


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



# The PENTECOSTAL EVANGEL

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 THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS
 


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## Colombia's Seventh Chapter of Acts

B. H. Pearson, Colombia, South America

I HAVE just returned from the setting of Colombia's seventh chapter of Acts. Who can describe that scene of verdant beauty set in the valleys among the great eight to nine thousand foot high Andes, and who could ever measure the passions pent up and finally released in murderous mood from a people shut away for centuries, hidden behind the barriers of mountain ranges, having contact with the outer world only through the trails cut deep into the decaying granite? How sad might have been the journey on horseback returning from these lovely scenes of nature for two of our students who last Saturday night felt the dark wings of death brush very close to them.

It was Sunday, June 3, 1945. Suddenly during Sunday school there came a telephone call. A voice said, "Senor E—C— just telephoned. Hesus Zuleta, one of your students is very seriously injured. 'Come at once.' That is the message which he gave to us."

In one hour and a quarter less than the usual running time our car went as far as an automobile could. All had been wonderfully timed by our Lord, for the police had horses ready, an investigator for the state, and police guards were starting on their way. Friendly, wonderful, Christian physician, Dr. Francisco Navarro, at much sacrifice to himself, had left a large office filled with patients and immediately jumped into the automobile to accompany us on this dangerous errand.

We pulled on our "chaps," mounted horseback and started on the fifteen kilometer trail over the beautiful Andean mountain country which took us to the scene of a religious riot, where from the information received we would probably find a dying or already dead student. Only of Hesus Zuleta did we have any word. Where was Heriberto Monroy, his companion, who with him had left at 4:30 o'clock Saturday morning for this first evangelistic trip in this part of the country? He might be dead or perhaps had miraculously escaped the mob.

It was sunset. On the hill just above the lovely white-walled, tile-roofed, ancient city of Entrerios ("Between Rivers"), our physician, Dr. Navarro, raised his hat and said in English, "Let us pray." And so together with the companions representing the government we bowed our heads and prayed for the town, for the people who were part of the mob who had injured the seminary student, the friends who may have been standing by, for the parish priest and all concerned with this matter, including government officials. Having put our own safety and lives into the keeping of Him who watches over His children, not knowing what lay before us, there where but a few hours before Hesus Zuleta had come into his great hour of trial, we went on down the old trail into the city whose streets are paved with rocks, through a crowd that still filled the street in front of the hotel where the injured man lay. We rode our horses over the sidewalk and through the hotel door so as to be quickly inside. We pulled off our "chaps" and were guided to the room where a flickering candle was the only light.

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# May We Still Have Power?

CHARLES ELMO ROBINSON

**P**RAY ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38.

"Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2.

These practically identical commands of the Lord were far removed from each other in point of time, the one recorded by Matthew having occurred early in the ministry of our Lord while the one in Luke marked the beginning of His last journey to Jerusalem.

In each case He tells us to pray the Lord of the harvest to *send forth* laborers, and in each case He immediately *sends forth* laborers. In the first case He sent forth the Twelve, and in the second case He sent forth the Seventy. In each case also He equips and empowers those He sent forth, commanding them to heal the sick in the cities they visit.

Is it not a fair conclusion therefore, that the laborers He tells us to pray to be sent forth are equipped and empowered laborers? Even men do not send forth agents or solicitors or soldiers merely because they are handy or are willing to go. The Lord would surely want His sent-forth ones to be qualified, equipped and able for the task appointed them.

There are several other things that seem to show that God expects those going forth in His name to win men—laymen as well as those in some order of the ministry—are to be able to do signs and wonders and work miracles.

Jesus said, "He that believeth on Me, the works that I do shall he do also." John 14:12. It is self-evident that one who is going to do the works that Jesus did, must have miracle-working power. The same thing in essence is recorded by Mark as a saying of Jesus: "These signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16:17, 18. Every one of those things if done by a believer shows that he has miracle-working power.

We are commanded to covet earnestly the best gifts. 1 Cor. 12:31. Also to covet to prophesy. 1 Cor. 14:39. In talking of the gifts of the Spirit we are told that the manifestation of the Spirit is given to *every man* to profit withal. 1 Cor.

12:7. Every one of the nine gifts *listed* require *dunamis*, or miracle working power for their use. The gift of the word of knowledge, is not such knowledge as can be acquired by study, but supernaturally imparted knowledge. The same is true of every one of the gifts, which are given to every man. "Every man," of course refers to those to whom the Apostle is writing, i. e. the baptized saints in Corinth who, he says, came behind in no gift, that is they one and all—every man—had at least one of the gifts.

Jesus said, "Go ye into all the world and preach the gospel," but He limited His command by saying, "Tarry ye in the city of Jerusalem until ye be endued with power." Luke 24:49. At once He added the solemn and amazing promise, "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8. Does that not sound as though He had definitely in mind the equipping and empowering of the laborers to be sent forth?

The word "power" is a translation of the Greek word *dunamis*. To decide precisely what Jesus had in mind when He used the word is vastly important. We may arrive at the meaning of the word as He used it in three ways: (a) the meaning given it in the lexicon, (b) the meaning given the word by the way it is used in other places in the New Testament, and (c) by the things which the one hundred and twenty actually received when they had obeyed His instructions.

According to the lexicon (Strong's Concordance) *dunamis* means miraculous power. By implication it may mean the miracle itself.

Upon the theory that the law of first mention is a dependable rule for finding the meaning of words, we turn to Matt. 6:13—"Thine is the kingdom, and the power (*dunamis*) and the glory." It

seems evident that here the word is used to mean the power that God has, which is of course miraculous.

But this is the way the word is used in about one hundred texts in the New Testament. I copy here a few of them. In each text it is clear that the author had in mind miraculous power when he used the word *dunamis*. I could copy out ten times as many such texts if I should take the time.

"The dragon gave him his power, and his seat, and great authority." Rev. 13:2.

"Now is come salvation, and power, and the kingdom of our God, and the power of Christ." Rev. 12:10.

"Because thou hast taken to thee thy great power and hast reigned." Rev. 11:17.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

"Through faith Sara herself received power to conceive seed." Heb. 11:11.

"Even him whose coming is after the working of Satan with all power, and signs, and lying wonders." 2 Thess. 2:9.

"Tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49.

"But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

That the word in the mouth of the Savior meant miraculous power is shown, lastly, by the fact that the one hundred and twenty actually *received* miraculous power when they obeyed the Lord's instructions.

They proclaimed the "wonderful works of God" not only in the various tongues of their auditors from many nations, but did so with such effectiveness that the listeners were "amazed and marveled," and so, when Peter cast the net he caught 3,000 of them in one day. The hundred and twenty had miraculous power.

That they did is further shown by the incidents recorded in the Acts. Peter's saying to the cripple, "In the name of Jesus Christ of Nazareth, arise and walk," with the result that without prayer, without faith on the part of the cripple, without his even thinking of being healed, he was miraculously and instantly healed, was an exhibition of power. It is shown by what Stephen did: "And Stephen full of faith and power, did great wonders and miracles among the people." Acts 6:8. It is shown by what Philip did: "And people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Acts 8:6. It is shown by the fact that when the saints were scattered abroad from





Jerusalem, except the apostles, going everywhere preaching the Word, they were accredited before the people by the miracles they wrought. Mark tells us this: "And they went forth and preached everywhere, the Lord working with them, confirming the word with signs following." Mark 16:20.

If we go no further than to consult the Bible we decide that every saint filled with the Holy Ghost is entitled if not actually commanded to have *dunamis*, the power to work miracles.

What keeps us from accepting this conclusion as a practical and workable fact?

The first thing is, It is not done. As a doctrine it is like it was when forty years ago we heard it said, Christians should receive the Baptism in the Holy Ghost, with speaking in tongues as the Spirit gives utterance, as the initial physical sign. Personally, when I heard that I said at once, "That is not Bible," and the young minister had quite a time making me eat my words.

After a while when we could point to people here and there who had received the Baptism with the physical sign it was far easier to convince people. That will be true likewise when more people pray through and receive, as Jesus com-

manded us to do, *the enduement of power*.

Moreover, as we look around thoughtfully we realize that there are among us those who *have been* endued with power. They stand in the congregation and give a message in tongues (plainly a miraculous thing), and then someone gives the interpretation, to the great comfort and blessing of the hearers. This too is miraculous.

But there have been comparatively few instances where people have exercised the other gifts of the Spirit. Here and there on mission fields missionaries have worked miracles, and no doubt some such things have been done in America. After being with Mother Dabney in Philadelphia for a week last summer, being given every opportunity to investigate to my heart's content, I decided that she is a miracle worker. She often heals people in the way Peter healed the lame man, that is by a word of command, and, too, she prays for a great many sick people expecting them to be healed according to their faith, even as you and I.

My suggestion is that pastors, who are the ones especially needing *dunamis*, should gather in groups and seek. The recorded instances of the exercise of *dunamis* in the Bible was by ministers.

## The Call to a Life of Faith

IT IS written concerning Joseph, "Until the time that His word came: the word of the Lord tried him." Psalm 105:19. The Lord spoke to Joseph by means of a dream. He believed the word given and told what the Lord had showed him; but even his own brethren did not believe in him or in the word that he received from the Lord.

And the "dreamer" was sold into Egypt; and before long had a place in an Egyptian jail! Now, what about the word the Lord gave him?

He was tried as was his father Abraham before him. The promise came to Abraham regarding a seed, but year after year passed without the word of the Lord being fulfilled. "Abraham, how foolish you are to continue to believe! You know that your body is as good as dead. And as for Sarah, just take her to any medical man and he will laugh at you and at the thought of one with a womb as dead as Sarah's having a child!"

But Abraham believed God. He was strong in faith, giving glory to God for the certainty of the word of the Lord be-

ing fulfilled. And because of that faith in the word of the Lord, Abraham became a partaker of the nature of the One who gave the word, and became a partaker of His righteousness.

Did God fulfill His promise to Abraham? Yes, after He had proved his faith. Did He fulfill the vision given to Joseph? Yes, after the word of the Lord had tried him. Will He fulfill His promises to us? Yes, but as He tested Abraham, as He tried Joseph, so will He try His own. Always remember this, that the trial of your faith is much more precious than of gold that perisheth; it will be found unto praise and honor and glory at the appearing of our Lord Jesus Christ. 1 Peter 1:7. But the fulfilling of the vision is at the Lord's appointed time. He is faithful that has promised, and will not fail to fulfill His word on which His own have been caused to hope.

He calls His own to walk by faith—faith in the sure word of promise, but He warns us: "If any man draw back, My soul shall have no pleasure in him." Heb. 10:38.

### The Word a Sword

There was one who went to hear Mr. Whitefield—a member of the "Hell Fire Club," a desperate fellow. He stood up at the next meeting of his abominable associates, and he delivered Mr. Whitefield's sermon with wonderful accuracy, imitating his very tone and manner. In the middle of his exhortation he converted himself, and came to a sudden pause, sat down brokenhearted, and confessed the power of the Gospel. That club was dissolved. That remarkable convert was Mr. Thorpe, of Bristol, whom God so greatly used afterward in the salvation of others. I would rather have you read the Bible to mock at it, than not read it at all. I would rather that you came to hear the Word of God out of hatred to it, than that you never came at all.—C. H. Spurgeon.



### Spurgeon's Counsel

The church of God is always urgently in need of living ministers; to her a man is always more precious than the gold of Ophir. Formal officials do lack and suffer hunger, but the anointed of the Lord need never be without a charge, for there are quick ears which will know them by their speech, and ready hearts to welcome them to their appointed place. Be fit for your work and you will never be out of it. Do not run about inviting yourselves to preach here and there; be more concerned about your ability than your opportunity, and more earnest about your walk with God than with either.

**TARRY...  
UNTIL**

*ye be endued with  
POWER from on high.*

### The Church of Power

The early Church was distinguished by simplicity, purity and directness. She possessed little silver or gold: she attached little importance to external authority: her organization was but slender: her social prestige was negligible; but the Apostle Peter, himself made a bold warrior by the coming of the Holy Ghost, could say to a man who thought that gold was as good as God: "Thy money perish with thee!" Whenever the early Church sounded her trumpet, the walls of some Jericho fell down.

# The Challenge of the Days to Come

**G**OD raised up the Assemblies of God primarily as a missionary agency," J. W. Welch once said. When we take folk around the Gospel Publishing House we say to them, "Do you know why God has blessed this institution so that we have had to enlarge our premises four times and will soon have to put up a building with twice the floor space? It is because we try to help the cause of Missions. Ever since 1917, one hundred cents in every dollar received for Foreign Missions go to the missionaries without the deduction of even the cost of a postage stamp." We show them a picture of the complete staff in 1918, and contrast the 12 workers of those days to the more than 200 today.

A few days ago it was the writer's privilege to hear Sister Cowman, of the Oriental Missionary Society, in a strong missionary appeal. Just as she was closing and asking for new candidates for the foreign field, a brother stood up and said, "Sister Cowman, can I be a candidate? I am only seventy-eight years of age." She said to him, "Brother Shelhamer, you may be too old!" (Sister Cowman is only seventy-five years of age herself, and is looking forward to making a trip to Abyssinia shortly, in response to the invitation of Haile Selassie, the emperor, to put on a campaign of giving the gospel to every home in Abyssinia.)

The brother then said, "Sister Cowman, over in Cincinnati, in a bank vault, there is a thousand-dollar bill which has been set aside for my funeral expenses. I cannot afford to die, so I am going to give you that thousand-dollar bill to use in your work."

After some forty or fifty young people had come forward as candidates to go anywhere the Lord should call them to go, Mrs. Cowman called on this brother to offer the benediction: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, *to do His will, TO DO HIS WILL, TO DO HIS WILL*, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." I came away from that missionary meeting with those words "to do His will" ringing in my ears, and they have been ringing ever since. *And it is His revealed will that this gospel shall*

*be preached in all the world for a witness, and then the end shall come.*

A Youth for Christ Convention was held at Winona Lake, Indiana, a month ago. S. J. Scott of Tulsa, Oklahoma, one of our Assemblies of God ministers, was with the executive group and he told us how they would pray and weep before the Lord. And as they prayed God gave them the vision of the evangelization of the world in this generation.

We were interested to hear Torrey Johnson, their elected leader, telling of the absolutely interdenominational character of the work. In one city the leader would belong to the Christian and Missionary Alliance, in another place he would belong to the Nazarenes, in another place to the Baptists, and in another place to the Assemblies of God. We noticed that they chose one of our Assemblies of God laymen as their treasurer.

We were grateful for the vision given to these young men. Of course, it is possible they may make some mistakes. But who has not? There may be some John Marks who will get ahead of the Lord and run before they are sent; but we always remember that though Paul did not want to take John Mark on his second missionary journey, Barnabas did; and later on Paul had to admit that that young fellow "was profitable for the ministry."

We were struck by a message given by one of the leaders, Merve Roselle. He preached on the necessity of World Evangelization in this generation. He told of a visit he made to Colombia in

South America. He saw a press there, and the type set up for some gospel tracts, but they did not have the ten-dollar bill to buy the paper. He saw one young evangelist having to ride two and a half days on muleback because he did not have eighty cents to pay carfare. He mentioned incidentally that since coming back from Colombia it has been his joy to contribute four thousand dollars to the work there, and he said, "My wife and I have decided to give half our income to this work." I said to myself, "If that is the spirit of the Youth for Christ crusade, God will bless it." Instead of criticizing these young folk, let us pray much for them that God will make their vision a reality.

One of the outstanding ministers of the Assemblies of God in the early days was Elizabeth Sisson. She was one of the most missionary-minded persons I

**Lest We Forget**  
**THE VISION GOD HAS GIVEN US**  
for  
**500 New Missionaries**  
**5,000 Native Evangelists**  
**50,000 Intercissors (Will you be one?)**  
**500,000,000 pieces of Full Gospel Literature for World-wide Distribution.**

have ever met. She would spend hours every morning in prayer. When you passed her room you would hear sobbing and loud crying as she took a mental tour around the world and prayed for the Spirit to be poured out on every nation.

When the writer was Missionary Treasurer in 1917-1918, he was constantly receiving checks for a hundred dollars from her. Hers was a life of faith and we knew that she had to pray in all the funds to provide for herself and her two sisters, one of whom was blind. But she was not content in giving a mere tenth to the Lord, she endeavored to live on a tenth so that she could give *nine tenths* into the treasury of the Lord. What marvelous reward such souls are going to have in glory!

We remember another Pentecostal sister, Lydia Walshaw, who is now ninety years of age. She and her husband were for over sixty years in charge of a work in Halifax, England. Most of the Pentecostal preachers in England follow the example of Paul, who made tents to provide for his expenses while he preached the gospel, and William Carey, "whose one business was to preach Christ, but he cobbled shoes to meet expenses." Brother and Sister Walshaw were delighted to give their time and talent to the work of the Lord, and he practiced law to make expenses.

## THE PENTECOSTAL EVANGEL

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One day I heard Sister Walshaw say that just before the occasion of their twenty-fifth anniversary she heard a rumor that some of the folks in her assembly were wanting to take up a collection to make them a present. She got up in meeting and said, "If you folks are thinking of buying us a silver teapot or something of that kind, I want you to quit. I have got enough to dust in my house and I do not want any more truck like that. But I am going to tell you what I'd like. When we meet on the occasion of our anniversary I want it to be the occasion of much praise to God for all His goodness to us during the past twenty-five years; and then let us take up a good missionary offering—a missionary offering that we can use in buying Bibles for those who do not have any."

On that anniversary occasion they had a great time of praise and then took up a missionary offering of over five hundred dollars. Just after that Frank Bartleman dropped in on them. He was on a tour around the world. From time to time he would write of a Pentecostal assembly in different lands where a number of saints had no Bibles, and so with that missionary money, Sister Walshaw would purchase from the British and Foreign Bible Society a quantity of Bibles to send to these folk that did not have any.

We need to pray for the daily renewing of the vision of world evangelization. There was a Presbyterian minister in Korea who had led a thousand Koreans to Christ, but in the many activities of missionary life he found himself "losing

out" spiritually and losing his early fervor. He went to a missionary retreat. (Would to God that we had a dozen such retreats in this country where our ministers could go aside and pray for the renewing of God's power.) Here he met a godly man and told him how he was apparently "losing out" spiritually.

The man said to him, "Did you ever preach on Matt. 6:33, 'Seek ye first the kingdom of God?'" The missionary answered "Yes." The question was asked, "Do you always practice that—seeking first the interests of the kingdom on every occasion?" The missionary answered "No." His inquirer said, "What would you call a man who preaches a thing and does not practice it?" The missionary answered, "A hypocrite." The inquirer continued, "How is it that you do not put the kingdom of God and His righteousness and His interests first?" The missionary answered, "Because I so often put other things first." Then came the question, "What would you call a man who puts other interests before the King and His interests?" The missionary answered, "An idolater." And he was convicted that though he had preached scores of times warning the Koreans of the idolatry of bowing down at the Shinto shrines, he himself (by not putting God first) was an idolater.

If we put self first, are we not idolaters also? But if we seek *first* the Kingdom, that surely means entering with all our hearts into the great task of world evangelization in this generation.—S.H.F.

## "Now We Know It All"

W. F. P. BURTON, CONGO BELGE

SOME friends in England have written, "We do not believe in Bible schools. Preach the Word." Quite so, precious Brother. If you and I could have spent those wonderful months with Paul in the lecture room of Tyrannus (Acts 19:9-10) or the three years with our Lord and His disciples, we should have been well equipped indeed.

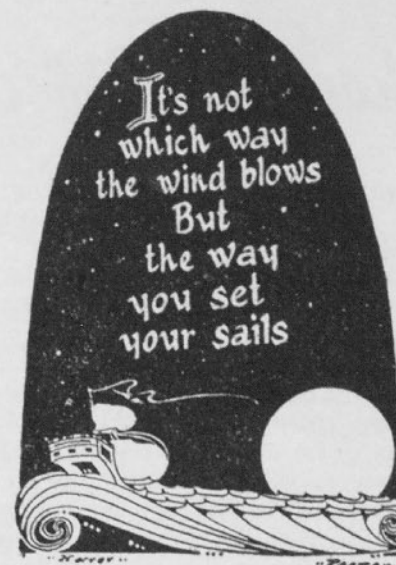
Thus here they come: the most eager and spiritual lads that we can find, from those far-away forest villages, where they do not see a white man, other than a missionary, twice a year. Indeed our quarterly visits are such outstanding events that they serve as a sort of calendar. "Just before you were here the time before last, Bwana..."

Their very ignorance draws out our love. I took one of them into a telephone office on the river, thinking that he would

be amazed at this means of transmitting the voice over hundreds of miles. It was far beyond him, however. It never even penetrated his brain. What he did see was the telephone clerk producing two copies for one writing, by inserting a piece of carbon paper in his book. This was so wonderful that our would-be evangelist talked about it for weeks after.

Leaders of their people! How is it possible? Look at Mbayo, with his head on one side and his tongue in his cheek, slowly, almost painfully scrawling half-inch letters on his slate. Listen to his faltering reading. It takes him two minutes to read a verse that you and I can read off in three seconds.

We need lots of patience! With every new batch that comes in for training, we remark, "They are the dullest crowd we have ever had!" Only love and God's



abounding grace can get the best out of them.

If all goes well those simple lads should go out of school in five years' time, not only keen, Spirit-filled evangelists and pastors, but capable school-teachers. Today they cannot read their own language, but before long they will be talking in French, which is the official language of the country. They will be able to get out estimates of materials and costs for the new chapel they propose to build. They will be able to make and burn bricks, do the brick-laying, keep the church accounts, act as leaders in the native community, and give an air of Christian dignity to their whole surroundings.

The government seeks their help in keeping returns of births, deaths and marriages. The chiefs look to them to help in difficult affairs of state, and far above these, God Himself sets His seal upon their ministry in saving souls and building up solid Christian churches.

However, a little reading and writing, just to start with, then a few notions of arithmetic, and of their own national histories and geography. Today the foot-rule (or rather the meter rule), the clock and the weigh-scales are profound mysteries to them.

They must have some physical jerks, just to pull them into bodily trim, and to get them into the way of prompt response. At present they do not even know what it means to obey, and we dare not go too fast, for fear of discouraging them.

"Don't spit on your slate when you clean it." "You must say Good Morning when you first meet us in the morning." "I don't like everyone to speak at once." "Mateo, why did you run off to sit beside the fire, instead of going to the garden today?" "You fellows will have

(Continued on Page Seven)

# Showers Before the Latter Rain

AN ACCOUNT OF THE OUTPOURING OF THE HOLY SPIRIT IN THE YEAR 1860

FROM his mission station in the region of Tinnevely, South India, a native pastor, J. C. Aroolappen, wrote of a revival which had begun when he was impressed to preach on the promise of the Holy Spirit from Luke 11:13. In a letter he described several remarkable conversions. He ended by saying, "I cannot express by my poor English what is going on during these two weeks. I pray always with them in the middle of the day for the Holy Spirit to be poured upon us all and upon my countrymen, as the promise mentioned in Joel."

The revival continued, and two months later he wrote again: "About one hundred souls, including children, all have rice in one place as one household, and eat together as one meal. They work such useful works as they can. . . . They rejoice in the Lord. We keep (hold) three meetings every day."

Then in August, still three months later, he wrote of the continuation of the outpouring: "In the month of June some of our people praised the Lord by unknown tongues, with their interpretations. . . . My son and daughter and three others went to visit their own relations, in three villages that are under the Church Missionary Society; they also received the Holy Ghost. Some prophesy, some speak with unknown tongues with their interpretations. Some missionaries admit the truth of the gifts of the Holy Ghost. The Lord meets everywhere one after another, though some tried to quench the Spirit. . . . In the middle of our exhortations, the Spirit exhorts us by mentioning such and such a passage of the Scriptures by the mouths of little children, 3, 5, 8, 10, 12, 16, 18, 20 years of age. We understand that the Holy Ghost dwells and abides among us, and leads us by His blessed words."

This was indeed a taste of apostolic Christianity, marked by many of the characteristics which shaped the early church. First, the life of the man who was its leader gives evidence of apostolic consecration and zeal. Having begun his ministry as a translator and catechist under A. N. Groves, himself a devout minister, he caught the spirit of his teacher. One day while Mr. Groves and he were preaching, a Brahmin taunted him with the accusation that if the Englishman were not paying him he would not be doing the work. From that time on he determined that he would not take any regular salary. A little later he felt that

God wanted him to separate from Mr. Groves, and so went into totally heathen territory wholly on his own, and determined that his work should not be denominational, but patterned entirely by the Word of God.

Then the work of this revival was apostolic in the conviction which followed the preaching of the Word. A report of conversions which took place at the very outset of the revival illustrates this point. Mr. Henry Groves, the son of A. N. Groves, under whom Aroolappen had his training, wrote in the *Indian Watchman*, for July, 1860: "The commencement of the work about which our brother writes, took him evidently by surprise. The Sunday week previous, he had been exhorting the church. . . . to pray for the Holy Spirit. He had read and preached from Luke 11:13, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give His Holy Spirit to them that ask Him?'"

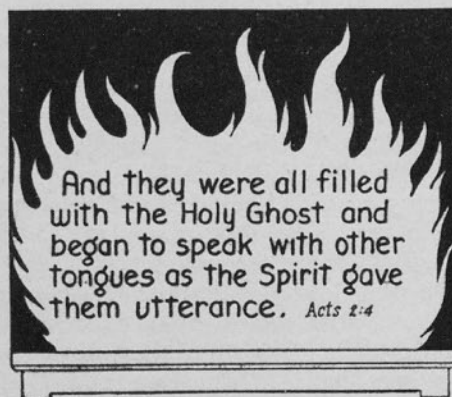
"His discourse made a great impression on a poor woman, the mother of five children. She with her husband had been baptized about a year before, but of whom Aroolappen simply remarks, 'But they were not earnest in the faith.' This poor woman began earnestly to read the Scriptures and was joined by a young woman of a neighboring family. They continued to read together during the week; and, on the following Lord's day, Aroolappen again addressed them on the same subject."

After she had heard the second message, "it appears that, towards morning, she saw a man in a dream, who asked her if she remembered what she had heard the previous evening; to which she replied, 'Yes. First, That we must forsake all our sins. Second, That we must meditate on the law of the Lord day and night, and Third, That we must love the Lord

Jesus Christ,' after which he said, 'What has Christ done for you? what love has He shown you?' To this question she could answer nothing and was filled with fear, on which he seemed to strike her, and told her to go and ask from her teacher, who would tell her what Christ had done for her. She rose immediately and went to the young person named before, called Annal, and wakening her, told her what she had seen, to which she replied, 'I have seen a similar vision, and saw you coming to wake me.'

"It was now five o'clock, and, according to custom, the bell rang for early prayers at Aroolappen's house. They both went. He was expounding to those present 1 Peter 1:18, 19, dwelling on the price of our redemption, 'the precious blood of Christ, as of a lamb without blemish and without spot.' At the conclusion of the service, the two women said the words were very comforting to them. Shortly after, they went to Aroolappen's wife, telling her what they had seen, and sobbing very bitterly said, 'Call the teacher to come and pray with us, we are sinners.' He went immediately to them, and writes, 'I found that there was something strange, something new, but felt assured it was indeed the Holy Spirit's work.' . . . Again and again, he prayed, pointed them to Scripture, and sought to comfort them,—but God's time of consolation had not come, and the precious promises of the Word seemed to be lost in the overwhelming sense of sin. . . . For three days and nights, these two women remained under the greatest anguish of soul, scarcely tasting any food, spending all their time in reading and prayer, at the end of which, they both found peace, and in the consciousness of sin pardoned, they cried out aloud, 'Joy! Joy!'"

So also, in the manifestation of joy, this revival had a mark of the apostolic outpouring. Mr. Groves continues his account: "Aroolappen says, 'The spirit of prophecy was given to some there, and a little boy said, that in a certain village, which he named, about a mile distant, the Spirit of God had been poured out. Within a quarter of an hour, some men and women came from that village, beating their breasts in great fear and alarm of conscience. They fell down and rolled on the ground. This continued a short time; they all asked to have prayer offered for them, after which they said with great joy, 'The Lord Jesus has forgiven our sins.' And clapping their hands together, in the fulness of their hearts' gladness, they embraced and kissed one another. For nearly three days this ecstatic joy appears to have lasted. They ate nothing, except a little food taken in the evening, and passing sleepless nights, they continued the whole time in reading of the





Word, in prayer and in singing praises to the Lord."

Conviction gripped people in their homes, and even as they labored in the fields. The husband of the first native woman to be saved objected strenuously to her prayers, and paid no attention when she urged him to pray with her. He went into the fields to work. "He there fell into a trance, and with his eyes closed, as if in a deep sleep, someone appeared to him and told him to read Revelation 1, and to tell others, 'I am coming quickly.' On hearing this he came and told his son who was working with him, and others what he had seen, and weeping, he ran back to his house and exclaimed, 'O, I am a great sinner!' He then gathered all around him and asked them to pray for him, and he himself prayed as he had never been heard to do before."

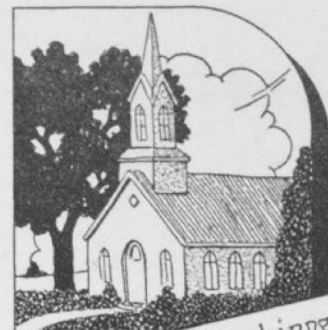
Like the early church, these natives went everywhere preaching the Word. And the spread of the work was phenomenal. In more than one instance the people who had just been saved went from house to house to every house of the village, praying with the people who would let them. Mr. Groves continues: "In most cases, the first effect of God's Spirit has been to send all, men and women, to go as proclaimers of the grace of God. These awakened souls kept not to themselves the joyful news. They must go and tell their fellow sinners, the heathen in the villages around them, and preach to them the glad tidings of great joy that is unto all peoples." The full story of this revival is told in "The History and Diary

of an Indian Christian," by G. H. Lang, a book published in England some years ago.

About two hundred years before this, God poured out His Spirit in Germany. Jean de Labadie, born in Bordeaux, and educated by the Jesuits for their ministry, felt moved, after a thorough searching of the Scriptures, to preach a return to apostolic Christianity. Many heard him gladly; but he was rejected, first by the Catholic Church, and then by the Reformed Church, where he tried to carry on his work.

Persecuted, he moved from place to place until, in 1670, he found a haven in Herford, Germany, where he moved with a colony of believers. There the preaching of Labadie so moved the hearers that they felt that for the first time they had completely yielded themselves to God. And, as a witness of the fact that they had given up all worldly things, they introduced the community of goods, "having all things in common."

"At the introduction of this change," writes E. H. Broadbent in *The Pilgrim Church*, "they were engaged in the breaking of bread in memory of the Lord's death when a strange spiritual ecstasy came over, first some, then all of them; they began to speak with tongues and then stood up and danced and this lasted for about an hour. At somewhat rare intervals similar manifestations were repeated. To most of them these things seemed to show that they were now really of one heart and one soul in the Lord."



The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. John 4:23

Eventually school is finished and out they go: happy, free sons of the forests, laughing and chatting over all the wonderful things they have heard.

One claps his chum on the shoulder, and says, "Today I have learnt geography and history. I know it nearly all."

The other chuckles self-satisfiedly, and answers, "Yes! If he tells us once again, I shall have finished geography and history."

Poor lads! They have never dreamed of continents, and do not even know that there is a sea or an ocean away beyond the Angola sands. To them the world is flat, and all the white men live in one small town, while the rest of the world is black-man's land.

On my way home I smiled a superior smile to myself, and had to laugh out again with Sister Burton, "Now we know it all!"

But—how God must laugh at our poor ignorances. Of course He laughs. That's not irreverent! If He laughs at the puny efforts of His foes (Psa. 2:4, Prov. 1:26), I'm sure He has many a good laugh with us. Who else would have put the merry twinkle in our eyes, and that happy appreciation of a comical situation?

We think we know so much. The abundance of his revelations necessitated Paul's thorn in the flesh, but most of us have not got that far yet. "We know in part, and we prophesy in part." 1 Cor. 13:9. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

The foretaste is very precious: Exceedingly glorious, but "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Psa. 139:6; Rom. 11:34.

## "Now We Know It All"

(Continued From Page Five)

to keep your huts and surroundings cleaner. There are no women here to do it for you." "No! You need not shout. I can hear you in your quiet tones." "Can't you raise a piece of cloth for a handkerchief? It isn't nice to use the back of your hand." "Please all look in this direction, and I want you to sit on the forms instead of on the table." "Lui, why haven't you been to the river to wash today? The dust from yesterday's work is still on your body." These are some of the first lessons, and they have to be repeated many times. However, grace on their part and on ours gradually does wonders.

And now I must give them a zest for a new subject. Everything depends upon an attractive and arresting start, so instead of sitting down to exercise books and blackboard, I am to spend an odd hour in a talk which will eventually lead up to history and geography.

I tell them how their early chiefs first came to this land, and where they came from. They hear of the first coming of

the white men, and how King Leopold put a stop to the slave trade.

This naturally raises the questions of the country just beyond their ken, of the rivers and mountains that they may just have heard about, and then others again beyond. They get quite excited as they hear how Baron Dhanis chased away the Arab slave raiders; and how Hakasson was killed on the Kisale Lake side, how Livingstone was lost in the great unknown land, and how Stanley set out to find him. They hear of the cruel leadership of Tipu Tib, and of the raids of Chief Mushidi, of the coming of the Batetela rebels, and how the white men dispersed them.

It is an interesting hour for both the teller and the hearers. When all is over, and the last question answered, I say, "Now what you have been hearing is generally called by two names. The study of the country is Geography, and the account of the people is History."

They go quite wild with pride and, forgetful of the fact that they are in school, they turn to each other, trying to pronounce these strange names.

# "Don't Try Plowing Alone"

MAYME E. WILLIAMS

**F**ELLOWSHIP is a marvelous thing. It means that two people have come to see things alike, have the same desires, like to work together, and believe in each other. You can have no fellowship with anyone if you lack faith in them. Confidence in the integrity of the other makes you not only like to be with them in the service of the Lord, but you will constantly cover them with your love if you hear them criticized or being misunderstood.

But a break in fellowship produces the opposite. When misunderstanding and bitterness arise in your own heart toward a brother or sister, or toward a group with which you labor, you immediately find opportunity to criticize them and speak lightly of them. You delight in hurting their influence. If this feeling continues in your heart it will grow to such proportions that you will begin to feel highly injured, and self pity will arise. You'll get the feeling that you are not wanted or needed, and finally decide that if this is the case, you'll get out and see how well they get along without you. What's the use to stay around anyhow? The devil has given you the misguided notion that you can get along without your brethren.

A young man was deeply discouraged. His life was above reproach and he was a good minister of Jesus Christ, but the devil began whispering to his soul: "What's the use to stay with this organization? You are not wanted nor needed. *The leaders are failing God, and running things wrong.* Get out and work alone. Plow your own mule by yourself. Of course you believe this is the best thing in Pentecost, and you would not want to join any organization less worthy, but since you don't agree with the way things are done, and feel unwanted, just get out and work alone. You can do without them, and they won't miss you either."

Louder and louder the enemy whispered, but by and by the voice of the Spirit of God was heard in his soul: "True, you might make it all right for a time, plowing your mule alone, but what if your mule gives out? If you were with your brethren, you could get a fresh one to help you finish the job, but if you are alone, you'll have no help." His common sense made him listen to the voice of God's Spirit and he was saved from breaking fellowship, and today he is going on with God.

It makes me think of a little child who gets into a spat with its little playmate next door. Feeling injured and insulted, the child declares: "I'll get up and go home and play alone." Getting up in a real huff, without even saying good-by, he stalks across the yard and gets over the fence. (Notice, there is always a fence between you and your brother when you are feeling injured.) And there in his own yard he plays alone. But as the minutes go by it gets pretty lonely. Nobody to talk to! Suddenly he realizes that it is no fun to play alone and talk to himself. Before long he looks longingly over the fence, and seeing his former companion, he feels he is a long way off, and finally swallows his pride and decides that it is better to go back. The malice melts around his heart and he climbs over the fence, rather shamefacedly, and sidles back to where his companion is playing, and rejoins him.

Since he had to come back after all and admit that he was wrong (by action if not by words) the final conclusion of the matter is, it would have been better not to have left in the first place.

Thus we find it in the service of the Lord, whether in the ministry, or in the Church as a member. It is much better to stay with the crowd, and keep sweet, than to let a root of bitterness spring up and separate us from those we love and who can give us fresh help and encouragement when the going is hard. Why let little molehills become mountains? Why not stay together in this great field? There is plenty of plowing to be done and the field is large. If we keep close we can get a fresh mule to plow with, even if we have to borrow one from our brother once in awhile. If sin has gotten in and caused us to get malice in our heart toward someone, why not confess it and get it out of the way instead of blaming some leader or co-laborer, with what we ourselves are actually guilty of?

We preach with great emphasis to our Church members, those wonderful words, "And we know that all things work together for good, to them that love God, to them who are the called according to His purpose." Rom. 8:28. Then when the trial and misunderstandings come our way, and when we go through the deep waters, and feel set aside, or some person wounds and offends us, we promptly de-

cide that others are to blame, and we have received a raw deal. We begin to plan immediately a way out, and refuse to take it any longer. When the plain truth is, if we actually believed what we had been preaching, we would decide, after prayerfully waiting on God, that He must have some special purpose in this trial, and lesson, and refine us, that we may be more fitted to fill the place His divine hand had made for us.

My Father told me that when he was a little fellow, his mother once decided not to cook when meal time came, but to give the children what she had left over from the meal before. She divided the food among the children, but he was not satisfied with his share. Rising up in defiance he declared that he would not have what she gave him, and promptly threw the contents of his plate out the window. His mother was one of the old-fashioned kind and she as promptly gave him a sound thrashing. He decided that he would go out into the woods and stay there until he starved, and let them find his poor lifeless body. Then, he reasoned, they would be sorry he had been made to suffer so, and his mother would regret punishing him. But the hours went, and his vision of the family weeping and wailing over him began to vanish. Hunger seized upon him and then to make it worse, he could hear the bell ringing, calling the family to the next meal. He felt so lonely and hungry that he finally decided against the starvation plan, and returned to the house. He had been whipped by actual experience far worse than by the whipping his mother had given him.

Brother, Sister, don't try plowing alone. Don't go off to starve, hoping you'll be mourned and missed. You'll suffer far more than those you leave behind. Stay with your crowd. There is protection among the brethren. In the multitude of counsellors there is safety. In a time of trouble and adversity, you'll need advice, comfort and encouragement. Nothing you derive from being independent will take the place of that golden fellowship in the Spirit with those you love, and when you get to heaven, it will be enlarged a million times and more, as with all the redeemed of the earth you share the joys and triumphs together of the ages to come.





## Colombia's Seventh Chapter of Acts

(Continued From Page One)

On the bed lay our friend, Hesus Zuleta. His face was swollen and blackened with blood until we scarcely could have recognized him. We saw that he was still breathing. Bending over him we spoke in Spanish. He answered with a smile, "Yes," and we knew that he was conscious. The physician who came with us examined the wounds, enumerating and labeling them carefully. The most serious was a four centimeter gash in the back of the head, seemingly occasioned by the blunt side of a machete, or large knife used by country people. A large rock had crushed against the left lung and there was seemingly an infusion of fluid. Concussion and bruises caused by rocks, sticks, and the flat side of machetes were in evidence. But what interested us most was the wonderful, glorious story of the perfect love of God in a human heart, triumphing over hatred, religious passion, fear of death, and mob spirit, to write one of those glorious pages of the new acts of the apostles in Colombia.

Let us reconstruct the story. It was 5:30 o'clock, Saturday night, June 2. The streets of Entrerios were fairly well filled with people who had come in from the surrounding country districts. The two young men, students from the Colombia Bible Seminary, went to the hotel and were shown a simple upstairs room.

Suddenly as one of the functionaries of the religio-educational system of the town came forth into the plaza, he shouted a cry that was like an electric spark to the tense feelings of the group that had

## What Would You Do If...

you had a congregation of 65,000 servicemen who hunger and thirst after righteousness, who plead for gospel literature and personal letters of spiritual encouragement? During the stress of war days the Servicemen's Department has had the opportunity of ministering to more than 65,000 of our men in the armed forces. Those men need spiritual help and encouragement just as much today as they did when the battles were raging. From Europe, Sgt. W. M. H. writes:

"We are very proud of the fact that our company now wears five battle participation stars, which signify that we took part in five major campaigns in Europe. Many times the danger was much nearer than we knew; often the enemy was only three or four miles away and threatening to isolate us but most of us realize that the hand of God was over us and we came through without the loss of a single man through enemy action.

"With redeployment, everything is in a turmoil now; none of us know where we will be tomorrow. It is a condition that is not very good for morale, so even though we are temporarily out of the war, I believe the necessity of prayer for us is as great as it was during the actual conflict."

Sgt. W. M. H. and his buddies realize their job is not finished and every one of them is going to stand by Uncle Sam loyally until it is. Christian friend, our job isn't finished either. Let's give these brave men the full assurance that we are going to stay at our post, backing them with our prayers and every possible spiritual aid, until they are safely back home, taking their place once more in civilian life.

### REVEILLE

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

gathered to take part in the procession of Corpus Christi on the following day.

Suddenly the street for blocks either way from the hotel filled with a mob crying, "Let us kill them! Let us kill them! Drag out Protestants! Kill the heretics!"

Scarcely did the young men have an opportunity to glance at each other and call upon God to strengthen them with wisdom from on high in this hour of testing, when the front doors of the hotel were burst open. A group of infuriated men bounded up the stairway, smashed through the door, and were in the room. One man struck the glasses from the face of Hesus Zuleta; they were

broken to pieces on the floor. Another one struck him a resounding blow in the face. Heriberto Monroy beside him was also struck in the face.

Dragged roughly to the hall, they were pulled taut over the table and the strong, hard fists of country workmen beat upon their backs.

They were dragged to the head of the stairs, then thrust downward, with kicks and strokes of the broad side of their machetes, with such force that they crashed into the stairs and rolled over and over to the foot of them.

The mob at the foot seized them. They were dragged into the street. The two boys were clinging to each other. Heriberto was holding on to Hesus, his older companion whose glasses had been taken from him and whose eyesight is not too good. The infuriated mob dragged them apart. Everyone who had a stick was seeking to strike them upon the head or in the face. Others smote them with the fist and hand. "Kill them! Kill them!" was the cry.

As the two boys were dragged apart, Heriberto was carried by one infuriated mob group down the roadway and he heard his companion, Hesus Zuleta cry out, "Christ Jesus, save me! Christ Jesus, save me!" The infuriated mob cried out in scorn, "Christ Jesus! What do you mean, Christ Jesus? Call on the Virgin Mary. Long live the Virgin Mary!" So the streets resounded with the cry.

(Continued Next Week)

An addition to the Church ought to mean a subtraction from the world. One should not be counted in both places.

## There Will Be a General Council This Year

To Be Held at Springfield, Missouri, September 12 to 18.

When V-J Day was announced and it became known travel restrictions would be lifted, the holding of a General Council this year became a possibility. We ascertained that civic auditoriums were available, but could get no guarantee of housing facilities. There was only one recourse, to use the dormitories of Central Bible Institute for the week just before the time set for the opening of school. The C. B. I. dormitories can accommodate a total of about 600. We may be able to secure rooms in private homes for an equal number. We will do our best. We recommend that only ordained ministers and accredited church delegates attend this meeting. Also recommend that those planning to attend, if possible, bring tents, bedding, house trailers, etc. Cannot guarantee anything—but we can hold a General Council if all are willing to put up with inconvenience. The meeting will begin Wednesday night, September 12 to continue over the week-end to Tuesday night, September 18.



## Victoriano Went to Bible School

DAVID KENSINGER

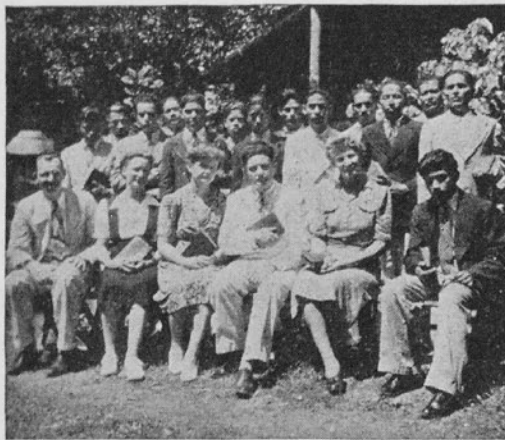
THE words of Jesus, "Go ye and teach all nations," provide the divine plan for missionary service. The missionary's ministry is not, as is generally supposed, a ministry of evangelism, but rather a ministry of teaching. He must first teach the way of salvation to the unconverted natives before exhorting them to accept Jesus Christ as their personal Savior. This ministry of teaching often requires much time and patience before the true message of the gospel penetrates their darkened minds. The missionary must also devote much time in teaching the Word to the native Christians that they might "grow in grace and in the knowledge of the truth." This forms the spiritual foundation of individual Christians and of the native church.

As the native work grows, it is necessary to provide pastors for each church. Thus, the third and larger phase of this teaching ministry is opened to the missionary. He must establish Bible Schools for the preparation of those whom God has called to go forth and minister to their own people. With sufficient experience and spiritual background, they may in time become the leaders of their own work. The co-operative missionary effort of His people seems to be God's divine order for the establishing of His Church in every land. We feel this to be true of our Nicaraguan field and are encouraged with the results received from the Bible Institute. Here is one example.

Victoriano was just a very ordinary Indian, living on a little finca (farm). For 44 years, his days were all the same—eating, sleeping, and working. One day on his way home from Subtiava, he was attracted by guitar music. This especially interested him, for he was an accomplished player himself, often strumming his guitar for some village dance. The music was good, but the gospel message was better! Victoriano soon gave his heart to Jesus. He went home, brought his wife to the services, and she, too, discovered the joy of salvation.

Victoriano became very zealous for the Lord and in a short time was serving as Sunday School superintendent. Later he was elected as one of the deacons. The following year, upon being elected first deacon, he felt the call of God upon his heart to enter the ministry. He asked to enter the Bible School and was accepted.

That first year of school was a testing ground for Victoriano, but he came trusting in the Lord for all his needs. As he had never at-



● Students and teachers of the Bible Institute in Nicaragua. David Kensinger sits fourth from the left in the front row.

tended school before, the studies were hard for his uncultivated mind. All he possessed in clothing was the one outfit he wore. Every night he crawled into bed while his good wife washed and ironed his clothes so they would be clean for the following day. It seemed an endless struggle, and even more so when every examination came back marked "failure." He failed the first year completely.

Did that stop Victoriano? He labored faithfully for the Lord during the following year and was elected pastor of the church in Subtiava. Feeling his inability for such a large task, he humbly sought and received the infilling of the Holy Spirit. Consequently, admiring his pluck and courage and feeling that God had His hand upon him, we encouraged him to return to Bible School. The classes were still quite hard for him. But with the infilling of the Spirit, he seemed to have a better comprehension of the Word taught. He was especially encouraged during that year, as God poured out His Spirit in the Subtiava church, and about 20. received the Baptism. Vitoriano was also a real blessing in the school, and this time he passed his first-year studies.

This past year he and his faithful wife left their church and set their faces toward a pioneer field. As they had never been more than a few miles from Leon and Subtiava, it was a great undertaking for them. But with some help from visiting brethren, the work has

spread to various points in this new field. Over 100 souls have been saved since the beginning of the year. Just before Victoriano returned to Bible School this term, the Lord began to pour out His Spirit in this new field. Around 50 have been baptized in the Holy Spirit since that time. He is now in the Bible Institute again, faithfully studying the Word and seeking God in preparation for a fuller ministry in the future.

### *An Oasis in the Desert*

An interesting letter was received by the Missions Department recently from Lieutenant (s) George P. Stewart, RNVR, who is stationed at Freetown, Sierra Leone, British West Africa. Lt. Stewart wrote to express his personal appreciation of the work which our missionaries, Mr. and Mrs. Paul Wright, and Mr. and Mrs. George Hemminger are doing in and around Freetown, and of the "boon and blessing" which fellowship with them has been to himself and many others in the Navy, Army and RAF.

Of the special meetings that are held for the men in service, Lt. Stewart says, "On Sunday evenings we have a very bright and happy service, a different speaker being chosen for each night. There is bright hymn and chorus singing, and the whole meeting has a high spiritual tone. Sometimes we have as many as 26 present.

"On Thursday evenings, we have a Bible Study meeting, which I am privileged to lead! We have happy and helpful times there, too, with a goodly number present. We find that lively discussion usually centers around the subject chosen for each night.

"I am sure that there are many others, who, like myself, will look back to this happy fellowship with deep thankfulness to God for having opened up to us this 'oasis' in the desert, where we have found much spiritual fellowship and sustenance.

"Our prayer is that God may long spare these dear friends, and all others like them throughout the world, to continue their gracious work in seeking to win those 'other sheep which are not of this fold,' and at the same time to provide much needed fellowship for the lads who find themselves away from home and loved ones."



# Entering Through Open Doors

**F**OLLOWING the example of the Apostle Paul, who sought the women's riverside prayer meeting, who labored with Aquila and Priscilla in the making of tents, and who gathered firewood to warm half-drowned sailors, many of our missionaries have been thankful for any opportunity to reach precious souls with the gospel message.

When Marjorie Trulin arrived in Jutiapa, in the southern part of the Republic of Guatemala, Central America, she little dreamed that an entrance into the only hospital in the city awaited her as an opening wedge into the hearts of many in that section. Miss Trulin believes in Divine Healing, as we all do. But when the door of the hospital opened for the ministry of the Word, she thankfully seized the opportunity. Now Miss Trulin and Miss Flower, who have been in Guatemala only a very short time, hold religious services there every Sunday afternoon.

It all came to pass this way. While visiting in the homes of the people, Miss Trulin encountered a very sick lady. She was able to help her, as she had assisted her mother in managing a hospital, and knew just what to do in a sick room. The physician in attendance was deeply impressed with Miss Trulin's methods and invited her to visit the hospital, where he was in charge.

She found the hospital in a pitiful condition. The operating table was so caked with dirt and dried blood that it was almost impossible to tell its original color. She found the sick often sleeping on a bare mattress. Many times she would have to scrub some woman's arm again and again in order that there might be a clean place for the doctor to inject the needle. As a result of her work, both spiritual and practical, those in charge of the hospital have scrubbed and painted the operating table and other furniture. They have also painted all the shelves and the furniture of the pharmacy.

Many of the patients of the hospital are the finest people in this little city. This has given an opportunity to reach many who could never have been contacted any other way. Being dealt with personally, one woman prayed through to a beautiful experience of salvation, right in front of the other women in the ward. It caused quite a stir. But more and more patients are going to our church services as they leave the hospital. Even the physician in charge of the hospital has been seen on the outside of the church, listening to the service.

Guatemala is in the tropics, so the chapels are built different from ours. Let us follow Adele Flower and Marjorie Trulin to their church. There aren't any windows—just wooden doors. Many times the doors are crowded with people looking in and listening. Some folk hear the gospel that way who would never go inside the chapel. One Chinese merchant stands and listens all the time, they say, although he has never gone inside.

The activities of these new recruits to Guatemala are many and varied. Miss Flower writes: "I thought you might be interested in our children's meetings. We have them on

Saturday afternoons, since the children are all in school during the week. We have been having about 50 out to each service. The only difficulty is that the children can't seem to remember from week to week that we have such a meeting. So we have to go out and round them up just before each service. Last Saturday I started out, going past a playground and up and down several streets. As we were nearing the chapel I turned to see 16 children, boys and girls, straggling along behind me. The scene made me think of the 'Pied Piper of Hamelin.'

"We had a lovely service. After an illustrated message on sin, eight children came forward to accept the Lord. At first I did not know what to do, thinking that perhaps they didn't realize what they were doing, or that they might be making fun. But one of the sisters who was helping me, explained that she knew every one of them and they all were serious. So we prayed with them. Afterward, I carefully explained to them what they had done, also what it meant to be a Christian and live for Christ. In the six or seven services we have had with the children, this was the first time they have been settled and serious enough for us to even attempt a time of decision. This time a real solemnity spread over them, and we are so thankful for this break.

"Last Wednesday night we went with the local pastors to a service in the town called Guacamayas, some ten miles from here. When we reached it, over twisting rough roads, it was almost dark. The young pastor and his wife, only married since January, were waiting to welcome us. They have a lovely spirit.

"As soon as we arrived, they started to light the gasoline lanterns in their lovely white-washed church. They had been saving their precious gas until the last moment. Everybody gathered in to crowd the backless benches. The floor around the platform was made of tile (large flat bricks), and the rest of the floor was cobblestones. Since there was quite a crowd, they had spread pine needles all over the floor in front of the platform where the children could sit. And were they packed in! I could hardly play my accordion without whacking somebody on the head.

"As we left, the women all crowded around us patting us on the shoulder, which is their manner of shaking hands. 'When are you coming back?' they all wanted to know. The hunger in their faces made us tell them, 'Just as soon as we can.' This is just one of many groups of believers in this vicinity."



## Future Missionary

Mr. and Mrs. James G. King, of Liberia, have notified the Missions Department of the arrival of a prospective missionary, James Gordon King, Jr. This most welcome new "missionary" was born June 1, 1945, and weighed seven pounds. Congratulations!

## Islam Or Christ?

Mrs. Harold S. Jones

"Baraka, baraka, baraka—thank you, thank you, thank you—for bringing to Koudougou God's book and the news that Jesus died for our sins." So spoke the mason Bagere as the missionary bade him good-by. "True," he continued, "for two long years before I accepted Christ I heard the Good News every morning as you called all the boys in the compound together for morning prayers. But every night when I went home I would hear others talking of Mohammed and what a wonderful prophet he was. My father became one of his followers. My brother and his family discontinued killing sacrifices and began praying five times a day to Allah and his prophet Mohammed. So it took two long years before God's Holy Spirit could illuminate my mind and convince me that Jesus was God's Son and that Mohammed was not God's prophet."

"Are you faithful in giving your testimony to your parents and relatives? Do you tell them that they are following a false prophet, that Christ alone can save and bring happiness here on this earth and in the hereafter?" asked the missionary.

"Daily," quickly answered Bagere. "But I am told to go with my news to others, to not bother them. They have changed their religion once. It seems ridiculous to them to change it twice. So Mohammedan they are and Mohammedan they will die."

Heathen children play daily in the shadow of the white mosque. About three in the morning they are awakened with the cry to go to prayer. They hear it again as the sun rises, at noon, as the sun sets; and instead of a bedtime story they hear the call sounded. "For," said Mohammed, "prayer is better than sleep." Slowly Islam is creeping toward Central Africa. Christianity can stop it. Bagere was snatched from the brink of eternal separation from God because there was a missionary there with the message of Life.

We are told that it is the continual dropping of the water that wears the stone away. How can these boys resist Mohammedanism if they hear nothing else day after day, week after week, month after month as they play in the village streets? Real intercessory prayer, sacrificial giving, and someone carrying the gospel to them, will some day cause these boys to say, "I changed my religion once, I accepted Christ as my personal Savior. I'll NOT change it again."

Send all contributions to:  
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## PLEASANT PATHS

By Vance Havner

A volume of brief meditative essays which have the cheer and spontaneity of one who sees God's handiwork in all about him and knows that it is good.

Their fervent and abiding faith will spark the soul of the weary traveler, and their simplicity and naturalness will make the reader want to linger along the paths which have brought so much comfort to the writer. Cloth bound. Price \$1.25.

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## Face to Face

GOD made a difference between Moses and the other prophets. He said, hear now my words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so. . . . With him will I speak mouth to mouth . . . and the similitude of the Lord shall he behold." Num. 12:6-8.

Moses was one in a million who in those days could have face-to-face communion with the Lord. But now, since Calvary has opened up a new and living way, the privilege of the one has become that of all. Through the atoning blood of Christ that removes all sin, a child of the Father can approach with boldness, and come into the holiest. He comes not as a servant, but as a son, and as he draws nigh to a loving Father, the Father draws nigh unto him, and He will commune with His child from off the mercy seat.

His word to His children is, "Let the heart of them rejoice that seek the Lord. Seek the Lord, and His strength: seek His face evermore." Psalm 105:3, 4.

## AMONG THE ASSEMBLIES

(Near) KEYSTONE, W. VA.—A revival was conducted at Bottom Creek, W. Va., and God did bless in a wonderful way. Fourteen were saved and 4 were filled with the Holy Spirit. Evangelist James Parton of Spartanburg, S. C., was the speaker.—John McPeak, Pastor.

OGDEN, UTAH—God is wonderfully blessing His saints here and drawing the lost to Jesus. Five have been saved and two filled with the Spirit. Evangelist I. Edwin Ayers was with us six nights, and God blessed. Arthur S. Arnold was also with us for six services. Utah is a field that needs much prayer. We covet the prayers of the saints everywhere.—John J. Ridge, Pastor.

## How to Make a Church Prosper

H. Morrow

1. Attend all the services; if possible, be on time. You need at least five minutes to compose body and soul for the service.
2. Never miss a service needlessly. If you have visitors, invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.
3. If it rains or snows *make a special effort to go*. Our church stands much in need of storm-proof religion.
4. Take part in the service; join heartily in the singing. You go to worship, not to be entertained.
5. Be devout in every attitude. All whispering should be studiously avoided; but speak to strangers and invite them to come again. A good handshake will add much weight to the invitation. Remember, handshaking never goes out of style.
6. Accept gladly any work assigned you. If the pastor is struggling under a burden, take hold and help; at least, do not increase the load.
7. Never encourage strife, but be a peacemaker. Peacemakers, you know, are called the children of God.
8. Avoid gossip as you would an enemy. Gossip is one of the devil's best agents for starting church troubles.
9. Give cheerfully and according to your ability. The Lord has dealt bountifully with you—hence be liberal to His cause.
10. Think of the services through the week; speak of them to others and pray that they may be attended with divine blessing.
11. Pray for your pastor. The daily intercession of all his people will increase his usefulness.
12. Never find fault. It is a great deal kinder and braver *to do something* that will better conditions than to criticize. If you mean to help, don't get in front and block the way—go behind and *push!*
13. Last, but not least, don't forget to pray, and to praise the Lord for all He has done for you. No Christian should ever be behind in his prayer accounts. *So pray, praise, and push.*

BELLEVUE, KY.—We recently closed a revival with Pastor and Mrs. Waldo Risner of Lexington. Brother Risner's ministry in the Word was a great blessing to all, and their ministry in song was also appreciated. Some were saved, and the church was built up and strengthened.—Mr. and Mrs. C. Doepke, Pastors.

SOUTH HAVEN, MICH.—The Assembly of God enjoyed a 3-week revival with Evangelist R. W. Prince of Big Prairie, Ohio. His ministry in word and song was enjoyed very much. The meeting was well attended and each service closed with a good old-fashioned altar service, in which the blessing of the Lord came down.—G. A. Uldin, Pastor.

COLUMBUS, GA.—The Bealwood Assembly recently closed a very successful revival with Evangelist O. L. Jagers of Illinois. On several occasions the church was filled to capacity. Nearly every night there were souls at the altar for salvation and several people were filled with the Holy Spirit. Brother Jagers is an outstanding evangelist with a unique ministry. His music and messages were of great value to all departments of the church.—Carl E. Perry, Pastor.

PHOENIX, ARIZ.—The South Side Assembly recently closed a precious 3-week revival with Evangelist Harold B. Wall of El Monte, Calif. Each message was preached under the unction of the Holy Spirit. On three different nights, the old-time power fell in such a way that there was no preaching. Nineteen were saved, 5 reclaimed, 13 baptized with the Holy Spirit, 3 refilled, and a number healed. Our Sunday School attendance reached 81. We have a good band of Christ's Ambassadors.—H. E. Brannock, Pastor.

LORAIN, OHIO—We have had a wonderful evangelistic meeting among the Roumanians of this city. God surely came down and blessed us in a mighty way. The meeting started June 10 and ended June 17. We also had Russians and Serbians attending our services. Thank God, He works among the Roumanian people as well as among the American. Brother and Sister Chokan were our evangelists, and Sister Nikola from Youngstown, Ohio, was our out-of-town visitor.—Gligor Blazer, Pastor, 2224 E. 28th St.

TUPELO, ARK.—Our church started a revival June 30 with Evangelist Sallie Jones of Calico Rock, and the meetings continued until July 11. Three were saved. Beginning July 18, John Markin of Cardwell, Mo., carried on the services until July 29. Nine were saved and one received the Baptism. Both ministers preached the old-time religion. The revival fires are still burning. Two men have been saved, and two women have received the Baptism in the Holy Spirit since the meetings closed.—Fern V. Hastings, Pastor.

## FIELD MARSHAL BERNARD L. MONTGOMERY

By Mel Larson

Undeniably, one of the greatest figures in World War II is Field Marshal Bernard L. Montgomery. This biography is a sincere tribute to the great Christian general and a glowing testimony to God's power in the personality and military triumphs of Montgomery. It has been said that in every Christian's life there is something of value to other Christians. Let us remember this as we consider the personality of Montgomery—man of prayer. Cloth bound. Price \$1.25.

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(Near) ATHENS, TEXAS—The Summer Hill Church has closed a 15-night revival, and the presence of the Lord was real to us during that time. Clay Smith of Athens did the preaching. We were all greatly refreshed in the Lord and enjoyed a blessing in each service. There were no additions to our number, but we do know that the Word shall not return unto God void, but it shall prosper in the thing whereunto He sent it. There was a good attendance each night.—Mrs. John Fuller.

TEXAS CITY, TEXAS—With regret we announce the resignation of Brother and Sister Netzel as pastors of the church here. During the seven years they have been with us, the church has enjoyed spiritual and material growth. The church building has been completely remodeled and its facilities for Sunday School classes enlarged. The church is free of debt. A parsonage was built a little over three years ago, on which there is an indebtedness of slightly over a third of its value. We are now engaged in the building of a Spanish church, in which Brother Netzel has been instrumental. Brother and Sister Netzel feel called into the evangelistic field. We shall miss them greatly. They are being succeeded by Brother and Sister W. W. Cothran of Smithville, who have so ably filled their place during vacation periods for the past four years.—Gene W. Nelson Sunday School Superintendent.

TEMPLE, TEXAS—We have enjoyed a profitable 2-week revival with Evangelist and Mrs. Lee Krupnick and their daughter, Mary Gene. Sister Krupnick's message on the Baptism in the Holy Spirit was given under the anointing of the Spirit, and people were encouraged to press on to a deeper experience with God. Brother Krupnick's messages were truly of God, and he too stressed the need of an up-to-date Holy Ghost experience. During this revival some were saved and some were filled with the Holy Spirit, and the church was inspired and built up spiritually.

Saturday night we had no service in the church, so we drove to the Victory Center at Killeen, where Mr. and Mrs. M. W. Putnam are doing a great work among the soldiers. Brother Krupnick brought a short message, and some 30 soldiers came forward expressing their desire to know Jesus as their Savior.—O. T. Finch, Pastor.

FORT WORTH, TEXAS—We have just closed one of the best revivals in many months, at the Boulevard Assembly, A. L. Parker of Houston, Evangelist. The old-fashioned Pentecostal messages delivered by this able and forceful speaker from night to night brought no small stir among the people. Sinners were convicted and sought God at the old-fashioned altar as in former days. Many outstanding healings were witnessed throughout the meeting. The church in general was lifted to higher spiritual realms, and after four weeks the meetings were still growing both in interest and in attendance. Although the evangelist has moved on to other appointments, the revival fires continue to burn among us.—C. L. Stewart, Pastor.

**WE SPEND OUR YEARS**

By Charlotte Kruger

Dazed Heather Allison was bewildered. Her soul was restless, her heart without hope. Her fiance had been killed fighting for his country; her mother, too, had died. But God weaves well, and there are no mistakes. When she found God, Heather saw that He was weaving a pattern in her life, and the pattern was beautiful. Cloth bound. Price \$1.25.

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GEORGETOWN, ALA.—In May of 1944, faithful gospel workers of the Crichton Assembly of God, Mobile, Ala., answered the challenge of a needy field some 25 miles northwest of Mobile, known as the Georgetown Community. Among the first to labor there were Mr. and Mrs. Woodrow Oxner, Mrs. L. W. Pierce, and others from the C. A. class at Crichton. For several months services were held in a small church building not far from our new location. The Sunday School attendance now averages 40, and the building mentioned has long since proved inadequate. Brother E. C. Tuberville gave the District two acres of land on which our new building is being erected. The Crichton Assembly has made two most liberal contributions, has sent carpenters, and now has our large gospel tent up for revival. The saints, friends and well wishers of the Community have given time, talent and money. District Superintendent Marvin L. Smith is to preach the first message in this tent revival, then for two weeks I shall be preaching "Holiness unto the Lord." Woodrow Oxner, who is shepherding the flock, will assist in this ministry. Our church will cost about \$2,500. The date of dedication has not been set, but will be in the very near future.—Clyde C. Goree, Pastor Crichton Assembly.

**WESTERN SLOPE CAMP MEETING**

On June 29, near the beautiful city of Grand Junction, Colo., the annual Western Slope Camp Meeting of the Rocky Mountain District was opened under the big tent, with District Superintendent J. E. Austell in charge and Evangelist George Hayes of Houston, Texas, as principal speaker.

From the first night it was apparent that this was to be the largest camp yet held in the Western Slope Section. The dynamic preaching of Brother Hayes and the unusual manner in which he quoted the Scripture in presenting the truths of the Word of God, became noised abroad, and many people of other denominations and the unchurched began to attend the meetings in such numbers that much of the city was stirred. On both Sundays of the Camp and on the 4th of July, the large crowds overflowed the tent, sitting or standing in any available space. Truly it was an old-fashioned camp meeting.

It was impossible to ascertain the number saved but there were many, and several received the Baptism in the Holy Spirit. One night was given over to praying for the sick and many testified to definite healing. Some of them were people of other denominations. One lady with a heart and nerve affliction that had prevented her attending church for a long time, was healed. The last day of the meeting was indeed most wonderful, with the largest audience of the camp in the night service, and with one of the most forceful and straightforward messages on "The Blasphemy of the Holy Ghost" that the writer has ever heard. Soon the long altars were filled with penitent sinners seeking salivation and believers tarrying for the Pentecostal Baptism. God give us more such Camp Meetings.—Ralph Hutchinson, Host Pastor.

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**Coming Meetings**

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

ST. LOUIS, MO.—7300 Virginia, Sept. 2-23; Evangelist and Mrs. Don Mallough, Seattle, Wash.—V. L. Hertweck, Pastor.

BINGHAMTON, N. Y.—Faith Tabernacle, Conklin and High St., Sept. 9-23; Gay Benson, Norfolk, Va., Evangelist.—John Kellner, Pastor.

CORRY, PA.—36 East Church St., Sept. 16-30; Evangelist and Mrs. Charles Shaffer.—A. R. Horst, Pastor.

WESTERN PORT, MD.—Sept. 2-30; Ruby May Jones, Millville, N. J., Evangelist.—Oliver P. Brann, Pastor.

LA JUNTA, COLO.—322 Lincoln Ave., Sept. 18-Oct. 7; Carl Coberly, Joplin, Mo., Evangelist.—Wm. W. Brandt, Pastor.

SEAGRAVES, TEXAS—Sept. 9, for 2 weeks or longer; Hildreth Ethridge, Evangelist, Ponca City, Okla.—J. L. Hagee, Pastor.

ST. PAUL, MINN.—536 University Ave., Sept. 9—23; Evangelist and Mrs. Geo. P. Brown, Springfield, Ore.—A. V. Gustafson, Pastor.

VALLEY CITY, N. Dak.—Sept. 4, for 2 weeks or longer; Mr. and Mrs. Lee Gorman, Evangelists. Broadcast, Sundays, 4:00 p. m.—Ray Reine, Pastor.

LONG BEACH, CALIF.—439 W. Anaheim St., Sept. 9—; Evangelist and Mrs. Richard Ruff.—J. Lon Hale, Pastor 2333 Golden Ave.

ST. CHARLES, MO.—Sept. 16—; "The Music Makers," Frank, Gladys, and Dorothy Lummer, Evangelists.—R. L. Thompson, Pastor.

MANSFIELD, OHIO—259 Glessner Ave., meeting in progress; Mr. and Mrs. R. W. Prince, Boston, Mass., Evangelists.—J. A. Wilkerson, Pastor.

SIMINGTON, TENN.—Sept. 2, for 2 weeks or more; Spinden Evangelistic Party, Des Moines, Iowa.—John Sparks, Pastor.

GREELEY, COLO.—Sept. 9—; Arthur Arnold and Party, Los Angeles, Calif., Evangelists.—W. Keith Reed, Pastor.

ALVA, OKLA.—Fellowship Meeting, all day, Sept. 11. Parker Reed and Carl Holleman, day speakers, J. S. Murrell is pastor—W. C. Crowder, Sectional Secretary.

DALLAS, TEXAS—Peak and Garland Sts., Sept. 9—; Evangelist and Mrs. LeRoy Sanders of Bahama Islands—Loren B. Staats, Pastor; by Floyd H. Hurst.

PASADENA, TEXAS—The Assembly of God at 207 S. Main St., Fall revival, Sept. 9—; Fern Huffstutler, Tulsa, Okla., Evangelist.—John C. Cox, Pastor.

LA JUNTA, COLO.—Southern Colorado Fellowship Meeting, 322 Lincoln Ave., Sept. 17, 2:30 and 7:45 p. m. District Superintendent J. E. Austell expected to speak at evening service.—Wm. W. Brandt, Pastor.

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**MISCELLANEOUS NOTICES**

NEW ADDRESS—2824 Arizona Ave., Santa Monica, Calif.—Evangelist Stanley P. McPherson.

FOR SALE—Bilhorn Folding Organ. Write Mrs. Lillian F. Sherman, 434 N. 2nd St., Saginaw, Mich.

NEW ADDRESS—708 N. Boston St., Russellville, Ark. "Have accepted the pastorate of the Assembly of God in Russellville."—Pastor and Mrs. J. B. Lindsey.

NEW ADDRESS—524 Emmons Blvd., Wyandotte, Mich. "We have resigned the church in Willoughby, Ohio, and have taken the pastorate in River Rouge, Mich."—Seth Balmer.

WANTED—Sunday School Story papers, published by Gospel Publishing House, for free distribution. Badly needed.—R. R. Driskell, Washington Park, Barnesville, Ga.

NOTICE—I am leaving the church at Hood River, Ore. I have accepted the pastorate of St. John's Assembly of God, 7316 N. John Ave., Portland 3, Ore.—Kelsey C. Prinzing, Oregon District Treasurer.

WANTED VERY DESPERATELY—Vibraharp for use in gospel services. Also Hammond Electric Organ, or any information concerning one. Wire collect all details to C. A. Lasater, 1105 Towson Ave., Fort Smith, Ark. Phone 6089.

BROADCAST—Gospel Gleaners, Station WHUB, Cookeville, Tenn., 1400 kilos., Fridays, 5:15 p. m.—LeRoy A. Holmberg, Pastor.

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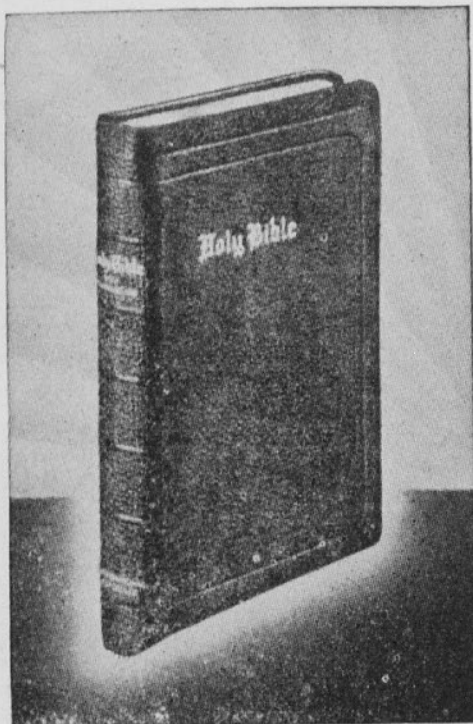
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<p>God, command that these stones be made bread. 4 But he answered and said, 'It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' 5 Then the devil taketh him up into the holy city, and setteth him on a</p>	<p>Eph. 6. 17. Deut. 8. 3.</p>	<p>ship and their father, and followed him. 23 ¶ And Jē'sus went about all Galilee, 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.</p>
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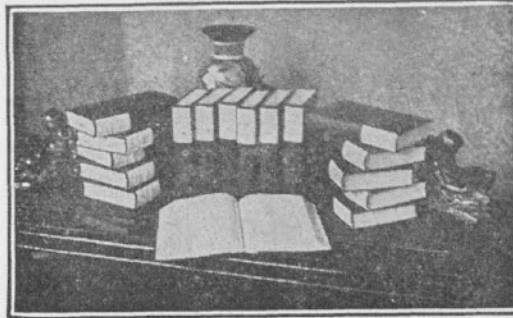
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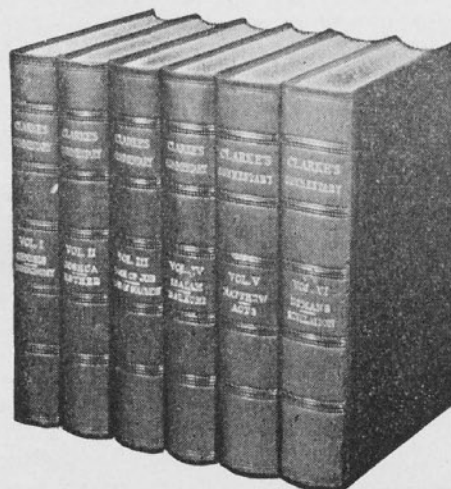
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Comments E. M. Hegge in the *Chicago Daily News*, "The atom bomb, called 'The greatest discovery of science,' can become the hoary sexton who someday may dig the grave in which civilization will be buried. One force alone can keep the unlocking of this long hidden mystery from bringing about the complete destruction of humanity. That restraining power is the Gospel of Jesus Christ."

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"Behold a pale horse; and his name that sat on him was DEATH." Rev. 6:8. This World War has cost over 40,000,000 dead: 8,000,000 Poles; 10,000,000 Russians; possibly 5,000,000 Jews; 10,000,000 Germans, Italians, and Japanese; 2,000,000 British and Americans; and another 10,000,000 of France and the smaller nations—over 40,000,000 dead from wounds, battle, murder, starvation, torture, and disease.—*The Dawn*.

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Frederick Soddy, co-discoverer of radioactivity and the basic principles used in making the atom bomb, questioned, "Is our civilization to end in breeding the robot, and go down under class conflicts at home and fratricidal war abroad? Is there much point in multiplying by a million the powers already conferred by science if the use which we make of those we already have are sufficient to endanger the future of civilization?"

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"When we study the map of Western Germany, that which was conquered by ancient Rome, which, according to prophecy, is to have its long predicted revival, we find that Russia is excluded from it and it is given over to the domination of Great Britain and France as well as the United States. And thus the stage, politically, is fully set for the end of the age."

## FEARFUL OF THE FUTURE

Just as the tank was the epochal discovery of World War I, so the rocket is the history-changing invention of World War II. Germany was first to use rockets but the United States has a huge rocket-making program of its own. The Navy is spending \$100,000,000 a month on rockets, the Army is asking for an appropriation of \$150,000,000 for them, and millions are being spent in the development of jet-propelled airplanes. No one knows to what extent rockets may change the course of future wars. One aviation expert has stated that "transatlantic rocket shells up to a hundred tons must now be regarded as a distinct possibility within five years." The outlook is sinister indeed. More than ever, man's hearts are "failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.

## "BOUND TO GET WORSE"

Brink's, the nationally known firm of movers of money with armored cars and fortress vaults to protect great shipments of currency, moves more money each year than the national debt. Last year it approached three hundred billion dollars in the amount of its moving. Officials of Brink's agree with J. Edgar Hoover, head of the F. B. I., that the recent wave of robberies is a forerunner of a postwar crime wave which they expect to be the biggest in the nation's history. *Life* reports that Brink's is preparing complex, hyperassault-proof, three-sealed-compartment combat trucks to meet the coming crime waves. The vehicle is of colossal size and contains such implements of modern warfare as directional control boards and a two-way radio. It will be equipped with anti-aircraft guns and radar for Brink's warns that flying bank robbers and other airborne criminals are just around the corner and proclaims that "things are bound to get worse and worse." We believe that Brink's and the F. B. I. are much more realistic than many, many preachers. Certainly they agree with the Bible phrase, "Evil men and seducers shall wax worse and worse." 2 Tim. 3:13.

## DUTCH TRAGEDIES OF WAR

Twelve Protestant ministers (nine of them fathers of young children) died in Nazi captivity in Holland during the German occupation. Damage to church property is assessed at 18 million florins—\$6,840,000. Sixty Protestant churches have been destroyed completely and 40 more damaged seriously. Thirty parishes have been inundated by the cutting of dykes during military operations, and 60 entire congregations were evacuated.

## THE BIBLE IN CZECHOSLOVAKIA

Long before 1939 Frantizek Zilka, a Czech scholar, realized the deadly peril that the beginnings of Hitlerism threatened to European liberty, and in order to counter this danger he translated the New Testament into modern Czech. This story was told recently by Jan Masaryk, son of the late Czech president, while speaking in London.

"Scripture," said Mr. Masaryk, "provides the literature which is common to all men who have good will, and for whom freedom is a passion, in this stricken continent of ours."

According to *Sunday School Times*, Mr. Masaryk follows a great tradition. In his later years, President Masaryk, whenever he made an address, prefixed it with a short reading from the New Testament.

But the tradition goes back farther than that. The preamble to the Four Articles of Prague, the charter of the Hussite faith, reads: "The Bohemian nation and its Christians, trusting to God, stand with all their goods, for life and death, as best they may, . . . resting upon the New Testament of Jesus Christ."

For more than five years the Czech people have been deprived of Scripture by the Nazis. Meetings have been held in London for the purpose of establishing a Czech Bible Society by which the Word of God may be freely circulated in that land.

## LATIN-AMERICAN MISSIONS

According to Dr. Everett Gill, Jr., secretary of the foreign missions board of the Southern Baptists, "almost two hundred young American priests have gone as new missionaries to many Latin-American republics."

"We have positive proof that none of these Catholic missionaries has had any difficulty in securing passports," he said, while young Protestant missionaries are being held up by passport difficulties in Washington.

Comments Dan Gilbert: "The Catholics wish religious control in South America. That is natural and to be expected. But what is unnatural and contrary to the Constitution of the U. S. is that the State Department should cooperate with one religious group, while it discriminates against another."

Dan Gilbert has his own explanation: "The Catholic Church has always been the sworn enemy of Communism. Leading Catholic clergymen, including several bishops, were among the first to discover and decry certain Communist trends in the national bureaucracy. When the politicians saw the Catholics turning a cold shoulder to the New Deal, they decided to make special overtures to them, in the form of the extension of special privileges with respect to a religious monopoly in South America."