

The  
PENTECOSTAL  
*Evangel*

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### A CALL FOR REAPERS

*In the harvest field there is work to do,  
For the grain is ripe and the reapers few,  
And the Master's voice bids His workers true  
Heed the call that He gives today.*

*In the gleaner's path may be rich reward,  
Though the time seems long and the labor hard.*

*For the Master's joy with His chosen shared  
Takes the gloom from the darkest day.*

*Oh, the harvest home in the realms above  
Shall be shared by all who have toiled and strove.  
When the Master's voice in its tones of love  
Calls away to eternal day. —Selected.*



# DIVINE PROHIBITIONS

**T**HERE are three mixtures forbidden by God in Deuteronomy 22:9-11. God says: "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled."

"Thou shalt not plow with an ox and an ass together."

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

We believe that these three verses are inspired by God as much as John 3:16. The same Holy Ghost that wrote Acts 2 wrote these verses in Deuteronomy.

God would not have taken up so much space in His Book for laws and statutes and ordinances if they applied only to the Israelites and had no spiritual meaning for us. These verses show that *God hates mixtures*. He forbade the Jews from mixing their seeds, from mixing their animals, and from mixing their garments. And behind the literal application for the Jews, there is a spiritual application for us today.

## NO MIXED SOWING

Typical of the thought of sowing seeds in a field, Jesus told the memorable Parable of the Sower. The Word of God is the seed, and the soil the heart of man. He said that some soil is hard, such as the pathway through the field. Some soil is shallow. Some is preoccupied with thorns. And some is good, receptive ground, in which the seed can fructify and cause a rich harvest to come forth. So we have the Master's word that sowing means preaching, teaching, disseminating and propagating the Word of God.

The beauty of nature is that it will reproduce itself. We do not believe in the error of evolution. The book of Genesis blows that theory all to pieces. God says in the first chapter of the Bible that He made the fruit tree yielding fruit "after its kind," the herb yielding seed "after its kind," the water creatures "after their kind," the winged fowl "after their kind," and the cattle, creeping things, and beasts after their respective kinds. In other words, sow a seed and it will produce its own likeness. Sow a field only with wheat and it will produce nothing but wheat.

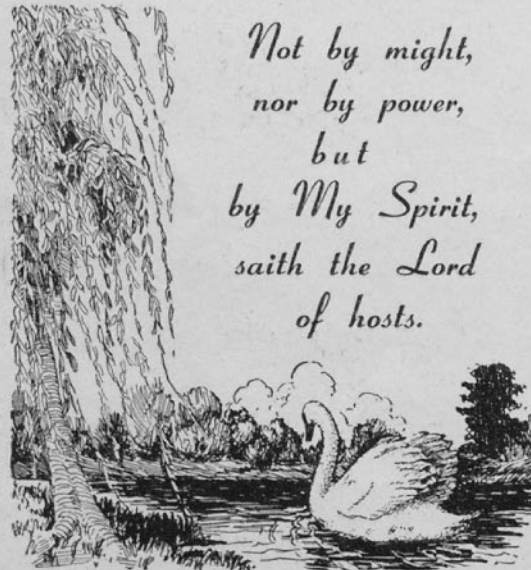
God would not allow the Israelites to mix two kinds of seed together. And God does not want the seed of His Word mixed with the seed of any other kind of teaching. The Word of God is the mightiest seed that man ever knew. Given

T. J. JONES

the right soil, the right environment, what a wonderful harvest God will reap after it is sown. But in some modern pulpits the seed of God's Word has been mixed with other things, and the crop that is ensuing shows the evidence. Unbelief sown from the pulpit is bringing forth unbelief among the congregation.

What did the aged apostle write to youthful Timothy about this matter of sowing? He said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the Word*; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:1-4.

This is probably the last epistle Paul wrote, for he goes on to say, "I am now ready to be offered, and the time of my departure is at hand." He knew that after he had passed on, the time would come when people would not listen to the sound, solid teachings of the Word of God but would prefer to have their ears tickled by other kinds of teaching. God's servants are not in the business of tickling ears, but they are to so preach the Word that hearts will be stabbed. *Preach the*



Not by might,  
nor by power,  
but  
by My Spirit,  
saith the Lord  
of hosts.

*Word!* For the life of me I cannot understand how any person can descend from the holy platform of the mighty oracles of the living God to preach the dead brains of finite men or to preach "science falsely so called" or to mix God's Word with any other thing of a lower plane.

Two things are necessary today: the Word of God and the Spirit of God. If God has poured out the Holy Spirit upon you, then the one thing you need is to be soaked with the Scripture. No wonder Timothy turned out to be the man he was. We read that from a child he had known the Holy Scriptures, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." And Moses likewise owed his godly character to his mother's training. She had the care of him for only a few years, but during that time she drilled more godly teaching into his young life than all Egypt could knock out. Store your heart with the Word of God. It is the seed that will bring forth righteousness and character in your future.

The curse of the modern pulpit is a mixed message. Where is Methodism today? In England it was a movement mightily used of God. It saved England from the bloody revolution that swept over France. And what brought the Methodist revival? Holy men of God, on fire for Him, would know nothing but the teaching of the Word of God, and they traveled into every part of the British Isles and America spreading the message. Methodism was born by the power of the Word. What has happened? Alas, Methodism is well nigh bankrupt. They have no message. Higher critics have robbed them of their teachings. The pure, divine seed of the Word has been mixed with other things.

Preach the Word. Sow the seed. Sow it with tears. Sow it with prayer. Be saturated with it yourselves, and be guided by it. Then teach it; live it. And from the sowing of that seed I believe there will come a glorious harvest.

## NO MIXED SERVING

In v. 10 the Lord forbids the Israelites to plough with an ox and an ass together. Ploughing refers to service. 1 Cor. 9:9, 10. Jesus Himself said so: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. Jesus expects us to keep ploughing. But God's furrows must be

ploughed by God's oxen. God won't have an ass in the team. An ox is typical of a believer. It was a clean animal, for God had said, "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat." Lev. 11:3. If you are saved you are clean; the precious blood of Jesus has cleansed you. Only those who have been made clean have a right to be in God's plow.

The ox was for service and for sacrifice. The old Moravian symbol is a picture of an ox, and underneath are the words, "Ready for Sacrifice or Service." Ready for the plow or the altar; ready for service or for sacrifice. Shouldn't that be true of all men and women of God?

The ass is the very opposite to the ox. It was not a clean animal; it needed redemption, according to Exodus 13:13: "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy

children shalt thou redeem." In the Bible the ass is God's picture of the unconverted man or woman. It is noted for its kicking, its wildness, and its self-will. The ass was under condemnation, unclean, filled with self-will. But someone says, "This is a refined ass; this is an *educated* ass." Nevertheless God says, "Thou shalt not plough with an ox and an ass together." People try to make exceptions saying *this* ass is a bit different from others. But the nature has to be changed before there can be service for God.

The same truth is given by Paul when he said, "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. Think of the poor old ox, peaceable and obedient, ploughing day and night. Contrast with him the ass, so restless and self-willed. When they are yoked together the ass says, "Go on, go faster." The two cannot work together. The ox and the ass are so different—in species, in size, in temperament, in build, in every way.

There is nothing but friction when they are paired together. If you don't want friction in your life, don't become unequally yoked together with an unbeliever.

The thought applies to a good many fields. There are various yokes which would link us up with something which we are not in harmony with. There is the marriage yoke, the social yoke, the religious yoke, the business yoke. Be sure the person you are yoked up with is heading the same way as yourself; otherwise you will find you cannot pull together.

There have been too many tragedies from unequal marriage yokes, tragedies that make one weep to think about them. Young women who have been saved and filled with the Holy Spirit have become yoked with some pleasant, refined, unbelieving "ass" and their lives have been ruined. The shores of time are littered with the debris of promising lives that have been wrecked by making this mis-

(Continued on Page Four)

## "The Servant is not Greater than his Lord"

O. L. HARRUP

THESE words were spoken to His disciples by Jesus as He wended His way towards lonely Gethsemane. They did not understand at that time what He was saying to them, but tragic circumstances were to take place shortly which would recall these and other of His sayings to them.

Let us borrow these words of the Saviour and find out if they have any significance to us who profess to be His followers in the twentieth century. We hear such terms as *great* movements; *great* works; *great* conventions, etc., and wonder how they fit in with the life and teachings of the lowly Nazarene. We have been called to make Him real before a judgment-bound world. But should this exalt us in our own estimation until we borrow adjectives to describe our greatness in contrast to others? Should not the knowledge of His favor humble us and cause us to divert all honors to Him, and away from ourselves and what we are doing?

He was born of the Holy Ghost in humble surroundings. His earthly life was one of poverty, rejection, and shame. He sought no crowns nor kingdoms that the multitudes could offer Him. He set His face towards Jerusalem where Pilate's judgment hall, a crown of thorns, and a cross awaited Him. "Why did He do this?" the mind inquires, "when all power in heaven and earth was invested in

Him?" Because all of these were included in the Father's will for His life. Now He is saying to us, "The servant is not greater than his Lord."

Why is Christendom so divided and why are His professed followers marching under different names and banners? Because they have forgotten the words of our text. Every movement was born in revival fires and suffered shame and reproach because of love and devotion to this Christ. Holding meetings on river banks, in homes, and upper rooms; later in caves and mountains; still later in tents, missions, and store buildings, the workers God has used in revival of His people have labored in humble circumstances. As He blessed they soon forgot the Blessor and began to think in terms of what *they* were. It is easy for human nature to forget the pit whence it was digged.

Taking on other means and methods to do the work of God, it was not long until the Holy Spirit, who had been sent to lead the individual and the church into all truth, was relegated to the sidelines, and not acknowledged unless it was convenient. Plain words, but true!

God has seen fit in these last days to bring into existence a people who have shared in the outpouring of the Latter Rain. About forty years ago in missions, halls, store buildings, and wherever God found hungry hearts, He gave them

this glorious revelation and experience, the Baptism of the Holy Ghost. Our origin was humble, our life in the Spirit has been simple through obedience to His leadings. But there is a strange cry going forth in the land today equivalent to, "Look at us; we are doing a great work; see what a great movement we are!" How does this high-sounding phrasology fit in with Him who must say, "Foxes have holes, birds of the air have nests but the Son of Man hath not where to lay His head"?

There is danger that we shall think more of what we are doing than of what He wants to do for us. We have begun in the Spirit. Are we trying to perfect ourselves through the flesh?

We want beautiful churches, trained ministers, trained singers, outstanding talents. Why this display of the natural? Have we lost sight of Him until we would extol ourselves rather than the One who still bears the marks of His humiliation even while sitting at the right hand of His Father!

Let us repent of this pride that leads to vain glory, and seek to follow the leadings of the Holy Spirit who may lead us down the road of humiliation, persecution, and misunderstanding, but into the glorious will of God for our lives—for, "The servant is not greater than his Lord."



# A Call to Watchfulness

**O**UR Lord Jesus likened the kingdom of heaven to a man that sowed good seed in his field; but while men slept, someone came and sowed tares among the wheat. When the servants of the householder saw the tares spring up with the wheat, it seemed a strange thing to them, and they went to their lord about it. He explained: "An enemy hath done this."

When did the enemy sow his tares? While men slept! An enemy, the lord's enemy, was active when others were inactive, *when men slept*. It was at an unguarded moment, an unwatchful hour. When we fail to be watchful, the enemy sows his evil seed in the Master's field, and it takes root and grows.

When the servants saw the tares in the field, they went and told their master. When you see the manifestation of evil, tell the Master. He knows how to deal with the situation. He has met His enemy before. He is not ignorant of his devices. *Pray that there may be less sleep and more watching, so that the enemy may go off with his bag as full of tare seed as when he spied the field.*

The tares were readily identified by the servants, although a novice can hardly tell the difference as he sees them growing together; the wheat and the tares look so much alike. The tares are not the only counterfeits the enemy has. He not only has counterfeits of wheat but counterfeits of the fruit of the vine. Satan is a master counterfeiter. If possible, he would deceive the very elect. He knows whom he can deceive. The one who comes as "an angel of light" is so bright that the deceived ones mistake him for Another who is the light of the world.

Meteors with a big tail are more conspicuous and are sometimes thought more of than distant suns a million times greater. Meteors preferred to suns! A brilliant flash preferred to all-the-year-round steady light! A meteor appeals more to a novice than to the experienced astronomers. Satan interposes a meteor and simple souls are deceived.

In contrast with Satan's meteors we are told of those that are wise, that they "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3. Meteors are left out of the category of the Holy Ghost. There is the glory of the sun, the glory of the moon, and the glory of the stars.

Beware of the meteors, especially if they have a big tail, a big following. Satan's tail is described as taking a third of the stars of heaven with him. Rev. 12:4.

He has plenty of material of which to make a dazzling display. He makes a great display of the denizens of hell who at one time were heavenly denizens.

According to the Hebrew of the Alexandrian Codex, it was the fallen angels who came to the daughters of men in the time preceding the destruction of the world by the Flood. Gen. 6:2. Now these fallen angels are coming as angels of light to corrupt the sons of men in their thinking, and this is in accordance with the Word of God which tells us: "As it was in the days of Noe, so shall it be also in the days of the Son of Man." Luke 17:26. We may look for special activity on the part of seducing spirits seeking to deceive those who walk in the light.

What is the remedy? What is our protection? Watchfulness, humility, dependence upon Him who has promised to be the keeper of His own, to preserve His own from evil. We need to have a consciousness of our own weakness and to pray as the Psalmist prayed, "Deliver me, O Lord, from mine enemies: I flee unto Thee to hide me." Psalm 143:9. Our only safe place is under the shadow of the Almighty, hiding underneath the shelter of His wings.

That is the precaution for ourselves. But what about those who are made captive by Satan at his will? Pray much for these. Some can be delivered only as by fire at the judgment. But some can be delivered before.

When Peter saw that the heart of Simon the sorcerer was not right with

God, he bade him to repent of his wickedness and pray God, if perhaps the thought of his heart might be forgiven him. Acts 8:22. Simon asked for their prayers. God hears the prayers of faithful intercessors. Pray for those who are unconsciously led captive by Satan, who comes as an angel of light, and by his ministers who parade as ministers of righteousness. Many are following such instead of following Him who is alone our light and life.

There is a great call for watchfulness on the part of pastors. Paul warned the elders of Ephesus. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Therefore watch.*" Acts 20:29-31. The apostle further warns: "Let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:6.

## Divine Prohibitions

(Continued From Page Three)

take. "Be ye not unequally yoked together with unbelievers," saith the Lord. It matters not how brilliant, how talented, how fine a young man or young woman may seem. The question is, "Is he or she an ox?" If not, you have no business in the plow with that person. The message is, "Ye must be born again." I am glad we have a God who can change asses into oxen. That seems strange language; I mean that God can change sinners into saints. However, be sure a person is *genuinely* changed and born again before becoming his yoke-fellow.

The Spirit of God ransacks the vocabulary of the whole Greek New Testament to emphasize this truth. He says: "Be ye not unequally yoked together with unbelievers: for what *fellowship* hath righteousness with unrighteousness? and what *communion* hath light with darkness? and what *concord* hath Christ with Belial? or what *part* hath he that believeth with an infidel? and what *agreement* hath the temple of God with idols?" 2 Cor. 6:14-16. There are *five* Greek words the Lord uses to show the utter impossibility of a Christian being able to pull together with one who is not saved or who is not heading the same way.

We must clearly sound God's warning. Dwight L. Moody said that of all the mixed marriages (that is, between saved and unsaved) that had been deliberately made, he had never known one that did not end in disaster.

I knew a Pentecostal young woman in Edinburgh who was "sweethearting" with a young fellow who did not believe in Pentecost. I thank God for the reality of that young woman's spiritual life. She

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broke the engagement with that young man, for she saw he wasn't going the same way. Although he was saved, yet to be yoked with him would have meant continuous friction. Be sure you get in partnership with someone who will pull with you.

The matter of the unequal yoke refers also to yokes of friendship. If that friend of yours is not helping you to God, cut that friend off. Jesus said, "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matthew 5:30. In other words, sever from your heart the dearest ties, if they would hinder you from going on with God. It pays, said Jesus.

The unequal yoke has been blasting the mighty all down through the ages. The Israelites' failure was in intermingling with the nations round about them. God had commanded that they keep themselves separate, but they became friendly and intermingled, finally accepting their customs and their gods. The curse of the Church today is in going too near the world and mixing with it too much. We must pay attention to the red light of the Word of God that warns us that the same failure will come upon us, both as a Movement and as individuals, if we fail to keep near to God and fail to keep separate from the world.

#### NO MIXED CONDUCT

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together." v. 11. I don't believe God cares very much what kind of garments we wear, so long as they are modest and becoming to a follower of Jesus. In the Scriptures, garments are typical of conduct. "Put ye on the Lord Jesus Christ," the Bible says. "Put off the old man with his deeds." "Put on the new man." Just as clothes tog you out, so does your behaviour. In fact, they call the ladies' riding clothes a "riding habit," don't they? Garments speak of conduct, and the Lord says, "Don't have mixture in your garments."

Now linen was the cloth which the priests wore. They were always arrayed in fine linen, clean and white. The Lord would not allow them to wear woollen clothing, for He said, "They shall not gird themselves with any thing that causeth sweat." Ezekiel 44:18. Some people have mixed garments, however. They wear one kind of clothing inside the church and another outside of the church. That is what is meant by "a garment of divers sorts." Don't be one thing in church and another thing outside. Live a consistent Christian life.

Linen is typical of righteousness in the Scriptures. In Rev. 19:8 we read of

the Lamb's wife: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." In other words, it is the righteous acts of the saints. Are you wearing that kind of garment?

Some people are like chameleons, which keep changing their color to suit their environment. When they are on bark, chameleons are brown. When they are on grass they are green. Some people are too clever in adapting themselves to their surroundings. They say, "When you are

in Rome, do as Rome does." But we say, "When you are in Rome, do as Jesus would do." Walk with Jesus.

"Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy." Revelation 3:4. May we so study and spread the pure Word of God, so watch that we are not yoked with the unbelieving, and so live moment by moment that these words may be spoken of us when we stand before the judgment seat of Christ.

## WHEN THE CHIPS FLY

ROBERT Louis Stevenson once wrote a letter to a lady who had determined to become a missionary. "You will like it in a way," he said, "but remember it is dreary long." In order to emphasize the hardness of the work, he told her the story of a tramp who was offered meals and a day's wage to chop with a very blunt axe on a fallen trunk. After working for a time the man said: "I refuse to go on chopping when I can't see the chips fly."

Missionaries often have to work long and hard without seeing any chips fly. It was so in the case of Robert Moffat and his wife in the early years of the work in Bechuanaland (South Africa). Their hearts came near to breaking at times as they saw the indifference of the Bechuana to the message of the evangel. The people seemed so careless about spiritual things and so attached to their old superstitions that there were none who could be regarded as real "chips."

But whoever might be inclined to lose hope, Moffat's wife never did. Weak in body, but strong in faith, she never faltered. "We may not live to see it," she said, "but the awakening will come as surely as the sun will rise tomorrow." So when a friend in England enquired what she would like for Christmas, she asked for Communion vessels, even though there was no immediate prospect of more than the missionaries themselves using them.

Communications were difficult in those days, so that nearly a year elapsed before her friend received the letter, and another year passed before the vessels arrived. But during those two years a notable change had taken place in the life of the people. Indifference had begun to give way to conviction. The simple gospel now melted their flinty hearts, and the temporary little chapel became a *Bochim*—a place of weeping. Prayer meetings were held from house to house in the evening; and early in the morning,

before going to work people would assemble again for worship. The sound of singing and prayer was heard throughout the village. But that was not all. Three of the men voluntarily offered to take upon themselves the labor and expense of erecting a school house which would serve for worship until the great church could be built. Women and children joined in the work, carrying clay and poles and grass for thatching. The building was completed with the same zeal with which it was begun, and was opened in May, 1829, just in time for the first baptism, and the first communion service was celebrated two months later.

In June, 1829, the missionaries selected, from the many enquirers, six candidates for baptism, and they were to be publicly received into the Church on the first Sunday in July. On the previous Friday a wagon brought some goods from the South, and one case was found to contain the communion vessels. The converts were baptized, and with feelings that cannot be described, the missionaries knelt down with them in the evening to commemorate the death of our Lord. So there was established among the Bechuana the Church of Christ that in years to come was to gather many thousands into its fold.

Dr. Cochrane says that when, in the early years of this century, he stood before the ancient throne of China and saw princes *kotowing* to its great occupant, the Empress Dowager, he wondered when, if ever, antiforeignism and conservatism would disappear and missionary work be unhampered. It seemed to him, in a fit of pessimism, the missionaries were simply tearing their fingers picking out the hardened line in the great wall of exclusiveness. Today, the walls are down, the ancient throne is gone, and a Christian president guides China's destinies in a freedom that welcomes every contribution towards a great liberty-loving future.

# JESUS, THE HEALER

ERNEST S. WILLIAMS ON NATIONAL  
ASSEMBLIES OF GOD RADIO HOUR

**J**ESUS passed by the pool of Bethesda and saw there the sick, the blind, the halt, and the withered. Bethesda means, "House of loving kindness," but it was unable to live up to its name. Among the sufferers Jesus saw lying there an outstanding example of dejection, a man who had been bound by his infirmity for thirty and eight years. Always moved with compassion at human suffering, Jesus said to the man, "Wilt thou be made whole?" Hear the defeatist answer: "I have no man, when the water is troubled, to put me into the pool." He had suffered so long that he felt there was little hope for him. How many have taken a similar attitude! They submit to what they think to be the inevitable, not stirring themselves to seek the Lord. How different was blind Bartimeus. When he learned that Jesus was passing by, no one could restrain him. He wanted his sight and felt that to be his chance. He cried, "Thou son of David, have mercy on me. Lord, that I might receive my sight!" Jesus responded and immediately Bartimeus was made to see.

But Jesus was not indifferent to the condition of the man at Bethesda and his state of mind. He understood his plight and would encourage his faith. First He must have consent of the sufferer's will, for God does not meet us in mercy against our will; therefore He said, "Whilt thou?" Then He would encourage his obedience of faith. He said, "Rise, take up thy bed, and walk." Acting on the promise of Christ, "immediately the man was made whole."

We accept as a fact that Jesus healed the sick, wrought miracles, and forgave sins when He was here on earth; but, like the impotent man, we resign ourselves to defeat, thinking He will do nothing like that for us. Why this unbelief? Do you not know He is "the same yesterday, and today, and forever?"

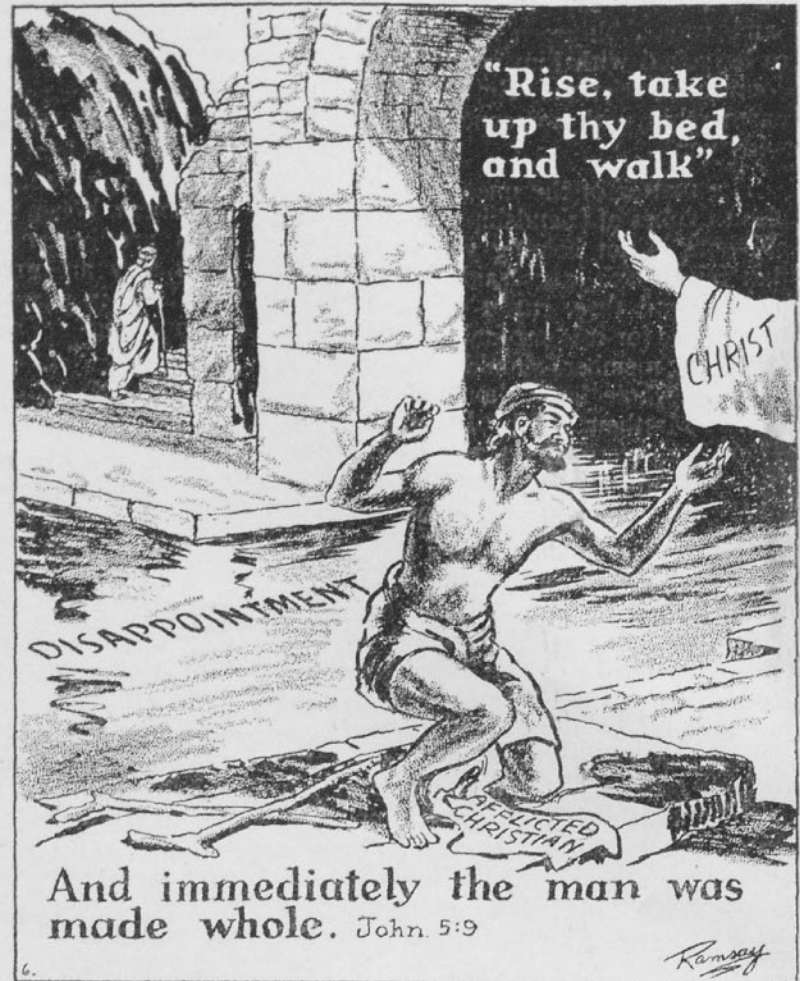
God has given the church His promise: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Many are being healed by putting their trust in Christ. We would love to see you among that number. If you are suffering, look to Jesus in believing prayer.

## LIGHT PROVIDED WHEN NEEDED

The train was sweeping along in the bright sunshine when the trainman came through and the lights flashed on. The passengers wondered why this should be done at midday; but while they were talking about it, the train plunged into a long tunnel. Then all understood why the lamps had been lit away back there in the sunshine. This providing of lights in advance reminds us that God's words stored in our hearts will light our way when our path suddenly turns into a dark passage. He who in the sunny days has not made the divine promises his own, has no comforts to sustain him when troubles come. But he who has pondered the Holy Word and laid up in memory its precious truths and assurances, when called to pass through affliction, has light in his dwelling.—J. R. Miller.

TRY THE HEAVENLY M. D. (Mighty Deliverer)



## Behold the Lamb of God!

HATTIE HAMMOND

"Behold the Lamb of God which taketh away the sin of the world." John 1:29.

**J**OHNS the Baptist was ministering under the anointing of the Holy Spirit at the River Jordan when he saw Jesus coming and approaching him. Suddenly he cried, "Behold the Lamb of God which beareth away the sin of the world!"

Did John know what he was saying when he introduced Christ as the Lamb of God? But when he uttered these words, Jesus immediately accepted the challenge from God and asked to be baptized, thus testifying to His will to become the Lamb of God. His ordained ministry was to bring God to the people and to bear the sins of the people away on Calvary. God had given Him thirty years to acquaint Himself with the human nature He had been confined to, and with the limitations of the body which had become His temple. And now by being baptized He was letting three worlds know that He would fulfill the ministry for which He had come into the world to do.

The heavens could not contain God when His Son identifies Himself with His work—the Cross. At this time God must needs speak out of heaven, "This is My beloved Son in whom I am well pleased." He knew it was the voice of His Father bearing witness to the stand He was taking, that He was willing to become the Lamb of sacrifice for a needy world.



Why didn't John say, "Behold your King"? Because the Holy Spirit makes no mistakes. Before Jesus could possibly be the King, He must be the Lamb. The Holy Spirit put our Lord Jesus in His proper role at that time. His holy ministry among men was the ministry of the Lamb. He had come from the glory of His Father for no other purpose than to bear away the sin of the world.

Jesus knew that His place at that time was not as King. He had come to be the Lamb. He could only receive that which belonged to the life of a lamb. As He walked the earth He must be dependent, weak, shorn and humble. He must have the lamb's nature. And we see Him walking, moving throughout His earthly life, taking that place, as God's Lamb.

Those people who wanted to make Him king could not understand the ministry of the Lamb. Their only interpretation of Him was in the line of their own "king complex." Israel wanted her own place back among the nations. They expected Jesus would restore them to their original place of leadership, but Jesus had not come to exalt one single nation; He had come to lift fallen humanity and to restore it to right relationship with God. Jesus could not take the place which they desired Him to take.

That wooden cross was not the only one He bore. He carried a cross from the day He was born. He was misunderstood from the first. No recognition was given Him; no understanding from anyone. He was continually taking the place of the Lamb slain.

When the seventy returned they were very joyous because of the wonderful results of their work. They said, "Lord, even the demons are subject unto us through Thy name." And when Jesus heard the report of the meeting, He said, "Do not rejoice because of that, but rather rejoice that your names are written in heaven." Where were their names in heaven? "In the Lamb's book of life." Rev. 21:27.

We take things from hymn books instead of taking them from the Bible. We sing about having a crown. A crown does not interest me; I can buy a crown. Someone says, "Give your heart to Jesus and you'll have a mansion up there." "A mansion would not interest me," a person might reply. But if they tell me my name will be written in the Lamb's book of life if I give my heart to Him, I know that means I am heir to the nature and the life and the glory of the Lamb. I am heir to what He is. I am made a member of the Lamb family, and that would satisfy any heart reaching out for spiritual reality.

If you belong to the Jones family here on earth; if your name is Jones and it is recorded in the family Bible of the Jones family—you can understand the other

members of that family. The Joneses understand each other because they all have the same nature and characteristics. The things that are hard for anyone else to understand about the Joneses, they understand about each other. And if you are a member of the Brown family, the Joneses cannot understand you for they cannot understand the Brown family. But the Brown family get along beautifully for there is an understanding among them.

The rest of the world cannot understand the Lamb family. They say, "What in the world are you crying about now?" They cannot understand why you are crying but I know why you are weeping and I say, "Weep on, sister, and have a good time." They say, "Why do people shout?" They cannot understand because they are not partakers of the same nature; they do not belong to the Lamb family.

We who have been born again have the same heavenly Father, and if we belong to Him we are partakers of the same family nature. Whether Jones or Brown, we all belong to the Lamb family.

Rejoice! But do not rejoice over external things, not even over signs and miracles and wonders and the things that people often think are so marvelous. These things do happen, and thank God for His manifestation, but let us get away from the things that relate to Christ. When we find Him and become acquainted with Him, we are through trying to be satisfied with outward things. Give us the Christ with all He is, in His loveliness and in His divine nature!

John, in writing of the things that Jesus revealed unto him, declared: "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." Rev. 5:6. The Lamb is all the glory!

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" This meant it was the time of the administering of judgment. The archangel could not open the book and administer judgment for he had never tasted this world with its sin. The angels all stepped back for they knew nothing

(Continued on Page Sixteen)



**Look unto Me,  
and be ye saved**

Isa. 45:22

## R-A-D-I-O News Flashes



At the General Presbyters' meeting which convened recently in Springfield, a full report of the activity of the Assemblies of God Radio Hour was given. After due consideration the Presbyters voted unanimously to continue "SERMONS IN SONG" and to recommend to our constituency that they back it with their prayers and financial support. At the present time we are accumulating somewhat of a deficit in the radio account, owing to the fact that the rapid expansion has created an expenditure greater than the income. Therefore we urge all our people throughout our great fellowship to respond with regular contributions, and we suggest that each church receive a regular monthly offering for the support of the broadcast. If this is not feasible, a monthly appropriation might be made for the perpetuating of this great ministry. Mail all offerings to Assemblies of God Radio Hour, P. O. Box 70, Springfield, Missouri.

\* \* \*

The return to Standard Time from Daylight Time has brought about a change in the hour of release on several of the stations. KHMO, Hannibal, Missouri, is now releasing "SERMONS IN SONG" at 6:00 p.m. WNCA, Asheville, North Carolina, has been changed to 10:45 a.m., and the time of KRKO, Everett, Washington, is now 4:00 p.m. KFBI, Wichita, Kansas, now releases the national broadcast at 7:45 a.m. Station KGDE, Fergus Falls, Minnesota, has returned to the hour of 6:30 p.m. The time for WREN, Lawrence, Kansas is now 1:30 p.m.; KCRC, Enid, Oklahoma 2:00 p.m.; WORD, Spartanburg, South Carolina 8:15 a.m.

Stations recently added to the list are: Mobile, Alabama, WKRG, 710 kilocycles, at 7:45 a.m.; Jackson, Mississippi, WSLI, 1450 kilocycles, at 8:15 a.m.; Canton, Ohio, WCMW, 1060 kilocycles, at 7:45 a.m. Saturdays; KMO, Tacoma, Washington, 1360 kilocycles, at 8:30 a.m.; KPQ, Wenatchee, Washington, 560 kilocycles, at 8:00 a.m.; WWVA, Wheeling, West Virginia 1170 kilocycles, at 8:30 a.m.; and WGNC, Gastonia, North Carolina, at 5:30 p.m., beginning September 29, 1450 kilocycles.

The following stations have recently been canceled: KVMV, Twin Falls, Idaho; WQBC, Vicksburg, Mississippi; and WCKY, Cincinnati, Ohio.

Remember—"SERMONS IN SONG" is YOUR program. Support it faithfully with your prayers and contributions. Send offerings and letters to Assemblies of God Radio Hour, P.O. Box 70, Springfield, Missouri.

The human race is divided into two classes—those who go ahead and do something and those who sit still and inquire: "Why wasn't it done the other way?"—Oliver Wendell Holmes.

# The Passing and the Permanent

## LOVE FOR HIS ENEMIES

Jacob DeShazer was one of the Doolittle fliers who was captured by the Japanese and imprisoned. In answer to prayer he was spared and later saved, and now he is training to be a missionary to carry the gospel to his ex-captors. "I see the need of the Japanese people," he says. "God spoke to me in a solitary cell in Peiping."

## "BARBARIANS AT HEART"

George Bernard Shaw is not a believer in Christ but he is wise enough to see that the trouble with the world lies in men's hearts. "The hearts of men must change before peace comes," he says. "At heart we are still barbarians with civilization imposed on us." Mr. Shaw does not show us how our hearts can be changed, however. The Bible does—they can be changed through Christ alone.

## RELIGION IN RUSSIA

According to *The Record*, the Soviet Government has invented a new style of religious persecution: it compels churches to pay eight times the domestic rate for electricity, and nearly forty times the rate charged to State shops. Domestic users are charged five roubles five kopecks per kilowatt-hour for electric power, while churches have to pay forty-one roubles for the same current. And yet Russia boasts of the "equality" that Communism affords!

## CHUNGKING UNSETTLED

A missionary in Chungking, capital city of China, writes that the war scars are being removed from that much-bombed city, and a great rebuilding program is on foot, but the hoped-for peace and quiet to which they looked forward, during which the churches could get under the burden of evangelism throughout the land, has not yet come. "Civil strife, strikes, and threatening famines and pestilences are still making life very hard for these people," he writes. "China needs our prayers as never before, and not the least her leaders—both governmental and spiritual—so that they may know how to meet the present situation."

## KAGAWA'S CREED

A large portion of the nominal Christian church in Japan looks to Kagawa as its spiritual leader. Notice the dreadful unbelief of this blind leader of the blind, taken by *The Sunday School Times* from his published works: "Christ is the summit of evolution. . . . Jesus experienced God as the forgiver of sins." Just as though the sinless Son of God needed forgiveness. Kagawa further writes: "We do not know in what form the Resurrection did come. Whether it was in the flesh as the Gospels teach, or in the spiritual body as Paul tells us, makes no difference." All these statements are in contradiction to God's Word. Shintoists and Buddhists will gain very little by turning from their heathenism to a creed like Kagawa's.

## A YIDDISH TESTAMENT

The New Testament has been translated into Yiddish, for Yiddish-speaking Jews, and George T. B. Davis hopes to begin printing it in a short time. It will be a scholarly work, arranged like the Prophecy New Testament, with Old Testament references given so as to point Yiddish-speaking Jews to their Messiah.

## JEWISH PUBLISHERS

Those who hate God's ancient people talk much about the "Jewish-controlled American press"—but actually Jews have very little to do with the publishing of American newspapers. Arthur T. Robb, editor of *Editor and Publisher*, states that out of 1,700 newspaper owner-publishers in the U. S. A. a maximum of 15 are Jewish, or less than 1% of the total. He shows that there is not a single Jew on the board of the Associated Press, the United Press, the International News Service, the American Newspaper Publishers' Association, the American Society of Newspaper Editors, and the Audit Bureau of Circulation.

## HAVE PATIENCE WITH JEWS

A Hebrew Christian lady writes in *Prophecy* as follows: "At least ten years before I found the Lord Jesus as my Messiah, someone said to me: 'It seems strange that you Jewish people can't see that Christ is your Messiah.' Having made this remark, this Christian lady walked off, leaving me literally starving for more, for in my heart at the very moment I knew I needed a Redeemer. Right then and there I could have been led to Christ if the way had been shown to me."

"I wonder," she goes on, "if many sincere Christians do not often make this mistake. They take it for granted that every Jew is informed on the Gospel of Matthew, for instance, and is deliberately shutting his eyes. The vast majority have never had the truth presented to them in any way, shape or form. Why should they be expected to embrace the Gospel any quicker than Gentiles who have never had it presented to them?"

## CHILD TRAINING

At the New York *Times* Forum on "Youth and Citizenship," Miss Ann McCready, representing the faculty of one of the high schools, is reported to have objected to the teaching of religion to younger children. Her argument, according to the press, was that it stifled thought if taught before children were old enough to understand it! If this teacher would be consistent and follow out her argument to its logical conclusion, she would find herself without a job; if children had to understand a school subject before being given any teaching in it, they never would gain the knowledge. God's wisdom has decreed that we should "train up a child in the way that he should go." The awful results of the lack of proper religious training are apparent everywhere in the police courts of our land.

## THE COST OF CRIME

A total of \$34,600,000,000 is spent on crime, drinking, and gambling in the U. S. A. every year, according to Mrs. D. Leigh Colvin, National President of the W.C.T.U.

## CRIME INCREASING

The latest FBI report on the increase of crime is a comparison between the first six months of 1946 and the first six months of 1945. It shows an increase of 1.6% in rape, 10.0% in aggravated assault, 12.7% in burglary, larceny and robbery, 15.5% in automobile theft, and 24.4% in murder and manslaughter.

## AN INDESTRUCTIBLE CHURCH

Dr. Garbett, Archbishop of York, made a wise statement in a discussion of the atomic bomb and its threat to destroy civilization. He said that we must be sure that the Church is not so bound up with the secular civilization of our day that with its destruction the Church would perish.

"The Early Church survived the catastrophes which overwhelmed the Jewish nation and later on the Roman Empire, for it was never bound up with them," he said. "It lived under the shadow of impending catastrophe: but it was organized for a time of crisis. It was in the world, and not of the world: and when all else crashed to the ground it survived."

"How far," he asks, "is it true to say that our church is so detached from the political and social environment of our time, that it would survive even if the institutions which surround it were burnt up as by fire?"

## WILL THIS BE ANTICHRIST'S EMPIRE?

Winston Churchill delivered an address on September 19 at the University of Zurich in Switzerland, in which he advocated the forming of a "United States of Europe." He stated:

"If we are to form a United States of Europe, we must begin now. In these present days we dwell strangely and precariously under the shield, and I will even say protection, of the atomic bomb. The atomic bomb is still only in the hands of a state and nation which we know will never use it except in the cause of right and freedom, but it may very well be that in a few years this awful agency of destruction will be widespread, and the catastrophe following from its use by several warring nations will not only bring to an end all that we call civilization but may possibly disintegrate the globe itself.

"Our constant aim must be to build and fortify the strength of the United Nations organization. Under and within that world concept, we must recreate the European family in a regional structure called, it may be, the United States of Europe.

"If at first all states of Europe are not willing or able to join the union, we must nevertheless proceed to assemble and combine those who will and can. In all this urgent work, France and Germany must take the lead together. Great Britain, the British Commonwealth of Nations, mighty America and, I trust, Soviet Russia—and then indeed all would be well—must be the friends and sponsors of the new Europe. Let Europe arise."



# THE LORD IS MY HEALER

HENRY ROSE

*I am the Lord that healeth thee. Exodus 15:26.*

IT was at the Rapido River battle in Italy, in January, 1944, that I was wounded. I was with the 36th Infantry Division. We were trying to take a mountain held by the Germans who had seven machine gun emplacements besides their artillery, and I was on outpost duty, when I was hit with fragments of two 88 millimeter shells.

A fragment from the first shell, slightly larger than my thumb, lodged in my spine; another fragment hit my left lung; a third hit me in the left shoulder breaking the scapula and glancing down into my body. The second shell burst just a few seconds later. One large fragment hit my right leg, carrying away twelve inches of the right thigh muscle; and another piece went through the leg below the knee, breaking the leg just below the top of the tibia.

Sergeant Kelly ("Commando" Kelly, the famed "one-man army," who was the platoon leader) and a medic came out, but they couldn't get to me with a stretcher. As a result, I had to walk back to the Aid Station, with their help, and walking on the broken leg resulted in the injury of the peroneal nerve. This caused partial paralysis of the right leg and severe stiffness in the right knee.

Days and weeks of intense suffering followed. From the Aid Station I was removed to the Eighth Field Hospital, where they operated on me to remove the shell fragment from my spine. The surgeon told me I was the only soldier he had seen shot in the spine who had lived after the fragment was removed. I attribute this to the fact that it was Sunday when I was wounded and the saints in my home assembly (River Rouge Assembly of God, Detroit, Mich.) were praying for me. When I was lowest, and they were trying to keep me alive with blood plasma, the Lord reminded me that it was service time at home, and a great calmness came over me.

After five or six days I was removed from the Field Hospital to the General Hospital in Naples, and after spending eight days there I was shipped to the Forty-third General Hospital in North Africa. There they attempted to graft skin from my left leg to my right leg. Streptococcus infection set in and they had to remove the graft again. A doctor told me at that time that the muscle would never grow again in that place. I spent three months recuperating in that hospital in North Africa, after which I was brought back to the U. S. A.

For ten more months I was treated by the best doctors in the Army, first in one hospital and then another—in Crile General Hospital in Cleveland, then in Walter Reed General Hospital in Washington, and finally in Percy Jones General Hospital in Battle Creek. Twice I

was operated on during this time; the operations were extremely painful, one lasting for four and a half hours while the doctors probed about in the open flesh of my leg seeking to find the ends of the shattered nerves and join them together again. I had been given a local but the serum failed to take effect. It means everything to know the Lord during times of such horrible suffering!

When I was discharged from Percy Jones Hospital in February, 1945, I was told that my leg would continue to get worse, and it did. I fell down a number of times, so I went back to the hospital and they fitted up a brace to keep my knee in place and to hold up my "dropped foot."

The doctors told me that I would have to follow some occupation in which I could remain seated while I worked, but they warned me that I would not be able to work for two years. In spite of their warning, I tried to go back to my former trade of barbering, only to find I couldn't stand and hold my arms up long enough to cut hair, because of the pain, due to my spinal injury. Then I went to the Veterans' Employment and Rehabilitation Service.

I was given a number of aptitude tests. I had thought I might learn some light trade like repairing watches or radios, but they advised me otherwise. They said that, although they were willing to send me to a trade school if I so desired, they would advise me to try to get into a theological school instead, because my aptitude tests showed a higher aptitude for ministerial or social work. They did not know that before I went into the Army I had been doing home missionary work in Michigan, barbering to help pay expenses, and that I had felt the call of God on my life!

When they offered to send me to a theological school I immediately applied for entrance into Central Bible Institute in Springfield, Missouri. I was promptly accepted, and enrolled for the 1945-46 term. At first I found studying very difficult. I was so terribly nervous from shell shock that I could neither sleep nor study properly. At night I would have nightmares that the Germans were coming at me with bayonets, having test papers on the points, and the papers were marked with big red zeros denoting failures! During the first

six weeks I think my highest grade was 55. However, I then joined a prayer group of boys who were arising at five o'clock every morning, and at once my grades improved. As a result, I passed in every subject of the first semester. I am sure the doctors would have forbidden my rising so early but I felt my need of this early morning prayer.

Had I been in a secular school I never would have passed in my studies. It meant so much to be under Christian teachers who could understand and help me. They permitted me to sit near the back and to leave the class at any time. I was unable to sit through an entire class period; I would have to get up and lean against the wall to rest my back.

Every time I took a step to mount stairs I suffered terrible pain. I had to use a cane. I would take a step up with my good leg and then drag my stiff leg up to the step after it. As I had to go up and down the stairs several times each day in going from class to class, the pain tortured me. Even carrying a book was painful, because of my sore back; but everyone was so kind, and it was seldom the boys would let me carry my own books.

My thigh was so tender that when I didn't have my brace on the weight of my trouser leg against the scar hurt as though someone were pounding on my leg. I could hardly bear to have a cover over me while I slept. Even the weight of a light coat on my sore back caused constant pain. I mention these things not to arouse sympathy but to emphasize the seriousness of the condition I was in before the Lord healed me.

The months went by without bringing any improvement; and then, in the daily chapel service on Thursday morning, the day before Good Friday, one of the instructors preached on Divine Healing. He said that there should be today the same manifestation of God's healing power that there was in apostolic times. To make it more personal to me, the Spirit impressed the speaker to say that even though one had a withered leg the Lord could straighten and strengthen it. There were two messages in tongues following the sermon, the interpretation being given, stating that if one would be anointed with oil according to James 5 and would only believe, he could be healed.

Then and there the Spirit witnessed to my heart that I was going to be healed. It was so real that I took out my watch and tied the chain in such a way that if I should dance and jump in the Spirit the watch would not fall to the floor. I had read in the Bible how some people started dancing and leaping when the Lord healed them, and I didn't want my watch to fall out of my pocket and be smashed! Then I

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Henry Rose holding the brace he constantly wore before the Lord healed him.



# ur Missionary Advance

## A Bible Institute for Women Only

JEWYL G. WILLIAMS

**W**E have just finished our first term of Bible studies for women. Ever since we discovered that it is not practical to have both men and women in the Institute we have longed to have studies for the women apart from the men, but in other years we have been unable to do so because we lacked sufficient women missionaries to do the teaching. Now that Sister Munger and Marjorie Trulin are here, and Sister Finkenbinder came up from San Salvador to teach a class, we were able to see our desire fulfilled.

We were not certain as to how our brethren would react to this venture, or if the women would respond. The thought of women taking an active part in the ministry is somewhat new

to our people here in El Salvador. However, on the appointed day no less than thirty-three arrived, all of them from little grass-roofed, mud-walled "caseros" or huts. Not a student left before the lessons were completed, and we thought that a good sign of real interest. One was from near the river Goascoran, which marks the extreme eastern border of the country, while several were from the river Paz basin at the very western end. So you see most of the Districts were represented, showing that the idea of Bible studies for the women and girls is well accepted.

The main purpose in this effort has been to prepare the women for active part in the Sunday School, children's work, and Women's Missionary Council work in their own churches, since in this sphere their ministry will be most useful. The courses were prepared with this in mind but were rounded out by including a short course of doctrine, personal work, hygiene, music, etc.

Here is an idea of how the days were spent. At 5:45 a.m. the first bell rang. From then until 6:30 the girls were busy with their early morning duties. At 6:30 the bell called them to

the daily morning prayer service, which was usually led by one of the girls. There they really sought the Lord for help with their daily studies. Four of them received the Baptism during the term, and all seemed to draw closer to the Lord. Just before seven the girls who had kitchen and dining-room duty slipped out, and by the time the bell sounded at seven all was in readiness for breakfast.

From eight to eleven a.m. they received lessons in doctrine, Sunday School and personal work. From eleven until noon they had a free hour in which to study, rest, or play—just as they pleased. Most of them spent it in study, and anywhere on the premises, one could find girls with a lesson sheet in hand, diligently studying.

The first class in the afternoon began at two-thirty. This was devoted to children's work and the preparation of lesson material for the students to use in their home churches. They were especially interested in the preparation of the simple object lessons we gave them. The idea of presenting lessons from the Bible through the "eye gate" is new to most of our people, but they seem quite eager to use this means of teaching the children. We trust that this new method will result in an increased effort to bring children to the Lord before they have become entangled in sin.

A class in Hygiene came next, a most important and much needed course of study. Last of all came the class in music, where they sang the hymns they love so well and learned new choruses which they will in turn teach in their home churches.

Seven-thirty each Thursday night found the students lined up in the church corridor ready to take their places on the platform. It was truly a touching sight to see those women and girls come marching in, their faces actually shining with the joy they felt in being allowed the privilege of studying God's Word. Their ringing testimonies brought real blessing and inspiration to the members of the local church.

"Lights out" bell rang at ten o'clock and the Dean of women made her final rounds to see that all was well and to say good night.

The last night we had a simple but effective program with the girls representing the different courses they had studied. Many believers had come in from the country for this service, and from the hearty "Amens" that rang out during the program we could tell that they were thoroughly enjoying it. After it was over, the girls crowded around to say good-bye, many of them crying at the thought of leaving, and nearly all of them saying, "Hasta el año entrante" (until next year).



● *Left—A classroom scene at the Women's Bible Institute held in Santa Ana, El Salvador, from May 31 to July 18, 1946.*



*Students and faculty of the Women's Bible Institute. Marjorie Trulin, Mrs. Paul Finkenbinder, Mrs. Ralph Williams, and Florence Munger are seated in the center on the front row.*



# in Central America

God has a place for the women of these lands in His vineyard and they are gradually becoming aware of it. For our part, we feel it a great privilege to help them find God's place for them in the ministry and to help prepare them to fill it faithfully and well. We feel that God has placed His seal of approval upon this initial effort to prepare our women for His service, and we trust that it may become a permanent part of our missionary work in this country.



## Honoring St. Christopher

GEORGE W. CLARK

**D**URING the past week, we have watched with amazement the celebration of Jutiapa's "santa fiesta" in honor of San Cristobal. Fireworks began each daybreak, then processions marched through the streets several times a day carrying a statue of the saint mounted on a platform. Crowds followed, chanting songs and waving long stalks of "caña" (sugar cane), and sometimes a band played.

The climax came last Friday when hundreds of people gathered in a big field back of the mission station to prepare their heathenish parade. A score or more Indians, dressed in costumes of riotous colors, performed the dance of the Moors and the Christians (a ritual brought here by the early Spanish conquerors). They brandished swords and leaped about beneath the blazing tropical sun until we expected to see them fall in a stupor. Behind them, mounted on a platform and carried on the shoulders of groups of men who took turns with the burden, came a beautiful big doll, dressed in blue silk and seated on a large paper duck. Evidently the image represented the Virgin. It seemed laughable at first, but a sober feeling crept over us as we realized that these things were actually the objects of their worship.

Yesterday and today they marched again. And if asked, the dancers would perform in one's house to ward off evil and bring good luck—for a fee, of course. But they always seem to save the loudest fire-crackers and the weirdest music until they get right in front of our church. Perhaps they think to scare away "the Protestant devils."

A map of the Department of Jutiapa, on the wall before me, is covered with tiny dots which represent villages, each filled with people who live in the darkness of sin and superstition. In every town, they are following rites like those described, in which pagan and Christian customs are so interwoven that it is impossible to tell where one ends and the other begins—heathenism, as dark as night, although it calls itself Christianity.



## News Flashes!

Hazel Stigem arrived in Landour, India, on July 31.

\* \* \*

Mr. and Mrs. Robert B. Tangen, missionaries now on furlough from China, proudly announce the birth of another son, Richard Henry, Master Richard weighed eight pounds and one ounce when he arrived at Seattle, Washington, on August 24. Congratulations!

\* \* \*

Victoria Schott, who has already spent one term of missionary service in Cuba, was recently transferred to the Dominican Republic, and arrived there September 4. Her new address is: Apartado 72, Santiago, Dominican Republic.

\* \* \*

Mr. and Mrs. Harold Carlbom arrived in Batavia, Java, on September 13.

\* \* \*

Mr. and Mrs. Adrian M. Heetebry, after twenty years of missionary labors in the Fiji Islands without a furlough, sailed on August 30 for a much needed rest in the United States.

\* \* \*

Jessie Wengler has notified the Missions Department that her address has been changed



Two brethren from El Salvador beating out rice in the customary way.

to: % Mrs. John Massey, 8213 Topton Way, Clayton, Missouri.

\* \* \*

Brother E. C. Lagmay, one of our General Council ministers who has been head of our Filipino work in the United States, believes that God would have him return to the Philippine Islands to assist and encourage the work of the Assemblies of God in that field. We shall therefore be pleased to receive any offerings from friends who are interested in helping our brother, who has proved his faithfulness and consecration to the work of the ministry here in America.

\* \* \*

Mr. and Mrs. B. Martin Kvamme, missionaries to China, arrived in San Francisco on furlough, September 13. Brother Kvamme would appreciate prayer for his health.

\* \* \*

We have just received an announcement from Edward Wegner that on September 4 he was united in marriage to Dorothy F. Hayes in La Donjuana, Colombia.

\* \* \*

Our field evangelist in Cuba is in urgent need of a jeep. Anyone wishing to contribute to this need please send your offering to Foreign Missions Department, designated "Jeep for Cuban field evangelist."



Let me fail trying to do something rather than sit still and do nothing.—William Carey.

\* \* \*

I am only one, but I am one; I cannot do everything, but I can do something; and what I ought to do, by the grace of God I will do.—Horatius Bonar.

Send all contributions to:  
**NOEL PERKIN**  
Secretary, Foreign Missions Department  
336 W. PACIFIC ST.  
SPRINGFIELD, MO.

# OUR HOME FRONTIERS

"FIRST THE BLADE, THEN THE EAR, AFTER THAT THE FULL CORN. . ."

WAY up in Palmer, Alaska, on a farm in the Matanuska, Valley, one of the most thrilling chapters in our Pentecostal history is being written. Few people have read the story of this chapter, and very few are acquainted with its setting. We invite you to visit this great 120-acre farm which the Home Missions Department is purchasing.

You ask what the Home Missions Department would want with a farm in Alaska? Do we raise potatoes, turnips, and all farm produce? Yes, we do. Do we raise stock and do we milk cows? Most certainly. Do we plow and cultivate the soil in order that it might bring forth fruit? This is most essential! And from the tiny seeds come the tender sprouts, and, with most diligent care, the tiny plants take form, grow and develop, and a rich harvest is gathered.

Wonderful as this natural growth may be, it is only the secondary purpose of the farm, and a simile of a life and growth which is thrilling beyond words! This farm is producing the most valuable, the most precious crop in the world—Christian lives.

## A REAL FARM HOME

This farm is "home" to eighteen boys and girls, most of whom have never had another real home, whose young lives have been filled with only misery and suffering. When they are brought to our lovely farm home by a welfare worker, their young minds are warped and twisted by mistrust and evil example; their bodies are undernourished and poorly clothed. There is a great renovation to be done—a great miracle to take place.

Like the cultivating of the farm, there must be the turning over of new soil. Seeds of love, kindness, trust and confidence must be sown in these lonesome little hearts. The Word of God is also sown in this fertile soil. Before long, with vigilant care and prayers and tears, tender little sprouts are appearing; the Word is taking root! New leaves appear almost daily, and before one's very eyes there is marvelous growth and development! Emaciated little bodies develop into strong and useful ones; hearts and minds embittered by sin and harshness respond to the sunshine of love and the tears of compassion. The petals are unfolding, and the farm home has become a flower garden!

This is the home of Mr. and Mrs. Ray Cather—to the children, "Mom and Pop." They write: "The children have developed wonderfully since coming to the farm. We have noticed that vegetables taste much better from their own gardens. The boys are learning the value of working to supply food for the family and the stock, and also to build strong bodies and clean minds. It is all new to most of them, as the only vegetables they had ever known had come from cans; milk likewise. They all think the cows are wonderful, and the other stock, too, even though they do have to work to take care of them.

"As to religious experience, some of them actually thought that the name of Jesus was only an oath! They have known only a hard, vile atmosphere. It takes much time and patience to lead them into better ways, but it is well worth it. It is such a joy to us to see their expressions and language change, and to hear them pray for the first time.

## FRIENDS, THIS IS BOBBY

"Does it pay? We would like to tell you about Bobby—a lovely, appealing child with a very sweet smile, big brown eyes and rosy cheeks—nearly three years old. A year ago he came to us in such a pitiful condition that we wanted to weep when we looked at him. He was of a bluish color, very thin, and suffering from malnutrition. He had never stood on his feet, having been kept in his crib all his life, with little or no care. So nervous was he that any sudden movement or noise would start him trembling and screaming. His feeding was a problem because he would not chew anything, or even drink, except a spoonful at a time. His thin, stringy hair straggled down to his shoulders. We asked the social worker where she ever found such a pitiful waif. Her reply was, 'In a regular rat hole.' We wonder that he lived those first two years of his life.

"The change came slowly. It was months before his nerves began to quiet, but now he runs and plays as any other little boy. In time he will also learn to love Jesus.

"Our home is crowded, but could we have refused to take little Bobby? The home is really suffering from growing pains, but we just keep crowding up a little more, and pray that we will be able to enlarge soon so that we may take in many more children who are deserted, unwanted or orphaned."

## DO YOU CARE? WILL YOU SHARE?

Mr. and Mrs. Cather, with the help of the older boys and girls in the home, are trying to enlarge the house, but there, as here in the States, building materials are difficult to obtain, and workmen are impossible to get.

Ten Weeks  
Away!



IT is not too early to be thinking of Christmas gifts. Order the EVANGEL for your friends this year and let your Christmas giving be an investment for eternity. The price is only \$1.00 a year to any address in U. S. A. Add 50 cents extra for postage for subscriptions outside U. S. A.

The Cathers are doing the work alone. Until recently they have had absolutely no help in the home. Now they have one woman assisting them. Their work has had practically no publicity, so there has been very little financial support from the States. Brother Cather has worked to support these eighteen children, while Mrs. Cather has managed well in the home to stretch the pennies.

The Cathers are doing a most commendable work, and it is our desire to secure for them some financial assistance, and donations of clothing. (This is an ideal project for a Sunday School class, a Christ's Ambassadors group, or a Women's Missionary Council.

Clothing of all kinds, provided it is clean and in good condition, is needed. These boys and girls attend the public school at Palmer and need the same type of clothing as is worn by school children in the States. Here are some suggestions: Socks of all sizes, mittens, boys' shirts and overalls, girls' dresses and underthings, snow suits, warm clothing of all kinds. Towels and wash cloths, bed spreads, curtains and draperies, and yards of elastic.

Groups interested in this children's home may obtain a list of the children's names and their ages, as a guide for supplying clothing, by writing to the Home Missions Department, 336 West Pacific, Springfield, Missouri. Articles for the home should be sent directly to Mrs. Ray Cather, Palmer, Alaska, by parcel post or express.

Some groups may be interested in "adopting" one of these children—not legally, of course, but in the sense that one particular child becomes the special interest of that group, to receive little gifts on special days.

Offerings of the home should be sent to this department, clearly designated for the Cather Children's Home at Palmer, Alaska. We will forward on to them 100% all offerings which we receive for them. Since we have another home for children in Alaska, it is necessary that the proper designation be given.

## Returning to the States

Friends of Mrs. Lyle Johnson and the Juneau Children's Home will be glad to know that she is returning to the States to visit some of our assemblies in the interest of the children's work in Juneau, Alaska. Mrs. Johnson spoke in a number of our churches when she was here in the spring, but she had to return to Alaska before responding to all her invitations. She plans to attend the Oklahoma District Council, October 7 to 11, and will be available for meetings in Oklahoma immediately. Those in other sections desiring Mrs. Johnson for a service may contact her through the Home Missions Department office. Your hearts will be blessed as she tells of the work being done in the Juneau Children's Home.

## JESUS

The light of heaven is the face of Jesus. The joy of heaven is the presence of Jesus. The melody of heaven is the name of Jesus. The harmony of heaven is the praise of Jesus. The theme of heaven is the work of Jesus. The fullness of heaven is JESUS HIMSELF.



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Out from the chaos of international conflict, industrial contention, moral upheaval, has come a cry from spiritually-minded men and women for a firm, full gospel message. Many men, full of the Holy Ghost and power, are responding to this need. A number of their messages which have most signally helped answer the cry of the needy throng have been compiled to bring you THE PENTECOSTAL PULPIT SERIES.

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GOSPEL PUBLISHING HOUSE,

Springfield, Missouri

*The Lord Is My Healer*

(Continued From Page Nine)

arose, walked to the front, and declared that if the teachers would anoint me with oil and pray for me God would grant me complete deliverance. I knew, without a doubt, that God was going to heal me.

Upon being anointed and prayed for I immediately was prostrated by the power of the Holy Spirit. I fell on my back and lay there for thirty minutes or longer. My back was bent across the edge of the platform, resting on the very part where previously it had been so very tender, but it didn't bother that broken shoulder a bit. After about half an hour the Spirit seemed to take me off the floor. I couldn't have gotten up in my own power, for my hands stayed up in the air, and I had a crippled leg that wasn't supposed to be any good; but I was placed on my feet and I began to jump and dance in the Spirit.

Afterward I learned that I had held my hands straight up continuously for over an hour, both while I was prostrated and while I was dancing in the Spirit. This in itself was a miracle, for previously I could not have stood the pain had I held them up for five minutes. The explanation was that I was in the Spirit and thus there was no conscious effort involved.

While dancing about I fell over the corner of the platform step, striking my right thigh on the bone that had been laid bare, and which had nothing but skin over it. Ordinarily if I even touched my thumb very lightly against this bone, the pain would last for a long time, sometimes for hours; but when my thigh struck the step it caused me no pain whatever!

After falling over the step and lying on my back for some time, I arose to return to my seat, and the teacher stopped me to give me

a great big bear hug. He threw both his arms around me, grasping my back across the scars, but it didn't hurt a bit! I realized then that the Lord had touched my back as well as my leg.

I think I know how the lame man of Acts 3 felt after he was healed. The Bible says, "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." That is exactly what I did. I leaped for joy. Actually I thought that the Lord had caught me up to be with Himself. The earthly atmosphere seemed strange throughout the rest of that day. It was somewhat the same emotion which I had when I returned home after having been away for a number of years: I could recognize everything, and yet it seemed as though I had been away for a long, long time, and nothing seemed normal.

The students told me afterwards that on my way back to my seat I leaped higher than the tops of the seat backs. I jumped the width of seven opera seats, landing on a leg which the doctors had said I never would be able to use again! All glory be to God!

Truly the power of the Lord was present to heal that morning. There was a young lady in her room upstairs sick with a headache. She had had incessant headaches for six months. Her roommate went up and said, "Come on down to chapel; Brother Rose has been healed, and the Lord will heal you too." The young lady came down and was prayed for, and later she testified that the Lord had completely delivered her.

A number of other students received outstanding healings, including one young man who was delivered from hernia which he had had from childhood.

My wife was working in the Servicemen's Department of the Gospel Publishing House at the time. Someone phoned and told her I was being prayed for, and she immediately left work to come out to the Bible Institute. The rest

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of the staff also stopped work and began praying for me. After I was healed my wife and I hurried to the Publishing House to tell them the good news. I walked down the front steps normally for the first time in twenty-six months.

Oh, what a change God wrought in my body! Before being healed I was so weak that once, after I had gone to a town 48 miles from Springfield to preach, I had to stay in bed for three days resting up. But after I was healed I got in my car, at 5:30 that very evening, and drove straight through to Detroit, Mich. It was Easter recess and I wanted to show my relatives and friends in Detroit what God had done. I kept very busy during those next three days—visiting, shopping, going to church, and then driving all the way back to Springfield. There were seven of us who made the trip and I was the only one of the number who wasn't tired out! Truly our Lord does a complete work!

This is not my only experience of Divine Healing. Both Mother and I had been healed at various times before. I know that the Lord Jesus Christ still heals people today. So if you have any ailments, if there is anything the matter with you, just expect that the Lord is going to heal you; and, praise His name, He will.

## Among the Assemblies

SHAMROCK, TEXAS—Evangelist George S. Koontz of Los Angeles, Calif., conducted a special meeting for us. The Lord blessed in many ways. Several were born again, and there were two wonderful healings. Brother Koontz has been invited to return next spring for another meeting.—A. J. Williams, Pastor.

DE KALB, TEXAS—We are thankful to the Lord for His blessings upon our church and upon a 2-week revival conducted here recently by Brother and Sister M. C. Allen of Mount Pleasant. Four were saved and two were baptized with the Holy Ghost. The Christians were stirred and made to rejoice because of the presence of the Lord.—B. O. Smith, Pastor.

CLARKSDALE, MISS.—A work was started here three years ago, with only two Assemblies of God people in the city. There were many dark days. At times it seemed impossible to carry on, but all kept holding on to God in faith and prayer, and He has moved in a marvelous way. Since we came here over a year ago, God has blessed, and many souls have been saved and added to our midst. In April, of this year, we purchased a lot and started a building program, and God has moved on the hearts of the people in the city, who have expressed their desire to help us, and have done so. Our building will be ready in two weeks.—Pastor and Mrs. W. C. Buchanan.

STORMVILLE, N. Y.—Since last spring, 14 inmates of the U. S. Disciplinary Barracks, Eastern Branch, have been saved. Corporal Claude E. McDonald, formerly of Dallas, Texas, who is now a member of our local

assembly, has been conducting services at the prison each Wednesday night. Three or four young men, when released, expect to go to Bible School to study for the ministry. I am permitted to personally visit people in the institution, whether army personnel or inmates. Upon receipt of the names of those it is desired that I should see, I shall be glad to visit them, and try to win them for Christ.—Pastor David H. Keeler.

WHITE OAK, MO.—Through the efforts of several members of the assembly in Kennett, Mo., a small stone church was erected here recently. A Sunday School had been conducted in this place for over a year, with an average attendance of 50. This church is the only church here. On August 18, Evangelist and Mrs. E. L. Hance began a revival meeting. On the second night, the church was packed out and 4 people were saved. A large tent was then secured, and services were held in this tent for three weeks. Each night the tent was packed out, and numbers remained outside in their cars. The Sunday School established a new record of 102 in attendance. At the close of the meetings, a count revealed that 21 people

had been saved. A baptismal service was held the last Sunday of the revival, and 10 people united with the church. Services are being held Sunday and Tuesday nights, with good interest being shown in each service.—Mrs. Z. E. Mead, Secretary.

MINOT, N. DAK.—Winston I. Nunes, of Vancouver, B. C., Canada, formerly of British West Indies, where he was saved through the ministry of missionaries, came to Minot on August 31 for a "singspiration" service in the High School Auditorium. We had an attendance of about 600, and 3 professed salvation. September 1, he commenced a revival at the Minot Gospel Tabernacle which lasted two weeks. God honored His Word in the salvation of souls almost every night. About 30 were saved or reclaimed during the meetings, 15 the last Sunday night. This does not include the children who accepted Christ as their Saviour on "decision day" in our Sunday School. Among the many converts we must mention one outstanding case: a man, 76 years old, for whom his wife had been praying for many years, came out boldly for Christ and has a ringing testimony of salvation. We would

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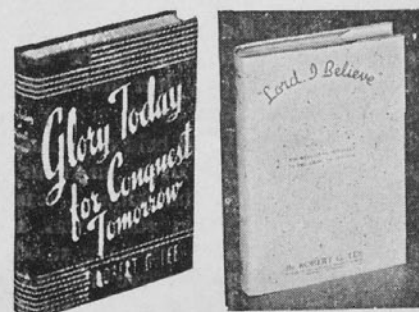
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have continued the meetings longer, but Brother Nunes was booked to speak at the Canadian General Conference the following Tuesday night.—Clarence J. Larson, Pastor.

## 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.

PARMA, OHIO—Oct. 20, for 3 weeks; A. A. Allen, Lamar, Colo., Evangelist.—P. S. Bredesen, Pastor.

AUGUSTA, GA.—Ellis and Metcalf Sts., Sept. 29—; Evangelist and Mrs. D. C. Ogden, Siloam Springs, Ark.—Glenn Utley, Pastor.

MOSCOW, IDAHO—Main and A Sts., Sept. 29, for 2 weeks; Evangelist and Mrs. Winston R. Miller, Indianapolis, Ind.—Werner Uhlman, Pastor.

OAKLAND, CALIF.—Calvary Temple, October 6—; H. M. Cadwalder, Evangelist.—V. Ernest Shores, Pastor.

NEWARK, N. J.—61 N. Fourth St., Oct. 20—Nov. 10; Virgil R. Jackson, Evangelist.—Milton T. Wells, Pastor.

NEWTON, IOWA—301 First St. S.; Oct. 8, for 3 weeks; Evangelist Hazelle Reed, assisted by Evelyn Bethurum, Musician.—Benson B. Compton, Pastor.

BUFFALO, N. Y.—2265 Seneca St., Oct. 8—13; "Sermons from Science," Evangelist A. D'Annunzio, speaker.—E. Schlossmacher, Pastor.

OAKLAND, CALIF.—Bethel Tabernacle, Oct. 8—; Donald G. Weston, of Modesto, Evangelist.—R. H. Moon, Pastor.

DALLAS, TEXAS—4502 Lake Ave.; Oct. 21, for 2 weeks; R. W. Prince, Boston, Mass., Evangelist.—Ray R. Soper, Pastor.

FT. WAYNE, IND.—2329 Winter St.; Oct. 8, for 2 weeks or longer; George Tomko, Central City, Pa., Evangelist.—W. F. Duncan, Pastor.

OMAHA, NEBR.—507 N. 19th; Oct. 13, for 3 weeks or longer; the Mathan Musical Evangelists.—L. E. King, Pastor.

KITCHENER, ONTARIO—43 Benton St., Oct. 6—; G. B. McDowell, Dallas, Texas, Evangelist.—Clifford Nelson, Pastor.

MASON CITY, IOWA—Meeting in progress; The Gospel Music Makers, Frank, Gladys, and Dorothy Lummer.—C. B. Bell, Pastor.

BROOKLYN, N. Y.—73 Himrod St., near Bushwick Ave., Oct. 6—20; Louise Nankivell, Chicago, Ill., Evangelist. Young People's Rally, Oct. 12, 7:30 p.m.—Garrett Kliphouse, Pastor.

MINNEAPOLIS, MINN.—Thirteenth Ave. S. and Lake St., Oct. 6—Nov. 3; Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo.—F. J. Lindquist, Pastor.

PORTLAND, ORE.—Indoor Camp Meeting, 115 N.W. 14th Ave., Oct. 15—27; George Hayes Evangelist. Neighboring pastors and churches invited to participate.—Wm. F. Hageman, Pastor.

### PRAYER CONFERENCE

DAYTON, OHIO—Third annual Prayer Conference, Southwest Ohio Fellowship of the Ohio District, Bethel Temple, October 14—16. A. A. Wilson, Kansas City, Mo., speaker. Free lodging provided for as many as possible. Write for reservations to Pastor Cecil Good, 104 Buckeye St., Dayton, Ohio.—Irwin W. Phillips, Fellowship Secretary-Treasurer.

### NEBRASKA SUNDAY SCHOOL CONFERENCES

Nebraska Sunday School Conferences: Hastings, Oct. 8; Broken Bow, Oct. 9; North Platte, Oct. 11; Dalton, Oct. 14; Valentine, Oct. 16; Walthill, Oct. 18; Omaha, Oct. 21. Loiné C. Honderick, National Sunday School Representative, will be ministering in each. Workers invited to attend Conferences nearest to them.

### NORTH DAKOTA DISTRICT AND C. A. CONVENTION

Our Fall Convention will be held in Williston, N. Dak., October 21—24; R. R. Wiley, Host Pastor. Frank J. Lindquist of Minneapolis, Minn., special evening speaker. Opening rally, Monday evening, Tuesday, the 22nd, Christ's Ambassadors Convention, when they will conduct their business sessions. Write Brother Wiley concerning reservations. The District Credentials Committee will be present.—Herman G. Johnson, District Superintendent.

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LUCIUS, THE CENTURION—A captivating story of the young Roman soldier who became the Centurion we meet at the cross. Price, 75c.

PRINCE FREDERICK, MD.—October 6—; Myrtle M. Scott, Evangelist—J. Roy Batzel, Pastor.

PAYNESVILLE, MINN.—Gospel Tabernacle; Oct. 6—20, or longer; Ernest L. Powlesland, Evangelist.—David Bruzelius, Pastor.

### WEST FLORIDA DISTRICT COUNCIL

The annual session of the West Florida District Council will convene at District Tabernacle, Marianna, Fla., October 14—17. Wesley R. Steelberg guest speaker.—G. H. Blair, District Secretary.

### SOUTH FLORIDA DISTRICT COUNCIL

The annual session of the South Florida District Council will convene in the Mayhall (City) Auditorium, Lakeland, Fla., October 28—31. J. Roswell Flower, General Secretary, guest speaker. L. C. Honderick, National S. S. Representative, will be present. First service Monday, 2:30 p.m. in charge of C.A.'s. Business session of Council opens Tuesday, 9 a.m. Credentials Committee will meet Monday, 1:30 p.m. For further information write District Office, Route 4, Box 700, Lakeland, Fla.—J. W. Collins, District Secretary.

### "SPEED-THE-LIGHT" RALLIES

Georgia Sectional "Speed-the-Light" Rallies, October 14—19; Ralph W. Harris, special speaker, flying the "Speed-the-Light" airplane. Each rally will begin at 7:45 p.m. The following itinerary has been arranged: Monday, Columbus, East Highland Assembly; Tuesday, Blakely, First Assembly; Wednesday, Waycross, First Assembly; Thursday, Augusta, First Assembly; Friday, Macon, First Assembly; Saturday, Atlanta, Ponce de Leon Avenue Assembly.—Carl E. Perry, State President.

PASCAGOULA, MISS.—October 23—November 17; W. M. Stevens, Evangelist. All Council brethren in this part of the country urged to visit us.—Harvey L. Smith, Pastor.

PRINCETON, MINN.—Prayer and Bible Conference, Gospel Tabernacle, October 20—27; Clarence H. Jenson of Alexandria, special speaker. Neighboring assemblies will participate.—E. C. Jacobsen, Pastor.

PRATT, KANSAS—Missionary Convention and Business Meeting of South Central Section, October 11. Fred Vogler in charge of Missionary Convention. Business Meeting 2 p.m., Paul Samuelson, Chairman; Sectional Presbyter will be elected. For further information write Pastor Russell Rexroat, Box 804, Pratt, Kansas.

### TEXAS FALL BIBLE CONFERENCES

Lufkin Section, Palestine, Oct. 10—11; first service 10:30 a.m., 3 services daily. Dallas Section, Maplewood Assembly, Dallas, Oct. 14—16; first service, Monday, 2:30 p.m., for ministers and their companions only; Monday night, fellowship service; next day first service 10:30 a.m., with 3 services daily. San Antonio Section, Seguin, Oct. 22—23; first service 7:30 p.m., 3 services daily. Corpus Christi Section, First Assembly, Corpus Christi, Oct. 24—25; first service 10:30 a.m., 3 services daily. Greenville Section, McKinney, Oct. 29—30. Paris Section, Mount Pleasant, Oct. 31—Nov. 1; first service 10:30 a.m., 3 services daily.

We shall have one full period in each conference for ministers and their companions, so be sure to be with us, and pray that each meeting will have the divine approval. For further information write Texas District Council Office, 1200 Sycamore, Waxahachie, Texas.

# Divine Healing

## EVER-INCREASING FAITH

By Smith Wigglesworth

More than thirty thousand copies of this inspiring book have been printed. These pages abound with incidents of God's healing power manifested in almost every possible kind of emergency. The book inspires both by its clear scriptural teaching and by the reality of the experiences described. Heavy paper covers. 160 pages. Price 75c.



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By Lilian B. Yeomans, M.D.

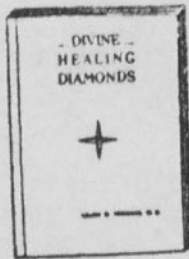


The messages of this book are all the name implies: written by one miraculously rescued from the jaws of death and marvelously used of the Lord in proclaiming the proof of the gospel message, "With His stripes we are healed."

Three full-page cartoons by Charles Ramsay vividly portray truths of Divine Healing. Price 25c.

## DIVINE HEALING DIAMONDS

By Lilian B. Yeomans, M.D.



The author of this remarkable little book has written much on the subject of "Healing" in other publications, but the fifteen chapters which comprise this book are different and will create a desire in the heart of the reader to read the entire contents before laying it

aside. An account of the wonderful healing of Miss Harriet Lehr, who for seventeen years had experienced terrible suffering, is given in chapter 14. Price 35c.

## MODERN MIRACLES OF HEALING

By David J. Fant

The personal testimonies of a host of well-known Christian men and women to the power of God to heal the body. This book is a book of Christian evidences, not of Christian doctrine. It makes no attempt to dogmatize but rather to give an authentic account of God's working. Price \$1.00.

## THE CAUSES OF SICKNESS AND HOW TO GET WELL

By J. H. Bostrom



This book deals with a neglected phase of the subject of Divine Healing. It reveals the cause of physical ailments. It tells of the harmful effects of breaking natural laws, dealing with personal hygiene; over working, dress, food and drink, tobacco,

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## HEALING FROM HEAVEN

By Lilian B. Yeomans, M.D.



It is much easier for us to have confidence in teaching on the subject of Healing when we know that the teacher has been healed.

The first chapter of this book tells the story of the writer's own healing. The fact that she was a physician adds to the interest of it. Following Miss Yeomans' testimony are eleven chapters which include a discussion of practically every phase of the subject of Healing. Price 60c.

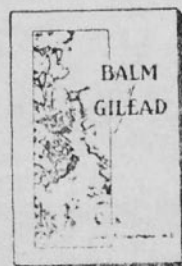
## CHRIST THE HEALER

By F. F. Bosworth

It is doubtful if anything simpler or more practical has ever been published on the subject of physical healing. The book contains five sermon chapters that answer the most important questions that come up in the minds of everybody in connection with the subject of divine healing for the body. Cloth binding. Price \$1.50.

## BALM OF GILEAD

By Lilian B. Yeomans, M.D.



All over the land there are those who are in agony and despair on beds of suffering, waiting for "Messengers" of healing.

It is our duty to be "Messengers" to these poor souls. We should become so familiar with the timely messages of this new book that we may radiate the power of the Living Word as we enter the sick room. Price 35c.

## KANSAS DISTRICT COUNCIL

The Kansas District Council will convene at Salina, Kansas, November 4-7. Monday night, Fellowship Meeting. Ralph M. Riggs, special speaker at Council meeting. Services will be held at the First Assembly of God located just across from the new post office. For reservations write Fred Prather, 639 Gypsum St., Salina, Kansas.—Paul C. Samuelson, District Secretary-Treasurer.

## NEW ENGLAND DISTRICT COUNCIL

New England District Council, Unitarian Church, Augusta, Maine, October 14-17. Inspirational Rally, Oct. 14, 7:30 p.m. Meetings Oct. 15-17: devotional service, 9 a.m.; business sessions 9:30 and 2:30; evangelistic, 7:30 p.m. Arthur H. Graves, special speaker during convention. For reservations write A. W. Earle, Host Pastor, P. O. Box 17, E. Winthrop, Maine. Roy Smuland, District Superintendent.—Lyle W. Butler, District Secretary.

## MISCELLANEOUS NOTICES

WANTED—Good books for children of grade-school age in the Kentucky Mountain district. Must be in good condition. Send by parcel post or express.—Wave Berg, Box 573, Jackson, Ky.

FOR SALE—Professional Piano-Accordion, Celini, 130 base, black and white finish, in perfect condition, \$395.00. Write Mrs. L. P. Thomas, Box 98, Vivian, La.

NEW ADDRESS OF CHURCH—Full Gospel Temple, Line Ave. at Pierre Mont Road, Shreveport, La.—Edith Mae Pennington, Pastor.

NOTICE—After about 3½ years as pastor of the Island Home Assembly, I have resigned and am entering Home Missions work in East Tennessee. My address will remain 612 Luttrell St., Knoxville 17, Tenn.—D. Aaron Worley.

FOR SALE—500-watt Slide Projector, about 60 colored slides on "Fulfillment of Prophecy," about 60 slides on the Assemblies of God Movement. Very good for young people's meetings. A bargain for \$45.00. Complete.—Mrs. A. Schak, 526 E. Main St., Ashland, Ore.

FOR SALE—New Public Address System (Hamilton), 30 watt, 6 volt and 110 volt, with turn table, 2 power driven units, all weather metal speakers, 50 ft. wire with each; one Turner Dynamic Microphone with stand and 15 ft. wire. Price \$375.00. Write A. W. Bradley, Route 4, Box 700, Lake Bonny Camp, Lakeland, Fla.

## OPEN FOR CALLS

Evangelistic

Evangelist and Mrs. Loren William, P.O. Box 931, Oklahoma City 1, Okla.—"Will go anywhere. No place too small. We sing together and preach."

## Behold the Lamb of God!

(Continued From Page Seven)

of sin. But Jesus had been here on this earth; He had become sin for us; He had tasted of the dregs of the cup and had poured from His broken heart His love and His life for the people who were sold unto sin. Jesus alone is worthy. All heaven was willing to fall back while Jesus takes the book, and the worship of heaven begins.

The song of the redeemed is a song of worship of the Lamb that had been slain. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And the Bride sings, "Hallelujah!" And the elders say, "Hallelujah!" And the multitude cry, "Hallelujah!"

Now we are hindered in our worship because of the limitations of this flesh, but when we shall see Him we shall cast our crowns at His feet. The Lamb will be all the glory in Emmanuel's land!

Friend, if your name has not yet been written down, there is still room on the pages of the heart of Christ for your name to be inscribed there. Precious in His sight is the one who has been redeemed by His blood and has been made heir to the nature of the Lamb.