

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

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD, MO., MARCH 5, 1938
NUMBER 1243

Single copies, 2 cents
\$1.00 a year in U. S. A.

Spiritual Rest

By W. E. Moody

THE 3d and 4th chapters of the Epistle to the Hebrews refer us back to the time when Israel in their journeys reached Kadesh-barnea, from which through disobedience and unbelief they were driven back into the wilderness, there to wander for forty years until every adult of twenty years and above perished with the exception of two faithful and God-fearing men, Caleb and Joshua.

In this connection the significant words of Hebrews 3:17-19 and 4:1 are worthy of our deepest thought and reflection. "But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

And then the writer adds the significant warning, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." The Rest of which Canaan was a type is not *heaven itself*, as some have wrongly supposed; but it is that "rest in Christ" which accompanies the *Spirit-filled* and *Spirit-controlled* life.

The theme of our meditation is "Spiritual Rest"—what is it? and how may it be obtained and retained?

How few *restful spirits* we meet! What feverish anxiety we see pictured on the faces of many of God's dear children! What disquietude of spirit, what anxiety and care are manifest in their lives! And yet, *this rest* is for *all*. Surely in this age of *rush, speed, and distraction* we need to learn the secret of spiritual *poise, balance, rest*.

It might be helpful at the outset of this meditation to say that both in the Old and New Testaments the root meaning of the word "rest" is "to settle down." Just to *settle down in God—that is rest*. We well know that it is not as easy to do that as it appears on *paper*. But it *can be done*. Note—

1. God's rest is a *gift*. It is not something we *earn* or *work for*. We are simply to *receive it*. Jesus said in Matt. 11:28, "Come unto me, all ye that labor and are heavy laden, and I will *give* you rest." Here the word *rest* is a *verb* and means "I will *rest* you, *refresh* you." But Jesus speaks further: "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall *find rest* unto your souls." Here the word *rest* is a *noun*. The thought here is that coming to Him we shall not only be *refreshed* and *rested* but taking the yoke of His perfect will upon us we shall find a *settled abiding rest* which nothing can disturb.



What a fascinating place that is! To be able always to "sit calm on tumult's wheel." Let us then come to Jesus the *Rest-giver*, and find in Him "an answer to every question, a solace for every fear."

Solomon, whose name means Peaceable, is called "a man of rest." 1 Chron. 22:9. He could say to Hiram king of Tyre (1 Kings 5:4), "The Lord my God hath *given me* rest on every side, so that there is neither adversary nor evil occurrent." Can it be said of us, they are "men of rest"? Do our lives bear that characteristic? Or are they tossed with tumult and care?

2. Rest comes through *faith* and *obedience*. In Hebrews 4:3 we read, "For we which have believed *do enter into rest*." And in verse 10 we have the clear and concise statement, "For he that is entered into his rest, he also hath ceased from his *own works*, as God did from his." Romans 4:5 tells us that "to him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The man that *worketh* for his salvation is not *believing* for it. Salvation is a *gift*. Rom. 6:23. And it is true all down the line of spiritual progress that it is when we are *believing* that we are getting things from God, not when we are *struggling* and *fretting*.

The higher realm of spiritual victory and attainment has been well called "The rest of faith." In *believing* we are *resting*, and in *resting* we are *believing*. Faith is not an *effort*. It is *rest*. Resting in God's Word. Some people say, "I am trying to believe." Such a statement is a contradiction of terms: for when a man is *trying* to believe he is *not believing*. I have found it exceedingly helpful to look up into the face of God, and in simple (Please turn to page nine)

"I Like the Old Paths"

By J. Narver Gortner

Some Pentecostal folk seem to have the impression that God has worked in a more signal manner since the outpouring of the Spirit in these "last days" than He has worked at any time since the days of apostolic activity and fervor at the beginning of the church age. They are not as familiar as they should be with the marvelous manner in which God has wrought at various times all the way down through the centuries. There have been many great revivals since the beginning of this dispensation of grace—the Pentecostal revival of these "last days" is only one of many—and in every one of these revivals there have been marvelous manifestations of the divine presence and power. Each revival has been characterized by its own peculiar manifestations, and some of the manifestations have been quite common to all, among which we might make mention of the manifestation of prostration under the power of God.

Looking over some letters that a number of years ago I filed away for future reference, I found one that had been written to me by my District Superintendent. I had received the Baptism in the Spirit, and was still a Methodist preacher, the pastor of a Methodist Church. The District camp meeting was being held, and I was the chairman of the Camp-Meeting Association. I had encouraged the people to pray for an old-fashioned camp-meeting. I wanted God to come forth as He had come forth in the days of old; I wanted to see such displays of His presence and power as had characterized the camp meetings in the days when such gatherings were quite common among the Methodists in all parts of the country, the days of the great Methodist revival when the foundations of Methodism were being laid. I had read in the "History of Methodism" how God in those days had made bare His mighty arm, how sinners had been prostrated under the power of God, and how many of them had come through, shouting the praises of the King. I could see no reason why we could not see similar manifestations; it seemed to me that, since the foundations of Methodism were laid in such a revival, it would be perfectly "Methodistic" for us to pray that there might be a duplication of the manifestations and a duplication of the results; I could not see how the Church of my fathers could be injured by such a display of divine power.

The people prayed, earnestly prayed, and what usually happens when people thus pray, actually took place: God

heard, and God answered. The power fell upon us. The Methodist preachers present got scared, and the most of them left. This did not at all disturb me. And, really, I was almost surprised that it did not. I felt as though I was getting just a little conception of how Daniel felt when he was thrown into the den of lions, and of how the three faithful Hebrews felt when they were ordered to worship the golden image, and they refused.

Somebody wrote to the District Superintendent who had been present for only a day or two, and had then left, apprising him that the camp meeting was "out of control," and was not "Methodistic." I received a letter from my superior, and in it he protested quite vigorously against what had taken place. I wrote a courteous reply in which I assured him that what had taken place had been in divine order, and in answer to prayer.

The letter I am referring to came to me in reply to mine, and in it I find this paragraph: "I am very much surprised that you seek to justify the indecent prostration of women, the 'gift of tongues,' the dogmatic assumption of healing, and the extreme teaching of premillennialism. Is it possible, Brother Gortner, that you believe all these things are of God? That the devil has nothing to do with all those fleshly manifestations? Is there no place for reason and sanity?"

Having received the letter I filed it away for future reference. I knew then what I know now; namely, that God has always worked in a supernatural manner in times of great revival, and that

when He has thus worked, there have always been manifestations that many have not understood and have attributed to the power of the devil.

I have been reading "The Journal of Lorenzo Dow." Dow was a Methodist preacher who died in 1834, a little more than a hundred years ago. Even then there were some Methodist preachers who were afraid of manifestations. Dow was holding a camp meeting at Albany, N. Y. He wrote in his Journal, "Several Methodist preachers came as spectators, intending if the meeting did well, to take hold, heart and hand, with me; but if ill, to leave it as they found it, and let the blame devolve on me."

He records the fact that several young people were there who had ill designs, their object being to "bring a stigma on the meeting." He went out to address them, and stood up on a log, and succeeded in getting their attention by telling a story that his father had told him, a story with a good moral. The effect was good, and Dow has informed us that "they gathered their wandering brains into a train of serious thinking, and prepared their hearts for the reception of good advice." Several of them asked for prayer, and it was not long until "nine were sprawling on the ground, and some were apparently lifeless." Doctors were called, and the doctors said they had fainted and called for "water and fans to be used." Lorenzo Dow said, "Hush!" They in order to show his fallacy proceeded to examine the pulses of those who had been prostrated, and found they were perfectly normal. Some then said it was fictitious. Dow said, "The weather is warm, and we are all perspiring, whilst they are as cold as corpses, which cannot be done by human art." Then some shouted, "It is the work of the devil." Dow replied, "If it is the devil's work, they will use the dialect of hell, when they come to; we will wait and see what they say, and then decide whether it is the devil's work or not."

What was the outcome? "Some watched my words, in great solemnity," Dow wrote, "and the first and second were soon brought through, happy, and all in the course of the night, except a young woman, who had come under good impression, much against her father's will, thirty miles. She continued shrieking for mercy for eight hours, sometimes on the borders of despair, until near sunrise, when I exhorted her, if she had a view of her Saviour, to receive Him as appearing for her; her hope revived, faith sprang up, joy arose, her countenance was an index of her heart to all the beholders, she uttered a word, and soon she testified the reality of her mental sensation, and the peace she had found."

I am still a Methodist. I have not

THE PENTECOSTAL EVANGEL

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*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

*Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.*

*Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.*

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Entered as second-class matter June 25, 1918, at post office at Springfield, Mo. under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

forsaken the faith of my fathers. My contention is that my critics have. If Methodism were what it was a hundred years ago, I verily believe it would gladly receive—receive with open arms—this mighty Pentecostal outpouring of the Spirit.

When I read of some of the displays of divine power in those wonderful days of the great Methodist revival, I am led to wonder if there was not more power in evidence at that time than we are being privileged to see today. I would that I might see “nine” unsaved young people smitten down by the mighty power of God, and “as cold as corpses,” and every one of them coming through to blessed blood-bought victory. And if one of them, a young woman, were to lie under the power, and “shriek for mercy for eight hours,” despite the fact that some have thought that I am rather stiff and conservative, I should be the last one to lift my voice against what my District Superintendent called, and I believe, wrongfully, “the indecent prostration of women,” especially if the young woman were to come through to a real experience in God, her voice testifying, and her face indicating, as “an index of her heart to all the beholders,” that she had passed out of death into life, out of bondage into liberty.

What we want are results. There is no intimation anywhere in the Acts of the Apostles that the early church, or any of the members of the early church, objected to the method the Lord used when He smote Saul of Tarsus down on the Damascus highway; nobody, so far as I know, thought of referring to what took place as indecent or out of divine order.

In the great revival under Jonathan Edwards prostrations under divine power were quite frequent, and that great preacher wrote a volume in which he defended the manifestations as divine. In some circles people who profess to be Christians are so insistent that everything must be done “decently and in order,” as they understand decency and order, that God is able to do little. And unless God works nothing is done.

Methodism was born in a revival, and in that revival there were mighty manifestations of the presence and power of God, such manifestations as have been in evidence in every great spiritual revolution. I am still a Methodist, but a Methodist of the old school, not of the modern school. I like the old paths. Let me use this text in a new sense—I think it would be called in homiletics “accommodation”—“No man having drunk old wine straightway desireth new, for he saith, The old is better.”

“Faith honors God and God honors faith.”—Charles E. Cowman.

Shall He Find Faith?

Luke 18:8

Arne Vick

The specific purpose of this parable is revealed in the first verse as being to teach the great importance of importunity in prayer. The alternative of course is to “faint” or “to lose heart.” He who fails to pray will “faint” regardless of the number and the variety of the substitutes relied upon and, conversely, he who prays “always,” with a clean heart, will never faint, for the grace and strength of God will be his daily supply.

Jesus has pictured the characters of the story so extreme as He has, the better to bring home to our hearts the truth involved. The judge was not merely an average judge but rather, one uncommonly hard, unfeeling, and cynical—one who “feared not God neither regarded man.” Nor yet was the petitioner simply an average woman, but a helpless widow with no resource but the judge. As far as the record reveals she was utterly without influence, financial, social, or political. Because of her destitution her sole dependence in seeking redress was her desperate determination and importunity, the product of her great need and her realization thereof. Her “adversary” had obviously bankrupted her by unfair and unscrupulous practices and it was the mere restoration of her *rightful belongings* for which she besought the judge.

The Master here reveals, in the woman as a mybol, a most striking picture of a truly earnest seeker after God. As far as finding what we need within ourselves, our spiritual helplessness is as abject as was hers. Her need and personal bankruptcy were no greater than is the spiritual need and emptiness of thousands of lives all around us; but, the great question Jesus asks is, When He comes again, will He find such resolution and desperate importunity *in us* as was in the heart of the widow? “Nevertheless, . . . shall He find faith on the earth?” Obviously, He means *her kind of faith*; faith that *persists*; faith that *importunes*, faith that *will not be denied*. Too many in our assemblies feel that five or ten minutes of prayer after the message, plus a few hasty minutes at bedside morning and evening, suffices for a normal Christian prayer life. But such a meager conception is wholly inadequate in the presence of the inspiring truth signified by this parable, and in its place we see that earnest, fervent, unceasing prayer in the Holy Ghost is the standard for the Spirit-filled.

“And he would *not for a while*.” Graciously, Jesus tries to encourage us

to see that *delay* is not *denial*; that though heaven may seem insensible to our pleadings, day after day, our prayers are none the less being heard and considered. But right here is the place of failure for most of us. Delay disheartens us and we interpret it as rejection. Had this woman thus succumbed to despair and a what’s-the-use attitude, she would have utterly failed to realize her objective. When we remember that Elijah engaged in seven definite seasons of prayer for rain before the answer came, and that Daniel held on tenaciously for twenty-one days ere victory was complete, and that Jesus Himself uttered the same petition three times in Gethsemane—with such examples before us, ought we not to learn “*always to pray and not to faint*”?

At last after many refusals, the day arrived when the judge’s monotonous “NO,” was changed to an ungracious “I will,” with its delightful assurances of deliverance from the oppression of her adversary and the restoration of her property. The change of mind experienced, the jurist attributed *entirely* to “*her continual coming*.” As Jesus made the application for His hearers He showed that the unjust judge was not intended to portray the Person and attitude of our Heavenly Father, but rather as a perfect contrast. The point of the teaching involved is that if *such* a man as the judge with *such* a nature could be made to yield to a poor widow’s plea because of her importunity, *how much more* will the Father, who is neither unjust nor callous to human needs, avenge His own elect?

At the same time Jesus pointed out one of the essential characteristics of the elect, viz., their “day-and-night” crying unto Him, or, in Pauline language, their praying “without ceasing.” Then let no one whose heart is languid in prayer and void of intensity in seeking God, be too sure they are eligible for classification with the elect. John Mott spoke much truth when he said, in paraphrase, “He that saveth his time from prayer shall lose it, but he that loseth his time for communion with God, shall find it again in added blessing and power and fruitfulness.” Let those who have the “cry” in their hearts take courage in the realization that Jesus meant *them* when He concluded the parable by saying, “I tell you He will avenge them speedily.”

God, hold me on with a steady pace.
—Robert Murray McCheyne.

The Challenge of Yunnan

By Donald Gee

Who does not respond to the challenge of difficult and dangerous work in the gospel ministry when their hearts have been touched by the fire of the Holy Ghost?

Away in the southwest corner of China, where her frontiers border upon British Burma and French Indo-China, lies the large, mountainous province of Yunnan. Great mountains and rushing rivers make it a land of marvelous beauty; the altitude gives a freshness to the air that one longs for when lower down at the coast; fertile plains give an abundance of food. The capital city of Kunming (formerly called Yunnanfu) is linked by a French railway with the coast at Haiphong, and by airplane service with Central China. Motor roads are being rapidly driven in every direction, and bus services are operating, though travel inland is still mostly done by packhorse. One look at the buses is enough to shake one's confidence in their ability to hold together till the journey's end.

With all its beauty and its mineral wealth, Yunnan is still the most primitive of all the provinces of China—backward mentally, socially, and spiritually. Perhaps its geographical position has had something to do with it. Most of the people are uneducated and have seemed slow to learn; Yunnan has produced very few Chinese leaders of national note. Although the city of Kunming is widening its main streets, and even boasts hand-operated traffic lights at one or two intersections, (one hardly knows what for!) yet in the main it is still the old China of many past generations. The war in the North is now bringing into Yunnan a wealthy and educated type of Chinese refugees that is likely to have a perceptible effect in lifting the general level of social life.

Some of these are real Christians, and perhaps this is one way in which the providence of God is going to supply those native leaders which the Chinese Church in Yunnan has so markedly lacked.

Missionary work in other parts of China, especially near the coast, has been proceeding for over a century, and the spiritual ground has had a long sowing for the harvest that is now being reaped in some encouraging sections of the field. But in

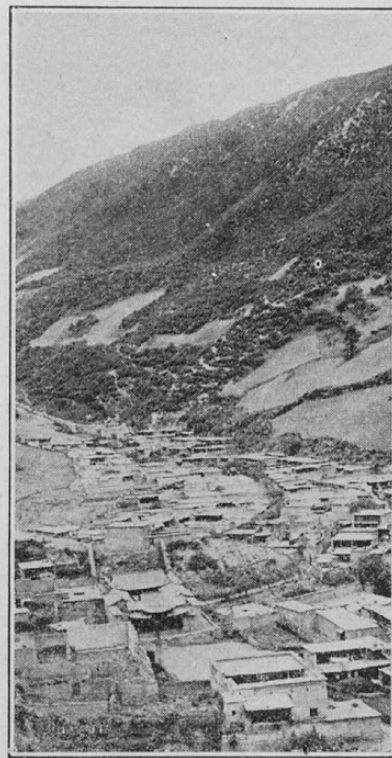
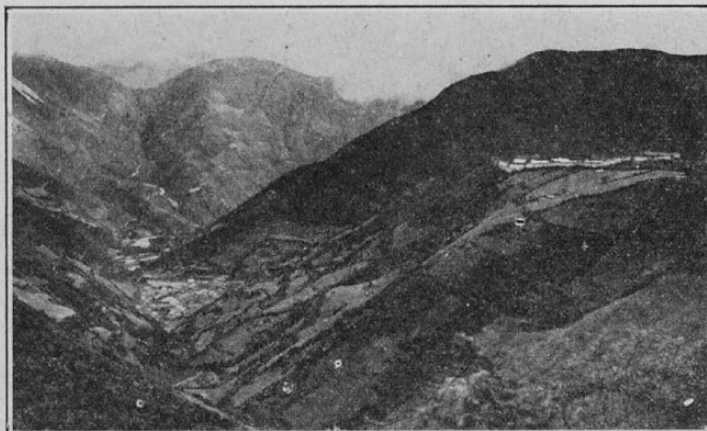
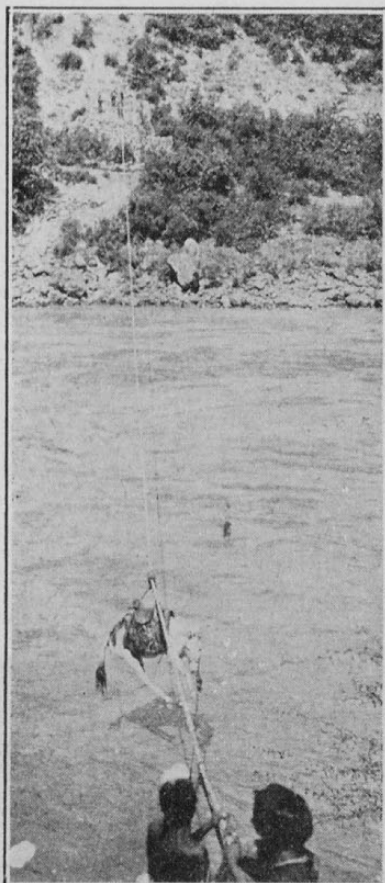
Yunnan the sowing has been proceeding for only about a quarter of that time, and that in a spiritual soil much harder and more discouraging in every way. No fair comparison can be made between Yunnan and other parts of China where success is concerned. Every mission without exception that is working in Yunnan is facing the same situation, meeting similar difficulties, and an identical challenge.

Our British assemblies may take a legitimate pride in the fact that we have taken a goodly part in pioneering the gospel in this hard field. Through many vicissitudes our British Pentecostal missionaries have continued to faithfully labor for over twenty-five years. At the present time we have seventeen missionaries there. The American Assemblies of God have now joined us in the fight in Yunnan, with twenty-two missionaries. In the Northwest of the province around and beyond the Likiang District, Dutch and German Pentecostal missionaries are operating, and also the English group known as the Tibetan Border Mission. In the South there are a few Scandinavians. Altogether there must be at least sixty Pentecostal missionaries working in the Province of Yunnan.

The Northwest section from Likiang onward and around Wei Hsi seems to be comparatively well supplied with our missionaries. It is through this district that there runs one of the main routes into Tibet. One of our splendid younger missionary couples, the Colleys, have pushed right up to Adentze, where Alfred Lever fatally tried to establish the work twenty years ago. These young people are actually among Tibetan people, though politically still in China. They hold our farthest outpost towards Tibet.

The glamour of the word Tibet seems to cast a sentimental spell over many people, presumably because it is still politically closed to the gospel, and holds a romantic interest because of its mystery. Where the spiritual need and challenge of Yunnan is concerned we seem to be in positive danger of allowing the sentimental attraction of the road towards Tibet to attract us away from great, waiting, and needy tracts in other parts of the province.

Apart from the Chinese population of Yunnan there are great numbers of tribal people who are quite distinct in race from the Chinese who



Scenes of missionary life and experience in Yunnan Province, Southwest China. At left a modern steel suspension bridge! Safe? Maybe. Thrilling? Plenty. Comfortable? Ask the missionaries. The weight of the horse and the momentum carry it a little past the middle of the river; from there it must be pulled up by hand. The missionaries' turn next. No masterpieces of bridge construction in this pioneer field! Center and right show how the villages are built along the winding river beds and valleys. Note the inaccessibility of the village high on the hillside, yet the gospel has been preached in many such communities, and they now have regular services. These pictures sent in by L. G. Bolton from Wei Hsi.

are their political rulers. It was among the Lisu Tribe that Alfred Lewer established such a successful work before his tragic death in 1924. Now some of our American Pentecostal missionaries are throwing themselves whole-heartedly into this ripe portion of the harvest field, and seeing considerable encouragement in indigenous lines. Two of our British sisters have recently joined Brother and Sister Morrison for work among the tribal people in the valley of the Salween. Missionary work among these peoples seems to yield at the present time much more immediate and satisfying results than work among the Chinese of this section. They are more quickly responsive.

What Will the Morrow Bring?

Many of the missionaries have a strong conviction that we are on the verge of a real spiritual awakening among the Chinese in Yunnan. The years of patient sowing and weeping are at last coming to harvest. The promise is sure, "In due season we shall reap if we faint not." The desire to have quick returns for missionary investments is natural, but it can be natural in the worst sense, in that it fails to have the faith and wisdom to wait patiently for the Lord. Yunnan has never yet enjoyed a real Pentecost upon the Church at large. It is recognized among all the spiritual missionaries in the province that nothing will avail to bring to birth a virile Chinese Church in Yunnan but an outpouring of the Holy Spirit. Our Pentecostal missionaries with their own experience as a background are praying for such an outpouring more earnestly and definitely than ever. The desire was quickened yet more at our recent conference in Kunming, attended by around forty of the Pentecostal missionaries working in the province. God will answer!

There is a need for young men of the right type of consecration and ability who will first of all spend a year or two in language school on the coast while they not only acquire one of the most difficult languages on earth, but also get to know CHINA. After that they should be ready to face, with the backing of the Field Council, the apostolic task of breaking new ground. In working according to the indigenous principle it seems to be imperative to make a start on right lines from the very commencement. One missionary has tried with very good success the method of moving into a community and depending upon conversational methods and personal contacts blessed by the Spirit of God to

result in the formation of a nucleus that gather together in a Chinese home. It was from the "church in the house" that some of the finest New Testament assemblies grew. Such a method may mean inability to send home glowing reports immediately to impatient friends in the homeland, but it means laying a Scriptural foundation for lasting work that will be self-propagating.

The present challenge of Yunnan is the challenge of a field that has proved hard and barren of spectacular results, but a field that now presents every opportunity for faithful, consistent effort until the last corner is turned and the harvest begins to come in.

IN GREAT NEED

Word has just come from one of our missionaries in North India telling of the very serious illness of our Brother Alfred A. Blakeney. We trust that our Evangel family will take Brother Blakeney upon their hearts and pray earnestly that the

greetings to our friends through the Evangel from Manchuria. We spent considerable time during the past year in the capital city of Hsin King seeking to obtain a permit for the preaching of the gospel. In September we learned that it might be some time before such permission could be granted; hence after much prayer we came to Chin Hsien to take over the work here, which was at that time under the supervision of our Field Superintendent Martin Kvamme.

We wish it might have been possible for you to tune in on one of our testimony meetings recently, for we feel that your hearts would have rejoiced as ours did. Our evangelist's wife was the first one to speak and with no uncertain sound she told of the reality of Jesus' power to save and to heal. When the good Shepherd found her she was very ill with no hope for recovery. The Chinese doctor had been consulted and the Japanese doctor had been called; she worshiped the gods—but all to no avail. There remained nothing for

her to do but to prepare for the inevitable, so she got her burial clothes ready. Then when all was dark the gospel light dawned upon her and she laid hold upon eternal life and about the same time received complete healing.

Their only son became ill with a fever which caused him to become deaf and blind and he was given over to death. Then Jesus appeared to him and from that hour he began to mend. They enjoy telling over and over again this incident for the glory of God.

Then followed a testimony of how God had led the mother of a little girl to the church through the girl's witness in the

home to her new-found Saviour. At that time Mrs. Fu was ill and, hearing that God could heal as well as save her from sin, she committed her case to Him in prayer. Then she heard a voice saying, "Walk straight ahead." She knew by this that she was on the right road. She found courage to pull down her idols and destroy them. Now those in her household are almost all believers.

The substance of two others was that God had taken away the spirit of quarreling from their home and given them peace. A young lady testified to the great grace of our Lord in saving her, a bitter enemy of the Cross, for when her father attended the "Sound of Blessing Hall," as our meeting place is called, she persecuted him as did her mother and the rest of the family and refused to let him in the house during the cold weather, but his longsuffering to-

(Continued on Page Nine)



Missionary fellowship conference in Yunnan. Seated in center front is Donald Gee; to his left are Mr. and Mrs. A. G. Johnson. Mr. Johnson is our Field Superintendent of Southwest China. Others of our General Council missionaries in the picture are Mr. and Mrs. H. C. Osgood, Mr. and Mrs. Glenn Horst, the Misses Hildebrandt, Mr. and Mrs. Horace Snider, Katie Wise, Ada Sayer and Mr. and Mrs. J. C. Morrison. Most of the others present are of the British Assemblies of God.

Lord will lay His hand upon him and raise him up for more years of service in India.

W. G. LONG'S MAIL LOST

Advice has been received from Mr. and Mrs. Willis Long of Basti, Basti District, U. P., India that inasmuch as they have recently changed their station in India some of their mail seems to have gone astray.

We are glad to report that through the system our office has of forwarding money they have been able to get their funds regularly, but they do not have the advice slips stating just who has given the money. If friends therefore will be patient until duplicate advice slips are sent to Mr. and Mrs. Long they will probably hear in due course.

"SOUND OF BLESSING HALL"

Ruth Melching and Pansy Blossom

It has been a long time since we sent

The Outlook and the Uplook

Present Day Events in the Light of Scripture

JEWISH IMMIGRATION

There were 10,500 Jewish immigrants into Palestine in 1937. The 1936 figure was over 60,000. Last year 2,085 immigrants entered the country under the category of capitalists (that is, in possession of \$5,000 or more), 2,923 were laborers and 3,316 entered as relatives.

THE BIBLE IN THE SCHOOLS

Here is a brief quotation from an article that appears in *The Gideon* that is worth pondering:

"The burglary insurance rate is \$12.00 per thousand in Boston; \$22.00 in New York; and \$27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years, for twenty-two years in New York, and excluded for thirty years from the schools in Chicago?"

A SATANIC ART

Regarding the Satanic power of astrology, *Advent Witness* mentions a well known astrologer's book published in 1927 which predicted, concerning the (then) Prince of Wales: "It is well within the range of possibility . . . that he will fall a victim of a devastating love affair. If he does, I predict that the Prince will give up everything, even the chance of being crowned, rather than lose the object of his affection."

Evil spirits aid these evil arts, but the saints must keep far from these. "To the law and to the testimony," is God's word to them.

LEAGUE OF NATIONS

Comments *Pathfinder*: "When the League of Nations dedicated its new \$7,000,000 marble palace on the shores of placid Lake Geneva last September, to the popping of 2,500 champagne corks, skeptics called it a funeral feast in a marble tomb.

"Last week the League Council was meeting in its 100th session, more moribund than ever. Italy had withdrawn from membership and wars in Spain and China were raging unchecked."

A League of Nations without the help of the King of Nations is bound to degenerate into a league of notions.

MOVE ON!

This time the Wandering Jew hears the gruff command from Roumania. The report comes from Bucharest that the recently formed government of Premier Octavian Goga has now outlined a most drastic anti-Semitic program which aims at depriving many of Roumania's 1,200,000 Jews of their means of livelihood. To back his regime, Goga's National Christian Party has already begun the organization of a "semi-private police corps" of 200,000 blue uniformed followers wearing *swastikas*, the Nazi emblem.

The anti-Jewish measures, some to be enforced immediately, were reported to include the following: rejection of all Jews from the government service, confiscations of Jewish land holdings, and revocation of the citizenship of all Jews who immigrated to Roumania after 1922.

ARMAMENT

President Roosevelt has recommended that "the existing authorized building program in the navy be increased by 20 per cent." Comments *Pathfinder*: "The United States was thus placed well along the road back where she was during the World War. At that time she was building feverishly, as she has already begun to do today."

The armament race is on all over the world, and the end thereof is war. But these things must come to pass before the Lord's appearing.

UNAFRAID

"Bravely and quietly and with self-restraint the Jewish community hears daily the reports of these days," declares a Palestine daily. "In Keren Avaraham a Jew was dangerously stabbed, Ramat Rahel suffers from a hail of 250 shots, the girls' Training Farm at Afule is shot at, the Motza bus passengers miraculously escape, while at Tirat Shalom the innocent blood of a child is spilled even while he sleeps. But learning of these events, the community continues its activity unconfused, and merchants, employees, and the public generally, continue their constructive activity. We cannot be terrorized in Palestine. This is the last station of our wandering, where we are now building our National Home. Our hand is stretched forth in peace, but if it remains rejected, every Jew and Jewess is able to adapt himself or herself to the situation and to carry on, whatever the conditions may be."

Others A Digest of Christian Thought

JOHN 11:40—With us seeing is believing, but with God believing is seeing.—*H. Earnshaw*, Keswick speaker.

THE FRUIT OF MODERNISM.—The Church is dying very fast in nearly all the country districts which I know.—*Francis Dyke Acland*.

THE LORD REIGNETH.—The happiest people today are those who are convinced that ultimately man's destinies are with God, that behind terror and destruction, perplexity and darkness, God is supreme.—*Bishop Barnes*.

THE BIGGEST JOB.—I have been playing the royal game of statecraft now for a good many years as foreign minister, prime minister, and minister of this or that, not one of which is as important as being a good minister of Jesus Christ.—*Chinese Ambassador at Washington*.

PYRAMID.—We feel some obligation laid on us to utter a serious warning against the danger of placing the "measurements" of the Great Pyramid and their so-called "interpretation" on the same level as the Word of God. It has been repeatedly proved that the "measurements" are not of such invariable or "scientific" accuracy as claimed. Sufficient for us the impregnable Rock of Holy Scripture.—*A. McDonald Redwood*.

THE NEW PAGANISM

Journalist Dewitt Mackenzie points out that though the German neo-pagan movement (to restore the old German religion) is not a government institution, it is encouraged by Nazi leaders. Its purpose is to strengthen Hitler's power by endowing him with divinity. In other words, if people believe that he is divine in a sense, they will blindly obey him, for being divine he can do no wrong. "This neo-pagan effort to deify (ascribe divinity to) Hitler is one of the most amazing chapters of history and the end of the story cannot be foreseen yet."

This comes as no surprise to Bible students, who know that the "times of the Gentiles" will end as they began—with the worship of a ruler. Daniel 3 and Revelation 13.

ETHIOPIA SMOULDERS

Such is the title of an article in *Literary Digest*. "As one of the few foreigners permitted to go beyond the 'No Trespassing' sign hung out by Italy over her new empire, my recent five months' tour of Ethiopia convinced me that the vast amounts of material and men required to maintain Italian domination are costing Mussolini dearly. Italian taxpayers are bearing single-handed the cost of the most expensive colonial enterprise in modern times.

"Italy's financial and human resources are being heavily drained, not only by a vast road-building program in the conquered kingdom, but particularly by the efforts of 200,000 men who compose the fascist expeditionary force to pacify a warlike population of 9,000,000 natives in a territory larger than France and Italy combined."

Prophetic students claim that according to prophecy Ethiopia will not remain under Italian control.

SAVING SOULS, NOT GOLD.—The first duty of a preacher is to bring men, women and children into living union with God. If he has any object which he puts before that, he has no right in the Christian ministry, and the sooner he finds out his proper vocation, the better.—*Lionel B. Fletcher*.

FAILURE.—The Constitution of the United States in its purpose to separate State from Church, provided that the former be responsible for the intelligence and the latter for the character of its citizens. If the State had failed in removing illiteracy as the Church has failed in furthering Bible knowledge, two-thirds of our American people would not be able to read and write.—A writer in *Literary Digest*.

HOW WORKS SALVATION?—Friend, explain the dewdrop—you cannot analyze it, but God fathers it. Tell me how He kisses the little bit of black earth in your garden and makes a bunch of primroses bloom. Tell me how He came to my gipsy tent before I had ever heard of Him. Tell me how God in Christ got hold of my drunken father, and saved all us children. I do not know how, but I know He did it, and that is enough to prove the reality of it!—*Gipsy Smith*.

The Wonderful Word

A Sermon in Miniature

TOGETHER

Working together. While Israel, the Old Testament Church, moved as a body, the cloud and fire did not fail. While three of them agreed in prayer, Israel was victorious. Ex. 17:12. In the face of such unity the Red Sea parted and Jordan rolled back. And at Jericho victory came through united action.

Worshiping together. A place for Israel's public worship was planned by God. Ex. 25:8, 9. And how He blessed the dedication of Solomon's temple, another place of united worship. 1 Kings 8:11; 2 Chron. 5:14.

Communing together. "Behold, how good and how pleasant it is for brethren to dwell together in unity . . . for there the Lord commanded the blessing." Psalm 133. "Then they that feared the Lord spake often one to another: and the Lord hearkened . . . and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16, 17.

Empowered together. "If two of you shall agree," and "where two or three are gathered together in my name," promised Jesus. He ruled that offenders be excommunicated rather than lose unity. Matt. 18:15-20. 1 Cor. 5:13 and 2 Cor. 2:7 show this in action. Note how Paul recognized the entire Church as God's handservant; although he was already called to the Gentiles (Acts 9:15) he waited for the Church's sanction. Acts 13:2.

Commissioned together. The resurrected Christ appeared to them as a group. Mark 16:15; Luke 24:36; Acts 1:4.

Blessed together. At Pentecost there was unity of prayer, place, power, preaching, possessions and praise. Acts 1:14; 2:1, 4, 14, 45, 47. As at Solomon's temple, God endorsed the assembly with a glory that overwhelmed the 120. And as they continued steadfastly in fellowship thousands were saved and miracles wrought. Acts 2:42.

Joined together. Union with Christ means union with each other. Rom. 12:5. We share in one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father over and through and in us all. Eph. 4:4-6. Jesus prayed, "That they may be one." John 17:21. And Paul warns not to forsake "the assembling of ourselves together." Heb. 10:25.

Constantly together. Strive together for the faith (Phil. 1:27), followers together (Phil. 3:17), being knit together in love (Col. 2:2, 19) and praying together. James 5:14.

Eternally together. "Caught up together." 1 Thess. 4:17; 2 Thess. 2:1. To "live together with Him." 1 Thess. 5:10. Presented to Christ as a Church, not as individuals. Eph. 5:27. No solos on the heavenly program; all will join in one grand chorus praising the Lamb for ever.

If you have carefully trained your children in the service of the Lord, you can look forward with the greatest satisfaction to the sounding of the last trump. The instant thought will come, "My darlings are all ready to go. 'Not a hoof' shall be left behind."

Let us not be weary in well doing, but faithful in maintaining the family altar, for in due time "we shall reap if we faint not." Through eternity your children, saved by grace through your training, will rise up before the other blissful ones in heaven, calling you blessed. Is that not enough, standing alone, to make you overcome every hindrance and keep the fire ever burning on the family altar?

The Prayer Life

PREVAILING PRAYER

I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small. But I received a note saying that an American missionary was now going to pray God's blessing down upon our work. He was known as Praying Hyde. Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accepted Christ as their Saviour. As we were leaving I said, "Mr. Hyde, I want you to pray for me." He came to my room, turned the key in the door, and dropped on his knees, and waited five minutes without a single syllable coming from his lips. I could hear my own heart

thumping and his beating. I felt the hot tears running down my face. *I knew I was with God.* Then, with upturned face, down which the tears were streaming, he said, "O God!" Then for five minutes at least he was still again; and then, when he knew that he was talking with God, there came up from the depths of his heart such petitions for men as I had never heard before. I rose from my knees to know *what real prayer was.* We believe that prayer is mighty and we believe it as we never did before.—Wilbur Chapman.

The Way of Salvation

A CHINESE ADMIRAL'S TESTIMONY

In my early youth, I believed I was a man of perfect character. Though I had heard missionaries preach on the death of Christ for the salvation of men, I believed that if I sincerely followed the teachings of Confucius, I could by that road reach the goal of a perfect life, and that even the Almighty God could not very well condemn a perfect man to eternal destruction. But somehow I also felt that such a self-made perfection did not last. During the time of the China-Japanese war in 1894 I was in command of a battleship in an action which ended in a great disaster. I recall the occasion with pain and shame till this day. Many battleships met their fate in most horrible ways before my eyes, and I myself was courting death and had over thirty narrow escapes from being killed. Though wounded I was able to return with life still in me.

At the moment when life and death were hanging in the balance I discovered that I was after all by no means a perfect man, and that if I were doomed to die, I could not calmly face the hereafter, and the Judgment-Seat of God. Why was my life spared when so many of my comrades were killed? Was it not by the mercy of God that I might die with a heart trusting in the Lord Jesus Christ? Christ has loved me and died for me.

The best way of showing our love to God and men is to preach the Word of God, and to lead men to the only way of salvation. Persecution and even death for Christ's sake is our greatest glory and joy. Let this be a watchword for myself, and also for my brethren in the Lord Jesus Christ.—Admiral Li Ho.

BELIEF AND CONDUCT

What was once said by an English writer will apply to the situation in our land. "We have not repudiated Christianity in England, but we treat it as irrelevant and unimportant. English education is based on the implicit premise that it is more important for a boy to know when Queen Anne died than for him to discover why Christ rose from the dead. We have accepted with uncritical faith the greatest of heresies, that it does not matter what a man believes so long as he behaves, and we are unmoved by the evidence which suggests that men cease to behave when they cease to believe."

The Family Altar

God values very highly that soul quality which moves a Christian to train his children in ways of righteousness. God made a confidant of Abraham, saying, "Shall I hide from Abraham that thing which I do?" He gave him the illustrious title, "Father of the Faithful," and so blessed his posterity that even after the flight of forty centuries we who are children of Abraham are benefited because we are such. God said of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

How is it with you? Are you commanding the children of your household so that they "will keep the way of the Lord"? Are you living so sweetly before them that they want to be holy as you are? Are you gathering them daily around the family altar? Are you there lovingly teaching them from the Bible "the way of the Lord" so they will walk in that way always?

John Bunyan in his vision of a trip to hell overheard a poor wretch cursing and abusing his companion in torment because, through the bad example of that one he had missed heaven. It seems reasonable to believe the inhabitants of hell will blame and abuse each other for having failed to set a good example and "teach the way of the Lord." No doubt the reason the rich man of the sixteenth of Luke didn't want his brothers to come to hell was to shun the abuse they would heap upon him.

The Sunday School Lesson

The Story of Deborah and Barak

Lesson for March 13. Lesson Text: Judges 4 and 5.

Mothers in Israel. Deborah was known as "a mother in Israel." If all the progress of the Christian cause for which godly women are responsible were to be subtracted from the sum total of accomplishment, isn't it true that the Church would be very far behind in God's program? How we need to thank God that He has given us "mothers" in Israel. Some genius down in Texas has instituted an annual "Mother-in-law day" and it has captivated the public. Year by year its popularity is growing. They hold parades and celebrate generally in fond tribute to their mothers by marriage. Some day in glory, perhaps the ransomed church can hold such a parade in tribute to our "mothers in Israel."

The Seven Apostasies. Deborah was raised up of God in a time of Israel's backsliding. She lived in the period of the "Judges." It was a period when "every man did that which was right in his own eyes" (17:6), and consequently disaster followed. We quote from Dr. Scofield: "Two facts stand out—The utter failure of Israel; the persistent grace of Jehovah. In the choice of the Judges is illustrated Zechariah's great word (4:6), 'Not by might nor by power, but by my Spirit saith the Lord. . . . The book records seven apostasies (backslidings) seven servitudes to seven heathen nations, seven deliverances." Deborah lived in the time of the third apostasy and deliverance.

Her Name. Deborah means "a bee." Why does God call her that. Because she was busy in His service? Because, like all such women she was busy in gathering "sweetness"? The writer thinks it was because God used her to "sting" lazy Barak into action. If the truth were known, much of the success attributed to us men, is due to a faithful "Bee" who keeps behind us in the work, urging us on, praying us through, encouraging and even "stinging" when necessary. Down here in the South of Florida where the writer is spending the winter he has made the acquaintance of a beekeeper. When this good brother has rheumatism or neuritis, he goes to his beehive, selects a bee and deliberately provokes the insect to sting him. He claims the poison in the bee's sting counteracts the poison of the rheumatism and he is cured. While we do not urge this treatment to rheumatic sufferers, it is true, that the Lord healed Barak of his spiritual rheumatism, his cringing, his fear of the enemy, his inability to do anything, by stinging him, with Deborah "the Bee"! She summoned

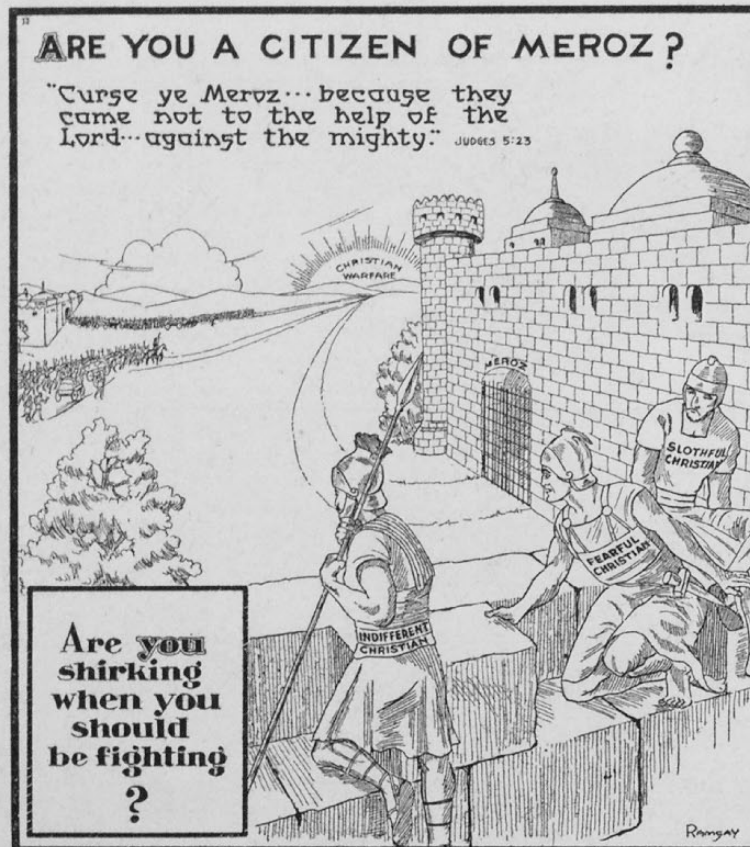
him, and sent him into action—inspired him to do exploits.

Joan of Arc. Deborah was the Joan of Arc of her day. Just as the Maid of Orleans, inspired the French to heroic endeavor, as she, a frail, slender girl, led them into battle, so Deborah led Barak and his fighters who would not go into battle without her. She possessed that spark of prophetic leadership, which acts upon the masses like the most powerful of stimulants. She was indeed a "prophetess." In many Fascist controlled countries today, certain religious leaders, notably from the Full

fact. "Name some of the best men in your mission field," said a home official, of a veteran Missionary Superintendent. "Our best men are women," smilingly replied the foreign missionary. Is not this so true as to shame us men? How small indeed would our foreign missionary staff be if all the noble "Deborahs" were removed from it? How many mission stations, located deep in the heart of dangerous jungles, how many leper hospitals, would be "unmanned," if all the women were removed from that sphere of consecrated service to Christ? Women have always been more ready to respond to God's call for service and sacrifice than have the men. The women of our Lord's day, were last to leave His cross, they were first at His tomb, they were the first to preach the gospel of a risen Christ, for they told the apostles and Peter "the Lord is risen indeed." A woman was Paul's first convert in Europe (Acts 16:14-15), and it was due to her influence that a church was established in her city. Read Paul's tribute to the Deborahs of his day, in Phil. 4:3.

A Mother in Israel. In Christ "there is neither Jew nor Gentile, there is neither bond nor free, there is neither male nor female." Gal. 3:28. That is, God can and will use the women in His cause even as He will the men. God has poured out His Spirit upon "sons and daughters," men and women. However, the writer for one, is thankful to God, that the Christian church of late years has been taking a wholesome trend away from the "fad" of child evangelists. A while back this had become quite a craze and it is to be feared that innocent children were sometimes forced into artificial and unnatural activities because some unwise adult did not use godly discretion. They have attempted to attract the unsaved to Christ, not by the power of the gospel, but by the bizarre, the phenomenal. It is a sad day when the Church has to depend upon "crowd curiosity" to fill its churches rather than upon "old-fashioned conviction." That God can and has anointed little girls to preach the gospel, the writer

well knows. He has witnessed a fifteen year old child move cynical gospel-hardened New York City audiences to tears and conviction. He has seen God use her to bring hundreds of souls to Christ. But she undoubtedly was the exception to the rule, although there are others. But when it comes to consistent, everyday, year in and year out ministry, the Bible standard needs to be adhered to—"Not a novice, lest being lifted up with pride he (or she) fall into the condemnation of the devil." 1 Tim. 3:6. But Deborah was no novice—she was a "mother" in Israel. She had reached ripe, experienced maturity. In these lax times there is a temptation which faces the church to push "girl evangelists" to the fore because they can attract a crowd which otherwise would not come. And it is to be feared that it is not the "mother" quality which attracts some elements in the audience. This is not said in any spirit of detraction toward the



Gospel movements, have been arrested and jailed, while other religious workers are allowed to go on their way unmolested. The reason? The Dictators have discerned in the arrested ones, a prophetic quality, a God-given gift for leadership which if allowed free course might inspire the people into following them, rather than the delusions of political leaders. Consequently they put them in jail as did Herod John the Baptist in our Lord's day.

Forty Years of Respite. Due to the mighty victory which Barak's army gained over Sisera's, due to God's power and Deborah's leadership, the land and the people of Israel had forty years of rest, forty years to enjoy the fruits of victory. It is possible that Deborah, "the Bee," continued to judge Israel for most of that time. God is no respecter of persons, or sex! He will use women as well as men to accomplish His will. The gospel record is replete with illustrations of this

ministry of splendid young people who are in gospel work. We honor all such and thank God for them. But also let us thank God for "mothers" in Israel. In his early days of ministry, the writer came under the influence of a wise, discerning, Deborah, and old veteran in God's work. Her guidance, her counsel, her influence were invaluable in helping a callow, inexperienced young man, to launch out into Christian work and into a life of faith in God. And her name is "Legion" in the work of the Lord. They have pioneered mission fields at home and abroad. They have established prayer groups and house to house meetings which became the nucleuses of some of our best assemblies today. They are the backbone of the Christian church. May their number constantly increase!

"SOUND OF BLESSING HALL"

(Continued from Page Five)

ward them all prevailed and now they are nearly all believers.

Still another testified to the fact that he had been saved and healed and his mother delivered from witchcraft. When a young girl she became so angry that she became demon possessed. All too frequently we hear that someone has a large lump on his throat or some place about the face called an anger lump, because he became so angry, and some have died of anger. When this mother had one of her tantrums she spoke such terrible language that they would bow before her and strike their heads on the floor to appease her anger. Now she is completely delivered and wishes to be baptized. We can well imagine what glorious freedom she enjoys after many years of bondage. Truly it pays to send the message of eternal life across the sea.

SPIRITUAL REST

(Continued from Page One)

faith say, "I cease from my own thoughts. I cease from my own words. I cease from my own activities." It is as we cease from our own works that we enter into rest.

"God rested from a perfect work of creation. The believer rests in a perfect work of redemption." Oh, the simplicity of faith! Would that we but realized its simplicity! We should then enter into such rest, that we should be "lost in wonder, love, and praise."

We need to heed the words of Jeremiah 6:16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Stand, see, ask for the old paths—faith and obedience. Where is the good way of faith and obedience? Walk therein in faith and obedience: ye shall find rest for your souls. How simple! how easy! "My yoke is easy, and my burden is light."

In Mark 6:31 Jesus said, "Come ye yourselves apart into a desert place, and rest a while." He is calling you and me into a solitary place to rest a while—a place of deepest communion, away from the clatter and noise of contending forces, and from the constant whirl of fleshly confusion and activity. I trust that every reader of the Evangel has found that "calm retreat" at the feet of Jesus which Mary of Bethany found. How sweet then will the words of Luke 10:38, 39 sound to you: "Now it came to pass, as they went, that he entered into a cer-

tain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word."

It is one thing to have Jesus enter our house ("whose house are we," Heb. 3:6); but it is quite another thing to be in rapt communion with Him and so "in love with the Nazarene" that we delight to linger at His feet, and look into His face with adoring wonder. What a tender fascination there is about this wonderful Saviour and Deliverer as we learn to tarry in His presence and listen to the gracious words that proceed out of His mouth!

Should He be silent in his love (Zeph. 3:17, margin) we shall be yet more enraptured in that hour of silent worship and tenderest love, when it would seem that

"Heaven comes down our souls to greet
And glory crowns the mercy seat."

It seems to the writer that as yet we have touched but the fringe of this life of hallowed communion; and yet this is something that is within the reach of every seeking child of God.

Oh, that we might go up at once and possess this land of perfect rest!

3. Some go the wrong way to obtain this rest. The Psalmist was one of these. In Psalm 55:6 we find him crying out: "Oh, that I had wings like a dove! for then would I fly away, and be at rest." Newberry has a marginal reading, "Who will give me wings?" The Psalmist's eyes were on wings. It is true that Isa. 40:31 tells us that "they that wait upon the Lord . . . shall mount up with wings as eagles." But David wants wings with which to fly away from his troubles and tests. "For then would I fly away, and be at rest," and the thought is that he would "stay away permanently." "Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." The Psalmist was on the wrong track in seeking for wings that he might fly away and be at rest! Jesus is the Rest-giver. All you have to do is to come to Him. Tell Him your need. He will meet it to the full.

Have we given due heed to the causative power of our Lord? "I will . . . cause you to walk in my statutes." Ezek. 36:27. "Cause me to hear thy lovingkindness in the morning." Psalm 143:8. "He maketh me to lie down in green pastures." Psalm 23:2. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." S. of S. 1:7. It is wonderful to be under the compelling power of the love of Jesus. The Apostle Paul allows the pent-up love that is in his heart to break out in the strain, "The love of Christ constraineth us." 2 Cor. 5:14. Weymouth translates it, "The love of Christ overmasters us," and Moffatt, "I am controlled by the love of Christ." Let us but yield ourselves to the divine pressure of His love, and we shall never again ache or long for anything outside of Him. We shall have entered into rest.

4. Rest leads to edification, a reverent walk, comfort, and fruitfulness. (Read and meditate on Acts 9:31.) It reads that under the anointed ministry of the Apostle Paul, the churches had "rest throughout all Judaea and Galilee and Samaria, and were edified (were built up in the Lord): and walking in the

fear of the Lord (a reverent walk), and in the comfort of the Holy Ghost (the Holy Ghost is preeminently the Comforter), were multiplied (they were fruitful in word and deed)." Oh, that we could say that of all of our present-day churches!

5. Rest suggests and includes silent waiting on God. In reading that well known passage (Psalm 37:7), "Rest in the Lord, and wait patiently for him," it is well to remember that the literal translation of the first clause reads, "Be still before and silent to the Lord." When shall we ever learn the marvelous power there is in stillness? The Holy Spirit makes it clear in the Word that "stillness before God," being "hushed in His presence," is the one grand and glorious way of knowing God. How else can we explain the meaning of Psalm 46:10, "Be still, and know that I am God"?

Should any reader think it is the hardest thing in the world for the flesh to be still, I agree with you. But this victory, once won, will open up avenues of blessing to us of which we have never dreamed. Oh, that we might graduate in this school! It would revolutionize our life and service, and would bring us into the King's banqueting house where "the banner over us is love." S. of S. 2:4.

6. It is a rest from care and worry. When Jesus looked on Mary "sitting at His feet," and then looked on Martha "cumbered with much serving," He turned to the latter and said, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." In which of these sisters do we find our personal ideal of victory and triumph? Surely Mary is the one who points us the way to a restful and triumphant life.

In line with this we have Paul's charming and familiar word in Phil. 4:6, 7, "Be careful for nothing (R. V., In nothing be anxious); but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (R. V., shall guard your hearts and thoughts in Christ Jesus)." The Lord would not have us anxious and careworn. Surely such an experience betokens a heart of distrust, and a distressing lack of confidence in Christ as our Lord and Master.

It is fatal to give way to feelings of discouragement—wondering if God has forgotten us and is leaving us to our own resources. There is a better way, and that is to see God in everything, and to learn that "the heavens do rule." Dan. 4:26. When we learn that lesson, anxiety will flee away as mist before the rising sun; and a deep, settled peace and rest will take possession of our spirit, radiate through our souls, and even make our faces to shine.

They tell us that "the face is the index of the soul." When our soul is restful, the shine comes out upon our face. May the Lord make us attractive Christians, so that others may be drawn to the Christ we love. It is when we can sing with deep feeling and reality,

"Oh, the pure delight of a single hour
That before Thy throne I spend,
When I kneel in prayer and with Thee, my
Lord,
I commune as friend with friend."

(Continued on Page Eleven)

In the Whiten'd Harvest Field

CONNEAUT, O.—We just closed a 3 weeks' revival, Evangelist Niels P. Thomsen, in charge. A number of souls were saved and some were reclaimed. The saints were built up under Brother Thomsen's practical messages from the Word.—E. E. Bond, Pastor.

CLAREMORE, OKLA.—January 17, Joe F. Shark of Tulsa came to us for a meeting which continued nearly 4 weeks. Approximately 35 were saved or reclaimed, 3 were filled with the Spirit, 9 were baptized in water, and 7 names were added to our church roll. The Sunday School attendance reached an all time record of 121.—Preston Roberts, Pastor, Foyil, Okla.

PAWHUSKA, OKLA.—Evangelists Jean and Angel Benefiel have just closed a very successful revival with us. The attendance was splendid. At least 9 were saved, and one received the Baptism in the Holy Spirit. Others were made hungry for Pentecost. The church was greatly blessed by the evangelists' ministry in song and the Word. God is blessing our work here.—Henry R. Samples, Pastor.

SHARON, KANSAS—We just closed a 5 weeks' revival with Fay D. Clopine, of Chappell, Nebraska, as the evangelist. We are praising God for one of the greatest outpourings of God's Spirit that Sharon has witnessed in recent years. Upwards of 15 were saved, 7 were baptized in the Spirit, the saints were renewed in the Holy Ghost, and broken bodies felt God's healing touch. God anointed our brother with soul-stirring messages each night. God also did a precious work among our C. A.'s.—Mrs. Mildred Cox, Pastor.

GLENDALE, CALIF.—Evangelist Robert Perryman has been with us in the Bethel Chapel Assembly, for the past 4 weeks. His "Back to the Bible" messages were a blessing in every service, and good results were obtained. Backsliders were reclaimed, believers were refilled with the Spirit, and others received the Baptism in the Holy Ghost. Several sick were healed and two were delivered from demon possession. Twenty members were added to the church.—J. E. Flathers, Secretary.

NACOGDOCHES, TEXAS—Last night we closed a revival here in which God was gloriously manifested. Evangelist John R. Taylor, of Daisetta, was with us the first 2 weeks, and his deep spiritual ministry was a wonderful help in getting the church ready for a revival. During the last few nights of his ministry, the revival fire broke out and the altar was filled with those seeking salvation and the Baptism in the Holy Ghost. Then Lily May Lake, of Houston, was with us for one week, and God continued to bless. During the last week I carried on the ministry of the Word, and the Lord put His approval upon it with 5 more conversions, and 4 more receiving the Baptism. During the entire meeting, around 20 were saved, and between 12 and 14 were baptized with the Holy Ghost. The church and Sunday School are growing.—O. L. DeGuire, Pastor.

GRANITE CITY, ILL.—We have just closed a very successful revival conducted by Evangelist Samuel P. Bell. A number were saved and filled with the Spirit, and God's blessing was very evident in every service. The church has been refreshed by the preaching of the Word and a revival spirit is in evidence in every service. During the campaign it was our privilege to entertain the Illinois District Prayer Conference. Ninety ministers were in attendance, and the services were unusually blessed by the presence and power of the Holy Ghost.—E. H. Chamberlain, Pastor.

GRACEVILLE, FLA.—A successful revival has just been brought to a close. Evangelist and Mrs. George A. Wagner, of California, were in charge. Several prayed through to old-time victory, and the church was greatly edified and blessed. On the last Sunday morning of the campaign, a blessed communion service was held, at which time every one was broken before the Lord, and the power of God came down in a marvelous way. Several were healed of the Lord. Monday night following the campaign, a great fellowship meeting was held. Several visiting ministers were present, including C. L. Duck, Superintendent of the West Florida District. Council ministers when passing this way are invited to stop over with us.—C. H. Peterson, Pastor.

VISALIA, CALIF.—A 5 weeks' revival was conducted at the Full Gospel Church here by Evangelist and Mrs. Charles Pepper. This revival was brought to a close February 4, as Brother and Sister Pepper were leaving for Baldwin Park, Calif., to begin a series of meetings.

In spite of the fact that the campaign was hindered by foggy weather and a severe epidemic of influenza and measles, God blessed us with good crowds. A goodly number were gloriously saved, and several were filled with the Holy Spirit. Twenty-one names were added to our assembly roll, and the fire is still burning. Never before has our church been left by any evangelist in a sweeter spirit of fellowship and co-operation than at this time. Every department of the church has profited by this revival.—J. Con Medley, Pastor.

ATLANTA, GA.—We are in the middle of a great revival here at the Fellowship Tabernacle. The meeting is now in its fifth week. During the past 4 weeks there have been 112 definite conversions. Thirty-four people have received the Baptism in the Holy Spirit, and there have been 73 additions to the church. In our 12 years of ministry we have never before seen the mighty power of God manifested to such great extent. Many nights there was no preaching. Many times we made the altar call at the very beginning of the service, with great numbers responding. People from the business and professional world are being stirred up and convicted and are receiving salvation. God is blessing in Atlanta as He did in the days of the early outpouring. We are continuing the meeting as the Lord leads. Fellowship Tabernacle is a new ship, with a splendid man, Pastor H. R.

Bagwell, at the helm.—Martin-Shauger Evangelistic Party, 402 Woodward Ave., S. E., Atlanta, Ga.

SAN FRANCISCO, CALIF.—It is with joy that we report the successful 3 weeks' meeting held in Glad Tidings Temple by Evangelist and Mrs. Harvey McAlister, Toronto, Canada. The Lord has blessed in a very special way, and the Divine Healing ministry of our Brother has been owned and blessed of the Lord. A man came upon the platform with crutches, having used them for a considerable time, and left the platform praising God and having no further use for the crutches. A man who had been deaf for 17 years instantly received healing and testified to the same. A number were saved and filled with the Holy Spirit.—R. J. Craig, Pastor.

SECTIONAL PRAYER AND BIBLE CONFERENCE

Truly the Lord did meet the brethren at our District Sectional Prayer and Bible Conference, January 3-5, at Pastor Mahan's church in Washington, D. C. A precious season of prayer and fellowship prevailed under the leadership of B. E. Mahan and H. V. Schaeffer. Brothers Dickerson, Duty, and Ralph Jeffrey were inspirational each night, bringing forth the Word for the occasion. At the close of the conference each one departed with blessing from on high and many said, "It is good to have been here."—A. F. Sengstack, Sectional Secretary, 4400 Ellerslie Ave. S. E., Washington, D. C.

PITCAIRN, PA.—We took over the pastorate here a year ago in February. During that time we have held two evangelistic meetings. Some people have been saved, and our hearts have been encouraged as we have witnessed the moving of God in our midst. Last May, the church unanimously voted to become affiliated with the General Council, and was set in order by our District Superintendent, Flem Van Meter. Recently we were privileged to have Brother Van Meter with us for an 8 days' Bible Conference, at which time the church was greatly blessed, and our hearts were deeply stirred by the rich, deep ministry of the Word. In our last Tuesday evening service, the Holy Ghost took charge of the meeting, and we had a real shower of latter rain until there was no opportunity for the message.—W. F. Voodre, Pastor.

GERONIMO and ALTUS, OKLA.—January 30 we closed a revival at Geronimo, where Arthur Wolf is pastor. Twenty were saved, 3 were reclaimed, and 2 were filled with the Holy Ghost. One Baptist deacon, 75 years old, was filled in the old-time way; had been an ordained deacon since he was 18 years old. The old-time power fell, and sinners were under such conviction that they would fall at the altar weeping and praying and crying out for mercy in the old-fashioned Pentecostal way. Now we are at Altus, in a new field, and opening up a new work. Have had 4 services, and one has been at the altar. The town is getting stirred. We are having our first Sunday School in our mission hall next Sunday. This is a town of about 9,000, and no Assembly work here. There are several believers here who want a work established.—Evangelist and Mrs. Bert Roberson, General Delivery, Altus, Okla.

SPIRITUAL REST

(Continued from Page Nine)

that we come forth with God's shine upon us, and men take knowledge of us that we have been with Jesus.

7. Rest leads to *perfect guidance and deliverance*. In Psalm 32:7 David is full of praise as he writes, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs (margin, *shoutings*) of deliverance." In these triumphant words he gives expression to the fact that his heart is *at rest* in God. Then follows a pause indicated by the word *Selah*; as though he were waiting for God's response to his triumphant note. Then God speaks—"I will *instruct* thee and *teach* thee in the way which thou shalt go; I will guide thee with mine eye." Or as the Revised Version so beautifully puts it, "I will counsel thee with mine eye upon thee."

The Lord is never "afar off," but always "right at hand." We need never have any fear of going astray if we will but make our requests known to Him, and then quietly wait until He speaks to us. That is *real communion*; and in this *realized communion*, time is an important element. And yet how many there are who are strangers to this blissful, happy experience. Would that they but knew what they were *missing*! They would surely learn to "wait only upon God."

8. Peace and rest are our *heritage* in Christ. "Peace," Jesus says, "I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. As also John 16:33, "These things have I spoken unto you, that in me ye might have *peace*. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The Lord wants us to enjoy peace and rest in the very teeth of tribulation and persecution. The world is in a turmoil, and will continue in that condition to the end of the age. But we, His children, have been delivered from this present evil world (Gal. 1:4. Margin, age), and are seated with Christ in the heavenlies. Eph. 2:6. Thus in Him we are "more than conquerors."

"Peace, perfect peace, in this dark world of sin, The blood of Jesus whispers, Peace within."

9. Let me in closing, sum up all that has gone before in one further sentence: A *realized Christ* is the *great secret* of rest and peace. Who among us has not been stirred by the words contained in Col. 1:27, "Christ in you, the hope of glory." *Seven words*—a perfect statement of truth concerning the believing heart. Christ in *you*—in your *spirit*, in your *soul*, in your *body*. If this truth were fully realized by us, we should find ourselves on the pinnacle of victory from which no hellish art could drive or attract us. Then, "the hope of glory." Glory is "God in manifestation." We enjoy much of that glory down here, but one day we shall see Him, our Lover Lord, face to face, and we shall be *like Him*. Wonderful *anticipation*—wonderful *realization*!

And then as we think of Gal. 2:20 containing that ringing statement of the Apostle, "I live no longer (R. V.), but Christ liveth in me"—in my *body*, in my *soul*, in my *spirit*.

As we dare to believe this for ourselves, we begin to realize its *truth*; and we exultantly cry in the language of 1 Peter 1:8, "Whom having not *seen*, we *love*; in whom, though now we see him not, yet *believing*, we rejoice with *joy unspeakable* and *full of glory*."

There are some things we read in God's Word regarding our heritage in Christ which seem "almost too good to be true." But we shall one day find that "the half hath not been told"; and we shall have all eternity in which

to worship and adore the One who died in our stead and rose again, and thus opened to us His good treasure, part of which was His own *rest* and *peace*. And to think it was "all of grace!"

I feel like closing with these words:

And if our fellowship *below*
In Jesus be *so sweet*;
What heights of *rapture* shall we know
Where round *His throne* we meet?

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

BROKEN BONES HEALED

August 17, 1935, I was alone in the house, the men about a mile away in the harvest field. It was Saturday. Running down cellar for coal I took up a heavy lump and threw it down to break it. It fell on my foot. I leaned against the wall whispering, "Thank You, Jesus," over and over. In agony I got up the twelve steps and cooeyed to the men for help. Billy my only boy, nineteen, heard me and raced to my help. I gasped, "I've broken my foot," and fainted away. He caught me up and carried me into the house. My husband arrived at once and began taking off the shoe and stocking.

Billy gave one horrified look and ran to start the car. I called out, "I'm not going to the doctor," but I wasn't consulted. They lifted me into the car and took me to Dr. Hynes (from Mayo Bros.), who took an X-ray and told us it was not only broken but the bone was slivered on top. He said, "Six weeks on your back, Madam, and at your age it may not heal completely." I was fifty-five. I smiled and he said, "See here, I know your belief, but this is once when you will obey."

I was taken home and in despair, for every hand was needed. I cried the rest of the day and all day Sunday. I was under a cloud and couldn't see Jesus. But on Monday morning I heard the sweetest voice say distinctly, "Take the first step. I'll be with you." Without a moment's hesitation I said, "Yes, Lord," and got right up off the temporary bed made up in the dining room and started to walk out into the kitchen.

My son, seeing me fairly screamed, "Don't Mother, you'll be a cripple for life." But I walked on. On Wednesday I ran up the stairs to the doctor's office. He gave me a written statement of my injury. Thursday I went to Stavely and went up and down twenty-five stairs without help, and I haven't had the slightest bit of trouble since. I did all my own work that harvest and have done so ever since. No one could tell by looking at my foot that it had ever been injured. There is the slightest little black mark the size of a pin's head where the coal struck me. I have a signed and dated report from Mr. Dodd, Manager of Jenkins' Groceteria, saying I did my shopping on the following Wednesday, walking without help. Dated July 23, 1937.—Mrs. Rosa H. Anderson, Claresholm, Alberta, Canada.

Ed. Note.—Chas. O. Anderson, a minister of the gospel, husband of Rosa H. Anderson, writes that the above testimony is true, and that his wife was healed instantaneously and completely, and has never suffered any evil effects of the injury since.

GERMAN CHAPLAINS PROTEST

It is reported that German Army chaplains addressed a letter to Hitler early this winter in which they took notice of the religious persecution in Germany, saying that it was dividing the people and would weaken the military strength of the country. It was said that 50 per cent of the adult population of the country opposed the government religious policies.

Questions and Answers

Does the statement, "they that are alive and remain," in 1 Thess. 4:15 refer to a group of Christians who remain here alive after others have been translated?

As I understand the scripture, it refers to any or all of us who are living on the earth at the time when Jesus comes for the Church, and does not indicate that a company has been translated before. The whole passage, 1 Thess. 4:13-18, is a message of comfort and hope. The comfort which Paul would have the saints to receive is not that they may be found in a left-over group, after others have been translated, but it is meant as a message of comfort to all those of the Church. Those who "are alive and remain" refer to those living when Christ comes, as distinguished from those who have previously died.

Who was Melchizedek?

Some believe he was a preincarnate manifestation of Christ. Most exponents of Scripture, however, believe he was a Gentile king-priest without father or mother as far as priestly parentage was concerned, and thus having "neither beginning of days nor end of life" as a priest. The explanation would be something like this: When God chose Israel, He selected the tribe of Levi for the work connected with the tabernacle, and Aaron and his sons, of the tribe of Levi, for the priesthood. None could officiate as a priest who could not prove his genealogy. But Melchizedek who met Abraham had no such family record. Consequently he could not be reckoned according to the Levitical priesthood and thus became a type of Christ who came, not from the tribe of Levi, but from the tribe of Judah.—E. S. W.

EAST ST. LOUIS, ILL.—We just closed a 3 weeks' meeting at Bethel Tabernacle. Dexter E. Collins, Granada, Minn., was the evangelist in charge. Practically every night the altars were filled. About 15 or 16 confessed Christ, and many of these seemed to get a real experience in salvation, while others were reclaimed. It was blessed to feel the Spirit of God moving in the midst of His people. Hungry hearts flocked to the altar to seek the Lord for the Baptism with the Holy Spirit. Many testified to the healing touch of God upon their bodies, and testimonies are still coming in. The Sunday School attendance has almost doubled in the past 3 weeks; it was around 48 to 50 and last Sunday it was 81. The whole church has turned into a veritable beehive. Everybody is working and really accomplishing things for God. The young people's meeting was mightily blessed of God last Sunday night. The last night of the revival we received 9 new members into the church. The wonderful thing about it is, the revival spirit continues. Bethel Tabernacle folk are really revived.—Imo Hisserich, Pastor.

HUMBLE BUT HOPEFUL—Remembrance of our sin should keep us humble, and recollection of God's mercy should make us hopeful.—*W. Graham Scroggie.*

"If we did what we should, God would do what we would."

Forthcoming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

KINGMAN, KANSAS—Feb. 13 to March 13; Fay Clopice, Evangelist.—David J. Vogler, Pastor.

MANGHAM, LA.—Assembly of God Tabernacle Feb. 26—; Cassius H. Wood, Evangelist.

MASON CITY, ILL.—Assembly of God; March 6, for 3 weeks; J. Paul Bruton, Illinois C. A. President, Evangelist. Elvis King is Pastor.

DENVER, COLO.—Down-town Tabernacle, 1733 Champa St.; now in progress; Stanley Comstock, Evangelist.—E. F. Hewitt, Pastor.

BAZINE, KANSAS—Feb. 27—; Mr. and Mrs. Don Mallough, Evangelists.—C. N. Rima, Pastor.

ENID, OKLA.—Gospel Tabernacle, March 6—; Stanley Comstock, Evangelist.—P. C. Nelson, Pastor.

WRIGHTSVILLE, PA.—March 6—; Marie Griffith and Arlene McQuillan, Evangelists.—F. D. Eide, Pastor.

TACOMA, WASH.—South 12th and G. Sts., March 13-27; George Hayes, Evangelist.—Frank Gray, Pastor.

QUANAH, TEXAS—Assembly of God, East 10th St.; March 3—; W. A. McCann, Evangelist.—Clarence Love, Pastor.

ARKANSAS CITY, KANSAS—Assembly of God, 5th St. and Vine Ave., March 13—; L. H. Sheets, Evangelist.—C. A. Brown, Pastor.

MIAMI, OKLA.—March 1 for 2 weeks or longer; Evangelist and Mrs. James E. Hamill.—J. M. Cockerell, Pastor.

CORDELL, OKLA.—March 13, for 3 weeks or longer; G. W. Perkins, Evangelist.—Bessie Hartwell, Pastor.

SPRINGFIELD, ILL.—Full Gospel Church, 1st and Adams Sts.; March 6 to 20; Clyde C. Goree, Evangelist.—E. C. Sumrall, Pastor.

TIVOLI, TEXAS—Assembly of God; Feb. 27, for 2 weeks or longer; Earl E. Pendergrass, Evangelist.—W. W. Lowrie, Pastor.

COLUMBIA, PA.—March 6, for 2 weeks or longer; George E. Dych, Merchantville, N. J., Evangelist.—Earl W. Winand, Pastor.

RAINIER, ORE.—Assembly of God; Feb. 27, for 3 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak.—J. S. Jamison is Pastor.

KERMAN, CALIF.—Grace and Truth Tabernacle; March 6, for 2 or 3 weeks; Evangelist and Mrs. Stanley McPherson.—T. E. Woods, Pastor.

SEMINOLE, OKLA.—Assembly of God; March 6, for 3 weeks or longer; Evangelists Clyde and Alpha Henson.—Burl Dodd, Pastor.

ROCHESTER, N. Y.—Central Gospel Tabernacle, Almira and Grant Sts., Feb. 22 to March 13; Evangelist and Mrs. Jack Saunders.—Arne Vick, Pastor.

HAMILTON, O.—First Congregational Church, 7th and High St.; March 6, for 3 weeks; Irma Kleinfeld, Evangelist.—George Samuelson, Pastor.

IRVINGTON, N. J.—Pentecostal Church, 58 Paine Ave.; March 8 to 27; Jack and Esther Martz, Evangelists.—Jos. R. Potter, Pastor.

QUINCY, ILL.—Bethel Church, 839 S. 12th St., March 6—; Otto J. Klink, Evangelist.—Virgil R. Jackson, Pastor.

BROOKLYN, N. Y.—Lighthouse Church, 73 Himrod St.; Feb. 27 to March 13; A. E. Gidman, London, England, Evangelist.—Milton T. Wells, Pastor.

KANSAS CITY, KANSAS—Full Gospel Tabernacle, 7th and Riverview; March 13—; Evangelists Justus and Oliver.—H. B. Garlock, Pastor.

DATE CHANGED
HANNIBAL, MO.—March 13, for 3 weeks; Fox Evangelistic Party.—Glenn Renick, Pastor.

LOUISVILLE, KY.—Bethel Assembly of God Tabernacle, 2115 Garland Ave.; March 6, for 3 weeks; Chas. M. Shaffer, the Boy Preacher, Evangelist.—Theo. E. Gammon, Pastor.

DENISON, TEXAS—Full Gospel Church, 806 Munson St., March 13 to April 3. Leonard Norville, State C. A. President, Evangelist.—P. A. Lewis, Pastor.

ELECTRA, TEXAS—Now in progress; Evangelist and Mrs. Troy B. Helms, Florala, Ala., in charge. Neighboring assemblies invited.—R. L. Barjlett, Pastor.

TURLOCK, CALIF.—Bethel Temple, 3rd and A Sts.; Feb. 27—; Cecil and Molly Perks, Seattle, Wash., Evangelists.—Guy Renfrow and Leonard Rogers, Pastors.

FLINT STONE, MD.—Green Ridge Assembly, March 13-27; Evangelist Pete and Verna Saleskey. Old-time singing and preaching. Nearby assemblies invited.—E. C. Hunt, Pastor.

NEPTUNE, N. J.—Full Gospel Church, 5th and Ridge Ave.; March 22 to April 3; Allan A. Swift, Bible Teacher of Elizabeth, N. J., Speaker.—Irving H. Meier, Pastor.

BATTLE CREEK, MICH.—Church of the Four Fold Gospel, 303 Capital Ave. N. E.; March 6, for 3 weeks or longer; Hattie Hammond, Evangelist.—S. R. Postekew, Pastor.

TYRONE, PA.—Pentecostal Church, Blair Ave. and 12th St.; Feb. 27 to March 20; C. S. Tubby, of Canada, Evangelist. C. A. Rally, March 12.—C. B. Peters, Pastor.

CONCORD, FLA.—Assembly of God, March 6—; Evangelist and Mrs. George A. Wagner. All neighboring churches invited to co-operate. W. B. Johnson is Pastor.

HOXIE, ARK.—Midway Assembly of God; March 5, for at least 2 weeks; Walter and Lewis Perkins, Phenix City, Ala., Evangelists.—Arthur C. Tilley, Pastor, Walnut Ridge, Ark.

NORWICH, N. Y.—All day meeting at Pentecostal Tabernacle, March 6. Friends in Central New York especially invited to spend the day with us. Those desiring overnight accommodations write Pastor Vena Curtis, 97 Silver St.

KANSAS CITY, KANSAS—Young People's Revival, March 1 to 6, at 7th and Riverview, conducted by Russell Rexroat, Kansas C. A. President, assisted by our C. A.'s. H. B. Garlock is Pastor.—Paul Rowden, C. A. President.

FT. SMITH, ARK.—Dodson Avenue Assembly of God; March 6, for 3 weeks or longer. E. L. Newby, former Superintendent of Texas District, Evangelist. Neighboring assemblies invited to attend. Rooms at reasonable rates.—C. A. Lasater, Pastor.

NEBRASKA DISTRICT COUNCIL
LINCOLN, NEB.—Twentieth Annual District Council, Nebraska District, Lincoln Gospel Tabernacle, 1527 Q St., April 5 to 7. Great Fellowship Meeting evening of the 4th. General Superintendent E. S. Williams will speak twice daily. Glenn Millard, Pastor, 2600 R St., Lincoln, Neb.—A. M. Alber, District Superintendent, 319 E. 5th St., Hastings, Neb.

BIBLE CONFERENCE AND REVIVAL
BUFFALO, N. Y.—Bible Conference and Revival, Pentecostal Tabernacle, 629 E. Delavan Ave., Feb. 28 to March 20. Opening service Monday night, followed by 4 days of Bible Teaching by A. A. Swift. Services: 10:00, 2:30, and 7:45. Meals on freewill offering plan. Rooms provided for those staying throughout convention. For further information write Pastor W. F. Duncan, 629 E. Delavan Ave.

ALL-STATE BIBLE CONFERENCE
MALVERN, ARK.—All-State Bible Conference, March 8 to 11. Out of State speakers will be present and our leading ministers will speak on occasion. A. C. Bates, Superintendent Texico District, Main Speaker. Rooms free. The Mid-Winter Bible School will follow, also at Malvern. C. H. Asher is Pastor.—Robert C. Sellers, Secretary, Arkansas District Council.

OKLAHOMA SECTIONAL MEETING
The Annual Sectional Council Meeting of North Central Section, Assembly of God 510 E. Ponca Ave., Ponca City, Okla., March 7 to 8. First service Monday night. Those wanting license must present application with the endorsement of their Pastor and Church Secretary. For further information address Pastor Samuel J. Scott, at above address.—F. E. Conrad, Presbyter; James Hutsell, District Superintendent.

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BROADCAST

CHICAGO, ILL.—Station WSBC, 1210 kilos., Belmont Avenue Pentecostal Assembly, 7519 Belmont Ave., every Wednesday night 11:30-12:00.—Edward F. Pickering, Pastor.

KANSAS "DEEPER LIFE" MEETINGS

Morland, all day, March 4; Miller Church, forenoon, March 6; Palco, 7:30 p. m., March 6; Webster, 7:30 p. m., March 7; Woodston, all day, March 8; Alton, all day, March 9; Osborne, all day, March 10; Jewel City, all day, March 11; Kensington, forenoon, March 13; Pleasant Green, 7:30 p. m., March 13.—V. G. Greisen, District Superintendent, 1017 S. Market St., Wichita, Kansas.

STATE MISSIONARY CONVENTION

ADA, OKLA.—State Missionary Convention, Assembly of God Tabernacle, 7th and Hope St., March 14-15. First service Monday night; all day service March 15, with dinner on grounds. Lois Shelton, Liberia, West Africa, will show slides. Noel Perkin, Missionary Secretary, and other missionaries expected. Rooms furnished as far as possible. For further information write James S. Hutshell, District Superintendent, Slick, Okla.—Bynum L. Greene Pastor.

TEXAS DISTRICT SECTIONAL CONVENTIONS

Wichita Falls Section, March 1 to 2, Electra Assembly; San Angelo Section, March 3 to 4, San Angelo Assembly; Greenville Section, March 8 to 9, Greenville Assembly; Dallas Section, March 10 to 11, Dallas Revival Tabernacle, Park at Richardson; Waco Section, March 15 to 16, Faith Tabernacle, Waco; Ft. Worth Section, March 17 to 18, 14th and Boulevard Assembly, Ft. Worth; Tyler Section, March 22 to 23, Assembly at Tyler; Lufkin Section, March 24 to 25, Assembly at Palestine; Beaumont Section, March 29 to 30, Ave. A and Wall Assembly, Beaumont; Houston Section, March 31 to April 1, Galena Park Assembly; Yoakum Section, April 5 to 6, Cuero Assembly; San Antonio Section, April 7 to 8, First Assembly, Lancaster and Dittmire Sts., San Antonio; Valley Section, April 12 to 13, Brownsville Assembly; Austin Section, April 19 to 20, East Side Assembly, Austin. All Conventions begin at 10:30 a. m. All Texas District ministers urged to be present, as we must renew all licenses, and all ordained ministers are to fill out questionaires. Those desiring to make application for ordination must meet the Committee in their resident section and fill out application.—F. D. Davis, District Superintendent, 1626 Lipscomb St., Ft. Worth, Texas.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

NEOSHO, MO.—Tri-State Fellowship Meeting March 7, all day, at Assembly of God, on North High St., about 4 blocks south of the Neosho Milling Co.—W. O. Oliver, Pastor.

CAMPBELL, MO.—Fellowship Meeting, Southeast Section, March 7. Three services. Basket lunch on grounds. Everyone welcome. C. E. Garner is Pastor.—Cleo Tapp, Sectional Secretary, Dexter, Mo.

PITCAIRN, PA.—Western Pennsylvania Fellowship Meeting, all day, March 7, First Pentecostal Church, 3rd St. and Brinton Ave.; Boston Turner, of New Castle, evening speaker. Special Young People's Services each evening of week at 7:30, conducted by Brother Turner, with great C. A. Rally, Friday night, March 11.—W. F. Voodre, Pastor.

CANTON, O.—Northeast Ohio Fellowship Meeting, Bethel Tabernacle, 313 Elgin Ave. N. W., March 7; F. H. Neubauer, Pastor. Three meetings during the day; business session 1:30 p. m. Meals reasonable at nearby restaurant. Arrangements made for basket lunches.—Claude Weaver, Secretary, Treasurer, 978 Inman St., Akron, O.

FRONT ROYAL, VA.—Sectional Fellowship and C. A. Meeting, March 7 to 8; first service 10:00 a. m. in charge of Presbyter B. E. Mahan. Virgil Dullabaum is Pastor. Night speakers announced later. Mrs. Virgil Dullabaum, Sectional Vice President, in charge of C. A. meeting 2:00 p. m., March 8.—A. F. Sengstack, Sectional Secretary, 4400 Ellerslie Ave. S. E., Washington, D. C.

KANSAS SUNDAY SCHOOL RALLIES

Hiawatha, March 15; Kansas City, March 16; Humboldt, March 17; Oswego, March 18; Arkansas City, March 22; Attica, March 23; Coldwater, March 24; Newton, March 25. Three services at each place. Participating Sunday Schools please bring basket lunch and attend all three services.—C. E. McCarell, 717 E. 4th St., Hutchinson, Kansas, State Sunday School Secretary.

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THE GOSPEL PUBLISHING HOUSE - SPRINGFIELD, MO.

OWENTON, KY.—Fellowship Meeting, Kentucky District, Healer Pentecostal Church, March 7.—Mrs. T. J. Rose, Church Secretary, Route 3.

JASONVILLE, IND.—Southern Indiana Fellowship Meeting, Assembly of God, W. Main and Park Sts., March 7.—Zella Anthony, Secretary.

OPEN FOR CALLS

Evangelistic

J. T. Davis, 1310 Morrell St., Dallas, Texas—"In fellowship with General Council. Direct choir, assist with young people, and S. S. activities. Will answer calls anywhere. Might consider a church. Good references."

Pastoral

H. V. Foley, Sumner, Mo.—"Prefer pastorate in Illinois. Twelve years in ministry; in full fellowship with General Council. Just wife and 1 in family. Wife plays and sings. Reference: Roy E. Scott, Mercer, Mo."

Evangelistic or Pastoral

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NEW ADDRESS—868 Sherman St., Salina, Kansas. Broadcast over KFBI, 1050 kilos., Sundays, 5:30-5:45 p. m.—Mr. and Mrs. John B. Campbell and Gertrude Dudte.

NEW ADDRESS—132 Congress Ave., Chelsea, Mass.—"I have accepted the pastorate of First Pentecostal Church, 113 Hawthorne St."—J. Earl Douglass.

WORLD MISSIONS CONTRIBUTIONS

February 9-15 Inclusive

Table with 2 columns: State/Church Name and Amount. Includes entries for ALABAMA, ARIZONA, ARKANSAS, CALIFORNIA, COLORADO, etc.

Table with 2 columns: Church Name and Amount. Includes entries for Swifton Assembly of God Church, CALIFORNIA, Antioch Assembly of God S S, etc.

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MOTHERS' DAY, MAY 8

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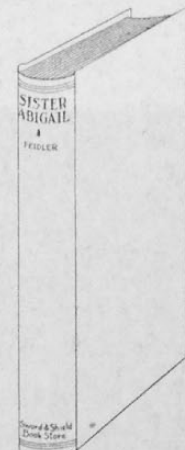
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Lodi Full Gospel Assembly	2.00
Milwaukee Bay View Gospel Tab Y P	6.50
Mosinee Community Gospel Tabernacle	2.40
Owen Gospel Tabernacle	6.62
Pound Full Gospel Tabernacle	3.53
Rice Lake Gospel Tabernacle	5.00
Wausau Christian Assembly	23.50
Wausau Christian Assembly S S	5.00
Wautoma Gospel Tabernacle	9.12
Whitehall Gospel Assembly	2.00

WYOMING. Rock Springs Pent'l S S	4.50
CANADA. Personal Offerings	2.00
Toronto Evangel Temple	18.00
Mille Roches Sunday School Class	1.00
FOREIGN. Personal Offerings	5.00
Total amount reported	\$ 7,321.50
Home Mission Fund	\$176.42
Office Expense Fund	124.24
Literature Expense Fund	47.77
Reported as given direct for Home Missions	358.44
Reported as given direct to Missions	485.21
	1,192.08
Amount received for Foreign Missions	\$ 6,129.42
Amount previously reported this month	4,761.05
Total amount received for Foreign Missions to date this month	\$10,890.47

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Specimen of Type

THEN A-gríp'pá said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: **2** I think myself happy, king A-gríp'-

Deut. 18. 15. a
2 Sam. 7. 12. a
Ps. 132. 11. a
Isa. 4. 2. a
Ezek. 21. 7. a
Dan. 9. 24. a
Mal. 3. 1. a

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