



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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"But How . . ."

A Practical Message on
Victorious Living, by David Tryon

"To will is present with me, but how to perform that which is good, I find not." Rom. 7:18.

THIS is the cry from the heart of many a disappointed, defeated, disheartened, troubled Christian. The beginning of the Christian pathway was so bright. He looks back to the time when he received the Lord Jesus Christ as Savior. He rejoiced in the joy of knowing his sins were forgiven; a great burden was lifted from his heart; he was filled with love for his newly-found Savior. It seemed then that he would never want to sin again, that nothing could be simpler than to live always in the power of this new joy.

But this did not last. Gradually the first exuberant joy died down; the old temptations came back as strong, even stronger, than before; the desire to pray and read the Bible grew less; there came bad falls and failures such as he had thought had been left behind for ever. And now, after months, or it may be years, of Christian experience, there has come to him a settled sense of failure, a state of continual self-reproach; a deep impression that his Lord looks on him as a failure, too.

There have been bright patches in his pathway, times of blessing at Conference meetings and the like, when he seemed to get a new grip on things, and felt that he had entered a new phase in his Christian life. But the influence of such times has not lasted; there has been the coming down from the mountain of temporary joy and victory into the valley of further defeat and failure, and the valleys have been

longer of late, and he is beginning to distrust the mountain-top experiences because they make the valleys so much darker by contrast.

And whether it is concerning his private Christian life, which seems so full of defeat and failure, or his attempts at Christian work, which have been so feeble and fruitless, the cry of his heart is expressed in exactly these words, "How to perform that which is good I find not."

Does that describe your experience? Then it is especially for you that this article is written, in an effort to show clearly God's way of deliverance. For God has a way of deliverance, do not doubt that for a moment, and you may enter into that way today, and walk joyfully in it all the days to come.

Get it clear, first, that deliverance comes by laying hold of and acting upon

certain great truths revealed in God's Word. But before we set down these great truths as simply as possible, and see how we may lay hold of and act upon them, will you seek to realize these two facts?

Only God, by His Holy Spirit, is able to lead you into His way of deliverance.

He desires far, far more than you do, that you should find that way.

So take a moment now, in His Presence, to tell Him (in the light of the first of these facts) that you are entirely depending on His Spirit to lead you into His truth; and then to tell Him (in the light of the second of these facts) that you are confident that He has brought you to this time and place to bless you, and that you are expecting Him to teach you as you read.

Now, the first great truth is this.

1. YOU, WITH YOUR SINFUL NATURE, ARE INCAPABLE OF PRODUCING ANY GOOD THING.

The sinful nature with which you were born remained unchanged when you were born again. It is just as incapable of doing good now as it was when you became a Christian. You "cannot please God" (Rom. 8:8) by any effort you make, any more than an unsaved man can. You are as unable to produce one good thing, thought, or word, or deed, as you were unable to blot out the record of your past sins. "In me," said Paul, ". . . dwelleth no good thing." Rom. 7:18. That is what God says about you with your sinful nature, "In you dwells no good thing." No good thing. Take a moment and let that sink in. Ask the Holy Spirit to drive it home, and enable you (Continued on Page Twelve)



Infinitely Precious

*Glory be to Jesus,
Who, in bitter pains,
Poured for me the life-blood
From His sacred veins.*

*Grace and life eternal
In that Blood I find;
Blest be His compassion
Infinitely kind.*

*Blest through countless ages
Be the precious stream,
Which, from endless torments,
Did my soul redeem.*

After reading this article, clip it out, and put it in your Bible for frequent rereading.

The Quiet Hour

Sister Eva of Friedenshort

DO NOT these words sound like music from a higher world? Thousands of people know no quiet hour—life to them is one flowing stream of restless labor, of rush and anxiety, of tumult and breathless distraction. They are never still. Even when they lie down at night, they find no rest, for sleep often eludes them for hours, only to come at last accompanied by dreams which fill the hours of the night with perplexity and anxiety, as actualities have done the day. The Scripture saith truly: "Man that is born of a woman is of few days, and full of trouble." Job 14:1.

Quietness requires grace. Only the heart that has experienced the free grace of God, can say: "My soul waiteth only upon God." Emancipation from this inner disquietude with its inevitable outward restlessness, can only come through the holy disquietude of repentance. Repentance leads us to the Cross of Redemption, to the open arms of the Father God. There is peace—it is there our hunted souls find rest.

This first great quiet hour of Grace is but a beginning. The new-created life within the child of God stands in as great need of nourishment as the natural life of the body does; and the quiet hour is vitally important, because it is then we receive the Bread of Life. Whether the time we set aside for quiet should be a full hour of sixty minutes, or a shorter period, will depend partly upon circumstances, and still more upon our inward sense of need. But it is absolutely essential to spiritual growth that some time should be set apart every day in which the soul may enter the holy of holies. It is at such times that, in response to our asking, seeking and knocking, the door opens, and the invisible, though ever-present Lord grants us to meet with Him.

The want of time spent thus in quiet meditation, drawing fresh supplies from the well of life, often accounts for spiritual powerlessness and stunted growth. I remember speaking to a gathering of forty young girls, belonging to various Christian associations, and all professed themselves to be children of God. I asked them whether they had ever spent a whole hour in quiet, alone with God, and only one could say that she had done so. We know from much experience that the

enemy does his utmost to prevent us from having a quiet hour. He is only too well aware of its importance in a healthy believer's life, and knows what wealth of overcoming power lies hidden for us there. Public worship, Bible-study circles, meetings, prayer meetings are all good, and we should attend them whenever possible, but they can never take the place of the quiet hour. Moreover, our Lord Himself ordained these times of stillness when He said: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

The Lord does not state explicitly what length of time we should spend in secret, but it is clear that He meant private prayer to be practiced in perfect seclusion and inner concentration. In a few hurried minutes this is impossible, we need time to wait in silence before God, and to speak with Him. If we need further proof of the import of this thing, we have our Lord's own silent watches on the mountain, in the early morning hours or in the quiet of night, to convince us. If He, the Son of God, felt the need of solitude, He who was never disturbed, never influenced by His surroundings, how much more do *we* need such times of quiet alone with God!

When and where we spend our quiet hour must depend upon circumstances, but the first hour in the day, before breakfast if possible, is without question the best. The many claims and diversions of daily life with its varying occupations and human contacts have not begun to fill our minds; we are more receptive and more responsive to the Lord's dealings with us; and we can set out upon the day's duties very differently equipped when we first have had a personal meeting with God.

The early morning is greatly to be recommended for normally healthy people, even at the price of curtailed sleep. Experience has taught that the cost is not too great, very much the reverse! Some, however, are obliged to begin work as early as six o'clock or even before; they must often content themselves with the reading of a promise and a brief prayer, and find some time for quiet later in the day. The old adage, "Where there's a

will there's a way," will be found to apply in cases of this kind, and if there is genuine desire for this necessary quiet, it will nearly always be possible to find some time in the course of the day. If not, it must be the evening hour, and no human consideration or personal inclination should be allowed to stand as a hindrance.

The place we choose will also vary according to circumstances. The privileged people who have rooms of their own, find an easy solution to the problem, but very often a bedroom has to be shared. When this is so, some little room in the house should be kept as a quiet room, so that the different members of the household can go there for solitude at different times, or, if necessary, at the same time. Even this is sometimes impossible, and true children of God all times, in all parts of the world, have manifested a wonderful ingenuity in finding places in which to be alone with Him. It may have been a garret, or a cellar, a barn, a garden seat, or some spot in a wood or meadow, or some who had no quiet for prayer at home found sanctuary in an unlocked church. Indeed, the blessings of the quiet hour have very often been profoundest when they have been sought and won at the cost of the greatest self-denial.

It is vitally important that we make right use of our quiet hour. It must be sacred, an hour when we faithfully keep tryst in conscious realization of our responsibility before God and men. When I was traveling last, I met an old Christian gentleman whose eyes were alight with the peace of God. He seemed as though he were living in God's immediate presence with never a shade between. He told me that a friend had once given him a word of counsel which he had since followed: *always to spend the first ten or fifteen minutes of his quiet hour in silent waiting and adoration before God, and then to present his requests and supplications.* I would like to emphasize the value of that counsel and to recommend the practice of starting with silent worship.

There must of course be full personal liberty in the use of the quiet hour. Some begin with prayer, and then go on to read and ponder the Word of God, and others prefer to begin with reading. Such questions must be decided according to the requirements of each individual soul. As much time as possible must be given to worship, thanksgiving, and praise. We should let our minds dwell upon the glory of God the Father as it is manifested in creation, in His gracious dealings with man, and in the manifold gifts of His love; but it is His essential greatness and glory, His divine majesty, which should provide our chief subject of meditation, and call forth our worship. The Father's gift in the Son, the sending

forth of the Holy Spirit, the whole work of atonement and redemption give us fathomless themes for adoring praise. Then we come to the prayer of petition, when we can approach the Father in the Name of Jesus with childlike joy and confidence, and lay our requests before Him.

The fashion in which we pray is again an individual matter. Some start with their personal needs, and then their petitions spread out over a widening circle—their relatives, the members of their household, their fellow believers, finally reaching out to the farthest posts of the mission fields of the earth. Others present the vast needs of the kingdom of God first, and then draw in the circle of their prayer till they come to their own individual burdens. Many find refreshment and renewal through a certain variation in the practice of prayer, and to others it is more helpful to follow some well proved method faithfully day by day.

A notebook can be a real means of grace as the sphere of our prayer life widens. We may record there the names of those specially committed to us for intercession, and keep a column for making note of answers and fulfillment. How often my faith has been quickened as I have turned the leaves of some notebook, and found whole pages of answered prayers. It is a source of strength in hours of temptation, of spiritual weariness, or severe trial. Moreover, anything that promotes order, regularity and faithfulness in putting into execution what we have resolved in the domain of prayer is of untold value. Our joy will be greatly increased and our faith strengthened by the ever renewed experience of divine response to our petitions.

We must come to God in full consciousness of our own poverty, helplessness, and lowliness. We must lay bare every spot and stain, every least unfaithfulness, every sin, in the light of His holiness; and then His forgiving grace cleanses by the power of the shed blood. There must be no shadow between the praying soul and God the All-holy, and there must be no barrier raised by dissension, coldness, or resentment, to separate us from our neighbor.

A due portion of our quiet hour should be spent in reading the Word of God.

It may be helpful and stimulating to follow a plan for systematic Bible study, but any who have a sincere desire to study the Scriptures aright will experience the guidance of the Holy Spirit. We may make it our object to read through the whole Bible every year, or we may spend a longer time studying separate chapters or books of the Bible, so as to allow the Word to penetrate thoroughly into our hearts and be transformed into life-giving energy. Each must judge for himself what best meets his need. Many holy men of God have found blessing and food for their souls, and power for life and service, as they have read right through the Scriptures within a short period. Others again have stilled their hunger by giving themselves to prolonged, deep meditation of shorter passages in the Word.

From personal experience I am convinced that thorough reading and assimilation of the Word of God is of infinitely greater value than a superficial picking here and there, or a haphazard turning up of single verses. Genuine hard work at conquering difficult passages always brings its reward in fruit and blessing. The one great essential is always that we should, whenever possible, find some practical expression in our lives for that which we have read, so that we become doers of the Word, and not hearers (or speakers) only. The Scripture revelation of the will of God must be the plumb-line of our actions, and the guiding star of our lives. Every question, great or small, must be settled in the light of the Word of God, and every circumstance of our lives find its interpretation there.

When time allows, it may be helpful to read a good devotional book, or one that is a guide to Bible study, as well as the Bible. And the biographies of sanctified men and women can open to us veritable mines of treasure, and be the means of communicating new courage and strength to our souls.

It is an indisputable fact that those who have lived the busiest lives have often been most faithful in keeping tryst with God. Men like Hudson Taylor, General Gordon, August Hermann Francke, George Muller, and many, many another, found time for prayer in the midst of an extraordinary amount of activity, whereas all too frequently those who have far more

time at their disposal allow it to be filled with non-essential, secondary things, so that they do not find time for quiet with God. The most glorious fruit that these hours of stillness bring forth is the practice they engender of continual abiding in the presence of God.

There are times when, however deep and true the longing after solitude with God may be, circumstances make it impossible. At times like that, the sincere heart may find comfort in the experience of a saint of long ago, of whom Terteegen writes under the name of "Armelle the Good." She was a farmer's servant, and from dawn till dark she scarce had leisure to pray a single "Our Father" through; but God gave her the great grace of being able to abide in unceasing prayer, so that **everything** she did was, so to speak, drenched in prayer, converted into prayer. Certainly so wonderful a grace is only given to those who have made use of every possible opportunity, and can never be made a plea either to justify or to excuse carelessness and disorder in the exercises of our spiritual life. Though I have to look back upon many omissions, faults, failures and sins in my own life, there is no sphere where I have greater cause for repentance than in this of the quiet hour. Yet, on the other hand, I can bear witness that almost all the grace I have experienced, and the manifold blessings I have received, have come to me bound up in some way with the blessings of quietness. What manner of lives may they yet become, if we did but understand how to use aright this privilege of grace!

And so, in closing, just a few more precepts:

Face yourself with unqualified honesty, and stand in the full light of God.

Do not allow any known sin in your life.

Yield your will to God in full obedience and unconditional surrender.

Be at peace with all men.

Love all men, even your enemy.

Forgive and be forgiven. Do not keep any bitterness or resentment hidden in your heart.

Withdraw yourself from all that distracts, resign whatever is a hindrance to you and unfits you to meet with God and to do His will.

The more faithfully you practice the quiet hour, the dearer and more indispensable it will become to you, and the greater will be the blessing welling up in your life.

May He who has said, "Without me ye can do nothing," grant us the help and guidance of His Holy Spirit in this our sacred ministry in holy hours, for the sake of the glory of His name.



*If God be for us, who can
be against us?*

Romans 8:31

Travail and Triumph

A Thrilling Story From the Congo, by E. Hodgson

THERE was never a life born into this world without the travail of another; what is true of the natural is equally true of the spiritual. Souls are only born into the Kingdom of God as others travail in prayer before God for them.

The native evangelist Yoano found his family of local Christians diminishing slowly but surely. The demands of war production had made their power felt in his far-away inland village. Most of the grown men had left for the centers of production and commerce, where they hoped to get rich quickly, and then to return to peace, plenty and comfort with their families, and so live happy ever after.

Yoano was far from satisfied with only a congregation of women and children, so set himself a definite time to carry through to God in prayer for some real men to come boldly out for Christ. He did not see why the war should have them all, so prayed hard and long in secret to his Father, who soon rewarded him openly with twenty real adult new births in Christ Jesus, and this is how it all so wondrously happened.

Living in the same village there was a rather remarkable native, by the name of Myanda Nonga. He was loved by many and respected by all. As a young man he had believed on the Lord Jesus when the Gospel message first came to his village. Until then he had been brought up in the old soul-destroying stagnation of heathenism that bound and stifled every thought or expression of progress. Then, for a native to think, have or be, in any way otherwise different from the community, was to throw himself wide open to the charge of witchcraft and so become a candidate for the poison ordeal, which was responsible for forty per cent of the deaths amongst natives. This very real fear took the heart and ambition out of the bravest.

Myanda was one of the first to exploit the new freedom that came with the white man. Giving free rein to his imagination and ambition, he soon learned to read and write, then mastered the rudiments of wood and metal work, soon building himself a spacious house to bring up healthily and happily his growing family.

During these years of transition, Myanda maintained a lovely Christian character and testimony, so that the other

natives affectionately called him "the black white man," for he was not slow to adopt the best of the white men's ways. He had a happy knack of understanding and anticipating the visiting white men's needs. This, along with his talents and handsome appearance, brought him to the notice of the Government officials, who were not slow in making good use of him, even to promoting him to be their local agent, an office he fills well.

Early this year Myanda was taken very ill with what was almost a fatal dose of 'flu. It knocked him right out and beyond all help; his every organ ceased to function, and then the death wail went up from all his family and friends in attendance.

At that very time Yoano the Evangelist was wrestling in prayer behind his locked door. A Christian woman who was dumb got so anxious and excited at seeing Myanda apparently dead and the evangelist absent, that she raced through the village in search of Yoano. Finding his door locked and him too engrossed besieging the Throne of Grace to heed her knocking, in sheer desperation she tried to shout her message through the window, and then found that she was no longer dumb, for she was shouting over and over again "The black white man is dead."

This caused as much excitement as did Myanda's apparent death, and soon brought Yoano out of his house fully

confident that God was working. Going into Myanda's house, he found that all the important men of the village had already gathered to mourn the death. Pushing them all aside, Yoano felt all over for a flicker of life, but he could not find a throb or beat anywhere, so laying his hands on the head of his friend he cried loud and desperately to God in prayer for the life of Myanda. While praying Yoano felt a faint throb under his hands; the throb became more regular, and then stronger, so prayer turned to praise, then breathing started with the movement of his limbs, and finally Myanda opened his eyes, sat up and started to talk. He told the amazed gathering all that he had seen and heard of the glory of God while they were mourning his death. To sum it all up, he had been sent back to finish his course, a more worthy and greater witnessing child of God. With tears in his eyes, he pleaded with them all to get right with God and find peace and rest in believing on the Lord Jesus.

The news of this miraculous raising up of Myanda was soon broadcast everywhere; too many heathen witnesses were present to keep the affair quiet or even local. Yoano was delighted, but not satisfied, so went back to prayer for his expected adult converts. He had not long to wait before he was rewarded beyond his wildest dreams, for the two most important and unlikely men in the village soon sought him out, to show them the way to salvation.

The first one was Mutamba, the chief's own brother and Yoano's nearest neighbor and most bitter opponent. He was the most case-hardened sinner and rascal in the village. As head man in the village and as a practising witch doctor he held a unique position, being beholden to no man, but brazenly cheeky to most. He had always ridiculed the Gospel and its messengers and had been a thorn in the side of Yoano for many years. Now he came as an humble suppliant seeking God's forgiveness, for he said that he could find no rest for his soul since he had witnessed the raising up of Myanda and heard his burning words.

Yoano really believed that Mutamba was only playing, or at the best under a passing emotion, so asked him to prove his sincerity by bringing along his sorcerer's outfit, idols and charms to be burned in public. This he gladly did, and it was a full man-load of accumulated heathen stuff that he surrendered to the flames as he publicly accepted the Lord Jesus Christ as his Savior.

The same day along came a middle-aged native called Daniele; he was the Roman Catholic star man in that whole district. Catechists came and cate-

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chists went, but Daniele carried on for ever. He was the priests' devoted exponent and supporter. Previously he had been employed down in the mining capital and lost his leg and some fingers in a shunting accident, and so ever since he has been living on a decent compensation pension. As he humbly asked Yoano to show him the way of God's salvation, he said that in the raising up of Myanda he had seen with his own eyes and heard with his own ears the most amazing miracle possible, and that now he could not possibly live, tied to a dead religion. Later the priest threatened him with all the dire penalties possible, even to that of losing his pension. Daniele could only answer that now he could afford to lose anything as long as he kept this new-found life and joy in Christ Jesus.

Not many days later an old man, sick and bed-bound, sent for Yoano to come and help him. Scouting his third notorious convert, Yoano was soon on the spot. The old man was a comparative newcomer to the village, and to all the people much of a mystery. He told the evangelist that all his calamities started when he had his chieftainship taken from him; soon after his wives and children sickened and died. In sheer fright and

desperation, he had fled the old district and associations, hoping to start life anew, but alas, something spiritually wicked dogged his every step, and now he was dying from constantly hearing the call of the death drum. He said he heard the dead calling him day and night, and soon it would drive him mad.

Yoano listened patiently and sympathetically to the aged sufferer and then, showing him the simple way of God's salvation, urged him to get his soul right with God and then he could pray all the better for his bodily healing. Slowly, but surely, the old heathen man found peace in believing. Then Yoano took his physical need definitely to the Lord. From that hour the old man started to get better, and from that day he has never again heard the call of the death drum.

Since then some seventeen less notorious sinners have yielded to the claims of the Lord Jesus, and now Yoano says so happily, "Bwana, I have nothing but blessing to tell you of and the church is now too small to accommodate the crowd of Sunday worshippers."

Truly his tears have turned to joy and his travail to triumph. "*As soon as Zion travailed, she brought forth her children.*" Isa. 66:8.

"The Husbandman waiteth for the precious fruit of the earth and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8.

He has had patience to wait, and He says, "Be ye also patient." "Occupy till I come." Occupy by prayer, by praise, by watching, by loving, by serving. Blessed is that servant whom his Lord when He cometh shall find so doing. Amen.

No Compromise

No test is harder to a conscientious Christian than the necessity of separation in matters of conscience and principle from those most dearly loved. They plead so plausibly for our concessions and surrenders, that it seems almost harsh to ride roughshod over all their sweet affection and gentle pleading. One of the finest of modern paintings represents a beautiful French girl, on the night preceding the awful massacre of St. Bartholomew, trying to pin a little badge on the breast of her Protestant lover, and with tearful eyes and strained entreaty pleading with him to wear it as his only defence against the murderous swords of his assassins. With tender love but heavenly courage he is represented as gently holding back her hand and detaching the rosette from his bosom, knowing all the while that it was probably the last time they would ever meet on earth. It is just such little things as this which constitute the difference between loyalty and treason, between the hero martyr and the easy time server of every age.—A. B. Simpson.

"Which Is Far Better"

A writer in the *Christian Beacon* tells this story: The writer's grandfather had an old negro workman who had been a slave, and was used to the severest kind of labor. No need of a slave-driver for him, however, as his tasks were conscientiously performed. "Corporal," as the old slave was called, was of a religious turn, and believed with an unalterable firmness in the truths brought to him. Finally the time came for "Corporal" to leave this world. The doctor said to him: "'Corporal,' it is only right to tell you that you must die." "Bless you, Doctor; don't let that bother you: that's what I've been living for," said "Corporal," with the happiest of smiles.

God's promises are life preservers that keep the soul from sinking in the sea of trouble.

Made Ready for Christ's Coming

THE WORD bids us: "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1.

Christ said to His disciples, "Many prophets and righteous men have desired to see those things which ye see . . . and to hear those things which ye hear." In like manner many prophets and many of God's saints have desired to see the Latter Rain, to see the immature made mature, and the stunted gain full growth.

Rain revives; rain saves; rain matures; rain ripens. The Latter Rain will do all this. It brings into life out of the dry ground that which is almost dead. Since this is so, how great is the privilege of prayer, of asking the Lord for rain in the time of the Latter Rain.

If the Lord is mindful of the earth so as to send the natural rain, is He not mindful of the need of spiritual rain? He has declared, "While the earth remaineth, seed time and harvest . . . shall not cease." And the seed time and harvest of the spiritual grain will not fail.

Abundance of rain! Elijah's prayer brought abundance, not mere showers.

The condition called for rain and his prayer brought it. Prayer can overcome apostasy. An apostate nation was saved from famine through the prayer of one man; and God has saints today who can save an apostate world from spiritual famine, and can pray an awakening in an apostate church, so that He can make up the number chosen out from among the Gentiles.

Why are the heavens shut up? Because the supply has ceased? No. The supply is withheld until prayer brings it forth. God has enough Latter Rain to ripen, mature, and complete the harvest. Doubtless the angels are already chosen who will have the commission to go forth to the north, the south, the east and the west to gather in the elect, and those angels will not return empty handed. The elect will have ripened because of the Latter Rain. Privileged are they who live in these days.

If prophecy is being rapidly fulfilled, the grain in the earth must ripen, and the ripening must keep pace with the fulfilling of prophecy. Prophecy fulfilled and harvest ripened! Then the Harvester will come for His precious fruit.

Communion

A. L. Hoy

SPIRITUAL communion with God is an essential element of the Christian life. The Scriptures bear abundant testimony to this glorious fact. From the beginning of time the heart of God has yearned for wholesome fellowship with His children. We read of Enoch's sublime walk with God, of Abraham's wondrous friendship with God, and of the sweet companionship that the disciples of Jesus enjoyed with their Master.

There is a great need among us today for a proper understanding of real, unbroken communion with our blessed Lord. Indeed, so important is communion, that it may rightly be said that the Christian life is fundamentally communion with God, and that all our activities and experiences should find their common source in it.

The Christian life cannot be successfully built on isolated experiences. We may receive salvation today, and the Baptism with the Spirit a month hence; we may climb Pisgah's height in some camp-meeting, or be enraptured in a series of revival services. But these blessings, sweet though they may be, cannot take the place of a steady, daily walk with Christ, and a perpetual consultation with Him.

Alas, that some believers give little thought to daily conversation with their Lord! Is this not why they feel a dryness of soul in the greater part of their experience, and consider that personal salvation is an elusive thing that comes and goes with the whims of a strange providence? Is this not why they demand a succession of new and intriguing situations in their churches to keep them interested? Is this not the reason for much restlessness of soul, and shallow notions of consecration among the laity today?

Let this thought be clear to us. Let it grip us until we are moved and transformed by it. *Real Christianity means continual communion with God.*

If this is not so, if these are words of mere human idealism, utterly fabulous and impracticable, why did Jesus speak of this mystic, unbroken communion in His lesson of the vine and the branches? Can we doubt His meaning when He bids us abide in Him? Can a branch bear fruit except it abide constantly in the vine, so that the life of the parent stem may continually nourish it and supply its every need? And is not the corre-

sponding truth the admonition for all believers to be humbly and consciously united with a living Christ, breathing in His life and nature at every hour of the day, acknowledging Him in all their ways, until they may be said to dwell in heavenly places with their loving Lord?

It is indeed grievous that some of God's own children fail to understand the need for such a sweet and holy walk with Jesus. The objection is sometimes heard that it is all right to engage moderately in the spiritual life, but that a great devotion to God will render a life dull, melancholy, and restricted in expression. Those who hold this objection would have us believe that normal living compels us to engage in some interests outside the will of God, and that there must of necessity be times when we should take a vacation from Christian service, lest we become abnormal through too much religious endeavor.

The Word of God puts such an argument to shame. Shall we say that Jesus and His disciples did not enjoy to the full every lawful expression of human existence? Shall we say that a heart filled with the inexpressible delights of heaven is dull and melancholy? Or shall we venture to suggest that one who has entered into the liberty that is in Christ is often fretful because of the severe restrictions imposed upon him?

No, no! Let us take time to think before we make foolish accusations against an experience that all scripture clearly declares is the manifest will of God for us.

Could we but part the veil of glory, and view those celestial realms where a thousand thousand angelic ministers wait before the throne of the Everlasting One, we would discover that communion with God is the highest activity of heaven. Those flaming spirits by the glassy sea worship their Creator unceasingly, not

from a conception of duty alone, but because they know well that He is the source of their life and energy. As they commune with Him, they receive in return His nature, love, and glory. They know that spiritual communion is spiritual life.

When God formed man of the dust of the ground, and, as the original Hebrew says, breathed into him the breath of life, He endowed man with the capacity to express himself in a twofold manner, namely, through physical and spiritual life. The physical life of Adam was sustained by the fruit of the trees in the garden. How his spiritual life was nourished and developed is shown in the beautiful statement that God walked in the garden in the cool of the day. We cannot imagine the grandeur an inspiration of those evening walks that Adam enjoyed with God. What rich truths must have been imparted to his soul, what heavenly mysteries were unfolded to him as he worshipped in the presence of his Creator!

But just as Adam found it necessary to walk daily with God for the renewal of his spiritual life, so every saint of the Lord today must walk thus with his Maker if he would have the streams of eternal life flow continually into his being. If our physical lives are dependent on the atmosphere around us which we breathe, can we say that we may neglect to breathe into our souls the nature of Jesus, and yet live in spiritual health?

Even when this truth is borne to our minds, and when perhaps we consent to our need of accepting it, we are, nevertheless, prone to defend our position on the ground of human frailty. We sit in the dust, and confess that we are but weak vessels of clay, unable to attain the practice of the presence of God because we are weighted down by a thousand fleshly infirmities.

But let us come out of despondency and make-believe. The weakest among us can enjoy a life of the deepest and sweetest fellowship with God, if he will but desire it with all his heart. He need only hunger and thirst after righteousness, and he will be filled. All Christians are capable of tremendous love toward God, but the love of many is feeble because it is divided among a multitude of interests. Ah, if we could but draw in our heart's affection from the many avenues of life in which it is wastefully expended, and fix it alone and unceasingly upon God, what blissful communion would be ours!

Take up your Bible and read once again the lives and ministry of the apostles. Does it not stir your soul to see these glorious saints of God step from the sacred page, and wield the



The Lord
Thy God Will Hold
Thy Right Hand

Isa. 41:13

powers of the kingdom of heaven? How profoundly you are moved as the lame man leaps up in health at the temple gate, as prison doors are opened by angelic hands, and as believers receive their loved ones back from the dead! You cannot fail to observe that the Christianity of that day was invested with mighty spiritual power.

But as you read you will find records of communion with God that are also outstanding. You will note that the apostles gave themselves continually to prayer, and to the ministry of the Word. Acts 6:4. You will discover behind every miracle an atmosphere of hallowed com-

munion with God, through which the power of the Holy Ghost flowed without the slightest hindrance to bring health and gladness to others.

Think you that we shall see the signs and wonders of apostolic days, without the same spiritual devotion to our blessed Lord?

O loving Father of our Lord and Savior Jesus Christ, touch with a heavenly coal, we pray Thee, the heart of him who scans these words! Let such a one hear in meditative quietness Thy blessed invitation:

"Seek ye My face!"

And may the joyous answer be:

"Thy face, Lord, will I seek."

A Changed Outlook

THE writer was sitting one day in a park, when a stranger approached him and asked this question: "How is it that the ungodly liquor sellers and saloon keepers in this town are all prosperous, while there are many of you Christians that do not seem to have anything?"

"We'll find the answer to that question in this Book," I replied. And I opened my Bible and read to the stranger the 73rd Psalm.

Here we find the Psalmist confessing that his feet had well nigh slipped as he had let his heart become envious of the wicked. They had all their hearts could wish. They were not in trouble, they were not plagued as others were. Despite their corrupt ways and proud tongues, they were prospering in this world, and increasing in riches.

The Psalmist described his own lot—and it is the lot of many a saint today: "All the day long have I been plagued, and chastened every morning." And he says (we quote from the translation of Delitzsch), "Yet when I meditated in order to solve the riddle, it was all too difficult in mine eyes."

But then he moved to the place where his whole outlook became changed—he came to the sanctuary of God. "There," as one has ably said, "retired from the confusion of circumstances, he was given a corrected view of everything." From the temple of God long views of life are obtained.

There in the light of the sanctuary the Psalmist saw the judgment that is coming to the ungodly. They are surely set in slippery places, and are swiftly sliding headlong down into the pit of destruction. But how different the lot of the righteous. "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

The writer of this Psalm confesses, "My flesh (that which was being plagued all day long, and chastened every morning) and my heart faileth (and most of us know what it is to suffer with heart failure these days), *but God is the strength of my heart, and my portion forever.*" In Him we surely have a goodly heritage.

It seems as though the Psalmist was going through a chastening like unto that of a chastened saint of a later day, who besought the Lord thrice for the removal of his infirmity, only to hear the Lord say to him, "My grace is sufficient for thee: for *My strength* is made perfect in weakness." 2 Cor. 12:9. That word from the Lord of the sanctuary was sufficient for this saint, and he cried out: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:9, 10.

We remember a Bible School student who was suffering from an ulcerated throat. Coming down to breakfast, she discovered that all that was being served was toast and radishes—not a diet one would choose for a tender throat. She was, however, a "faith" student in every sense of the word, and the Lord had impressed on her that He wanted her to "take pleasure in her infirmities" and "in necessities," so she said, "Lord, I will take pleasure in this testing, and I will eat this toast and these radishes for Thy glory, and I thank Thee for them." By the time she had finished her last mouthful of toast and the final radish, she discovered that the Lord had healed her throat.

There are many tested saints these days. As they see many around them prospering and purchasing all that their hearts desire, they are tempted to be envious, and even to be rebellious. To such we say, Make your way into the sanctuary. Remind yourself of that word the Lord spoke through Ezekiel to Israel after their magnificent temple had been destroyed: "Yet will I be to them as a little sanctuary in the countries where they shall come." Ezek. 11:16.

Was it not A. B. Simpson who told of the dear old saint who, when tempted to be disturbed about things around her, would throw her apron over her head and say, "I must retire to my sanctuary." Some of us have found a little sanctuary out in the woods, far from the haunts of men, where we could pray out our hearts to God, and hear Him speak words to us out of the Book that gave us new courage, and faith to be steadfast, unmoveable, always abounding in the work of the Lord.

S. D. Gordon tells us in one of his books, of a man who had made good in life, as far as the world is concerned. He had acquired wealth and fame, and had become president of a large railroad. But as the end of his life drew near, he knew he was unprepared for the long tomorrow. He sent for a menial worker on his road, one who had formerly been a great drunkard, but whose life had been transformed by God's grace. And this lowly workman had the joy of leading the president of his railroad to Christ.

Later, when a minister visited him, the railroad president said: "Alas, I have spent all my life in things that are secondary!" How many today are doing this; even preachers, entangling themselves with secondary things, when the Word plainly shows what should be first: "*We will give ourselves continually to prayer, and to the ministry of the Word.*" Acts 6:4.

The Psalmist gives a summary of his findings in the sanctuary, and he sounds out a solemn warning to our own generation, when so many are drifting away from God: "Lo, they that are far from Thee shall perish." But he adds, "It is good for me to draw near to God." Or as one version renders this, "Nearness to God is my good." James counsels us, "Draw nigh to God, and He will draw nigh to you." James 4:8.

Through Christ we have access to the Holiest of all. Let us draw nigh in the fullness of faith, remembering that the Lord wants us, for He likes our company, but let us make our permanent address right here in the secret place of the most High, ever resting under the shadow of His completely sheltering wings.—S. H. F.

The Passing and the Permanent

PALESTINE'S STEEL INDUSTRY

Jewish Palestine has a steel plant known as the Vulcan Foundries, covering an area of 1,000 acres. It is capable of forging cauldrons, boilers and heavy machinery and processing copper, nickel, aluminum, and other metals.

PALESTINE'S NEW AIRPORT

The largest airport in the Near East, costing a million dollars, is being constructed by the Palestine Government near Lydda. The drome is on a direct line between England and India, and is thus of strategic importance for civil and military aircraft.

DISCRIMINATION IN PARIS

Four years of German occupation planted the evil seeds of anti-Semitism deeply and widely throughout France. The economic prospects for Jews in Paris are so slim that 27,000 of them have had to move to smaller towns and of those remaining in the capital 80% are unemployed and on relief.

SOUTH OF THE RIO GRANDE

The *Missionary Digest* compares the effect of Protestant and Roman Catholic culture by saying that north of the Rio Grande, largely Protestant, the rate of illiteracy is 6%. South of the border, almost overwhelmingly Roman Catholic, it is 60% to 80%. North of the Rio Grande the ratio of illegitimate children is 2.4%. South it is 25% to 50%. It is the "open Bible policy" that makes the difference.

TOBACCO AND CANCER

Dr. Shields Warren of Harvard Medical School says he never knew of a case where a woman had cancer of the mouth, although statistics have shown that of men who have had it, all have been smokers. He says that since times have changed he is watching to see if women, in view of their present habit of smoking, will acquire this disease.

TO EVANGELIZE GERMANY

It is said that of the forty millions of evangelical church people in Germany, thirty-four millions are nominally Lutheran. The Lutherans of Missouri, Ohio, and other States plan to erect a radio station for the broadcasting of the gospel at Wartburg Castle in Germany, where Martin Luther hid for ten months and completed his translation of the New Testament into the language of the people.

WHENCE COME WARS?

A *New York Times* editorial said: "Far too many Americans believe that this is the last of the great wars. In this stage of the world's development, and for centuries to come, there will be no enduring peace," and the *Times* went on to point out that there must be a change in the essential nature of man before war can be outlawed. With this latter observation the Bible believer will readily agree (see James 4:1), but we expect Christ to return and bring an enduring peace before any more centuries have passed.

A COSTLY BOOK

Norman Cousins points out that *Mein Kampf* was a very expensive book. "For every word in it, 125 lives were to be lost; for every page, 4,700 lives; for every chapter, more than 1,200,000 lives." What a contrast between it and the New Testament! One tells about Hitler, the other about Christ. One cost mankind untold agony, the other cost Christ untold agony. One resulted in twelve terrible years of tyranny, the other results in lifelong blessing and eternal bliss for all who will accept it.

THE DENS OF BERLIN

Capture of Berlin revealed that an underground city had been built far below the reach of the most formidable bombs. Factories, arsenals, an electric railroad, government offices, and luxurious homes of Nazi leaders were found in this underground community, where life went on as usual while Berlin itself was being bombed to ruins. But the underground failed to prevent the Nazi leaders from death or capture in the end. So will it be with the kings and generals and rich men who try to hide in dens when Christ returns in judgment; nothing will shield them from His wrath in that great day. Rev. 6:15-17.

NO FREEDOM UNDER FRANCO

A Bill of Rights for Spain was announced a short time ago by the Spanish Government; but when its provisions were made public it proved to be hardly more than a gesture, impotent to alter the prevailing order in Spain where Protestantism is severely hindered. Spaniards, according to an Associated Press report on the bill, are granted freedom of speech, but they may not criticize the "fundamental principles of the Falangist State." They have freedom of assembly "for lawful purposes." They have freedom of religious belief but they are forbidden to have any religious ceremonies except the Roman Catholic. The day of liberty for Spain still waits.

THE DRAGON

A Finnish newspaper correspondent who has recently returned to Helsinki after five years in Tokyo, reports that the Japanese now are thoroughly war-weary; and since the fall of Manila they do not believe they can be victorious—but the 100% efficient Black Dragon terror stifles all peace moves before they can get under way. Hence, if the Dragon continues having his way, Japan will be beaten down into utter destruction and chaos. This reminds us of that powerful personality mentioned in Rev. 12:3 as "a great red dragon" who seeks to keep all men fighting against God instead of making peace with Him. This red dragon is "that old serpent, called the Devil, and Satan." Rev. 12:9. He is the enemy of mankind. Don't let him dominate you; don't go on fighting against God. Surrender to Him unconditionally and accept Jesus Christ, His Son, as your personal Savior. He waits to be gracious and merciful.

ARCHBISHOP SPELLMAN PROMOTED

Says David DeForest Burrell in *The Presbyterian*: "The press announces that Archbishop Spellman, of the Roman Catholic diocese of New York, is to be invested with the red hat of a cardinal and made papal secretary. The news is not surprising. The United States is Rome's strongest field in all the world of today. It is the source of Rome's chief financial resources and of the ablest and largest portion of her priesthood. And it is upon this nation that Roman policy centers, with the specific aim of making the Roman Church the official State Church of America."

THE NEED IN ITALY

A serviceman writes from Italy: "These lands are really needing the gospel. One realizes the need as he goes into the homes of these people and sees the idols on the walls. In our town of about 6,000 there are only two families that are nominal Protestants; it is hard to tell them from the world. A missionary had to leave town when Fascists came in for they gave preference to the Catholics. Catholicism is right in the government. It is in the children as they grow up, to believe on Mary and the things of the Church, rather than Christ and His saving grace." Pray for Italy!

THE COSTLIEST WAR

Secretary of the Treasury Morgenthau announced that the cost of the war in Europe to the United States alone (not including the war in the Pacific) was at least \$275,703,000,000 up to May 5, 1945. Contrasting this with the cost of other wars, he gave no estimate for the War of Independence but noted that \$70,000,000 was paid in pensions. The War of 1812 was unofficially estimated at \$133,700,000 and the Mexican War at \$166,000,000. The Civil War cost more than \$15,000,000,000 including pensions. The Spanish-American War cost above \$2,000,000,000. The cost of World War I was listed thus: To June 30, 1919, \$25,729,000,000. Continuing costs (pensions, interest, etc.) \$16,036,000,000 up to June 30, 1934, making the total to that date \$41,765,000,000. The European war has been more than eleven times as costly as World War I.

EXPORTS FROM PALESTINE

It is estimated by the Manufacturers Association in Jerusalem that Palestine will be able to export the following every year, now that the European war is over:

"FOOD—Citrus juices, 9,000,000 bottles; jam, 30,000 tons; tomato juice, 100 tons; vegetable preserves, 250 tons; chocolate, 4,000-5,000 tons; candies, 2,000 tons; biscuits, 1,200 tons; macaroni, 3,000 tons; edible oil, 5,000-6,000 tons; matzoth, 3,000-4,000 tons; sauerkraut, 100 tons; cornflour, 600 tons; cognac, 50,000 litres; wines, 800,000 litres; and cigarettes and tobacco, 700 tons.

"CLOTHING—Shoes, 1,000,000 - 1,500,000 pairs; men's suits, about 150,000; women's coats, about 150,000; women's dresses, 100,000; and socks, 250,000 dozen.

"TENTING MATERIAL—700,000-800,000 square meters.

"CLEANSING MATERIAL—Soap, 7,000 tons; shoe polish, 600 tons.

"MISCELLANEOUS—Razor blades, 30,000,000 units; shaving brushes, 500,000; tooth-brushes, 100,000; tooth paste, 3,000,000 tubes."

The Resident Physician

Fourteen years ago the doctors at Rochester, Minnesota, said I had nerve exhaustion and that they could do nothing for me. They said I might get over it in a few years, and maybe not. I told my children that God would heal me that year. I know now that the reason I had to wait was to give me time to study my Bible. I wore out a Bible completely in that year, and I was healed in that year.

That summer I was telling my children about God's healing power and they said, "Then why do you wear glasses." I replied, "God is able to heal my eyes. (Had been wearing glasses for seventeen years.) If you will pray for me I will take them off." That night they seemed to be perfectly healed; but the next morning after an hour or so the same old fog came over my eyes so I could not see. I stood on Matthew 8:17 and Psalm 103:3, praising God for healing. Then the trouble was gone. But it would come back in an hour or so, and the process had to be repeated. This fight continued for about three weeks. Now for fourteen years my eyes have been as good as any eyes.

A year ago last winter I took a cold and I thought, "I won't have them pray for me. I'll be all right in a day or so." The weather got bad and our preacher didn't get back for two weeks. The only way I could sleep was to rub salve on my throat and chest. My throat and bronchial tubes were so raw. Well, I was surely eager to be prayed for when the preacher did get back, and I was healed instantly. Needed no more salve or anything that night to sleep. I slept fine.—Mrs. C. B. Hilsabeck, Linn Grove, Iowa

HEALED OF CANCER

July 8, 1940, I entered the San Diego Hospital to be cauterized for ulcers at the cervix and for a biopsy. The examination showed cancer, and I went through the terrors of radium cancer treatment. Pronounced cured, I returned home, but the next spring I began suffering severe pains in the lower bowels. In April, I was carried to the hospital and was there told nothing could be done for me. I was taken to my sister's home, where days and weeks of untold agony awaited me.

May 30, 1941, I crawled from my bed to my knees and in desperation called on God. When I fell back in bed I felt that God had heard and that deliverance was near. After the evening service Brother H. G. Miller and several others came to pray for me. As they were kneeling in prayer Brother Miller asked me, "Do you believe God will heal you?" I felt the presence of God so strongly in the room that for a moment I hesitated for fear I should claim a faith that might be lacking, but immediately the Spirit prompted me to quote, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." At once the power of God filled me. It seemed that bands were loosed about my tired head and there flowed throughout my body a purifying, cleansing flame. I was able to get to my feet and stand erect. I found I

could walk easily and suffered no pain. The Spirit spoke and assured all that God had healed me, commanding me to tell it wherever I should go.

During the week that followed I had three bowel hemorrhages but improved steadily after each one, and I felt confident that was God's way of ridding my body of the impurities that had been held there while my bowels had been growing together. The following Sunday, being communion day, Brother Miller and a group of C. A.'s brought me the Sacrament and as I partook of the emblems of the broken body and shed blood of the Lord, the Berean Bible Institute girls' trio sang the song I had earlier chosen to be sung at my funeral—"It Is Well With My Soul." God gave us a precious time of rejoicing together.

In a short time I had gained back the thirty pounds I had lost and was able to do my own housework and care for my two sons and husband. During the three years since that time

I have had several periodic examinations by three different physicians. The last examination was early this year. The verdict each time was that there was no sign of cancer.

God has not only proven Himself my Healer, but for the past fifteen years He has been my Savior and Baptizer. My testimony is, "I know whom I have believed and am persuaded He is able to keep that which I have committed unto Him against that day."—Mrs. Ruth Dowell Cannon, Route 1, Clearfield, Utah.

HEALED OF ASTHMA

For eight long years I suffered with asthma, struggling fiercely to get enough air to sustain life. I was almost helpless. I called for prayer, and pastor John Brown came and prayed for me. I have not had a spell of asthma since Brother Brown prayed for me, and that was October 6, 1944, seven months ago—(Mrs.) Jennie West, Bond, Mississippi.

Up Front With Reveille

Somewhere in the Pacific—"I received a copy of REVEILLE from a friend. Although it was worn to shreds I enjoyed it very much. Maybe you could send me one? The men here look forward to the issue."—W. H. B., SK 3/C, USN.

Philippines—"I received REVEILLE this morning, and your letter, and have been reading it. I am a sinner; I would like to have a change of life. I have a Bible and read it every day but I do not understand it as I would like to. In your letter you offered a Bible Study Course. I should love to take it. And please continue to send REVEILLE."—W. W. S., S 1/C, USN.

Overseas—"I, too, wish to express appreciation for the timely thoughtfulness of REVEILLE and all concerned. There is an awful lack of spiritual literature overseas. At first I was rather dismayed by your frequent letters, but now I sense your sincerity and look forward to REVEILLE. I think Servicemen's Day was especially thoughtful. I am sure we can all use the spiritual benefit of your prayers."—Cpl. D. F. S.

Austria—"I receive REVEILLE regularly and enjoy it very much. I am happy to hear that I am on the prayer list; it makes a person feel so much better to know that someone cares about him. I am in Austria and have traveled all over Europe. I have read your letters in rain, mud, snow, and foxholes. Hope to hear from you again soon."—Pfc. A. R. G.

New Guinea—"I know the Lord saved my life so that I may serve Him. I didn't think so much about it until I received the first copy of REVEILLE in January, 1944, but I

have given it sincere thought since. A lot of fellows over here need something like that to teach them the things they should know. Thank you a million times for REVEILLE and for the help it brings."—Pvt. A. L. G.

Hospitalized in the Philippines—"I was reading REVEILLE here in the hospital when a young Filipino boy asked to see it. After reading the paper, he began to ask questions. I told him the way of salvation and he accepted Christ as his Savior. I gave him a Testament and he promised to read two chapters a day. Thank you for your letters and REVEILLE. They have been a blessing to my soul."—Pfc. L. D.

Somewhere in Europe—"Thank you many, many times for the inspiring letters that have been coming to me so regularly. I eagerly look forward to absorbing the good news and encouraging words contained in each. I trust you won't sit down on us when most of the mopping up is finished on this side. True, the GI's entrusted with the policing of Europe won't be sticking their necks out for shot and shell, but they'll need kind and understanding words of admonition, advice, and encouragement just the same. From the whole set-up of the department, however, I, for one, feel you folks will stick by your guns until the last fellow is home again."—T/5 W. K.

T/5 W. K. realizes that there is still a job to be done. His letter throws out a challenge. In Europe men still need our spiritual support. In the Pacific men still fight and die. Our responsibility will not cease until every man is home. Let us stay "up front with REVEILLE" by our prayers and giving, until the last battle is won.

REVEILLE

Servicemen's Department, Gospel Publishing House, Springfield, Missouri

OUR



MISSIONARY ADVANCE

The Power of God in South India

Constance S. Eady

AS I sit in my little room in Thandakuppam, my heart is thrilled over what the Lord has done in our midst during the past two weeks. We felt that He would have us hold some special meetings and we invited Mr. Thomas Evans of Kirkee to come as the special speaker. We first had a week's meetings in Bangalore in the little English Assemblies of God church. Three men were saved the first night! We had two divine healing services during these days, and we were very conscious of the power of God in our midst. Later, at a testimony meeting, several testified of definite healings. One lady said she had the beginning of creeping paralysis, and the Lord touched her while she was being prayed for.

Last Friday we went to the Kolar Gold Fields, and the three days there were wonderful. One of the most precious times was early Sunday morning, in a little preparatory class for those who were going through the waters of baptism. All gave wonderful testimonies and, as hands were laid on two of them, the power of the Lord fell on them, and they were baptized in the Holy Spirit.

Tuesday found us in Krishnagiri. We reached there at about 6:00 p. m. and we had only

a few minutes in which to change clothes and to get a cup of tea before starting off in a little Jutka—a flat-bottomed cart. After an eight-hour drive in the Jutka, we reached Kaveripattanam and the church which we always call Dorothy Ganz's church. Truly, "she being dead yet speaketh." The Lord wonderfully saves and blesses in that church. When we reached there, it was packed to the limits, with big crowds in the doors and windows. After the sermon, Brother Evans asked all who wished to give their hearts to the Lord to rise their hands. So many hands went up that he thought they had misunderstood, and he asked again for a showing of hands. Again a great many were raised. He then asked all who wanted to give their hearts to Christ for the first time, to come up to the front, and a large number responded. Oh, it was a wonderful time! Twenty-seven or more were saved! So many sick people were prayed for, and then the Christians, one by one, came up that they might be prayed for individually. It was a marvelous time; I never remember anything like it. We can only say, "What God hath wrought!" As we drove back in the little Jutka under the starlit sky, Brother Evans said, "It is just like it was in the time of the apostles!"

News From Europe

For many years now we have been praying earnestly for the work of the Lord in Europe. Since V-E Day we have eagerly awaited some word which would enlighten us concerning the fate of the Christian workers and the progress of the gospel in that part of the world. After the years of silence, word has finally come. The following is a translation of a letter from Theodore S. Godjoroff, a convert and student of Nicholas Nickoloff (our field secretary for Europe). Theodore Godjoroff is now pastoring in the heart of the Balkan Mountains region.

"Yesterday I read in the newspaper that mail communications between Bulgaria and the United States is restored. This announcement caused me to rejoice greatly and I decided to write to you at once after the long silence.

"Praise the Lord, at last the long awaited victory came! The Lord heard our prayers and wiped away our tears. During the Fascist regime we underwent great trials. Our liberty was taken away, we were being arrested, our meetings were being closed. Personally, I was arrested many times and in one village they even took away my shoes. But, praise the Lord the 'Fatherland Front' took the reins of government and got rid of this great evil. Some of our preachers were put into concentration. We were not allowed to move from place to place without permission of the police. However, today we have permission.

"Regardless of our material privation which we endured, we are alive and well, awaiting better days. All of our preachers are alive with the exception of Brother Slavi Gospodinoff of the village of Dimitriev, and Brother Yoto Tataroff of Plovdiv and Petrovitch. They died.

"Here in Bulgaria we are experiencing great spiritual blessings. One feels a revival wave among the believers. I travelled for three and one half months among the churches and held revival meetings after the 9th of September.

"Greet all those in the Lord who are praying for us!"

Thank God for this encouraging word. Let us continue to remember these workers in prayer and hold on to God for a mighty revival for all of Europe.

THE GOSPEL IN COSTA RICA

Harold T. Gruver

WE are encouraged over our work here in Puntarenas, as we have been witnessing an increased attendance and interest, and a number of new conversions. One of the recent conversions was that of a teacher of a commercial school who testifies: "My parents were Roman Catholics and, of course, I was reared to observe the Catholic ceremonies while I was a child. When I grew up, however, I became dissatisfied with the Catholic religion and became a Mason. This, also failed to satisfy me and I became more or less without a religion, although I always retained my belief in a Supreme Being. But since I have heard the gospel, God has illuminated my heart with a knowledge of the true faith. I have received the Lord Jesus Christ as my Savior, and I know that the only way of Salvation is through faith in Him."—Don Miguel.

We recently had a baptismal service, in which nine converts were baptized. Water baptism means more on the foreign mission field than it does oftentimes in the homeland. A new convert is first required to wait for three months to make sure that he will remain faithful. He is also taken through the "Reglamento Local" and taught all the main fundamentals of the Christian faith and church doctrines. We also require our converts who are living together without marriage to be legally married before baptizing them. For some, this means that a lot of "ironing out" must be done. Many of the people here have the strange idea that if a couple are legally married, they will begin having trouble, even though they may have lived together for many years and have grown children.

Since we have no baptistry, the baptizing was done in the river. Twenty-eight of our church folk went with us in boats up to the village of Pitaya, where the service was held. We took along a tent for a dressing room and had a very precious time there along the river bank.

We would appreciate your prayers for us that the Lord will enable us to overcome the tremendous prejudices in the minds of the people. They have been taught that the gospel is a horribly wicked and filthy thing, and that to listen to it is a worse sin than adultery. They are afraid that some kind of calamity will befall them if they listen to the gospel, and it is therefore difficult to get them to come. Please pray that regardless of all these hindrances, that the gospel of Christ may continue to find its place in the hearts of these needy people.

MISSIONARY CONTRIBUTIONS

June, 1945

Alabama	\$ 912.94	Nevada	173.45
Arizona	700.55	New Hampshire	84.45
Arkansas	2,107.49	New Jersey	2,331.02
California	21,913.78	New Mexico	409.42
Colorado	2,110.49	New York	6,730.65
Connecticut	517.84	North Carolina	254.92
Delaware	1,149.59	North Dakota	1,549.12
District of Colum- bia	1,161.00	Ohio	7,060.40
Florida	1,645.05	Oklahoma	3,737.65
Georgia	873.10	Oregon	5,691.57
German Branch	367.12	Pennsylvania	8,131.32
Hungarian Branch	39.80	Polish Branch	20.00
Idaho	1,112.42	Rhode Island	74.86
Illinois	5,701.16	South Carolina	138.97
Indiana	1,849.95	South Dakota	1,036.60
Iowa	2,061.46	Tennessee	945.92
Kansas	4,570.71	Texas	9,306.72
Kentucky	746.85	Ukranian Branch	96.00
Louisiana	414.42	Utah	66.49
Maine	92.04	Vermont	100.00
Maryland	623.52	Virginia	926.42
Massachusetts	817.38	Washington	12,140.32
Michigan	5,518.13	West Virginia	278.07
Minnesota	4,430.55	Wisconsin	2,903.61
Mississippi	234.96	Wyoming	527.15
Missouri	5,784.87	Alaska	129.45
Montana	1,609.52	Canada	239.04
Nebraska	1,391.96	Foreign	410.38
		Miscellaneous	3,418.32

Total amount reported	\$139,613.67
District Fund	\$ 8,196.98
Home Mission Fund	3,762.19
Office Expense Fund	2,216.88
Literature Expense Fund	185.12
Given Direct for Home Missions	4,525.53
Given Direct to Missionaries	14,408.97
	33,295.67

Amount received for Foreign Missions\$106,318.00

Thank You

MANY readers of the Pentecostal Evangel will remember the explosion that took place on the S. S. La Plata, which carried a number of our missionaries who were bound for Chile and Peru. Their outfits were totally lost in the disaster, although none of the missionaries themselves suffered harm, and an appeal was made that funds be sent to the Missions Department to assist them. The money that came in response to the appeal was proportionately divided among them; by name, Mr. and Mrs. Forrest G. Barker of Peru, Mr. and Mrs. LeRoy Williams of Peru, and the Misses Eugenia Brown and Bessie Pate of Chile.

These friends are all very appreciative of this act of Christian love on the part of the brethren in the homeland, and have requested that we place this expression of gratitude in the pages of the Evangel.

Changes of Address

Friends of Mr. and Mrs. Alva I. Walker, formerly of Peru, may now contact them at their new address, 2025 North Douglas, Springfield, Missouri.

Mr. and Mrs. Theodore Bueno now have a new address in Chile. It is: Casilla 9558, Santiago, Chile, South America.

WHY DO YOU GO?

Rex Jackson

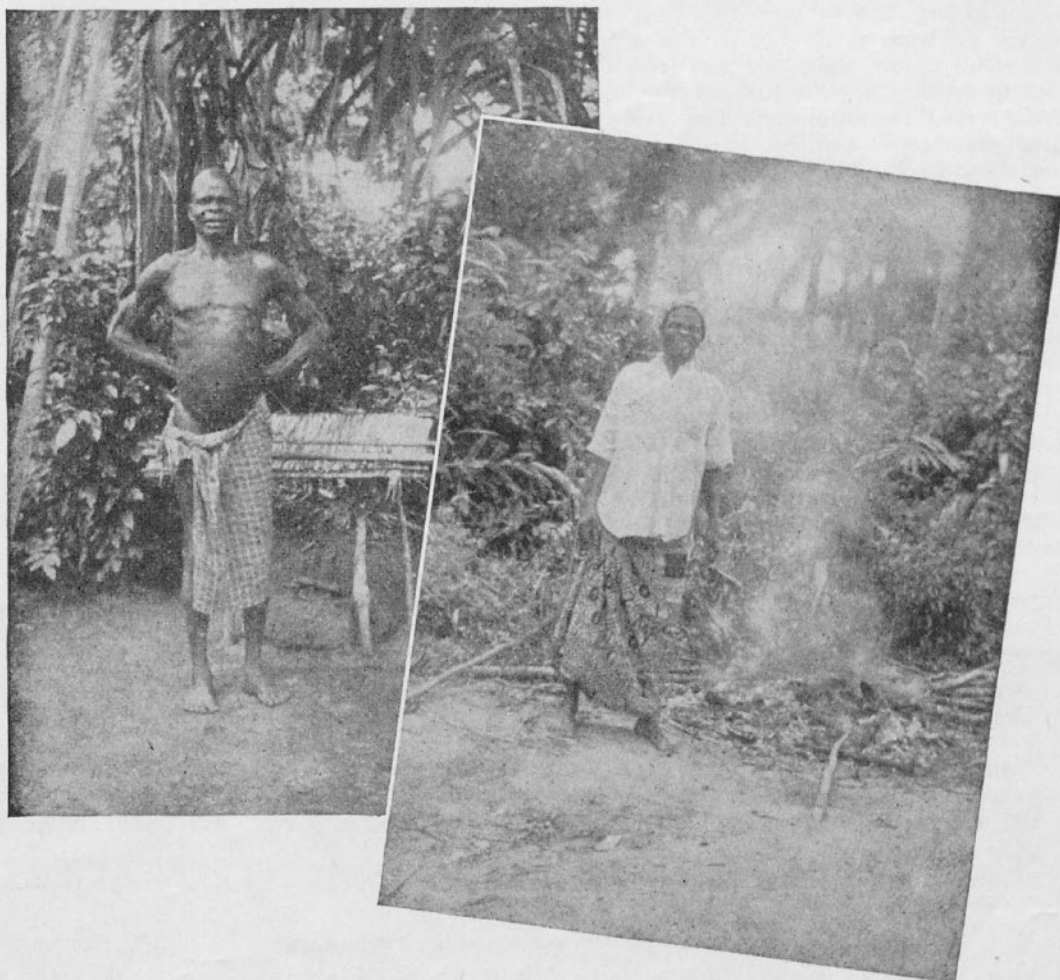
OFTEN times missionaries are bluntly asked the question, "Why do you go to foreign lands? Those people have their own religion. Isn't that enough?"

It is true that they do have a religion of their own, a religion of corruption and depravity which is utterly unable to save a man or bring peace to a soul. In reply to that question, I simply say, "Take a trip to Africa, and you'll have the answer!"

Take the picture below, for instance. It is of a chief of the village of Nquot Ikono. I visited him one day and talked to him concerning his need of the Lord, but he had no interest whatever. He showed me around his compound, even showing me the special room in his house where all his idols and jujus were kept. I took a picture of him that day, the picture at the left, standing beside some sticks in front of his compound. These sticks represent his ancestors, and they are placed there to protect the compound from evil. This is a common practice. In front of every heathen compound a similar sight is to be seen.

Some months later, we were having a sectional rally in the church, which is located very near this same chief's compound. The Lord was really blessing us in our service and, as I sat on the platform, I noticed the old chief coming up to the edge of the church property and listening. Soon he came a little closer, and then still closer, until at last he was just outside the church, looking in through a window. The next thing I knew, he was inside, sitting down on one of the benches! I spoke of the need of having Jesus in our hearts to bring real salvation, joy and peace. At the close of the message, the old chief stood up and said, "I don't have Jesus in my heart!" With that, he came to the altar and prayed for forgiveness for his sins.

Not long after that, we had a wonderful time in the chief's compound as we took all of his idols and jujus, making a great stack of them, and setting them afire. There is no thrill so great as that of tearing down all those objects of heathen superstition, some of which have been revered for centuries. Then we took another picture, the one to the right. It is the same man, but oh! what a difference! He is standing beside the smouldering idols and fetishes, his body clothed and his face aglow with the joy of the Lord. That picture is my answer to the question, "Why do you go?"



Send all contributions to:
NOEL PERKIN
336 W. PACIFIC ST.
SPRINGFIELD, MO.

CHRIST'S ETHICS AND ATONEMENT

"Christianity is like salt," says Donald Grey Barnhouse. "Salt is composed of two definite poisons. If either sodium or chlorine is taken separately, death will result. Combine the two and the product, salt, preserves and flavors our food, whets the appetite, incites thirst and is generally healthful and necessary for the body. So with Christianity. It contains two great truths, which, taken apart from each other, can produce terrible results in the earth. The two truths are the atonement and the ethics of Christ. If you take the atonement without the ethics you can produce a religion capable of setting up the Inquisition and murdering those who disagree. If you take the ethics without the atonement you can produce an abortion (the doctrine of the universal brotherhood of man and fatherhood of God) which is not only the utter denial of the person and work of Christ, but the definite preparation for the Antichrist. For all this smooth talk prepares the way for an Antichrist, that is, a counterfeit Jesus, a man of love and brotherhood, without the holiness of God and the positive hatred of sin."

"BUT HOW..."

(Continued From Page One)

to accept God's estimate of you. Don't shrink from believing it utterly; accept the truth of it without reservation, even though at the moment you cannot begin to see all that it implies. It seems to be a truth that should lead you to despair. No; the acceptance of it is the beginning of the pathway that leads to deliverance.

For has not all your experience been teaching you the truth of it? You have tried to do good; tried to love, and please, and serve God; tried to produce in your life and service the goodness and the fruitfulness that you know should be there. And you have failed. Of course you have. Do you see what you have been doing?

You have been trying to prove in your life the very opposite to what God says is the truth. God says in you dwells no good thing; you have been trying to produce some "good thing." And now you are downcast and disheartened because you are beginning to find that there is "no good thing" there to produce. You have been struggling against the admission of that truth, because you felt that in admitting it, you must admit once and for all the downfall of your Christian life. In reality the admission and acceptance of that truth will be the place where deliverance will begin for you. There will be no deliverance until, in utter despair of yourself, you admit that you cannot

do the first thing towards pleasing and serving God.

And notice this, and try to grasp the significance of it in relation to your past unhappy experience. God's dealings with you are all directed to this end, to bring you to that place of utter despair of and distrust in yourself. He will let you fail, He will allow defeat and disappointment in your life, He will spare you no necessary suffering, in order to bring you to that place. For you must learn by experience, and bitter experience it often is, that in you dwells "no good thing."

You did not realize that, did you? You thought that your failure was proving that God could not make use of you. In reality He is bringing you to the place where He can begin to use you. You thought He was looking on you reproachfully, because you cannot do the things that please Him. In reality, He knew all along that you cannot, and He is watching over you in unchanging love, waiting until you have learned the lesson which He sees it necessary for you to learn.

It has been well said that the secret of the Christian life can be summed up in the words, "Let go, and let God." The first thing is to "let go." You have been clinging desperately to your hope of "making good" as a Christian; you have been clutching, like a drowning man at a straw, at the last remnants of good which you imagine you possess; you have felt that, if you let them go, your whole Christian life must go. Now you are beginning to see your mistake. God is telling you to "let go"; to do the very thing that you have felt would be your downfall. Will you do it? Let go your last remaining hopes of being able to live the Christian life by any effort you can make, and admit once and for all the truth of God's verdict that in you dwells "no good thing." Let go just as you did when you first came to Him for forgiveness, you brought with you then no lingering remnant of the "filthy rags" of your own righteousness; you could find no reason in your own heart why He should accept and bless. It was:

"Just as I am, without one plea,
But that Thy Blood was shed for me."

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

Come as you came then. Cling to nothing else. Let go every other hope of ever being what God wants you to be. "Let go," and then "let God."

This brings us to the second great truth of His Word which you must lay hold of and act upon, and a glorious truth it is, truly "good news" to a troubled Christian such as you.

2. GOD HAS GIVEN HIS HOLY SPIRIT TO DWELL WITHIN YOU, FOR THE PURPOSE OF WORKING

IN YOU BOTH TO WILL AND TO DO ALL THAT HE REQUIRES OF YOU.

If it is true that in yourself you have no power to produce any one thing that God requires of you, it is equally true that in the Holy Spirit you have power to produce all that God requires of you. And the Holy Spirit dwells within you. He is there for the purpose of working in you "both to will and to do of His good pleasure." Phil. 2:13. But though He is there for that purpose, He cannot do His work while you are trying to do it for Him. He has entered (so to speak) the door of your life, but up to now you have kept Him on the threshold, looking on while you try to straighten up the house yourself. Your very efforts to please God and do His work are hindering His working. He cannot do His work while you are in the way. But when you "cease from your works," when you recognize at last that all your best efforts must end in failure, that in you dwells "no good thing,"—when you "let go,"—then the way is prepared for Him to come and do His work in you.

Lay hold of these great facts.

Just as God gave the Lord Jesus Christ to die for you, that there might be pardon enough for all your sins, so He gave the Holy Ghost to dwell in you that there might be power enough to meet all your needs.

Just as the Blood of Christ covers all your sins, and you do not go looking anywhere else to get rid of any one of them: so the power of the Holy Ghost covers all your needs, and you must not look anywhere else in order that any one of them may be met.

Just as, in your salvation, God did all and you took no part in it, but to accept what He had done; so in your sanctification and service God must do all, and you will take no part in it, but to accept what He will do for you.

When God gave you the Holy Spirit, He gave you all you need for your Christian life and service. God requires nothing of you, which the Holy Spirit cannot work in you—nothing which He will not work in you, if you will let Him. Not one good thing can you produce yourself. It is useless for you to try. The attempt will drive you more and more to despair. When He gets to work He will produce all good things.

What is your need?

Is it holiness? You will not find even the beginnings of it in yourself. He is the Holy Spirit. Where He is allowed to work, increasing holiness must be the result.

Is it love to God and to others? You can never work it up. He is the Spirit of love; and where He is allowed to work in a human heart (however cold before) He sheds abroad the love of God in that heart. Rom. 5:5.

Is it assurance? It will never come by reason-

DO NOT COME TO YOUTH CONFERENCE

UNLESS YOU HAVE REGISTERED AND HAVE RECEIVED A CARD OF ACCEPTANCE. REGISTRATION IS LIMITED TO 500 IN EACH DIVISION. APPLICATIONS ARE POURING IN AT DOUBLE THE RATE OF LAST YEAR. UNLESS YOU REGISTER IMMEDIATELY, WE MAY BE FORCED TO REJECT YOUR APPLICATION BECAUSE THERE IS NO ROOM FOR YOU.

SENIOR DIVISION August 16-23

(Ages 20-35)

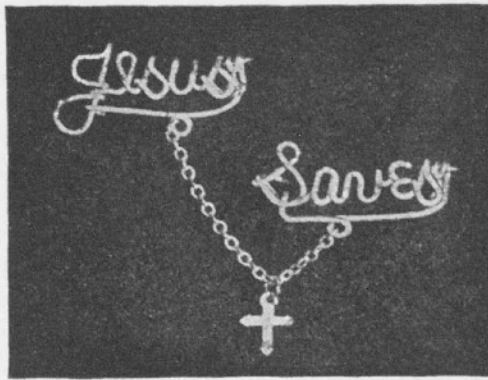
TEEN-AGERS DIVISION August 24-31

For complete information write: Youth Conference, 336 W. Pacific St., Springfield, Missouri.

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ing or argument. He is the Spirit of adoption (Rom. 8:15), and His work is to witness with your spirit that you are indeed the child of God, enabling you to call God "Father" with a full assurance.

Is it *power over sin and for service*? He is the Spirit of power. 2 Tim. 1:7. He is "the Spirit of Him that raised up Jesus from the dead." Rom. 8:11. If He is allowed to work in you, all the power of His resurrection will be put forth in you to conquer sin, and to perform God's will through you.

Is it an *understanding of God's Word*? Alone you cannot understand it. You may fill your head with its teachings; but a heart knowledge of its truths, and the assimilation of them into your life, are beyond your reach. He is the Spirit of Truth; His work is to lead you into all truth. John 16:13. If He is allowed to do His work, God's Word will begin to live in you as never before, and to exercise a power in your life which you had not thought possible, till you say with one of old, "Oh, how I love Thy law!"

Is it that you want *Christ to become real to you*? It is the Holy Spirit's work to make Him real. He alone can take of the things of Christ and reveal them to you (John 16:14), until the Savior becomes to you, not One far off whom you know by the hearing of the ear alone, but "a living, bright reality, more dear, more intimately nigh, than e'en the sweetest earthly tie."

The great and glorious fact is this, that, in giving the Holy Ghost, God gave you all you need for all your Christian life and service. It matters not what you are, or what you are not; it matters not what you can do or what you cannot do—you have all in having Him. He has not been given to help you when you do your best, He has been given to do all because over the very best that you can produce God has written "no good thing."

The one condition that must be fulfilled on your part, before He will do the work which He has come to do, is—Faith. You receive His power and working, and continue to receive them every day, in exactly the same way that

you received His pardon for your sins. Through faith. Gal. 3:14.

Just as there was always pardon for your sins because Christ died, but it did not become yours in experience until your faith made it yours; so there is power for you in the Holy Ghost, but it will not be yours in experience until your faith makes it yours.

Faith is getting out of the way and letting Him work. Faith is "letting go and letting God." Faith does not persuade Him to do anything; it makes way for Him to do what He longs to do. He longs to get to work in your life, doing for you, in His own wonderful way, what you have so sadly failed to do for yourself. Faith says, "Lord, I am not going to try any more. Come, Thou, and do Thy work." He does not ask you for any gift before He will come and bring you blessing. You have no good thing to offer Him if He did. The only surrender that He asks of you is the surrender that consents to stop working and lets Him do all. Do not try to find any reason in yourself why He should work His blessings in you. The only reason is in His great heart of love, which found its full expression on Calvary, when every barrier that could keep your soul from blessing was broken down. That is why He is going to bless you. Not because of anything in you.

And the turning-point in your life of failure will come when, refusing to listen to any reasons that Satan or your own heart can give why He should not bless you, you ask the Holy Spirit to fill you, and to do in and through you from henceforth what you have been vainly struggling to do up till now. And having asked Him to fill you, believe that He has done it, and reckon on His power, expecting evidences of His working. If you do not get the evidences at once, if you do not get them for some considerable time, do not let that trouble you. Hold on to your attitude of faith towards God; tell Him that, as He has promised the Holy Spirit to them that ask (Luke 11:13), and as He has commanded you to be filled

with the Spirit (Eph. 5:18), you believe that He has filled you in response to your request, and whether He pleases to show you the evidences of that filling sooner or later, that you are counting on it even now as a fact, and expecting His working in and through you. Remember that once you have asked for and claimed the filling of His Holy Spirit, taking Him at His word concerning His willingness to give you this blessing—once you have done that (let me say it reverently) the responsibility is on Him, and "He abideth faithful." "I take—He undertakes."

"I take the promised Holy Ghost,
I take the power of Pentecost
To fill me to the uttermost,
I take—He undertakes."

And in His own time and way He will make it abundantly clear to you that He has indeed granted your request.

When the result of His working begins to become apparent to you, it is likely that the first thing to become very clear to you will be what is spoken of by Paul in 1 Cor. 2:12, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." You will begin to see, as you have never seen before, that God's way is always to give freely, and that our part is—not to try to win His blessings by our feeble, futile efforts—but only to receive His gifts. It will become clear to you, in a way that only the Holy Spirit can make it clear, what it means to be "under grace"—that all God's dealings with you, at the beginning of your Christian life, and all the way along, are on the principle of free and utterly unmerited grace. And when you look for the ground of this free giving of God, you will find it always and only in the fact that Jesus has died; that He has "offered one sacrifice for sins for ever," that "by one offering He has perfected for ever them that are sanctified." On the ground of that perfect work upon the Cross God can give, freely and for ever, every blessing that you need.

(To be continued)

Among the Assemblies

FLOYDADA, TEXAS—We recently closed a very successful revival with Evangelists Genevieve Statser of Tulia and Sue Burdine of Dimmitt. Five were saved, 7 received the Baptism in the Holy Spirit, and the church was greatly helped. We have a radio program over Station KVOP, Plainview, 1400 kilos., Sundays 4:15—4:45 p.m.—C. L. Hundley, Pastor.

ALLEENE, ARK.—A very successful revival was conducted here by Evangelist and Mrs. Vauncille Kemp of Ft. Worth, Texas. Night after night the saints shouted and praised God as He made Himself very real to them. Thirteen were saved, and 4 received the Baptism in the Holy Spirit. Our Sunday School attendance reached the highest record in the history of the church with a total of 106. The church was also greatly built up. Brother and Sister Kemp sing and preach the old-time gospel.—Charles Prince, Pastor.



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Exhortation to obedience. DEUTERONOMY, 9. Against selfrighteousness.

might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.
4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

B. C. 1451.
CHAP. 8.
d Ps. 104, 29
Mat. 4, 4
e ch. 29, 5
Neh. 9, 21
f 2 Sam. 7, 14

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.
19 And it shall be, if thou do at all forget the LORD thy God, and walk

THUMB INDEX 75 CENTS EXTRA

GOSPEL PUBLISHING HOUSE, Springfield, Missouri

FAYETTEVILLE, ARK.—Evangelist and Mrs. James Villani were with us in a 3-week revival at the White Chapel Assembly. Brother Villani's ministry was deeply appreciated by the good crowds attending this campaign from night to night. His preaching elevated the people to a higher spiritual plane. Several people sought God for salvation, and some of them prayed through to victory in the old-fashioned way. Brother Villani is an old-fashioned Pentecostal preacher who

believes in old-time repentance and the power of God.—C. E. Turner, Pastor.

SHARP, OKLA. (S. W. of Okmulgee)—A 10-night revival was conducted here recently by Leo Swicgood, pastor from Okmulgee. God met with us in each service, and the entire church was blessed. Some were at the altar for salvation and the Baptism. The spirit of prayer and revival continues in our midst. We had a special missionary

service with Lydia Burnett of Africa, and the people gave a liberal offering for our sister. We are redecorating the church, putting in new flooring, ceiling, and walls. Surely the Lord is good to His own, and we praise Him for all blessings.—Hobart and Hattie Jennings, Pastors.

Coming Meetings

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

S. LOUIS, MO.—7300 S. Virginia, July 22—; Mr. and Mrs. Harley M. Smith, "Texas Singing Evangelists."—V. L. Hertweck, Pastor.

BROOTEN, MINN.—July 8—22; Evangelist and Mrs. N. D. Sheneman, Oxford, Nebr.—Manly Gunion, Pastor.

CINCINNATI, OHIO—1224 Race St., July 19-29; Evangelist and Mrs. R. S. Peterson, Oshkosh, Wis.—Oscar E. Nash, Pastor.

TENNESSEE DISTRICT COUNCIL
Permit has been granted by the ODT for the holding of the Tennessee District Council which will meet at Milan, Tenn., July 24-26. Those applying for ministerial recognition should meet the Credentials Committee at this session. For further information write or wire H. E. Waddle, District Superintendent, 3702 Burrus Ave., Nashville 6, Tenn.

CAMP MEETINGS

NEBRASKA CAMP MEETING
Nebraska District Camp Meeting, Lexington, Nebr., August 10-19; Arthur S. Arnold, special speaker. For information write M. F. Brandt, Superintendent, 601 N. 28th, Lincoln, Nebr.

BAXTER SPRINGS, KANSAS—Camp Meeting for tri-state area, Oklahoma, Kansas and Missouri, July 17-27. V. G. Greisen, speaker. Rooms as far as possible. For information write J. E. Winstead, Superintendent, Chetopa, Kansas; or W. L. Farmer, Secretary, Box 717, Commerce, Okla.

BYRON BIBLE CAMP
Twelfth annual Camp Meeting of Wisconsin-North Michigan District Council, Byron, Wis., August 2-12. Speakers: Robert Cummings and Alfred Cawston. For information write D. M. Carlson, Secretary, 124 Oakland Ave., Oshkosh, Wis.

ARIZONA CAMP MEETING
7th annual Arizona Camp Meeting, Prescott, Ariz., August 21-29. William E. Long, special speaker. Camp situated one mile high among the pines, in the center of Arizona's scenic beauty. For information write L. H. Hauff, District Superintendent, 1925 E. Durango St., Phoenix, Ariz.

LOUISIANA DISTRICT COUNCIL
The Louisiana District Council will meet at Elementary School Auditorium, Winnfield, La., July 17-19. Ralph M. Riggs will speak twice daily at the Council. According to government regulations, only ministers and delegates are to attend. For information write C. M. Robison, Box 883, Winnfield, La., or—L. O. Waldon, District Secretary.

MICHIGAN DISTRICT CAMP MEETING
Fa-Ho-Lo Park, Grass Lake, Mich., July 21-August 5; Wesley R. Steelberg and Ralph M. Riggs, special speakers. Noel Perkin at Missionary meeting, August 3-4. Wm. E. Kirschke of Sunday School Department, July 26-28. Special C. A. service, July 28. Charles W. H. Scott, District Superintendent, in charge of all services. For reservations write Arden Ragsdale, 1504 Morris St., Jackson, Mich.—Everett D. Cooley.

NEW YORK CAMP MEETING
Sixth annual Central New York Camp Meeting, Sidney Institute Grove, Sidney, N. Y., July 25-August 5. Gay Benson, Night evangelist; Thomas R. Brubaker, Morning Bible Teacher, assisted by others. World Missionary Sunday, July 29. For information and reservations write Robert T. McGlasson, 23 Port Watson St., Cortland, N. Y.

GOOD SAMARITAN CAMP MEETING
HAMMONDSVILLE, OHIO—Good Samaritan Farm Camp Meeting, July 26-Aug. 5. Allan Swift, morning Bible teacher and evening speaker. Other workers include Mr. and Mrs. Seth Balmer, Beulah Skidmore, and Agnes and Rachel Van Meter. For information and accommodations write Mrs. Floy McCausland, R. D. 1, Hammondsville, Ohio.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL AND CAMP MEETING
Wisconsin and Northern Michigan District Camp Meeting and District Council, Byron, Wis., 10 miles south of Fond du Lac, August 2-12. Robert Cummings, Bible Teacher; Alfred Cawston, Evangelist. District Council will convene August 2-3. For further information write D. M. Carlson, District Secretary.

124 Oakland Ave., Oshkosh, Wis.—E. A. Beck, District Superintendent.

ROCKY MOUNTAIN CAMP MEETING
The Rocky Mountain District Camp Meeting at the District Camp Grounds, 5700 S. Broadway, Littleton, Colo., Aug. 9-19. Ralph M. Riggs, morning speaker; A. N. Trotter, evening speaker. Missionary Day, S. S. Conference, and C. A. Rally during Camp. Junior Camp, for children, in tent near the big tabernacle.—J. E. Austell, District Superintendent.

WEST CENTRAL CAMP MEETING
The annual Camp Meeting of the West Central District. Storm Lake, Iowa, July 31-August 12. A. A. Wilson, Evangelist. Other visiting ministers will speak in the afternoons. Entertainment as usual.—Roy E. Scott, District Superintendent, 1421 E. 12th St., Trenton, Mo.

ILLINOIS CAMP MEETING AND COUNCIL
Fifteenth annual Camp Meeting, Illinois District, Old Salem Chautauqua Grounds, Petersburg, Ill., July 13-22. Wesley R. Steelberg, Camp Evangelist; Allan A. Swift, Bible Teacher. Missionary Day, July 22. H. B. Garlock, Secretary to Africa, guest speaker. Council session, July 18. Reservations for Camp should be sent to Arthur Sherman, South Pekin, Ill.—W. R. Williamson, District Superintendent.

NEW ENGLAND CAMP MEETING
FRAMINGHAM, MASS.—New England District Camp Meeting, on Route 9, July 15-29. Speakers: W. I. Evans principal of Central Bible Institute, and W. A. Brown, Rochester, N. Y. Noel Perkin, Missionary Secretary, will speak July 17-22. C. A. Rally, July 28; World Missions service, July 22, Noel Perkin, speaker. Sunday School Rally, July, 2:00 p. m. For further information and reservations write Camp Committee, 7 Auburn St., Framingham, Mass.—C. C. Garrett, Secretary.

WESTERN NEW YORK CAMP MEETING
TROUTBERG, N. Y.—The Lakeview Gospel Camp Meeting, on the newly purchased camp property, 30 miles N. W. of Rochester, N. Y., on Lake Ontario, August 4-19. Special Speakers: Wesley R. Steelberg, Evening Speaker; A. G. Ward, Morning, Bible Teacher; J. M. Reinhardt, Youth Evangelist. Opening Rally, August 4, 8:00 p. m. Missionary Day, August 5. Credentials Committee Meeting, August 7. Fellowship Day, Aug 8. C. A. Rally, Aug. 11, 7:45 p. m. For accommodations and information write J. Heinrich, Secretary, 629 E. Delavan Ave., Buffalo, N. Y.—Frederick D. Drake.

POTOMAC DISTRICT COUNCIL AND CAMP
The 28th Potomac District Council will convene at Potomac Park (near Marlowe, W. Va.) July 17-20. D. H. McDowell of Elizabeth, N. J., will minister each evening during Council. Board of Presbyters in session during Council to interview applicants for credentials. Assembly delegates kindly present a letter from their Secretary or Pastor for identification.

17th annual Pentecostal Camp Meeting, July 22-August 12. Speakers: David H. McDowell and W. I. Evans, Bible Teachers; Virgil R. Jackson, Evangelist. For reservations and information write T. B. Price, Shrewsbury, Pa.

MARANATHA CAMP MEETING
The 26th annual Camp Meeting at Green Lane, Pa., operated jointly by and for the New York-New Jersey and Eastern District Councils, opens with prayer conference July 20, and continues through August 20. Speakers: T. J. Jones, Arthur H. Graves, Allan A. Swift, and C. Stanley Cooke. Other ministers of above District will preach in afternoon services. Great Missionary Rally, August 5. D.V.B.S. and Bible School for students up to 25 years of age. For reservations write Mrs. C. A. Raymond, Green Lane, Pa. Descriptive folders mailed on request. Address T. R. Brubaker, Secretary New York-New Jersey District Council, 815 Berckman St., Plainfield, N. J., or Bryon D. Jones, 79 Mary St., Ashley Pa.

YOUTH CAMPS
FRAMINGHAM, MASS.—Riverside Youth Camp, for boys and girls, ages 9 to 17, July 30-Aug. 10, under direction of J. Robert Ashcroft. Alice R. Flower, evening evangelist. Religious instruction, mornings. Afternoons devoted to recreation. Cost \$1.00 a day. For information and applications, write Howard Hawkes, 391 Main St., Leominster, Mass.

MONTANA YOUTH BIBLE CAMP
Third Annual Montana Youth Bible Camp, Beaver-creek Playground, in Bearpaw Mountains, near Havre, Mont., August 8-16. Boys and girls, ages 9 through 16, invited. Entire cost \$6.75. Mornings devoted to teaching; afternoons, recreation; evenings, gospel services. For information contact Camp Committee Chairman, M. Dormier, Fairfield, Mont., or Paul Willisroff, Secretary, Conrad, Mont.

OHIO BOYS' AND GIRLS' CAMPS
Camp Grounds, Big Prairie, Ohio. Girls' Camp, July 15-22; Boys' Camp, July 22-29. Religious instruction, boating, fishing, swimming, hiking, all sorts of recreation under strict supervision. Ten dollars covers entire cost.—Roy H. Wead, Secretary, 328 W. 6th St., Muncie, Ind.

OFFICIAL C. A. SUMMER CAMP
CAMP SIERRA, CALIF. (55 miles from Fresno), August 18-25. Elevation 5000 feet. Edward Robison, special speaker. Recreational, devotional, instructive. Planned activities and recreation in spiritual atmosphere. For information write Earl Draper, Registrar, 5065 Platt Ave., Fresno, Calif.—Gerald R. Furman, Publicity Manager.

MISCELLANEOUS NOTICES

BROADCAST—Station KPMC, 1550 kilos., Sundays, 7:30 a. m.—C. D. Spencer, Pastor, Gospel Gleaners, Bakersfield, Calif.

WANTED—Xylophone. Write price and condition.—R. Gardiner, 810 First Ave. S., St. James, Minn.

NEW ADDRESS—C/o Roy H. Wead, 328 W. 6th St., Muncie, Ind.—Dale C. Zink.

NEW ADDRESS—420 Second Ave., W. (instead of 420 Second St., W.), Twin Falls, Idaho.—Oscar C. Arnesen, Superintendent Southern Idaho District.

NEW ADDRESS—207 N. Shelby St., Greenville, Miss. "I have resigned the church at Milton, Fla., and accepted the pastorate here."—A. L. Williams.

NOTICE—Mr. and Mrs. J. B. Woolums have accepted the pastorate of the First Assembly of God in Columbia, Tenn. Their address is 111 Second Ave.—Jewell Cole, Church Secretary.

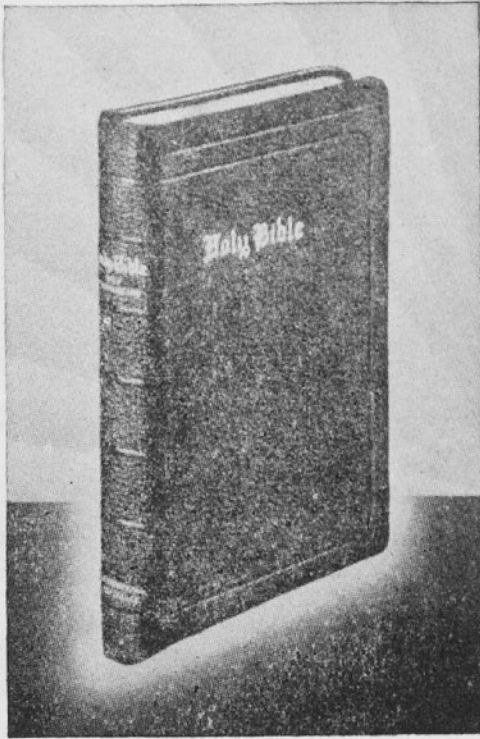
NOTICE—We have resigned the pastorate of the

Full Gospel Tabernacle at Newberg, Ore., to re-enter home missionary and evangelistic work. Our trailer is known as "The Little Church on Wheels." My wife and 3 girls travel with me.—Alfred J. Morrison, c/o H. N. Wakefield, 501 E. Third St., Newberg, Ore.

FOR SALE—40 ft. circular, khaki, brown-top, white-wall tent, used 4 weeks only. Price \$300.00. Also have light equipment. For further information write Charles A. Gibson, General Delivery, Poplar Bluff, Mo.

NOTICE—Will contact friends or relatives at Chincoteague Naval Air Base, Chincoteague, Va. Glad Tidings Tabernacle is located at Walnut and 7th Sts., Pocomoke City, Md.—O. Kenneth Brann, Pastor, 208 Seventh St., Pocomoke City, Md.

HARTFORD, CONN.—Warren Terrace and W. Beacon St.; special meetings in progress, conducted by Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo.—J. Robert Ashcroft, Pastor.



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God, command that these stones be made bread.	Eph. 6. 17. Deut. 8. 3.	ship and their father, and followed him.
4 But he answered and said, 'It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.		23 ¶ And Jē'sus went about all Gāl-lee, teaching 'in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
5 Then the devil taketh him up into the holy city, and setteth him on a		Neh. 11. 1.

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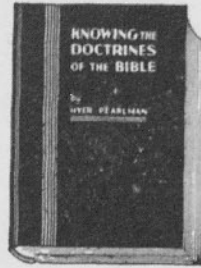
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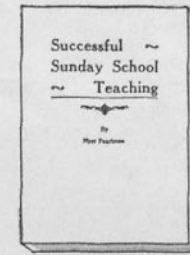
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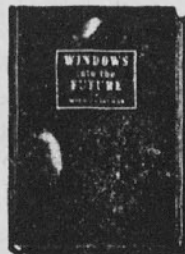
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