

The
PENTECOSTAL
Evangelist
OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

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

September 21, 1946

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A Rebirth of Pentecost

JAMES O. SAVELL

What iniquity have your fathers found in Me, that they are gone from Me, and have walked after vanity, and are become vain?

Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness . . . ?

And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled My land, and made Mine heritage an abomination. Jeremiah 2:5-7.

THIS is a terrible indictment God brings against a nation who at one time had walked close to Him, and who had been made custodians of His Law. Jeremiah further admonishes the Israelites of his day to "pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit."

"If democracy is to survive, it must be re-born in the heart of each succeeding generation," said Franklin D. Roosevelt. If this great leader felt that way about our American way of life, how much more should Pentecostal people feel that way about our spiritual way of life.

The spirit of democracy was born in the hearts of George Washington, Thomas Jefferson and other men who were responsible for the founding of this great nation, but its principles and way of life have had to be preserved and perpetuated by those who followed them.

This same principle is true of each group of Christian people whom God has raised up through the years to be light

bearers in a dark and distorted world. Long before the outpouring of the Latter Rain, with its refreshing showers watering the dry, parched soil of a spiritually desolate world, other great spiritual awakenings had come to bless the inhabitants of this old globe. What remains of them today may be a poor sample of what they were in the beginning, but each succeeding generation must bear its share of the responsibility for failing to hand down to this generation the full measure of truth and blessing that was born in the hearts of our ancestors. All true Methodists, for example, know that Methodism as we have it now is only a dim reflection of the light which illuminated the pathway and warmed the hearts of the early adherents of this great denomination. The deep spiritual life which characterized early-day Methodism has long since given way to ritual and formalism. An educational program has supplanted red-hot evangelism. However, what is said here of the Methodists can be said of all groups, including ourselves.

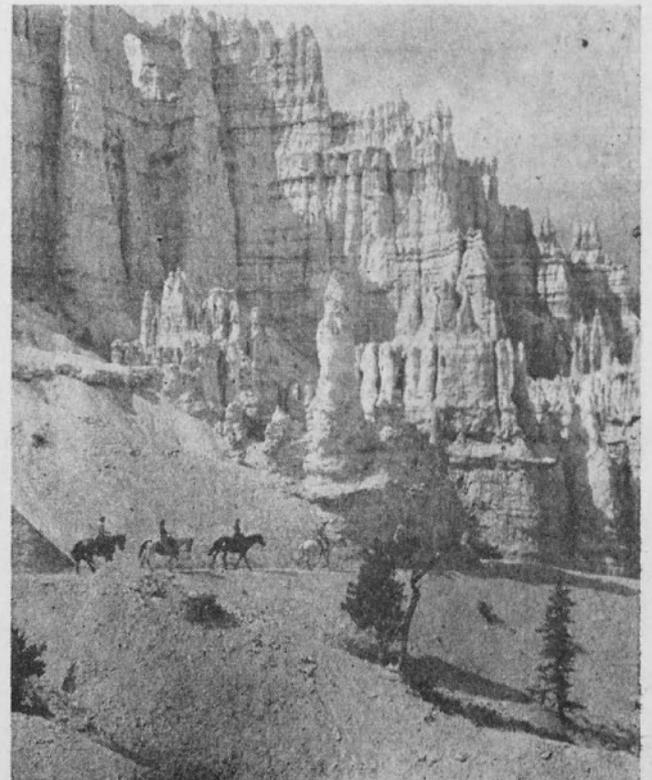
It is not my purpose to raise the voice of an alarmist, whose only desire is to tie the present to a dead past; neither do I want to be misunderstood as a pessimist who feels that the former days were far better than these. But if the Pentecostal boys and girls of this present generation are to survive and carry on in the true tradition and spirit of Pentecost, they must know some-

thing of the life-giving stream which flows from the throne of God.

The element of time relates itself to us in three ways—past, present, and future. We cannot ignore or deny those things, whether good or bad, which have transpired in the past. What we now have in the present is largely a gift out of the past; and what we now are will greatly influence, if not determine, what we shall be in the future.

In matters of spirituality God has always given us the best in the beginning. Man is the only creature God has ever had to recreate or make over. Moses brought the people out of the camp to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke ascended as the smoke of a furnace, and the whole mount quaked greatly. And the Lord came down upon Mount Sinai and called Moses up to the top of the mount, and in thunderous voice spake forth His Law wherein Israel

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How to Study the Word

JAMES H. McCONKEY

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

STUDY by books because many of the books of the Bible have a continuous story and you need to read the whole book to get it. The book of Ruth, the book of Job, the book of Esther all have a story that would be broken if you did not read the whole book.

So it is with chapters. There are a great many chapters that we need to read in their entirety. Take the great love chapter, 1 Corinthians 13; the great resurrection chapter, 1 Corinthians 15; the Shepherd Psalm, Psalm 23. All those should be read as a whole. They constitute an entire message.

Then again by verses. Many people think this a fragmentary way of studying the Word of God, yet I imagine every Christian would say that the richest treasures of the morning watch are usually found in some single verse that goes with you all through the day to strengthen your heart, inspire your life, and stimulate your service for Jesus Christ. The riches of the Word of God for most of us, I dare say, cluster around single verses.

One of the most precious ways of studying the Word of God is to commit to memory single verses—a single verse a day for six days, then reviewing on the seventh day. In a year you would have more than 300 verses of Scripture hidden in your heart, and you would be rich in the Word of God.

I recall a young man whom I used to meet at our Bible conference. He was an illiterate man, but he had set his mind to this plan of getting a verse a day of the Bible. When I first met him he had been working on it for eight years. He had committed over two thousand verses of the Scripture to memory. His prayer was a marvel. It was like a rich brocade of silver and gold of the Word of God, interwoven with praise, testimony and petition. It was a marvelous thing to hear that young man, a workman in a steel mill, give his testimony for God, and yet it all came from committing to memory one verse of Scripture a day.

Then again, study the Word by topics. Some think topical study a poor plan. Yet it is one of God's richest. In my own life it has been one of the most precious. One thing I would like to say about topi-

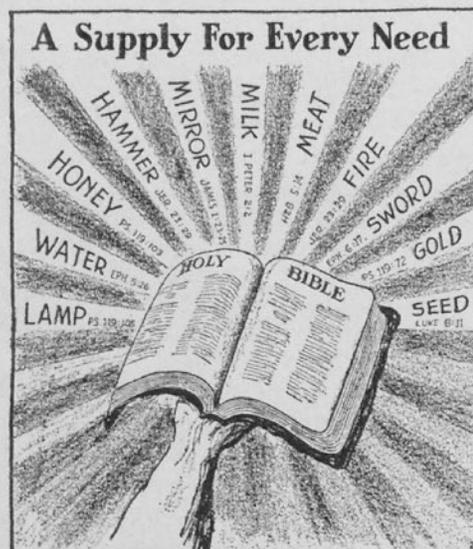
cal study. Do not sit down and work and strain to get your own ideas about the topic you have chosen. Take your Bible and your marginal references and look carefully through the Word of God to find what God says about your topic. Then when you are through, you have a rich collection of God's thoughts upon the theme you have chosen, instead of your own human opinions and ideas. Take a thought like atonement, love, faith, guidance, abiding—any of these—and just search the Word of God to find what God says. As you do so you will be growing constantly richer in that Word.

SEEK THE LITERAL MEANING

Try to find the literal meaning in your Greek Testament, if you know that, or in your Young's or Strong's Concordance, or in your Rotherham's translation. The literal meaning of the Word is always a blessing and help in your Bible study.

I remember when I first discovered the literal meaning of the word "chasteneth." I always associated it with the word chastise; most Christians do. I found it meant "child-train," to train as a child, and the whole passage changed. Chasten does not mean to chastise; it means to *make chaste spiritually*. "Whom the Lord loveth he chasteneth." He makes pure. He purges that we might be partakers of His holiness; God's whole purpose in child-training is a Father-purpose of love. It brings joy and comfort to your soul to know that "chasteneth" is not a proof of God's anger but of God's love.

Take that word in Hebrews 12:2,



"Looking unto Jesus." The literal meaning of that word has no corresponding meaning in English. The word literally means "off-looking" in the Greek Testament and in Luther's Bible. It means off-looking from the things that disturb and distress and bother us, "unto Jesus." Looking *off* from these things, "Looking *unto* Jesus." You know how it distresses us to look at things and think and think until we begin to worry and be anxious. Christ warns us against that. The Psalmist has the same truth. "Mine eyes are ever unto the Lord and He will pluck my feet out of the net." That seems strange for a man whose feet are beset with traps and nets to have his eyes unto *the Lord*. But if "mine eyes are unto the Lord," He takes care of my feet.

"In my Father's house are many mansions." John 14:2. The word "mansion" means "abiding place." It is the picture of a man lost in the gloom and the storm and the night, who comes to a cottage, knocks at the door and says, in response to the inquiry from within: "I want a place to *stay*." No longer the change and the shift and the wanderings of this life, but a place to stay. "They shall go no more out."

USE ALL THE BEST POSSIBLE TRANSLATIONS

There are many translations these days. What shall we do about them? Submit them to these two tests. Translations should be *idiomatic*; translations should be *accurate*. A good English translation should be in good English idiom, and the old King James was that at least. For musical, rich, beautiful Anglo-Saxon English, it has never been surpassed, and probably never will be. Dr. Scotfield chose this text for his marvelous Reference Bible, knowing there were inaccuracies in it, yet it was so exquisitely true to English idiom.

On the other hand, the revision is accurate, more so than the King James. Therefore, we should use the revision *with* the King James to combine accuracy and idiomatic English. Those two translations are still the finest combination, to my mind, for the Bible student.

Often in the margin of your Bible you will see a *marginal translation*, an alternative rendering. Frequently you will find rich treasures in it.

Here, for example, is the picture in the Nineteenth Psalm: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Listen: "There is no speech nor language where their voice is not heard." Margin: "There is no speech nor language. *Without these* their voice is heard." That is a beautiful translation. God, through his handiwork, speaks a

message to every devout heart, without speech or language or word being necessary. That was God's first revelation, through His Creation.

Here is another beautiful picture in Isaiah 59:19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." But the margin is also beautiful. It applies that thought of a rushing flood to the Lord and says: "He shall come in like a stream pent-in, which the breath of God drives." A picture of the Christian life, a rushing stream driven by the breath of God. Could we ask a finer picture than that of what we would like to be; the stream of the Spirit of God rushing through our lives, driven by that Spirit of God within us? The Word of God is full of such beautiful marginal transla-

tions that will help you in your study of that book.

USE THE MARGINAL REFERENCES

A friend of mine in St. Louis was rooming with a very godly newsboy, who loved to study the Word of God. One morning my friend awoke before daylight and heard a noise. He looked up and there sat this Christian newsboy with his head buried in his hands, studying the Word by marginal references. My friend got up, tiptoed across the floor, and laid his hand on his shoulder. The newsboy looked up with face alight with the blessing of the Word. My friend said: "How is it going, John?" John said: "It is *raveling out* beautifully!" That is a perfect picture of the way God's Word ravel out when you begin to study these *mar-*

(Continued on Page Twelve)

I DARE YOU!

R. BRYANT MITCHELL

Here is a printed altar call for every pastor, young person, and Christian layman who loves the Lord Jesus with all his heart.

I DARE YOU, YOUNG PREACHER, to have an all-consuming love for missions. In fact, I dare you to become a missionary. If you have had a successful pastorate, are physically sound, and have a gift for common sense and faith, you could become a good missionary. You are now preaching to a hundred and have to put on a spread page ad in the paper to double your crowd. How should you like to preach to five hundred?

Your salary would be much less, but I can guarantee you greater riches in heaven. You will probably not get that 1946 car; rather, you will walk many weary miles and ride a mule or a bicycle. You will never have to worry about sleepless nights because you will leave the innersprings at home and fall into tired slumber on a rude cot or mat. How should you like to stare a hundred Mohammedans in the face and tell them that Jesus was the Son of God? How should you like to feel the hot sun on your back as you labored on a new mission building? Should you like the thrill of seeing idol worshipers and murderers leave their sins because of your preaching? Should you like to baptize a Hindu or give Communion to a Hottentot? If you are willing to pay the price, you can become a missionary.

I DARE YOU, PASTOR, to make your church a missionary church. I dare you to pray, to give until some young person from your church goes to the foreign field. I dare you to open the doors of heaven by faith and support a missionary from your church on the foreign field.

I dare you to organize an intercessory prayer band whose prayers will shake the foundation of heathenism around the world. Do the missionaries abroad know that you have not forgotten them? How many times have you wept over their burdens? How many times have you soiled your hands cleaning out barrels for the missionaries? How often have you taken time to wrap packages and gone through red tape to send goods to the missionaries? Do you ever put your own offering second in order that there may be a good missionary offering in your church? Are you patient and kind to the tired missionary who is doing his best to talk again to an American audience? Do you appreciate how he has suffered and sacrificed? Are you willing to be a missionary pastor?

I DARE YOU, LAYMAN, to become a missionary supporter. I dare you to support a worker or build a mission station. I dare you to support a young missionary candidate through Bible School and help him get to the field. I dare you to buy less clothes, invest less money in your own death with big in-

surance policies, and put your money into the lives of those who have never heard the gospel. Will you pray as earnestly for the salvation of some poor Indian lad as you will for the success of your own son? Will you spend as much time pouring over the map of Africa in behalf of missions as you spend in studying the road map for your summer vacation? I dare you to lay up treasure in heaven by being a missionary layman.

I DARE YOU, YOUNG MISSIONARY CANDIDATE, to pay the price of real preparation for a missionary life. Yes, you have answered a half dozen altar calls for missionaries, but what have you done about it? I dare you to train yourself for the hardest job on earth. I dare you to finish Bible School, to become a Holy Ghost preacher, having the patience of Job, the faith of Abraham, and the zeal of Paul. I dare you to study night and day in order to master a foreign language. I dare you to learn to build a house, to be a nurse, pull teeth, ride a horse, dig a well, face danger courageously. If you are really concerned about becoming a missionary, you should be doing something about it. How many books have you read on missions? What sacrifices have you made? To how many missionaries are you writing? What plans are you making to prepare your life for the mission field? I dare you to pay the price of missionary preparation.—*Message of the Open Bible.*

WRONG ORDERS

Some years ago a passenger train was rushing into New York as another train was emerging. There was a head-on collision. Fifty lives were snuffed out. An engineer was pinned under his engine, frightfully injured, and tears were running down his cheeks. In his dying agonies he held a piece of yellow paper crushed in his hand, and said: "Take this. This will show you that someone gave me the wrong orders." Unregenerate men and women will stand before the Great White Throne and point to their Modernist preachers, saying, "Someone gave me the wrong orders!" "Thus saith the Lord concerning the prophets that make my people err . . . It shall be night unto you." Micah 3:5, 6.—Chas. E. Fuller.

EXPOSED TO HIS IMAGE

If every fraction of a second *tells* on the film of a camera, while "unveiled" it faces the light, must not something of the same unseen work go on upon our spirits in every moment of unveiling before the Lord? "When Moses went in before the Lord to speak with Him, he took the veil off." Bare absolute *contact* with God's presence! If our time alone with Him were but that!

The Revelation of the Spirit

BEFORE our Lord Jesus went away He told His disciples: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." John 14:16, 17. He also said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:12-14.

Men all over the world are seeking for truth, but they neglect and ignore Him who is the Spirit of truth. They have their own conception, and they ignore Him. The so-called wise men of the world have rejected the Word of the Lord and they have despised and ignored the Spirit of truth; and what wisdom is in them? Jer. 8:9.

But the despised "babes and sucklings," who have been taught of the Lord, welcome the blessed Holy Spirit of God who brings to them from the foundation of truth, the Word of God, the message of eternal life.

The Word of God is light (Prov. 6:23), and the Spirit of God, shining through this light, is like a sun shining through a prism. The light is broken up and you are enabled to see all the beautiful colors of God's rainbow of promises. Though the colors are varied, there is a perfect harmony. There is the red light of warning; the orange light that speaks of the rising of the Sun of righteousness; the purple, telling of the riches of reward; the green that portrays the perpetual beauty of the home beyond. We cannot see these varied colors in the beam of light until they are broken up so that we can comprehend them. In the writings of the Old Testament prophets, and in those of the New Testament writers, we see the prism giving out various aspects of the great white light, and we recognize the same Holy Spirit permeating the Word all through.

There is one glory of the sun, and another of the moon, and another glory of the stars, and one star differs from another in glory. In the firmament there are moons reflecting the light from great suns. As in the natural, so in the spiritual. Prize the light, but go beyond. The moon only reflects the light. Go to the fountain source of light, to Christ and to

God Himself, who are gloriously revealed to us by the Holy Spirit.

The Holy Spirit desires to lay hold on the saints, and to so fill them with light and power that their whole beings shall become like rainbows of beauty, the beauty of the Lord their God being upon them, a beauty that will bring praises to Him who is the Light of the world and the Source of all light.

The Spirit of truth not only guides into all truth but shows us things to come. The same Spirit which was in the prophets, searching what, or what manner of time the Spirit of Christ which was in them did signify, when He testified before hand the sufferings of Christ, and the glory that should follow, is sent forth to show us things to come.

The things that are coming can be known beforehand, because God gives to us the Herald of things to come. Have you welcomed the Holy Spirit as the Herald, as the One who shows things to come? These things are shown inwardly first, and often kept inwardly until the right moment when they may be given out in public.

Simeon went into the temple, but not until he was in the temple and took the Child Jesus in his arms did he disclose the secret that was revealed to him by the Holy Spirit, that he was not to see death before he had seen the Lord's Christ. God wants to give an inward revelation to His saints, showing them things to come; not necessarily to talk about them, but to be like Simeon, having

the revelation within and living in the light of it, until the right moment comes when they can speak these things.

The Baptism in the Holy Ghost entitles us to revelation. Some have more than others. John had a marvelous revelation and Paul had an abundant revelation. The whole one hundred and twenty who received the Holy Spirit on the day of Pentecost were entitled to revelation.

The twelve men who received the Holy Spirit at Ephesus were baptized into the Spirit and spoke in tongues and prophesied. Acts 19:6. Men who were ignorant of the Holy Spirit one hour, were filled with the Spirit and illuminated the next hour. God's people are living below their privileges. Revelation should follow the Baptism in the Spirit. The twelve men at Ephesus prophesied after they spoke in tongues, and the foundation of a mature Christian church was laid. Paul could write to the Ephesians deep spiritual truth. The Holy Spirit had the right of way. He was the accepted Teacher and Revealer. But there must be a continual waiting on God to receive the revelation He desires to give.

Not only did Simeon have a revelation of things to come; but also the prophetess Anna, who came into the temple and spake of the child Jesus to all who looked for redemption in Jerusalem. She had no official position and was utterly ignored by the rich and mighty and learned, but she had a revelation of the blessed Holy Spirit. Two in the temple, not officially connected with the temple, had what none of the leaders in the temple had. Even the priest who held the infant Jesus to perform the act of circumcision did not know whom he was holding in his hand. But we are better informed concerning Christ, or should be if we would only let the Spirit reveal Him to us.

Christ said concerning the Holy Spirit, "He will guide you into all truth . . . and He will show you things to come." He takes of the things of Christ and shows them unto us. The Holy Spirit is the official messenger of Jesus Christ. John was mighty as a forerunner of Him when He had an earthly ministry; but the *Holy Spirit* is His forerunner as He prepares to take those who sleep in Him, and those which are alive and remain, to be with Himself in the heavenlies.

John was in the wilderness for years and years, unknown, until the time of his showing to the children of Israel, and then there was intense activity. In the past, the Holy Spirit has been in the wilderness so to speak, but now He is coming forth in intense activity. The latter rain is falling. As John was the forerunner of Him who *was* to come, so the Holy Spirit is the forerunner of Him who *is* to come, not to be baptized in Jordan but to come in the power of His

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Father, to come to a people prepared by the Holy Spirit Himself. There must be the recognizing and acknowledging of the working power of the Holy Spirit in the lives of those who are being prepared to meet the coming One.

Welcome the Holy Spirit as One who leads into a knowledge and deep ex-

perience of Him who is to come. The Baptism in the Spirit is the forerunner of a deeper experience of the work of the Spirit. Press on for a fuller revelation and a deeper experience of the power of the Spirit, who has come to prepare the bride of Christ to meet her coming Lord and Bridegroom.

their sin. However, they no sooner got over that than they forgot it, and were into sin of any and every description again.

Eternity alone will show at how many prayer meetings, and in how many times of private worship these two incorrigibles were prayed for. They knew it and vowed that they would never set foot on the mission hill. No! As long as they drew breath they would keep away from us.

God was after them, however. Sota went to work for a trader in a distant village, where his bad record was not known. Botini was sent to the army, and we heard of him in far-distant parts of this continent.

Then Sota fell sick—so sick that his master sent him home to die. In his extremity, he sent for our native elders, who prayed with him and pointed him to the Lord Jesus. He flung away his charms, and with them his rebellion. He cried to God for salvation, and was not denied.

Not only saved, he was healed, and the first time he was able to walk out of his hut he made like a homing pigeon for my office, to thank me for not growing tired of praying for him and witnessing to him. His radiant face is an inspiration in the services, and his testimony rings true.

But what about his chum Botini?

Eventually he found himself in Palestine. He visited the so-called sacred spots, Christ's birthplace and tomb, the Garden of Gethsemane and the hillock called the Place of a Skull, outside Jerusalem's wall.

Poor Botini! His whole being was ploughed up as he remembered the Bible talks that he had heard in school on Mwanza Mission Hill. Now, far from home, oh, how he longed to get right with God! How he felt his gratitude going out to the Son of God, made man to suffer and to die for sinners such as he was!

God most graciously arranged that there should be a Protestant Army Chaplain at hand, Mr. Deane, and to him Botini told his shame and longing.

It was at Bethlehem, the birthplace of our Lord, that Botini eventually found the new birth.

Now he is home again, and overjoyed to find his chum Sota saved too. On Sunday the two of them were sitting together in chapel. A few years ago, had I seen them thus, I should have asked myself, "I wonder what new piece of mischief those two boys are up to now?" But all is so different, and instead of brimming over with mischief it is not difficult to see that they are bubbling over because of fountains of everlasting life, springing up in their hearts.

BOTINI and SOTA

A TRUE STORY BY W. F. P. BURTON, BELGIAN CONGO

When Brother Salter and I first reached Lubaland, just 30 years ago, our steps were constantly haunted by two wee sprites in nature's dress. They would take hold of our hands, or fingers, when we visited the villages. They would sit outside our first temporary house by the hour, waiting for us to come out. They would even follow us into the forest when we went to pray and, supposing we were absolutely alone, we would pour out our hearts to God, very much surprised to hear a couple of wee voices chirp in with a very satisfied "amen" when we reached the end.

We were amused, but not flattered, when they even adopted our names, or as near our names as they could get, for Burton was Botini, and Salter was Sota.

If they accomplished nothing else, they certainly helped to perfect us in patience, for we needed a lot of it when they were about. We would hear their cheeky coughing at early dawn, when they came to see if there were any rats in our traps, and to carry them off for breakfast. No! they did not wait to cook them, they simply ate them raw, starting by chewing the heads, bones and all!

Botini managed to get a little reading and writing in our school, but Sota was too busy pinching the other children, or making the babies cry (for the children had to bring the babies to school with them, or not come at all).

School was doing him no good. He did not lose his respect for us, for he never had any. Moreover, he stopped the others from learning, so we forbade him to come. However, he still exercised his evil genius in our gospel meetings and in the village open-air meetings, interjecting cheeky or silly remarks to make the girls titter.

In the early years these two became members of a filthy secret society, and while still small boys might be seen staggering about the village drunk. As they

grew, they were always in trouble, pilfering, attacking perfectly innocent people, and pretending that the other party had commenced it. Sota was an agile dancer, and Botini used to beat the drum for him. Sota was a burglar, and Botini kept lookout for him. Sota invariably re-



Have you
PRAYED
for the
HEATHEN
today?

fused to pay the annual Government tax, and said that people were fools who paid tax when they had a pair of heels with which to escape, but it was Botini who gave him warning when the native police were after him. Needless to say, Sota was often and long in jail. As a result he took a bitter hatred to all white men, and seemed to think that all of us were responsible for his sufferings.

Often I would go down to the village, seek him out, and sit by the hour, talking to him about his need of a Savior. Indeed, one of my fellow workers hinted that it was a waste of time to converse with such out-and-out rascals, and that they had "sinned away their day of grace."

More than once I bailed Sota out of jail, but he never repaid me, and openly called me a fool for my pains.

At an age when most young folks in White-man's Land are still ignorant of the secrets of life, these two had already had to go to the Government Dispensary for injections, rotten with the result of

Eternal Blessings

E. S. WILLIAMS ON NATIONAL ASSEMBLIES OF GOD RADIO HOUR, SUNDAY, SEPTEMBER 8

JOHN the apostle says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be My son."

Wonderful are these promises, speaking to us of the eternity of the righteous and inviting us to prepare for the same. Hear the invitation, "I will give unto him that is athirst of the fountain of the water of life freely." One might interpret this word "freely" as meaning plentifully. It means that, but it means more. It means that God will give without charge from the fountain of life, or the blessing of salvation, to all who will believe. The prophet Isaiah cried, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price." Only God is giving such blessedness without any cost to the sinner, other than acceptance of His grace, given through what Jesus has done. Many good men have left their inheritance to noble causes. Only Jesus has left a legacy of salvation such as is described in the promises quoted to you today.

In the new heavens and new earth about which John tells us there is a city, bright and glistening as the sun, and a river of life clear as crystal; he speaks of the tree of life bringing forth fruit every month, and the leaves of the tree were for the healing of the nations. No more curse! No night there! Then comes another wonderful invitation,

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," or without cost.

Fellow traveller, you are headed for eternity. Will it be in the Paradise of God, or in the doom of the lost? Your destiny is in your own hands. If you have not made your peace with God, do so now as we unite in prayer in your behalf. Tomorrow may be too late. "Behold, now is the accepted time."

A Rebirth of Pentecost

(Continued from Page One)

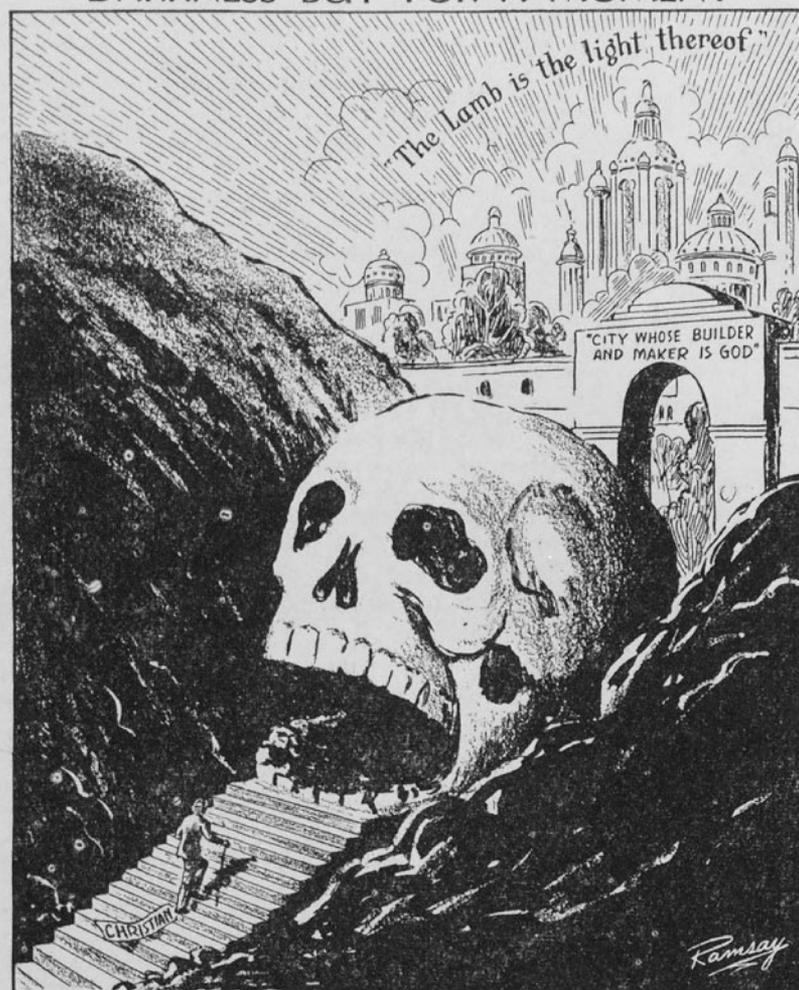
was to walk. It is a matter of history that as long as Israel walked in the light of God's Law, all was well; but when

the people forsook God, God forsook them. It would seem that no nation whose approach to God had been so close and distinct could ever wander so far away from Him as Israel did. Jesus said of Israel, "In vain they do worship, teaching for doctrines the commandments of men." "Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6, 9.

Religious leaders of our day are losing sight of Calvary as the source of redemption, of the anointing of the Holy Ghost as the source of power for service, of the joy of the Lord as the Christian's strength, and of the second coming of Jesus as the blessed hope. Christ is the only acceptable Substitute in the plan of God. We may offer human goodness for imputed righteousness but it will never suffice. We may offer human activities as a substitute for the endowment of power but it will never work. God gave us His best at Calvary and at Pentecost; anything short of that is spurious, and should be rejected. Whatever the church may have been or may have accomplished since then, we see her at her best on the day of Pentecost. All that came to the New Testament Christians on subsequent days was accepted only as it compared favorably with what they received in the beginning. Acts 11:15.

Many may feel that what our denominational churches are today is an improvement over what they were in the beginning. However, my firm conviction is that unless there is a rebirth of that old-time fervor that impelled the founders of these churches, their usefulness as a spiritual force has ended. Doubtless there are those to be found within our ranks who are happy that the days of demonstrations are a matter of history and not a common present-day occurrence. They perhaps classify all noise and excitement as belonging to an earlier period in our movement which was good and proper for those of that day. These same persons are praying for another Pentecost, which, in my judgment, will never come. I believe Pentecost has been given to us in its fulness in the form of this great spiritual awakening which has swept around the world in the past generation; and whatever measure of spiritual force the world is going to experience is that portion of what God gave us in the beginning which

DARKNESS BUT FOR A MOMENT



this generation will preserve and hand on to them.

THE NEW BIRTH

We must never substitute church membership for a born-again experience. Our desire to grow numerically strong, or to become popular among other religious groups, should never tempt us to let down the bars and invite the unregenerate in. A ship is only safe while the water, over which she carries her cargo, remains outside her bulwarks. If the water gets inside she will sink. The Church must be in the world but the world must never be in the Church. Unless this truth is re-born in the heart of this second generation, it is only a matter of time until godliness will give way to worldliness both in the pulpit and in the pew.

THE BAPTISM WITH THE HOLY GHOST

If any one thing has distinguished us from other religious groups of our day, it has been our position relative to the gift of the Holy Ghost with the initial, physical evidence of speaking with other tongues as the Spirit gives utterance. Acts 2:4. This is so true that we are often designated as the Tongues People. Wherever reference is made to Pentecostalism, the one speaking has in mind those "of like precious faith." Ignore this one point, either on purpose or by neglect, and you will have removed from us the one mark whereby men have differentiated between us and other groups. No person is Pentecostal in the truest sense who has not been filled with the Holy Ghost, and according to our belief, has not spoken with tongues. Affiliation with a local Assembly of God will not in itself produce Pentecost in the hearts of its members. You must "tarry until" if this glorious experience is ever to become a reality in your heart and life. The law of perpetual motion long has been dreamed of but never has been developed. If machines must be energized in order to set the wheels of industry and commerce in motion, how much more must poor, weak man have his whole being animated and energized by the power of the Holy Ghost! Acts 1:8. The second chapter of Acts stands out like a mountain peak from whose lofty heights one can view all the lesser hills and fruitful plains of Canaan's fair land. If this generation ever stops to view the land of promise from a lesser height, their vision will fail to scan the broad expanse included in the promise, "Ye shall receive power, after that the Holy Ghost is come upon you." Organization and education are but poor substitutes for the dynamic force and power which was released upon our forefathers. Many of them were "ignorant and unlearned men," yet their message "turned the world upside down."

If the surviving generation runs true to

form, they will seek to delete certain things from The Declaration of Fundamental Truths, and will attempt to discredit certain things which have been assuredly believed and taught among us. But they may as well write "Icabod" ("the glory is departed") across their door if and when the power of the Holy Ghost is no longer recognized among them. Our continued usefulness as a spiritual movement will be commensurate with the measure of the Spirit's anointing upon this rising generation. When the waters parted, the people said, "The spirit of Elijah doth rest on Elisha." 2 Kings 2:15. May it be said, "The spirit of our fathers doth rest upon our sons."

DIVINE HEALING

One of the outstanding manifestations of supernatural power that has followed Pentecost has been the healing of the sick in answer to the prayer of faith. The fact that we have trusted God alone for physical healing has caused much misunderstanding and brought much persecution. Perhaps those of us who have been used of God in ministering to the sick know very little about the "how" and "why" of it all. We only know that through Calvary, God provided for the healing of our bodies; and that, by means of "anointing with oil" (James 5:14) and "laying on of hands" (Mark 16:18), the "prayer of faith" saves the sick, and the Lord raises them up. James 5:15. If this truth is to be preserved for the coming generation, there must be practicing of it as well as teaching of it. If faith without works is dead faith, so the teaching of divine healing without practicing of the same is dead teaching. I have observed that trusting my body to the Lord for healing has been a great incentive to a holy life. I have observed further that divine healing has a greater bearing on our spiritual lives than many

of us have realized. A human body defiled by sin may respond as readily to medical aid as a clean body; but to trust the Lord for healing, one must have due regard for his body as being "the temple of God," and remember that "the Spirit of God dwelleth in you." 1 Cor. 3:16. We cannot afford to "defile" the temple of God; therefore we must refrain from filthy habits and dissipation of all kinds.

THE SECOND COMING OF CHRIST

The different aspects of our duties and responsibilities as Christians discussed thus far have to do with the past and the present, but the topic now under discussion has to do with the future.

Jesus is coming. That is a simple statement, stated in three short words; but no event, past or present, is more far-reaching in its consequences. To be included among those "having a wedding garment" (Matt. 22:12) with their "lamps" trimmed and burning (Matt. 25:1-13), having been faithful in the proper use of their "talents" (Matt. 25:14-30), and having ever been alert to minister to "these little ones," (Matt. 25:31-46) is going to mean everything in the end. No star ever shone more brightly upon a world groping in darkness than this hope has shined in my heart in my generation. Shall this light be overcast by a spirit which says, "Where is the promise of His coming?" Our Lord warned of those who would say, "My Lord delayeth his coming," and who would begin to smite their fellow-servants, and to eat and drink with the drunken. Matt. 24:48, 49. Therefore "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

Men of past generations have looked for the coming of the Lord, but to this rising generation God may have reserved this blessed event. If so, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." Matt. 24:45, 46.

SOUL WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced so over her first-born child, no warrior was so exultant over a hard-won victory.—C. H. Spurgeon.

SPECIAL NOTICE

Our supply of 1945-46 catalogs is completely exhausted.

Our new 1946-47 catalog will be ready for distribution in the near future.

May we suggest that our many friends please refrain from ordering catalogs before October 1st.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

ANSWERS TO QUESTIONS

Concerning the Baptism in the Spirit *

P. C. NELSON

MANY sincere believers are asking questions relative to the Baptism in the Holy Spirit. Such questions as these are often on the lips of earnest seekers after the truth: What is the Baptism in the Holy Spirit? Is it for believers in our time? Who may receive this Baptism? On what conditions may it be received? What is its purpose? How may a true child of God come into this experience? Let us answer these questions briefly.

I. WHAT IS THE BAPTISM IN THE HOLY SPIRIT?

1. It is an *experience*. Baptism in water is an experience. So is the Baptism in the Spirit. John baptized in water. He announced the coming of a mightier One. "He shall baptize you in the Holy Spirit and in fire." So reads the American Revised, correctly translating the Greek—Matt. 3:11. Before His ascension our Lord reminded His disciples of this prediction: "For John indeed baptized with (in) water; but ye shall be baptized in the Holy Spirit not many days hence." Acts 1:5, A. R. V. The apostle Peter never forgot this promise and prophecy. Reporting in Jerusalem his meeting at Caesarea Philippi he says: "And as I began to speak the Holy Spirit fell on them, even as on us at the beginning (at Pentecost). Then remembered I the word of the Lord, how that he said, John indeed baptized with (in) water, but ye shall be baptized in the Holy Spirit." Acts 11:15, 16, A. R. V.

2. It is a *gift*. The Baptism in the Spirit is not one of the Spirit's gifts, but the Spirit Himself is a love gift from God. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. At Pentecost, Peter said, "Ye shall receive the gift of the Holy Spirit." Acts 2:38. "On the Gentiles also was poured out the gift of the Holy Spirit." Acts 10:45. "God gave unto them the like gift as He did also unto us." Acts 11:17. The Baptism in the Holy Spirit is the *reception* of the Holy Spirit Himself in His fulness. On the night in which He was betrayed Jesus promised to pray the Father for his love gift: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth; whom the world cannot receive for it beholdeth Him not, neither knoweth Him; but ye know Him; for He abideth with you and shall be in you." John 14:16, 17. Our Lord is not here speaking of a blessing or an experience, but of a *person*. Jesus was an *Advocate*. 1 John 2:1. The Holy Spirit is another *Advocate*. In the Greek the same word is used in both texts.

3. It is an *endowment*—an endowment of power. "Tarry ye in the city of Jerusalem until ye be clothed (endued) with *power* (dynamis)." Luke 24:49. "But ye shall receive *power* (dynamis), when the Holy Spirit is come upon you." Acts 1:8. The indwelling Holy Spirit supplies the power. Without His presence the believer is as devoid of power as is a dead locomotive with neither fuel, water, nor steam. This fact was abundantly demonstrated in the experience of the apostles before and after they were baptized in the Spirit at Pentecost. This is the normal experience of believers today.

II. IS THE BAPTISM IN THE SPIRIT FOR BELIEVERS IN OUR TIME?

Yes, for our time and for all time till Jesus comes for His own. The hundred and twenty in the upper room studied the prophecy in Joel concerning the outpouring of the Spirit. They seized the great words, "*upon all flesh*." Joel 2:28, 29. Joel saw that this glorious experience was for men and women, old and young alike. Some have said that the experience was only for the apostles. Mary the mother of Jesus was one who received, but she was not an apostle. It never was confined to the apostolic college, for besides these there were about one hundred eight more at that Pentecostal outpouring. Peter says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. The "all flesh" included the Gentiles, a glorious truth which even Peter and the rest of the apostles were slow to believe. "And they of the circumcision that believed (the Jewish believers who had accompanied Peter) were amazed, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God." Acts 10:45, 46. Peter had to appear before the other apostles in Jerusalem to give an account of his mission to Caesarea. When they heard that these Gentiles had been filled with the Spirit, and had spoken in tongues, they had nothing more to say, but glorified God. Acts 11:18. If you are a Jew, the Baptism is for you; if a Gentile, the Baptism is for you. It is for "all flesh"—all humanity. *Glory to God!*

III. WHO MAY RECEIVE THIS BAPTISM?

The answer to the last question has anticipated the answer to this. The Baptism is for all alike, Jews and Gentiles, bond and free, men women, and children. People of all colors and races, of all creeds and denominations—Jews, Protestants, and Catholics. Little children of five and six have been marvelously baptized in the Spirit. In a camp meeting at Kitchener, Ontario, Canada, a patriarch in the ministry, ninety-four years old, was filled with the Spirit, and acted just as the converts did at the house

of Cornelius. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price." Isa. 55:1. "Now on the last day, the great day of the feast, Jesus stood and cried, saying, *If any man thirst let him come unto me and drink*. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him were to receive." John 7:37-39, A. R. V.

IV. ON WHAT CONDITIONS MAY THE BAPTISM BE RECEIVED?

"Blessed are they that hunger and thirst after righteousness; for they shall be filled." We may say with equal truth, Blessed are they who earnestly desire this Baptism, for they shall be *filled*. In the texts cited above we note that the invitation to the spiritual feast is to the thirsty and the hungry.

"Blessed are the pure in heart: for they shall see God." "There is a fountain filled with blood; drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." The Lord will not pour His Holy Spirit into a defiled vessel, but He has made ample provision for the cleansing of the foulest sinner.

Faith also is a condition on which God bestows all His gifts—salvation, sanctification, healing, and the gifts of the Spirit. John says in a text quoted above, "This spake He of the Spirit, which they that *believe* on Him were to receive."

Another requirement is to tarry for the coming of the Spirit. "Tarry until." So many will not "wait patiently for Him." Psalm 37:7. "*Wait on the Lord*: be of good courage, and He shall strengthen thine heart: *wait*, I say, on the Lord." Psalm 27:14. "But they that *wait* upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31. It may take a little longer to get the vessel emptied out, cleansed and polished than you think it should, but just *wait* on the Lord. You cannot hurry Him.

There may be some deep-rooted sin in your life which you do not know is there. Better let the Lord search it out even if He has to use the sharp lance of the Word, and the keenest probe: "For the word of God is living, and active, and sharper than any twoedged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Selfishness and pride, self-will and stubbornness may be too deep for a man to fathom in his own heart, but the Lord will not fail to see and bring to light these hidden taproots of evil. "All things are naked and laid open before the eyes of Him with whom we have to do." Heb. 4:12, 13. "Who can understand his errors? cleanse Thou me from *secret* faults." Psalm 19:12.

We must be crucified with Christ if we would say with Paul, "For me to live is Christ." Gal. 2:20; Phil. 1:21. Are you dead to the world? Do you delight yourself in the Lord? Psalm 37:4. "I am . . . thy exceeding great reward."

(Continued on Page Twelve)

* This article appeared four years ago and is reprinted here in response to a number of requests.

The Passing and the Permanent

CHURCHLESS COMMUNITIES

According to Dr. R. L. Decker, President of NAE, there are more than 2,000 communities with a population of 1,000 or more without a single church—in the Rocky Mountain states alone!

A NEW DENOMINATION

Representatives of more than a hundred independent congregations, who had left the Methodist Church in protest against its drift into modernism, met in Memphis recently and united to form the Evangelical Methodist Church.

"SOMETHING SOLID"

Harry Emerson Fosdick, in his farewell sermon at New York's famed Riverside Church, admitted that it was fundamentalism and not modernism which made a gain during the years of World War II. "People in chaos and disturbance naturally retreat to something solid," he said, "so they turn to an authoritarian religion." Thank God for a Bible that does speak authoritatively and that does give us "something solid" on which to build our eternal hopes!

THE PALESTINE SITUATION

In 1917, when the Allied Nations gave the Jews the promise of a homeland in Palestine, there was a population of 750,000. Of these, 650,000 were Arabs, who wandered over the land with their herds; 90,000 were Jews, and about 10,000 were Christians. When so many Jews began to come into the land, prosperity and fruitfulness sprang up, and Arabs came crowding into Palestine from their immense uninhabited territory. There are around a million Arabs there now, and over half a million Jews.

The British Government policy has always favored the resettlement of this scattered people in their land, and it is difficult to understand why that policy should undergo any change. That the Jews will finally hold the land for a possession seems clear beyond doubt in the light of Bible prophecy.

FALSE CHARGES

The state of New York recently paid its debt to Bertram M. Campbell. According to *Good News Broadcaster*, Mr. Campbell spent three years in Sing Sing on a false charge. He was convicted of forgery, but later the guilty man, who bore a striking likeness to Campbell, confessed. Mr. Campbell was awarded \$40,000 for loss of earnings and \$75,000 for shame and degradation. Have you ever considered how much it cost our Lord Jesus to bear false charges as a sinner and to die at Calvary in our place? He was willing to suffer for us because He loved us. He did it willingly. As a reward, His heavenly Father has given Him a name that is above every name, that at the name of Jesus every knee should bow. Would you like to reward Him, too? You can do it by bowing at His feet and letting Him have first place in your heart and life.

RELIGIOUS READING

The American people are reading more books of a religious nature than any other kind, except fiction. Out of 331 new books published in a recent month, 56 were on religion, indicating that many are hungry for spiritual things. Would that all these books were true to the Bible and could be followed safely by those in search of light!

AN EDUCATOR PROTESTS

Dr. George Cutten, former president of Colgate University, declares: "Everything I am trying to build up as an educator, alcohol drinking tends to tear down. I try to develop young men mentally. Alcohol destroys mentality, at first temporarily, but by continued and increased doses this deterioration becomes permanent. I try to build up young men morally. Alcohol is a potent cause of crime and immorality. I try to establish young men's emotions. Alcohol unbalances the judgment and disorganizes the emotions."

TRANS-POLAR FLIGHT

Soon the entire world will be one huge arsenal of war. Governments have decided that there is no adequate defense against attack in case of an atomic war, except to counterattack with lightning speed and devastating force. The U. S. therefore is developing long-range bombers, guided missiles that can carry atomic explosives for great distances, giant submarines and huge aircraft carriers.

Already the B-36 bomber has been developed by the Army and Navy. This plane can carry a bomb load of 10,000 pounds for 5,000 miles and return. Such planes, based in northern Canada near the Arctic Circle, could reach across the North Pole and drop atomic bombs anywhere in Europe, and as far south in Asia as northern India; or, if based in northern Russia, could drop bombs on the United States as far south as New Orleans.

IF LINCOLN LIVED TODAY

Henry J. Allen, former governor of Kansas, recently spoke out against the paternalism that has replaced the old system of individual effort which made America great. "Had Abraham Lincoln been living today," he said, "he would have the protection of the child labor laws and government old-age insurance. A kindly philanthropist would send him to college with a scholarship. A case worker would see that his father received a monthly check from the county. The OPA would reduce his rent by 50%; he would receive a subsidy for rail splitting, and another one for some crop he was going to raise anyhow, and still another subsidy for not raising another crop he had no intention of raising. Result—there would have been no Abraham Lincoln."

The tendency today is to read Phil. 4:19 as follows: "My government shall supply all your need." The people trust the government more than they trust God for the things they need!

AMBASSADORS FOR CHRIST

Dr. J. Leighton Stuart, who has been appointed by President Truman to serve as American Ambassador to China, is an ordained minister. He was born in the Far East, being the son of a missionary, and has been serving as president of a Christian university. *The Alliance Weekly* raises a question as to whether a missionary should leave his post in the ministry to serve as a government official. It says: "Decision in such matters must always be a personal one as between Christ and the individual"—but it mentions the case of William Carey, who, when he heard that his son had accepted a similar post, remarked sadly: "Felix has shriveled down into an ambassador." Paul wrote, "Now then we are ambassadors for Christ." No ambassador on earth has such a high and holy calling.

THE CAUSE OF WORLD WAR II

Addressing a congregation in Washington, D. C., Lord Halifax, the British Ambassador, blamed the abandonment of Christianity as the cause of the "dire disaster" of World War II. "Of the gravest concern to us," he said, "is that after nearly two thousand years of the Christian religion, a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of paganism; as if Christianity had not been born—or as if, after brief trial, men had come to the conclusion that they had no further use for it."

Men who have tried Christianity do not abandon it because they have found it wanting, but because they themselves have been found wanting. Men want the fruits of Christianity but are not willing to pay the price it takes to get them.

THE ATOMIC BOMB

Twenty years before the discovery of the atomic bomb, Winston Churchill gave a profound warning. "It is established that nations who believe their life is at stake will not be restrained from using any means to secure their existence. It is probable—nay, certain—that among the means which will next time be at their disposal will be agencies and processes of destruction wholesale, unlimited, and perhaps, once launched, uncontrollable. Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfaithfully accomplish its own extermination. That is the point in human destiny to which all the glories and toils of men have at last led them. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the people *en masse*; ready, if called on, to pulverize without hope of repair what is left of civilization. He awaits only the word of command. He awaits it from a frail, bewildered being, long his victim, now—for one occasion only—his master."

But twenty-seven centuries ago the prophet Isaiah, in the power of the Holy Spirit, foretold in vision of the "extermination" that is to come: "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant, therefore hath the curse devoured the earth; . . . therefore the inhabitants of the earth are burned, and few men left." Isa. 24:5, 6.



ur Missionary Advance in

Awaiting Flight to Ambon Island

Kenneth Short

WE received good news recently when the Dutch Consul called and said that visas had been granted for my family. But when we investigated shipping, it seemed to be nil. There are practically no boats whatever from here to the Indies; about the only shipping is to Singapore and Hong Kong, and even that is very scarce.

Brother Devin wrote again, urging us to come to Ambon. He said he has plenty of room and food is not scarce; and that from Ambon, he thought we could find transportation to Borneo without too much difficulty. He also pointed out that the Dutch Government is still giving free air transportation, but that within a few weeks they'll be turning it over to commercial companies, and it will be very expensive.

Needless to say, we were all excited and started out the next morning to find out the possibility of getting on a Dutch plane. We were sent from office to office all over Melbourne the first day, and got nowhere. The second day, however, we found the right man—Lt. Bergsma. But he gave us the discouraging news that a new ban had been placed upon all

women and children, which prevented their entering the Indies until November or later! However, he said he could send us men in almost immediately. I pointed out that my wife has the same ordination and missionary appointment that I have, has worked in the Indies, knows the language, and could be used in the same measure in rehabilitation work as I. That seemed to change his attitude, and he said that he would cable Batavia to see if we could be permitted entrance on that score.

On Monday we received word from Lt. Bergsma that the Dutch officials in Ambon had cabled him, urging that my whole family be permitted to enter! Did we ever shout! The Dutch have done wonderful things for the Devins. They have given them a boat, a truck, a power plant, and a 500 watt Jap broadcasting station! We are a shouting bunch around here, with all of these good things taking place.

Lt. Bergsma has now cabled Sydney, asking that they give us the first possible flight to Ambon. However, each person is allowed just 55 lbs. of baggage on the plane—which would be 220 lbs. for our whole family. Since there is no shipping into the Indies now, I went up to Sydney and had the rest of our baggage all taken care of so that an agent can handle it for us after we are gone. He will see to it that our stuff is put on the first available ship going to Bandjermasin, Borneo.

This afternoon the Dutch Consul called again and said that John Tinsman's visa is granted.

John will have to come over a little later, as soon as he is cleared. Then the two of us can try to find something to take us to Borneo. Whew! It's as involved as all that! We hear that it is not going to be any picnic for us to go into Borneo at this time. But we know that the Lord is working it all out.



Return to Java

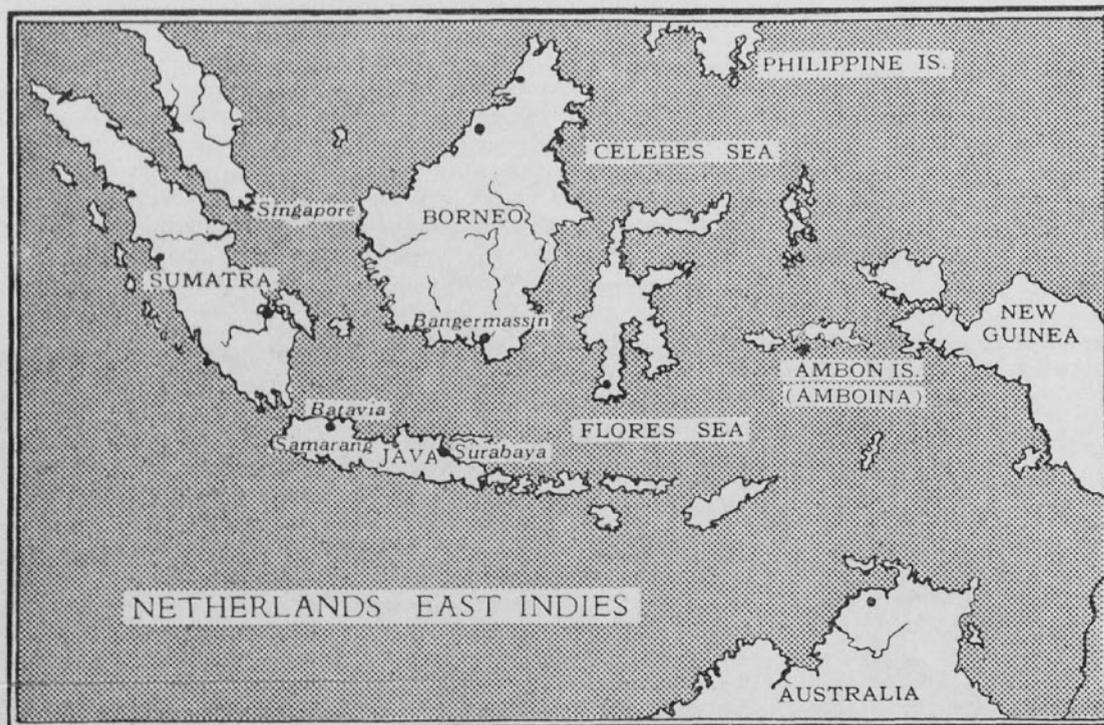
Raymond A. Busby

WE entered tropical waters soon after leaving Perth, Australia, and saw no land for four days. The fifth afternoon out we could see the shore lines and mountains of southern Java. As night drew near we entered the Sunda Straits. There were no lighthouses nor beacons of any kind to guide us. The Indonesians have no ships and are therefore not interested in maintaining such lights. Consequently, the Captain of the *Tasman* slowed the ship down until the moon appeared about midnight to light the way.

As the *Tasman* neared the breakwaters of Batavia we saw how changed a place it is from the Batavia we had known during peace times. The area around Tandjoek Priok (Batavia's harbor) is constantly under guard by patrol boats. Just inside the breakwaters lay a sunken ship, and airplanes flew overhead. From the deck of the ship we could see the effects of much bombing and heavy fires. What had been large modern warehouses are nothing but ruins now. The horrors of war and its effects can never be put into writing.

Since we had written from Australia, and also cabled from the ship, to friends here in Batavia telling them that we were coming, we were expecting someone to meet us at the dock. But we learned upon our arrival that it was not very safe around the docks, and it was also very hard to get a permit to enter that area. However, the Dutch Welfare Organization, N.I.W.O.E., had provided living quarters for all of the passengers. Thus, after the ship had been pulled into place by tugs and securely tied to the wharf, the name of each passenger and where he was to stay while in Batavia was called out over the loud speakers. We were told that we were to be taken to the Student House (formerly a school dormitory).

Having already passed immigration for temporary entry, we had no trouble in passing the customs with our hand luggage as we went ashore. Trucks were lined up outside to take the passengers and their luggage to the appointed places. We stood in the back of the truck all the way into Batavia, a



Netherlands East Indies . . .

distance of about 18 or 20 kilometers. Along the road we noticed that native life appeared to be about the same as before the war, except that the people seemed to be so much thinner. Their clothing, too, was very ragged and dirty.

We arrived at the Student House about 4 p.m. and a cold drink was waiting for us, for which we were so thankful. Later we were taken to our rooms. These were very small, with six army cots crowded into each room.

After resting a few minutes we started out to find the Pentecostal church. This church was pastored by our friends the Van Klaverns, who passed away during the Japanese occupation. As the electrical transportation system is still in the hands of the Indonesians, we were walking, but a British Officer picked us up and took us within a few blocks of the church.

An afternoon service was just over and there were shouts of praise to God from our friends as we entered the church. How we rejoiced when we saw how nicely they had prepared the rooms behind the church for us. The rooms were all furnished and just waiting for us to occupy them. Some of the brethren went to the Student House to get our luggage. Then we were taken for our evening meal to the home of the Chinese pastor who lives very near here. He and his family have insisted that we come there every day for our noon meal, but we have our breakfast and evening meal here at the church where we stay. The Lord has been very good to us in opening up this home for us and giving us so many real friends. They watch over us as if we were part of the family.

Food supplies are distributed through a center operated by the government. Without distribution cards a person cannot buy from these depots, and many have not been able to get cards. However, we had no trouble and were able to get food within a few days after obtaining our cards. Once every ten days we are allowed to visit these depots, but we can buy only the things listed for that day.

The native vegetable and fruit market is dependent on the Indonesians going into the villages (which are out of bounds for white people), and bringing in fruits, rice, and vegetables. The prices are terribly high, with two kinds of money in circulation: Japanese and Dutch. Today I was able to buy a few bananas for fifteen Japanese guilders, or about forty cents in American money, and that is very cheap here. Cloth for dresses, mostly cotton, sells for about \$12 a yard in American money.

When we reported to the American Consul here, he suggested that we stay in Batavia until it becomes more safe in Medan, Sumatra, as all of the news from Sumatra is bad. Some of the missionaries from the Methodist Mission Board

went back to a place near Medan, in Sumatra, and one of them was killed. The rest were called back to Singapore. Singapore seems to be all right.

Batavia is definitely the center of things for the Netherlands East Indies government. As we ate our first meal with the Chinese pastor we could hear heavy mortar, machine gun, and rifle fire. Most of the heavy firing was out about twenty miles from here, as the Indonesians tried to move in a little closer to Batavia. Shooting can be heard almost every night. Curfew is from midnight until about 4:30 a.m. Anyone on the streets after midnight is taking a very great risk of being shot. However, comparative safety is maintained in Batavia by the British Indian troops and the Dutch.

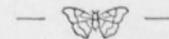
We have been very busy during this month since we arrived. We started right in holding services and we average about seven meetings a week. The weekday services are held in the afternoon because of the danger at night. On Sunday we start at 8 a.m. with the Sunday School, morning service is at 10 a.m., and at 3 p.m. we have a young people's meeting. By the time we have finished, we can really feel the effects of this tropical land. It has been very hard for us to have so many meetings, but we have seen many wonderful things happen in these services. So we can only praise the Lord for this opportunity.

Leland E. Johnson, missionary to the Philippines, would appreciate funds with which to buy one folding organ for Bethel Bible School, another for evangelistic meetings, and an A. B. Dick mimeograph for use in making Bible School notes. Anyone wishing to contribute toward these needs, please designate your offering

for "Leland Johnson, organ (or mimeograph)" and send it to Noel Perkin, Secretary, Foreign Missions Department, 336 W. Pacific Street, Springfield, Missouri.



Frederic H. Burke sailed August 26, returning to his work in South Africa. His wife and family have been carrying on the work during our brother's absence. His daughter Ruth is remaining in the States to attend C.B.I.



Bauang Mission

Leland E. Johnson

This work at Bauang, in the Philippines, had its start through the faithful witnessing of Jose Manzanilla. Brother Manzanilla formerly worked as a cook for a banker's family in the city of Baguio. As often as he could he attended our Bethel Chapel services, but when the war broke out Brother Manzanilla returned to his native home at Bauang, La Union Province. That section of the country was overrun by the Japanese. Consequently, Brother Manzanilla and family hid in the nearby mountains until things quieted down, then he returned to pick up where he had left off.

Evangelist Rosendro Alcantara and Brother Manzanilla are now working together. From reports which have been sent to me this new church in Bauang is progressing rapidly. The brethren solicit our prayers that good meetings would continue and that God will bless them with a church building. They have only a tent at present.



The most recently opened church in the Philippines. Evangelist Rosendro Alcantara, standing near center. Brother Jose Manzanilla, to the right.

NOTICE TO EVANGELISTS

A policy adopted recently by one of our Assemblies of God evangelists is to take up one week-night offering in each of his campaigns, if approved by the local pastor, for the support of the Assemblies of God Radio Hour, SERMONS IN SONG. In a recent meeting in St. Louis, an offering of \$16.00 was received for this purpose. This co-operation is greatly appreciated and we suggest that where feasible other evangelists adopt this policy. In this manner the need of the national broadcast will be re-emphasized in the minds of the people and they will be given a firsthand opportunity to contribute toward the support of this phase of our world-wide missionary program. Missionary credit is given to churches for offerings sent for the support of the radio work. Mail offerings to Assemblies of God Radio Hour, P. O. Box 70, Springfield, Missouri.

How to Study the Word

(Continued From Page Three)

ginal references. It unfolds and ravel out, just like an old stocking.

Sometimes one verse will give the definition much needed in another. For instance, the word "abide," as used so often in John, is defined in 1 John 4:24: "He that keepeth His commandments, abideth in Him." And the preceding verse illuminates it still more: "This is His commandment, that we should believe on the name of His Son, Jesus Christ, and love one another." That is abiding, to have faith in Christ and live a life of love toward those about you.

WATCH FOR THE BURNING HEART

You remember how on that walk to Emmaus they talked with Jesus, but they knew Him not. One of them made this striking remark to the other: "Did not our heart burn within us... while He opened to us the Scriptures?" The test that Christ is opening to us the Scriptures, is not the inflated nor the entertained mind, but the burning heart. It matters not who is speaking to you, whether humble, learned or illiterate, plain or eloquent; if that messenger of God brings you the burning heart, it is clear proof that Jesus Christ is speaking through him. "He whom God hath sent speaketh the words of God." And these same words make other men's hearts burn when you pass them on to them. That was George Muller's method of studying the Word in his morning watch. He would read and read and read sometimes chapters at a time. Then would come a flash and illumination with its blessing, and he would get his message from God. Every Christian has had that experience and it

will pay every one of us to cultivate that experience and it will pay every one of us to cultivate that habit of reading the Word of God, watching and waiting for the burning heart.

TRUST CHRIST FOR THE THREE OPENINGS

Listen to them (Luke 24:32): "Did not our heart burn within us while He opened to us *the Scriptures?*" If we study this book, trusting Him, He will open the Scriptures to you and me, however humble we may be.

But something else is needful (Luke 21:45): "Then opened He their *understanding*, that they might understand the Scriptures." It is one thing to have the Scriptures brought to us; it is another thing to have His touch upon our understanding, and thus open that understanding.

Then, the third opening (Luke 24:31): "And *their eyes* were opened and they knew *Him*." Christ's charge against the Jews was: "Ye search the Scriptures because ye think in *them* ye have eternal life—and ye will not come unto Me that ye might have life." Why do the Scriptures tell of life? Because they tell of *Him*; of His eternal existence; of His incarnation; of His beautiful life; of His atoning death; of His resurrection; of His ascension; of His intercession; of His glorious coming again. The whole book tells us of Him whom we love and whose we are, and we miss the very heart of Bible study unless we let Him open our spiritual eyes, as He will, and show us that it is Himself, His Blessed Self, whom He wants to reveal to us.

STUDY FOR YOUR OWN LIFE

"Thy words were found and I did eat them," said Jeremiah. What is it to eat a piece of bread? It is to take it into your mouth and masticate and swallow and assimilate it until it becomes a part of you, and ministers life and strength to you.

That is the way we should study the Word of God, for our own life. For years I had sought to know the truth about the Holy Spirit until one day I ate 1 Corinthians 6:19: "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" I said: "God, you say that your Holy Spirit is dwelling in every child of yours. I am your child. I take that truth by faith today, and I am going to begin to live as though you were living in me"; and as I ate it, that became a transforming truth in my life.

I remember that for years I faced Romans 12:1, and notwithstanding the truth—"Present your bodies a living sacrifice"—I did not present it, and went on fashioning my own plans, moulding my own life, having my own way, until one day God, by His Spirit, burned that verse

into my heart, and I yielded to it, ate it. Stumblingly and gropingly and weakly as it was done, I gave my life as best I knew, and that became a transforming truth in my life. What a wonderful book we have in this Book of God. Eat it, assimilate it and live it, and God will give you mighty power for the precious work that you are doing for Him.

Answers to Questions

(Continued From Page Eight)

Gen. 15:1. Seek the Lord rather than His gifts.

V. WHAT IS THE PURPOSE OF THE BAPTISM?

This can be answered in a word. "He shall glorify Me," said Jesus. John 16:14. But to glorify Christ is an all-inclusive expression. That means the transformation of the believer (2 Cor. 3:18), and training to develop skill in the service of Christ, and power to perform the work to which we are called. The Baptism in the Spirit is God's answer to the believer's need of knowledge, understanding, courage, zeal, endurance and patience under trial, and victory over all circumstances. The believer is not to go around with face downcast, bemoaning his hard lot. He is to have grace and power given to him to triumph over every difficulty. The Baptism in the Holy Spirit is the initiation into this life of glorious victory. Read John, chapters 14, 15, 16. Without the abiding presence of the ascended Christ, through the indwelling Comforter, the church is an *orphanage*: It is like a house full of small children, crying in each others' mouths, or quarreling and fighting, and doing nothing right, or asleep in the midst of the gravest dangers, when there is no one to guard and care for them. "I will not leave you *comfortless*," as the Authorized reads. The American Revised reads "desolate." The Greek word is "orphans." John 14:18.

VI. HOW MAY A TRUE CHILD OF GOD ATTAIN THIS EXPERIENCE?

This question is exceedingly important. It would be an insult to our Lord to say or even to tacitly imply that we do not need such an experience as the Baptism in the Spirit, and no less an insult to Him to be indifferent and unconcerned in relation to it. The Father promised the gift of the Spirit, Jesus announced this promise to His apostles, and Peter proclaimed it to the multitude. Acts 1:4; 2:39. But how may we receive the Spirit?

1. As we *yield ourselves to Him*, so He *yields Himself to us*. If you give Him your whole heart, your whole being, spirit, soul, and body, He will come in to occupy and to abide. The altar sanctifies the gift that we bring. Matt. 23:19. Be sure that all you are and have is on the altar. This may require both time and effort. Better take time than to fail out. Tarry! Tarry! In the early days of Pentecost we were not so much in a hurry. We could pray and wait on the Lord for hours, even all night, if necessary. This gift is worth waiting for. If someone offered you a million dollars, you would have time to wait, if it took all day and all

NATIONAL SUNDAY SCHOOL CONVENTION

The first convention of the National Sunday School Association will be held at Moody Memorial Church, Chicago, Ill., October 2-6. Work study groups and departmental sessions conducted daily. For further information and room reservations, address C. V. Egemeier, Executive Secretary, National Sunday School Association, 343 S. Dearborn St., Chicago 4, Ill.

night. I know a locomotive engineer who was so hungry for the Baptism that he came early Christmas morning determined to stay all day, and all night, if necessary, gladly foregoing the pleasure of the fine Christmas dinner, and the pleasant family reunion at his home. Needless to say that he did not have to tarry long. That was about eighteen years ago, and the blessing still abides.

2. *Ask* for the gift. "How much more shall your heavenly Father give the Holy Spirit to them that *ask* Him?" Luke 11:13. "Ask," a present tense verb in the original denoting continuous or repeated action. The whole context shows that our Lord is making the promise to these who are determined—who "mean business," as the colloquial phrase has it. It runs parallel to Luke 18. "Lest she wear me out by her continual coming" (A. R. V.). God does not toss into the lap of the indifferent so precious a gift as the Holy Spirit. They would soon forget or neglect the gift. No, it is for those who seek with all their hearts. "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:13. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." Acts 1:14. In close proximity to the promise of the Spirit in Joel, we find an exhortation to repentance and supplication with fasting. "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God." Joel 2:12, 13.

3. Spend much time in *praising* the Lord. "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." Psalm 100:4. When you have poured out your prayers and supplications, then you are ready for a *glorious time, praising, worshipping, and adoring Him*. The apostles returned to Jerusalem with great joy, and were continually in the temple, *blessing God*. Luke 24:52, 53. Not many, if any, receive the Baptism in the Spirit while weeping and wailing over past sins. It is when all these have been washed away in the blood of Calvary's cross that we can enter into His courts with praise. He has promised to give you the Holy Spirit. His word is true. You praise Him for what He has done, and for what He is going to do for you. At first the praises may not flow freely from your heart, but if you continue to praise Him, you will soon drive the devil away, and "Jesus Himself will draw near." Luke 24:15. You will soon learn to use

all the Spirit-given words of praise, such as glory, hallelujah, and praise the Lord. As you draw nearer to Him whom your soul loveth, the Spirit will open a fountain of praise in your soul, and a steady stream of praise will flow from your lips.

4. Throw away your preconceived ideas, and become as a *little child*. The Lord has more trouble with people's heads than He does with their hearts. They are too wise for Him, and He can teach them nothing till they come back to childhood again. Then you cease to ask "Why this?" or "Why that?" or "What is the use of all this noise about you while others pray?" Now you are learning to yield yourself to Him—something you may not have known anything about. And all the time you are drinking in the fulness of the Spirit. No matter how dry a sponge you are, if the Lord keeps on pouring water on him that is thirsty (Isa. 44:3), the time will come when you can hold no more and the current of your life will be changed. First you keep drinking and drinking. When you are full, and the stream continues to flow into your life, then the outflow will begin—"and from within him shall flow rivers of living water," as Jesus said.

5. *Respond* to all the helpful suggestions of Spirit-filled believers who are willing to tarry with you. God knows how to bring down the haughty looks and the proud heart, till we are glad for the helping hand of the least of all of His saints. The proud Saul of Tarsus, the great scholar with massive intellect, had to receive instruction from the humble, unknown Ananias. Acts 9:10-19.

VII. THE EVIDENCE OF THE BAPTISM

The initial physical evidence is the speaking in tongues under the power of the Spirit, now as in apostolic times. When the six believing Jews who accompanied Peter to the house of Cornelius heard these new Gentile converts speaking in tongues and magnifying God (Acts 10:46), they were compelled to lay aside their prejudices and acknowledge that these Gentiles had received the like gift as the hundred and twenty had received at Pentecost. Acts 11:15. It was this manifestation of the Spirit, this evidence of the Baptism, which convinced Peter, and later the other apostles at Jerusalem. No kind of argument and no amount of reasoning could have convinced these prejudiced Jews that those Gentiles had been baptized in the Spirit, and had an experience in no wise inferior to their own.

While there are other evidences of the Baptism in the Spirit besides the speaking in tongues as the Spirit gives utterance, we must admit that this one sign was chosen by divine wisdom, and that it satisfies the one who receives the Baptism, and the witnesses who may be present, as no other evidence at that moment could do. Other corroborative evidences may be granted daily and constantly, but this one should be sufficient and conclusive as an initial experience.

The blessings of God do not depend upon our ability, but upon our obedience.—David H. Johnson.

Men who move the world, are men that the world cannot move.—Harvest Grain.

"GRAVE THEFT"

In the January, 1945, issue of *The American Ecclesiastical Review*, official magazine for Roman Catholic priests, published at Washington, D. C., the question was asked. "What would be regarded nowadays as the absolute sum for grave theft in the United States?" Bishop Francis J. Connell's answer was given: "By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin. . . . To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40."

In other words the theft of \$20 would be only a venial sin, which the priest supposedly has power to forgive, but the theft of \$40 would be a mortal sin which would be unpardonable! Where in the Bible can any such teaching be found? All sin is sin in God's sight, whether it be much or little in the sight of man, and God will forgive all sin that is confessed to Him in sincere repentance in the name of Jesus. The only unpardonable sin is blasphemy against the Holy Ghost, the Lord has said. Matthew 12:31.

Among the Assemblies

DALLAS, TEXAS—We had a fine revival recently with Evangelist Jack Coe of Waxahachie. He did our church much good and helped our Sunday School. Brother Coe's messages are helpful in these trying times.—Milton Summers, Pastor, Glad Tidings Assembly of God.

LEVELLAND, TEXAS—We are thankful to God for His blessings upon the 3-week meeting conducted by Evangelist and Mrs. George Newby. The crowds and interest were fine. Twelve were wonderfully saved and 3 received the Baptism in the Holy Spirit. The entire church was blessed and benefited by our brother's ministry.—Pastor and Mrs. Edgar Newby.

PORTERVILLE, CALIF.—Evangelist and Mrs. G. Oliver Hall were with us for 3 weeks recently. Their anointed messages stirred everyone who attended. We also enjoyed many special visitations of the Holy Spirit. A goodly number were saved, filled or refilled, and all were drawn closer to the Lord. Praise the Lord, the days of revivals are not over.—George Branch, Pastor.

GALVESTON, TEXAS—A 3-week revival was conducted here by Wayne Pitts of Fayetteville Ark., and Bob McCutchen of Austin. The anointed preaching and singing of these brethren proved instrumental in the salvation of souls. Believers were filled with the Holy Ghost, and the church in general was blessed. Much prayer was offered by both laity and ministers, and our Sunday School attendance showed a sizable increase. Glory belongeth to God for all things.—Wilson G. Estes, Pastor, First Assembly of God.

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WRIGHT CITY, RT. 2, TROUP, TEXAS
 —Brother and Sister D. M. Price of Jones, Okla., were with us in a 2½-week campaign in June. The Lord graciously blessed their faithful work by saving and baptizing several in the Holy Spirit. Two new families were added to the church and Sunday School. The revival spirit continues in the church.—J. R. Goodwin, Pastor.

MOUNTAIN VIEW, MO.—We have just closed a 2-week revival with Evangelist and Mrs. Aaron W. Walker, of Houston, Texas. Brother Walker's ministry was blessed with God's anointing each night. Eight were saved or reclaimed, and 7 received the Baptism in the Holy Ghost. We had something very unusual happen: one of our members, who had been saved 70 years and is now 84 years old, received the Baptism in the Holy Ghost. There were several wonderful healings, and the whole church was greatly strengthened and blessed of the Lord. Sister Walker's ministry in playing the piano and accordion and also singing each night was greatly appreciated. She worked faithfully around the altar each night. We thank God for sending these evangelists our way.—Paul L. Kitch, Pastor.

FLORALA, ALA.—August 18 we began a revival at the Liberty Hill Assembly that broke all previous records both in attendance and spiritual results. Many young people prayed through to salvation and some received the Baptism in the Holy Spirit. Nearly every night the church was packed to its capacity. Several nights the church could not hold all who came, and a loud speaker was placed outside so that those who could not get in could get the benefit of the service. Carl C. Haas from Hartford, who has the experience of having been healed instantly in 1942, when he was stone-blind and paralyzed in both legs from the hips down, was the evangelist. On one occasion we had a Divine Healing service and many were miraculously healed. God truly blessed us in an old-fashioned Pentecostal way, and we are truly grateful.—J. D. McVicker, Pastor.

NORTH CENTRAL DISTRICT COUNCIL AND CAMP MEETING

The 25th Anniversary Session of the North Central District Council was held June 25-27, together with the Lake Geneva Camp Meeting, at Alexandria, Minn. Great blessing rested upon all meetings under the rich ministries of Wesley R. Steelberg, Assistant General Superintendent, T. J. Jones of London, and Herman G. Johnson, Superintendent of the North Dakota District. Some were saved and many received the Baptism in the Holy Spirit. Attendances were unusually large, and pledges for North Central Bible Institute and Lake Geneva Camp exceeded all previous records by \$3,260. For all blessing we give God the glory.

Elections resulted in return to office on the nominating ballot for Bartlett Peterson, Superintendent; Russell H. Olson, Assistant Superintendent; and Emil A. Balliet, Secretary. General Presbyters are Russell H. Olson and F. J. Lindquist. Sectional Presbyters are Ivan O. Miller, Fred R. Gottwald, O. E. Carter, W. A. Morken, Arvid Kingsriter, G. Raymond Carlson, Allan G. Snider, G. O. Mort, E. B. Adamson, and Merle G. Freiheit.—Bartlett Peterson, Superintendent.

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(The author of all the above-mentioned books is Myer Pearlman, former instructor in the Central Bible Institute and staff editorial writer of the Gospel Publishing House.)



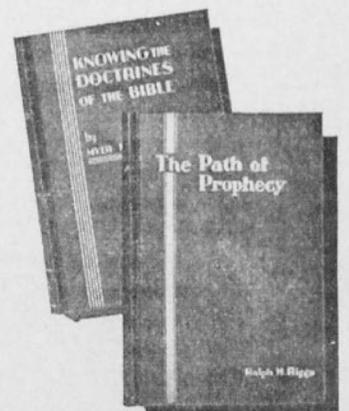
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Coming Meetings -

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

MINNEAPOLIS, MINN.—Fremont at 25th Ave. N., Sept. 29—; Anna B. Lock, Galva, Ill., Evangelist.—Russell H. Olson, Pastor.

ORANGE, TEXAS—107 College St., Sept. 15—; Mr. and Mrs. R. W. Prince, Boston, Mass., Evangelists and Gospel Singers.—R. L. Davis, Pastor.

FT. WORTH, TEXAS—Riverside Assembly, Sept. 16—; C. C. Helvey, Evangelist.—Elbert R. Wilkinson, Pastor.

WALLA WALLA, WASH.—Sept. 17—; Hans F. Bretschneider, San Jose, Calif., Evangelist.—E. M. McLaughlin, Pastor.

PONTIAC, MICH.—210 N. Perry St., Sept. 15—; Evangelist and Mrs. Charles E. Blair, Denver, Colo.—A. F. Thornton, Pastor.

CHELSEA, MASS.—113 Hawthorne St., Oct. 1—6; J. Nelson Parr, Manchester, England, speaker.—C. C. Garrett, Pastor, 120 Reservoir Ave., Revere 51, Mass.

BAKERSFIELD, CALIF.—106 Wilson St., Sept. 15—29; Hugh M. Cadwalder, Evangelist.—E. J. Robison, Pastor.

CALGARY, ALBERTA—928 Eighth Ave. W., Sept. 29—Oct. 20; Evangelist and Mrs. Don Mallough, Seattle, Wash.—Fleming May, Pastor.

BELLEVUE, KY.—Meeting in progress until Sept. 29; Evangelist and Mrs. Dean Underwood of Kansas.—Mr. and Mrs. C. Doepke, Pastors.

KEYSER, W. VA.—Cornerstone Laying, Pentecostal Assembly of God, West Piedmont St., Sept. 29, 2 p.m.; H. M. Strickland, of Martinsburg, speaker.—Pete Saleskey, Pastor.

WALTHILL, NEBR.—Meeting in progress; Bennie Harris, Ft. Morgan, Colo., Evangelist. Neighboring assemblies invited to co-operate.—Elmer R. Swick, Pastor.

BAKERSFIELD, CALIF.—Beverly Drive and Potomac Ave.; Sept. 22, for 2 weeks or longer; Evangelist and Mrs. J. Phillip Johnson, Tulsa, Okla.—A. K. Moore, Pastor.

COMANCHE, IOWA—Annual Fellowship Meeting, Sept. 23. Services 2:30, 6:30, and 7:30 p.m. Supper at Garner's Hall. Bring basket lunch and musical instruments.—Carl Bergman, Pastor.

HAMMON, OKLA.—All-day Fellowship Meeting and C. A. Rally at night, Sept. 17. Speakers, Sam Snyder and Mrs. E. L. Saxelid.—Willis D. Stafford, Pastor.

OTTUMWA, IOWA—813 Milner St.; Sept. 17, for 2 weeks or longer; Julia Peterson and Ruth Burtenshaw, Auburn, Calif., Evangelists.—J. C. Snyder, Pastor.

PHILADELPHIA, PA.—Broad and Poplar Sts.; meeting in progress until Sept. 29; Bertil Forsgren of Sweden, Evangelist; Salvatore Noieri, Violinist; Mrs. D. H. McDowell, Soloist. Meeting sponsored by twenty Pentecostal churches in Greater Philadelphia area.—W. S. Bragg.

INDIAN CONVENTION

The first Indian Convention of its kind will be held in Oka, Quebec, Canada, September 26—29. Morning and afternoon services in English. Evening services in the Mohawk Indian language. Friends and visitors sincerely welcome. For reservations, contact Andrew C. Maracle, Caughnawaga, Quebec, Canada.

NORTHWEST BIBLE INSTITUTE

The Northwest Bible Institute of Seattle, Washington, will open its fall term, October 1. Registration day, September 30. Public opening, October 11, when a Ministers' and General Fellowship meeting will be held. The N.B.I. Alumni Association will hold their semi-annual meeting in connection with the School opening, October 1.—Henry H. Ness, Principal.

ARKANSAS DISTRICT COUNCIL

The annual session of the Arkansas District Council will convene at the Assemblies of God Camp Ground (Ozark Lithia), 9 miles from Hot Springs, Ark., 2 miles off Highway 70 on State Highway 7, September 23—26. District W.M.C. meeting, afternoon, Sept. 23. Mrs. Cora Jennings, President, in charge. State C. A. Rally, night, Sept. 23, in charge of C.C. Grace. State C. A. President, Council session begins morning, Sept. 24. David Barris, District Superintendent; by H. E. Shaw, District Secretary.

ALABAMA DISTRICT COUNCIL

Alabama District Council, City Auditorium, 8th Ave. and 20th St., Birmingham, Ala., October 7—9. First service, Monday night. Wesley R. Steelberg, guest speaker. Daily schedule for Tuesday and Wednesday: 8:30—9:30 a.m., Ministers' Institute, only ministers and their wives admitted; Brother Steelberg, speaker. 9:30—10:00, Prayer and Consecration Service; 10:00—12:00, Preaching and Business. 1:30—5:00 p.m., Worship and Business. 7:30 p.m., big Evangelistic Meeting. For free rooms or hotel reservations write W. T. Davis, 4737 Second Ave. N., Birmingham, Ala. Each local church should send one delegate. All ministers

of the Alabama District should attend the Council. Ministers of adjoining Districts urged to meet with us. For further information write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile, Ala., or Howard P. Trawick, District Secretary, Box 276, Slocomb, Ala.

MISCELLANEOUS NOTICES

NEW ADDRESS—2409 Madison Ave., Granite City, Ill.—Evangelist and Mrs. Hilliard G. Griffin.

NEW ADDRESS—1039 Tuscarawas Ave., New Philadelphia, Ohio.—George G. Martin.

NOTICE—In order to complete and bring up to date the files of the Alumni Association, all graduates and former students of Metropolitan Bible Institute, formerly Beulah Heights Bible Training School, are requested to send their name and present address, and the name and present address of all students attending school at the same time, together with the year they attended.—Clara Schmidt, Secretary, 56 Harvey St., Closter, N. J.

BROADCAST—From Glad Tidings Tabernacle, Milwaukee, Wis., Station WFOX, 860 kilos, 6:00-6:15 every morning except Sunday; Pastor Stafford Anderson, speaker.

NOTICE—We have been re-elected pastors of the Nicholasville, Ky., Assembly, from which we resigned June 1, 1945, to enter evangelistic work. Present address: 613 S. Addison Ave., Lexington 17, Ky.—Pastor and Mrs. M. M. Johnson.

OPEN FOR CALLS

Evangelistic

Mrs. O. E. Creighton and Josephine Creighton, 2005 Montana St., Los Angeles 26, Calif.—“We are now affiliated with the Southern California District, and are open for meetings.”

Sam E. Williams, 1712 Annie Baxter, Joplin, Mo.—“Twenty years' experience in the ministry, General Council.”

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