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## A Timely Word to Opponents

Howard Carter



*HE Pentecostal believers are Scriptural in teaching, united in the great fundamentals, missionary in outlook, and claim the old-time power of Pentecost.*

The Movement which stands everywhere for the experience of the filling of the Spirit as received on the Day of Pentecost is, strangely enough, opposed by nearly every branch of the professing Church. In many places, the attitude is so strong as to become bitter, and a very un-Christlike manner characterizes the opposers. But why this hearty denunciation of a work which is based upon the very Book which all Christendom accepts?

The Pentecostal Movement everywhere believes in the fall of man, redemption by the sacrificial work of Christ, the inspiration of the Bible, the near return of Christ, and separation from the world. A person who smokes or frequents places of amusement would be considered a backslider. The standard of Christian living is high.

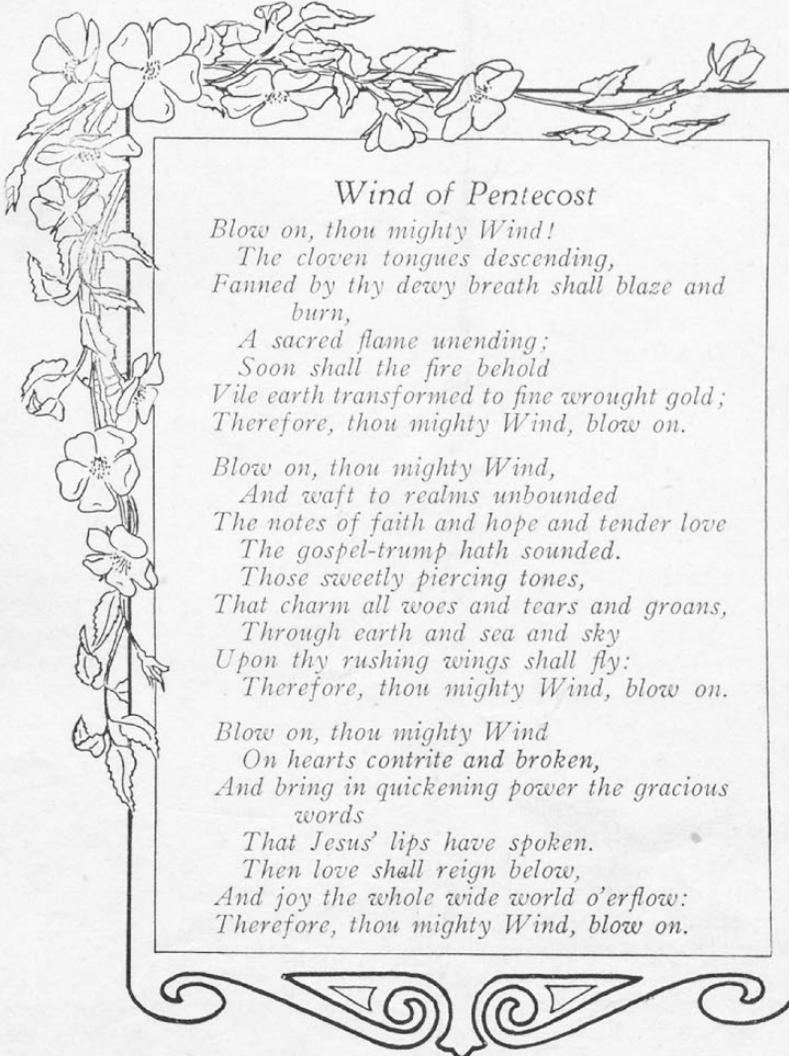
Who has guided the work and brought about this unity of doctrine and experience of sanctification? The movement has no written theology. Its literature is limited

to a very few books and an assortment of various magazines. It has its pastors and teachers, but no legislative head-quarters. It is to be found in nearly every country in the world, so great are its missionary activities, yet there is no human head. In the

homeland it is interesting to note that revivals are chiefly led by the evangelists who are filled with the Holy Spirit, with the initial evidence of the speaking with other tongues.

The difference between the various denominations and this movement seems to lie in the denial, on the part of denominations, of certain important truths of Scripture. In this respect, the movement prefers to differ with the denominations than with the Divine Revelation. Let us cite a few instances. The Pentecostal people stand strongly for Divine Healing, which doctrine is clearly taught in the Scriptures. They preach that the filling with the Holy Spirit can be received today exactly as on the Day of Pentecost. The pre-millennial return of Christ is also believed. If these important doctrines were taught in all the Churches, no doubt a world-wide revival would break forth.

Yet it is affirmed that the adherents of this movement are deceived by the adversary! The work is said to be "of the devil." Opponents have said and written some very bitter things. Yet these people who are said to be "deceived" have a zeal for God! (Continued on Page 8)



### Wind of Pentecost

Blow on, thou mighty Wind!  
The cloven tongues descending,  
Fanned by thy dewy breath shall blaze and burn,

A sacred flame unending;  
Soon shall the fire behold  
Vile earth transformed to fine wrought gold;  
Therefore, thou mighty Wind, blow on.

Blow on, thou mighty Wind,  
And waft to realms unbounded  
The notes of faith and hope and tender love  
The gospel-trump hath sounded.  
Those sweetly piercing tones,  
That charm all woes and tears and groans,  
Through earth and sea and sky  
Upon thy rushing wings shall fly:  
Therefore, thou mighty Wind, blow on.

Blow on, thou mighty Wind  
On hearts contrite and broken,  
And bring in quickening power the gracious words  
That Jesus' lips have spoken.  
Then love shall reign below,  
And joy the whole wide world o'erflow:  
Therefore, thou mighty Wind, blow on.

## ∴ "This is That" ∴

Evangelist Otto J. Klink at the Springfield Assembly



WE read in the second chapter of Acts that when they were all assembled together with one accord in one place that suddenly there came a rushing, mighty wind, filling all the house where they were sitting; there were cloven tongues like as of fire which came down upon each one of them, and they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit of God gave them utterance. At that time there were at Jerusalem many devout Jews from all parts of the world, who heard these disciples speaking with other tongues and recognized that their own language was being spoken. Some of them began to mock, thinking that the disciples were drunken. But some of them asked, "What meaneth this?" Peter stood up and told the assembled company the meaning of this extraordinary manifestation, declaring: "This is that which was spoken by the prophet Joel," and quoting the wonderful promise given in Joel that God in the last days would pour out His Spirit upon all flesh, causing the sons and the daughters to prophesy, the young men to see visions and the old men to dream dreams, pouring out His Spirit on the servants and on handmaidens and causing them to prophesy. Thus began the wonderful dispensation of the Holy Ghost, in which we are living.

In traveling around in different trains sometimes a man will get next to me and open up a conversation. We usually begin by speaking of politics, crops, the weather, but finally wind up with religion. The man to whom I am speaking will usually agree on God the Father; He will also acknowledge the existence of Christ the Son of God. Let me start, however, to speak of the Holy Spirit, the Baptism and its evidence by the speaking in tongues, and he is ready to drop the subject. But whether men like it or not the fact remains that we are living in the Holy Ghost dispensation.

This dispensation began on the day of Pentecost in the Upper Room when God came down so gloriously and filled His waiting people. God is doing today what He did at the beginning, filling His children with the Holy Spirit and giving them the same evidence of the Spirit's presence that they had at the beginning. When we have the same manifestation of the Spirit's

presence we have a right to believe that "this is that which was spoken by the prophet Joel." God is fulfilling His promise of pouring out His Spirit.

We were in Trinidad, Colorado, at one time. On New Year's night we were holding a watch-night service; as we prayed the old year out and the new year in, two ladies passed by our mission hall. They were not in fellowship with us. They heard us praying, and on looking up they saw a ball of fire resting over the mission. They walked to the next corner and looked back to see if the fire was still there. Yes, it was still there. They became afraid and one said, "Surely these are signs from heaven. The Lord Jesus is on the way back to earth."

Now both of these ladies were preachers, and they went back to their home and woke up the rest of the family, and they came down to see the fire above our place of worship. And when they saw it they began to shout. (They were very emotional!) A few blocks from where this little group was standing was a Roman Catholic policeman on duty. On hearing the racket he came over and said, "Now, I know this is New Year's night, but really you must not make such a lot of noise or I'll have to put you in jail." The man of the family said, "Jesus is coming soon and you had better get saved and be ready." That thoroughly scared the policeman, who went off in a great hurry. But the next Saturday that Roman Catholic policeman came to our services and was gloriously saved. A few weeks later he received the Baptism in the Holy Ghost and with fire. The Spirit of God came down upon him as on the waiting disciples at the beginning, and when we heard him speak with other tongues all we could say was, "This is that!"

This is not only that which was spoken by the prophet Joel, but it is also that which was spoken by the prophet Isaiah in the 28th chapter. We read there, "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing." The same Holy Spirit that gives the speaking in tongues also gives the rest, wondrous rest and glorious refreshing! Only today I had a wonderful experience. I had to fight off the flu and didn't feel at all like eat-

ing. But I went over to the Gospel Publishing House and asked the brethren to pray for me. They laid their hands on me and rebuked the sickness and I am well tonight, praise the Lord!

How beautiful it is to rest back in the Lord and just be refreshed in Him. He will so fill you with the life of the Lord that sickness has to flee. Oh, it is wonderful to enter into this deep rest and to enjoy this glorious refreshing which comes when the blessed Holy Spirit descends upon you. And when you live in the Spirit your life is one of constant rest and of continuous refreshing. This Baptism in the Holy Ghost is the most marvelous thing in all the world. There is nothing fanatical about it. It is a deep rest and a wondrous refreshing from the Lord.

You remember the first miracle that Jesus performed—the changing of the water into wine. You know from the Psalms that wine is spoken of as making glad the heart of men. It is a wonderful type of the precious Holy Spirit who makes us glad. The Lord Jesus saw that they had no wine, and so He told them to fill up their vessels with water. You know that the water of life is a type of salvation. Open your heart for God's glorious salvation—for the water of life. But don't be content with water only, when God has wine for you. Jesus turned the water into wine.

That was just what happened on the Day of Pentecost. The disciples were filled with the water of life. They had received His great salvation, but when the Spirit of God came upon them they were filled with the new wine of the kingdom—a wine that made their hearts glad and made them shout for joy. And as they shouted and praised God they spoke in other tongues as the Spirit of God Himself gave them utterance. Oh, come to the Lord Jesus and let Him fill your being, first with the water of salvation and then with the glorious wine of the Spirit, and what a feast you will have! When you are filled with the new wine you will surely say, "This is that which was spoken by the prophet Joel."

I sometimes ask people, "Have you received the Holy Spirit since you believed?" And they reply, horrified, "How can you be so blasphemous as to think that people can receive the Holy Ghost today?" Men and women seem to be just as ignorant as those Ephesians who had not heard that there was such a Being as the Holy Ghost. That reminds me of a school teacher who was teaching his class the Apostles' Creed. The pupils were evidently very dumb and could not get

that creed into their heads. In desperation the teacher gave one line to each pupil. One would say, "I believe in God the Father Almighty, Maker of heaven and earth." Another would say, "I believe in Jesus Christ, His only Son our Lord." And the next one would say, "I believe in the Holy Ghost."

The time for school inspection came and the superintendent asked the class, "Can you recite the Apostles' Creed?" "Yes, sir." So they began. The first boy said, "I believe in God the Father Almighty, Maker of heaven and earth." The next one said, "I believe in Jesus Christ, His only Son our Lord." But there was no response to the third line. A little boy stood up and said, "Please, teacher, the little boy who believes in the Holy Ghost is sick at home with the measles." I am afraid that is very much how the church of today is. They don't seem to believe in the Holy Ghost. They seem to be sick at home with the measles.

Do you remember the story of a man who came from a long journey. He was tired out and hungry and so stopped at a house to ask for food. The man of the house came to the door and said, "I am sorry that I have nothing to give you to eat, but I will go over to my neighbor's and ask him to give me three loaves." He went to his friend's house and rapped on his door. Pretty soon a head appeared at the window overhead. "What do you want?" "I have a stranger at my house who is hungry and I have nothing to offer him. I pray thee, throw me down three loaves." The sleepy friend called down, "I cannot. I am in bed with my children." The knocking at the door continued; and the man upstairs, knowing that all sleep was forbidden if he did not get up and supply the want, came down and gave the required amount to his neighbor.

The hungry man is the world. The world comes to the church and says, "I am hungry and worn out. I am depressed in spirit, soul and body. Give me something to eat." Modern churches look around and say they have nothing to offer. But, thank God, there is a Friend near by who can give you enough to feed the whole world. Our Lord Jesus said, "I will ascend and will ask My Father to send you another Comforter, even the Spirit of Truth." What the church needs to do is to run over to the Friend, the Lord Jesus Christ, and say, "Strangers are at our door. They want something to eat. What shall we do?" And as the church keeps knocking, the Lord Jesus Christ will say, "Come in, help yourself. Here are three loaves for your friends. The first loaf is salvation. The second loaf

is healing, and the third loaf is the Baptism in the Holy Spirit and fire."

I was living in New York at the time of that awful flu epidemic, and a father and mother died at the same time. They were both buried in the same grave. The neighbors came round and said, "Now what shall we do with the orphans?" One said, "I will take the boy." Another said, "I will take the girl." The boy and girl, however, would not be separated. Johnny said to his little sister, "Mary, if you'll keep house for me, I will make the living." So they found a cheap apartment and Johnny went to work at selling papers. Johnny did fairly well and they lived quite comfortably for a time.

Then Johnny fell sick, and the food supply began to diminish. Mary said, "Now it is my turn to make a living." She made her way from house to house asking for work, but as children are not allowed to work in the state of New York, she was refused on every hand. One day she saw a man coming down the road and in desperation she screwed up her courage to ask him for a dime to buy some bread for Johnny. It happened that that man was a policeman. Now there are some nice policemen but this man happened to be a brute, and turning on the little girl, he said, "Don't you know it is against the law for you to stand begging on the street. I know what you want. You want money to buy liquor for your drunken father. You had better come along with me."

He took poor Mary to the jail and in the morning she had to appear before the judge of the juvenile court. The judge asked the girl to tell him her whole story. Mary did so and the judge asked, "Do you have any money?" She did not have any. The fine for her offense was \$10, but she didn't have the money to pay the fine. The policeman, triumphant, was about to take off the little girl, when the judge stood up and said, "Stop! I know this girl has transgressed the law and is under condemnation, but I will pay her fine." And so he handed a ten dollar bill to the clerk and paid her fine. Then he turned to Mary and said, as he took another ten dollar bill out of his pocket, "Here you are, Mary. Here is another ten dollar bill for you." But that was not all. For the third time the judge reached down into his pocket and pulled out a ten dollar bill. This he handed to Mary, saying, "Now, this is to buy bread for your sick brother, Johnny."

We have transgressed the law. We are all guilty. But just when the devil would drag us right off to hell, the Son of God intervened and said,

"Stop! I will pay the penalty." And so it came to pass that our Lord Jesus Christ hung between the heavens and the earth for our sins. Upon Him were laid the iniquities of us all. He paid the fine. That was the first ten dollars. Then the Lord Jesus said, "I see that you have need of healing. I have also provided that for you. I am the Lord that healeth thee. By My stripes ye are healed." That is the second ten dollar bill. But that is not enough.

Our Lord Jesus went back to His Father. He saw that we would have need of the same blessed Holy Spirit that He had as He walked on this earth. He asked the Father for the same. The Father granted His request and on the day of Pentecost He sent the Holy Spirit down. This was the third ten dollar bill.

How much have you received? God sees your poverty, but He wants you to be rich. It was the purpose of the Lord Jesus Christ when He came to earth that we through His poverty might become rich. Won't you come and receive salvation from His hands? To as many as received Him, to them He gave the power to become the sons of God. If you will receive the Lord Jesus Christ as your Saviour that will be the first ten dollar bill.

Then you are in need of healing. His Word has still its ancient power. He speaks the word from heaven and all your diseases have to go before His wondrous touch. He forgiveth all thine iniquities, He healeth all thy diseases. This is the second ten dollar bill.

But that is not enough. He commanded the disciples to wait for the promise of the Father. He told them to tarry in Jerusalem until they were filled with power from on high. They did not go rushing off without this gift. They tarried until He came, and on the day of Pentecost they received this wonderful gift. And as you wait on the Lord, He will give to you also this same wonderful gift. This will be the third ten dollar bill. When they received at the beginning Peter said, "*This is that* which was spoken by the prophet Joel," and when you receive now you will be able to say the same thing. "This is that!"

#### *Peter's Testimony*

"As I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that He said . . . Ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, what was I that I could withstand God?" Acts 11:15-17.

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## Rest and Refreshing

### Unfolding the Old

There are many passages in the Old Testament which are almost impossible to comprehend apart from the light given by the precious Holy Spirit in the New Testament. Take for instance that peculiar passage in Isa. 53:9 concerning Jehovah's suffering Servant: "And He made His grave with the wicked, and with the rich in His death." How the rabbis must have puzzled over this, wondering what the meaning could be! But how easy it is to comprehend this scripture when we read the story of that suffering Servant going to Calvary, being crucified between two thieves, His grave being of course made with the wicked, but "there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus . . . and laid it in his own new tomb." Matt. 27:57-60. Thus was His grave made "with the wicked and with the rich in His death." In this way the New Testament unfolds the truth enfolded in the Old Testament.

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### With Stammering Lips

In the 28th chapter of Isaiah we have an equally difficult scripture. It begins with a picture of drunkards "overcome with wine." The Lord's portrait of them is a terrible one. "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." The next verse begins a new paragraph where the Lord puts a question, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" The answer is, "Them that are weaned from the milk, and drawn from the breasts." Such

were to be taught "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." And then comes a strange passage, "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." Thus in contrast to drunkards we have babes who are speaking "with stammering lips and a foreign tongue" as Leeser translates this. What could the devout rabbis make of this peculiar scripture?

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### Filled with the Spirit

When we turn to the New Testament we are made to clearly understand this old Testament passage. When the disciples were asking the Lord Jesus, "Who is the greatest in the kingdom?" we know that He "called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It was these "little children"—these born again ones—that the Lord would teach knowledge and make to understand doctrine. But turn to Eph. 5:18 and you will read, "Be not drunk with wine wherein is excess"—this was exactly what the men of Ephraim, the priests and the prophets of Isaiah 28 were doing. In Prov. 23:29 we are warned of excess of wine—it brings woe, sorrow, contentions, babblings, and other troubles, at last biting like a serpent and stinging like an adder, causing the hearts of men to "utter perverse things." In contrast to being filled with this excess of wine the apostle exhorts the saints, "But be filled with the Spirit." Then will their lips utter not "perverse things" but spiritual praises to God. Out of the mouths of babes and sucklings, to whom God had revealed things hidden from the wise, "Thou hast perfected praise."

### The Manifestation of the Spirit

What caused these babes of whom Isaiah spoke to speak with stammering lips and a foreign tongue? The Spirit of God. Someone may ask, "How do you know that?" In 1 Corinthians 12 we learn of the manifestation of the Spirit that is given to every man to profit withal. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; . . . to another prophecy; . . . to another divers kinds of tongues; to another the interpretation of tongues;" five forms of utterance by the selfsame Spirit. As the apostle continues to write concerning the manifestation of the Spirit's presence he quotes in 1 Cor. 14:21 the very passage from Isaiah 28 saying, "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 they will not hear me, saith the Lord."

\* \* \*

### Pentecost Foreordained

In 1 Corinthians 14 Paul makes it very clear in what sense we are to be children: "Brethren, be not children in understanding; *howbeit in malice be ye children*, but in understanding be men." There is nothing malicious about a babe! The Apostle John addressed the saints of the early church as "little children." 1 John 5:21. It is a wonderful thing to be simple enough to speak with stammering lips and another tongue—despite the fact that you have practically all the world mocking at you. Some mocked on the day of Pentecost. The Lord knew that they would do this, and so some 730 years before the day of Pentecost came He warned men by this very passage in Isaiah, declaring, "Be ye not mockers." Isa. 28:22. And Isaiah continues—we quote from Leeser's translation—"For as completed and fully decreed have I heard of it from the Lord Eternal of hosts." This supernatural speaking in tongues as the Spirit gave utterance was as fully decreed and determined of God as was the coming of the Messiah. But God knew that just as men would reject the

Son in His manifestation, so that He would be "despised and rejected of men," so they would despise and turn a deaf ear to the blessed Holy Spirit in His manifestation. And so it is written concerning His speaking by means of a stammering lip and another tongue, "Yet they would not hear!" What will be the judgment of those who turn a deaf ear to the Spirit of God in this manifestation? It is written, that they would "fall backward, and be broken, and snared, and taken." Isa. 28:13. It is a solemn thing to turn a deaf ear to the Spirit of God.

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### God's Explanation

The Lord has a comforting word for His children who are simple enough to let Him speak through them by means of stammering lips and another tongue. Note it is to these and to these alone that he addressed this explanation: "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing." God be praised for this unspeakable rest and for this glorious refreshing from the presence of the Lord. As we read elsewhere in Isaiah, "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord." Isa. 57:19. Peter echoed this word on the Day of Pentecost, telling them that "the promise is unto you"—that is to him that is near—"and to all that are afar off." Our precious Lord invited all those who labor and are heavy laden to come to Him, promising them rest, saying, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." It is He of the meek and lowly heart who is willing to undertake the instruction of those who are weaned from the milk and drawn from the breasts—these born again ones—and teach them precept upon precept, line upon line, here a little and there a little.

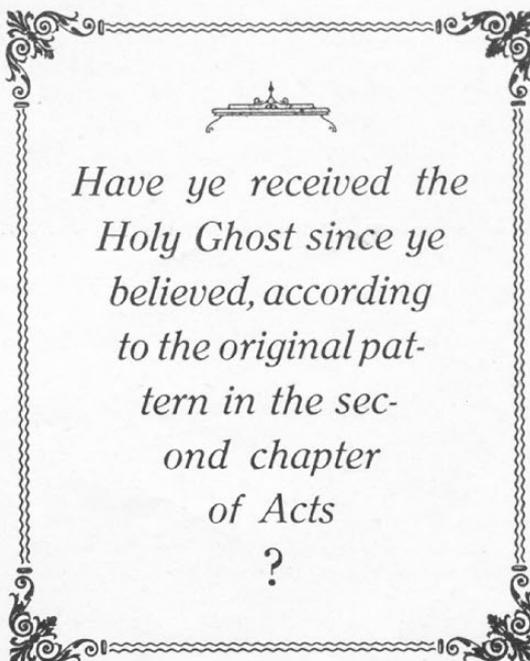
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### A God-given Sign

I heard Brother Donald Gee give an excellent illustration. He spoke of being outside the royal residence, Buckingham Palace, in London. Here was the flag staff but no flag floating upon it. Suddenly there flashed upon the scene a magnificent Rolls-Royce car that drove swiftly through the gates to the palace. The doors were immediately opened and someone walked in. In a moment to the top of that empty flag staff went the royal standard and floated majestically in the

breeze. That flag was a sign. What did it signify? That the king was now in residence in the palace. And Paul tells us that "tongues are for a sign." What do they signify? They signify to a God-dishonoring, atheistic and Christ-denying generation that a King is on the throne in glory and that He has sent forth this which is now seen—on the God-lit faces of His babes and sucklings here—and heard, as they speak their God-ordained praise in other tongues as the Spirit gives utterance. Britons are proud of their king, and of that flag which tells of his being in residence. Do not be ashamed of your King, nor of the supernatural sign which shows that He is in residence.

\* \* \*



### Other Miracles

Men are denying the miraculous today. But a rebellious earth will yet see more of God's miraculous signs, for the mouth of the Lord hath spoken it. Here it is written in the same 28th chapter of Isaiah, "For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Do you remember what happened at Perazim? It was there in the days of David that God wrought a great victory over the Philistines. "And David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters . . . and there they left their images, and David and his men burned them." It was at Gibeon that the sun stood still in the days of Joshua and a mighty victory

was won over the five kings of the Amorites; and He who wrought these strange acts of old promises to bring to pass similar things again.

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### Diversities of Operation

Read carefully 1 Cor. 12:1-6. There you will see that the Lord would not have us ignorant concerning "spirituals." We are told there are diversities of gifts by the same Spirit, and there are differences of administrations by the same Lord, and there are diversities of operation, but it is the same God which worketh all in all. Diversities of operation! That was one of God's operations—His strange work, His strange act—that caused the doors of the prison to be opened and the incarcerated apostles to be released after the high priest had caused them to be put in jail. Acts 5:17-20. That was one of God's operations—His strange work, His strange act—which caused Philip to be caught away and be found at Azotus. The earthquake at Philippi that brought about the release of Paul and Silas and the conversion of the jailor was an operation of God—His strange work, His strange act.

\* \* \*

### A Strange Act Ahead

Surely the "little children" of the second birth can rest back in the arms of Omnipotence and be refreshed of Him, standing still and seeing His salvation. We shall yet see many of His strange works and strange acts in these days of Pentecostal visitation. We are looking forward to a great and wondrous strange work and strange act on the part of Him who caused the waves of the Red Sea to roll back to make a pathway for His redeemed, when He shall speak a word and a greater Exodus shall take place, and the prince of the power of the air and his legions will be rolled back to make a way for His redeemed to be caught up to be forever with the Lord. Then shall we enter into that rest which remaineth for the children of God of which our present day Pentecost is a glorious earnest.

### An Important Question

What is the purpose of speaking with tongues?

- (a) For speaking to God in personal fellowship and worship. 1 Cor. 14:2, 14, 28.
- (b) For edifying the church, when accompanied with an interpretation given by the Spirit (v. 5).
- (c) For providing a sign to unbelievers. 1 Cor. 14:22; Acts 2:6-8.

## Pentecost and "Pentecostalism"

Donald Gee



In his book, "The Christ of Every Road," Mr. E. Stanley Jones has a pungent passage to the effect that "Pentecost" may need saving from "Pentecostalism": or, in other words, that the message of the Pentecostal Experience so urgently needed today is in danger of being obscured by the very movement that embodies it.

We are in such absolute sympathy with his plea for a return of the Church to an appropriation of those infinite resources of the Spirit which at Pentecost were made available for all believers during this dispensation, that it grieves us deeply to find a suggestion that a movement which particularly stands for this great truth in living experience may even prove a hindrance. Such a possibility calls for a very frank examination.

(a) We are ready to admit that the testimony of the Pentecostal movement has undoubtedly suffered in some quarters through unfortunate extravagances for which we make no defence; except that personal examination has revealed that usually these extravagances were the result of the desire of perfectly sincere people to "Quench not the Spirit"; and were also in many cases a swing of the pendulum from the opposite extreme of formality and coldness in existing denominations. Owing to lack of sufficient understanding of the Scriptures, or of sufficient background of Christian experience, the true movings of the Holy Spirit have sometimes been confused with the excitement of the flesh; but in most cases the happy experience of the present writer has been that "Pentecostal" people are not unteachable, but gladly welcome instruction on the things of the Spirit from the Word of God if given sympathetically.

The Pentecostal Movement may have needed to set its own house in order. Such a necessity has been recognized for a considerable time however, and leaders and assemblies of repute have taken a resolute stand against fanaticism and error in doctrine or practice, until in most places the testimony may now be found in Scriptural purity and orderliness by all who care to approach with an open mind.

Any powerful spiritual movement is like our Lord's parable of the net; it catches within its borders a whole multitude of "fishes," good and bad.

It will invariably have its hangers-on of hopeless cranks and worthless characters. The sifting out process has to come, and indeed will be continually necessary. The main sifting agency will always be the *Word*. Matt. 13: 21. It is the *Word* that sanctifies, or separates, (John 17:17): the "apostle's doctrine" is needed after the Pentecostal Baptism. Acts 2:42.

To any who may still want to cling to the purely outward features of the Pentecostal experience, to the emotion, the excitement, the manifestation, *without* the deep inward experience of filling of the Holy Spirit in all His love and purity and power; we would utter a word of solemn warning that not only are they robbing, and perhaps deceiving, themselves, but they are also in danger of hindering multitudes of others. The outward manifestations are the result of the deep inward experience, not the inward experience the outcome of some artificially worked up outward manifestation. The early disciples spoke with tongues *because* they were "all filled with the Holy Ghost"; they were not filled with the Spirit as a result of speaking with tongues.

(b) The attitude of the Church as a whole may need to be cleared from prejudice against the Pentecostal Movement. Opposition may arise on various grounds; sometimes it is purely doctrinal, and the testimony to an experience is brushed to one side because it does not fit in with our personal doctrinal system, in which we have left no room for a definite experience of the Baptism with the Holy Spirit. Yet many, many thousands all over the world today testify to such a Scriptural experience. The present writer has himself had the privilege of visiting about thirty different countries, scattered over all the five continents, and he has found the Pentecostal Movement everywhere. In some places the groups have been small, but in other countries the membership of the assemblies has been numbered in thousands. Such a world-wide testimony to a Scriptural *experience* (not merely adherence to a system of doctrine be it noted), is admittedly impressive to open minds.

Opposition can sometimes arise in our hearts to such a movement simply because the conventionalities to which we have ever been used in our religious life are upset. We confuse tradition with truth, and convention with

reverence. We hastily stamp a movement as "error," or even as "of the devil," when as a matter of fact it is simply our own ideas of what is right and wrong which have not been conformed to. We do not *like* a certain type of meeting, or ministry, and perhaps have not sufficiently realized that the adjustment is needed in ourselves rather than in what may be a genuine working of the Holy Spirit. Demons caused people to shriek out in our Lord's ministry; emotion was tremendously stirred under Wesley's and Whitefield's preaching; and a powerful working of the Spirit of God may often be accompanied with manifestations unpleasant, but not unnecessary.

Prejudice can enter the heart—let us be very frank with ourselves—because a new movement has robbed us of adherents, or won to its ranks some of our friends. A natural soreness in our hearts ripens into opposition and produces prejudice. A biased view is taken; we commit ourselves to an attitude of antagonism, bridges are burnt behind us through hasty words by voice or pen, and we find ourselves in a position from which it is most humbling and difficult to withdraw. We stifle the voice of the Spirit of Truth and justify our opposition by concentrating on failures in the movement rather than on the vital question of the experience. We end by thinking we are doing God service in persecuting our brethren. Alas! that such an opposition can even spring up in our hearts because the testimony of "saints on higher ground" is a secret condemnation of our own lukewarmness, or else a challenge to fresh spiritual advance which we are unwilling to take up. We become opponents of "this way" because no other course is left open to us if we are to maintain our self-respect.

And perhaps sometimes the contact with "Pentecostalism" has been unfortunate from the very first. One or two meetings were attended which were *not* of the right kind or under sound auspices. There has unhappily crossed an individual's pathway one or two cases of those who made a big profession of having been baptized with the Holy Spirit, but their lives were not consistent. An unfortunate prejudice, and in this case we could almost say an excusable prejudice, has thus been planted against "Pentecostalism" in any shape or form. We are glad to inform such, if our assurance is not already doomed to fall on deaf ears and blind eyes, that there *are* multitudes of "Pentecostal" Christians whose lives are holy and fragrant with the beauty of Christ, and that there are many, many Pentecostal assem-

blies where the spiritual atmosphere is that of the very gate of heaven.

*The Experience More Than the Movement*

Yet our present purpose is not to defend "Pentecostalism," even of the right kind, but the rather to enforce the distinction already suggested between the *experience* and the *movement*. It is the truth embodied in the movement for which we earnestly contend, not the movement that has emphasized the Truth. The Truth is unchangeable and impregnable; the movement, no one would claim perfection for *that*.

Yet almost invariably opposition has wandered away from the real issue, and has focussed upon externals and excrescences—on some display of unfortunately shallow emotionalism, some wretched personalities having to do with so-called leaders, or some old story dressed up in a new form to breed fear or disgust. After over twenty years' experience with some of these things we may be pardoned if we are getting a little weary of them. So seldom is the real issue at stake dealt with, that we must confess that even an opposing attitude—if it faces the Truth in discussion rather than the movement, is refreshing.

For there is truly a danger that in all this emphasis upon the faults of "Pentecostalism" we shall drive the Church away from *Pentecost*. That were a heavy price to pay for showing up the faults and failings of some of our brethren in Christ who have at least been trying to keep alive the testimony that Christian experience of the Spirit can be the same in the twentieth as in the first century.

Let the present Pentecostal Movement fail utterly; let it burst into a thousand fragments; or even let it dry up (which God forbid), as other revival movements have done before it—*yet* we are persuaded that the Truth embodied in "Pentecostalism" will survive and will produce a yet mightier movement. The Spirit will still be poured in divine fullness upon repentant, believing, seeking hearts; His presence will still be manifested among those who will allow Him right of way; the supernatural will still persist in Christian experience while Jesus Christ is the same yesterday and today and for ever.

And let it be quietly, but firmly and plainly, stated that in such a revival and movement there will inevitably recur exactly those weaknesses, failures, counterfeits, and what-not devices of the flesh and the devil to mar and hinder every pure working of God which has marked the Pentecostal

Movement. In the first virgin purity of the first Pentecostal outpouring upon the Early Church we have our clearest evidence to prove this; for we can think of no error, no heart-breaking inconsistency, no subtle attack of the enemy upon the present Pentecostal Movement which is not already portrayed for us in a degree of shamefulfulness we have not known on the pages of the New Testament. And the history of all revivals since provides added evidence. Yet the pure and glorious experience of the fullness and manifestation of the Holy Spirit has ever survived, and will yet survive.

"Ought we not to withdraw from a movement which has had such obvious faults and failings if we love the Truth?" is a question sometimes asked. The answer is that Paul did not. The Corinthians were guilty of almost all the faults of modern "Pentecostalism" (and of some which, thank God, it is not guilty), yet Paul did not throw them over. He claimed the tenderest and closest relationship of "father" to them; he taught them patiently the more excellent way; he refused to quench the workings of the Spirit in their midst, however mixed with the flesh, but he rather sought by *personal example* to show them how these things ought to be enjoyed and exercised for the edification of all.

There is a twofold work waiting for those who up till now have taught the Truth of the experience of Pentecost,

but have had nothing but criticism and opposition for "Pentecostalism." They have a clear duty to perform by coming into our midst and teaching us the better way. Some of us inside the Pentecostal Movement have been doing our best for several years, but we wait for the help, rather than the hindrance, of these brethren who possess gifts greater than any to which we can lay claim.

Or if they still hold aloof from the movement, let them at least show us something better by example. We trust we are too much in earnest about this business to seek proselytes to a movement before witnesses to an experience. Show us both individuals and assemblies enjoying and manifesting the supernatural gifts and graces of a true Pentecostal experience of the Spirit, and we shall not be too concerned as to whether they have an official connection with "Pentecostalism" or not. It is possible, indeed we dare to consider it inevitable, that when those who have sought a "Pentecost" apart from "Pentecostalism" have received their heart's desire they will find themselves closer than they expected to their despised brethren who have all along been identified with the Pentecostal Movement. We care not, so long as the lukewarm love and faith of the Church is quickened again to a living flame, and *He* shall see of the travail of His soul and be satisfied.

GULF OF CORINTH

## The Promise of Floods

God has said, "In the last days I will pour out of My Spirit upon all flesh." Spiritual mercies for the last days! People say we are having destruction and depression in the last days. But look also at what God says: "In the last days I will pour out of My Spirit." Satan pours out woes; God pours out His Spirit on all flesh.

Not all are converted, but all may have the blessing if they desire it. God pours rain on all the land, yet all the land is not blessed. Concrete walks and paved streets prevent the ground from receiving the blessing. Just so the Rain can come on concrete hearts, and run off. The softer earth receives the rain, and softened hearts can receive the Latter Rain.

The rays of the sun dispel darkness from every house in every city. The rays of the Sun of Righteousness, the Spirit poured forth, will drive darkness out of hearts. How will it operate? It will operate as the wind operates on the earth, blowing where it

listeth, and we cannot tell whence it comes or whither it goes. So with all who are born of the Spirit. But the forces of the wind are manifest. In Elijah's day "a great and strong wind rent the mountains, and brake in pieces the rocks." Wind to tear rocks! God has His reserve of wind—spiritual wind—to rend rock-like hearts.

Yes, in the latter days there is a *pouring out* of the Former Rain and the Latter Rain. The previous outpourings have not exhausted God. At the feast in Cana of Galilee they poured out wine until it was exhausted; but Christ came and supplied fresh wine, and there was abundance! It flowed like water and in the latter days the Spirit will be poured out from exhaustless sources. There will be sufficient for every sinner on earth.

"I will pour water on him that is thirsty, and *floods* upon the dry ground." Emergency times call for emergency measures. In the latter

(Continued on Page Eight)

## Greater Things Ahead

Those two disciples on the road to Emmaus had been expecting great things. *The great thing* had happened. They were dejected, disappointed. Why? Because their viewpoint was wrong; because they did not understand the Scriptures.

Neither the Scriptures nor the condition of affairs was changed to meet the men, but the men had to be changed to understand the Scriptures. That's the key to religious conditions of today. Even after the resurrection, Peter was in the same condition. He was called to be a fisher of men, and yet he went to catch fish for his living. Christ had to tell those men on the road to Emmaus they were slow of heart to believe the Scriptures. Increased heart action was necessary, and that led to hearty action when they went immediately back to Jerusalem with the good news.

Then the Lord appeared to the disciples on the lakeside and opened their understanding. Understanding of what? God's plans and purposes as foretold in the Scriptures. Doubtless Joel 2 was pointed out. He said, "Ye shall receive power after that the Holy Ghost is come upon you." What for? To illuminate the prophetic Scriptures, and to be witnesses how they should be fulfilled.

After the Day of Pentecost the one hundred and twenty people who had this experience was not relegated to a back seat and were not set aside for another group of people. The Holy Ghost does not supplant the Holy Ghost. He augments. The upper room is not supplanted by a modern skyscraper. There are plenty of religious contractors ready to build skyscrapers with sumptuous elevators providing free rides.

The temple was higher than the upper room, but it did not catch the Spirit. Neither was the upper room supplanted by one of the many branch courtrooms of the temple. But a great company of the priests were obedient to the faith. What did that mean? That they did exactly what the three thousand did on the day of Pentecost—repented, were baptized for the remission of sins, in order that they might receive the gift of the Holy Ghost. The priestly robes had to be left on the banks of the river and they had to go down into the water like the publicans and sinners.

Some say, "Oh yes, God is going to set aside 'Pentecost' and raise up another people!" Who are going to be the other people? The other people

will be exactly the same as the first people, and who were the first people? They who believed the Scriptures that "in the last days," saith God, "I will pour out of My Spirit upon all flesh." Therefore the people who receive God's richest blessings in the last days will be the ones who believe the Word of God for a fuller outpouring of the Spirit. So the statement of these individuals is true and it is not true. It is true if Pentecostal people do not continue to believe the Word, "In the last days, I will pour out My Spirit upon all flesh." But it is not true if they DO believe that God is going to pour out His Spirit.

The first people in the upper room believed the Word. God blessed. The modern upper-roomers can still be blessed by simply believing the Word. It is not a case of setting aside one set of people who have been blessed, but not so fully blessed as expectation hoped; it is a question of the people who will pray and dare to believe that God will supplement the earnest by the latter rain, the deluge which He has ready.

Therefore the present Pentecostal people and those outside, and those dissatisfied within the ranks, can all get together and pray for the greater things which their illuminated mind and dissatisfied heart is crying for.

You say, "'Pentecost' has not come up to God's standard." That is not the point. God's standard has not been fully unfolded. Get together, pray together, for the full outpouring of the standard set forth in Joel 2 and other prophecies.

Don't point the finger at each other,

### Special Pentecostal Number

*On May 15 we will be celebrating the 1902nd anniversary of the Day of Pentecost. Oh, that God would again open the windows of heaven and pour out upon us floods, deluges of His Spirit!*

*It will be seen that this issue is a special Pentecostal number, the first eight pages of which may be had for special distribution. 100 copies for \$1; 50 copies for 50c; 25 copies for 25c. Send for a quantity of these and carry them to your neighbors. They may be hard up for the things of this life, but they may have the joy of possessing eternal riches untold.*

but all point the finger at the promises which are waiting to be fulfilled, and the larger the section who claim the fulfillment the intenser and the larger will be the outpouring. God is not a God of sections. Men form themselves into sections by dissecting and dividing up the promises.

God's plan is "All flesh!" His time, "In the last days!" True wisdom is to seek the fulfillment, recognize it when it comes, and rejoice that God is true to His Word. Amen.

### A Timely Word to Opponents

(Continued from Page One)

They delight in the salvation of souls; they preach the Word; magnify the Cross; call Jesus "Lord," and await His return with holy joy! Are these the fruits of the deceived?

If the Bible stands, then surely the people who build upon it will also stand. By the Word of God we shall be judged. Now it is clear from the Scriptures that the Lord intended all His people to be filled with the Spirit. Peter, in the beginning of this dispensation, applied the prophecy of Joel—"I will pour out My Spirit upon all flesh"—to the manifestations of the Holy Ghost on the Day of Pentecost. This prophecy refers to the "last days." Can we possibly be wrong therefore in applying the same prophecy to the same experience in the same "last days"?

Let those who are opposing this movement wait prayerfully upon the Lord for light lest they discover, to their dismay, that they have been fighting against God.

### The Promise of Floods

(Continued from Page Seven)

days people will depart from the faith, there will be a dearth of spiritual power and force. But God promises His power, a pouring out without stint upon all flesh—proud flesh, rebellious flesh, corrupted flesh, antagonistic flesh.

Will it be a strain on God? He sent His word and the fountains of the deep were broken up and the earth was overflowed with water. He has spoken His word of promise, and the Spirit will be sent forth in mighty floods over all the earth. Not mere showers, but the promise is for a deluge, for floods upon the dry ground.

Wind precedes rain. And the wind of the Spirit will bring spiritual Rain from heaven. Not working up a revival, but bringing it down. Believe the Word, stand still and look for floods. "In the last days I will pour out My Spirit." Do you want more? We are now nearer the last days and so are nearer the floodgates of blessing.

## Fall of "Manna" on a Natal Farm

The following story sent to us by a South African friend, was taken from the *Sunday Times* of Johannesburg, and seems to be of sufficient interest and verity to entitle it to be reprinted here. Possibly the strange occurrence described may be listed with other wonderful things taking place in our day, which are looked upon by many as signs of the soon closing of this age. The newspaper item follows:

12 March, 1932. Vryheid, Natal, Africa.

Natives on a farm 18 miles north of here are rejoicing at what they believe to be a heavenly compensation for the destruction of their cattle in the recent drought.

When dawn broke on the property of Mr. Theunis Botha, cousin of the late General Botha, it was found that an area at least 700 yards long by 60 feet wide was covered with a white substance that looked like a snowdrift.

Without hesitation the natives rushed forward, accompanied by the white children of the farm, and gathered it up in baskets, eating it with great relish.

There was no rain at the time, though it had been raining the previous day. The sky was only slightly overcast, big patches of blue showing through the fleecy white of the clouds. Mr. Botha gathered a small amount in a bottle and brought it into town and gave it to me.

He pointed out that it fulfils in every respect the Biblical description.

Its sudden, uncanny advent on a piece of treeless, bushless, grassy veldt, said Mr. Botha, is exactly as described in Ex. 16:14: "*And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing as small as the hoar frost on the ground.*"

The substance itself is as in Ex. 16:31: "*And the house of Israel called the name thereof Manna, and it was like coriander seed, white, and the taste of it was like wafers made with honey.*"

The accuracy of this description when applied to the sample brought in by Mr. Botha is startling.

In appearance the substance resembles perhaps more than anything small "popcorn," and with, here and there, flaky bits. It is dead white, like flour, not sparkling or shiny in any part. It has a slightly tough feel, exactly like popcorn.

*It powders readily on pressure, but apparently does not disintegrate of it-*

*self, as the small amount in the bottle had not powdered even with the shaking it got on the rough road journey to town.*

The taste is exactly as quoted from Exodus: "*Like wafers made with honey.*" It has a pleasant honey-sweet taste, and the little balls and flakes dissolve on the tongue like icing sugar.

The matter has aroused great interest in Vryheid, many people, of course, being more or less politely skeptical. But the skeptics are all confounded now that the stuff has actually been produced for their inspection, and they all admit their confusion.

*It is a peculiarity that only on this farm, and only on a portion of the farm, did the manna make its appearance.*

Mr. Botha's neighbors had none, and although it is said a small quantity of similar substance appeared near the source of the Magot stream, there has been no confirmation of this.

### The World Crisis

"Nothing is stranger about the present world crisis than its inexplicableness," says that well-known newspaper writer, Wm. T. Ellis. "Dozens of causes are commonly cited for this unique calamity, but none of them wholly explains it. Our day's pride of wisdom is having its face rubbed in the dust, along with its pride of power. Something has happened for which no adequate earthly explanation has been given. The more deeply we look into the facts of the present depression, the more completely we are baffled—except as we believe that an over-ruling Power has taken a naughty world into the woodshed for a chastening."

### Donald Gee's Itinerary

Brother Donald Gee writes that he is expecting to arrive in U. S. A. on May 27 and to hold meetings in Minneapolis and Milwaukee, then to proceed to a Christian Workers' Bible Conference to be held at the Southern California Bible School at Pasadena, California, from June 20 to July 2. Special folders concerning this conference can be obtained from Principal Harold Needham, 450 South Avenue 64, Pasadena, Calif. Brother Gee is also booked for the Interstate Camp at Eureka Springs, Ark., Aug. 24 to Sept. 4.

### Oldest City's Modern Bath

That "there is nothing new under the sun" has been strikingly shown by the discoveries of the Oxford Field Museum Expedition to Kish, where Nebuchadnezzar once reigned, and which is believed to be the site of the oldest city in the world. Yet here the excavators were astonished to find, in the ruins of a royal palace, a magnificent swimming pool, with a circulatory system which supplied constant fresh water, just like our most up-to-date swimming baths. It is described as a wonderful structure, completely lined with brick, and is about 45 feet long and 36 feet wide. By careful adjustment the water level could be kept at the required height, with a gentle flow of water constantly passing through the pool. The whole of the west side of Nebuchadnezzar's temple has now been exposed, and also the north side of the Sumerian temple beneath it, which was built about 3000 B. C. This lower temple has two great towers, which are built of solid brick.

### "Open Thou Mine Eyes"

In Tremont Temple there were two colored men; one of them was Robert, he was born in slavery, never saw the inside of a school, and learned to read only through great effort of his own. But Black Robert knew more about the Bible than any other man in Tremont Temple. Why? I will tell you. For years Black Robert never read his Bible except on his knees. For two, three, four hours at a time, he read the Bible on his knees. He never went to bed that he did not put the Bible under his pillow, and when they found him dead in a hospital they found the Bible under his black curly head.

I had the privilege of being under one of the great Hebrew scholars of his day. He would come to his desk, open that old Hebrew Bible, drop his face right down between the pages, and say something like this: "Oh, Lord Jesus, may Thy Holy Spirit teach us Thy Word!" Do you wonder that He knew his Bible? He knew it by the same process that Black Robert knew his. You can't read your Bible aright without the Holy Spirit.—Courtland Meyers.

### Ripe Fruit

"I find in all Christians who have passed through much tribulation, a certain quality of ripeness which I am of opinion can be formed in no other school. Just as a certain degree of solar heat is necessary to bring the finest fruits to perfection, so is fiery trial indispensable for ripening the inner man."—Tholuck.

## :: The Gospel in Foreign Lands ::

### *The Challenge of the Hour*

We feel deeply stirred at this crisis hour, with the burden of our responsibility for the unevangelized of earth's millions. It is quite natural for us in the face of a shortage of missionary funds to turn to natural means to redeem the situation. We are particularly prone to rely on the letter of the law rather than the spirit, and more ready to adopt some new system of rules for the raising of money in preference to more fervent prayer.

Reviewing the missionary situation as it confronts us, from a natural standpoint we would see no other alternative but immediate retrenchment, but God has met us before in answer to prayer, and we feel that again if all who are interested in seeing the full gospel message go forth will unite with us in faith, there will be no necessity to draw back, but instead we can press forward to take fresh territory for God.

We note from a recent periodical that the reports of a large number of missionary societies all show a deficit in funds with the exception of one, and this one society shows an increase. Not only so, but this same society publishes the fact that it is expecting to take on a more aggressive evangelistic campaign in foreign lands. It should give us serious food for thought when we learn that this society relies on prayer and faith as its only method for raising money. Only quite recently they added to their missionary force 200 new missionaries in response to an appeal from the missionaries on the field for further advance. This step was taken in the face of the present financial depression, and at the present time they still have sufficient in their treasury to maintain their work without curtailment. One of the founders of this great work of faith stated when counseling another, "Do most of your work on your knees." Brethren, shall we not allow this magnificent expression of faith, and its fruit, to inspire us to believe God, not only for the sending forth of the approved workers now in the homeland, but also to enable us to utilize the services of the many splendid young men and women of our Bible schools, who are now offering themselves for the foreign mission fields?

We may argue that we have insufficient funds, that our people are out of work, and that our constituency is poor, but let us not forget that God is not affected by the depression. His

resources are unchanged and unlimited. Let us believe the Lord together. One progressive church where recently it was reported that 700 had been saved and added to its membership, stated that the reason for the blessed revival they were having was attributed to the fact of their having enlisted something like 5000 prayer helpers, who had been praying daily for the revival to come.

Dear *Evangel* reader, will you not take the situation seriously and unite with us in prayer now and each day, for an enlargement of our missionary work, and the meeting of its present requirements?

If the church wants to grow, it must be willing to go, and not stop going until the uttermost parts of the earth have been reached and all have heard the glad tidings of great joy, in God's message of salvation. Let us pray and believe God for a steady advance, and shout the victory in the face of the Red Sea of Depression that would seem to hinder our progress. Our God is the God of Israel, who changeth not, and can make a way where there seems to be none.—Noel Perkin, Missionary Secretary.

### *A Convert in Mossiland Testifies to Her New-Found Joy*

*Florence M. Smith*

"Madam, my heart hurts, I want medicine to help it." She was just a poor old heathen woman who stood at our door one morning, breathing heavily, as she said those words. We told her that we had no medicine to give her but told her of One who could heal her heart and fill it with happiness. We asked her to come back the following Sunday afternoon to the women's service when she would hear more of this wonderful Saviour.

Early Sunday morning there she stood again at the door, saying, "I've come back." Being pressed with duties just then, we sent for the wife of our native worker who lives just across the road and asked her to sit with the woman and tell her the Jesus story. In a little while we went out and sat with them. Attention, eagerness, hunger were written on that black, wrinkled face. She heard how Jesus, God's Son, came to this earth, how He could release her from the power of sin and heal her broken body; how He had healed baby Mark, the year old son of the native worker when all thought he would die soon. "Oh, I never heard news like that before.

This is *good news*. God sent me here to hear it. I'll follow this road. Madam told me to come back on Sunday afternoon and I could hardly wait till Sunday came. This morning when I awoke and knew it was Sunday I came right away." These were her words. We learned that her home was in the bush but that she had come in to stay in the Mohammedan village seeking help for her body. She said the Mohammedan teacher had taken all her clothes, money and possessions but that he had not helped her. We asked her to return Sunday afternoon.

She did not come, so early Monday morning we sought her out at the Mohammedan village and found she had been very ill, too weak to walk to the mission. However on Monday afternoon she came again to hear more. This time we told her of the woman who spent all her living on the physicians but was none the better until she heard of Jesus and sought help from Him. This time she said, "If the chief should give me a gift, would I tell him to put it away until I could go tell my husband about it. No, I would receive it, then go show it to my husband and my home folk. That's what I am doing now. I do receive this *news* and I am going home and tell my husband and all the village folk about it. If he receives it too it will be well, but if not I'll follow this way myself." She did go home and a few days later our native evangelist cycled out to that village and found that she had told the village people of her new-found joy. Other hearts were made hungry too. The people begged the evangelist to return and asked that the white teachers come, too, to tell them more of this Jesus.

They stretch their hungry hands to you  
And cry for Living Bread,  
Shall needy multitudes on earth  
By us be left unfed?

O, Christian souls, in every land,  
Can you not hear their cry,  
Shall hungry souls o'er all the world  
By us be left to die?

You who enjoy God's wondrous grace,  
Who feast on God's dear Word,  
Can you forget these hungry ones  
And leave their cry unheard?

Send all offerings to Noel Perkin,  
Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

### A Missionary's Counsel to Missionaries

I have noticed lately a few articles from missionaries on the field which have drawn out my sympathy, referring to the fact that from morning till night they are constantly at the beck and call of natives, buying in food, attending to wounds and sores, dealing with individuals, interviewing callers, and so on. Now I know from actual experience exactly how wearing all this is to patience and to nerves and how it hinders one in doing regular solid work for God. But *I believe that a vast amount of it is avoidable.* After sixteen years here in Africa we have found that we are getting fat instead of thin, are able to do vastly more work for God and are not suffering any more from "nerves." Perhaps the following hints may be worth passing on.

1. *We find that the native has no idea of the value of time and must be taught to appreciate it.* Our natives loved to come and spend an idle hour gazing at the white man, his ways, and his things, so that we had a continual row of gazing, chattering natives. They would come with things to sell at all sorts of hours, and men who had been idling in the village all day would decide to come up to the mission for a chat just when we were settling down to writing or translation. Often the workmen would come for instructions just as we were in the middle of meals, and we had no more sense than to jump up and attend to them, so that my first term was a history of seven years of nerves and fever. But now we teach them from such passages as 1 Thess. 4:11; 2 Thess. 3:10; Rom. 12:11; Prov. 18:9; Eph. 4:27-28, that it *IS A SIN TO BE IDLE.* We will have nobody sitting around doing nothing. We have a *time for buying food*, and if the food is not brought then, it has to wait till next day. *A time for binding up wounds*, and unless a serious case, we refuse to deal with it at another time. It is *against native etiquette* to sit and stare and make remarks, and we will not allow it.

2. There is a fence around our garden, and anyone who wants us or has business is as welcome as the flowers in spring, but we don't allow loafers. We tell them that loafing is theft. It is stealing God's precious time that should be redeemed by gardening, learning, worship, and prayer.

3. We have learned the lesson that Moses learned from his father-in-law. Whatever we can delegate to a Christian "capitas" we do. He supervises the work, carries instructions, does petty buying and selling—salt,

eggs, rice, maize, fowls, etc. How many priceless hours the capitas saves me! And he costs me twenty-five cents per week!

Of course, despite all these things there are still a hundred annoyances, interruptions, duties, monotonies that break in on a day's work, but we find that by (1) condemning loafing, (2) having regular buying hours, (3) maintaining some degree of privacy, (4) employing a capitas to relieve us of light jobs—by these things we have much more time for the work that really matters for God and for getting into vital touch with the natives.

I know that you will forgive the foregoing lecture. A score of missionaries of our mission and others have thanked me for the foregoing advice, and I thought perhaps some of you dear folk, who may be just beginners, might also profit by another's experience.

We rejoice that we are still reaching out farther and farther into untouched territory, and many are being saved and filled with the Spirit. One evangelist came in last week with a list of seventy—forty young men, twenty young women, and a few elders—who have burned their charms, professed faith in Christ, and now wish for baptism.—Wm. Burton.

### Afraid? Of What?

Mr. John Vinson, a missionary to China who was recently martyred, was asked by a Chinese girl when she saw the bandits threatening him, "Aren't you afraid?" "No," he answered, "I am not afraid." The following lines, which appeared in *The China Fundamentalist* are written by a fellow missionary, E. H. Hamilton.

*Afraid? Of what?  
To feel the spirit's glad release?  
To pass from pain to perfect peace,  
The strife and strain of life to cease?  
Afraid—of what?*

*Afraid? Of what?  
Afraid to see the Saviour's face,  
To hear His welcome, and to trace  
The glory gleam from wounds of grace?  
Afraid—of what?*

*Afraid? Of what?  
A flash, a crash, a pierced heart—  
Darkness—Light—O Heaven's art!  
A wound of His a counterpart!  
Afraid—of what?*

*Afraid? Of what?  
To enter into Heaven's rest,  
And yet to serve the Master blest,  
From service good to service best?  
Afraid—of what?*

*Afraid? Of what?  
To do by death what life could not—  
Baptize with blood a stony plot,  
Till souls shall blossom from the spot!  
Afraid—of what?*

### Sad Farewells

J. A. Barney

Before leaving the Congo there was the last Sunday service for whites, when we gathered for prayer at the chapel. There was the last chapel service where I had been on an average of three or four times a week for nearly five years, to break the bread of life to a needy people whom I love.

Then there was the last day when I gave my last advice to those who constantly came to me. When the truck arrived to get my trunk they came running to my yard for a last hand shake. I saw the teardrop in the corner of little Mikolo's eyes—the last lad to join my family of boys. Last glances were exchanged in which I could see much that words could not express. Nearly a hundred extracted promises from me during the last week, not only from the station folk but outsiders as well that I would return. "Will you return in 1933?" they queried. I promised, "After a year and a piece of a year." Then I dashed away from those who had loved me more than I deserved.

Once on the road, I found our evangelist Mbunzu, fresh from Bible school, with his Bible in hand, giving the message to four beside the road. He loves his Bible and souls. Next was Agamana whom Mr. Leader baptized. He had written me that he would meet me on the road for a last good bye. Here I found him tall, keen, and smiling. I have known him since he was a small boy and many a talk have we had over the affairs of the soul. When his work was over for the day, every week or two he would come and place himself on a stool beside my desk, there with a Gospel in hand we conversed or prayed. I am confident that I shall meet him in the glory. Next was Mabebe. He had been on a vacation. He had been under my instruction during this whole term. I grasped his hand and said, "My child." He has a rough exterior but deep in his heart there is the same precious chord. By the help of the Spirit, I've been able to touch it a few times. He is going into government service but the seed has been planted, thank God.

So I slipped away from those I love. But it is only that I may go back to them next year better equipped in Christ to plant more seeds, to strike more chords, to instruct others in the gospel. I'm abandoned to giving the light to these lowly ones of earth. Your prayers to this end will be appreciated.

# ∴ In the Whitened Harvest Field ∴

## CONFESSIONS AT OLD UNION 75 FIND "PATH" THROUGH TEARS

J. H. and Mrs. Harper write from Caryville, Fla.: "We have just closed a 10 days' meeting at Old Union in which the Lord let down His power in a gracious way. Several were saved, six of whom followed the Lord in Christian baptism. There were 7 additions to the church. All were blessed with encouragement to go forward."

### STILL BATTLING ON

J. B. Jones writes from Indianapolis, Ind.: "We have had a good revival at Mishawaka, Ind., which closed Sunday night. There were 7 saved, and 3 backsliders reclaimed; one of them was refilled with the Spirit, and 9 others received the Holy Ghost Baptism, speaking with other tongues. We are at present in Elkhart, still in the battle for souls."

### THE POWER ALL-CONQUERING

E. A. Schink writes from Horseheads, N. Y.: "L. A. Hill, Lancaster, Pa., has just been with us in a revival which the Lord blessed. The work in general was greatly revived and 25 found the Saviour. About 100 requested prayer for salvation. Incurable diseases and those of long standing were healed. We are having much opposition in this new field, but God is with us and is giving victory."

### SPIRIT FLOWING AT HIGH TIDE

Pastor E. M. Putnam writes from Denison, Tex.: "I came here last November and found about 63 in Sunday school. After preaching a few days the church called me as pastor. We moved here Dec. 1. Since that time and up to the recent revival conducted by George Hayes, of Houston, the Sunday school attendance had reached to 203. About 10 or 12 were saved and reclaimed, and 18 were filled with the Holy Spirit. The last Sunday of the meeting the Sunday school attendance was 257, and on the last night we were not able to accommodate the crowds. The work is going over the top for the Lord."

### "AS DEW ON TENDER GRASS"

Pastor M. C. Whittaker, Abbeville, Ala., reports: "God has visited us in a precious way in saving souls. The showers of Latter Rain have been falling on us in our new work all this year, and especially the last 3 weeks, in a revival conducted by Monette Andrews of Dothan, who brought us some very timely and inspiring messages on the return of the Lord Jesus and on repentance. Our new church was filled to overflowing night after night, and numbers were turned away for lack of room. Around 31 accepted salvation, rejoicing in their newly found Saviour, and 6 received the precious Comforter, speaking in other tongues. Many opened their hearts to receive the truths of Pentecost. We organized a Christ's Ambassadors' class with 23 charter members, all on fire for God. We praise God for His approval and His blessing on His work here."

H. C. and Mrs. Leete, St. Joe, Ark., write: "We are rejoicing over the work of God's unchanging hand. We are in a revival which has continued 8 weeks, and the power is still falling. About 75 have wept their way through to Calvary and 50 have been filled with the blessed Holy Ghost, all 'speaking with tongues as the Spirit gave utterance.' We have a church to be dedicated April 4, and we expect the church to be set in order at that time. We shall soon have 3 new assemblies close in this district. We invite Council ministers to visit this beautiful work at St. Joe."

### GLOWING HEAT MELTS HEARTS

Evangelist A. H. Gibert writes from Long Branch, N. J.: "The assembly here is enjoying the presence of the Lord in revival meetings. During the first week 4 were saved and one received the Holy Spirit. There have been a number of marked healings. One woman had all plans made to enter the hospital for an operation for appendicitis, but the Lord delivered her. A deaf man received his hearing. A baby who had suffered with extreme constipation for a week was made whole by the touch of the Great Physician. A man was instantly healed of neuralgia. A woman was healed of a bronchial ailment of several months' standing. Many came to the altar to be prayed for who did not make known their sickness, but testified to definite healings. Night after night the people filled the altars and remained long under the power of the Spirit in prayer. The saints have been praying much. The prayer chain stretches through 11 or 12 hours of each day and there are several cottage prayer meetings each week; as these continue, God works."

### SPIRITUAL ILLUMINATION

P. C. Nelson writes from Enid, Okla.: "The Lord has been good to His people here. There has been a steady increase in the interest in the work of God. The assembly and the Bible school have worked together in fine harmony. In March J. N. Hoover, Santa Cruz, Calif., was with us. The great crowds taxed the capacity of our tabernacle to the limit both afternoons and evenings. His ministry was greatly blessed of God. This meeting was followed by another conducted by W. M. Stevens, of Buffalo. A number were converted during these campaigns; some were baptized with the Holy Ghost; and some were healed. We praise God for the blessing He has made their ministry to us, also that of W. B. McCafferty, one of the teachers of the Bible school who has given illuminating expositions of the Word of God almost every Thursday night throughout the school year. He began with a long series on the 'prophecies of Christ concerning His own return.' A number were won to Christ during these weekly meetings. Brother McCafferty plans to be in the evangelistic field during the summer months and in Southwestern again next school year."

### NOISE OF SHOUTS AND WEEPING

Pastor Guy Cooper writes from Ft. Collins, Colo.: "We have just closed a successful meeting with Chas. Sheall, Topeka, Kans., in charge. From the first night the power of God came down and sinners wept their way through to victory in the old-fashioned way. About 38 came seeking pardon for their sins and several received the Baptism with the Holy Ghost. The revival fires are still burning and every week some are finding their way to the Cross and are being filled with the Spirit. Our Sunday school has almost doubled since the first of the year."

### EVERETT CAMPAIGN VICTORIOUS

W. J. Mitchell writes from Everett, Mass.: "We have had a successful campaign for the past 3 weeks, in charge of Watson Argue. About 30 backsliders and sinners found Jesus as their Saviour, and about 50 children gave their hearts to Him. Eight or 9 were baptized with the Spirit. Friday nights, which were our special nights, we had the Children's Sunshine Choir, and we were crowded to the utmost capacity, with at least 400 people in the auditorium. The closing day of the campaign the auditorium was filled one half hour before the time of service. More than 50 were turned away. At the same time a meeting for children under 16 was attended by 100 in the lower auditorium, where one of the young men of the church gave an illustrated talk. We rejoice that God still answers prayer and that the old time power is still working."

### BREATH OF GOD AT MOUNTAINAIR

The Vaughn and Paris Evangelistic Party write from Quemado, N. Mex.: "We started a revival in February, 6 miles north of Mountainair in the Holland schoolhouse. During cold and snow for 5 weeks the Lord blessed the message to many. There were 40 saved, 25 were baptized with the Holy Ghost, and 23 received Christian baptism. About 30 names were added to the Mountainair assembly roll. A splendid Christ's Ambassadors band was organized. Brother Rebb resigned as pastor, leaving Brother Maxwell to give half time to each of the assemblies at Mountainair and Holland. We felt led to assist Brother Vanzant who had just moved to Albuquerque. We held meeting for 2 weeks in the mission hall just opened. Here 17 were saved and 16 received the Holy Ghost. Nineteen were baptized in the Y. M. C. A. pool. They now have about 40 members on the roll, and the prospects for a splendid work there are bright. On our way to this place we held one night's service in Belen. Six came forward for prayer; 2 were saved and baptized that night. We are starting a revival here tonight in a dance hall. Everyone seems anxious for the meeting. The sheriff says this is the first revival ever started in this town. This section is very thinly populated, but many are eager for the gospel. Spanish and Indian full gospel missionaries are greatly needed in this country."

## PENTECOSTAL WORK IN EUROPE

Brother Donald Gee writes, "The work is opening up continuously in Europe. At Lausanne in Switzerland I notice far more than last year. Several more French pastors are becoming interested. A brilliant young French theologian has just received his Baptism. Douglas Scott is now having a campaign in Geneva. I hope to return to Belgium and France in the autumn, as God is graciously bringing me more and more in touch with this good work."

"There are many Russian Pentecostal assemblies that are still continuing even in Soviet Russia, and there are many purely Russian assemblies along the border states, which I visited myself, where God is blessedly working."

## BACK TO FATHER AND HOME

Clarence H. Jensen writes from Annandale, Minn.: "I recently closed a revival at Gospel Tabernacle Church, Antler, N. Dak., where D. N. Zimbleman is pastor. Our hearts were gladdened by the return of those who came back to Father and home. Several saw the need of the Baptism with the Holy Ghost. In the last part of the campaign people began seeking Him earnestly, and the power of God fell in a marvelous way. Prior to this meeting I had conducted a revival at Regan, N. Dak., where C. E. Oster is pastor. Here I was greatly impressed with the precious fruits of his ministry for the past three years. The Lord blessed our combined efforts in this campaign, and an encouraging number sought and found His pardoning grace. My next meeting will be at Rapid City, S. Dak."

## WHEN PRAYER PAVES THE WAY

I. J. and Mrs. Bolton, write from Plant City, Fla.: "We praise God for the glorious two weeks' revival we had in Greenville, S. C., where Brother Clevenger is pastor. He and his co-workers had been having special prayer for several weeks for God to pour out His Spirit, and the Lord heard and answered. From the very beginning crowds thronged the church and the altar was filled with seekers. About 71 were gloriously saved and 19 were baptized with the Holy Spirit; 20 were added to the church and 12 received Christian baptism. We then came to Spartanburg, S. C., where God is wonderfully blessing. The building is too small for the crowds. Thus far 41 have accepted Christ. Our next meeting will be in Petersburg, Va."

## GOD'S SWEET PRESENCE THERE

R. S. and Mrs. Peterson of Minnesota, report God's blessings in the East: "Following our campaign with Brother Drake, at Rochester, we had ten days before our dated campaign at Windsor, Ontario, which time we filled in at Alton, N. Y., a village of a couple of stores, where some hungry saints congregated in an upper room, seating about 300 people. But how they gathered in for the meetings, from every direction, some from nearly 50 miles, until they often packed the hall. How they could sing, shout and pray! It was a great pleasure to minister to them; God's gracious blessings marked each service. Thirteen wept and prayed their way through to salvation, and 3 received the precious Baptism with

the Holy Spirit. We are now in the midst of our campaign at Windsor, Ont., with Brother and Sister Swanson, and God's sweet presence is marking the services here as well; some are seeking God, some receiving salvation and others the Baptism. From here we go to our next campaign with the Uldin's at South Haven, Mich., commencing May 10."

## WANDERING FAMILIES RETURN

Pastor and Mrs. Otis Triplett write from Oroville, Calif.: "Jacob and Mrs. Miller have just been with us in a 4 weeks' campaign. God's blessing was manifested in every meeting. Twenty-six received the Baptism with the Holy Ghost, according to Acts 2:4, 5 were converted, and 2 backslidden families were brought back to the fold. On April 17 10 were baptized. We have resigned from the pastorate here, and expect to leave early in May for the Middle West, to work in fields untouched by Pentecost. We should appreciate it much if any church or individual could donate some used song books for the Lord's work. Send to Otis Triplett, Logan, Ia., c/o J. L. Triplett."

## GENERAL COUNCIL LIST

The following names were added to our ministerial list during the month of April, 1932.

Bicket, Paul J., Ash Grove, Mo.  
Bresch, Miss Hilda, Kennett, Mo.  
Farris, Thomas J., Valley Park, Mo.  
Friend, Ernest L., Neosho, Mo.  
Hale, J. Lon, Springfield, Mo.  
Hazelrigg, Chas. M., Torrington, Wyo.  
Lasley, Mrs. Inez, Pleasant Hill, Mo.  
McWhinney, Floyd L., Colorado Springs, Colo.  
Meyer, Harry Clarence, Keenesburg, Colo.  
Oliver, John M., Norfolk, Va.  
Pfeifer, Frederick, Redondo Beach, Calif.  
Saleskey, Pete C., Westernport, Md.  
Sherman, Harry A., Denver, Colo.  
Slye, John F., Newport News, Va.  
Thompson, Chas. E., Punta Gorda, Fla.  
Trowbridge, Social W., Kit Carson, Colo.  
Turner, Elmore B., Mokane, Mo.  
Wisher, Howard D., Kansas City, Mo.

The following names were removed from our ministerial list in the month of April, 1932. This is a news item for the benefit of those who may be interested.

Baker, Wilbur K. (Withdrew), Los Angeles, Calif.  
Bullington, B. F. (Dropped), Graceville, Fla.  
Cox, James W. (Withdrew), Shenandoah, Iowa  
Cox, Mrs. Nellie R. (Withdrew), Shenandoah, Iowa.

## MRS. LILLIE MAE SNYDER

We have recently learned of the death of Sister Lillie Mae Snyder, of Hanna, Okla. She was the wife of one of our Council ministers. We extend deep sympathy to the bereaved husband and family, and to her many friends.

## NOTICE

Will friends who send us letters to forward to people outside of the U. S. A., please put a five cent stamp on them. The postage to all foreign countries is now five cents; to Canada three cents.—J. R. Evans.

## FLOCK OUTGROWING FOLD

R. L. Grant writes from 2231 S. Lamar St., Dallas, Tex.: "The Lord has been working in a mighty way in our midst at South Side Tabernacle. Under the labors of Pastor J. M. Hart, the membership has increased from about 20 to about 115, and the Sunday School has increased in like proportion. We have a revival on in which between 75 and 100 have been saved, and many have received the Holy Ghost. We are now asking God for a larger house in which to accommodate the increased attendance. Our Christ's Ambassadors conducted by Clytee Patterson, has about 30 members; she also conducts a children's prayer meeting on Wednesday; attendance about 25."

## BRIEF MENTION

Jim Perkins writes from Auburn, Nebr.: "We just closed a 4 weeks' revival here with Leland Thornton, of Nebraska City in charge the first 3 weeks; our pastor, Lawrence Williams, preached the 4th week. Three were saved and one reclaimed."

Mrs. J. E. Pitman writes from Birmingham, Ala.: "We want to praise the Lord for the wonderful time we had on last Sunday. As the altar call was given 9 came forward for prayer. One prayed through to the Baptism with the Holy Ghost, others were reclaimed and brought into a closer walk with God. We feel encouraged to hold on to God for future triumphs."

## Forthcoming Meetings

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

## CENTRAL BIBLE INSTITUTE

COMMENCEMENT  
SPRINGFIELD, MO.—At Assembly Church, Campbell and Calhoun Sts. Graduation exercises and presentation of diplomas, May 14, at 7:30. Baccalaureate address by J. Narver Gortner, May 15, at 10:45.

GRAND FORKS, N. DAK.—Dan McNally will begin 3 weeks' revival campaign in Ice Arena, May 29.—Maurice H. Ness, Pastor, 614 Cherry St.

READING, PA.—C. Stanley Cooke will conduct revival at Glad Tidings Tabernacle, 330 W. Windsor St., June 3-19. Services every night except Mondays, 7:45.—Hazel M. Fairchild, Pastor.

TULSA, OKLA.—J. A. McPhail, Coffeyville, Kans., will conduct full gospel campaign at North Utica and Okla. St., May 15-June 26.—Pastor S. M. Padgett, P. O. Box number changed to 365.

MARION, O.—The meeting announced to begin June 1, in charge of the Dake Evangelistic Party, has been cancelled. Unable to secure promised building.—B. E. Hillman, Pastor.

EASTERN DISTRICT CAMP MEETINGS  
MARANATHA PARK, GREEN LANE, PA.—July 15-Aug. 7. Dr. Chas S. Price and party, assisted by large corps of District ministers. Address Maranatha Park, Box 115, Green Lane.

EBENEZER PARK, near Buffalo, N. Y. Aug. 21-Sept. 5. Workers announced later.—Pastor Harold J. Snelgrove, 629 E. Delavan Ave., Buffalo.

KANSAS DISTRICT CAMP MEETINGS  
CHANUTE, July 7-17; Attica-Sharon, July 21-31; Woodston-Alton, Aug. 4-14. Speakers to be announced later.—Fred Vogler, District Superintendent.

LAKE GENEVA CAMP AND NORTH CENTRAL DISTRICT COUNCIL MEETING  
ALEXANDRIA, MINN.—Lake Geneva Camp June 19-July 4. Annual Council meeting of the North Central District June 21, at Lake Geneva Camp. Further announcement later.—F. J. Lindquist, 3015 13th Ave. S., Minneapolis.

ST. LOUIS, MO.—Emma Van Dalen will begin old fashioned revival May 15, at Bethel Temple Jefferson and Palm Sts.—Henry Hoar, Pastor.

SHREVEPORT, LA.—Smith and Mayo, Young Peoples' Workers from the Mississippi District, are to conduct meeting at the Cedar Grove Assembly, May 8-29.—Nolon B. Rayburn, Pastor.

WICHITA FALLS, TEX.—Wm. Burton McCafferty, member Southwestern Bible school faculty, will begin Bible lectures at Fifth and Broad church May 20.—Pastor Chas. C. Robinson.

RIPLEY, TEX.—Fellowship meeting, Whitefield Church, May 27-29, first service Friday night. Services all day Sunday.—N. H. Rhodes, Pastor, L. A. Smith, District Superintendent.

MADISON, WIS.—We are opening our new tabernacle seating 1000, May 8. J. N. Hoover will be our first speaker, and will be with us 2 weeks; closing May 22.—W. H. Sproule, Pastor.

PRESTONSBURG, KY.—Evangelist and Mrs. John H. Stroud and party, will conduct full gospel revival in tent on Mayo Trail, Route 23, beginning June 1. Will appreciate co-operation of assemblies in District.—G. R. Fannin, Pastor.

ZION, ILL.—Dr. Otto J. Klink, will conduct an old fashioned revival meeting at Christian Assembly, May 15-June 5, nightly except Mondays, at 7:30. Sunday, 10:45.—A. N. Trotter, Pastor, 3011 Eschol Ave.

MINNEAPOLIS, MINN.—Donald Gee, of Scotland, will spend about 10 days in Minneapolis, beginning June 6. State convention also June 8, 9, 10. Three services daily. Inquire now about accommodations.—Pastor F. J. Lindquist, 3015 13th Ave. S.

CHICAGO, ILL.—Twenty-fifth annual missionary convention of Stone Church, Stewart Ave. and 70th. St. S. May 22-June 5. Among the speakers will be Donald Gee of Scotland, and S. Ray Fostekew of Bethel Temple, Chicago. Further information later.—Bert Edw. Williams, Minister, 6953 Stewart Ave.

NEW CASTLE, PA.—Revival meetings will be held in First Pentecostal Church, Pearson and Epworth Sts., beginning May 22 and continuing 3 weeks or longer. Loren B. Staats, Blue Rock, O., will conduct the meeting. Services every night except Mondays. Young Peoples' rally May 30, 7:45 P. M., D. S. Time.—John Kelner, Pastor.

WARREN, ARK.—Fifth Sunday fellowship meeting May 29, to be followed by camp meeting in city park. Park houses to be used for camping cabins. Bring bedding, camping outfit; meeting continues over June 5. Superintendent David Burris and other ministers will present the Word.—Elder Z. J. Launius, Sectional Presbyter, Monticello; Pastor, Roy Canady.

ELKHART, IND.—A Pentecostal fellowship and Christ's Ambassadors' meeting will be held in the church, 1128 Johnson St., May 28-30. First service Saturday evening. Three services Sunday and 3 Monday. Basket dinner both days. Those who can, please bring lunch. Bring musical instruments. Those expecting to attend, and those wishing lodging over night, notify before coming, Pastor Herman R. Rose, 803 Emerald St.

NOTICE TO TEXAS MINISTERS

AUSTIN, TEX.—Texas District Council June 7-10. This includes District Council, Christ's Ambassadors, and Woman's Missionary Council. Ministers and workers throughout the state are urged to attend. Let there be one delegate to represent the local church, appointed from each assembly. We ask each church to take an offering at an early date, and send to E. B. Crump, Treasurer, Box 508, Electra, Tex. Meals on freewill offering plan, rooms furnished to ministers as far as possible. Inquire at church, 409 W. 37th St., for the way to convention grounds. Write Presbyter J. A. Wilborn, 708 W. James St., Austin, or E. L. Newby, 2621 W. 26th St., Ft. Worth.

CALL FOR MEETING—Will some evangelist come and hold a meeting in this new field? Prefer man and wife, or someone who can play the organ.—Address Josie Nelson, Doniphan, Mo.

CHANGE OF ADDRESS—J. L. and Mrs. Pittman have moved to Sleepy Creek, W. Va.

NOTICE—Several old Sunday school rolls in good shape will be sent to anyone on receipt of postage; also Sunday school papers and Evangelists.—Mrs. P. J. Phifer, Edwardsville, Kans.

WANTED—Good used khaki tent, oblong or square, in sections, with a seating capacity of from 300 to 500.—Margaret K. Ross, Austin, Pa.

WORLD MISSIONS CONTRIBUTIONS  
April 22 to 30 inclusive

All personal offerings amount to \$1,398.35

|      |  |
|------|--|
| .37  | Christ's Ambassadors Marionville Mo                              |
| .60  | Pentecostal Assembly of God S S Sheridan Wyo                     |
| .91  | Christ's Ambassadors Assembly of God Shenandoah Iowa             |
| 1.00 | Assembly of God Yazoo City Miss                                  |
| 1.00 | Mrs. Nash's S S Class Christian Assembly Cincinnati Ohio         |
| 1.00 | Assembly of God S S Boynton Okla                                 |
| 1.00 | Choctaw Heights Assembly of God Thomasville Ala                  |
| 1.35 | Full Gospel Assembly Glendale Ariz                               |
| 1.50 | Pentecostal Assembly Compton Calif                               |
| 1.50 | Assembly of God and S S St. Aubert Mo                            |
| 1.50 | Assembly of God Poplar Bluff Mo                                  |
| 1.50 | Crestview Assembly of God S S Crestview Fla                      |
| 1.58 | Assembly of God Brockton Mont                                    |
| 1.60 | Children's offering Carolina W Va                                |
| 1.70 | Christ's Ambassadors Central Church Biloxi Miss                  |
| 2.00 | Edgemont Sunday School Dayton Ohio                               |
| 2.00 | Assembly of God S S El Campo Tex                                 |
| 2.00 | Assembly of God Indian Valley Idaho                              |
| 2.00 | Assembly of God Church Snomac Okla                               |
| 2.14 | Assembly of God Bourbon Mo                                       |
| 2.23 | Assembly of God S S Willow Springs Mo                            |
| 2.35 | Assembly of God Graceom Okla                                     |
| 2.35 | Sunday School and C A Class Monticello Ark                       |
| 2.40 | Glad Tidings Mission Reno Nev                                    |
| 2.50 | Assembly of God Scottsbluff Nebr                                 |
| 2.50 | Gospel Mission Kinport Pa  |
| 2.69 | Assembly of God S S South Torrington Wyo                         |
| 2.74 | Assembly of God Harlingen Tex                                    |
| 2.75 | The Ambassadors Bridgeport Conn                                  |
| 3.00 | Mehida Mission S S Canaan Center N H                             |
| 3.00 | Auburn Pentecostal S S Auburn Wash                               |
| 3.00 | Assembly of God S S Bartow Fla                                   |
| 3.00 | Sitkum S S Sitkum Oreg   |
| 3.00 | Grand Forks Gospel Tabernacle Grand Forks N Dak                  |
| 3.00 | Church of the Full Gospel Los Angeles Graham Sta. Calif          |
| 3.00 | Meridian Pentecostal Assembly Meridian Calif                     |
| 3.00 | Christ's Ambassadors Holly Colo                                  |
| 3.00 | Pentecostal Full Gospel Mission S S Sandusky N Y                 |
| 3.00 | Denver Addition Assembly of God Houston Tex                      |
| 3.30 | Assembly of God North Venice Ill                                 |
| 3.35 | Pentecostal Assembly of God Guthrie Okla                         |
| 3.40 | The Weiser Assembly Weiser Idaho                                 |
| 3.50 | Assembly of God Myrtle Point Oreg                                |
| 3.60 | Pentecostal S S Iberia Mo  |
| 3.60 | Assembly of God Church Sayre Okla                                |
| 3.78 | Christ's Ambassadors Bethel Temple St. Louis Mo                  |
| 3.85 | Special birthday offerings Pent'l Assembly Grenora N Dak         |
| 4.00 | Assembly of God Church Bayard Nebr                               |
| 4.00 | First Pentecostal Assembly of God Orlando Fla                    |
| 4.00 | Women's Quarterly Convention Houston Section Tex                 |
| 4.00 | Assembly of God S S Wetumka Okla                                 |
| 4.00 | Assembly of God S S Arcadia Kans                                 |
| 4.00 | Sunbeam Mission Band Reading Pa                                  |
| 4.02 | Pentecostal Assembly and S S Marysville Wash                     |
| 4.06 | Assembly of God S S Wellington Kans                              |
| 4.38 | Wales Sunday School Wales Center N Y                             |
| 4.50 | Full Gospel Mission Montague Calif                               |
| 4.53 | Intermediate Christ's Ambassadors Assembly of God Springfield Mo |
| 4.55 | Pentecostal Assembly Ore Hill Pa                                 |
| 5.00 | Farmers Mills Gospel Mission Stormville N Y                      |
| 5.00 | Bethel Women's Missionary Council Gospel Tab'n Houston Tex       |
| 5.00 | Grace and Truth Tabernacle Kerman Calif                          |
| 5.00 | Assembly of God S S Seminole Okla                                |
| 5.00 | Calvary Gospel Chapel Newark N J                                 |
| 5.00 | Bald Hill Assembly Haskell Okla                                  |
| 5.00 | Bible Hall Washington D C  |
| 5.00 | Assembly of God Rapid City S Dak                                 |
| 5.00 | Christ's Ambassadors Eldorado Springs Mo                         |
| 5.00 | Christ's Ambassadors Kingsburg Calif                             |
| 5.00 | Berean Gospel Tabernacle Bradford Ont Can                        |
| 5.11 | Waterfront Rescue Mission San Francisco Calif                    |
| 5.26 | Full Gospel Assembly and S S Vacaville Calif                     |
| 5.35 | Bethel Full Gospel Church Hayward Calif                          |
| 5.40 | Pentecostal Assembly Lakeland Fla                                |
| 5.43 | Andalusia Assembly Andalusia Ala                                 |
| 5.50 | Pentecostal Assembly of God Cottage Grove Oreg                   |
| 6.00 | Christ's Ambassadors Elm Grove Church Cedardale Okla             |
| 6.00 | Wynona Mission of Love Wynona Okla                               |
| 6.18 | Appleton Full Gospel Tabernacle Appleton Wis                     |
| 6.25 | Assembly of God Church and S S Lawrence Kans                     |
| 6.30 | Southern Wyoming District Fellowship Meeting Laramie Wyo         |
| 6.67 | Assembly of God Delta Colo                                       |
| 6.98 | Pentecostal Assembly Grenora N Dak                               |
| 7.00 | Mehida Pentecostal Mission Canaan Center N H                     |
| 7.00 | Full Gospel Church Delano Calif                                  |
| 7.00 | Full Gospel Hall Marshall Minn                                   |
| 7.00 | Miami Assembly Miami W Va  |
| 7.20 | Assembly of God Collinsville Okla                                |

|   |  |
|---|--|
| 7.50  | Assembly of God Missionary Society Okmulgee Okla           |
| 7.90  | Assembly of God Ewing Mo                                   |
| 8.00  | Sand Flat Sunday School Deer Park Md                       |
| 8.50  | Assembly of God Church Bayard Nebr                         |
| 9.00  | Bethel Assembly of God Phoenix Ariz                        |
| 10.00   | Pentecostal Church Livingston Mont                         |
| 10.00   | N Peoria and Haskel Mission Tulsa Okla                     |
| 10.00   | Full Gospel S S Centralia Wash                             |
| 10.00   | Lynden Pentecostal Church Lynden Wash                      |
| 10.00   | Assembly of God Malvern Ark                                |
| 10.00   | Assembly of God Church Hominy Okla                         |
| 10.00   | Women's Missionary Council Full Gospel Mission Houston Tex |
| 10.00   | Children of Alexandria S S Alexandria Va                   |
| 10.00   | Full Gospel Church Hamilton Mont                           |
| 10.00   | Assembly of God Church Brookfield Mo                       |
| 10.00   | Full Gospel Assembly Ironton-Crosby Minn                   |
| 10.00   | Bethel Mission Arkansas City Kans                          |
| 10.15   | Bethel Chapl Glendale Calif                                |
| 10.55   | Assembly of God Church Okmulgee Okla                       |
| 10.67   | Christ's Ambassadors Assembly of God Granite City Ill      |
| 11.26   | Christ's Ambassadors Bakersfield Calif                     |
| 11.33   | Full Gospel Assembly Santa Ana Calif                       |
| 11.97   | Full Gospel Tabernacle S S Selma Calif                     |
| 12.40   | Assembly of God Chico Calif                                |
| 12.50   | Bethel Sunday School Hebo Oreg                             |
| 12.55   | Full Gospel Mission Corcoran Calif                         |
| 12.60   | Full Gospel Assembly Concord N H                           |
| 13.00   | Assembly of God Joplin Mo                                  |
| 14.30   | Highway Pentecostal Assembly Sunnyvale Calif               |
| 15.00   | Sioux Falls Gospel Tabernacle Sioux Falls S Dak            |
| 15.00   | First Baptist Church S S San Jose Calif                    |
| 15.00   | Bethel Pentecostal Assembly Cortland N Y                   |
| 15.00   | Assembly of God S S Coldwater Kans                         |
| 15.20   | Pentecostal Full Gospel Assembly Chula Vista Calif         |
| 15.45   | Assembly of God Oroville Calif                             |
| 16.00   | Full Gospel Assembly S S Inglewood Calif                   |
| 16.88   | Glad Tidings Assembly Escalante Calif                      |
| 19.23   | Full Gospel Tabernacle Miles City Mont                     |
| 19.99   | Bethel Tabernacle Frederick Md                             |
| 20.00   | Emmanuel Mission Harveys Lake Pa                           |
| 20.00   | Gary Gospel Tabernacle Gary Ind                            |
| 20.00   | Belair St Pentecostal Church Brockton Mass                 |
| 20.00   | Grace and Truth Tabernacle Kerman Calif                    |
| 20.79   | Assembly of God Church and S S Wood River Ill              |
| 21.25   | Full Gospel Crusaders Trinity Tab'n St. Louis Mo           |
| 22.00   | Christ's Ambassadors Riverside Tabernacle Flint Mich       |
| 22.48   | Full Gospel Assembly Westbrook Maine                       |
| 22.50   | Full Gospel Assembly and S S Kingsburg Calif               |
| 23.53   | First Full Gospel Church Pomona Calif                      |
| 24.00   | Trinity Missionary Band Youngstown Ohio                    |
| 25.00   | Pitcairn Pentecostal S S Pitcairn Pa                       |
| 25.00   | World Wide Christian Couriers Chicago Ill                  |
| 25.50   | Assembly of God Alta Iowa                                  |
| 26.00   | First Pentecostal Sunday School Wilmington Dela            |
| 27.00   | Sunday School children Grace Church Milwaukee Wis          |
| 30.00   | Full Gospel Mission Palo Alto Calif                        |
| 35.00   | Luzerne Gospel Mission Luzerne Pa                          |
| 40.00   | Gospel Hall (Pentecostal) Yonkers N Y                      |
| 40.08   | Bethel Tabernacle and S S Watsonville Calif                |
| 43.40   | First Pentecostal Church San Bernardino Calif              |
| 50.00   | Pentecostal Church Peckville Pa                            |
| 50.00   | Bethel Church Modesto Calif                                |
| 50.00   | Pentecostal Prayer Band Allentown Pa                       |
| 51.00   | Ebenezer Pentecostal Church Elizabeth N J                  |
| 51.10   | Assembly of God Olympia Wash                               |
| 54.39   | Edwards St. Pentecostal S S Alton Ill                      |
| 55.00   | Elim Tabernacle Rochester N Y                              |
| 58.55   | First Pentecostal Church Wilmington Dela                   |
| 60.00   | Full Gospel Assembly Washington D C                        |
| 63.50   | Highway Mission Tabernacle S S Philadelphia Pa             |
| 70.00   | Bethel Temple, St Louis Mo                                 |
| 71.85   | Berean Bible Institute San Diego Calif                     |
| 82.00   | Pentecostal Assemblies of Canada London Ont Can            |
| 88.15   | Full Gospel Tabernacle Sacramento Calif                    |
| 93.35   | San Diego Pent'l Full Gospel Tab'n San Diego Calif         |
| 101.78  | Bethel Temple and S S Everett Wash                         |
| 130.00  | S C B S Missionary Society Pasadena Calif                  |
| 154.80  | First Pentecostal Church Lancaster Pa                      |
| 202.75  | Bethel Tabernacle German Department Milwaukee Wis          |
| 213.32  | Pentecostal Tabernacle and S S Tacoma Wash                 |
| 223.44  | Assembly of God Sunday School and C A Springfield Mo       |
| 445.00  | Pentecostal Church Cleveland Ohio                          |
| 776.00  | Glad Tidings Tabernacle New York N Y                       |
| Total amount reported .....\$5,940.70                 |  |
| Home missions fund .....\$ 60.85                      |  |
| Office expense fund ..... 27.73                       |  |
| Deputational expense fund ..... 17.46                 |  |
| Reported as given direct to missionaries ..... 368.31 |  |
| 474.35  |  |
| Total for foreign missions ..... 5,466.35             |  |
| Amount previously reported ..... 13,425.71            |  |
| Total amount to date .....\$18,892.06                 |  |

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12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know *A. D. 59. manifest: for the day it, because it shall be fire; and the fire shall tr* *n Rom. 8. 15.*

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**AND** the LORD spake unto Mō-  
ses in the wilderness of Si-  
nāi, in the tabernacle of the congre-

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**T**HE LORD is my shepherd  
not want.  
2 He maketh me to lie d  
green pastures: he leadeth m  
the still waters.

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& 77. a, 6  
& 119. 55  
& 130. 6.  
1 Heb. They shall  
make him  
see away.  
9 And all men shall fear, and  
shall declare the work of God;  
for they shall wisely consider

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6 And he walked in the way of  
the kings of Is'ra-el, like as did the  
house of A'hāb; for he had the  
daughter of A'hāb to wife: and he  
wrought that which was evil in the  
eyes of the LORD.

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lustrated. Formerly priced \$5.00, now priced at \$2.45.

**P**AUL, an apostle of Jē'sus Chrīst  
by the will of God, and Tī-mō'-  
the-ūs our brother,

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taining aid to the Bible Study, Questions and An-  
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38 Jē'sus therefore, again groaning in  
himself, cometh to the grave. It was a  
cave, and a stone lay upon it.  
39 Jē'sus said, Take ye away the stone.  
Mārtha. the sister of him that was dead.

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Specimen of Type.  
**N**OW a Hī'ram king of Tyre  
messengers to Dā'vid, and  
ber of cedars, with masons and

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Specimen of Type.  
2 And Jesus answeri  
him, Seest thou these gre  
there shall not be left on  
another, that shall no

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