take out the sting and you remove the preservative power. Remove the sign from your distinctive testimony and you remove the sting, and you remove the preserving principle in yourselves and for others.

"Wherefore tongues are for a sign." A man when he retires from business takes down his sign. If you take down your sign it is a sign you are retiring from business, and the Word says, "Occupy—keep in business—till I come."

Yes, the Lord is going to speak, and as He starts speaking He will speak more continuously, more loudly. "With men of other tongues and other lips will I speak unto this people." If He does not get one kind of men He will get another kind. How long will He continue? As long as there are unbelievers to listen, as long as there are unbelievers to need the sign. Keep in the army, in the employ, of the King of kings, and be a channel for the eternal One to speak the eternal Word through the lips of clay in time.

Plenty of Oil for All

There is oil, plenty of it, for all God's people. As the precious ointment came down upon the head and went down to the skirts of Aaron's garment, in like manner there is an ample supply of oil for every member of the body of Christ. Zechariah saw the olive branches which through the two golden pipes emptied the golden oil out of themselves. The oil flowed and brought blessing wherever it touched. Jesus said, "I am the Vine, ye are the branches." There are olive branches too, and golden pipes to convey the golden oil. Zech. 4:12. The main duty of the pipes is to keep con-

nected with the olive branches. Channels only for oil from the inexhaustible supply the Living Trees. Zech. 4:11.

The pipes, the golden, pipes, need no outside decoration. They cannot be hurt by mud thrown at them. What they do have to become concerned about is to see that they are not detached from the branches. Mud on the pipe cannot interfere with the flow of the oil inside nor with the quality of the oil. The Holy Spirit is Holy Spirit in spite of the label given by the evil spirit. The manna came from heaven, but the unbelieving, rebellious children of God said, "Our soul loatheth this light bread." He gave them bread from heaven. They loathed it. God loathed them. And their carcasses fell in the wilderness, and became a loathing.

The oil will flow on. He causes His rain to come on the just and on the unjust. The sun shines on the good and bad. God's grace does not depend on man's gratitude. God's love went out to a world when He gave to the Son a cross.

Yes, the precious ointment went down from the head to the skirt of Aaron, typifying the former and the latter rain—the commencement, the head; to the feet, the terminal—the end of this dispensation.

"The outpouring is not for this dispensation," some say. "Correct. It is not for you if you won't have it." But some are having it in this dispensation, proving that your contention is wrong.

Aaron was perfectly free to get away from Moses and the anointing oil, but he had grace to stand still and receive. God never forces His gifts. He hath filled the hungry with good things, and the rich He hath sent empty away. Rich in their knowledge, rich in their experience, rich in their understanding of dispensation truth, rich in their own self-sufficiency—and they will be sent empty away.

But the hungry He filleth with good things. Pharisees are not all dead, but there are still some Marys, some Matthews, some Mary Magdalenes, those who recognize their Lord and their own need. There is oil for those who desire it—*enough for each and for all*.

Unto You

You can receive the gift of the Holy Ghost NOW, for "the promise (of this gift) is unto you, and to your children, and to all that are afar off." Acts 2:39.

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

My Pentecostal Experience

Ernest S. Williams

It was late in the fall of 1904 that my soul was happily converted, an event so clear and definite that Satan has never since tried to make me believe that it did not occur. From that time my youthful soul walked in fellowship with God, yet with an inward sense that there was yet a need in my life unsupplied.

It was late in April, or early in May of the year 1906, that my mother began writing to me of the gracious visitation that had come to a mission on Azusa Street in our home city, Los Angeles, in which God was filling people with the Holy Spirit causing them to speak with other tongues, and granting that other Scriptural signs were following. She also wrote of the great change that had come in the experience of my father, how tender he had become, and with what blessing his soul was flooded. All this news both perplexed and inspired me. A young friend and I were then laboring in the state of Colorado.

It was not until the September following that we were able to get away from our places of labor and return to Los Angeles to see for ourselves what this visitation of which we had heard was. When we had gone to our first Pentecostal meeting, at the old barn on Azusa Street, we stood in curious astonishment as we saw people at the altar. Hundreds were being filled with the Spirit and speaking with other tongues. Demons were being cast out, and it was evident that God was there. But we had never before seen it on this fashion. It took us a brief while to satisfy our hungry curiosity, then we began to seek the Lord in earnest. Well do I remember those days of tarrying and the night when God breathed a heavenly rest into my soul. It was glory here and heaven begun. Yet I had not received the Spirit as others were receiving.

With the consciousness that my all was surrendered to the will of God so far as I knew, my happy soul continued to look to God for the fullness which I believed was mine. On the night of October second, two weeks after our arrival home, my longing desire was satisfied. I was filled with the Holy Ghost and began to speak with other tongues as the Spirit gave me utterance. It was then that I began to speak, but it was only the beginning. Well do I remember the old eucalyptus grove on top of the neigh-

boring hill where I went to pray, and the glorious times the Lord gave me there as, taking possession of my being, language after language was spoken through my lips. Twenty-five years have now passed since this glorious gift came to me, but its freshness has never left. It is still the rejoicing of my devotional life to bow before my Heavenly Father and enjoy that spiritual fellowship with Him which the Spirit brings. Only those who have received this sacred experience can appreciate the wealth of meaning in those words, "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." "Howbeit, in the spirit he speaketh mysteries."

Speaking with other tongues is in itself wonderful, but that which attends it is the real pearl of greatest price. When the Baptism with the Spirit came to me, my entire experience became changed. Before, my thoughts had been largely of my experience and how I might keep it. Now it was more than an experience. It was a Person. I stepped out of trying to keep my experience into walking in Him. What freedom! What delight! And how near and precious had my Saviour become, the Bridegroom of my heart, the One altogether lovely.

Now for twenty-five years this grace has remained with me. Life has brought its trials. Satan has tested

Central Bible Institute Commencement

May 10 to 12

The Baccalaureate sermon to the graduating class will be given by Ernest S. Williams, Sunday afternoon of May 10, at 2:30. W. I. Evans will bring the morning message at the assembly, and Ralph M. Riggs the evening message.

Special service will be held Monday night at 7:30, message from Myer Pearlman.

Tuesday at 7:30 the Commencement Exercises will be given.

All the above services will be held at the Assembly of God church, Springfield, Mo., corner of Calhoun and Campbell.

hard. But the Comforter has continued to remain. His utterances are yet heard, and my heart rejoices in the hallowed fellowship of Him whom my soul loveth. Would that all men might be made to see what is the fellowship of this mystery, the glorious result of which is Christ in us the hope of glory.

Witnessing to Thousands

Argument intensifies hostility. You may argue with your neighbors about Pentecost, and only drive them farther away. But place in their hands some Pentecostal literature and it will work silently, steadily and surely. The animosity of hundreds of people has melted away before the weekly visit of the silent little preacher, *The Pentecostal Evangel*. Hidden away in the secret places of your heart has there been a longing to be a preacher, or to witness to a larger number than you are now reaching? When God was leading Moses forth to larger service He said to him, "What is that in thine hand?" And that is still God's method. He has moved upon our hearts to place in your hands thousands of copies of a new 8-page Special Pentecostal Number of the *Evangel* (the first 8 pages of this issue) at one cent a copy. With these you can preach to thousands of people. To us God has especially committed Pentecostal truths. Don't let us fail Him, for He is counting on us.

We will gladly send you 1,000 copies for \$10; 2,000 copies for \$20; 5,000 copies for \$50.

Some churches sent for 2,000 copies of our last Special Pentecostal Number. If your church did not do it last time, you can redeem this opportunity. If you are not living near a church you can send for 200 or 300 or 500 and broadcast the neighborhood with them.

And may God bless you as you thus witness for Him.

Missionaries Sailing

We are glad to announce that the way has now opened up for Sister Edna Dobbins to return to Liberia. She will take with her a new missionary, Sister Betty Polumbo, of Binghamton, New York. Our sisters are booked to sail from New York, May 7th on the Steam Ship New York of the Hamburg American Line.

Steamer letters may be sent in care of "Steam Ship New York," Hamburg American Line, New York City, mentioning on the envelope the sailing date of May 7th.

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13. Pray for this meeting and do your best to attend.

∴ The Gospel in Foreign Lands ∴

A Touching Incident of Missionary Life

Brother and Sister Eric M. Johnson have done very splendid work for the cause of the gospel in the Belgian Congo but at last because of ill health they have been forced to consider returning to this country on a furlough.

In the spring of last year God gladdened their home with a little baby boy, James Roland, and the parents were looking forward to bringing their little treasure home with them. We were deeply sorry, therefore, when a cable message was received dated March 19th stating, "Our baby James died 19th." Since that time a letter has been received dated March 19th from Aba, Belgian Congo, in which Brother Johnson writes:

"Since we came here our little baby has been very ill and yesterday we gave up all hope although it was hard to reconcile ourselves to the fact that we must lose him, yet we had God's peace in our hearts and prayed that His will might be done. All the dear people of the mission have stood with us in prayer.

"We are going to make great efforts in evangelizing Andudu even though we cannot open up a station at present. There is at present a tremendous Catholic propaganda on in Congo, and they are exerting a heavy pressure on the government to hinder all Protestant activities.

"Later: It is now seven P. M. and our little baby is crossing over into Glory Land. We have God's peace about it. Congo has dealt severely with us and we feel crushed but it will not be long until we shall see him again. Pray for us.

"Nine P. M. Jimmie left us a few minutes ago."

Pray for these dear parents in their bereavement. Mail may be sent to Brother and Sister Johnson in care of the Foreign Missions Department, 336 W. Pacific Street, Springfield, Mo., and it will be forwarded to them.

Seva Sadan Baby Fold, India

I am sending you two pictures, one of the unsupported children in our baby fold and the other showing the latest baby we have received. This one was sent to us by Brother and Sister Mueller. She is a pitiful sight. The one marked with a cross in the other picture has an interesting story. Her name is "Sundar," meaning beau-

tiful, and I think I shall tell you about her.

Sundar is a darling baby girl, so fair and so pretty you would think her white, but no, she is a high caste pure Indian, undoubtedly a Brahman. Sundar was thrown away to be eaten by jackals, pariah dogs, or vultures, and when she was found the dogs and vultures were already hovering over her ready to devour her little body when the last spark of life should leave it.



Sister Christine McLeod with a pitiful little sufferer who has been placed in her care to be nursed back to health, and later on be taught of Him who said, "Suffer the little children to come unto me, and forbid them not."

But our wonderful God had His eye on that dear little child and sent along a very low caste woman, who seeing the child informed the police, and immediately a policeman came along and delivered the child into her hand. However, the low caste woman did not have her long till the Arya Samaj, a sect of the reformed Hindoos, came to her house and said, "You cannot have this child, she is HIGH CASTE and you are low, you cannot care for her, she will be defiled in your home, and in your care." But the low caste woman took the matter to the officials and an unusual thing happened in these days of political turmoil. The official, when the matter was brought before the court said, "I shall not let the Arya Samaj have the child nor this chamar woman, but I shall give it into

the hands of the missionaries. They will love and care for the child the way she ought to be cared for," and as a result this little girl came to dwell in our home. Please pray that Sundar, if Jesus should tarry, will be a bright and shining light to her own people.

Christine McLeod

Shubra, Cairo

Mr. and Mrs. C. W. Doney

For some weeks the Lord has been graciously working in our Cairo assembly. Deep hunger after God and for the manifestation of the Holy Spirit is evidenced among our mission brethren.

We have long seasons of prevailing prayer, the whole assembly uniting in intercessory prayer for a revival in our midst. Week-night services are largely devoted to prayer, and hungry souls are earnestly seeking the fulness of God.

On Thursday night, December 18th, we remained in prayer on our knees at the altar, nearly two hours. It would truly gladden your hearts to have seen the earnestness as seekers continued to press their needs to the One who always hears us when we pray. One of our faithful brethren was powerfully baptized with the Holy Ghost as in Acts 2:4. He was filled with the Spirit and spake with other tongues as the Spirit gave him utterance. Another brother, who was soundly converted to God in July, was also baptized with the Holy Ghost on the following Tuesday night. Others are earnestly seeking the Lord.

Our school is going on well again this year. Each morning from eight to eight thirty, a devotional service is conducted when we have singing, prayer, and teaching the Word of God. This morning service is held in two large class rooms, the smaller children in one and the larger in the other. On Friday morning a general service for all is held in the church. Besides this we have a splendid Sunday school every Lord's day morning before the regular service in the church. We believe with many others that if we can only get the youth of the land, and faithfully teach them the Scriptures, they will never forget them. The Word of God declares, "Train up a child in the way he should go, and when he is old he will not depart from it." Continue to pray for us and the work committed to our care.

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

A Letter from H. E. Hansen Peking, N. China

"Greetings! Those of you who had a part in giving to the Peking prisoners to make them happy for Christmas will rejoice with us that two thousand of these poor people were made happy with a good meal of beef and vegetables. We wanted to give each one some fruit and small cakes but the guards would not permit it as the prisoners are not accustomed to any special dainties, their daily food consisting of two meals a day, made from corn flour steamed into a bread, and when vegetables are in season and cheap they receive a little Chinese cabbage or spinach, otherwise, they only have a very little salted vegetable to go with their steamed bread. They never receive meat with their meals so you may know how they enjoyed it.

"Special meetings were held at each prison and the prisoners listened very attentively. Not so long ago we held a baptismal service and twenty-two were immersed. This makes 228 prisoners up to date that have declared themselves for the Lord and followed His command in Matt. 28:19.

"Please continue to pray that this year will see many more prisoners making their decision for Christ.

"Thanking each one who sent in his offering through the Missionary Department and praying God's richest blessing to be yours for spirit, soul, and body, we are, yours for the gospel in China. Brother and Sister H. E. Hansen and the Native workers.

Back in Jerusalem Serena Hodges

How I do praise the Lord for His many mercies to me during the last few months. He has brought me back to Palestine with His blessing in my soul, and has given me such a good trip. On the journey your prayers for me were answered, for I was delivered from that awful sea-sickness in the midst of stormy high seas.

It is now just over a week since I arrived and I have been busy unpacking and arranging my things, and seeing my friends. This next week will see me adjusting myself to the routine work as far as it can be regular. The top floor of the house, here at Miss Brown's, is still unfinished and we are more or less upset until it is complete. The work of building is at a standstill until the money comes for completion, and the yard is filled with building materials, etc.

As I look forward to the tasks that are confronting me I see so many things to pray about. Our two native helpers, one an elderly man, and one a young man, are not as yet baptized

in the Spirit. Pray that God will give them a hunger and thirst for the in-filling. The women's meetings are in need of readjustment, and that seems to be my task. Won't you pray that God will undertake in real salvation for these women? Then the prayer meetings and the Sunday services are a real burden. We are happy that a spirit of prayer is being manifested more than before, but we are longing to see real travail in prayer. Then the need for a pastor from home is still unmet. We feel sure that God has somewhere someone for this place. Help us pray.



A group of babies under Sister McLeod's care who have no one helping in their support. The one marked by an X is named Sundar, and her story is given on the opposite page. These children may be supported for about three dollars a month. Why not adopt one?

Our Sunday school has grown nicely in numbers. We do rejoice in this. But very few of the children are saved as yet. Some of them are, we know, and it is a joy to know this. Pray that many more will be saved this year.

From time to time there are so many pitiful cases that come to our notice. I should like you to pray for one of them especially. A woman living in a village near here is blind and nearly stone deaf. We are trying in some way to get the Word of Life to her and it is indeed difficult. But the impossible things are possible to God. She is only one of many such cases. They all need your prayers and mine.

And once more I would like to remind you that the door to Arabia proper still needs to be opened to the gospel.

A Word from South India

John and Bernice Burgess

While in the land of the stars and stripes snow carpets the ground and frost bites the ears, here in this tropical land of the East the heat steadily increases, and so does the perspiration and prickly heat, reminding us that the sweltering hot season is drawing on apace. Unlike North India we have no cool season in the Southland.

The last Christmas was the fifth successive Christmas I have spent in India, and for my wife the fourth, so it seems but natural at times for one to long for the cold of one's own native land. However, we are happy to be in the service of the Lord even though the physical being does get weary. The Lord is blessing in the work of late, although there has been much sickness and so many sudden deaths. A goodly number have received the Baptism with the Holy Spirit recently in one station. I had a very good time at a distant station one week ago. On Sunday morning we had a very precious meeting with the Christians. In the afternoon the Sunday school was conducted. Afterward an open air meeting was held among the high caste Hindus. This was a most impressive service. Then at night we had still another open air service in another section. Near the close of this meeting stones were thrown at us though no one was injured. We marched home in a band, clapping our hands and singing the praises of the Lord, with hearts filled with gladness. Many a day has passed since I have seen such happy Christians. Thus ended what I called a perfect day, and back to my little mud hut I went to rest. But the people were not yet satisfied. They wanted a meeting Monday morning even though I had spoken to them four times on Sunday. So I stayed, and we had a very happy service in the morning. Then after a meal of rice and curry followed by a walk through the rice fields, I bade them all a hearty farewell and boarded the train for home. After four hours by train and two hours by motor bus, I reached home.

We are about to begin our annual convention. We usually get very large crowds. The meetings are conducted under a temporary flat roof made of cocoanut leaves woven together, supported by a frame work of bamboo poles. The flat roof forms a shelter from the heat of the sun and from the dew at night. The people are very much afraid of the dew as they believe it is the cause of much sickness. I hope to be able to give a good account of the convention in my next letter.

-:- In the Whitened Harvest Field -:-

PROPERLY ROOTED

Pastor Herman R. Rose, writes of the work at Elkhart, Ind.: "Evangelist R. S. Peterson has been with us recently in a blessed meeting; about 8 or 9 accepted the Lord Jesus and partook of His redeeming grace. On the last Sunday 14 followed the Lord in Christian baptism, rising to walk with Him in newness of life. The church is not growing rapidly, but having the rooting prescribed in the Word, Col. 2:7, it is growing steadily. In the past year about 24 have affiliated with us as members."

SPARKS FROM 7 WEEKS' FIRE

Evangelist L. P. Shaw, Punta Gorda, Fla., writes: "We are already in the 7th week of the revival here, and the fire is still falling. Things looked dark at first, but by earnest prayer and faith all obstacles have been overcome and God is moving among all classes. Already there have been glorious results, 20 having professed their faith in the living God, 7 have received the fullness of the Spirit, 14 united with the assembly and 9 have been buried in Christian baptism. A new tabernacle has been erected at this place; Brother E. H. Brooks is pastor. My next campaign will be at Sulphur Springs."

THE WORD CONFIRMED

Pastors Loyd and Mrs. Misner, Boise City, Okla., write: "Evangelist Clyde C. Goree, of Amarillo, Tex., has been conducting a 4 weeks' meeting here, and truly the power of the living God has been in our midst, stirring the town to its depths. It was a common sight to see strong and stalwart men come weeping their way to the altar, where Christ answered prayer. There were 23 saved by the power of the blood of Christ and 5 received the Baptism with the Holy Ghost. Men of all walks of life were in attendance and the building proved to be too small. The promise of God to confirm His Word with signs following was fulfilled in our presence. Brother Goree will hold his next campaign at Wheeler, Tex."

THE MESSAGE OF THE HOUR

Pastor D. V. Robinson, Griffithville, Ark., reports: "Brother Roy Gilliam has been with us in a 2 weeks' revival: many, responsive to the call of the Spirit, came forward and received the promise of the eternal inheritance through Christ Jesus, having their sins washed away in His blood. Those who listened to the messages of warning from the Word of God were convinced that it was truly the message needed for this special closing hour of time. Brother J. E. Manus carried on the meeting successfully for one more week. In the entire meeting 19 received pardon and 13 were filled with the Spirit as on the Day of Pentecost. God has moved on the hearts of the people of this community and they are looking this way for His promised mercies."

"CORN, WINE, AND OIL"

Brother Algot Larson, Pastor, Noonan, N. Dak., writes: "Sister Blanche Brittain, assisted by Sister Mildred Westerland, Pianist, has just closed a very special campaign here. People came from many towns at a distance to hear the Word, and many were brought from darkness into God's marvelous light. 'Umbrellas' were removed and more than 20 were refreshed by the blessed Latter Rain to the extent described in Acts 2:4. Praise the Lord for the plentiful supply of 'corn, wine, and oil.' Our blessed Saviour, with His wounded side and hands, has been and is still in our midst; fevered heads have been pillowed on His breast, and troubled hearts have found in Him a blessed resting place. A great need of the gospel is manifest in this state; may the Lord of Harvests send forth more laborers."

IN THE POWER OF THE SPIRIT

Pastor Earl N. O. Kullbeck, St. Catharine, Ont., writes: "The deacons state that at the meeting we have just had, in charge of Brother Percy T. King, the attendance and general interest were unsurpassed in the history of the assembly. A large number sought for pardon through the offered mercy of Christ, and we believe that many were truly born from above. Eight received the Baptism with the Holy Ghost as on the Day of Pentecost, and 7 followed the Lord in Christian baptism. The children's services were a special feature of the campaign. At the first meeting 158 were present and more than 100 knelt at the altar of prayer. The Word was preached in the power of the Spirit, and went home to the hearts of men. Brother King also organized an orchestra."

A PHYSICIAN'S OPINION

Pastor W. C. Peirce, Pastor, Toronto, Can., writes: "Mrs. Peirce and I have just returned from a campaign in Springfield, Ill., where for several months Pastor W. C. Anderson has been holding services in a large board tabernacle. An osteopathic physician who was in the services almost every night we were there said he knew the city well and never before has he known the people to be so interested in a work such as this. We have been in service at the Evangel Temple for the past six and one half years, and now feel that we wish to take a few months of evangelistic work. Our next campaign will be with Miss Evelyn Becker, Pastor at Frederick, Md., April 26-May 10, and after that we shall probably be with Brother Lindquist, in Minneapolis. The work in the Temple continues to progress, this past year having been one of the best. Within the past months we have had a meeting by Evangelist Beatrice Sims, and one by Brother J. D. Saunders. In addition to the scores who have been saved, about 40 have received the Baptism with the Holy Ghost, Acts 2:4."

"AND THE HEAVENS GAVE RAIN"

Reported by Pastor D. H. Morris, Toppenish, Wash.: "We are still praising God for the wonderful blessings enjoyed at the special fellowship meeting March 30. All standing room was taken, many had returned to their homes without an entrance while others stood outside, crowding around the door even though 'the heavens gave rain' outside, while the steady downpour from the spiritual skies constantly increased within. The orchestra added much to the service, playing with 'grace in their hearts to the Lord' between the testimonies and reports of the ministers present, and the victorious shouts of the saints. Brother Douglass delivered a soul stirring message, and the hour closed with great refreshing."

100 KNEELING AT SUNRISE

Brother Kenneth A. Pyne, Secretary, Everett, Mass., writes: "Easter was one grand day of victory for the saints in Everett. The sunrise prayer meeting found more than 100 kneeling in worship to the risen Saviour, and throughout the glorious day God's presence was continually manifested in our midst. At 1:30 the pastor, Brother Mitchell baptized 23 in the local Zion Baptist church; this was followed by a glorious praise service in the Glad Tidings Tabernacle and the observance of the Lord's Supper. Over 400 people crowded the tabernacle, while the right hand of Christian fellowship was extended to 21 new members. In the evening service 8 more united with us. Truly God did bless our worship. The singing by the congregation as they gave glory to the risen Christ was thrilling to the soul. One backslider, right in the midst of the song service, yielded himself again to the Lord. We all feel greatly encouraged to go on."

A GRACIOUS VISITATION

Evangelist H. E. Hardt, Falling Waters, W. Va., writes of a new assembly at Columbia, Pa.: "The revival was held in the opera house and continued 8 weeks. More than 50 came to the altar to receive the pardon offered through the grace of God, among them the wife of the chief of police, and a young man employed to play the pipe organ in the Episcopal church. At first he came to see the folks shout, but, according to his own confession, something took hold of him from which he could not release himself; and after 3 days he surrendered fully to the Lord; he later received the Holy Ghost. How we praised the Lord for furnishing us a Spirit-filled pianist for Columbia. One woman was healed of a disease of 8 years' standing, and a child that was scarcely able to walk was prayed for and after that walked very nicely. I have been assisted by Brother Warren Anthony, of Allentown, who has been appointed by the District Superintendent to take temporary charge of the work, and by Brother Joe Elliot, the Filipino song leader, of Detroit, Mich."

BLIND EYES RESTORED

Unusual campaign reported by Sister Hazel Fairchild, Reading, Pa.: "Evangelist C. S. Tubby, of Canada has been with us in a most wonderful revival, in which God stretched forth His hand of power to heal the sick and bring the lost to the knowledge of His saving power. Many handkerchiefs were anointed according to Acts 19:12 for those who could not be present, and upon one occasion, when a handkerchief was being prayed over for a certain sister, the Lord touched her in her home and restored her sight. The power of God was in the meeting from first to last, and one night, just as the message was drawing to a close, the power of God came down in such a way that an altar call was impossible; people remained in their seats completely overpowered by the Spirit. One man was baptized with the Holy Ghost as he sat there. The crowds were the largest ever seen in the church. On Monday night at the closing service, in spite of the inclement weather, the auditorium was filled."

REVIVAL AT HEADQUARTERS

A successful and highly satisfactory revival campaign at the Campbell and Calhoun street church in Springfield, Mo., lasting six weeks, has just closed. Dr. Otto J. Klink of Miami, Fla., was the evangelist. He labored under the handicap of having the pastor of the church absent holding a revival elsewhere, but great good was accomplished. The Spirit, through Dr. Klink's ministry, made a strong appeal especially to men, the altar calls sometimes bringing as many or more men than women. No effort was made to list the converts or the recipients of the Holy Spirit Baptism, but the numbers were considerable. The pastor, J. R. Elsom, ended his pastorate here while the meeting was in progress, and is now in the evangelistic field, holding a revival at this writing in Bellville, Ill. The church on the closing day of the revival installed Brother Ralph M. Riggs, a member of the faculty of the Central Bible Institute, as supply pastor. Brother Klink begins a revival with Brother Long at Kansas City, Kansas, April 26th.

A BLESSING TO ALEXANDRIA

Pastor Bert Webb, Alexandria, Minn., writes: "Last November, with the assistance of Brother Elwyn Wray, of Breckenridge, Tex., I began a revival with the assembly here, which resulted in a blessed increase from God. About 35 were saved and reclaimed and the general interest in His work was increased among the members of the church and also outsiders. During this meeting the Sunday school gained in attendance from about 30 to 90, and the entire church organism received a real reviving through the Spirit. At the close the church elected me to fill the unexpired term of the pastor, who had resigned previous to our coming. About 35 more were added to the Lord through a revival begun in February by Evangelist Earl Winburn, of Canada. The two campaigns resulted in the addition to our numbers of several excellent musicians, and now we have a 20-piece orchestra which

is a real inspiration and help. There are about 40 in the Christ's Ambassadors' group, and we try each week to have a meeting in some near by town where help is needed. The Sunday evening evangelistic meetings are proving a great blessing to Alexandria; the building is practically filled, a real interest is being manifested by the whole community, and numbers are finding God."

A THIRTY DAY DELUGE

Pastor W. E. Thurmond writes from Mattoon, Ill.: "Some time ago we organized the Sunshine Prayer Band, composed of about 40 believers who united their forces in prayer for an old-time revival. God has answered that prayer in a marvelous way. We began a campaign in our church March 1 with Dolores Lee Dudley, of New Philadelphia, Ohio, and for 30 days the power of the Lord fell upon us as on the day of Pentecost. Night after night the building was packed with hundreds of the sin sick and weary, many of whom came forward and took Christ as their personal Saviour, Baptizer, and Healer. Hundreds were often turned from the church door, unable to find even standing room within. The members have taken on new courage, the Sunday school has doubled in membership and the work moves on victoriously."

BRIEF MENTION

Pastor Wm. Burton McCafferty writes that God is especially blessing in the Bible campaign at Hereford, Tex. Much of the teaching centers around the events pointing to the soon coming of the Lord, and is creating great interest.

Pastor G. W. Pitts reports that the work in Turkey, Tex., is moving forward with the spirit of evangelism thriving. They have a good Sunday school, Christ's Ambassadors band, and other church interests, and plan to hold a tent meeting soon in a town close by.

Pastor A. R. DeVoll, Clovis, N. Mex., writes: "Since we closed our revival in January the spirit of revival has continued in our midst. Two have received the Holy Ghost, one of them a minister of the Baptist denomination. We are going forward under the leadership of our great Captain."

Sister McCune, Secretary, reports from Belvedere Gardens, Calif.: "Following the resignation of Pastor C. H. Eckles on Feb. 15, Brother Elmer Draper was elected to the pastorate here. Sister Draper's assistance at the piano is proving a great help, and we thank God for the wonderful meetings we are having."

Pastor Max Friemark reports the meeting of the singing evangelists: The 4 weeks' meeting of Brother and Sister Tan Ditter, was greatly appreciated by large audiences, and at the end of the meetings the interest was unabated. Their sweet gospel songs, radioed over station KQW, proved a blessing also to many outside the city."

Pastor W. L. Fortenberry, of Duncan, Okla., writes: "We have enjoyed a very profitable week of Bible lectures, given by Sister Clara Grace of Ringling. All are praising God for the spiritual food received through these teachings and for the general uplift to the assembly."

Forthcoming Meetings

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

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

KANSAS CITY, KANS.—Evangelist Otto J. Klink begins meeting Apr. 26. For further particulars write W. E. Long, 420 N. 6th St., Kansas City, Kans.

CUSHING, OKLA.—Evangelist John A. McPhail, will conduct an evangelistic campaign at the church, April 17-May 10.—V. F. Smith, Pastor.

DUNCAN, OKLA.—District Superintendent James Hutsell will be with us May 3 to conduct a revival for 2 weeks, or longer.—Pastor W. L. Fortenberry, 501 Ash.

DURANT, FLA.—Camp meeting at Pleasant Grove, May 7-17. Plenty of shade, dormitory, and restaurant on grounds. Bring linens. Write for reservations.—N. A. Bell, Secretary, 1907 N. B St., Tampa.

WICHITA, KANS.—Evangelist Harvey McAlister, of Denver, will conduct an evangelistic campaign at Pentecostal Tabernacle, corner S. Main and Lincoln Sts., May 1-18.—Pastor H. B. Garlock.

OSSINING, N. Y.—Evangelist H. A. Christopher, of Mt. Holly Springs, Pa., will conduct a special revival campaign in the Pentecostal church May 3-17. Co-operation from neighboring assemblies solicited.

IRVINGTON, N. J.—Evangelist Emma Taylor, of Oklahoma, will conduct a 3 weeks' campaign at Irvington Pentecostal Church, 58-60 Paine Ave., May 3-24. No meetings Monday nights. Co-operation appreciated.—James R. Potter, Pastor.

CAINSTEAD, N. Y.—At the Glory Hall over Chevrolet garage, Main St., April 16-May 16, every night, 7:30. Co-operation of near-by assemblies asked.—Evangelist Adah G. Owens and Natalie H. Carnes.

MELCHER, IA.—Evangelist Bernice Sorensen and Dorothy Tubbs, of Lake City, will conduct an evangelistic campaign beginning May 3, at the Assembly church. We invite the co-operation of other churches.—Pastor Glen A. Zech.

MAPLE SHADE, N. J.—Evangelist J. Robert Ashcroft will conduct special meetings April 26-May 10, or longer, Bethel Pentecostal church, Fork Landing Road. Services nightly except Mondays, at 8:00, Sundays at 3:00 and 7:30.—G. H. Jordan, Pastor.

CHICAGO, ILL.—Evangelist Watson Argue will conduct a revival campaign April 30-May 17 at the Stone Church, 70th Street and Stewart Ave. This church will hold its 22nd annual and missionary convention May 24-31. Roy Smuland, Acting Pastor, 6953 Stewart Ave.

ALTOONA, PA.—Evangelist Loren B. Staats, of Blue Rock, O., will conduct a revival campaign at the Altoona Pentecostal Tabernacle, 219 5th Ave., May 10-31. The sick will be prayed for at every service. Rooms and board near church at reasonable rates.—Charles B. Peters, Pastor.

CHELSEA, MASS.—Evangelist C. S. Cooke, of Hagerstown, Md., will conduct a revival in the church at 113 Hawthorne St., May 13-31. Young People's rally on Saturday evening May 30, Sunday services at 3:00 and 7:45. Week nights except Saturdays, 7:45.—C. C. Garrett, Pastor, Revere, Mass.

NEW YORK, N. Y.—The 24th anniversary service of Glad Tidings Tabernacle, will be held May 3-17th. Evangelist Ben Hardin will be the speaker. A large corps of workers and singers will be present to assist the evangelist. Special prayer will be offered for the sick according to Isaiah 53:5 and James 5:14-15. Write Miss E. K. Schuster, Secretary, 325 West 33rd St.

BREMERTON, WASH.—Full Gospel Mission tent revival campaign. May 10-Sept. 1. Evangelists J. R. and Grace Thompson Masters will be with us during May; and new speakers and missionaries on occasions. Several pastors from the Seattle district, also some local ministers have promised assistance. The tent is on 5th, adjoining public library. Rooms reasonable, good auto camp close by.—Write Robert Gillespie, Pastor, 526½ 5th St.

WASHINGTON, D. C.—Evangelist Edith Mae Pennington, whose call to the ministry while engaged in a successful stage career is a modern Pentecostal miracle, will lead a city-wide evangelistic campaign April 19-May 17, at the Full Gospel Tabernacle, North Capitol & K Sts. Services every night, except Saturday, at 7:45; Sundays at 11:00 and 7:30. Special healing services will be conducted.—Harry L. Collier, Pastor.

MISCELLANEOUS NOTICES

WANTED.—Old copies of the Evangel and other full gospel literature to assist in starting a new work near our present church.—Pastor J. E. Rogers, Knoxville, Tenn., Route 9.

CHANGE OF ADDRESS.—Anyone desiring to communicate with Evangelist William A. Coxie may address him at 336 W. Pacific St., Springfield, Mo.; all mail thus addressed will be forwarded.

WANTED.—Sunday school literature for all grades, used quarterlies, Bible pictures, anything in the way of Christian literature I can use in homes, and Sunday school in this new field.—Mrs. Edwin Helle, Adams, N. Dak.

WANTED.—Mother anxiously inquiring about the whereabouts of her son Peter aged 22, dark, left home over 4 years ago. Will he or anyone who hears anything about him please notify Mrs. K. Glova, 164 Wellington St., Yorktown, Sask, Can.

WORLD MISSIONS CONTRIBUTIONS

April 10 to 16 Inclusive

- All personal offerings amount to \$1,507.90
- .82 Claremont S S Claremont S Dak
- 1.00 God's Mission Portland Oreg
- 1.25 Assembly of God Boyd Tex
- 1.30 Assembly Belvedere Gardens Calif
- 1.25 Assembly of God S S Picher Okla
- 1.47 Assembly of God Senath Mo
- 1.48 Glad Tidings Mission Willows Calif
- 1.55 Full Gospel Church Pillager Minn
- 1.75 Assembly of God Hershey Nebr
- 1.75 Assembly of God Church Campbell Mo
- 1.88 Childress Chapel S S Monette Ark
- 2.00 Assembly of God Bethel Mission Melrose Oreg
- 2.00 Assembly of God Allemands La
- 2.00 Bethany Women's Missionary Council Faith Mission Houston Tex
- 2.00 Banner Chapel Church Brewton Ala
- 2.04 Assembly of God S S Cairo Ill
- 2.05 Sunday School Pasadena Tex
- 2.11 Ione Pentecostal S S Ione Oreg
- 2.16 Assembly of God Church Schuler Okla
- 2.25 Pent'l Assembly of God Melcher Iowa
- 2.48 Assembly of God Cambridge Ohio
- 2.50 Full Gospel Assembly Springfield Oreg
- 2.55 Bear Creek Assembly Atlanta Mo
- 2.62 Class of Boys Assembly of God Tab'n Granite City Ill
- 2.63 Pentecostal Church and S S Sachse Tex
- 2.63 Friends in Cherry Grove Oreg
- 2.82 Glad Tidings S S Ellensburg Wash
- 2.84 Assembly of God Whistler Ala
- 2.85 Assembly of God S S Norton Kans
- 3.00 Pine Forest and Frankston Assembly Frankston Tex
- 3.00 Pentecostal Assembly Paonia Colo
- 3.00 Full Gospel Mission S S Coalinga Calif
- 3.00 Christ's Ambassadors Chappell Nebr
- 3.00 Assembly of God Uhrichville Ohio
- 3.01 Assembly of God Fredonia Mo
- 3.05 Pentecostal Mission and S S Marysville Wash
- 3.20 Clarissa Assembly Clarissa Minn
- 3.25 Mehida Pentecostal S S Canaan Center N H
- 3.30 Assembly of God Indian Valley Idaho
- 3.40 Faithful Followers Class Full Gospel Tab'n Sacramento Calif
- 3.50 Full Gospel Assembly Lebanon Oreg
- 3.52 Assembly of God Greensburg Kans
- 3.75 Pentecostal Assembly Chaneyville Pa
- 3.80 Full Gospel Tabernacle Shawano Wis
- 3.85 Assembly of God Keenesburg Colo
- 4.00 Concilio Misionero Femenil San Antonio Tex
- 4.00 Assembly of God Galena Kans
- 4.10 Glad Tidings Assembly Hanford Calif
- 4.13 Pentecostal Sunday School Grafton W Va
- 4.34 Assembly of God Mission S S Roswell N Mex
- 4.37 Assembly of God Mission Attica Ind
- 4.40 Assembly of God Alto Kans
- 4.40 Lynden Pentecostal Church Lynden Wash
- 4.40 Birthday offering Assembly of God Cache Okla
- 4.46 Assembly of God Myrtle Point Oreg
- 4.85 Assembly of God Morland Kans
- 4.90 Pentecostal Church Buffalo N Y
- 5.00 Willowbrook Assembly Willowbrook Calif
- 5.00 Ladies' S S Class Goose Creek Tex

- 5.00 Assembly Belleville Ill
- 5.00 Pentecostal S S Port Lavaca Tex
- 5.00 Pentecostal Full Gospel Assembly Thomaston Me
- 5.00 Calvary Tabernacle Waynesboro Pa
- 5.00 Mossyrock Pentecostal S S Ajlune Wash
- 5.00 Pentecostal Assembly of God Sheridan Wyo
- 5.00 Glad Tidings Mission Syracuse N Y
- 5.00 Sunday School Cukpeper Va
- 5.00 Christ's Ambassadors Eldorado Springs Mo
- 5.00 Assembly of God Plymouth Ill
- 5.00 Bridgeport Busy Bee Band Bridgeport Nebr
- 5.05 Assembly of God Bristol Va
- 5.16 Full Gospel Assembly Colusa Calif
- 5.22 Assembly of God S S Cleveland Kans
- 5.35 Miller Assembly of God Hill City Kans
- 5.36 Bethel Temple Shelton Wash
- 5.42 Assembly of God Percy Ill
- 5.42 Assembly of God Shawnee Okla
- 5.44 Assembly of God Emerson Nebr
- 5.50 Full Gospel Tabernacle Napa Calif
- 5.60 Assembly of God Barnsdall Okla
- 5.70 Full Gospel Assembly Dayton Ore
- 5.94 Vernon Assembly of God Vernon Tex
- 6.00 Pleasant Hill Assembly Mt Ayr Iowa
- 6.00 Trinity Pentecostal Church Midlothian Md
- 6.00 Miami Assembly Miami W Va
- 6.00 North Side Assembly Tulsa Okla
- 6.00 Community Church Seward Kans
- 6.00 Full Gosepl Mission San Luis Obispo Calif
- 6.02 Highway Church Garabaldi Oreg
- 6.20 Assembly of God S S Walthill Nebr
- 6.31 Christ's Ambassadors Miller Assembly Hill City Kans
- 6.32 Assembly of God Lewiston Idaho
- 6.50 Pentecostal Assembly of God Bryan Ohio
- 6.50 Assembly of God Duncan Okla
- 6.65 Assembly of God Brimson Mo
- 6.66 Stem Full Gospel Church Calhan Colo
- 6.84 Assembly of God S S Sharon Kans
- 6.94 Full Gospel Church Deer Park Wash
- 6.94 Bruner Assembly Tulsa Okla
- 7.00 Huron Gospel Tabernacle Huron S Dak
- 7.10 Assembly of God St Joseph Mo
- 7.15 Pentecostal Assembly Loveland Colo
- 7.25 Siletz Assembly Siletz Ore
- 7.25 Pentecostal S S Salem N J
- 7.60 Exeter Assembly Exeter Calif
- 7.79 Faith S S Southeast of Chadwick Mo
- 8.00 Full Gospel Sunday School Marlin Tex
- 8.00 Full Gospel Assembly Woodland Calif
- 8.00 Pentecostal Free Mission and S S Ford City Calif
- 8.00 Full Gospel Tabernacle Winton Calif
- 8.13 Assembly of God Manhattan Beach Calif
- 8.25 Glad Tidings Assembly Weed Calif
- 8.33 Assembly of God S S Gerlane Kans
- 8.42 Full Gospel Church Lincoln Calif
- 8.66 Pentecostal S S Clovis Calif
- 8.66 Hutchinson Assembly Hutchinson Kans
- 8.70 Full Gospel Church Waco Tex
- 9.00 Peniel Assembly of God Massillon Ohio
- 9.00 Montague Full Gospel Church Montague Calif
- 9.00 Faith Tabernacle Burlington Wash
- 9.00 Pentecostal S S Regan N Dak
- 9.20 Full Gospel Tower Chapel Huntspoint via Bellevue Wash
- 9.50 Pentecostal Assembly Bremerton Wash
- 9.71 Assembly of God Gooding Idaho
- 9.85 Assembly of God Collinsville Okla
- 10.00 Diamondville S S Clymer Pa
- 10.00 Pentecostal Church Midland Pa
- 10.00 Full Gospel S S Inglewood Calif
- 10.00 Assembly of God Holland Ohio
- 10.00 Prayer Band Huntington Park Calif
- 10.00 Christ's Ambassadors Mansfield Ohio
- 10.00 Assembly of God Sunnyside Wash
- 10.00 Glad Tidings Assembly East San Diego Calif
- 10.00 Christ's Ambassadors Stillwater Okla
- 10.00 Christ's Ambassadors Full Gospel Mission Houston Tex
- 10.00 North Utica Assembly of God Tulsa Okla
- 10.00 Full Gospel Tabernacle Chicago Ill
- 10.00 Maricopa Full Gospel S S Maricopa Calif
- 10.05 Upper Room Mission Roseburg Ore
- 10.11 Pentecostal Church Fredonia N Y
- 10.43 Pentecostal Tabernacle Riverbank Calif
- 10.50 Assembly Hattiesburg Miss
- 10.76 Pentecostal Church Erie Pa
- 11.25 Old Fashioned Church Grand Island Nebr
- 11.30 Pentecostal S S St Petersburg Fla
- 11.50 Assembly of God Edina Mo
- 11.53 Assembly of God Coldwater Kans
- 11.56 Aberdeen Gospel Tabernacle S S Aberdeen Wash
- 11.80 Bethel Full Gospel Church Hayward Calif
- 12.00 Glad Tidings Church and S S San Antonio Tex
- 12.00 Grace Pentecostal Church Johnstown Pa
- 12.00 Oak Park Holiness S S Tampa Fla
- 12.17 Assembly of God S S Garber-Covington Oil Field Okla
- 12.75 First Pentecostal Church Union Gap Wash
- 12.95 Bible Assembly South Gate Calif
- 13.09 Full Gospel S S Centralia Wash
- 13.58 Assembly of God Fort Collins Colo
- 14.00 Glad Tidings Mission Stockton Calif
- 14.10 Oak Lawn Gospel Mission Oak Lawn Ill
- 14.35 Assembly of God S S Kaw Okla
- 14.35 Bethel Tabernacle Missionary Prayer League Sedro Woolley Wash
- 14.50 Assembly of God Milford Nebr
- 14.50 Assembly of God Conneaut Ohio
- 14.55 Full Gospel Assembly El Monte Calif

- 14.95 Assembly of God Williston N Dak
 - 15.00 Full Gospel Assembly Elkton Oreg
 - 15.00 Wapato Pentecostal S S Wapato Wash
 - 15.00 First Baptist Church S S San Jose Calif
 - 15.00 Assembly of God Santa Rosa Calif
 - 15.00 Pentecostal Church Jamestown N Y
 - 15.00 Assembly of God S S Coldwater Kans
 - 15.00 First Baptist Church San Jose Calif
 - 15.49 Georgia Sunday School Freehold N J
 - 15.50 Assembly of God Nelsonville Mo
 - 16.71 Free Mission Assembly Egeland N Dak
 - 16.83 Assembly of God S S Raceland Ky
 - 17.00 Full Gospel Church Medford Oreg
 - 17.50 Full Gospel Assembly and S S Kingsburg Calif
 - 17.62 Faith Relief Mission Graham Calif
 - 18.00 Full Gospel Church Redlands Calif
 - 18.23 Pentecostal Gospel Tabernacle East St Louis Ill
 - 18.75 Glad Tidings Tabernacle Jamestown N Y
 - 18.77 Bethel Church Galesburg Ill
 - 19.00 Assembly of God Truesdale Iowa
 - 20.00 Full Gospel Assembly Colfax Wash
 - 20.00 Christ Covenant Church Chicago Ill
 - 20.00 Bethel Assembly Louisville Ky
 - 20.27 Full Gospel Mission Houston Tex
 - 20.45 Pentecostal Tabernacle National City Calif
 - 20.66 Four Fold S S Bellflower Calif
 - 22.00 Magnolia Park Assembly of God S S Houston Tex
 - 22.00 Laurel St S S Indianapolis Ind
 - 22.03 Pentecostal Tabernacle Seattle Wash
 - 22.52 Portland Gospel Tabernacle Portland Ore
 - 23.14 Assembly of God Church and S S Wood River Ill
 - 23.20 Pentecostal Tabernacle Altoona Pa
 - 23.34 Rosen Heights Assembly of God Fort Worth Tex
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| Total amount reported..... | \$6647.39 |
| Home missions fund..... | \$240.03 |
| Office expense fund..... | 35.91 |
| Deputational expense fund..... | 32.00 |
| Reported as given direct to missionaries..... | 352.74 |
| Reported as given direct to home missions..... | 41.78 |
| | 702.46 |
| Total for foreign missions..... | \$5944.93 |
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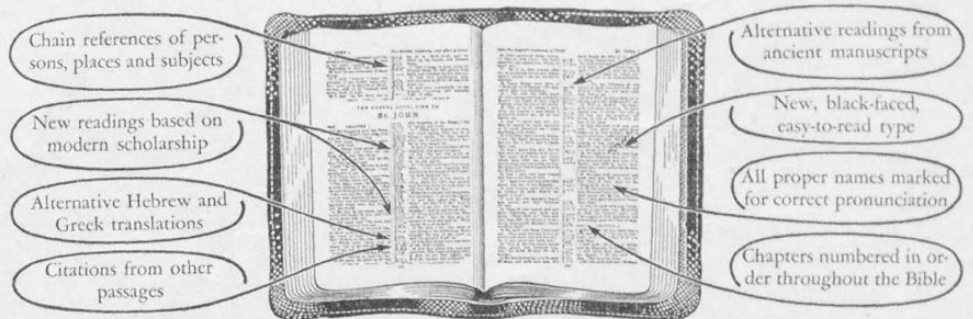
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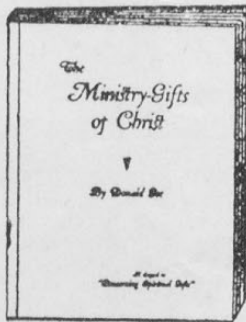


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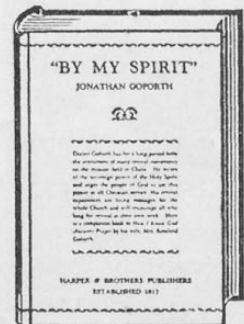
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