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Not By Might, nor By Power

# The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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## Bolshevism Battling Against Christianity

G. Herbert Schmidt at Springfield Assembly

THE eleventh chapter of Hebrews contains the biographies of some of God's heroes and 'is always very precious to me, especially so when I consider Russia and the saints who suffer there for the Gospel of Jesus Christ.

Russia is the greatest white nation on the face of the earth, having a population of 165 millions. If Satan has chosen that country for his wicked experiments and makes Moscow his headquarters, there are strong reasons for so doing. Here are a few of them.

First: Practically all of those 165 millions of Russian people speak the language of the country, Russian, and are thus understood by one another.

Second: The majority of the Russian masses come very little into contact with civilization; their character is pliable and therefore can easily be moulded.

Third: The Russian people are very religious and capable of great devotion and fervor to God, which trait would tend to make them great factors in the advancement of the kingdom of God. The Bolshevist rule would, of course, make free expression of Christianity impossible. The Russians lean strongly towards mysticism and their religious devotion is easily discernible. Until the Bolshevists came, forcing Atheism upon them, the many millions of peasants were strong believers in God. Although most of them knew

nothing but the Greek Orthodox form of religion, they knew there was a God, the Father, and that Jesus Christ, the Son of God died for the sins of the world, but the Russian masses did *not know* that Jesus Christ can save sinners from the

power and dominion of sin. The Russian is very conscientious in carrying out his religious duties. Follow a Russian into his church and you will notice first of all that there are no benches, pews, or chairs. You would perhaps turn right around and walk out saying, "I'm not going to remain here for there are no chairs." The Russian, however, does not look for a seat. He will press forward as far as possible and, facing the priest, perform the ceremonies. He will make the sign of the Cross many times, and in profound earnestness will utter his prayers. As he prays tears will often be seen in his eyes. With a heart hungering for God he will pray, "God have mercy," and this centuries-old sigh will ascend to the loving and compassionate heart of God.

There is always a longing for the living God in the hearts of those who have not been led astray by Modernism. Such longing is not satisfied until rest and peace is found through Jesus Christ. The Russian in deep darkness has been longing and praying for satisfaction in God, but he does not know about salvation and therefore is greatly handicapped. When I left Russia at the age of sixteen, I had never heard anything about repentance, neither did I know the significance of the word salvation. The possibility of a personal experience in Christianity was quite unknown

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THE NEW LAW  
Soviet: "Thou shalt have no other god but me."

# Repentance the Primary Condition of a Real Salvation

Evangelist A. E. Stuernagel

*"God . . . now commandeth all men everywhere to repent." Acts 17:30.*

In many quarters the subject of repentance is so neglected that if it were suddenly dropped out of the Bible it would never be missed. Modernists have done much to destroy faith in the necessity of repentance. But some Fundamentalists also share in the blame. Asking one of the foremost Bible teachers in the country today if he believed repentance essential to salvation, he replied, "Positively, no; you will never know what injury the teaching of repentance in our day has wrought." This teacher with many others holds that repentance was only for the Jews in the days of Jesus. But repentance was solemnly preached not only by John the Baptist and the Lord Jesus but by Peter and Paul, and to Gentiles as well as to Jews. See Luke 24:47; Acts 20:21-26; 19:21; 17:29-31. In this last passage Paul shows how God commands all men, including Gentiles, in every part of the world to repent. Plainly then, repentance is the first command to every sinner, and there is no other till this one has been obeyed.

Those who hold that repentance is not for this age point to the fact that in the Gospel by John faith is mentioned as the one condition of salvation while repentance is not once mentioned. But the subject of repentance was fully dealt with in the three earlier Gospels so as to make further teaching of the subject unnecessary. Furthermore, John is occupied with an entirely new subject—that of eternal life through believing in the Deity of the Lord Jesus Christ. But in John 4 the subject of repentance is clearly taught by implication. When the woman of Samaria asked for the water of life Jesus told her to call her husband. Evidently she could not receive the coveted water of life without first disposing of the husband problem. Similarly, no one can receive eternal life unless he repents of sin.

Repentance is the primary condition of salvation because the Word of God always places it before faith in the Lord Jesus Christ. See Mark 1:15; Acts 3:19; 20:21. There is good reason for this fixed, divine order. Without repentance saving faith is impossible. Jesus said concerning certain Pharisees, "They would not repent that they might believe." Matt. 21:32. No one can receive Christ while clinging to some cherished sin. One

might as well try to take to a lifeboat while clinging to a sinking vessel. The lack of repentance explains why so many fail to get assurance of salvation. Let repentance be genuine and final and faith will spring up as naturally as the flowers in May.

Now, if repentance is of such vital importance we may well ask, "What is repentance?" The original word for repentance means "a change of mind." What the change of mind is about must be determined by the context. It may be a change of mind about God, or about Christ, but most frequently it is a change of mind about sin. The definition seems very simple but it involves more than most people realize. It always includes a change of affection, of the will and of the outer life. The change of affection probably comes first. The love nature is the basis of strongest appeal. Becoming saved is in reality a love-making affair. When the sinner comes to realize what wondrous, boundless love led the Redeemer to leave heaven and make the stupendous sacrifice on Calvary to redeem us from sin and hell, there is begotten in him a love for Christ that is stronger than death.

But how much must a person love the Lord Jesus Christ in order to be accepted as saved? You will often hear personal workers say, "Do you love Jesus?" "Oh, surely I do; I have always loved Him." "Then you are saved," they will say. But that does not always follow. I might say to a young woman, "Are you in love?" "Well, that happens to be the case." "Then I suppose you will become married one of these days." "Oh, my no, I am not ready for that." You see it is one thing to be in love and quite another to love enough to be willing to yield to another life in the marriage ceremony. So it is one thing to love the Lord Jesus Christ but there is no salvation unless we love Him enough to surrender to His authority for all time to come.

Since repentance is absolutely essential to salvation it is well to know what leads to a genuine repentance. The first of these is conviction. Oftentimes there is too great haste to railroad inquirers through into a public confession of Christ. Too many lack a genuine, Spirit-wrought conviction. Old-time revivalists preached the law till sinners found no other refuge from present condemnation and future doom but to fly to Christ.

They called this preparatory work, "breaking up the fallow ground." Then they preached Christ crucified till hearts were broken and sinners gloriously saved.

Sorrow on account of sin is another factor in a genuine repentance. Read 2 Cor. 7:9. But this is something more than a stirring of the emotions on account of touching songs or sensational stories. It is more than a selfish sorrow that grieves over the loss of reputation, business position, and perhaps family and home. The sorrow God is looking for is that which shows itself in a heart broken on account of sin and for sin as committed against a holy and just God and a loving Saviour who shed His lifeblood in our behalf. The love of God and the cross of Calvary are the two great motive powers in an evangelical repentance.

But how much sorrow must there be in order to prove that one is genuinely repentant? A century or more ago many required days and sometimes weeks of grieving and mourning over one's sins before he was allowed to pass as truly penitent. It was then that the prayer bench became the mourner's bench. In our day we have gone to the other extreme and do not look for a real broken-heartedness over sin and consequently seldom see it. Over the bed of Constantine were the words, "The sacrifices of God are a broken heart and a contrite spirit." No man's life will be mended till his heart is broken.

But sensitive natures sometimes look upon a certain degree of sorrow as a qualification for salvation. They look for an overwhelming emotion as a mark of genuine repentance. We are all thankful for the broken heart and the penitential tear. If God has given you such an experience thank Him for it; but if not, trust Him just the same. At some unexpected moment the deepest fountains of your nature may be broken up through a vision of the suffering Saviour. But no coveted experience should keep you from Christ for a single moment. The boy gave a good definition of the kind of sorrow that leads to repentance when he said that "It was to feel bad enough for your sins to quit them."

Confession of sin is an important element in repentance. Solomon said, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy." See also Luke 18:13; 15:18; and 1 John 1:9. In approaching God the sinner almost invariably seeks acceptance on the ground of His goodness and avoids the confession of sin and unworthiness. Mental Science systems tell us to "deny sin," but God commands us to confess it. To deny sin is like an unskilled physician putting a plaster upon a boil when it needs the lancet. It drives the poison into the system and kills the patient. So God would



not have us deny sin but confess it or it will kill us. Every Mental Scientist who denies the reality of sin and refuses to confess it will perish without salvation.

Confession of sins to God is the only avenue of relief for a guilty conscience. What distress of mind and remorse of conscience have been suffered just because sinners would not confess their sins to God and get them off their minds. But furthermore, without a full confession there can be no forgiveness. In Old Testament times a leper was periodically examined by the priest and only when he was found to be completely covered with the dread disease was he pronounced clean. It may seem strange that he should be pronounced clean when he was least clean. But when the disease was no longer concealed in the blood but had come to the surface it was a sign that he was virtually cured. So only when the sinner makes a full confession of his sins are far as God reveals them can he receive cleansing and forgiveness through the blood of Christ.

Confession is usually made to ourselves first, then to God who knows the deepest depths of our guilt, and finally to others whom we may have wronged. If wrong has been done to our fellow men there is something within us that prompts us to acknowledge our faults to the injured parties and seek their forgiveness. What joy and blessing come to those who thus make a clean breast of all that is on their hearts and minds and thus get right with God and man. Only public sins should be publicly confessed, but private sins should be privately confessed, unless there is a real urge of the Spirit of God to make public confession. Some one has said, "When the saints begin to confess to one another the revival truly begins." The confession of an elder that he had robbed a widow of \$100 and would make restitution marked the beginning of the Korean revival which swept 100,000 souls into the kingdom.

But the confession of sins apart from the atonement is of no avail; for "without the shedding of blood there is no remission." Heb. 9:22. Mohammedans, Jews, and all kinds of sinners confess their sins, sometimes daily, but they get no forgiveness because they reject the atonement of Christ. Many confess their sins merely as a matter of superstition or for the good feeling that results, but know nothing about the atoning sacrifice of Calvary, and therefore remain in their sins. God can only forgive our sins because the full penalty was met in Christ on Calvary.

When an Israelite came to the temple to make atonement for sins committed he would bring a lamb. Then he would lay his hands upon its head and confess his sins over it. Then the priest would kill the lamb. It was symbolic of the transfer of his sins to the innocent lamb which

died for the sins of which the offerer was guilty. It was a beautiful picture of the transfer of our sins to the Lord Jesus Christ, God's innocent Lamb who died in our stead. When our sins are fully confessed we must believe that they are no longer upon us but on

the cross. The only difference is that in our case Christ does not die after our sins are confessed, but He died once for all nineteen hundred years ago. In God's reckoning all our sins were atoned for in Christ at that time.

(To be Continued)

## Healings from Heaven

### *An Unusual Healing of Tumor*

About the last of March, 1931 I was taken to the hospital in Concordia, Kansas. My case was diagnosed as fibroid tumor in the womb, the size of a man's head. An operation was advised. I asked my Baptist pastor to pray for my healing with anointing with oil as in James 5:14 and 15. After trying hard to dissuade me and get me to be "sensible," and after two days of waiting, he did anoint and pray for me. The doctor joked the minister on running competition with him. Examination Tuesday after Easter showed the tumor its original size and hard as a brick. The anointing was done that evening at five o'clock. Thursday the doctor made his rounds and found the tumor soft and about the size of a goose egg. I was released from the hospital and have been working ever since.—Mrs. Chas. Mellin, Hollis, Kansas.

Ed. note. The above testimony was written June 26, 1933. In August we wrote her as to her condition. She wrote:

"About a month after the anointing I judged the tumor was completely gone because I could not feel it at all. I went back to Dr. Anderson last Saturday for an examination. He said it is still there but is harmless, and could scarcely be called a tumor at this time. However he advised its removal. I ought to explain further about my anointing. My pastor does not believe in divine healing, but as I lay on the hospital bed the Lord kept saying, Send for the pastor to anoint you, and get the doctor's consent. Finally I did on Easter Sunday. The pastor and his wife came Monday and tried to dissuade me from trusting God, and to be sensible and have the operation. He would not anoint. On Wednesday however he returned and anointed me."

Ed. note. We wrote Sister Mellin again January 3, 1934. She replied:

"There is not a trace of the tumor left. I stand perfect and complete in the will of God. I work hard every day from five in the morning to nine or later at night. I could not feel better in body, though I am often grieved in spirit because I can do so little for the Master who did so much for me. The doctor declares it is a mystery but is not willing to give God the glory. He said, "Your faith is

marvelous, Lady. I covet your prayers that God may guide me in my profession to know how to help people."

### *Healed of Internal Troubles*

I suffered from internal troubles for eleven years. I have been in the hospital three times, but only obtained a little relief for a short time. I suffered untold pain and agony, nerves upset, part of the time confined to the bed. About the turn of the year I got very bad (this was written January 7, 1934) and on January 4 I took my bed and was unconscious several hours. January 6 my husband sent for the doctor who ordered me to the hospital. Instead of going, we called Brother McComsey, pastor of the Lebanon assembly who anointed me with oil and prayed for me. The Lord instantly healed me. I sat up in bed and got hold of the medicines the doctor had left and directed the children to burn them. Then I got up and came down stairs free from pain, and got supper for my family of seven and for Brother McComsey. I am feeling like a new person.—Mrs. Dawson H. Becker, 23 South King Street, Annville, Pa.

Ed. note. We held this testimony a couple of months and then wrote Sister Becker, inquiring about her health. March 16 she replied, "None of my old troubles are bothering me. I am free from pain and can do all of my work for my family of seven." Brother McComsey also writes: "I can testify to Sister Becker's healing as she is coming regularly to my church at Lebanon, Pa., and she has no trace of her old complaint—perfectly healed.—Pastor S. R. McComsey, 819 Prangley Avenue, Lancaster, Pa."

### *Special Pentecostal Number*

We are reprinting the first eight pages of the *Evangel* of May 19 as a special Pentecostal number. The price is as follows: \$1.00 per 100, 25 copies for 25 cents. In Canada, 100 copies, \$1.17; 25 copies, 30 cents. Gt. Britain, 100 copies, 4/6; 25 copies, 1/2. It will be well for every assembly to send for a quantity while they can be obtained. In the past so many have sent for copies after the same has been out of print. Order now and you will not be disappointed.

# The Cost and Value of Jeremiah's Ministry

By Zelma Argue

A real ministry is not without cost. Nor is it without a fully equivalent value.

Jeremiah's ministry was a costly one, yet one of far reaching value. Much like Paul, he could have said, "For whom I have suffered the loss of all things." Yet in looking back we can grasp something of the scope of his influence, even down to us today, when we remember that it was in studying his prophecies that Daniel was inspired to fast and pray for three weeks, seeking still further light, and his prophecies in turn are consulted as shedding the most important light upon the very day in which we live. This relates us closely to Jeremiah's ministry.

Jeremiah's day saw the beginning of the long period of the Jewish dispersion. Our day is seeing its close. Jeremiah foretold and lived to see the ushering in of Gentile world supremacy, and the tottering and fall of Judah's throne. We are called upon to prophesy of the tottering and eventual fall of Gentile world supremacy, and of God's turning once more to the chosen race. We too are living to see this message swiftly becoming reality, and cannot doubt that soon David's royal Son will be seated upon the ancient throne that Jeremiah saw vacated.

Sensitive and retiring, this young man did not wish to assume the responsibility of such a ministry. "Ah, Lord God, behold I cannot speak. I am a child" (1:6). It is true his father was a priest. Yet this very fact of having been raised in such a home gave the younger man an insight into the burden that such a spiritual calling involved. It would mean the laying aside of personal hopes, aspirations, and desire for privacy, to deliver to his own nation a message that was unpopular and unwanted.

"Be not afraid of their faces. I am with thee to deliver. I have made thee a defended city, an iron pillar. I have put my words in thy mouth." Only by promises so tender and reassuring was he induced to submit to the hard call. Then lest he still hesitate, a sterner note crept in, "Be not afraid of their faces lest I confound thee before them."

How pleading is the first message given the young man to proclaim. And how important a ministry it inaugurated; a ministry that was to extend over forty years. This important period witnessed a series of events including three visits of Nebuchadnezzar to take Jewish cap-

tives to Babylon, commencing their dispersion that has continued until our day. And our day is undeniably witnessing an answering series of events leading to their full restoration.

His first message was to be delivered in the City of Jerusalem (2:2). "I remember thee, the kindness of thy youth, the love of thine espousals," followed by the searching query, "What iniquity have your fathers found in me that they are gone far from me?"

It was in the gate of the Lord's house the second message was to be delivered. Beautiful spot, in that fair land of waving palms and rich olive groves, forming a rare setting for that building the beauty of whose white marble walls, topped with purest gold, and whose stately courts, and great bronze pillars, have never since been equalled. There at the gate he was to stand and cry to all entering therein (7:2), "Thus saith the Lord, Amend your ways and your doings, and I will cause you to dwell in this place." But the words fell on the ears of a people that had grown idolatrous, yet who coolly assumed that nothing could move them from the stronghold inherited from their noble forefathers. Seeing the message was refused, it dawned upon Jeremiah that their opportunity was gone, and he cried the memorable words, full of deepest pathos, (8:20), "The harvest is past, the summer is ended, and we are not saved." Once more overcome, he cried, ere he finished that message, "O that my head were waters and mine eyes a fountain of tears, that I might weep night and day for the slain of my people." His clear vision perceived the utter desolation ahead.

So far his prophecies had not been fulfilled. Judgment had not yet fallen. Was he mistaken? The wicked were still prospering. He asked the Lord about it, (12:1). God's answer was that if he found his early ministry hard, there were yet some more difficult things ahead (12:5), "How wilt thou do in the swelling of Jordan?"

Again God put upon him the message of destruction surely approaching. "I cannot hold my peace, because thou hast heard, O my soul, the alarm of war." This time the message was to be acted out in the language of symbols, that those who would not hear should yet see. These included the sign of the linen girdle, the sign of the unmarried prophet, and the

sign of the potter's house, chapters 16 to 18.

Such unwelcome messages, in sermon and in symbol, could not fail to command attention. So persecution broke upon the head of Jeremiah, commencing when the country was still at peace, and continuing while the city was besieged. The first taste of persecution was very humiliating to the young prophet. The son of another priest (20:1) smote Jeremiah in a public place, and had him placed in stocks by one of the public gates where many people passed. It was a new and cutting experience, and brought Jeremiah's overwrought spirit to the point where he exclaimed he would speak no more in the name of the Lord: "O Lord, thou hast enticed me and I was enticed. I am in derision daily. Every one mocketh me. Then I said, I will not make mention of Him, nor speak any more in his name. But his word was in my heart as a burning fire. I could not stay (stop)" (20:7-9). Where in all Scripture is any deeper insight given into the heart of one called, yet sometimes finding the call almost heavier than heart could bear? Yet the Word burning as a fire in his heart won out, and he was sustained through persecutions yet more severe, sometimes at the point of starvation, and at one time being drawn up by ropes from an unspeakable and miry dungeon. The kindly colored Ebed-melech with thought of his great discomfort, threw down ragged old cloths at this time, with the instructions, "Put now these old cast cloths and rotten rags under thine armholes under the cords." So Jeremiah did so, and was drawn up (38:12, 13), leaving kindly promises with Ebed-melech for his future preservation.

While in imprisonment Jeremiah dictated to the scribe Baruch many prophecies regarding the downfall of his nation. Word of these prophecies reached King Jehoiakim, who quickly sent to have the roll read in his hearing. When only a few leaves had been read, the king took the roll, cut it with his penknife, and contemptuously cast it into the open fire on the hearth, where it was quickly consumed (36:23). But at the commandment of the Lord the destroyed roll was rewritten (36:28, 32), with many like words added. For heaven and earth may pass away, but God's word shall never pass away! Despite fiery flames, despite penknives that cut it, despite the fury of rulers no jot nor tittle of it shall fail till all be fulfilled. Thank God!

Later, the ruler Zedekiah heard his words with more attention. He sent a messenger to Jeremiah to inquire the outcome of the war then being waged against him by Nebuchadnezzar (21:2). The reply was clear. God had ordained the fall of the city (21:9), and of those who stayed to fight for it, while those who went willingly into captivity, accepting



their due punishment, should live. Zedekiah the king, with his princes, must go into captivity (24:8). Seventy years later God Himself would punish Babylon (25:11, 12) which would then fall to later conquerors. As a youth Daniel went among the first set of captives. Seventy years later, when an aged man, it was studying this very prophecy of Jeremiah's that caused Daniel to look to God for further revelation. Dan. 9:2, 3, 21. This he received, and has passed on to us, greatly enlightening us today.

The glorious days of the latter day restoration now come into Jeremiah's view (30:24). In his deep conflicts he acquired great faith. "Call upon me and I will answer thee, and shew thee great and mighty things which thou knowest not" (33:3). He foresaw a time when God would bring His people back to their own land, when from the coasts of all the earth they would journey thither, a great company, women and little children, even the lame and the blind, and God would lead them by rivers of waters, in a straight way wherein they would not stumble (31:8, 9).

Sublime now is the story of Jeremiah's confidence, caused of God to be acted out in a deed exhibiting thrilling faith. With the enemy's forces actually besieging the city and the mounts actually placed against the walls of the city to take it (32:24, 25), an odd thing occurred. A young relative of Jeremiah's came to him in prison, asking him to buy a certain field to keep it in the family. God had plainly shown Jeremiah the city was doomed to fall, yet now in prayer, he heard the Lord instructing him to buy this field. Obediently he did so, careful to see that the correct amount of money was weighed out, and the evidence sealed before witnesses (32:9, 10). Then he asked the Lord why He had given him such a strange command in the face of the city's certain fall. The divine reply (v. 27) was that his deed was to be a symbol that houses and lands should yet be possessed in that land. This was couched in words as wonderful as heart can conceive: "*Behold I am the Lord, the God of all flesh: is there anything too hard for me?*"

### Suicide

"According to the *New York Herald-Tribune*, since 1900, or in thirty-four years, the number of suicides has increased fivefold," we learn from *Presbyterian of the South*. "The increase has been proportionately greater in the last few years. In 1929 there were 16,000; in 1931, 20,000; in 1932, 22,000; and in 1933, over 25,000. In this last year the number was half as great as the number of American soldiers killed in battle in the World War."

Self indulgence brings disaster.

## The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

### Jewish Refugees

Morris Rothenberg, President of the Zionist organization of America, says: "The full depth of the tragedy which has befallen the German Jews can be fully realized only on seeing the refugees in Paris and other Central European countries to which they are fleeing from the Hitler persecution. Everywhere in these cities one meets with German Jews of refinement and culture, doctors, lawyers, scientists, teachers and representatives of other vocations, many of whom occupied places of distinction in Germany, aimlessly walking about not knowing what to do or whither to turn for a livelihood. The sight of these despairing people crowding into the relief stations in Paris and other places, applying for food and shelter, is something too painful for words. It is not only their physical want but even more the humiliation which they feel at suddenly finding themselves outcast for no other reason than that they are Jews, that is so saddening. Almost every German Jew now finding asylum in another European country dreams of settling in Palestine. The Jewish homeland has taken on an entirely new significance in the minds of countless Jews to whom Palestine seemed quite unreal until now. This is the great task that now more than ever before confronts the Jewish people—to expand the opportunity in Palestine of meeting the tragic Jewish need."

Thirty-three hundred years ago Moses foretold of their being scattered among the nations, and said: "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." Deut. 28:65.

### The Permanent Nation

The following is part of an address by Lord Melchett, a British Jew: "Last year I was in Bagdad. I stood in the great hall of Nebuchadnezzar of which little remains, where Belshazzar had that great warning on the wall,

*Mene, Mene tekel upharsin*

What is left of the splendors of Babylon? Where is the empire of Nebuchadnezzar? A blue, pitiless sky, the scorching sun of the Mediterranean shines on the ruins of those who oppressed us thousands of years ago. Where are the great empires of those who destroyed and scattered us abroad over the world? They have disappeared; they have gone; they are in ruins, but Israel marches on forever; Zion still stands. The walls of Zion are still there, and I say to you that those who cannot feel in their soul of souls the

great mission of our people toward themselves and toward the world—they must really have lost the inspiration of our great prophets, on whose hills I have stood, in whose caves I have been, and on whose shores I have walked."

The Lord has promised, "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them . . . and they shall no more be pulled out of the land which I have given them." Amos 9:14, 15.

### Famine in Russia

Writes Agnes Kent in the *Evangelical Christian*: "In Russia particularly conditions are appalling. A recent letter from one in close touch with leading Russian evangelicals brings the following horrifying information, for the authenticity of which the writer of the letter vouches: ' . . . The Soviets have put on an artificial famine—by exporting more grain than they could spare—so that though they had a good harvest people are starving. Six millions have died, and they plan for fifteen million of their class enemies to go—old people, former rich, and all religionists. . . . It is common to see *human flesh on the market*. Little children are stolen and eaten, and even grown-ups.'

"The dark places of the earth are full of the habitations of cruelty." Psalm 74:20.

### Palestine on the Move

*Prophecy* quotes the following: "The encircling suburbs of Jerusalem are already revealing their form and plan in hundreds of new stone houses and stately business edifices, that are being raised with an energy and enthusiasm amazing to one who saw Jerusalem only a few years ago. Around Mount Carmel, which includes old Haifa, a city is being built by Jews which will surpass in beauty the finest ports of Italy; the east side of Carmel facing the Bay is now terraced with modern stone houses; below, on the recovered soil of the Bay, machine shops and industrial plants are being erected; and the new dock of Haifa is already inadequate. The astounding city of Tel Aviv, into which thousands of Jews are pouring monthly, and which extends beyond the River Yarkon into the Judean colonies, now has an exclusively Jewish population of over 100,000; in it are gathered the remnants of all parts of the Jewish world."

"No man ever made an excuse that fooled God."

# Are You Surely Saved?

Charles E. Robinson

The Lord Jesus said, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

In view of the above portentous truths we see the wisdom of Paul's exhortation, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

But how are we to go about this self-examination? How are we to interpret what we find? What are the things in us that show that we are saved?

Consider first, and answer the question as you think Christ will answer it when He looks on you with all-seeing eyes in that day. Are you a new creature or are you the same old creature you were before you professed to be saved? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Do you continue to practice sinning? No man who lives in sin has been born again. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.

Do you love the brethren? or are you critical toward them and unkind to them? "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.

Do you have peace or are you fearful, uncertain, and concerned about your future when you think deeply of eternal matters? One of the evidences that one has the Spirit of God is that he has peace. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

But if you are not born again you have not peace. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

Do you love your neighbors, or is there an unforgiving spirit toward the ill-mannered and vile ones who have wronged you or yours? You can not rightly consider yourself saved if you habitually violate the next to the greatest commandment of all. "And the second is like unto it, Thou shalt love thy neighbour as thyself." Matt. 22:39.

Is there a divine assurance that you are a child of God impressed upon your soul by the Holy Spirit? "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16. "He that believeth on the Son of God hath the witness in himself," 1 John 5:10.

Note: In view of the great number of persons in every community who hope they are saved but who are under condemnation instead (John 3:18), does it not seem to all you who are really saved who have read the above instructions to misguided church members, that you should know off "by heart" all the above test texts and be able to find them on the instant? How else are you to give expert assistance to the wandering, lost men and women you meet?

## Bolshevism Battling Against Christianity

(Continued from Page One)

to me. To my knowledge Christianity consisted only of certain ceremonies which one had to perform, but thank God when I left Russia, I soon heard the gospel message, received salvation, and the Baptism of the Holy Ghost as well.

The Russian in his search for the Truth is very tenacious. Many cases could be cited where Russians have prayed and agonized, under deep conviction of sin for years, praying incessantly. They experience such distress of soul that they can neither eat nor sleep. I have known of cases where Russians have walked hundreds of miles in search of people who could tell them more about God. Needless to say, when they have once found salvation, they hold on to it without compromising. They are willing to suffer to the uttermost for their faith in Christ without wavering.

Under the government of the Czars such faithfulness to the light exacted great sacrifices. The Greek Orthodox Church was the State Church with the Czar its head. It was a serious offence to disregard church rules. One of the most offensive practices of the Greek Orthodox Church is saint, picture, and image worship. To the church, pictures of saints are sacred and anyone desecrating or destroying them is to be imprisoned or sent into exile.

The Russian who accepted Jesus Christ as his personal Saviour, soon learned, on his own account, that the worship of pictures and images was not in accordance with the will of God, and accordingly took down his previous objects of worship and destroyed them. He knew, how-

ever, that should the priest discover his action, it would mean imprisonment, yet he did not hesitate to obey God, and be one hundred per cent faithful. Without such determination there would have been no true Christianity in Russia. Thousands were imprisoned as religious offenders in the times of the Czars. Many thousands were saved and obeyed the Lord in water baptism and in living fine Christian lives, but they were persecuted to the uttermost by the priests who very tenaciously endeavored to destroy all gospel activity.

Besides the severe persecution of the saints in Russia, something else must be mentioned which took place in the regime of the Czars, which explains to a great extent present day Bolshevism in Russia. Not only did the Russian Government persecute the true Christians but also those who differed politically from the Government, which was autocratic.

As the common people had no voice nor rights whatsoever much dissatisfaction was prevalent. Socialistic ideas found fertile ground in Russia and anarchists became numerous.

The priests were the most dangerous antagonists and persecutors of the Socialists. One hint from them to the police brought sure imprisonment and even exile. Both Christian and political offenders were thrown into the same prisons and exile camps. Paths of tears and blood led into those vast wastes of Asiatic Russia where many of them perished.

Those who suffer for Christ's sake, will not hate but love their persecutors. They will pray for them and wish them eternal good, but those who have not God in their hearts will desperately hate those who make them suffer and do them injustice. This was the case in Russia.

In those prisons and places of exile matured that heroism for Christ which shrinks from no difficulties; but there also was born a desperate hatred against Governmental religion in the hearts of those without Christ, because religious leaders were the ones who were the cause of their suffering and trouble as political offenders. With uplifted hands and with an oath, they would swear vengeance for the suffering and distress that had been brought upon them and their loved ones by the priests. There was the cradle of that unspeakable wicked system of Bolshevism which has a mania for destruction.

Within the Socialist party the radical element gained the upperhand, finally causing a rift in their ranks, splitting into Bolsheviki (which is the word for majority), and Mensheviki (the term for minority).

In 1917 the Bolsheviks gained their political power over the country, bringing with them that desperate and acute hatred of Christianity and focussing it upon the Greek Orthodox Church as representative of Christianity. To them Christian-



ity is only a tool in the hands of the capitalists with which to oppress the people. Accordingly they were determined to destroy it. Soon the system of Greek Orthodoxy almost disappeared, there hardly being a trace of that Church left. The Roman Catholic and Lutheran Church have shared a like fate.

The few priests still at large are the most wretched beings on the face of the earth. They are persecuted and troubled on every hand; they even are begrudged the piece of bread which would keep them alive.

The Bolsheviks did not know of the existence of two kinds of Christianity, the true and the superficial. They destroyed religious systems which are only Christian in name, denying the power of God. In Russia, however, there were many thousands of true believers who had been trained in the school of suffering and persecution. These the Bolsheviks overlooked, not considering them as likely to be dangerous because of their limited number. But they were a valiant army of gospel workers through whose testimony and preaching a mighty revival soon swept over the vast plains of Russia.

Finally it dawned on the Bolsheviks that Christianity instead of being forgotten was being revived, for hundreds of thousands who had previously been indifferent, began to be zealous followers of Christ. Soon the Bolsheviks changed their tactics and included these in their program of destruction.

Conflicting reports are spread all over the world concerning the intentions and methods of the Bolsheviks and it will be well to examine their aims and tactics a little closer. If we know what Bolshevism is *doing* in Russia, we know the *aims* of Communism all over the world. Bolshevism and Communism are exactly the same thing, the former only being a Russian political term for Communism. Some people do not believe this. Recently I lectured to a Bible Class of business men in Albuquerque, N. M. At the close of the meeting a gentleman came to me, saying, "I do not think it will be quite as bad as you picture it. I have too much faith in American civilization to believe such a thing possible here." In the course of conversation, however, he had to admit that even today things are happening in this country which are almost unbelievable. There is much lawlessness which cannot be controlled any more. There is wickedness that cannot be checked. In the United States we are a long way off from Communistic rule but already that same spirit of wickedness and lawlessness exerts itself. It is working, experimenting, and preparing the stage for a tragedy such as has been experienced by Russia.

#### GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of June, 1934.

Augat, Christopher, Minden, Nebr.  
Brandt, Melvin F., Ainsworth, Nebr.  
Campbell, Mrs. Marian E., Falls City, Nebr.  
Copeland, John P., Torrance, Calif.  
Good, Carl A., Holtville, Calif.  
Hopkins, J. M., Hazel, Kans.  
Hurst, Wesley R., Lincoln, Nebr.  
Nelson, Winston, Pasadena, Calif.  
Reed, Glenn A., Burwell, Nebr.  
Samuelson, Paul C., Woodston, Kans.  
Sheats, Homer M., Brownfield, Tex.  
Swanson, Carl, Blue Island, Ill.  
Weston, Leonard, San Diego, Calif.

The following names were removed from our General Council ministerial list during the month of June, 1934.

Blassbrooke, M. P., Coalinga, Calif. (withdrew)  
Prinzing, Kelsey C., Faribault, Minn. (withdrew)  
Torta, John, Liberia, W. Africa (deceased)

## Questions and Answers

*If the soul that sins dies, how can it then be forever punished?* Ezek. 18:4.

Death is spoken of in three ways in the Bible. The sinner is already dead in trespasses and in sins. Eph. 2:1. Physical death takes place when the soul becomes separated from the body. Gen. 35:18; 1 Kings 17:21, 22. Being cast into the lake of fire is spoken of as the second death. Rev. 20:14. The revised version makes the meaning here a little clearer, "This is the second death, even the lake of fire."

*Do you not think some stress speaking in tongues too strongly, making a hobby of the doctrine?*

Speaking in tongues should be upheld as the evidence of having received the Baptism with the Holy Ghost, Acts 2:4; 10:44-46; 19:6, 7. The gift of tongues, or a language imparted to one's spirit,

may be abused if used unwisely. To correct such abuse the fourteenth chapter of 1 Corinthians has been written.

*What is the meaning of 1 Cor. 14:34, 35? The Twentieth Century Version says, "Let your married women keep silence in the churches."*

Since most versions read similarly to the Twentieth Century version, and since the instruction follows, "And if they will learn anything, let them ask their husbands at home," it is generally accepted that the verse is a correction of a practice which was common among the women of asking what was meant by the speaker, or making other inquiries in the meetings, thus bringing distraction and confusion in the assembly. Some believe it means that women ought not to pray, preach, or testify in the church. But other scriptures tell us that the women should prophesy. Acts 2:18; 1 Cor. 11:5.—E. S. W.

### Foregleams of Tribulation

Writes Pierre Van Paasen, famed European journalist (quoted by Ernest Gordon in *Sunday School Times*):

"I was in Brentano's bookstore in Paris the other day. While waiting in the order department I saw ten copies of the French translation of Hitler's '*Mein Kampf*' being wrapped up with five copies of 'The Protocols of the Elders of Zion,' and when I casually glanced at the address which was stuck on the package I felt a shudder pass through me, for the name on the label was Jamal Hussein, Jerusalem. They are going to quote Hitler against the Jews in *Eretz Israel* ('the land of Israel')."

More fuel for Israel's tribulation fires!


### The Present in the Light of Prophecy

The above is the title of a new book giving a gripping account of present day conditions, made meaningful to us by the skillful way in which the author has shown them to be the fulfillment of prophecy. The author, Ross Wood, B.A., B.L., M.A., a Harvard graduate, who has traveled leisurely and extensively throughout the world, and who has read widely and well what has been written by others on this theme, is a Pentecostal brother, filled with the Holy Ghost and miraculously healed when here in Springfield, from a combination of deadly disorders. The book will make a valuable addition to the helpful books in your Pentecostal library.

Send 85c to Gospel Publishing House, Springfield, Mo., for the book.

An intelligent knowledge of God's will is derived from an intelligent study of His Word.—Myer Pearlman.

"Thy Word is like honey."—The Psalmist.



**Pentecostal Evangel**

Stanley Howard Frodsham, Editor  
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## The Way of Salvation

### "Ye Must Be Born Again"

A minister was talking with a brilliant young physician a few years ago in a meeting. The young physician said, "Doctor, I have always lived up to my mother's moral teachings, and I pride myself on the fact that while I was away in the medical institution, where I received high honors, I kept myself clean. I do not profess to be a Christian, but I am a better moral man than any of the church members of this city."

The minister replied, "Doctor, I do not doubt you for an instant, but I want your attention. *Unregeneracy is a state.* You have not been regenerated, have you? Have you ever been born again?"

He replied, "No, sir, I do not claim to be a regenerated man."

The minister and the young physician were standing in the aisle, and the minister stooped and drew a square in the sawdust. Then he said, "Doctor, let this square represent the state of Colorado. The altitude at the lowest point is 2,000 feet above the sea level, and the highest altitude, the summit of Pike's Peak 14,200 feet above the sea level, and there are people in the Colorado mines who are 3,000 feet below the lowest altitude in the state. Whether they are in the mines, on the lowest altitude, or on the summit of Pike's Peak, *they are all in the State of Colorado.* Now the state of unregeneracy is like that. Some men are away down below the surface in the underground villainy and criminality of flagrant wickedness; others range about the ordinary surfacing, on a low altitude in the state of unregeneracy; while you are on the summit of Mount Morality; but you are still in the state of unregeneracy. And God's Word comes to you, 'Ye must be born again.'

The young man looked at the minister a moment in dumb amazement and said without a word of argument, "You have knocked the props out from under me. I am with you," and he walked down the aisle to the place of prayer where he gave his heart to Christ.

Have you been born again by the power of God? If not, then you are still in the unregenerate state no matter how moral you may be. Lay down all your self-righteousness, and in return receive the righteousness which the Lord Jesus gives to all those who come to Him.

#### FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

## Seed Thoughts

Gathered by Alice E. Luce

"How hard it is for them that *trust in riches* to enter into the kingdom of God." Mark 10:24. The next verse shows that it is *impossible*, as the disciples understood, and as Jesus told them was the case (vs. 26, 27).

God's ways are not man's ways, but often their direct opposite. Earthly possessions are a *help* rather than a hindrance in everything of this world. Luke 22:25.

In the kingdom of heaven it is just the opposite. Man's only qualification for God's salvation is the confession that he is lost, helpless, and hopeless, and *cannot save himself*. "My need and Thy great fullness meet; And I have all in Thee." Eph. 2:8, 9.

Not only on entering, but *all the way* through the Christian life, this paradox must be remembered, that not in my sufficiency, but in my emptiness lies my qualification for service. The excellency of the power must be of God, and not of man. 2 Cor. 4:7; 12:9, 10.

"Measure thy life by *loss* instead of gain; Not by the wine drunk, but the wine poured forth;

For love's strength standeth in love's sacrifice,

And he who suffers most hath most to give."

When the Lord returns to take account of all His servants, His "Well done" will be given not only to the successful but to every *faithful* one. Faithfulness means regularity in doing what we have been told to do; it is a plain, everyday, homely virtue—but how rare!

Paul, our outstanding example, described himself as a worker in these terms: "One that hath obtained mercy of the Lord to be *faithful*." 1 Cor. 7:25. In his old age, when praising the Lord on looking back over his ministry, he said, "He counted me *faithful*." 1 Tim. 1:12. Can the Lord say that of you and me?

## A Three Minute Sermon

### Blessed Adversity

All God's dealings are full of blessing: He is good, and doeth good, good only, and continually. The believer who has taken the Lord as his Shepherd, can assuredly say in the words of the Psalmist: "Surely goodness and mercy shall follow me all the days of my life." Hence we may be sure that days of adversity, as well as days of prosperity, are full of blessing. The believer does not need to wait until he sees the reason of God's afflictive dealings with him ere he is sat-

isfied; he *knows* that all things work together for good to them that love God.

The history of Job is full of instruction, and should teach us many lessons of deep interest and profit. The veil is taken away from the unseen world, and we learn much of the power of our great adversary, but also of his powerlessness apart from the permission of God our Father.

Satan would very frequently harass the believer in times of sorrow and trial by leading him to think that God is angry with him. But our heavenly Father delights to trust a trustworthy child with trial. Take the case of Abraham: God so trusted him that He was not afraid to call upon His servant to offer up his well beloved son. And in the case of Job, it was not Satan that challenged God about Job, but God who challenged the arch-enemy to find any flaw in his character. In each case grace triumphed, and in each case patience and fidelity were rewarded.

The reply of Satan is noteworthy, He *had* considered God's servant, and evidently knew all about him. The arch-enemy had found all his own efforts ineffectual to harass and lead astray God's beloved servant. He had found a hedge around him, and about his servants and about his house, and about all that he had on every side. How blessed to dwell so protected.

Is there no analogous spiritual blessing to be enjoyed nowadays? Thank God there is. Every believer may be as safely kept and as fully blessed.

### A Communistic Catechism

According to the *Friend of Missions* there are about 124 Communist Sunday schools in Great Britain. What is taught in these schools may be gathered from some of the questions and answers found in their catechism:

Q. What is God?

A. God is a word used to designate an imaginary being which people of themselves have devised.

Q. What is heaven?

A. Heaven is an imaginary place which churches have devised as a charm to entice believers.

Q. Is it true that the disciples received the Holy Ghost?

A. It is not true. The apostles had imbibed too freely of wine, and their dizzy heads imagined all sorts of queer things.

Q. Is adultery a sin?

A. It is not a sin, because intercourse with the opposite sex is natural to every person.

Q. Preachers say that prayer helps. What of that?

A. That is contemptible humbug.

This is very "deep" teaching. It comes from a very deep place. See Rev. 11:7; 13:6.



# The Sunday School Lesson

## Micaiah Speaks the Truth

Lesson 5, July 29: 1 Kings 22:1-14

The godly king Jehoshaphat of Judah visited the wicked king Ahab of Israel and unwisely concluded an alliance with him, that brought upon him a severe rebuke and an ignominious defeat. "Shouldst thou help the ungodly and love them that hate the Lord? Therefore is wrath upon thee from the Lord," declared Jehu the prophet. 2 Chron. 19:1, 2.

**Ahab's Proposal.** "And the king of Israel said unto his servants, know ye that Ramoth Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" The city of Ramoth Gilead was an important fortress that had been captured by the Syrians. Later the king of Syria had promised to restore all the conquered places in Israel—a promise that was broken. Up to date they had not been strong enough to demand the city, until the powerful alliance with Jehoshaphat gave them courage to get back that which was theirs, and yet which was not theirs. The motives and spirit back of these words may be questionable, but they contain a truth that is applicable to the Christian life. There are many unpossessed possessions and unenjoyed privileges that are ours for the asking and taking. Said a continental guide to a Scotch landowner, "I have heard that this prospect is excelled by only one." "And where is that one?" eagerly asked the traveler. Answered the guide: "In the kingdom of Scotland." "Indeed!" said the view-hunter, in what part?" "From the top of the hill named —," was the reply. "Why, that is my estate, and I have never been there!" was the astonished exclamation. The Lord has left us much spiritual property which we have not yet visited!

Every Christian has, spiritually speaking, large tracts of unannexed territory, unattained possibilities, unenjoyed blessings and many unclaimed promises that are his, and that are yet not his by actual possession. Yet, like Ahab's servants, "we sit still." Why? As in their case the full reality of possession has not gripped us; second, as in the taking of Ramoth Gilead, much effort is involved—heights to be climbed, difficult places to be crossed, distances to be discovered—so that it is easier to become contented with imperfect possession. Inward peace, abundant victory, spiritual power are ours; in alliance with the Lord Jesus let us march forward and possess our unpossessed possessions.

**The Demand for False Prophets.** After agreeing to help Ahab, Jehoshaphat said, "Enquire, I pray thee, at the word of the Lord today." (He should have done that BEFORE concluding the alliance.) "Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king." Of course these preachers had been chosen by Ahab because he knew that they were "yes-men" who would pat him on the back and declare, "Everything's lovely go right ahead and do as you have

planned." In his choice of these men is revealed that tendency in human nature which desires to be deceived and flattered. It was quite flattering to Ahab to have four hundred wise men confirm the wisdom of his decision; and making allowance for exceptions we may be safe in generally dividing people into two classes: those who say that they do not like compliments and those who tell the truth! Ahab had determined to march upon Ramoth-Gilead whether the Lord approved of it or not; nevertheless it was gratifying to hear someone assure him that his course was wise and well chosen. Unregenerated and unconsecrated human nature loves to be made comfortable in the path of sin and self-will and this explains the popularity of those preachers who deal with the brighter side of human conduct, who seldom denounce sin and who are too polite to talk about hell. "Itching ears" (2 Tim. 4:3) create the demand for false prophets.

**The Hatred of True Prophets.** Jehoshaphat was too polite to say so openly but he was a little uneasy about these four hundred smooth tongued gentlemen. "Is there not here a prophet of the Lord besides, that we might enquire of him?" Answered Ahab: "There is yet one more man, Micaiah the son of Imlah; but I hate him; for he doth not prophesy good concerning me, but evil." In like manner many people speak of Christianity. They say in effect: "I dislike this creed because it doth not prophesy good concerning me, but evil; it makes such serious demands, it sets up such high standards; it implies that so much that I do and say is a great mistake that I must do away with it. Hence the charge that it is "stern," "gloomy," "rugged," "narrow." This attitude is due to the fact that Christianity, as no other religion, paints the sinfulness of human nature in all of its blackness, unhesitatingly restrains and condemns the most deep-seated tendencies and desires, and declares plainly the bitter consequences of evil doing. Moreover its message is very personal. Lord Melbourne was seen coming from church in a great huff. Meeting a friend he said, "It is too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted on applying religion to a man's private life!" Ignoring the fact that the personal, conflicting message of the gospel is prompted by a love that would save the sinner from sin and its judgment, men would silence it and say like Ahab, "I hate it; for it doth not prophesy good concerning me, but evil."

Consider the folly of such an attitude. Instead of asking whether the message concerned good or evil, Ahab should have asked, "Is it true?" After his denial, Peter heard the crowing of the cock, a sound that reminded him of Christ's solemn prediction of his failure. He might have angrily said, "This rooster doth not prophesy good concerning me, but evil; I will therefore wring its neck!" No, Peter was not that foolish; "he went out and wept bitterly." And that is the way to get Micaiah on our side; listen to his message, obey it, and then he will speak good concerning us.

**The Faithfulness of a True Prophet.** The officer who was sent to call Micaiah good-naturedly advised him to swim with the stream. "Behold, now the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good." And Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak." The prophet knew that the kindest and most useful service he could render the king was to tell him the truth. He could well say to the king what Paul said to the Galatians, "Have I therefore become your enemy because I tell you the truth?" Gal. 4:16. Micaiah did tell the truth concerning the expedition and Ahab foolishly imprisoned him. That did as little to avert his fate as the angry smashing of a barometer will avert the storm it predicts. We may apply this incident as a warning against disobeying the message because of dislike of the messenger. Said Spurgeon, "A man is fallen overboard from a ship, and a sailor throws him a rope. 'Well,' he says, 'in the first place I don't like the rope; I do not think the rope was made at the best manufactory; there is some tar on it, too; and in the next place I don't like the sailor who threw it to me.' And then comes a gurggle, and a groan and he is at the bottom of the sea. And so shall it be with you at the last. You are so busy criticizing the minister and his style, and his doctrine that your own soul perishes." So it was with Ahab; his disregard of Micaiah's message led to his destruction.

Micaiah's answer impresses upon us the duty of truthful speaking, not only in the sphere of religion but also in daily life. Said one of the old Rabbis: "Let your Yes be righteous and your No be righteous. He who exacted retribution for the generation of the Flood will exact it from the man who does not stand by his word. . . . The liar is an outcast from the divine fellowship. Men, too, punish him, for they do not believe in him when he tells the truth. The good man is he who IS what he SEEMS." But the truth must be spoken "in love" for even a truthful statement may be used with a malicious motive, as a tool of revenge, or in order to ruin some one or put him to an open shame.

"A truth that's told with bad intent  
Beats all the lies you can invent."

—Myer Pearlman.

MEXIA, TEXAS—Evangelists William A. Edwards, of Dallas, Sister Opal Pennington, and myself have just closed a revival at the Full Gospel Tabernacle. God sent a glorious refreshing to thirsty souls and several were saved. We had the largest crowds that have attended in 8 years.—Miss Omeaco Pennington.

McALESTER, OKLA.—For the first time, the door of the State Penitentiary here has been opened to Pentecostal people. We had services at the women's ward June 24. About 50 were present to hear the Word. As the simple story of Jesus was told, conviction seized their hearts, and soon they were all in tears. Almost all of them raised their hands for prayer. The door is opened for us the second and fourth Sundays in each month.—W. O. McDonald, Pastor.

# The Gospel in Foreign Lands

## MANY TIBETAN VILLAGES RECEIVE THE GOSPEL

V. G. Plymire

There is a vast portion of country lying to the northwest of our city, populated by Tibetans, Mongol-Moslems, and Moslems. It has long been on our hearts to visit this region with the gospel message, and in March God opened the way for us to start our journey. We took our evangelist and colporteur and other native help and a large supply of literature in Arabic, Chinese, and Tibetan, including Bibles, posters, and tracts.

Ascending to an altitude of over 11,000 feet above sea level, we crossed over the pass and down the long valley, stopping in many towns and villages to give out our literature and speak to the people about salvation. Our first night out was spent in Tibetan territory, and we were glad to find a stopping place, such as it was, and go to bed after a supper of dried noodles and water. It is very difficult to get satisfying food in these small towns, sometimes finding only tea, sometimes only water, and occasionally a kind of bread that satisfies till about midnight, and then there is nothing to do but long for morning.

Journeying on up the valley we passed through many towns where we stopped long enough to leave a bit of the gospel message, both spoken and written. We were able to speak to about five hundred Buddhist priests at the Serkok lamasery.

Much of the travel was very rough, over frozen ground and much ice. While the ascent up the mountain passes was very difficult, the descent was much more dangerous, and one misstep might have meant death. All along the way we found the people eager to take our literature and to read it.

We arrived in one village shortly before the time of evening prayers at the mosque. As the people came out from their worship, we preached Christ to them and gave them some of our literature. They listened gladly and later some of them came to the inn, where we spent the night, to ask for more of the gospel. During the evening it began to snow and it looked as though we should be stranded indefinitely in the high mountain pass, but God must have undertaken for us because we found the snowfall was light. Many times the next day we were compelled to crawl on hands and knees to keep our balance on the steep icy slopes. Two days of such travel brought us into a lower altitude and again among Tibetans. Here we were again able to give the gospel to the lamas of a small lamasery. They were very friendly and asked us to return. We tried to place at least one portion of the gospel literature in each home.

In some of the villages there is a strong population of Moslems, but even they received us gladly, listened eagerly to the message and asked for gospel literature.

We could go on and on telling you of the many experiences we had in dealing with many hungry hearts in scores of towns, but the most important thing is that you pray that the seed that has been sown shall spring up and bring forth fruit unto everlasting life in the hearts and lives of these thousands of people who have had so little opportunity of hearing the way of salvation and who grasp for it so eagerly.

## PRAYER CHANGES THINGS

Mr. and Mrs. Lawrence Borst report that one of the men, for whom they requested prayer in the April Prayer Pamphlet, has been wonderfully saved, turning from Arya-Hinduism to Christ. The complete change in

stated that in about two weeks the mail from the outside would begin to come in.

He writes: "During the past few shut-in months, there has been a mighty moving of God over this valley. In the past, one of our hardest villages to reach with the gospel has been Shang Pah, our home base, but this winter the Spirit of the Lord has been moving upon the hearts of the people and twenty or thirty families have turned to God, backsliders have been reclaimed and are now standing true to the Lord. We receive calls constantly from different families in this village requesting that we come to their homes, hold a Christian service, and cast out all the demon power while they remove from their walls and all around their property the things which they have used in their worship of the devil, casting them into the fire.

"There has also been a mighty move toward God in some of the villages north of us.

One village of 112 families has turned to the Lord and the believers have built their own chapel. Two other villages to the south of us have also erected their own chapels and are worshiping God. Other new villages are being opened up to the gospel and just recently word reached us from a large village of over 100 families that if we will only come over and tell them about Jesus, the whole village will turn to the Lord.

"One Sunday morning during the service a young mother with her baby in her arms suddenly cried out, and rushing to the front of the building, requested prayer for the baby. It seemed that the little child was breathing its last, but as we prayed life came back to its little body.

We later learned that the baby had had a severe case of pneumonia, but in a day or two was completely well. The mother is one of our first Christians and from the first of her Christian experience has trusted God for the healing of her family.

"God has been blessing us in supplying efficient consecrated native workers to help in the work. We trust you will take it upon your hearts to pray for them, Joseph and Ruth, and Paul and Esther. The latter couple are lacking their support, but with \$5.00 per month regularly, they would be free to spend their entire time in winning souls in this needy field."

## SISTER REESE AND SYLVIE M. WARD ARRIVE AT YUNNANFU

A letter from Sisters Reese and Ward dated May 29 tells of their safe arrival in Yunnanfu, South West China. They write: "Mr. Williamson met us in Hongkong, and helped us attend to our business there. We found there were a good many things we had to purchase for our outfit which we



Mr. V. G. Plymire and party as they traveled through Tibet, giving out the gospel in March of this year

this man's life has greatly strengthened the position of the gospel in Samabula. Brother and Sister Borst ask that we might pray for other homes in Fiji, that they might likewise receive the truth.

## VICTORIES THROUGH PRAYER

Brother Plymire reports a number of cases of healing in answer to prayer. A plague which has swept the country during the past months has claimed many lives, but many of the Christians have been delivered by the power of God. Several of the children of native workers have been restored to health when seemingly at the point of death.

## VILLAGE OF 112 FAMILIES TURNS TO GOD

A very encouraging letter comes to us from J. C. Morrison, shut away in the interior of Southwest China. For months the missionaries in this part of the country have been isolated by the long severe winter, and at the time of writing, April 25, Brother Morrison



did not have, so were fully occupied during our short stay in Hongkong preparatory to taking boat for Hiaphong. Mrs. Lewer had been spending the winter in Hongkong with her girls and we were so glad to find that she was just ready to leave for Yunnan. The Lord was very good to us and we were able to get through the French customs without paying anything. We had only a few dollars left when we arrived at Yunnanfu with which to buy groceries."

Our sisters will probably remain at Yunnanfu until they have learned something of the language and are able to go further into the interior of China with some experienced missionary traveler.

### DOMINICAN REPUBLIC CALLING FOR THE GOSPEL

Frank Finkenbinder, Porto Rico

I have recently had the privilege of spending nearly a month in looking over the field on the neighboring island, known as San Domingo, with a view to establishing the full gospel message at various points. In the city of San Pedro de Macoris I found a very fine group of believers, some seventy in number, under the leadership of our Porto Rican brother and his wife, Francisco Hernandez Gonzalez. About three years ago they definitely felt the call of God to go to this city, and now after these years of faithful labor, they have a splendid work established for God. During the special services I had with them several more accepted Christ.

A rumor had been circulated that the gospel which Brother Gonzalez represented was not really a religion at all but just some ideas of his own. The ridicule that this brought upon the believers caused some of them to weaken and turn back, but our help in the work seemed to give them new courage and faith in this new full gospel movement.

We visited the city of Santiago at the home of a Spanish brother and his wife, who were saved under the ministry of Brother Gonzalez, and are standing alone for the gospel in this place. As we approached their home, we were met by the sister-in-law. With tears in her eyes she exclaimed, "Oh, I must receive the fullness of the Spirit while you are here."

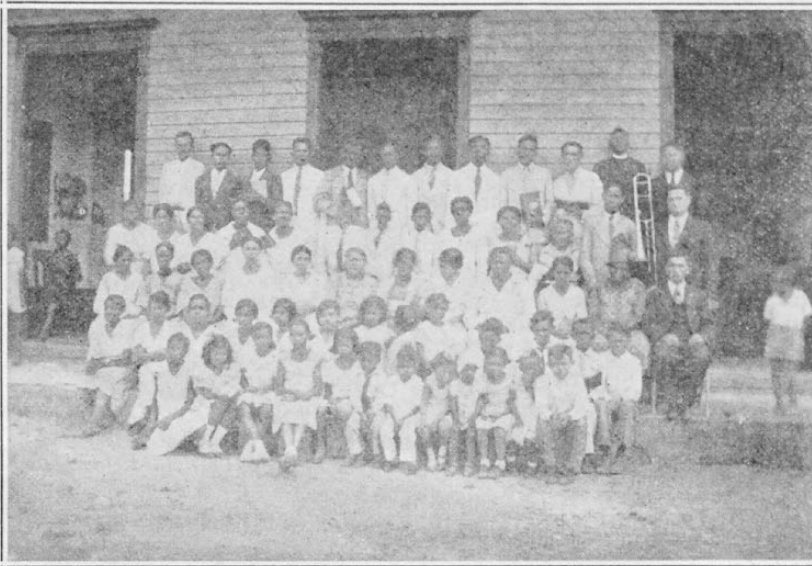
We spent two nights with this family, holding services in their home at night. We were amazed to see the better class of people coming in and humbly kneeling down to ask forgiveness from God. How they begged us to send them a worker, even though it might be just a simple believer. We had to leave without making any definite promise, but we are trusting the Lord to grant this request. If Brother Gonzalez had a motorcycle, he could visit them often from San Pedro.

#### Method of Missionary Travel

It took considerable traveling to reach the city of Ramon Santana, and very interesting travel it was, too. There were five in the party that started on foot for the nearest

railway. The train we were hoping to get was a freight, but when we arrived at the tracks, we learned that it had already gone. Fortunately a little gasoline motor workman's car came along and we were able to all climb on. Through sun and rain we chugged along till we reached the primitive little village. There we found there were no lights of any kind in the streets nor in the grass-roof huts, and most all of the people who were strolling around wore large knives in their belts. Our supper consisted of green boiled bananas, plantains, and a little codfish.

As we gathered in one of the larger huts in the evening for service, my trombone seemed to arouse the entire village, but the listeners preferred to hear from some little distance. Someone threw a huge stone against the building at my back while I was preaching, and it was a wonder that it did not break through. Brother Gonzalez says that it is a common occurrence to have a volley of stones hurled at him when he goes there alone. At the close of the service



New assembly and Bible school in San Pedro de Macoris, San Domingo. Brother Finkenbinder standing at the extreme right.

some gained courage to come close and ask questions and we had opportunity to deal with some personally, explaining the way of salvation and giving out some tracts.

With no lantern or flashlight we penetrated the darkness and found our way back to the tracks, hoping to catch a freight train back to San Pedro. One finally came and we were given permission to ride on top of the load of sugar cane, but were no sooner seated than we were told to ride on another car. After being ousted several times and directed to another car, we finally arrived in Santa Fe where we took the last lap of the way on foot after midnight. "Hardships," you say, yet how pleasant to carry the gospel at any cost to those who have never heard it. God help us to be faithful in this great commission.

#### CONGRATULATIONS

Brother and Sister Philip Shab report to us that they are the happy parents of a little baby daughter, Mildred Jane, who arrived in Persia March 6.

### NATIVES EVANGELIZING IN SOUTH-WEST CHINA

Leonard G. Bolton

You may have seen in the Evangel a few weeks ago the picture of A-wu-ma, the faithful Lisu woman, who goes about giving the gospel to those she meets, and ministering to many who are in need. Some of you have, perhaps, prayed for her, for God is surely blessing her in her work.

Not long ago, as she was climbing one of these high mountains, carrying her food on her back and her book in her hand, she met some Lisu men. Thinking she was a Tibetan nun, they began to laugh at her, but she smiled back at them and asked them whether they had heard about the God who gave us the Book. One of them became very sober and asked her to come to his home and pray for his baby who was dying. He had already lost six children and also his wealth in cows and pigs. He had called in the native witch doctors and had to pay them well, but to no avail. A-wu-ma went and washed the baby and anointed it with oil, laying hands

on its little wasted body. As she prayed she also asked God to save the parents as well as heal the child. The Lord wonderfully answered prayer; the child quickly recovered, and this man now with his family is studying the Book.

Pray for A-wu-ma, whom God has gifted and chosen for this work, as she goes from place to place bearing precious seed, amidst many hardships, that in that day of reckoning she will have many sheaves to lay at His feet.

It is wonderful how the Lord can teach these natives. Ruth, our Bible woman, asked one of the Lisu workers if he was not going out preaching, to which he replied that he had no one to watch his sheep. She answered, "If you go, the Lord will look after your sheep better than you can." However, he did not go and soon afterward some twenty-odd sheep died. How often this is true with us, too, who become so engrossed in earthly things and forget our heavenly duty—to seek first His kingdom.

Please pray for a Chinese teacher, Mr. Chu. He is worried about his burial place since someone tried to take it, and has also prepared his coffin and had it brought to his home. We told him he should first prepare his soul, and then take thought for the body. He seems to be in darkness and is held by superstition, since he took a vow before the idols, and fears that if he breaks his vow, he will be struck by lightning. We feel there is hope for him as he reads the Bible every day, and we know God is able to loose him.

We have recently rented a small hall on the main street, and the people have put money together to have it repaired and to have seats made. We trust that many precious souls may find Christ here.

"True religion is like the smallpox. If you get it, you give it to others, and it spreads."—C. T. Studd.

# In the Whitenened Harvest Field

ST. LOUIS, MO.—Evangelist Jacob Miller was with us 5 weeks. About 38 were baptized in the Holy Ghost and some were saved and reclaimed. Sixteen received Christian baptism. The church is at 1800 S. 18th St.—R. Elmer Baker, Pastor, 2338 Albion Place.

EDINBURG, TEXAS—I have accepted the oversight of the church. Three received the Baptism at our regular meeting Sunday night. We invite all assembly ministers passing through to stop with us.—Dr. C. C. Self, Hornbeck, La.

SNYDER, TEXAS—We have just closed a revival in charge of Evangelists E. Pendergrass and J. B. Brumbelow. A few were saved and a few received the Holy Ghost Baptism. Some prejudice was swept away and a number of people are looking this way.—H. C. Brown, Pastor.

ERIE, PA.—Our recent meeting, conducted by Pastor Leon J. Frank, Ashtabula, O., aroused great interest and produced good results. The saints were stirred to a holier walk and several were saved. June 18 we celebrated our first anniversary. The Spirit of the Lord was present in a precious way. Our little daughter Dorothy Elenora, was dedicated to the Lord.—Pastor and Mrs. N. T. Spong.

RIDGE STATION, ARK.—Beginning June 12 we had a precious revival conducted by Sister Hilda Busch, Benton Harbor, Mich. The Lord poured out His Spirit from the beginning. About 56 were saved; 45 followed Christ in baptism; 25 were baptized in the Holy Ghost, as in Acts 2:4; and 56 united with the assembly. The revival has not yet closed. We are going to have to enlarge the church.—J. R. Dunn, Pastor.

WHITERIGHT, TEXAS—We just closed a 3 weeks' revival in which about 17 or 18 claimed salvation; 4 were baptized with the Holy Ghost, as in Acts 2:4; and 14 followed the Lord in baptism. The church was reorganized with about 20 new members. A sweet and wonderful spirit of fellowship is existing. Brother H. L. Burrow, of Trenton, is pastor. We held a few services at Celeste, and from there we pitched a tent near McKinney.—Evangelist W. M. Lightford, McKinney, Texas.

MANKINS, TEXAS—Evangelist Era Smith and helpers, Mildred Mitchell, Opal Sanders, and Melba Carnes, are conducting a revival. Three have been saved and numbers are under conviction. This is a new field and people are anxious to hear the Word of God. The saints from Electra, Dad's Corner, Olney, and other places, have helped all they could. Sister Cornelius has planned for us to assist her in a revival, at Dad's Corner. This community is stirred as never before. We expect to build a work here later.—Era Smith, Evangelist.

ELECTRA, TEXAS—The 19th annual Council of the Texas District convened June 5-8. God's presence and power were manifest throughout the meeting. We had the largest crowd that has ever attended any of our conventions, and a spirit of unity and fellowship prevailed throughout. Shouts of praise ascended as the splendid reports from the various fields were given, and everyone left with a heart full of praise to God for His blessings during the past year. The night messages were delivered by our General Superintendent, E. S. Williams, and they stirred the hearts of the people more than ever before. God anointed him in a special way to stir the people to greater diligence in the things of God.

E. L. Newby was re-elected District Superintendent, and E. B. Crump, Secretary-Treasurer. A few changes were made in the presbytery, owing to some having moved away. We have the same executive presbyters, officers for Christ's Ambassadors, and Women's Missionary Council as we had last year.—E. B. Crump.

## SPECIAL NOTICE TO SUNDAY SCHOOL TEACHERS AND OFFICERS

Our 1934-35 Sunday School catalog is now ready and we will be glad to mail one free of charge to all who request same.

GOSPEL PUBLISHING HOUSE  
Springfield, Mo.

## BUILDING FOR GOD IN THE EASTERN DISTRICT

God has done such wondrous things for us in the Eastern District that for some time we have felt we ought to let our Pentecostal brethren in the entire fellowship share the joys of achievement with us.

For the past fifteen years camp-meetings have been held throughout the district, and, until equipment required became so great, these gatherings were held in different places, the purpose being to assist in building up the local assemblies by means of the camp-meetings. These times of spiritual refreshing were greatly honored by God.

It became evident a few years ago that moving the equipment from place to place could not be continued, as the camp equipment had increased until it required about three car loads of tents, cots, cooking utensils, etc., and the brethren began looking about for a location for a permanent camp-meeting site. This was found in the spring of 1930 near Green Lane, Pa., about an hour's driving distance from Philadelphia with its 2,000,000 population. Here we have a sixteen acre oak grove, just off a State Highway, the entire camp ground having forty-seven acres. The response from our people was instan-

taneous and we now have 58 cabins, 60 cottages, dining halls, etc. Our new tabernacle 100-190 feet was designed to seat 3000 with comfort, and we have a tabernacle for young people's, and children's meetings 50-80 feet.

At a Christ's Ambassadors' Rally, held on the grounds Memorial Day, there were fully 2000 present from various sections of the district, thirty-eight distinct groups being present.

Opening of Summer Bible School followed the Ambassadors' Rally with 60 students enrolled. This is the third year for the summer Bible School. The teachers volunteer their services. No tuition is charged, and rates for board and room are made as low as possible.

The annual camp-meeting will open July 20th, to run four weeks. Brother Charles Price will be the evangelist, assisted by other brethren of the fellowship and a time of much refreshing is expected from the Lord.—J. Roswell Flower, District Superintendent.

HOBBS, N. MEX.—We have just closed a 3 weeks' revival, with Brother Coxe and 2 daughters in charge. Three were saved; one was filled with the Holy Ghost; and one was reclaimed. The Lord has wonderfully blessed our efforts since we came here in December. Twenty-five have been added to the Lord and several have been healed and filled with the Spirit. We have a fine band of young people working with us and also a Woman's Missionary Council. Council ministers if passing this way are invited to visit us.—V. A. Pearson, Pastor.

SOUTH BEND, IND.—God is blessing our efforts in a tent revival with Brother Peterson. The saints are co-operating; a splendid spirit prevails; and God is giving us souls. Last night we witnessed one of the most glorious healing meetings we ever attended. A number testified to being instantly healed. One sister 78 years of age testified with tears of joy coursing down her cheeks, that she heard me preach, the first time she could hear in 5 years. A brother who had just been converted said he was healed of a lame hip with which he had suffered for 4 years. Others said they were healed of rheumatism, neuritis, etc. A boy, about 15, who was in a wheel chair, and said he had not even stood on his feet for 2 years, after prayer was offered left the chair and walked all about the tent. What rejoicing there was among the people. All felt the power of the mighty resurrection morning. God has definitely called me forth into the evangelistic field.—Beula O. Clark, 809 S. Clinton St. c/o Pastor Adolph Petersen.

Note—We can verify the statements of Sister Clark. God in a wonderful way did meet with us, and many felt the healing power of God. We are in an all-summer tent campaign, and a number have been saved.—Adolph Petersen, Pastor.



BETHPAGE, TENN.—We have just conducted a 20 nights' revival; assisted by Brother and Sister A. O. Phillips, Gospel Singers. Although this was a new field and people were working hard, there was an extra large crowd at the service each night. About 18 prayed through to victory. Most of these had made professions for years, but they said they had never known what salvation was. It was wonderful how God broke down prejudice.—Wiley E. Lindsey, Munford, Tenn.

HORTON, KANSAS—We recently closed a revival at the First Baptist Church. In the 3 weeks 66 were saved, and many were reclaimed. The last night 25 were saved and many reclaimed. Night after night crowds filled the main auditorium of the large church and many nights the balcony and Sunday school rooms were overflowed. This church has a membership of 400. P. S. Barrow is pastor. The children's meeting conducted by Miss Freda Steinle, proved successful. In spite of the warm weather there was an average attendance of 70 daily. Many testified that they had not seen such an awakening for years. We then began a meeting at Walthill, Nebr.—Steinle Sisters, Evangelists.

EL CAMPO, TEXAS—Since coming here about the first of the year God has graciously blessed our ministry. We have painted the parsonage, the property is out of debt, a piano has been donated to the church, and the Sunday school has doubled. We have just closed a precious meeting conducted by Evangelist and Mrs. H. T. Greer, of Seadrift. God blessed the efforts of these faithful workers. Sister Greer did most of the preaching, but several other workers assisted in the revival. About 8 were baptized with the Holy Ghost and 14 received Christian baptism. We had the best crowds the church has ever had. Much prejudice was overcome. There are many inquirers seeking to know more about this blessed full gospel message.—T. L. Spiers, Pastor.

TORONTO, CAN.—The Lord manifested His blessings in distinct ways at the meeting in Toronto, where Brother Harvey McAllister is pastor. We had been engaged for 7 weeks in a young People's Convention which closed the last of May. God signally used the convention to inspire the young people and deepen their experience. At the divine healing service a sister healed of arthritis demonstrated her joy by going about the assembly showing the saints how she could now move the joints that had formerly been so afflicted.

God also used our meetings in Elmira where Brother and Sister Ernest Schink are pastors. The meeting closed June 24. It was conducted primarily in the interest of the Jews. A thousand circulars were distributed chiefly in the Jewish quarters, announcing a series of messages to the Jews relating to prophecy. Considerable reaction of an unfavorable nature followed. One Jew threatened by phone to kidnap the children and stone the place. We appealed to them through the press to attend the meetings. They responded and a fair number attended the services every night. They were greatly interested in the prophecies about their own people, and expressed their appreciation in word and contributions. Their prejudice was completely broken down.—Will Nagel, Evangelist.

### THE POWER OF THE WORD

W. W. Bradshak, missionary of the American Sunday School Union, had the following experience in the mountains of Kentucky:

One day a boy asked me to ride with him. He told me that he was hauling the mail to the next village, and that he was paid \$12.00 a month for his work.

"How do you spend your money?" I asked.

"Well, I help support my mother and sister, and the balance I am saving to buy me a rifle. The day I get it I am going to kill old man Yelvington. If he should die, I am going to shoot his oldest son; and if he jumps the country, I will kill the next."

"What in the world do you mean, my boy?" I asked in amazement.

He replied: "Just what I tell you! Old man Yelvington killed my father, and the day of the funeral I swore I would fix him. I have nearly enough money to get the rifle, and when I do, something is going to drop over yonder; you know what the law of revenge is."

I was nearly speechless with astonishment. "My young friend," said I kindly, "don't you know if you kill that man you will have to fly from your home, go to prison, or be hanged? Do you know what an awful thing murder is? What does God's Word say about it?"

He answered, "We ain't got no Bible at our house."

I talked earnestly and tenderly with him, bringing out the Gospel rule for forgiveness. He was deeply moved, and tears were in his eyes. Before we parted he promised to give up the dreadful plans. I took a Bible from my bag, wrote his name in it and gave it to him. Some months after it was the means of a conversion; also that of his mother and sister. It pays to teach the children God's Word.

The little Bible saved the old man's life, it saved our State a murder trial, it saved a boy from becoming a criminal; and it cost twenty-five cents. One good book, one kind word, often saves a child from the downward career.

### IDOLATRY

A story is told of a young wife whose husband was very sick, and who was told that he must die. In her wild agony she flung herself upon the ground and demanded of God that he be spared to her. "O God," said she, "I cannot live without him! Thou must spare him to me! Take aught else but leave my husband!"

The husband was indeed spared, but only to remain an idiot. Years afterward while wearily enduring his vacant stare, the devoted wife cried out:

"My Father, thou hast taught me how  
To suffer and be still;  
And bowed my rebel spirit down  
To Thine unerring will.

"Hast taught me that there is a pang  
Greater than death can give;  
And punished my idolatry,  
Bidding my idol live."

Do we realize that oftentimes the greatest affliction with which God could visit us would be to answer our prayers?

"What a life the Spirit lives out in us when He possesses us. It is so simple too: just to remember 'I have been crucified with Christ,' I am dead. 'It is no longer I that live, but Christ that liveth in me.' My part is just to let Him live in me."—C. T. Studd.

### Get the Flame

While the fire of God is falling,  
While the voice of God is calling,  
Brothers, "Get the Flame!"  
While the torch of God is burning,  
Men's weak efforts overturning,  
Christians, "Get the Flame!"

While the Holy Ghost is pleading,  
Human methods superseding,  
He himself the "Flame."  
While the power hard hearts is bending,  
Yield thy own, to Him surrendering  
All, to "Get the Flame!"

For the world at last is 'waking,  
And beneath his spell is breaking  
Into living flame.  
And our glorious Lord is seeking  
Human hearts, to rouse the sleeping,  
Fired with Heavenly Flame.

If in utter life-surrender  
You would work with Christ, remember,  
You must "Get the Flame!"  
For the sake of bruised and dying,  
And the lost in darkness lying,  
We must "Get the Flame!"

For the sake of Christ in glory,  
And the spreading of the story,  
We must "Get the Flame!"  
Oh, my soul, for thy refining,  
And thy clearer, brighter shining,  
Do not miss the Flame.

On the Holy Ghost relying,  
Simply trusting, and not trying,  
You will "Get the Flame!"  
Brothers, let us cease our dreaming,  
And while God's flood-tide is streaming,  
We will have the Flame.

### Healed of Three Deadly Diseases

I had high blood pressure, both kidneys were plugged, and my flesh was a puddle of water. My ordinary weight was 180 pounds, but in one month it increased to 240. I was saved and had been an intermitent and finally a discouraged seeker for the Holy Spirit Baptism. At last I could smile my afflictions out of mind no longer and went to one of our best doctors. He examined me carefully and said I had come too late. He said, "I'm not going to beat around the bush with you, Webb. We shall be buying flowers for you in eight or ten days." The third day after this I went to church and called for prayer. I came to God with a broken heart, and I was instantly healed. Very soon after that I received the Holy Spirit in His fullness and spoke in other tongues as the Spirit gave utterance. That was two years ago and I am still a well man.—C. T. Webb, Grand Junction, Colorado.

Editor's note. Enclosed with this testimony is a letter from J. E. Austell, a District Presbyter and our pastor at

Grand Junction (330 White Ave.) in which he says, "We anointed him and prayed for him. God healed him, and he is still healed."

**OBEYING CHRIST**

I thank God for my disappointments, as I see now that they were His appointments. what you thought absolutely necessary to your life to be a handful of withered leaves. if you excite somebody else's pity and in that you get your reward. But if you anoint your head and wash your face and put on your sweetest look and dress your nicest and live your sweet orderly self, hiding your pain in your heart, God who seeth in secret will reward you openly, and you shall live to see

We go about whining: "O dear! my suffering!" And so we give people the conception that God is very hard, and everybody pities us, and it is rather comfortable to be pitied. You feel that you are somebody—F. B. Meyer.

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—M. D. Babcock.

**Forthcoming Meetings**

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

MUSE, OKLA.—Fellowship meeting July 28.—Jerome Linkswiler, Pastor.

GRANITE CITY, ILL.—July 15-Aug. 5; Dr. Otto J. Klink, Evangelist.—E. H. Chamberlain, P. O. Box 143.

MANITOWOC, WISC.—July 24—; Stanley Comstock, Evangelist.—E. O. Flagsted, Pastor.

OLYMPIA, WASH.—Second and Pear, July 22—; Meyer and Alice Tan Ditter, Singing Evangelists.—E. G. Lawrence, Pastor.

CEDAR BLUFF, VA.—July 13-Aug. 5; James E. Hamill, Evangelist; Charles F. Vaden, Song Leader.—H. H. Peek, Pastor.

HAMLIN, PA.—Tent; July 8-29; Stanley Cooke, Evangelist; strangers from a distance taken care of.—Thomas Twiss, Lake Ariel, Pa., Pastor.

SANBURG, TENN.—Fellowship meeting. July 27 (night)-29; L. A. Smith, District Superintendent.—G. G. Presler, Pastor.

NEW KENSINGTON, PA.—Tent meeting, month of July. Mary Louise Paige, Speaker.—A. W. Buckley, Pastor, 1230 Leishman Ave.

MENOMINEE, MICH.—Tent campaign July and August. Evangelist and Mrs. Paul Middleton.—E. G. Block, Pastor, 523 Carney Blvd., Marinette, Wis.

PAYETTE, IDAHO—Camp, Aug. 1-10; meals on freewill offering plan; Kelley Campbell and other ministers of the District will assist.—John S. Curtis, Pastor.

PITTSBURGH, PA.—Tent, auspices Bethel Tabernacle, corner Carrick and Brownsville Road, June 24-Aug. 31; Nimrod Park, Evangelist for July; Stanley Cooke, Evangelist for August.—H. L. Fore, Secretary

JACKSBORO, TEX.—Brush arbor annual camp meeting on Wichita Highway, Aug. 1-10; special speakers, H. M. Reeves, F. D. Davis; E. L. Stewart, Music Director; Evangelist Guy Shields, Promoter; other speakers and musicians. Meals in dining room, freewill offering plan. Tents \$3.00 for 10 days or bring yours.—Guy Shields, 901 N. Pierce St., Amarillo.

HOUSTON, TEXAS.—Fifth Sunday rally, 1105 Kern St.—Luster Hayes.

ABERDEEN, S. DAK.—Tent, July 29; Clarence H. Jensen, Evangelist. New Field.—Harold James, Pastor.

EATON, O.—Tent, July 22-Aug. 19; Evangelist and Mrs. Floyd E. Hoole and John E. Hoole.—F. R. Earhart, Pastor.

BAY CITY, MICH.—Glad Tidings Tabernacle, July 25-Aug. 12; Estella Maffett, Evangelist.—P. L. Kolenda, Pastor.

**DISTRICT MEETINGS**

FELLOWSHIP MEETING  
GILBERTOWN, OKLA.—July 28.—H. E. McCoy, Pastor.

DISTRICT FELLOWSHIP MEETING  
BOURBON, MO.—Sectional fellowship meeting, all day, July 21, beginning at 11:00 a. m.; basket dinner.—Paul A. Steiner, Pastor.

**INTERSTATE CAMP MEETING**

EUREKA SPRINGS, ARK., Aug. 16-26. Speakers, Howard Carter, London, England, and Otto J. Klink, Opa-Locka, Fla.—Fred Vogler, Wichita, Kans., Chairman.

ROCKY MOUNTAIN DISTRICT CONVENTION  
FORT MOROAN, COLO.—17th annual camp of Eastern Slope, August 9-19. Three services daily. Meals served on grounds. Tents reasonable. Write for reservations. Guy Shields, main speaker.—Pastor C. L. Walker.

**KANSAS DISTRICT CAMP MEETINGS**

Chanute, July 5-15; Attica-Sharon, July 19-29; Woodston-Alton, Aug. 2-12. Speakers, J. G. Warton, New York City; Carl Barnes, Evangelist and Music Director.—Fred Vogler, District Superintendent, 1017 S. Market St., Wichita.

**ARBOR MEETINGS**

Nine miles northeast of Ozark, Ark., near CC Highway to Camp Taft, June 24-July 12. Warnock Springs, 5 miles north of Ozark, July 15-Aug. 1; Mountainburg, Aug. 5-27. H. D. Stanley, Main Speaker, W. F. Snow assisting.—W. F. S.

**EASTERN DISTRICT CAMP**

GREEN LANE, PA.—Maranatha Park, July 20-Aug. 19. Dr. Chas. S. Price, Principal Speaker; assisted by pastors, teachers, and evangelists of Eastern and neighboring Districts.—E. C. Sikes, Secretary, P. O. Box 113.

**MISSISSIPPI DISTRICT COUNCIL**

HATTIESBURG, MISS.—Aug. 14-17; free entertainment as far as possible. All assemblies urged to send their quota for entertainment expense as soon as possible. Address J. L. Roseberry, Box 314.—H. M. Sandlin, Secretary.

**SOUTHWEST VIRGINIA CAMP**

BRISTOL, VA.—Southwest Virginia Camp, Appalachian District. Between Massachusetts and Rhode Island Streets, Aug. 9-19. Ernest S. Williams, General Superintendent, special speaker.—James Earls, West Graham, Chairman Camp Committee.

**ILLINOIS DISTRICT CAMP**

MATTOON, ILL.—Peterson Park July 27-Aug. 5; Myer Pearlman, Central Bible Institute, Bible Teacher; Stanley Cooke, Night Evangelist. Christ's Ambassadors' annual convention latter part of camp.—Arthur Bell, District Superintendent, Belleville; Theo Kessel, C. A. President, Ava.

**ALABAMA GEORGIA DISTRICT CAMP**

ENTERPRISE, ALA.—Battons Assembly, July 15-29. Elder Guy Shields, Amarillo, Texas, Chief Speaker. District Christ's Ambassadors' convention, July 15-16. Bring your bed and linen for camp.—J. C. Thames, District Superintendent.

**POTOMAC DISTRICT CAMP**

FALLING WATERS, W. VA.—July 27-Aug. 19. Harry E. Bowley, Evangelist; Dean W. I. Evans, Springfield, Mo., Bible Teacher; Carl W. and Mrs. Hatch, Music Directors. If coming write H. V. Schaeffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

**TEXICO DISTRICT CAMP**

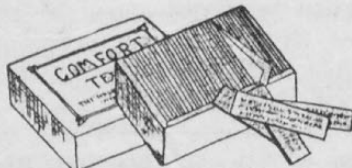
LUBBOCK, TEXAS.—Fair Grounds Park, Aug. 17-26; E. B. Crump, Secretary Texico District, will bring the evangelistic messages and give Bible lessons daily. Other ministers and many musicians will participate. Particulars from Pastor C. R. Love, 1957 Texas Ave., Lubbock; or District Superintendent A. C. Bates, Box 48, Clovis, N. Mex.

**DATE CHANGED**

OKLAHOMA DISTRICT CAMP  
GUTHRIE, OKLA.—City Park, July 24. Sanitary kitchen and dining hall for those who wish to cook. W. I. Evans, Dean of Central Bible Institute, in charge of day services; H. E. Heady, Night Speaker. Bring camping outfit. For particulars address Elwood Young, Pastor or R. R. Hoyer, District Secretary-Treasurer, 1826 W. 3rd St., Oklahoma City.—Jas. S. Hutsell, District Superintendent.

**... COMFORT BOX TEXTS ...**

This Box Contains Choice Scripture Verses for Those Needing Comfort



Are you passing through hard places, discouraged, and need comfort; or have you a friend or loved one in this condition?

God's Word contains many comforting Scriptures, and you will find approximately 200 of these texts in this neat little box, printed on colored card board.

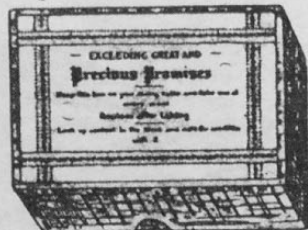
These Comfort Box Texts make splendid Christmas gifts, but can be used as a gift or remembrance during any time of the year. Comfort some heart by presenting one of these boxes.

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**WESTERN W. VA. DISTRICT CAMP**  
**MT. HOPE, W. VA.**—In tabernacle, Aug 23-Sept. 2.  
 P. C. Nelson, assisted by Mrs. Nelson and son.  
 —W. P. Broyles, Oswald, W. Va., or S. W. Sublett,  
 Montcalm.

**NEBRASKA DISTRICT CAMP**  
**HASTINGS, NEBR.**—In City Park, July 19-29.  
 City has given us entire park; pavilion seats 2500.  
 A. C. Bates, Clovis, N. M., main speaker.—A. M.  
 Alber, Bayard, District Superintendent.

**DATE CHANGED**  
**SOUTHERN MISSOURI DISTRICT CAMP**  
**WILLOW SPRINGS, MO.**—Annual District Camp  
 meeting, Aug. 3-12. Aug. 8, 9 given to Christ's  
 Ambassadors. Fellowship certificates renewed. Those  
 desiring license or ordination meet Credentials Com-  
 mittee. Ministers from Springfield expected; rooms  
 and beds free; meals on freewill offering plan. Write  
 S. L. Johnson, District Superintendent, Dexter, or  
 F. Hamilton, Pastor, Willow Springs.

**WEST CENTRAL DISTRICT CAMP**  
**TRENTON, MO.**—Moberly Park, Aug. 2-12; P. C.  
 Nelson, Enid, Okla., Bible Teacher; other speakers  
 will be present. Meals as usual. Bring your own tents.  
 No other small tents available. The Christ's Am-  
 bassadors are expected to be present and assist in  
 every service, also a day will be devoted to their  
 interests.—Roy E. Scott, District Superintendent,  
 Mercer; Glenn McClure, Pastor, Trenton.

**OPEN FOR CALLS**  
**Pastoral**

Mrs. A. A. Orr, 142 Elmwood Ave., Oshkosh, Wisc.  
 "Ten years' experience as evangelist and pastor.  
 Willing to take new field and build up. Husband  
 assists. We have two children. Prefer the South,  
 but will go anywhere."

Evangelist and Mrs. Wm. Colver, Syracuse, Kans.  
 "Wish pastorate in Colorado. In Pentecost 9 years.  
 Reference, Noah Mosier, Brimson, Mo."

**Pastoral or Evangelistic**

H. H. Wiedman, 522 Cimarron Ave., La Junta,  
 Colo. "Have been helping with the work at Rocky  
 Ford and La Junta."

**Evangelistic**

Lester L. Ferguson, Willowbrook, Calif. "Starting  
 east to Oklahoma July 20. Will accept calls en  
 route. Eleven years' experience."

W. C. Harper, Claymont, Del. "Am resigning the  
 pastorate in Greenfield, Mass."

**MISCELLANEOUS NOTICES**

**ADDRESS WANTED.**—I wish the address of H.  
 Webber.—James P. Mylod, 744 Broad St., Newark,  
 N. J.

**WANTED.**—Experienced Pastor and wife to take  
 charge of small church. Furnished parsonage next  
 door to church.—Alice Rayborn, Secretary, Grafton,  
 Illinois.

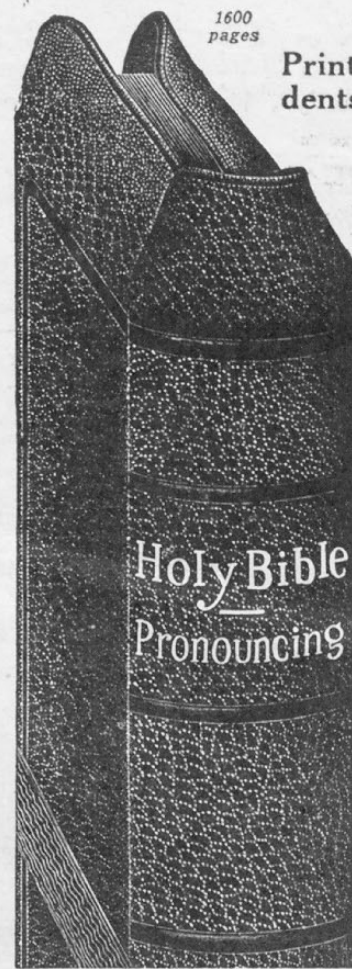
**WORLD MISSIONS CONTRIBUTIONS**

- June 28-30 inclusive  
 All personal offerings amounted to \$331.05
- .89 Junior Church Assembly of God Springfield Mo
  - 1.00 Gospel Tab Wood S Dak
  - 1.00 Assembly of God Newark Mo
  - 1.00 Assembly of God Cotton Ga
  - 1.06 Holloway Tab Enterprise Ala
  - 1.36 Full Gospel Bible Class Reseda Calif
  - 1.75 Pentecostal Mission Mentor Minn
  - 1.97 Assembly of God S S Eakly Okla
  - 2.00 El Bethel Tab Springfield Ohio
  - 2.00 Children's Church Pent'l Gospel Mission De-  
troit Mich
  - 2.00 The Ambassadors Bridgeport Conn
  - 2.80 Wooten Chapel Assembly Elba Ala
  - 2.89 Summit Pent'l Mission Girard Ohio
  - 2.92 Assembly of God S S Pearl Ill
  - 3.00 Pent'l Assembly of God Danville Ill
  - 3.00 Italian Pent'l Gospel Mission Detroit Mich
  - 3.50 Full Gospel Assembly S S Springfield Ore
  - 3.87 Assembly of God Enterprise Ala
  - 4.00 Assembly Gospel Tab Los Angeles Calif
  - 4.00 Sunday School Class Vicksburg Miss
  - 4.34 Sunny Slope Assembly of God Proctor Colo
  - 4.41 Dibble S S Pequot Minn
  - 5.00 Young People's Society Clarks Summit Pa
  - 5.00 Full Gospel Mission Bellevue Mich
  - 5.00 Pent'l Full Gospel C A San Diego Calif
  - 6.00 Assembly of God Cashmere Wash
  - 6.00 Deaf Mute Church Los Angeles Calif
  - 6.30 Pent'l Church Clark Summit Pa
  - 7.00 Assembly of God Quannah Tex
  - 7.75 Gospel Mission La Grande Ore
  - 8.00 Crosby-Ironton Tab Crosby Minn
  - 8.25 C A's Assembly of God Borger Tex
  - 9.35 Assembly of God Joplin Mo
  - 9.42 Adult and Y P Bible Classes Windber Pa
  - 9.44 Assembly of God Kensington Kans
  - 9.81 Gospel Church Selfridge N Dak
  - 10.00 Bethel Mission Arkansas City Kans
  - 10.00 Pent'l Tab Heppner Ore
  - 10.00 Glad Tidings Tab New York N Y
  - 10.00 Rosen Heights Assembly of God Ft Worth  
Tex

- 10.00 Full Gospel Church Washington D C
- 11.00 Gospel Tab Livingston Mont
- 11.00 Gospel Lighthouse Tab Asbury Park N J
- 12.00 Full Gospel S S Paynette Wis
- 13.18 Full Gospel Mission Bellevue Mich
- 14.00 First Pent'l S S Wilmington Del
- 14.02 Full Gospel Church Lincoln Calif
- 15.00 First Pent'l Church Tyrone Pa
- 15.00 Grace Pent'l Church Newark Del
- 15.90 Assembly of God and Sunday School Enid Okla
- 18.00 Evangel Temple Toronto Ont Can
- 19.00 Pent'l S S Pitcairn Pa
- 20.00 Pent'l Full Gospel S S San Diego Calif
- 20.00 First Full Gospel Church Pomona Calif
- 20.00 Assembly of God Austinburg Ohio
- 20.00 Gospel Tab Alton Ill
- 21.00 Evangel Temple S S Toronto Ont Can
- 21.80 Daily Vacation Bible School Assembly of God  
Springfield Mo
- 27.50 Edwards Street Pent'l S S & Church Alton Ill
- 29.36 Full Gospel Church and S S Neptune N J
- 30.00 Gospel Tab Gary Indiana
- 32.00 Highway Tab Youngstown Ohio
- 35.00 Full Gospel Church Trafford Pa

- 41.05 Pent'l Tab Buffalo N Y
  - 42.00 Pent'l Prayer Band Assembly of God Allen-  
town Pa
  - 44.04 First Pent'l Tab Wilmington Del
  - 45.00 Elim Tabernacle Rochester N Y
  - 68.00 Pent'l Church Jeannette Pa
  - 73.00 Pent'l Full Gospel Tab San Diego Calif
  - 114.00 Calvary Pent'l Church Wilmington Del
  - 235.00 Pent'l Tab and S S Tacoma Wash
  - 239.40 Assembly of God S S and C A's Springfield Mo
  - 402.50 Pent'l Church Cleveland Ohio
  - 835.55 Glad Tidings Tab New York N Y
- Total amount reported .....\$3,112.43  
 Home Missions Fund .....\$ 9.51  
 Office Expense Fund .....23.93  
 Deputation Expense Fund .....1.67  
 Reported as given direct to Mission-  
aries .....80.00 115.11
- Amount received for foreign missions.....\$ 2,997.32  
 Amount previously reported .....15,392.40
- Total amount received for foreign missions  
for June .....\$18,389.72

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B. C. 570.  
 a ch. 3. 4; 6. 25.  
 2 Chald. It was seemly before me. b ch. 3. 25.

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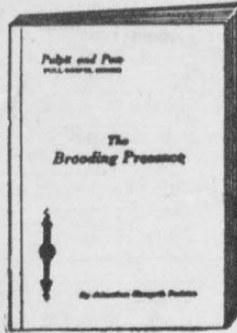
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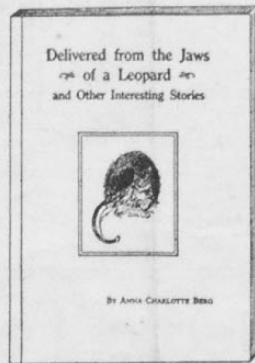
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