

NOT BY MIGHT, NOR BY POWER,

BUT BY MY SPIRIT, SAITH THE LORD

THE PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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The Cry of the Heart

W. E. Moody

I have been deeply impressed of late with the intense "heart cries" of some of God's people, as revealed in His Word. Here are a few of those "cries."

1. *Job 23:3*. "Oh that I knew where I might find Him!"

In the preceding verse we find Job saying, "Even today is my complaint bitter: my stroke is heavier than my groaning." Even his *groaning* brought no relief. He was being tested in a way that no man had ever before been tested; and he felt he was almost God-forsaken.

In chapter 7:11 we find him saying, "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." And in chapter 10:1 he says, "I will speak in the bitterness of my soul." In chapter 19:21 he cries out, "Have pity upon me, have pity upon me, O ye my friends; for the hand of the Lord hath touched me."

All these and many other like expressions culminate in Job's cry, "Oh that I knew where I might find Him!" Note also verses 8-10. "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him: but He knoweth"—yes, He *knoweth*—"the way that I take: when He hath tried me, I shall come forth as gold." Sometimes God seems a long way off. But He is not. He is ever present.

Catch the triumphant strain of Psalm 46:1. This will calm your troubled spirit. "God is our refuge and strength, a very present help in trouble" (Newberry margin has it, "a help readily found"). Then listen to the words of Jesus as found in Matt. 28:20, "Lo, I am with you always, even unto the end of the world."

When you find your soul crying, "Oh that I knew where I might find Him!" turn to Jer. 29:13 and read, "And ye shall seek Me, and find Me, when ye shall search for

Me with all your heart." And then mark the note of certainty in Matt. 7:7, "Seek, and ye shall find."

2. Let us look again at Job 23:3, for we

find there another heart-cry. "Oh that I might come even to His seat!" In other words, "Oh that I might become adjusted in God—that I might be settled in Him—that I might find my place in Him!"

When called before some important personage and kindly asked to be seated, we find ourselves more at ease in his presence. And when our Lord assures us that we are seated with Him in the heavenlies (for that is our position in Christ), we begin to be at ease in His presence. It is wonderful to realize our place in and with Christ. Eph. 2:6. And yet how few of God's dear children have come to that place!

It is true that the Christian's walk is a walk of faith. 2 Cor. 5:7. It is also true that we oftentimes have to walk through providential, circumstantial darkness. But let us learn to praise God in the darkness—the light will shine.

Meditate deeply on Isa. 50:10. It will prove to be a real spiritual tonic. "Who is among you that feareth

the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." It is our privilege to come "even to His seat."

David said concerning Mephibosheth, the crippled son of Jonathan, "He shall eat at my table, as one of the king's sons." And it is a joy to know that lame and crippled though we may be through disobedience and sin, we may through Christ have a seat at the table of the King of kings as one of His sons.

This settled place in God is preceded by suffering. "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10.

3. *1 Chron. 4:10*. "Oh that Thou wouldest bless me indeed!"



Wilt Love Me? Trust Me? Praise Me?

O thou beloved child of My desire,
Whether I lead thee through green valleys,
By still waters,
Or through fire,
Or lay thee down in silence under snow,
Through any weather, and whatever
Cloud may gather,
Wind may blow—
Wilt love Me? trust Me? praise Me?

No gallant bird, O dearest Lord, am I,
That anywhere, in any weather,
Rising singeth;
Low I lie.
And yet I cannot fear, for I shall soar,
Thy love shall wing me, blessed Saviour;
So I answer,
I adore,
I love Thee, trust Thee, praise Thee.

—Amy Carmichael.

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Something to Follow and Something to Hold Fast

J. NARVER GORTNER

In 1 Thess. 5:15 we are exhorted to "ever follow that which is good," and in verse 21 to "hold fast that which is good." Two Greek words are here made use of, the word rendered "good" in verse 15 being *agathon* whereas the word so rendered in verse 21 is *kalon*, and each of these words carries its own particular shade of meaning.

It is to be regretted that, while the English language is a most marvelous vehicle for the conveyance of thought from mind to mind, it compares, as every Greek scholar is well aware, very unfavorably with the Greek tongue. The Hebrew and Greek languages, it has been well said, are the most perfect of all the languages that have been, or are being spoken on the earth; and these are the languages God chose through which to convey His message of life to a dying world.

At the time of the appearance of the Revised Version there was published a volume entitled, "Companion to the Revised Version of the English New Testament," by Alexander Roberts. Dr. Roberts was an eminent Greek scholar and a member of the American Committee. It is to be regretted that the volume referred to has been allowed to get out of print, so that it can be found at the present time only in old libraries and second-hand book stores. It is a veritable treasure house of information and affords an insight into the meaning of many passages that have remained to many minds somewhat difficult of interpretation.

On page 120 he writes, "When we observe that there are no fewer than *seven* Greek words which it has been found possible to translate as 'child' in the Authorized Version, no fewer than *ten* which have been rendered 'appoint,' no fewer than *fourteen* which stand for 'give,' and no fewer than *twenty-one* which correspond to 'depart,' enough has been said to suggest how frequently subtle distinctions which exist in the original must be lost in every English translation."

There is a "subtle distinction," to use the expression of Dr. Roberts, between the terms, *agathon* and *kalon*, each of which our translators have rendered "good." The poverty of our language, when compared with the Greek tongue, will become further apparent when we consider the fact that the translators of the Revised Version do not seem to have been able to find words expressing this "subtle distinction," translating the two words exactly alike, as the translators of the version of 1611 had done. Rotherham has made a worth-while effort to bring out their hidden distinction, and so has rendered the former as rendered in the Authorized and Revised Versions, and the latter "comely,"—"What is comely hold ye fast." A more recent translator renders it "the ideal,"—"Be testing all, retaining the ideal." But "comely" is preferable.

As "all Scripture is given by inspiration of God," the Holy Spirit must certainly have had a reason for using the two words. It must have been His plan and purpose to



convey to the readers of Holy Writ the subtle shades of meaning which are a veritable part of the words He chose to express the divine thoughts to those whom He would "guide into all truth." It is therefore fitting that we should inquire into the meaning of the words in question.

Agathon is that which is good in itself, virtuous, capable of imparting distinct advantage to its possessor; and *kalon* is that which is beautiful. It was often used to express beauty of face and beauty of form. Used in a moral or spiritual sense it is that which is morally, or spiritually of a comely character. Hence Rotherham's selection of the term, "comely."

We are exhorted, then, by the Holy Spirit to "ever follow that which is *agathon*," or, good in itself and which promises advantage to its possessor. That which is good in itself is productive of good to him who follows it. Hence we are assured that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. 4:8. If we "follow that which is good" we shall follow godliness. It may not seem at times to be good in the sense that it brings advantage to those who possess it, but in the long run it invariably pays, or will pay, to pursue it. Zophar was right when he said that "the triumphing of the wicked is short." Job 20:5. It did not seem at the time that Moses cast in his lot with the children of Israel that it would prove to be advantageous to him, and no doubt there were many who spoke of his colossal folly in "refusing to be called the son of Pharaoh's daughter," but in the long run it amply paid. And Moses has never had occasion to regret the step he took.

In the days of the martyrs there were men and women who refused to renounce Christ; they could have saved their lives had they done so, but in saving their lives they would have lost them. Jesus had said, "He that saveth his life shall lose it, and that loseth his life for my sake, and the gospel's, shall save it." So there were those who saved their lives by turning away from Christ, by denying Him, and they lost them, and

lost them forever. There were those who refused at such tremendous cost to save their lives. They lost their lives, but in losing them they saved them. And the names of these immortal ones are forever enrolled upon the scroll of faithful martyrs whose blood has been the seed of the church and who will shine with undimmed radiance throughout the ages of eternity.

If men could just be made to realize that it is to their everlasting advantage to "ever follow that which is good," it would not be difficult to persuade them to do so. A part of our business as Christians who have been appointed to "shine as lights in a dark place" is to so persuade them. Of course it is of prime importance that we practice what we preach, for there is more truth than poetry in the well known maxim that "actions speak louder than words." Are we only exhorting others to "follow that which is good"?—or are we following it *ourselves*?

The Holy Spirit exhorts us also to "hold fast that which is *kalon*," or, beautiful. And the beauty in the mind of the Spirit here is not beauty of face or beauty of form, but beauty of character; and the only beauty of character that is genuine beauty is "the beauty of holiness." Moses prayed, "Let the beauty of the Lord our God be upon us." Psalm 90:17. The Bridegroom is represented as saying to the bride in the Song of Songs, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem." S. S. 6:4. Not, of course, the earthly Jerusalem, "which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8), but the heavenly Jerusalem John saw—"the holy city, *new* Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

Isaiah, who lived centuries before the advent of Christ, voiced not only his own feelings, but the feelings of multitudes who have lived since then, and the feelings of multitudes who are living today, when he said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10.

Our Lord is looking for a beautiful bride. The Bridegroom is beautiful, "the fairest among ten thousand," and "altogether lovely." Rebekah was beautiful—we read concerning her that "the damsel was very fair to look upon, a virgin" (Gen. 24:16)—and Rebekah we regard as a type of the bride. Eliezer, a type of the Holy Spirit, "brought forth jewels of silver and jewels of gold, and raiment, and gave them to Rebekah" (Gen. 24:53), making her more beautiful than she had been before he came to make her Isaac's bride. And the Father, through the Holy Spirit, has provided for the bride, during this church age, all that she needs

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The God of Abraham, Isaac and Jacob

Bert Webb at the Central Assembly, Springfield, Missouri

IN THE third chapter of Acts we read that Peter and John went up to the temple. They were passing the gate where possibly for many years the lame man had come begging. As is the beggar's custom, the lame man stretched forth his hand. Looking upon him with compassion Peter said, "We do not have any money to give you. We are minus silver and gold. But such as we do possess, we are going to give you." Then demonstrating one of the supernatural elements of that ministry which God's Spirit had endued him with, he said, "In the name of Jesus Christ of Nazareth rise up and walk."

I do not suppose Peter went through any particular gyrations. I presume he had no set way, but thank God, he let flow out that thing which was in him through the Holy Ghost, and healing came to that man who had been impotent and unable to get about. My cry to God is, both as a minister and as a Christian, "O God, show forth Thy mighty power to the glory of Jesus."

All the people were amazed at this miracle. How could it be explained? Then Peter said, "Ye men of Israel, why marvel ye at this? or why look ye on us, as though by our own power or holiness we had made this man to walk? *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus.*" This miracle, wrought in the name of Jesus Christ of Nazareth, was a manifestation of the presence and power of the *God of Abraham, of Isaac and Jacob.* Let us meditate on this wonderful word, "the God of Abraham, of Isaac and of Jacob."

God gave Abraham a most definite call. He said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." God called him away from his country, from his people, from the idolatrous company he lived among. It was a call to *separation.*

Just as God called Abraham to a life of separation so He sent the Holy Spirit to inspire Paul to write to the Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord." I believe the thing that makes us, the Assemblies of God, Pentecostal, Full Gospel people different from many other churches is the fact that we preach, and I trust by God's grace practice, a life of utter separation from sin and all the questionable elements of this ungodly world. We dwell in this world, but we are not a part of it. "Be ye separate, saith the Lord."

It is not an idle thing that we preach a life of holiness and a life of separation. In my travels in the United States and in Canada I have learned that in some churches many have gotten sanctification pushed away off yonder as a progressive work of grace. I have contacted preachers who preached this so progressively that it was almost impossible to catch up with it. They are

always running after it and getting close to it, but never attaining it.

I believe we can attain to a place of utter surrender to God, where we can reckon ourselves dead indeed unto sin but alive unto God, where is can be said of us, "Ye are sanctified." 1 Cor. 6:11. Oh, glory! It is possible to have an experience in God that renders us, as long as we retain that relationship, dead indeed unto sin but alive unto God, alive unto those things that matter in the spiritual realm. God will give you the victory over the "old man," and the "old woman" too! The God of Abraham is a God of separation.

God demanded that Abraham follow Him by faith. The Lord said, "Abraham, get up and leave here." I suppose Abraham might have said, "Lord, where am I going?" The Lord said, "Just you follow Me, and I will show you when you get there." Don't worry about getting along, the main thing is to keep believing and keep moving. Step by step we shall be led by our faithful Guide and Shepherd.

I am inspired by the vision that Paul had. He saw an individual standing and crying, "Come over into Macedonia, and help us." He thought it over and obeyed that vision, and surely God had called him to go into that country. Oh, doesn't it inspire you when you realize that mere human beings upon whom the Holy Ghost will come can have guidance from heaven!

So Abraham's God is a God who inspires us to walk by faith. I am so happy that occasionally some of that ecstatic glory gets into our beings and we also feel and see and know. Glory be to God! But our call nevertheless is to a walk of faith, with our spiritual eyes always on Him whom having not seen we love.

We find that God is not merely "the God of Abraham," but that He is "the God of Isaac." God reaffirmed to Isaac the covenant which He had made with Abraham. The God of Isaac is a miracle-working God. Isaac is the son of a miracle. The very ex-

istence of this man depended upon a miracle-working God. The God of Abraham, and of Isaac, is a supernatural God, a God who will become to us a miracle-working God as He did to Isaac.

I believe we need above everything to have an utter dependence on the miracle-working power and the supernatural element in the religion of the Lord Jesus Christ. The outstanding thing in our Assembly of God movement is not education. Most of our ministers are not as highly educated as those in other denominations, though we value education and thank God for it. We are not distinguished for our church buildings, nor for the wealth of our congregations; but thank God, we can be distinguished because we believe in the supernatural working of the Holy Ghost.

When famine came in the land and Isaac went down to Gerar, God turned the desert into a land of grain. The Scripture tells us that there he "dugged again the wells of his father." He followed in the godly footsteps of his father, who had brought him up in the nurture and admonition of the Lord. Like his father, he lived in separation, holiness and righteousness. In opening up these "wells of salvation" he was bringing "living water" to all around. The thing we need more than anything else is fathers and mothers who will diligently bring up their children in the fear of the Lord. Thousands have said to me, "Brother, pray for my son, pray for my daughter. They are without God, they are unsaved." We always speak with compassion and love and say, "Brother, Sister, of course we will pray for your son or your daughter;" but I have many times wanted to add, "If you had done differently when your children were growing up, today you would have been thanking God for their lives instead of asking prayer for them."

Peter also speaks of *the God of Jacob.* Jacob was one who just "plugged along," and if he could appropriate something for himself that was not his, well and good.

When I was a youngster and newly converted, I wondered why God loved Jacob and hated Esau. I could not understand such a thing. I could not figure it out. But I have come to the conclusion in later years that God detected in Jacob an appreciation and conception of spiritual values that Esau did not have. Esau had his affections wholly on the things of earth. Despite his irregularities and undesirable characteristics Jacob had a desire to please God, and though it took him years to come to that place of spiritual development to which he attained, yet God brought him there.

When we were out in sin, away from Christ, showing no concern for the things of God, the God of Jacob—the God of all grace—sought us. You hear people say, "I am glad I found the Lord." You were not looking for Him. (Continued on Page Five)

Pray for the General Council

THE PROMISE

"And He said . . . when ye pray, say, Our Father . . . Thy will be done in earth as it is heaven." Luke 11:2-3. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He hear us . . . we know we have the petitions that we desired of Him." 1 John 5:14-15.

THE APPLICATION

What prayer is more sure of an answer than "Thy will be done"! And how tremendously important that His will is done! All that is done outside of His will shall profit nothing!

THE PRAYER

That the perfect will of God shall be done in all that pertains to the Camp Meeting, and to the General Council business sessions.

That all elections, matters of principle and policy shall be according to the perfect will of God.

Mulalantanda: The Mighty Hunter

G. E.
Tilsley

"So many tracks that wind and wind!
So many creeds that bind and bind!
Yet just the simple art of being kind
Is what this poor world needs."

This is a story of faith in Jesus of Nazareth. She that had faith was an African woman who lives an African life in an African village untrammled by the neighborhood of white men.

The First of Three Days

A mighty hunter was Mulalantanda. His name proclaimed his nature. "Trail Breaker,"—that is what Mulalantanda signifies.

He sat in the narrow shade below his thatch's eaves. On either side of him lay twin mounds of hunting net. Mesh by mesh, he stretched it between his fingers and his mobile toes. Frayed strands he strengthened.

Mulalantanda is content. Chief elder of his king. A hunter of renown. Rich, as his world counts riches. And just now he has completed the observances of all taboos essential to his forthcoming hunt. It must therefore be successful. In two days' time there will be fresh meat—plenty. Meal in abundance, of course. Ripe heady beer foaming over the lips of vast pots. Wives in good humor. Himself in added repute.

Yes; life seems pretty good. Only for those Christians. If he could only get them out of it! How they stick on, the pestiferous people. With their meek ways and their upsetting words out of that Book that they flout the whole time—"Love your enemies" indeed! Well, they can't last forever. One of these days—.

Anyway, tomorrow he hunts.

The Second of Three Days

Just before dawn he gets away. He carries his net, and axe, a spear, a bow, and a quiver full of arrows. Along one of the twisting, twirling trails that leads out from the village he bores his way through the long dry-season grass that towers above his head; grass that is heavy, and laden with drenching dew.

After a while, true to his name of Trail Breaker, he leaves the track, cutting across country toward the plain he has chosen for today's hunt. It slopes between two undulations of forest-clad hill country, and narrows toward its upper end. There the hills come together and trees end the open space. Coming through the woods to this point, he erects his net, tying it to trees, and to stakes cut from the forest as he needs them, and so forms a strong barrier across the end of the open. The net is nearly five feet high, and is many yards across. Buck running this way from the open space into the woods will dash unawares into the net, and so in their winded daze fall victim to the bow or the spear of the waiting hunter.

The net is now in place. The dew has dried off the towering yellow grass of the plain. Mulalantanda makes along one hill crest, firing the grass in patches. Gone far enough, and seeing his fire patches streaking away from him toward the top end of the plain, he rapidly crosses the plain, firing the grass as he goes. He is so far modern

Jesus Saves

as to use matches purchased from some traveling Arab trader. When he finds himself again in the trees, he makes quickly along the opposite crest back toward his net, there to wait the fire-driven prey.

* * * * *

Something is wrong. Badly wrong. The wind has changed. Is it only local as a result of the fire draughts? Or is it wholesale? The fires are running badly. They are in the wrong places. They are here. They are there. They are behind him, too. A dash—he must make a dash for the stream across the hill. The fire is there, too, between him and the water—it is all round him—living walls of leaping angry flame—how they roar!

He looks around, calculatingly—one thing only to do—a terrible dash through the hungry flames at their thinnest part. He starts to run.

* * * * *

Back home in the village the shadows are short, and the streets are drowsily full of the midday population. Suddenly ears prick up. What is that? Surely a screaming? Yes; a frantic screaming is approaching, swelling louder every moment. It comes. It arrives. A frightful something comes screeching through the village, leaping, writhing, yelling. It has the shape of a man; only there is no hair, no clothing, and no black skin. It is starkly naked, and its color a fiery red. It appears to be oozing everywhere small drops of blood.

At the first frightened glimpse of this awful visitation there is a panic-stricken rush. Children scream; women shriek; men shout a warning. Each one flees headlong into the nearest hut. Doors are thrust to, their bars are feverishly pummeled into firm position against the lockposts. Children are frenziedly cuffed into silence. In a few moments the village is as though dead, except for that terrible presence that dashes here and there shrieking, screaming, yelling.

Its inarticulate yells give place now and then to shouts of human speech. It declares that it is their elder, Mulalantanda.

"The fire! The awful fire. It caught me. Water—bring water. Drink! Drink! Oil—bring oil! Oh, this agony; this agony! I burn. I burn. The fire! The fire! Come out, come out. It is I, your elder. Mulalantanda. Come out. Help. I cared for you. Help now. Water! Oil! I burn! I burn!"

Not a soul stirs. All hear; and through peepholes in the hut walls many see. But not one will move. An anxious age-old fear of the unusual holds them subject to its bondage. To intervene, they are sure, would involve them also in the malignity of the sinister force of whose stalking abroad this catastrophe is plain evidence. To pit themselves against the spirit world, by helping the object of its anger—no, they dare not. Self-love, self protection—such instincts as these are too powerful to permit of their showing practical sympathy, though their hearts may be, and indeed often in other circumstances show themselves to be, both kind and tender.

This that is Mulalantanda passes on through the village to a further group of huts beyond its end, where live the hated Christians. There, too, in his extremity he bawls for help, although without expectation, for he too well remembers how he has always opposed their work. (Despite that opposition it is now several years that the head of the family has there continued to live out and to preach out his devotion to Christ Jesus. One married son, having for textbook his Luba New Testament, has been teaching the villagers to read and write. Both of these are away at the moment on a tour of evangelization.) The wife is there with her daughters. At the warning shouts they, too, have barricaded themselves in. Seeing the terrible plight of their enemy, the elder woman comes forth to the one who was always opposed to their ways. She brings water in a calabash. He drinks. He drinks again.

She seeks in the hut for her precious store of oil—precious, precious, almost unobtainable oil. While she is getting it he is gone again. He cannot be still. He is again roaring up and down the main village street. He curses his own people who refuse him aid in his dire need, calling them to witness that only the despised Christians will help. She runs after him; but he is gone. She makes to follow with the oil, begging the barricaded villagers at least to go tell his parents, who live twenty minutes away in the forest.

She dives into the bush, tracking him by his spoor. She catches up with him. She ministers the oil to him. She gets water from a stream. She persuades him to stay near it. She makes a booth of leafy branches, tearing them down with her hands. In its shade he stamps about, being unable to sit or lie.

The afternoon wears on. The oil soothes him. Repeated drinks assuage the fiery

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agonies of that terrible thirst. The parents arrive. They have brought a sleeping mat of softest, coolest grass. On this, oiled, he manages to lie down. A cloth, too; but this he cannot bear. They three sit with him.

He talks fairly consecutively; quietly even. He tells them how it happened. Fire. He talks of fire; awful, terrible fire. He begs his parents to listen to what the Christians have to say. He wishes, he says, that he had a chance to try out their words. He is sure now that they are good words and true. If it were not so how should this enemy of his, this enemy whom he had always treated roughly, this enemy whom he had tried to drive away, how should such a one care for him this terrible day, when all his own have deserted him? Let them follow the Christ words. He is sure they are good words. They must be so. And, oh, since fire here is as awful as this, what must that Lake of Fire be like of which the Christian book tells? Oh, the warning words about the fire! Oh, to escape from fire, the terrible fire! Fire, fire! Yes; they are sound words. He wishes he might have a chance to try them out. Good words they are; they must be. Good words.

Toward evening he says: "Yes; the Christ-like is a good way. But, oh, the Lake of Fire!" His pain-wracked body grows restless again. Later still he becomes unconscious. Suddenly comes a deep sigh as though of relief; and upon it his soul is released from the tortured body.

The Third of Three Days

They go forth to bury their dead. The Christian woman, with her children, goes with them.

"Go back," they tell her. "He was of 'The Society.' The rites must be performed. You Christians have no part in this."

But she replies: "When he was yet alive you would not care for him. It was I who was with him in his agonies and in his repentance, when he said, 'The Christ-way is a good way; I wish I might be able to travel it!' I it was who spoke the words of Christ to him, and who brought him oil and water. And I will pray to God over his grave in the Christ-way."

When they see that she will insist, whatever they say, they proceed out of the village. They beg her to perform with them the ritual of the pathway, with its arches to be passed under, and its taboos to be passed round, and its mystical rites of procession. She refuses. She does not interfere with their doing what she feels right. The arches she walks around, and the figured taboos she steps over.

At the graveside she prays. She also narrates the story of Mulalantanda's last hours. The crowd of assembled Initiates she harangues on the subject of fire—fire of earth; fire of conscience; fire of eternity. She exhorts them to take warning from the fate of their elder. While they still have the chance to turn toward a living God from the ways and society of death, let them flee from the fires of wrath.

When she is ended, they desire her again to depart. Upon the grave itself there are rites to be performed which may not be witnessed by uninitiated folk. (Nor may any indication of them be written here.) She refuses to go; and seats herself on the root of a tree, promising to stay as long as

any of them are left. Let them do what they wish. She is not interfering. Only while they stay, she stays.

Nearly all day the strange battle of wills continues. She neither eats nor drinks. She does not remove from her seat. One by one as the sun moves on, the Initiates depart, grumbling and growling. At length, only a few remaining, and the sun being already sunk below the tree-tops, it is decided to omit the main ceremonies. They of the remnant proceed round and round the grave, singing in their native language ritual songs that are sacred and known only to the initiated. That ended, and night being come, they file off back toward the village. The sturdy Christian woman brings up the rear. She sees them into their huts.

And as she bars her door and calls her girls to prayer, a crescent moon is sinking into its lacy bed of topmost forest branches.

* * * * *

Who think ye was neighbor unto Mulalantanda the African? Do you answer,



"She that shewed mercy"? And can you hear the Master's word, "Go, and do thou likewise"? "By love, serve." "He that dwelleth in love dwelleth in God, and God in him." 1 John 4:16.

The God of Abraham, Isaac and Jacob

(Continued from Page Three)

ing for the Lord. Be honest about it. You were reveling in sin when God sought you out. If you were not, you are different from about ninety per cent of humanity. The heart of man is desperately wicked and does not voluntarily turn to God. It took the Spirit and wooing of God to cause you to seek Him. It took mighty Holy Ghost conviction to get you to seek the Lord. He sought us and brought us unto Himself. He did the same thing for Jacob. The God of Jacob will seek you in your unrighteousness and purge and cleanse you and bring you into relationship with Himself.

Just as God manifested Himself to Abraham, Isaac and Jacob, so today He desires to come to us, and to live in us and to impregnate the atmosphere in which we dwell with the supernatural. He calls us to separation, to obedience and to be transformed ones, princes who know how to prevail, to overcome, to be more than conquerors, overcoming all things and inheriting all.

Some years ago, in Granada, Minnesota, I was awakened by a telephone call about two or three o'clock in the morning. Someone asked, "Can you come right away?" I said, "I will come at once." The voice

said, "I am calling at the request of old Colonel Trimble, who is about to die. You have never met him, but he has made request that you come."

I got my car and started out, drove some thirty miles, and arrived at my destination early in the morning. There lay a dear old, gray-haired, emaciated soldier of the Civil War. He reached out his old withered hand and said, "Brother Webb, you don't know me and I have never met you, but you know that little part in the paper you always put something in (he was referring to the announcements). I read that and then I lie here and thank God there is somebody that believes in the God of Abraham, Isaac, and Jacob."

He said, "I want to tell you a story. Many years ago, I was in the South. We had been imprisoned by a group of Southern soldiers, thousands of us. The Southern soldiers did not have any food and of course we did not have any. And the water supply grew less and less, until we were without water."

He described the awful situation. Hundreds of men were in the stockade. He said, "Brother Webb, just as we thought we were about going to pass out, five of us started in to pray for rain. We were subjected to the jeers of the rest of the company. For days and days and days we looked at the sky to see if there were any signs of rain. We would kneel and pray, day after day. This particular afternoon about two o'clock it looked like some half a dozen of us would not make it through the day. We sat with swollen tongues and parched lips. Then we knelt in the shade of a stockade and asked God once more for rain. As we knelt there, we heard a mighty roll of thunder. We arose from our knees and looked, and there was a great cloud rising in the northwest."

He said, "We stood there and praised God for answer to our prayers. We did not know what God would do, but there came a great rain. A cloud came over the horizon and filled the sky, and as we were praising God, a bolt of lightning flashed out of a cloud and struck a big rock and burst it open, and a great stream of water came out. It flowed as long as we were in that place; and I understand it is still flowing."

I wondered if he were delirious. I kept the matter to myself for some five or six years. Then when we were in Columbus, Georgia, some four years ago, conducting a campaign, in the middle of a message on "The Rock of Our Salvation," the Lord inspired me to tell that story. At first I hesitated and then I began to tell it. As I went on it seemed that the congregation was melted by the presence of the Lord. I closed the message with this story.

Before I got out of the building some twenty-five people came weeping and saying, "We didn't know how that spring came into existence. It is out twenty-five miles in the country. They call it Providence Spring and it is still flowing." Later I drove out there and dropped on my knees by the edge of this spring, and the glory of God filled my soul. Surely the God of Abraham, and of Isaac, and of Jacob is alive forever. I believe that God will do what He says He will do, and He will show us mighty things that we know not of.

THE HIGHWAY OF HOLINESS

SAINT ANONYMOUS

The Sanctified Tongue and Heart

The source of all holiness is God. Every good and perfect gift comes down from Him. He in His great love delights to impart all good things to us.

The Lord God came down day by day to commune with Adam in the garden. But one day sin came. Communion was broken.

How could communion be restored? Only by the removal of sin. In due time God's Son came down to "put away sin by the sacrifice of Himself." Heb. 9:26. Your sin, and my sin, and the sin of the whole world. Oh that men would believe the good report!

Christ after His resurrection ascended on high and poured out His Spirit, enabling those who had been cleansed from sin to worship God in the Spirit. Those whom He filled on the day of Pentecost spake with other tongues as the Spirit gave utterance. He gave to them a special love-language for worship. There is now a completely restored communion; and in a secret love-language that no man understands we can speak unto God. 1 Cor. 14:2.

Paul says to the saints, "I would that ye all spake with tongues." He desires that all should have this love-language. Love edifies or builds up, and "he that speaketh in an unknown tongue edifieth himself"—he is built up as he speaks unto God in this love-language of the Spirit. No wonder the Apostle so strongly declares, "Forbid not to speak with tongues," for he would have none hinder this holy love communion with our loving heavenly Father.

Paul tells us, "I thank my God, I speak with tongues more than ye all." And so he was more built up in love than they all. Yet in the assembly he sought to edify others in a speech they all knew rather than to speak to them in a language which only God could understand.

This blessed, close, and constant communion with our holy God will mean much to us in our daily walk on the highway of holiness.

James puts the question to us, "Doth a fountain send forth at the same place sweet water and bitter?" Is it possible that the tongues that we use for holy communion with God can be defiled by unholy utterances to our fellowmen? Evidently so, if we let bitter envy and strife into our hearts. Shall we yield our members, our tongues, to that which is earthly, sensual, devilish? God forbid.

How we need to obey that word, "Keep thy heart with all diligence; for out of it are the issues of life." Watch the intake of your heart and mind, that nothing defiling and unclean shall find entrance. Do not listen to evil gossip. Do not lend your ears to harsh things being said by a fellow saint. Take great care of your reading. Do not give entrance into your heart and mind to vain and unedifying things; be careful what you listen to from radioland.

The Apostle Paul says to us, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you."

He also says to us, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Shall we not frequently put the question to ourselves, "Is my conversation edifying? Does it minister grace to the hearers?"

There are times when the Lord wants us to be silent. Said the Psalmist, "I was dumb with silence." Psalm 39:2. The blessed Son of God was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. And Peter says to us, "Christ also suffered for us, leaving us an example that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not."

One of the greatest tests we shall have to encounter is to be evil spoken of. And it so often comes from those from whom we least expect it. Stephen Merritt said, "My trouble always comes from the saints and not from the sinners. I said to the Lord, 'How is this?' And the Lord answered, 'Stephen, it takes a diamond to cut a diamond.'"

Let us not resent that which the Lord allows to come as a means of crucifixion. Said the Master, "Agree with thine adversary quickly." Matt. 5:25. When some one called Dr. Yoakum a crook he replied, "Oh, I am worse than that. If I had what I deserved I should be in the penitentiary."

The Master wore a crown of thorns upon His head when He was crucified and it may be our privilege also to bear much that will prick and hurt. And we, as He, can commit all to God; knowing that the Lord will cause all our light afflictions, which are but for a moment, to work for us a far more exceeding and eternal weight of glory. Peter goes on to show us the blessedness of the ornament of "a meek and quiet spirit." This is not only good for the sisters, but the Lord says to all of us, "Seek meekness." Zeph. 2:3. And "in quietness and in confidence shall be your strength." Isa. 30:15.

Then Peter bids us, "Be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Then Peter goes down beyond the lips to



the heart. And after all, it is out of the abundance of the heart the mouth speaks. He bids us, "Sanctify the Lord God in your hearts." Christ is to be invited to come in and take the throne of the heart. He must have the whole heart. In one translation of the Scriptures the word "perfect" is usually translated "wholehearted." The Lord does not want us to have a divided heart, giving to Him a small portion and reserving a large part for self. Invite Him into His holy temple to fill the whole of it with His glorious presence.

Let there be a daily committing of the heart and lips to the Lord. A few weeks ago the Evangel printed the testimony of a missionary who said that for twenty-eight years twice a day she has committed her mind, her thoughts, her will, her desires, her motives, her affections, her imaginations, and her flesh to God. Let us do likewise.

The Cry of the Heart

(Continued from Page One)

This is the first of four heart-cries of Jabez. In verse 9 Jabez is spoken of as being "more honorable than his brethren." Jewish writers affirm that he was an eminent doctor in the Law, whose reputation drew so many scribes around him that a town was called by his name (1 Chron. 2:55); and to the piety of his character this passage bears ample testimony.

(1) Jabez cries, "Oh that Thou wouldest bless me *indeed!*" That is to say, "Oh that Thou wouldest *greatly* bless me!" It is said of Jacob—Gen. 32:29—"And He blessed him *there.*" Where? At the place where he prevailed with God. He blessed him *greatly* by changing his name from "*Jacob the supplanter*" to "*Israel a prince with God.*"

The name of Jabez means "the sorrowful one." Is *your* name Jabez? Are you well nigh overwhelmed with sorrow? "Your sorrow shall be turned into joy." John 16:20. He will bless you *greatly*—even "above all you ask or think."

(2) "Oh that Thou wouldest enlarge my coast"—R. V. "border!" In other words, "give me a *large inheritance.*" What is or can be larger than being a *joint-heir* with Christ—to *share* all that Christ has. Are you willing to "pay the price" of such a realization? Read carefully Rom. 8:17, "And if children, then *heirs*; heirs of God, and joint-heirs with Christ; *if so be* that we *suffer* with Him, that we may be also glorified together."

It is our privilege to be *spiritually enlarged*. Paul wrote to the Corinthian church (2 Cor. 6:12, 13), "Ye are straitened in your own affections (R. V.) . . . be ye also enlarged." In Psalm 4:1 David says, "Thou hast enlarged me when I was in distress." In 1 Cor. 3:21-23 Paul writes those marvelous sentences, "For all things are yours, . . . and ye are Christ's; and Christ is God's." And the inner spiritual application of Isa. 54:1-3 is marvelous to contemplate (Read the whole passage prayerfully).

(3) "Oh that Thine hand might be with me!" Literally, "the open hand of God," indicating *power, full supply, means, direction, etc.*—the hand that *gives*, and does not *withhold*. 1 Chron. 29:12 brings out the thought with clearness. "Both riches and honor come of Thee, and Thou reignest

over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all."

(4) "Oh that Thou wouldest keep me from evil, that it may not grieve me!"—R. V., "that it be not to my sorrow." In praying, "Oh that Thou wouldest keep me from evil," Jabez is not praying that he may be kept from *sin*. Scofield in his footnote on Isa. 45:7—"I make peace, and create evil"—says, "The word *evil* in the Hebrew is *Ra*, translated *sorrow, wretchedness, adversity, calamities, etc.*, but is never translated *sin*. God created *evil* only in the sense that He made *sorrow, wretchedness, etc.*, to be the sure fruits of *sin*." Psalm 91:10 tells us, "There shall no *evil* befall thee," and in Prov. 12:21 we are told, "There shall no evil happen to the just. From *such* evil Jabez was asking deliverance.

Were these four heart cries of Jabez granted? Yes, for we read that "God granted him that which he requested."

4. Job 29:2. "Oh that I were as in months past!" Is that *your cry*? Do you realize that you are not as you once were—that you have *lost out, leaked out, become lukewarm*? Do you ever find yourself saying:

"Where is the blessedness I knew
When first I saw the Lord?
Where is that soul-refreshing view
Of Jesus and His Word?
What peaceful hours I then enjoyed,
How sweet their memory still!
But now I find an aching void
The world can never fill."

Listen to the words of Hosea 14:4, "I will heal their backsliding, I will love them freely." There is a *way* back to God. That way is the way of *confession*. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. God can take you further in your spiritual life than you have ever been. He can change your complaint, "Oh that I were as in months past," to the triumphant word of the Apostle (Phil. 3:13, 14), "*Forgetting* those things which are behind, and *reaching forth* unto those things which are before, I *press* toward the mark for the prize of the high calling of God in Christ Jesus."

5. Psalm 55:6. "Oh that I had wings like a dove! for then would I fly away, and be at rest." In the margin of the Newberry Bible we find, "Who will give me *wings*?" "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 longs to *fly away* from his sorrows and tests, and be at *rest*. Let us not, in a spirit of murmuring and discontent, want to fly away from the difficulties and tests which God has allowed to come into our lives. Rest is not to be found *that way*.

Let us listen to the thrilling words of Jesus as He speaks to us in tenderest love: "Come unto Me, all ye that labor and are heavy laden, and I will *give* you rest." You that are toiling hard to get free from your *financial, physical, spiritual, and circumstantial* difficulties, and are only getting deeper into the mire, "Come unto Me; I will *give* you rest." Lay aside your thought of *wings*, and come to Me; and I

will *give* you rest. Look not at the waves and billows which are going over your head, and seem to engulf you. Remember that I am your Pilot, and will pilot you over life's tempestuous sea.

You do not need to fly away to some solitary wilderness to find rest. *Jesus* is the Rest-Giver. Come to Him. Tell Him *all* your need—He will meet it to the *full*. Then take the yoke of His perfect will upon you, and you shall find a *settled, abiding rest* which nothing can disturb.

We are told that when the waves are dashing mountain high, deep down in the ocean there is a *perfect calm*. So he who has learned of Jesus, and has become meek and lowly in heart, and has taken upon him

GOING TO GENERAL COUNCIL?

According to reports reaching Springfield there will be a record attendance at the General Council this year. The Texas brethren have chartered an entire train, leaving Houston, via Dallas, on September 5th and returning September 14th. Ministers and delegates will be picked up at intermediate points.

Mrs. Agnes M. DeVore, Box 100, Gamero, New Mexico announces that the New Mexico brethren are chartering a bus, the round fare Gallup, N. M. and return to be \$10.00. Some of our Southern California brethren might take advantage of this low rate, travelling by train to Gallup in time to take the bus. The bus will leave Gallup early Monday morning, September 4 and will leave for return trip Friday morning, September 15. For further information write Mrs. DeVore. Do you have a house trailer or can you borrow one? If you can secure a house trailer you will find it a distinct advantage when coming to the General Council this year. Near-by rooms are scarce. All the rooms in the dormitory buildings at C. B. I. have been reserved already. There remain tourist cabins, a mile or more from the school campus and rooms in private homes and hotels. A house trailer can be parked in close proximity to the school campus and would solve the housing problem completely.

Committee on Arrangements
General Council, Assemblies of God.

the yoke of His perfect will, comes to the place of perfect rest in God. What a fascinating place that is, and how few have found it! Let us linger no longer, but by faith "possess our possessions." Let us enter into *Rest*. His yoke is *easy*—His burden is *light*.

Something to Follow and Something to Hold Fast

(Continued from Page Two)

to adorn her and make her fit to be presented to her Lover Lord in the day of His appearing.

In that day when Christ shall come, and the heavenly nuptials shall be celebrated, if we are so fortunate as to be numbered among those who shall be joined unto the Lord in divine wedlock, we shall see, as we are scarcely able to see now, how great have been the advantages of "following that which is good," and adorning ourselves, as Peter tells us, "in the old time the holy

women also, who trusted in God, adorned themselves." 1 Peter 3:5. The word rendered "adorned" in the passage just quoted is *kosmeo*, from which we get our word "cosmetic." So it is Scriptural to use *cosmetics* if we use the right brand, "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:4.

Dr. Newell Dwight Hillis wrote a very interesting book entitled, "The Quest of Happiness." A better theme, in my opinion, would have been "The Quest of Godliness." Godliness is goodness, and goodness is godliness. That is why Jesus said, "There is none good but one, that is, God." Matt. 19:17. His goodness is essential goodness, and when imparted unto us, as a result of our being "accepted in the Beloved," is godliness. This is what we should follow daily, and as we do so it will impart unto us beauty of character, and that beauty we should "hold fast" in this self-seeking and pleasure-loving age, while our Lord is delaying His coming, that in the day of His appearing we may be found "holy and without blemish." Eph. 5:27.

Prayer for Revival

Dr. Torrey wrote before his death: "As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church, my heart would be sick, yes nigh unto despair, if I did not know God and did not know that He answers prayer.

"The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer proclaim it.

"Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls.

"But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. Throughout the centuries when conditions were as bad as they are today or worse, God has heard prayer, and He is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist.

"Pray, *pray*, PRAY! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and BE SURE YOU PRAY THROUGH.

THE DYING WORLD AND THE LIVING WORD

ASTROLOGY OR GOSPEL?

Says *Revelation*: There are 250 newspapers in the United States which refuse to carry a daily column of Christian teaching, but print and pay for daily articles on astrology.

PRAYER IN THE SENATE

The Senate of U. S. A. recently voted unanimously to open every session hereafter with prayer by the official chaplain. There is hope for nations who will seek God's guidance in government.

AN ENSLAVED PRESS

Prof. S. H. Roberts, after sixteen months in Germany, writes in *Dawn*: "Fifteen thousand journalists have become virtually official propagandists, and a deadly uniformity has settled over the Press."

"THEY BUILDED"

In remembering the emphasis that Jesus placed upon *building* in the last days (Luke 17:28), the following is significant: The total number of houses in England and Wales in 1918, says the *London Times*, was 8,000,000. Since then—in only twenty years—4,000,000 have been built.

WAR AND CIVILIANS

The awfulness of the last great war foretold in the last book of the Bible is being foreshadowed in the increasing horror of modern war. "Two million civilians of China," says Dr. H. G. Anderson, "have lost their lives, in addition to the military casualties."

ARMIES MEAN WAR

The fallacy of peace before Christ's coming is revealed by the massive armament programs of the nations. It was stated in the British House of Commons in April, that in the last six years Germany alone has spent about fifty billion dollars on armaments.

"I WILL BLESS THEM THAT BLESS THEE"

According to the *Daily Mail*, factories opened in Great Britain by Jewish refugees have provided work for 15,000 British unemployed, while no British workmen have been robbed of employment by Jewish immigrants.

MINISTERIAL STUDENTS IN GERMANY

Reports *World Dominion*: In German-speaking but democratic Switzerland 291 ministerial students have graduated in 1939, as against 240 in 1938, and the number of young ministers is higher than that of vacant parishes. In Nazi Germany, however, the number of theological students has dropped from 7,315 in 1932 to 1,850 in 1938.

CONSCRIPTION IN ENGLAND

It is a matter for deep gratitude to God, says *Dawn*, that the British government exempts those disciples of Christ to whom the sword is impossible. Prime Minister Neville Chamberlain says: "I want to make it clear that, in the view of the government, where these scruples are conscientiously held we desire that they should be respected and that there should be no persecution."

IN GERMANY

The Wandering Jew again hears this stern warning, "Keep out!" It is reported that German Jews are forbidden to use dining and sleeping cars. According to an ordinance, Jews are permitted to retain wedding rings, silver watches, and four pieces of cutlery per person. Gold and silver dental bridges may be retained if used.

Israel today is surely a nation that is "scattered and peeled." Isaiah 18:7.

"THE SEA AND WAVES ROARING"

Thus did the Lord picture the distress of the nations at the end of the age. Today the international situation is like a stormy sea. For instance, Pierre Bernus, political commentator of *Paris Journal des Debats*, reports possession of "indisputable" documents proving that revolts in Palestine and Syria are included in 1939 Rome-Berlin plans.

THE SIGN OF THE FIG TREE

At six times in history have the Jews been brought to the very verge of annihilation, but for the 3,800 years of their existence God has preserved them. Modern dictators who try to destroy the Jewish nation will fail as utterly as did Pharaoh of old. S. P. MacLennan shows that Christ's promise in Matt. 24:34 also bears this out: "Verily I say unto you, This *race* (Greek, *genca*) shall not pass, till all these things be fulfilled."

PENTECOST IN THE CATACOMBS

Writes Brother Lester Sumrall: "In Italy our work has greatly suffered under the iron-fisted dictatorship. Mr. Rainey, of the British and Foreign Bible Society, who early this year visited our churches in France, related the condition of the Revival in Italy. (As Mr. Rainey constantly travels through these countries in the interests of the Society, he is a good authority upon existing conditions.) He says there were some 500 groups of our Spirit-filled brethren, scattered throughout the country. The Government cruelly ordered every one to be closed. After this the believers continued meeting in the catacombs, private houses and out-of-the-way places. Thus they enjoyed a measure of fellowship.

"After some time a stranger would frequent their meetings. Supposedly he became interested; then claimed to accept Christ as his Saviour. After consenting to water baptism, he fully joined them. One night, at a set moment, when the leaders were together, he betrayed them to the police. He became a public hero. Some of the brethren were given prison terms; others were threatened and forbidden to meet together. If as many as three people are found worshipping together, they are arrested."

NIGERIA AFTER TWENTY-FIVE YEARS

It is twenty-five years since Northern Nigeria and Southern Nigeria were amalgamated as one British province. In reviewing the progress of Christian missions during that time in *The West African Review*, Dr. Walter R. Miller writes as follows:

"There are hardly any pagan districts in Northern Nigeria where the gospel has not been preached or where Christian churches have not been started. The number of converts also is increasing in geometric progression. The whole Bible is now in the Hausa, Nupe, and Yoruba languages.

"There is a vigorous move in the direction of an African church which is self-governing, self-supporting and self-propagating. A beautiful Christian spirit has been manifested in many native converts. One I know has repeatedly left his prosperous farm and homestead, where there had grown up through his own work a little school and church of Christian inquirers, to go farther afield and start another farm and begin another school with a resulting church. A cultured native gave up an important position under the Native Administration and took up farm work in order that others might hear his testimony for Christ. Some are willing to work continuously among the lepers. Some school teachers go on preaching tours in their holidays, at sacrifice to themselves."

The Assemblies of God are entering this field this year.

GOLDEN RULE IN BUSINESS

Recently *Forbes Magazine* gave an award to George F. Johnson, chairman of the Endicott-Johnson Corporation (shoe manufacturers) for the way he humanizes business. Johnson says: "I do not claim any worthiness. I have always thought that the differences between labor and capital were quite unnecessary. All industry could get along the same as we, with peace, harmony and good will." The citation of the awards states, "After paying the highest wages in the shoe industry and specified dividends on the money invested, all profits are divided fifty-fifty between capital and labor, the humblest worker receiving exactly the same amount as the top executive. More than \$13,000,000 has been shared among employees. In addition, Mr. Johnson has contributed \$15,000,000 out of his own pocket to provide for the health and happiness of his vast family of over 15,000 workers."

RELIGION IN RUSSIA

A religious group known as *Skritniki* (Hidden) came to light in Russia not long ago, says *Gospel Call*. Its adherents worship in caves and other secret places, and it is said to believe that the Soviet government is the Antichrist. Another religious body recently discovered is called *Molchalniki* (The Silent Ones) who, while they do not conceal the fact that they are religious, refuse to answer all questions put to them by Soviet officials, and they do not permit their children to attend Soviet schools. A third new sect call themselves *Bozhie Ludi* (God's people), and do not recognize the authority of the Soviet Union because, they declare they belong to the Heavenly Union. Their men have long hair and do not shave; if anyone asks about their occupation, they reply, "We feed upon the Word of God." While none of these movements are purely evangelical, nevertheless, they are religious and determined to stand for their convictions, and it is evident that religion is far from being stamped out in Russia.

SPIRIT-GIVEN PRAYERS

A Prayer for Deliverance

We heard a young man say, "When I am tested I cry, 'O Lord, put me upon somebody's heart to pray for me.'"

Smith Wigglesworth overheard this remark and said, "That's a lazy way of getting through!"

James says, "Is any among you afflicted? let him pray." We must not be indolent and leave it all to the other fellow. However, there is a blessed provision added, "Is any sick among you? let him call for the elders." We have need of others in the body also.

There are many oppressed ones. Last year we printed two articles in the *Evangel* on "Deliverance for the Demon-Oppressed." The one who wrote those articles tells us he has received no less than 144 letters from tested ones asking for his prayers. In every assembly the pastor should look for a company who will stand with him for the ministry described in Isaiah 58:6, "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." "The yoke (of oppression) shall be destroyed because of the anointing."

King Hezekiah was oppressed. We have his prayer for deliverance in Isaiah 38. The burden of this prayer is expressed in verse 14 when he cried, "O Lord, I am oppressed; undertake for me."

The Lord did undertake for Hezekiah. He will undertake for us as we cry. And we shall learn to sing A. B. Simpson's song of faith:

"I take Thee, blessed Lord,
I give myself to Thee;
And Thou, according to Thy word
Dost undertake for me."

—S. H. F.

THE SUNDAY SCHOOL LESSON

Solomon's Heart Turned Away from Jehovah

Lesson for July 30. Lesson Text: 1 Kings 11

Behold the shipwreck of Solomon! Setting sail one glorious day as king over Israel at the height of its splendor, fanned by winds of peace, prosperity, and power, guided by a Pilot in whom was all wisdom, over a sea that should have led to the golden harbor of eternal blessedness, Solomon, by his own choice crashed into the rocks and shoals of self-confidence, disobedience, unholy ambition, sensuality, and idolatry, to become a hopeless castaway whose dismal end shines forth from that eternal Lighthouse, the Word of God, as a warning to keep other men from sailing to the same fate.

SOLOMON'S BACKSLIDING

The time of the backsliding. Was Solomon's shipwreck due to winds of adversity, or the inexperience of youth? Ah no! Let us learn from the fact that it occurred—

1. *When he was no longer young.* 1 Kings 11:4. He was not in the old age of waning mental power, but advanced to years of maturity when he should have been at his best intellectually and ripe spiritually! Let us be warned! Age and experience, knowledge and wisdom, do not make any man safe from the possibility of falling! A mighty man of God, whose ministry of healing was phenomenal during the last of the nineteenth century, became lifted up with pride and his life and ministry were wrecked. Paul the apostle was aware of the possibility of becoming a castaway after having been a blessing to thousands. 1 Cor. 9:27.

2. *When riches were increased and prosperity was at its height.* 1 Kings 10:14-29. Beware of the deceitfulness of riches! Covetousness has ruined many a man of God! How wise is the prayer of David, "Incline my heart unto Thy testimonies and not unto covetousness." Psalm 119:36.

3. *When repeated warnings had been given.* Solomon had the known warning of Scripture (Deut. 17:16-17), the warning of his father (1 Chron. 28:9), and the direct warning of God (1 Kings 3:14; 6:12-13; 9:6-7), but he turned a deaf ear to them all, and according to his own definition, became a fool! Prov. 15:5.

The nature of the backsliding. Solomon did not backslide all at once. No man ever does! Let us notice the character and course of his sin.

1. *Disobedience to divine command.* "But he kept not that which the Lord commanded." 1 Kings 11:10. Little by little Solomon's acts of disobedience had been piling up. He had multiplied silver and gold which was expressly forbidden in Deut. 17:17; he had multiplied horses, disregarding Deut. 17:16; and worst of all he multiplied wives, violating Deut. 7:1-4. A little act of disobedience makes it easier and paves the way for other and greater sins to occur!

2. *Inordinate affection.* "Solomon loved the Lord. . . . Solomon loved many strange women." 1 Kings 3:3; 11:1. What a contrast! Solomon's heart, once overflowing with holy love for a holy God, is now filled with unholy affection for unworthy objects! When love for God grows cold, love for the world always takes its place. How strange and sad that men who have tasted of the heavenly gift and the powers of the world to come can return to the swill in earthly stys! Solomon erred in even allowing these unholy affections a moment's place in his heart. Lot's wife

was changed to a pillar of salt, for though she had left Sodom, she carried with her an inordinate affection for that place which caused her to look back. But let us keep our affections on things above! Col. 3:1-4.

3. *The unequal yoke.* 1 Kings 11:1-3. Solomon allowed his affections to stray out of the will of God, and now he becomes guilty of marriage to unbelievers. Listen to words uttered years later when Nehemiah found the Israelites committing the same grave sin: "Did not Solomon king of Israel sin by these things?" Neh. 13:25-26. Hear the apostle Paul warn the Corinthians: "Be not unequally yoked together with unbelievers." 2 Cor. 6:14-16. Will we, who live thousands of years later never learn our lesson! A policeman's wife lay dying. She had been a good

emptiness; and his life was shortened, for he died a short time later though not an old man. 1 Kings 11:43. Such was the judgment upon a great man! Great opportunity brings great responsibility, which cannot be neglected without severe punishment! God is not mocked; what a man sows he must reap! Gal. 6:7.

2. *On his kingdom.* 1 Kings 11:26-39. No man lives or dies unto himself (Rom. 14:7), and Solomon's backsliding affected the whole nation. The kingdom was to be divided. Only one tribe was to be left in the hand of his son, while ten tribes were to be given to Jeroboam, the valiant but apparently godless young man who "lifted up his hand against" King Solomon. Solomon had encouraged idolatry and its attendant immorality, and the seed he had sown demoralized the kingdom through years to come. 1 Kings 14 and 15.

And so ends the dismal tale. Was Solomon saved in the end? The question has remained unanswered for centuries, but that is not our chief concern. The question is, Shall we profit by God's faithful publication of an unhappy biography?

The wise men of the East have a proverb about a secret worm which was gnawing silently and incessantly within the royal staff upon which Solomon leaned. Is there a secret worm gnawing inside the staff upon which we lean today? Beloved, let us be watchful; let us be humble. Absolutely mistrusting ourselves, let us look away continually to Him who is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy.—J. Bashford Bishop.

THE REJECTED CORNERSTONE

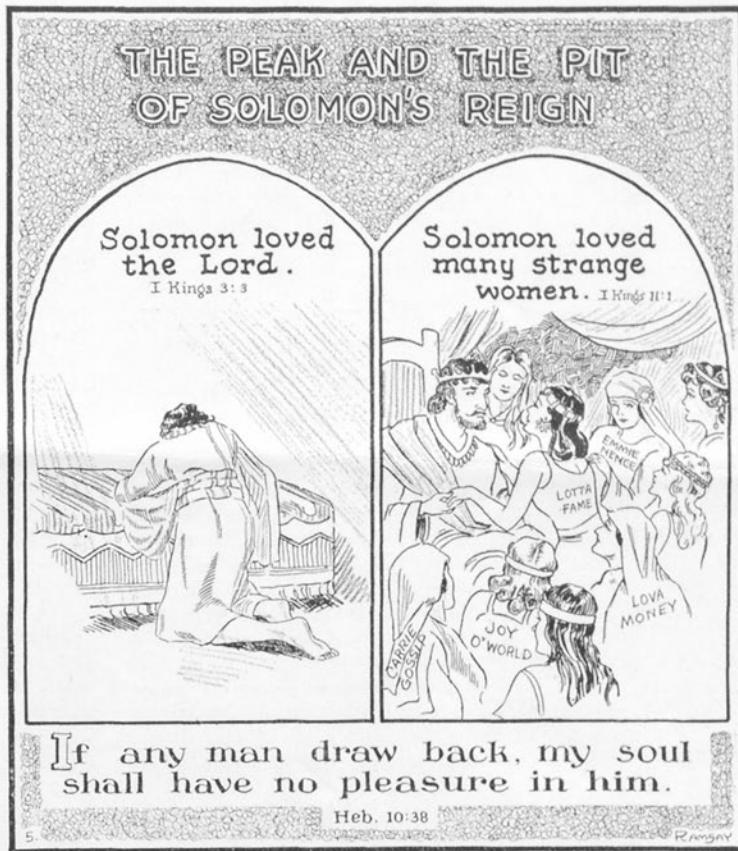
The great stones used in the building of Solomon's Temple were so huge that it is a marvel how men in those times could quarry them without the use of modern dynamite methods, but investigators have discovered the secret. About the middle of the nineteenth century a missionary, Dr. R. G. Barclay, found a tunnel under the wall of Jerusalem which led downward to the quarries of Solomon's day. These are immense caves, one of which from its entrance to its termination is 750 feet, in breadth and more than 3,000 feet in circumference. From the holes in the rock it seems evident that the workmen obtained the huge stones in the following manner. They would cut into the rock so as to make slots on about four sides of a piece of stone. Then wooden wedges would be driven in on one side, and water poured on the wedges. As the wood swelled, it would break the stone free.

Prof. J. P. Free, writing in *Dawn*, tells of the incident to which it is believed that Jesus referred when He said, "The stone which the builders rejected, the same is become the head of the corner." Matt. 21:42.

The workmen in Solomon's quarry finally set themselves to quarrying the cornerstone for Solomon's Temple. For a long time they labored and at last the gigantic stone was sent up to the surface. However, the builders were still engaged in the earlier stages of the building. This new stone which had been sent up did not fit anywhere, and to get it out of the way it was moved to the eastern edge of the Temple area and tumbled down into the Kidron Valley. It was the stone which the builders rejected.

Years later the Temple had progressed to a point where they needed the cornerstone. An order was sent down to the quarries. The answer came back that the cornerstone had been sent up years before. Then some older men remembered that such a stone had been rolled down into the valley. A search was made, and there it was found.

(Continued on Page Eleven)



Christian but had married a sinner. This was her testimony. "I have not had one moment's happiness since I married him; I have never had a desire for prayer since; and I have never in my married life been to a place of worship." Thousands of broken-hearted people all over the world today could give a similar testimony. Young people, for your own sakes, for Jesus' sake, take heed!

4. *Idolatry.* 1 Kings 11:4-8. Solomon had become unequally yoked and compromise followed—is it not always thus! And the man who had held such high spiritual ideals for the temple he had built to Jehovah, now builds high places for heathen idols and goes after them himself! Such is the course of iniquity. Who can fathom the depths into which a man who has known God may sink, when once he slides into sin!

The consequences of the backsliding. Can the consequences of sin be fully measured? Not by man! Sin reaps a plentiful harvest! Notice the results of Solomon's backslidings:

1. *On himself.* He brought upon himself God's anger (1 Kings 11:9); he was harassed by adversaries for the rest of his days (1 Kings 11:14-23); his life, as he testifies in the book of Ecclesiastes, was embittered so that after enjoying to the full what the world had to offer, all was "vanity," or

THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ... 336 WEST PACIFIC ST. ... SPRINGFIELD, MISSOURI

A Lisu Land Journey

by Leonard Bolton

It was cloudy and rainy when we started for Na-pu-shan; but the people there wanted special Easter services, and several had come in to help carry our things. Because of heavy snows on the pass, he had to go a longer way around, plodding through the rain and the mud.

The mule carrying our food objected strenuously to crossing the flooded Wei Hsi river, finally plunging into the water, strewn kettles, tins, and food as he went. We got the mule out and rescued some of the articles, but—well, the old mule had a lighter load to carry up the mountain. After a four-hour climb, and a slip-and-a-slide down the muddy trail to the little village far below on the other side of the mountain, we finally found a warm welcome awaiting us, a good, hot supper already prepared, and the comfort of a fire.

A Lisu Easter Morning

Early in the morning the people gathered in the little chapel to rejoice that "Christ hath risen indeed." Pine branches and lovely pink blossoms had been gathered from the mountain sides, and the little chapel was fragrant with their sweetness as we sang praises to our wonderful risen Lord. There were precious services all day long, and we praise God for a deeper work being manifested among these people.

About two hundred came to the meetings and it was noticeable that almost all had given up their tobacco pipes—even some of those who had smoked for forty years or longer.

To the Glory of God

Many there were who had testimonies of God's grace and marvelous mercy upon them. One man, in crossing a tree-bridge, was pinned underneath when it collapsed. It was a lonely place where no one would hear if he

called. But, praise God, He is always within hearing distance. The man cried out to Him, asking that He would not let him suffer and die there. Soon there was a great wind, and the tree crashed on down the hillside while the man was loosed with scarcely a scratch.

One Chinese who was wonderfully saved after smoking opium for forty years is now teaching the children in this village. He was a Buddhist priest but God found him through his son. He is sixty-five years old, but claims only three years for he was saved three years ago!

All Doors Closed Save One

On the return trip we planned to go down to the Mekong River, cross, and climb up the mountains to another Lisu district. Upon reaching the river, we learned that it was impossible to cross. We had several good meetings in a Lama village, then decided to go down river to another village. We soon found that all ways up or down the river, or across, were closed to us by floods and landslides. The only way out was up—or over the mountain again.

About five miles back over the mountain we came to a village which we had never visited before. That evening we had about fifty people, many who had never heard the gospel message. A larger group attended the service the next evening. And on the third evening, God really broke through, praise His Name!

"Yes," they said, "we want to study the Book. We know these are true words you tell us." How we do praise God for the open door that led us to this village to tell the precious story of Jesus!

Homecoming

The rest of our trip was hard and hazardous as we had to walk four and a half hours through the snow at an elevation of 12,000

feet. It was nearly dark when we arrived—tired and cold; but a hot supper and our own beds after sleeping on boards for ten nights brought comfort to weary bodies. Our souls needed no comfort! They were rejoicing because of the Lord's blessing and the glorious privilege of carrying the gospel unto those who have never heard.

WHAT'S NEWS IN THE MISSIONS DEPARTMENT

Mr. and Mrs. Weston, who have been filling a very important place on the faculty of the Southern California Bible Institute during their furlough period, have felt burning in their souls the urge to return to Africa; so they arrived a few days ago to discuss the possibility of their return. The desire of their hearts is to open up a largely unoccupied section of Togoland. We are communicating with our Mossi Land mission to see just what the missionaries on the field would advise in regard to this suggestion. We trust that every thing will work out satisfactorily for Brother and Sister Weston to sail for the field some time this fall.

Mr. and Mrs. Ralph D. Williams from Central America are making their home temporarily in Springfield while Brother Williams engages in deputational work throughout some of the Mid-western states. We are hoping that the way may open for him to travel through the Southern Missouri District in the near future.

Brother Emile Chastagner is planning to attend the North Dakota camp meeting and then proceed on his way to Illinois, where he will be occupied in deputational work in co-operation with the Missions Department and the Illinois District.

We were pleased to have Brother Alva I. Walker and his four children stop with us a few days on his way to the West Coast. Friends will recall that last November Sister Walker passed away after a very short illness, leaving four children—Ellen, aged 13; David, aged 11; Corinne, aged 7; and Ira, aged 6. Brother



In far away Lisu Land of Southwest China Mr. and Mrs. L. G. Bolton, seen standing on the rim of the gorge 2,000 feet above the Mekong River, go out into the "hedges" (there are no highways) to find the hundreds of souls who have never heard of Jesus Christ. At the left are two promising boys of Christian parents—Methusaleh and Abednego. At the right are two zealous workers—Jonah and his wife with their baby, who has been dedicated to the Lord.



Walker is in a somewhat nervous condition in view of the long term of service he has given in Africa and also because of the severe trials he has had to pass through during the past six or seven months.

New Appointments

The appointment of several new missionaries has been approved subject to the satisfactory arrangement for their support. Brother T. Mendenhall of the West Central District has been approved for appointment to Liberia. Mr. and Mrs. N. J. Miller of the Montana District have been approved for appointment to India. We are requesting these new missionaries not to travel around soliciting support, since this frequently results in a diverting of funds that would otherwise have been sent in for missionaries already on our list. We trust that, through an appeal from the District officer, there may be those who will be able to give additional funds for the sending out of these new workers.

The Montana District is already carrying a heavy budget of missionary responsibility, so that it will be necessary for outside help to come for Brother and Sister Miller. We therefore commend them to the interest of our Evangel readers. They are a fine young couple, well thought of by their associates, and no doubt, would have a very fruitful ministry on the mission field.

Mr. and Mrs. Ragnar Udd, who were approved sometime ago for missionary service in the Congo, are not receiving very much in the way of pledges for their support. We should be glad to hear from any assembly feeling that an extra effort could be made to help these young people to the field. They would like to sail this fall in company with Mr. and Mrs. A. J. Princic.

Recent Visitors

A number of missionary visitors have stopped off at Springfield during the past two or three weeks. Brother Cecil Jackson, who has put in a hard term of service in Singapore and the Malay States, has at last returned home on furlough. His wife's health is very much broken; however he, through his zeal and desire to promote the work of God, has been enabled to erect a very beautiful church building and Bible school property in the city of Singapore. There is still a large indebtedness on this building and our brother is hoping, through the kind co-operation of God's people, to be able to pay this off, so that this building may be free of any such burden for the work of the Lord. The property will be deeded over to the mission, so that it is not for any personal interest that our brother seeks to raise this money. We commend him to the prayers and co-operation of God's people as he visits from place to place. We also would strongly urge that prayer be offered for Mrs. Jackson, that God may undertake for her in her need. Brother Jackson's little boys are also suffering from some tropical skin disease, and we are trusting that, through the prayers of friends, their trouble may be healed.

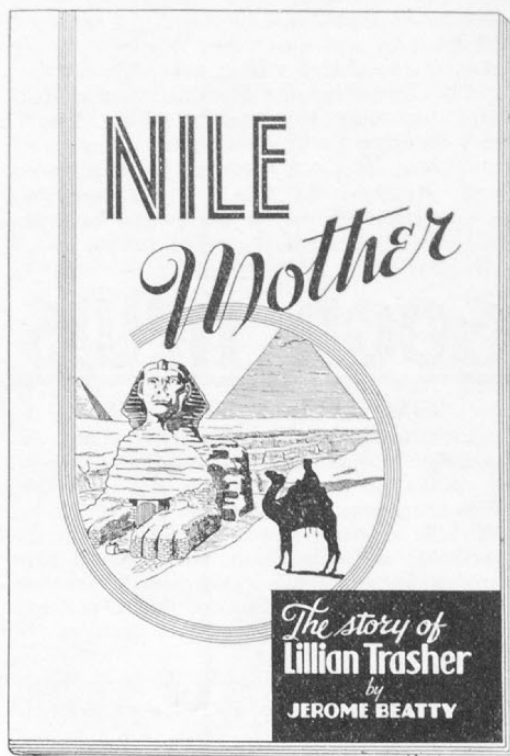
NEW BOOK FREE

We are happy to announce that another in our series of missionary books is off the press and ready for distribution—NILE MOTHER, the story of the noted work being carried on by our missionary, Miss Lillian Trasher in Assiout, Egypt.

The substance of the book is taken from an article which appeared in the June issue of the American Magazine by Jerome Beatty entitled "Nile Mother" and is reprinted by special permission of the editor of The American. The story is written in a most interesting fashion giving the account of the unique way in which Miss Trasher is able to feed, clothe, and educate the 750 orphans and widows she has taken in.

Permission to reprint the article was granted

us with the understanding that we would not charge for the book. We are, therefore, offering it entirely free of charge to any who would like to have it. We are always grateful, however, for special offerings designated for our Literature Fund, to help us with the printing and mailing of other free missionary literature. Address all correspondence to The Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.



MIRACLES IN INDIA

Constance Eady

The crops were dried up, and water was scarce. For many months the Hindu people went to their old Hindu prognosticators, asking them to plead with the heathen gods and goddesses to send rain. These old veterans promised that rain would come, but as months went by with increased heat, and no rain, the people began to disbelieve their promises.

Finally the people in our district came to us, telling us that the brains of those they trusted had failed, asking if we could not do something. We told them of **one** who made the heavens and the earth, and who, if we prayed in the name of Jesus, would answer prayer.

We prayed that our God would send rain! Hallelujah! He is "the faithful One," the One that "keepeth covenant and promise." The rain came, cooling the hot air, refreshing the parched ground, and now the people are working in the fields. As we go out among them, they stop working, and call out to us to tell them about our Saviour.

The Word Giveth Light

As our evangelists were passing through a little town after having preached the gospel there, people ran after them asking if they might buy Gospels. Some bought two or three, saying they wanted them for other members of their families. From one place a woman walked a long distance in the heat that she might get to us to buy a Gospel. She had heard our evangelists preaching and the Lord had put a great hunger in her heart to know more.

Many of these who buy Gospels cannot read, but they tie the little Gospel in their clothes, waiting until they find some one who can read it to them. One man walked several miles to reach a village where he heard we were preaching; and, as he listened to the old, old story, he was wonderfully saved.

"A Wall of Fire About Us"

A few weeks ago we were building a church

in the center of some outcaste villages. The mud walls were up and the wood foundation for the roof was on. By the side of the church was dry sugar cane for the roof. A little child in the village accidentally started a fire in his home and the whole village was literally burned up. Our little church was only a few yards away from the biggest house that was burnt, and was not even singed—neither it nor the dry sugar cane beside it. Truly I do believe our Lord was a wall of fire about us that day—a preserving fire which prevented the destroying fire from coming in! Praise His matchless name!

Miracles of Healing

The Lord is wonderfully manifesting His healing power, and one of the Indian evangelists is being marvelously used in this way. One day we had left a village and were walking across the fields when some men ran after us asking if we would pray for a man who was very ill with various physical troubles. The man was brought to us there by the wayside; we prayed, and the Lord healed him instantly.

Another one had very dim sight. The evangelist talked to him, and prayed for him, and the man's sight was perfectly restored. Another was paralyzed, but the Lord touched him in healing power as we prayed.

Hallelujah! God is manifesting His power in many ways, and we do praise Him for His faithfulness. Many have been saved lately, and we are soon to have a baptismal service so our new converts may follow Jesus in waters of baptism.

The Fields Are White

The work in the Tamil field among the outcaste people is growing by leaps and bounds, and the Indian people are continually coming to us asking us to go to their villages to tell them about our Lord Jesus. We are doing all we can, but we need more missionaries to teach and train the Indian Christians so they may teach their own people.

We need men! Let us pray the Lord of the harvest that workers may be thrust forth to meet the needs of the people, for soon "the night cometh when no man can work."

We have great need of a couple of bicycles for our evangelists who walk many miles from village to village. They could do much more, meet the needs of many more if only they could get over the hot ground more quickly.

Any offerings for this purpose may be sent in care of the Missions Department, 336 West Pacific, Springfield, Missouri.

HEBREW MISSION, CHICAGO

A new Sunday School has just been opened by Brother and Sister Gregg, missionaries to the Jews in Chicago. The School is located at 4026 West Van Buren Street in Chicago.

Taking a step of faith in opening the School in a Jewish section of the city, the Greggs are believing for a harvest of souls, also for the continued prayers and help of their many friends. Any contributions for the support of this new work, the Assemblies of God Hebrew Mission, should be sent in care of Noel Perkin, Missionary Secretary, Gospel Publishing House, Springfield, Missouri.

THE REJECTED CORNERSTONE

(Continued from Page Nine)

covered with vines and brambles. With great joy it was brought back and set in its rightful place.

And so Christ, at His first coming, was rejected. But He is the "Chief Cornerstone," and when the building of His spiritual Temple has been completed to the proper point, He will return and take His rightful place. "He came unto His own, and His own received Him not" (John 1:11), but at its second coming His own shall receive Him, for it is written that at that day "all Israel shall be saved." Rom. 11:26.

THE LORD'S HEALING

HEALED OF HEMORRHOIDS

For twenty-nine years prior to September, 1937, I suffered with piles, often so painful that I couldn't sit down without crying. At that time I attended a revival and God gave me the Baptism in the Holy Ghost and threw in a complete healing of my affliction for good measure. Later I had a back trouble. I couldn't straighten myself or stand without a cane or something to lean on. I sent for the pastor, Brother McBride and he and his wife came and prayed for me. The Lord instantly healed me and I got up and went to the kitchen and cooked them a meal as did Peter's wife's mother long ago.—Mrs. Mamie Franks, Route 2, Mineola, Texas.

Ed. note—Accompanying this testimony is a letter from J. T. McBride, 440 Salina St., Mineola, Texas, who says: "I have been Sister Franks' Pastor for eighteen months and have witnessed these healings. I know they are real and still hold good."

INFECTED EYE HEALED

Our baby girl, Ardith, was born September 24, 1936, with an infection in her left eye. I got medicine from the doctor but it grew worse until it was very bad. I had to wash it open for her, and it got so sore she could hardly bear to have it touched. It was smaller than the other eye. When it became so serious that she seemed doomed to lose her sight, I turned to the Lord for healing. I called Brother Frank E. Clawson, Assembly of God pastor at Austin. He came and prayed. She seemed worse for a day or so, but I held on in faith undismayed and in three days it was healed up. That was months ago and all of that time she has been entirely healed and her eyes are the same size. This is written January 13, 1939.—Mrs. Benj. A True, Albert Lea, Minn.

Ed. Note—We held the above testimony for some time and then wrote Sister True about the present condition of the child's eye. She replied April 8 that she is still entirely healed, and she enclosed a written testimony of Pastor Frank E. Clawson, P. O. Box 344, Austin, Minnesota, in which he confirms Mrs. True's testimony, and says the child's eye is well.

WONDERFULLY HEALED

November 27, 1934, I had my gall bladder removed. Before the operation I was brought face to face with Jesus and, although I had been a faithful church member for thirty-two years, I knew then I had never been saved. Terrible condemnation swept over me as I thought of the wasted years in which I had done nothing to get my neighbors and friends saved. I began to earnestly seek Him, and the night before the operation peace came to my heart. Five days after the operation I regained consciousness in this wicked world, but was very low for days. Three and a half months later I went for a second major operation for ruptured abdomen caused by excessive vomiting. After that operation I never was able to straighten up—seemed as if I were hung up on the inside. I was a nervous wreck. I lived on morphine and other sedatives. Day after day I vomited until I would faint. For fourteen months I never went to sleep without morphine. The doctor said he would have to operate again, but we knew the doctors could not help me. I had never heard Divine Healing taught until one day when I heard Brother Raymond T. Richey over the radio from Tulsa, in January, 1936. It was a cold night, and we were sixty miles away—dirt roads part of the way, but God spoke to me and told me to go. I sat through the service, watched and prayed. When all had gone home but a few preachers I told my hus-

band I wanted Brother Richey to pray for me. As he prayed I felt a warmth going through my body from head to feet. As I walked out of Convention Hall I straightened by body for the first time in over ten months. All the way home I was praising the Lord for healing me.

I have never been sick at my stomach since. We threw away all our medicine. The next forenoon I called my neighbors and told them what the Lord had done for me. I wrote my doctor and told him the Lord had operated. I testified to my church and they marked my name off the church roll as a heretic. October 3, 1938, I received the Baptism in the Holy Ghost according to Acts 2:4.—Mrs. W. D. Jones, Route 1, Pryor, Oklahoma.

Ed. Note.—Appended to the above testimony is the statement of W. D. Jones, verifying his wife's statements. He says, "She has been well ever since she was prayed for."

GOOD NEWS

LOST THROUGH IGNORANCE

Pastor Haslam narrates, "I was seized with inflammation of the lungs, and was dangerously ill. The doctor pronounced my recovery impossible, and bade me prepare for eternity.

"I little dreamed that if I had died in my unpardoned and Christless state, I should have been lost forever; for I was profoundly ignorant of the necessity for a change of heart—perfectly unconscious that I must be born again of the Spirit."

Making his tottering way to the cemetery he sat down and watched a man digging a grave. He continues: "I crept to the edge of the narrow pit in which he was and looked into it. I had no fear of death, but felt rather that I should welcome it more than restoration to health. Because I did not fear any danger, I took it for granted there really was none.

"My faith was mere human faith. I was spiritually dead, but did not know it. By nature, as a son of Adam, I was on the side which is away from God. Satan told my first parents, 'Ye shall not surely die,' but now he was telling me, 'You are not dead.' I had very genuinely and honestly turned over a new leaf, determined to live wholly for God the rest of my days; but of the necessity for having my sins washed away in the Blood of the Lamb I knew nothing. I was baptized and taken into the church. I thought I was a child of God. There is often a deep satisfaction for an unawakened sinner in knowing that he is being very religious.

"I had experienced a change of mind and will, which produced a change of actions in order to pacify conscience. But this is not enough. This was repentance, but it takes repentance and faith to bring about the New Birth."

For ten years Mr. Haslam went on doing his duty as a pastor as he understood those duties, himself all the while a lost man. Then one morning—he tells about it in a most dramatic manner—while he was preaching God saved his soul, and the people recognized the fact, resulting in twenty people's rushing forward and being saved. That night when he preached he said, "If I had died last week I should have been lost forever."

Does some reader who has been faithfully doing the best he could for long, who has been baptized, has joined the church, has regularly taken the communion, as he reads this, that he has gotten no further toward the bright and glorious salvation purchased for us by our lovely Christ, than Pastor Haslam had come before the morning when he, preaching to himself, got saved?

No doubt many persons are reading these words who, if they do not change, in that great day will hear Jesus saying, "Depart from Me, I never knew you," notwithstanding they consider

themselves and are generally looked upon as being Christians. Are you one of these?

Do you *know* you are saved? Are you conscious of having been transformed and made into a new creature from whom the things of the old life dropped away, and for whom all things became new? 2 Cor. 5:17. Does the Spirit of God, in a way that you can know, bear witness with your spirit, telling you you are a child of God? Rom. 8:16.

What wiser thing could you do than to drop on your knees and give happy thanks to God that you do know you are saved, or, if not, to ask your Saviour for the salvation He is eager to give you?—C. E. R.

SEED THOUGHTS

—ALICE E. LUCE—

In Psalms 93 to 100 we have a glorious picture of what will take place on this earth when Jesus comes to reign.

In the present state of national chaos it is good to cast our souls on the assurance that HE is coming soon, and will put all things right.

We must not, however, forget that similar blessings come to every heart and life that truly makes Jesus King now.

Let our study of prophecy and daily watching for world events to develop according to God's Word not blind us to the urgent need of bringing His Kingdom first into the hearts of men.

Satan is trying by every possible means to lull true Christians to sleep. A man who is asleep may be doing no harm to anyone, but he certainly is doing no good.

The time left us for soul-winning is very short; men are in perplexity and welcome help as never before; and personal work is the best way to win them.

Do not waste time in discussing whether a great revival can come or not, but determine by God's grace every day to try to *win one*.

Some will tell you that this is not the time for evangelizing, but for the perfecting of the bride. Then ask them how she can be perfected without learning how to win souls—the one object for which she has been left down here in this world?

Let us by all means keep awake and wake up others, being instant in season and out of season to *make Jesus King* in our own lives and also in the hearts and lives of others.

THE WONDERFUL WORD

WANTED!

1. *Fathers like Abraham.* "He will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19.

2. *Mothers like Hannah.* "As long as he (her son, Samuel) liveth he shall be lent to the Lord." 1 Sam. 1:28.

3. *Boys like the Lord Jesus.* He returned with His parents to Nazareth, "and was subject unto them." Luke 2:51.

4. *Girls like the little maid,* who told her mistress that God could heal Naaman's leprosy. 2 Kings 5:1-3.

5. *Brothers like Nehemiah and Hanani,* who served God together. Neh. 7:2.

6. *Sisters like Mary and Martha,* who receive Jesus into their home and lives. Luke 10:38.

7. *Men in high places like Daniel,* in whom no fault can be found. Dan. 6:5.

8. *Preachers like Paul,* who "in weakness, and in fear, and in much trembling" present the truth in the power of the Spirit. 1 Cor. 2:1-5.

9. *Servants of God like Barnabas.* "He was a good man, and full of the Holy Ghost and of faith." Acts 11:24.

10. *Lovers of the Word like the Bereans.* "They received the Word with all readiness of mind, and searched the Scriptures daily." Acts 17:11.

THE SUNDAY SCHOOL

"I NEVER HAD HIM IN SUNDAY SCHOOL IN MY LIFE"

(A Mother's Confession)

A thirty-seven year old mother placed an ad in the paper a few days ago offering her body for medical experiments, "or anything authorized by law," to raise money for attorney fees to save her son from the penitentiary, writes A. S. London in the *Herald of Holiness*.

The mother says, "I mean it. I failed him as a mother, and I'm afraid I can't help him now." Between sobs this mother told a story that placed the blame on herself for the condition of her son. At one time she was a barber, and has worked since she separated from her husband several years ago.

Another broken home. What a story it tells. About eighty per cent of the criminals of this country are from broken families.

The mother says, "I was always crazy about my boy. I never made him mind. I never had him in a Sunday school class in my life." What a confession!

"I know now that I have ruined his life," says this mother. The son now is facing a penitentiary sentence. He has a five-month-old baby in his home. The young father is charged with robbery and assault with intent to kill, growing out of a holdup.

The mother says that her daughter is in Paris with a stage show. I wonder if this mother has ever read that "As is the mother, so is the daughter." Poor mother! Poor boy! Never in a Sunday school class in his life. Church bells rang but not for him. Choirs sang but he never heard them. Teachers taught their classes but he was not included. The preacher preached but this boy was not there to hear the message.

He is now soon to take his place among a million others incarcerated within prison walls. Is he fully to blame for his crime? Is the mother, as she says, to be blamed for this crime?

Thank God for a Christian mother who started me to Sunday school when I was three weeks old. I too might be facing a penitentiary sentence had I not been kept in Sunday school every Sunday in the formative years of my life.

Judge Fawcett of Brooklyn, New York, sentenced 4,000 boys and girls to state institutions. Out of this group only three were regular Sunday school pupils.

Cigarette smoking, card-playing, dancing mothers, are the curse of the rising generation. A nonchurch-going mother is paving the way for a sad ride to the brothel and penitentiary for the children entrusted to her care.

What a responsibility to be a parent!

"I never had him in Sunday school in my life." Will your children be in Sunday school Sunday? I hope so.

GREEK CATHOLIC PRIEST'S TESTIMONY

Pastor C. C. Garrett of Miami, Fla. writes: "Through the testimony of some of His faithful people here, the Lord recently saved the priest of the local Greek Catholic Church. His wife (Greek priests do not practice celibacy) has also been saved and received the Spirit. One of the daughters has also been brought into the fold."

The following is the testimony of this priest.

"For the last seventeen years I have served as a priest of the Greek Catholic Church. Two years ago I came to Miami.

"After I had been here for a time, I got acquainted with many members of the Pentecostal Church. They invited me to go to their meeting. I went with them but, to be truthful, at first I did not like the manner in which they worshiped God. It was not like the way the Greek Catholic Church worships, and I thought they were not in touch with God.

"But I became interested. I went to their services again and again, and I began to like the way they worshiped. I observed their sin-

cerity; I saw joy in their faces as they received the Divine blessing. I began to admire their earnestness as they talked with God for long periods of time.

"Eventually I became dissatisfied with the Greek Catholic Church. I saw it was stiff and cold; that it did not have the fire of true worship, such as comes to those who are in touch with the Almighty. I began to pray and I, too, was blessed with power from the Lord, so never again could I be satisfied with the church in which I had been an apostle for so long.

"I left the Greek Catholic Church to become one with the Pentecostal saints. I have cast my lot with them, and so happy am I in my new found faith that I want to serve God to the fullest in the Pentecostal way. Although it cost me my salary of \$235 a month, with much other compensation, a position of life-time security, and has caused me to suffer many trials and persecutions—my critics have even accused me of being insane because I have joined the Pentecostal faith—my faith in the Lord and joy in the Pentecostal way is brighter than ever.

"So I have begun a temple to God at 7010-7012 North East Second Ave., Miami, Fla., which will be known as the Gospel Tabernacle of All Nations. There I plan to bring together to worship God in the Pentecostal faith the people in Miami from many lands—Russians, Ukrainians, Hungarians, Rumanians, Latvians, Czechoslovakians, Albanians, Estonians, Bulgarians, Serbians, Yugoslavians, Syrians and Armenians, of whom there are about 5,000 in this city. Knowing their customs and being able to speak some of their languages, I believe that God can use me."—George L. M. Lassites

WHAT OTHERS ARE SAYING

IT CAN'T BE LONG—The tension in the world today is so great that it is nearing the breaking point. I believe that this horrible era is approaching its end.—*Dorothy Thompson*.

FOR HEALTH—I don't believe anybody can work—or run—up to his real ability if he smokes or drinks.—*Glenn Cunningham, world's champion one-mile runner*.

CIRCUMSTANCES—Abraham did not make the common mistake of putting circumstances between himself and God, but he placed God between himself and the utterly hopeless circumstances.—*Tom M. Olson*.

HINDERERS OF REVIVAL—We neglect, multitudes of us, the spiritual conditions of a revival—extraordinary praying, extraordinary preaching, extraordinary personal work, extraordinary compassion, the marvelous power of God. If these are neglected, we imperil all the interests of soul winning.—*L. R. Scarborough, Baptist leader*.

A BLIND GIRL'S RESOLVE—The one resolution, which was in my mind long before it took a form of a resolution, is the key-note of my life. It is this, always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom, like Aaron's rod," with flowers.—*Helen Keller*.

A SECRET, UNDERGROUND CHURCH—In Germany the church in the catacombs exists, and to visit it is no fancy adventure. The battle is bringing the gospel in Germany to its place and power—have no doubt about it. In spite of trials, testing and temptation, the spiritual principles of the Reformation are still intact in Germany, and a secret synod I attended in the heart of the country a short time ago based all its actions upon those principles.—*S. H. Moore at Assembly of the Congregational Union of England and Wales*.

QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Where is the ark of the covenant at the present time?

The ark seems to have been lost during the captivity in Babylon and never since recovered. In Rev. 11:19 reference is made to "the ark of His covenant" in the heavenly temple of God, but this does not refer to the ark which Israel had, but rather to its spiritual counterpart. We do not now need the shadow when we have the substance—Christ.

Does the devil live in heaven?

Scripture indicates that Satan has been forever banished from heaven the home of the redeemed. "I saw Satan as lightning fall from heaven." He has his place in "the heavens," believed to be the atmospheric heavens about us. He will continue to be "the prince of the power of the air" until he is cast down to the earth in the great battle in which Michael overcomes him. Rev. 12:7-9. He will then possess the man who will become the Beast, or Antichrist, which will bring about the tribulation of the end time. Rev. 13:2.

Is not baptism by sprinkling symbolic of the new birth?

Concerning sprinkling as a Biblical mode of baptism, the Scriptures indicate that neither John the Baptist, Jesus, nor the Apostles used this mode. Were sprinkling practised John would not have found it necessary to lead His disciples down into the water. Under his ministry Jesus went down into the Jordan where John baptized Him. Also John baptized at Aenon "because there was much water there." When Philip baptized the eunuch "both went down into the water." The significance of baptism is burial. "Buried with Him by baptism into death."

GENERAL COUNCIL FELLOWSHIP

The following names were added to General Council ministerial list during the month of June, 1939.

Ansel, Harold W., Houston, Tex.
 Ayers, Henry W., Fairfield, Tex.
 Ballard, Benjamin J., Belleville, Ill.
 Barnett, Hershel W., Electra, Tex.
 Benton, Alexander D., Perris, Calif.
 Benton, Clara M. (Mrs. Alexander), Perris, Calif.
 Bigham, Robert T., Trenton, Tex.
 Bostrom, Dorothy S. (Mrs. John), South Pasadena, Calif.
 Burnett, Albert Lee, Birch Tree, Mo.
 Clark, Albert A., Emory, Tex.
 Conner, Mrs. J. D., Smithville, Tex.
 Cooper, Esther M., Sierra Madre, Calif.
 Cranston, Ralph I., Yelm, Wash.
 Davis, Roy F., Galena, Kans.
 Davis, S. Fred, Dallas, Tex.
 Dennis, Floyd L., Versailles, Mo.
 Epler, Paul M., Visalia, Calif.
 Fogelberg, Henry M., Los Angeles, Calif.
 Fraser, Sergius L., Dearborn, Mich.
 Garland, Joseph G., Portales, N. Mex.
 Glenn, E. L., Advance, Mo.
 Gookin, Harold D., Houston, Tex.
 Gottschalk, Elmer C., Los Angeles, Calif.
 Grice, Luther G., Moultrie, Ga.
 Hawkins, Clara E., Aurora, Mo.
 Hebbeler, Louis A., Koshkonong, Mo.
 Hulett, Mrs. Lulu M., Bushnell, Ill.
 Jackson, Charles H., Havre, Mont.
 Johnson, William F., Columbus, Ga.
 Jones, Boyd, Aransas Pass, Tex.
 Kelting, Elwyn W., San Jacinto, Calif.
 Kyser, Dewey W., Dallas, Tex.
 Looney, Frank E., Wichita Falls, Tex.
 Moore, Earl W., Fort Worth, Tex.
 Morrison, William E., Berea, Calif.
 Nothalf, John L., Saint Joe, Tex.
 Outon, Marion R., Pleasant Hill, Mo.
 Pearson, Gladys E., San Bernardino, Calif.

Phillips, Dorothy M. (Mrs. Everett), Alton, Ill.
 Reneau, Kermit A., Seguin, Tex.
 Robinson, William A., Bethalto, Ill.
 Robison, Edward, Houston, Tex.
 Sanders, David Leroy, Jefferson City, Mo.
 Sanford, Robert W., Eldon, Mo.
 Sartor, James Homer, Waco, Tex.
 Shauger, Mrs. Pauline, Columbia, S. C.
 Skelton, Hershel D., Dallas, Tex.
 Stanphill, Ira F., Coffeyville, Kans.

Tomlinson, Dorothy B., St. Louis, Mo.
 Valdez, Armando, La Grange, Ga.
 Verdone, Frank S., San Bernardino, Calif.
 Wall, Fred D., Electra, Tex.
 Walls, James F., Wilmar, Calif.
 Weathers, Hardie Gene, Corsicana, Tex.
 Willis, Raymond, Benton, Ill.
 Worthy, Charles E., Dallas, Tex.

The following names were removed from the General Council ministerial list during the month of June, 1939.

Chase, Amos, Carney, Okla. (withdrew)
 Couzens, Mary (Mrs. William), Peckville, Pa. (deceased)
 Downs, George S., Moscow, Ohio (dropped)
 Long, Dorothy (Mrs. Willis G.), Basti, U. P. India (deceased)
 Miller, Asa F., Kalamazoo, Mich. (dropped)
 Willis, La Verne W., Harvey, Iowa (withdrew)
 Wilson, John David, Monthalia, Tex. (deceased October 1938)

REPORTS FROM THE REAPERS

CLARENDON, TEXAS—We expect to organize a church soon. We have a fine Sunday School, there being 50 present Sunday. Don't think for a moment we are not having opposition. But our God is able to carry us through. We are believing our God for greater things. Alma Wisdom is our pastor.—Cora Ferris, Secretary.

MECKLING, S. DAK.—The Lord has blessed in a 5½ weeks' campaign with the Light Bearers Quartette. Several came to the altar for salvation, and a number were filled with the Holy Spirit. The power of God was felt mightily in every service. One night there was no preaching at all, so mighty was the power of God. This is the second revival in which God has met us in this way in the last six months, the first one having been with Hazelle Reed and Siter Bethurum in January and February.—F. A. Gottwald, Pastor.

BLYTHEVILLE, ARK.—When S. A. Merrill took the pastorate here, May 1, 1938, the church was not out of debt. In the past year all the indebtedness has been paid, two 30-inch electric fans have been purchased, and a 20x60 ft. addition to the church (8 Sunday School rooms) has been completed, at a cost of \$1,500. Our Sunday School attendance has reached a peak of 252 and averages around 185 each Sunday. The church recently purchased a 2-story, 14-room parsonage, adjoining the church, at a cost of \$4,000. The church

Rich Truths

Often questions prayerfully considered uncover rich truths. Write answers to the seven questions listed below. Your answering them conscientiously can change the course of your life.

1. What is soul-winning?
2. Who is expected to practice it? Why?
3. What percentage of Christians in your church engage in it?
4. Who has the better opportunity to do personal work, the pastor or lay member?
5. Can this ministry be acquired, or is it a gift?
6. Can you name a more important type of Christian service?
7. What factors contribute to conspicuous success in personal work?

The greatest need of the church is for personal workers—those who will make it their constant business to win the lost for Christ. Preparation for this ministry can be made by a careful reading of the book, *Personal Worker's Course*, by Helen Atkinson. Price, each 50c; 10 per cent discount on cash orders for 10 or more copies. Order the book today. Ask a dozen of your Christian friends to meet with you for a chapter by chapter discussion of this book. Between class sessions let each member of the class put into practice what is learned; then report these experiences in personal work in class. As your class progresses, write us of your adventures in soul-winning.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Gospel Publishing House.

and parsonage have been greatly beautified by the planting of shrubbery, flowers, and small trees.

Three able ministers have held revivals for us during the past year, namely, W. T. McMullin, H. C. Mears, and William Schone. Through their ministry the church was built up spiritually and many souls were saved. A goodly number of new members have been added to the church during the past year.—Mildred Cudd, Secretary.

JONES CREEK, MD.—We have had a week of very successful meetings with T. J. Kerfoot in charge. Souls were saved, 4 received the Baptism in the Holy Ghost, and God's children were edified. Saturday night we had a special Divine Healing service, and were privileged to see God work in our midst. The lame walked, blind eyes were opened, and sick bodies were healed. We feel this service has stirred the community at large, and only eternity can tell how much was accomplished for God.—F. J. Miller, Pastor; per Jura M. Lewis, Secretary.

LIVINGSTON, TEXAS—We took over the work here about the first of this year and God has been constantly blessing. In the spring we had a ten-night revival with Evangelist W. E. Sumrall, of Houston, and souls were saved and blessed. We are now in the third week of a real outpouring, with Evangelist Huston Weisenbaker, of Houston. So far about 27 have been saved, 10 filled with the Holy Ghost, and 12 baptized in water. Last Sunday we broke all Sunday School records since the church was built, a little over a year ago.—M. L. Fauss, Pastor.

CAIRO, ILL.—A 3-week revival has been conducted here with Evangelist Olive Burns, Blytheville, Ark., and Gladys Woten of Nebraska, Singer and Coworker. The Lord surely did bless from the first night, pouring out His Spirit upon us in a greater way than in ten years past. I was told that 41 were saved, 16 followed the Lord in water baptism, and 11 united with the church. The church will never forget the love and sweetness of these dear saints of God. Council brethren passing this way will surely find a welcome.—J. H. Westerman, Deacon.

LEON, KANSAS—Just closed a 4 weeks' revival in the Leon Assembly. Walter Hochmuth is the pastor, a real man of God. The Lord's presence was very real to us in the meetings. Seven were saved, 6 were baptized in the Holy Ghost, and the saints were encouraged to press on. One night a severe storm came up during the service. The power of God fell upon the saints and encouraged them to pray. They fell on their knees before God, and He wonderfully protected us and also kept the tent from falling. Pray for this work as there is severe opposition.—Louise Henry, Evangelist.

MINNIE, KY.—A revival has just been conducted here. The meetings were blessed of God throughout. About 20 were converted and a number received the Baptism in the Holy Ghost. The campaign closed with 10 at the altar. Sunday we baptized 13 in water. Included in this number were three couples, baptized together. A great crowd witnessed the service. The sacrament of the Lord's Supper was celebrated. My mother, Mrs. Cora Fannin, was the evangelist, and she brought convincing and heart-searching messages. Thirteen united with the church. Ollie Salmons is assistant pastor.—G. R. Fannin, Pastor.

FT. WORTH, TEXAS—We report victory in the recent revival at the Hemphill Heights Assembly of God, under the ministry of E. L. Newby, former superintendent of the Texas District. His preaching was straightforward, sane, and uncompromising. This is a new work started in a new section of the city. Three months ago it opened with 40 in Sunday School. Now the attendance is well over 100. R. R. Fairchild, of Galveston, stopped over for a few services last week, and was made a real blessing. Our next meeting is to be conducted by Edward Robinson, of Houston.—S. Vandermerwe, Pastor.

(Near) **POPULAR BLUFF, MO.**—We have enjoyed a 16 nights' revival in which the Lord graciously met us. Mr. and Mrs. M. W. Cook, of St. Louis, were the evangelists. The revival started the second night of the meeting. Twenty-three were saved, and 8 received the Baptism in the Holy Ghost as recorded in the Acts of the Apostles. A real spirit of worship has settled on the church. Sunday afternoon 17 followed the Lord in water baptism. People who have never before cared about church or anything pertaining to a church are stirred. Our church is located 13 miles out of Poplar Bluff, and is known as Kerens, Mo.—Wilburn Wilson, Church Secretary.

PORTALES, N. MEX.—We have just closed an 11 days' campaign with Evangelist Mont M. Walker, of Roswell. God blessed our efforts. Eight were saved or reclaimed, several were healed, the church was built up, and there is a revival spirit in our midst. We are in our fourth year as pastor here. God has given us a marked growth. The membership has more than doubled, and we have added several hundred dollars' worth of improvements to the property. The latest improvement is two Sunday School rooms which we also use for prayer rooms. Visiting Council ministers are always welcome to stop with us when passing this way.—Scott F. Mitchell, Pastor.

LIBERTY, NEBR.—A 4 weeks' meeting was conducted in this new field with wonderful results. Twenty-five or 30 were saved, and 28 were filled with the Spirit. This town was stirred by the preaching. As most of the Baptists of this community received the Holy Ghost Baptism, they offered us the church in which to conduct future services, as well as a 7-room modern parsonage for the pastor. The sister of a former Baptist state superintendent received the Baptism in the Holy Ghost. People of other denominations came and received the Baptism. The meetings are increasing in attendance. Evangelist and Mrs. E. N. Stanley, Box 1943, Denver, Colo., were assisted by Evangelist and Mrs. W. L. Williams, 4312 N. Kedvale St., Chicago, Ill.—E. N. Stanley.

FLEMING, COLO.—We thank God for the wonderful visitation of His Spirit during the 3 weeks Evangelist Earl Larson, of California, was with us. This meeting was known as a "Holy Ghost revival." From the first night God poured out His Spirit, and many were baptized with the Holy Ghost, and received the Pentecostal evidence of speaking with new tongues. At this time, I am satisfied that this was the most wonderful meeting we have had since my stay here as pastor. Several came from nearby assemblies and went home stirred up for God, and filled with fire and blessing. The entire church has been stirred. Many precious messages in tongues, with interpretation, encouraged the saints. Some people were at the altar for salvation, others who had been tarrying for seven years were filled with the blessed Holy Spirit. We surely praise God for this blessed outpouring of the Spirit.—J. S. Farrar, Pastor.

CHARLOTTE, N. C.—We cannot report great crowds; indeed, were we to judge the work of the Lord by outward evidence, we should feel dismayed. Our work was begun by the definite leading of the Holy Spirit, by young people who have grown up in their home town, have just finished Bible School, and returned to their "Jerusalem" and, despite the unpopular feeling, have patiently remained there until God has done what He desired? It is much easier to preach where one is not known.

The true name of Pentecost has suffered in this town because of the failure of former leaders to uphold a true standard for the people, and so we believe that eternal values have been established as God has faithfully enabled us to rebuild the walls, and did Nehemiah. One of our few disadvantages is that we are so far away from any other assembly. To any faithful workers, we entreat that you look upon this open field in North Carolina with its many promising possibilities.—R. Stanley Berg, Pastor, Calvary Gospel Hall.

SECRET PRAYER LIFE

It is possible for a Christian to accomplish more for the Kingdom of Christ by a faithful secret prayer life than by the most public active life without it.—John R. Mott.

BEHIND THE WALLS

None of us wish to go to jail or to prison unless, like Mother Robinson, well known prison evangelist, we can go as a messenger of mercy. The special ministry to those behind the walls, which God has given her, has made her unusually wise in winning souls.



Mother Robinson on her last trip to Jefferson City took 700 copies of a remarkable new Sunday School tract, called *Juvenile Lawlessness Versus the American Home*, intending to give one to each young man in the Algoa Reformatory. She is not alone in being impressed with the cover page cartoon of that tract graphically illustrating the activities of Satan which land precious boys and girls "behind the walls," for an immense number of these tracts have been purchased by wide-awake soul winners in the few weeks since it was issued. She calls the tract the best she has ever seen and believes it should have the widest possible distribution.

You too may use this soul-sobering tract successfully in increasing Sunday School attendance, and in winning young people to Christ. If you will send 50c, you may have 100 copies for distribution; \$2.00 per 500, \$5.00 per 1000. On orders for 1000 or more we will add to the folders, the name and location of your assembly and the name of your pastor.

GOSPEL PUBLISHING HOUSE
 Springfield, Mo.

COMING 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.

GENERAL COUNCIL, Springfield, Mo., Sept. 7-14; preceded by Camp Meeting Aug. 30-Sept. 6.

DARDANELLE, ARK.—July 16—; Mary Jane Carpenter, Evangelist.—D. A. Reed.

WEBSTER SPRINGS, W. VA.—Tent Meeting, July 9—, Evangelists John H. and Beula Clark Stroud.—By Evangelists.

CLAREMORE, OKLA.—July 11—; L. D. Doss, Independence, Kansas, Evangelist.—Preston Roberts, Pastor.

CAPON BRIDGE, W. VA.—Tent revival in progress for 3 weeks.—Pete Saleskey, Evangelist.

BONNERS FERRY, IDAHO—July 9—; R. R. Wiley, Grenora, N. Dak., Evangelist.—W. O. Ziegler, Pastor.

BENSON, MINN.—July 9—30; Evangelist and Mrs. F. Pepper, Bremerton, Wash.—Maurice H. Ness, Pastor.

ANGLETON, TEXAS—Assembly of God, July 9—; Evangelist and Mrs. B. V. Jones, of Corpus Christi.—Charles Oldenburg, Pastor.

MINNEAPOLIS, MINN.—25th St. N. and Fremont; Aug. 1, for 3 weeks or longer; Evangelist and Mrs. F. Pepper.—Russell H. Olson, Pastor.

UNION CITY, TENN.—Meeting in progress until July 30; Basil E. Hillman, Dunkirk, Ohio, Evangelist.—H. E. Waddle, Pastor.

CARTHAGE, N. Y.—Calvary Tabernacle, South Mechanic St., July 11—23; E. T. Qua-abash, Lansing, Mich., Evangelist.—Robert T. McGlasson, Pastor.

TULSA, OKLA.—Glad Tidings Tabernacle, Sandusky and Admiral Blvd., month of August; Bob Ashby Evangelistic Party.—T. E. May, Pastor.

CLANTON, ALA.—Temple Church, 3 miles southeast of Clanton; July 30, for 2 weeks or longer; Evangelist and Mrs. Troy B. Helms in charge. All neighboring churches urged to co-operate.—Amon Jones, Secretary.

SULLIVAN, MO.—C. A. Revival; July 9, for 2 weeks or longer; Benson Sisters Trio, of Kennett, Evangelists.—Earl J. Hance, Pastor.

CAPE GIRARDEAU, MO.—1202 S. Sprigg, July 9—; Percy and Dorothy King, "King's Musical Messengers," Niagara Falls, N. Y.—R. M. Crenshaw, Pastor.

HOUSTON, TEXAS—79th St. and Baltimore Ave., July 9—30; Evangelist and Mrs. James E. Hamill.—E. M. Yeats, Pastor.

NEW LONDON, MINN.—Tent meeting, across from postoffice; July 11, for several weeks; Clarence H. Jensen, of Alexandria, Evangelist.—O. W. Klingsheim, Pastor.

CHICAGO, ILL.—2715 North Ave., Personal Evangelism Campaign, July 9—Aug. 31. Services every night except Monday and Saturday, 7:00 on street corner, 8:00 in tabernacle.—J. Robert Ashcroft, Pastor.

NASHVILLE, TENN.—Tent revival, 11th and Boscobel; July 9, for 3 weeks or longer; Mr. and Mrs. Carl W. Barnes, Springfield, Mo., Evangelist and Singer.—J. Billie McIntosh, Pastor.

DELAWARE, OHIO—147 E. Winter St., July 18—Aug. 6, or longer; Alma Hodgson and Blanche Novak, Evangelists. All neighboring assemblies cordially invited to co-operate.—Andrew G. Basell, Pastor.

DALLAS, TEXAS—Brush Arbor Camp Meeting, 9 miles northwest of Dallas, "Union Bowers Community," Aug. 1—13. Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists, Evening Speakers. C. F. Murray, Song Leader.—For Campaign Committee, by Evangelist Murray.

ST. LOUIS, MO.—Missionary Convention, Bethel Temple, Palm St. at Jefferson Ave., Aug. 4 through afternoon Aug. 6; Fred Vogler, H. B. Garlock, and missionaries will speak. Evening, Aug. 6, for 4 weeks, revival conducted by Evangelist and Mrs. E. A. Balliet and Tommy Hollingsworth.—Henry Hoar, Pastor.

TEXAS SPECIAL TRAIN TO THE GENERAL COUNCIL

Leaves Houston via Dallas, September 5, returning from General Council September 14. Special half fare party rate in effect. Those desiring to leave from Dallas write P. V. Chamless, Box 807, Electra, Texas. Those desiring to leave from Houston write John Smith, 2726 Jensen Drive, Houston, Texas.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL

The sixth annual District Council meeting, Wisconsin and Northern Michigan District, will convene Aug. 3—5, at Camp Byron, about 10 miles south of Fond du Lac. For information write D. M. Carlson, District Secretary, 124 Oakland Ave., Oshkosh, Wis.

MISSISSIPPI DISTRICT COUNCIL

The Mississippi District Council will convene Aug. 8—10 in the East Side Assembly, Meridian, Miss. For information address H. M. Sandlin, 115 15th Ave., Laurel, Miss., or H. E. Simms, Box 141, Meridian, Miss. Rooms and meals at a reasonable rate will be arranged for all who come.—H. M. Sandlin, District Superintendent.

APPALACHIAN DISTRICT COUNCIL

RICHLANDS, VA.—Appalachian District Council, July 27—29, during camp meeting. All churches in the District urged to send their ministers and delegates to this Council. Dining hall and lunch stand; plenty of camping space; rooms in private homes. Write A. H. Morrison, Chairman Camp Meeting Committee, Berwind, W. Va., or W. E. Lindsey, Secretary, Amonate, Va.—M. B. Hampton, District Superintendent, West Graham, Va.

GENERAL COUNCIL—SOUTHERN MISSOURI CAMP MEETING

The Southern Missouri District is uniting its Camp Meeting with the General Council Camp Meeting to be held on Central Bible Institute campus, Springfield, Mo., Aug. 30—Sept. 6. This will be a great General Council gathering, celebrating the 25th anniversary of the forming of the General Council. The General Council was formed in Arkansas and we are happy to have an Arkansas preacher, L. L. Riley, as the night speaker, Myer Pearlman, of the Faculty of Central Bible Institute, will speak twice daily on Teacher Training. John Wright Follette, New Paltz, N. Y., will bring one of his unique and instructive messages each afternoon. Meals may be had in the Bible School building at very reasonable rates. Arrange now to attend this great gathering.

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

CHICAGO, ILL.—Young People's Pentecostal Fellowship Rally, July 29, 7:30, at Lakeview Assembly of God, 3142 N. Racine Ave. Thomas Zimmerman, Erwin F.

Erdmann, and others, Speakers. Young People's leaders urged to attend committee meeting 2:30 p. m., same location.—J. Robert Ashcroft, Chairman, 4647 N. Monticello Ave.

SYRACUSE, N. Y.—Central New York Fellowship Meeting, 662 South Ave., August 10. Three services. Sandwiches served by local assembly.—Glenn D. Jones, Pastor.

WILLOW SPRINGS, MO.—Central Ozark Sectional C. A. Rally, July 24, beginning 2:00 p. m. and continuing through night service.—Earl T. Lamons, Sectional C. A. President, Box 184, West Plains, Mo.

SHARP, OKLA. (8 miles southwest of Okmulgee)—All-day Fellowship Meeting, August 8. First service 10:00 a. m. Bring basket lunch, also musical instruments. Third anniversary of church. James Bright in charge.—Hattie Coffee, Pastor.

WARRIOR, ALA.—Fellowship Meeting, Birmingham Section, July 30. Morning and afternoon services with basket dinner. All ministers and assemblies of this section urged to be present. Bring musical instruments and well filled baskets.—W. J. Hurst, Presbyter, Warrior, Ala.

OPEN FOR CALLS

Evangelistic or Pastoral
Peter G. Johnson, Route 2, Harrison, Ark.—"Wife preaches and sings specials; both wife and I preach. Affiliated with Arkansas District Council."

Estel R. Mason, c/o M. B. Netzel, Box 696, Texas City, Texas—"Married. Licensed with Texas District Council."

Pastoral
O. J. Neighbors, Jonesboro, La.—"Open for calls after August 20. Twelve years in pastoral work. References."

Evangelistic
F. B. Wickham, 1749 Clinton St., Los Angeles, Calif.—"No place too small. I am no entertainer, but I do preach the Word and live what I preach."

MISCELLANEOUS NOTICES

NEW ADDRESS—P. O. Box 153, Wallace, Nebr. "We have accepted the pastorate here. All Council brethren passing this way are invited to stop and visit us."

NEW ADDRESS—Box 1101, Columbus, Ga., or 208 East J St., Russellville, Ark. "Have resigned the pastorate of the East Highland Assembly to enter evangelistic work."—Jimmie Mayo.

Schedule of Forthcoming Camp Meetings

District or Name	Location	Date	Main-Speakers	Particulars from
Alberta, Sunnyside Camp,	Sylvan Lake, Alberta Can.,	July 11-23,	Arne Vick, W. H. Nagel,	Geo. R. Upton, 303 11th St. N. W., Calgary, Alberta, Can.
Tri-State and Western Missouri,	Joplin, Mo.,	July 13-23,	Wm. F. McPherson, Ralph M. Riggs,	S. K. Biffle, 2910 Joplin St., Joplin, Mo.
Eastern District,	Green Lane, Pa.,	July 14—Aug. 13,	E. S. Williams, Wm. F. McPherson, W. I. Evans, Allan A. Swift,	Vernon G. Gortner, Maranatha Pk., Green Lane, Pa.
Wyoming,	Glenrock, Wyo.,	July 16-23,	J. E. Austell,	V. L. Booher, Box 283, Glenrock, Wyo.
Houston Sectional,	Coldspring, Texas,	July 16-30,		W. W. Hall, Box 21, Conroe, Texas
Western Oklahoma,	Elk City, Okla.,	July 17-27,		H. I. Owens, 5008 So. W. Ave., Tulsa, Okla.
Good Samaritan Farm,	Hammondsville, Ohio,	July 20-30,	Minna Seaholm,	Good Samaritan Farm, Route 1, Hammondsville, Ohio.
Appalachian,	Richlands, Va.,	July 20-30,	James Earls, W. E. Lindsey, Edna Koonce, Pansy Sample,	A. H. Morrison, Berwind, W. Va.
Kansas,	Woodston-Alton,	July 20-30,	F. C. Woodworth and Mrs. Woodworth,	V. G. Greisen, 1017 S. Market, Wichita, Kans.
Michigan,	Lake Odessa, Mich.,	July 21-30,	John W. Follette, Paul H. Ralstin,	D. G. Foote, 119 Heisterman, Bad Axe, Mich.
Oregon,	Turner, Ore.,	July 21-30,	W. T. Gaston, Harry Steil, J. Narver Gortner,	Chas. G. Weston, 1595 S. Capitol, Salem, Ore.
West Central,	Storm Lake, Iowa,	July 25—Aug. 6,	Charles S. Price,	Chas. E. Long, Knoxville, Iowa, or Roy E. Scott, Mercer, Mo.
Rosebud Sectional, Living Waters,	Gregory, S. Dak., Between Cherry Tree and Cookport, Pa.,	July 27—Aug. 6, July 27—Aug. 13,	A. M. Alber, Otto J. Klink, Flem VanMeter, D. H. McDowell,	B. A. Parshal, Gregory, S. Dak. Chas. Eyer, 17 Jefferson, Roxbury, Johnstown, Pa.
Texas District,	Temple, Texas,	July 28—Aug. 6,	A. A. Wilson, Wm. B. McCafferty,	F. D. Davis, Route 1, Box 207-B, Ft. Worth, Texas, or R. E. Parton, 606 S. 23rd St., Temple, Texas.
Lakeshore Camp,	Cobourg, Ontario,	July 28—Aug. 13,	J. O. Savell, D. P. Holloway,	J. Montgomery, 202 Renfrew St., Pembroke, Ont.
Potomac,	Falling Waters, W. Va.,	July 28—Aug. 20,	W. R. Steelberg, John W. Follette,	Frank J. Wilfong, 1021 Fay St., Fairmont, W. Va.
Arizona,	Prescott, Ariz.	July 29—Aug. 6,	Ben Hardin,	Chas. L. Elmes, Box 1929, Globe, Ariz.
Texico, Central Plains, Mississippi,	Tulia, Texas,	July 29—Aug. 7,	H. M. Reeves,	W. J. Phelps, Tulia, Swisher Co., Texas
Kansas,	Meridian, Miss.,	July 30—Aug. 10,	Guy Shields,	H. E. Simms, Box 141, Meridian, Miss.
	Attica-Sharon, Kansas,	Aug. 3-13,	F. C. Woodworth and Mrs. Woodworth,	V. G. Greisen, 1017 S. Market, Wichita, Kansas
Bristol,	Bristol, Va.,	Aug. 3-13,	Sanders Bros., Trio,	W. T. Millsaps, Pentecostal Park, Bristol, Va.
Rocky Mountain,	Denver, Colo.,	Aug. 3-13,	A. C. Bates,	J. E. Austell, 5700 S. Broadway, Littleton, Colo.
Wisconsin,	Camp Byron, near Fond du Lac,	Aug. 3-13,	A. G. Ward, Geo. Hayes, J. P. Kolenka,	D. M. Carlson, 124 Oakland Ave., Oshkosh, Wis.
Nebraska,	York, Nebr.,	Aug. 10-20,	J. D. Saunders,	A. M. Alber, 831 N. Kansas Ave., Hastings, Nebr.
Central Oklahoma,	Ada, Okla.,	Aug. 14-23,	Myer Pearlman, Harvey McAlister,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
New England,	Forestville, Conn.,	Aug. 16-27,	Allan A. Swift, Otto J. Klink,	Roy Smuland, 16 Lockwood Ter., West Hartford, Conn.
Snake River,	Fruitland, Idaho,	Aug. 18-27,	D. H. McLaughlin,	John E. Shaw, 621 E. Main St., Weiser, Idaho
General Council—Southern Mo.	Springfield, Mo.,	Aug. 30—Sept. 6,	John W. Follette, L. L. Riley, Myer Pearlman	Central Bible Institute, Springfield, Mo.

MISSIONARY CONTRIBUTIONS

Table listing missionary contributions by state and amount, including Alabama, Arizona, California, etc.

Table listing missionary contributions by church and amount, including Hoisington Assembly, Kansas City F Gos Taber SS & CA, etc.

Teachers Reference Bible BLACK FACE CONCORDANCE AND BIBLE STUDY AIDS. Includes an image of a Bible and detailed description of its features.

MEETING YOUR NEEDS

- List of book recommendations: 'Girlhood Today', 'How to Win Boys', 'Lifted Shadows', 'Studies in Soul-Winning', 'Youth with a Capital WHY', 'Objects That Talk and Teach', 'Keo the Colt'.

Table of Personal Offerings from various churches and assemblies across different states like Ohio, Pennsylvania, Tennessee, Texas, etc.

TWO GREAT SUBJECTS

- Introduction text about humanity and a list of books: 'Christ's Return', 'Jesus Is Coming', 'I Cried; He Answered', 'Intercessory Prayer', 'God's Faithfulness'.

SUNDAY SCHOOL LITERATURE FREE. We offer five pound packages of unused, back dated, Teachers' and pupils' quarterlies...

Church Difficulties Settled. State Sunday School Superintendent, Albert Ogle of El Reno, Oklahoma, says: 'If pastors would carefully and prayerfully read the book, A Successful Pastor, they would be able to solve most of their church difficulties...' Includes a prayer at the end.