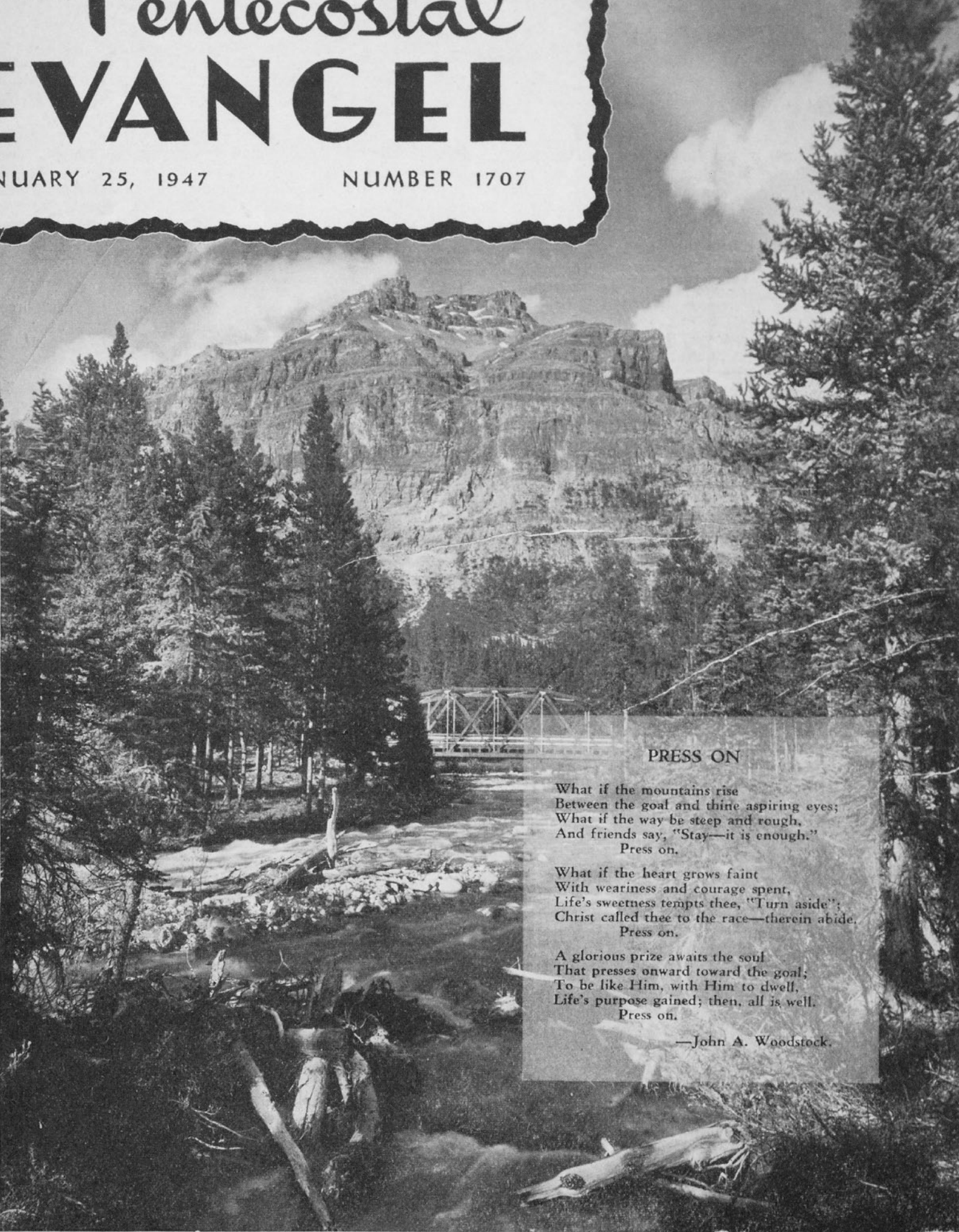


NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

# The Pentecostal EVANGEL

JANUARY 25, 1947

NUMBER 1707



## PRESS ON

What if the mountains rise  
Between the goal and thine aspiring eyes;  
What if the way be steep and rough,  
And friends say, "Stay—it is enough."  
Press on.

What if the heart grows faint  
With weariness and courage spent,  
Life's sweetness tempts thee, "Turn aside";  
Christ called thee to the race—therein abide.  
Press on.

A glorious prize awaits the soul  
That presses onward toward the goal;  
To be like Him, with Him to dwell,  
Life's purpose gained; then, all is well.  
Press on.

—John A. Woodstock.

# FOOLS, FACTS, AND FIRE

VANCE HAYNER

OVER thirty years ago, in the foothills of the Blue Ridge Mountains, alone in the woods on a summer afternoon, I came to Christ and believed His promise, "Him that cometh unto Me I will in no wise cast out." I had been brought up in a Christian home, under old-fashioned preaching—sin black, hell hot, judgment certain, eternity long, and salvation free. I was converted during an old-fashioned revival—not a modern, fashionable, harmless little revival, but an old-fashioned revival that stirred the saints and saved sinners and set the angels rejoicing and put the devil's program in reverse. I mean an old-fashioned "Amazing Grace," "How Firm a Foundation," "Blest Be the Tie That Binds" sort of revival, where "grace taught our hearts to fear and grace our fears relieved; how precious did that grace appear the hour we first believed!" They didn't "hold" revivals in those days; they turned them loose!

I do not remember that any particular sermon brought me under conviction. I knew that I was lost, that Christ died for me, and that the gift of God was eternal life. My father and mother taught me that and prepared me for the summer afternoon when I simply took God at His Word and, after all,

"What more can He say than to you He hath said,  
To you who for refuge to Jesus have fled?"

I remember that I came back home through the woods to my father's little shop, and I didn't go in through the door—I went through the window, and we embraced each other in the joy of my new experience. That was back in the days before the devil had a monopoly on enthusiasm. That was before these strange times came along, when sinners can weep in theaters over the glycerin

tears of Hollywood divorcees, while saints are ashamed to weep in church over a lost and dying world.

That afternoon I went out at supper time to do the chores, and I went singing:

"Jesus, I my cross have taken,  
All to leave and follow Thee;  
Destitute, despised, forsaken,  
Thou from hence my all shalt be."

If I didn't have much theology in my head, I had a lot of doxology in my heart! I have often thought since that I could take half a dozen old-fashioned, red-hot Christians of those days, who knew but two or three things but knew them through and through and up and down and in and out—that I could take a few of those old Christians and go places for God while a lot of modern church members are discussing ways and means, pouring hot chocolate, and reading the minutes of the last meeting!

Since my conversion, I have had the usual ups and downs of a Christian and a preacher trying to get located in the jigsaw puzzle of the present-day confusion of the saints. I have mixed and mingled with all shades and grades and varieties and degrees, from the big shots—some of whom turn out to be just buckshot when you get to know them!—down to some who have never learned that it takes more than a three-cornered hat to make a Napoleon out of a corporal! I have worked in different kinds of churches. I have labored with those Sunday-morning saints whose religion consists of a little Ladies' Aid, lemonade, and a little money in a duplex envelope. For a while I was among the modernists. At one time I thought I didn't know enough to be a modernist, but eventually I discovered that you don't have to know much!

Finally, by the grace of God, I landed among the fundamentalists. "Landed"

may not be the right word, for a lot of them are still at sea! I have never been able to understand why they call us fundamentalists a dull and colorless crowd. I think we are the most interesting collection of human specimens that ever came along. There are, for instance, the professional come-outers, the religious gypsies, and the church grasshoppers who never can find a church or preacher good enough for them. They remind us of the old brother who used to sing above everybody else and completely out of tune:

"Sweet prospects, sweet birds and sweet flowers  
Have all lost their fragrance BUT ME!"

It was one of this sort who had already belonged to three denominations and was getting ready to join a fourth. He announced his intention to his pastor *pro tem*, for any pastor he had was *pro tem*! The old pastor, wise to the ways of all such, replied, "Well, I don't think it does any harm to change labels on an empty bottle!"

Then we have the porcupine Christians—they have a lot of good points but you can't get near them! And by the time you have listened to one crowd explain why the church will go through the great tribulation and another explain why it will not; one crowd explain why the Roman Empire will be revived and another explain why it will not; one crowd explain why we may have a revival and another why we will not—by the time you have listened to all that, you will readily agree that while we may lack a lot of things in the camp of the fundamentalists, variety is not one of them!

But "with all the faults, I love them still" (of course, most of them are not very still), because I feel that most of them have the root of the matter in them. Sometimes they grow pretty stubborn, like the Scotsman who said he was open to conviction but would like to see the man who could convince him! And some of them have done funny things, like getting out on a limb with Mussolini. I don't think Mussolini caused the Italian nation half the embarrassment he caused some Bible teachers! But for a' that, I love them still, for they believe in the Book, the Blood, and the blessed Hope.

But sometimes I do wish that these dividers of the Word, who take it apart much better than they ever get it back together, would agree a little better. Just when I am stretched out and resting on some good verse, some expositor shows  
(Continued on page twelve)



Grant unto Thy servants, that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus. Acts 4:29, 30.



# A Great Crisis

## and How the Master Met It

J. NARVER GORTNER



**Be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour.**

1 Peter 5:8

**T**HE life of our Lord, when He was here in the flesh, was like the life of any other normal human being, in that there were in it crises when, if there had been a wrong decision on His part, the result would have been disastrous. And we should never forget that Jesus was a normal human being. Of course, He was free from inbred sin. Adam, too, was free from inbred sin before he fell. Perhaps it should be added that Jesus is the only human being who has lived since Adam sinned who has been normal. Sin has rendered man an abnormal human being. Adam was normal before he fell; he was abnormal afterwards; and every man who has been born and has lived since, with the single exception of Jesus, has been abnormal and has lived an abnormal life.

Satan knew from the beginning that God was purposing to make an effort to undo what had been done by the introduction of sin into the world. He knew that the Seed of the woman was destined to bruise, or crush, the serpent's head. So he determined to prevent, if possible, the birth of the Seed of the woman. His efforts to that end are a study in themselves. That he failed we all know, and for his failure we thank God. After Jesus was born Satan attempted to have Him killed. In this way he hoped to frustrate the divine purpose. God provided for His Son an asylum in Egypt, and the purpose of the enemy was frustrated.

Again and again during our Lord's earthly ministry Satan renewed his efforts to make the mission of Christ a failure and thus bring to naught the plan of God. Immediately after our Lord had been baptized by John in the river Jordan, and the voice of the Father had been heard ringing down through the spaces separating heaven and earth, "This is My beloved Son in whom I am well pleased," Jesus was impelled, by a power that He felt it was not the will of God that He resist, to make His way into the wilderness, that He might be alone with God and there be further prepared for the great work He had come into the world to do. There in the wilderness for forty days He was tempted of the devil.

Experiences of those forty days. So severe was the contest, so fearful and soul engaging was the warfare, that for forty days our Lord abstained from food and seemed to have no desire for it; He did not even think of eating. That is real fasting!

There was nothing formal or forced about it, as *usually* is the case when people fast. At the end of the forty days Jesus hungered. Then followed the three outstanding temptations.

That period of temptation was a period of real crisis. What if Jesus had yielded to one of those temptations? What if He had fallen into sin? Some have said that it was impossible. But what do they mean by saying that it was impossible? It is morally impossible for *me* to commit murder, but not physically impossible. John says that the man who has been born of God "cannot sin." Does that mean it is physically impossible for him to do so, or does it mean that it is morally impossible? In other words, is the new nature which he has acquired, as a result of having been born from above, incapable of sinning? The flesh is capable, but the Spirit (and by the Spirit I mean the Spirit of God) is incapable.

Jesus was in the flesh, and unless it was possible for Him to yield to the temptation and sin, His temptation means nothing to me. How can I say that, since He has conquered, I can conquer, if it was indeed impossible for Him not to have conquered? Yes, He could have sinned! But if He had sinned the divine purpose in sending Him into the world would have been frustrated; the incarnation would have been a failure, for a sinful Saviour is incapable of saving sinners; in other words, a sinful Saviour is a contradiction in terms. It was imperative that Jesus be sinless, without blemish, that He might be the Lamb of God and might make a satisfactory atonement for our sins upon the tree. Satan knew this; hence his efforts to make Jesus what he had succeeded centuries previously in making Adam—namely, a sinner. Indeed it was a time of great crisis in the life of our Lord.

There was another crisis in the life of Jesus that is generally overlooked. It,

too, was a great crisis; and it came as the ministry of Jesus was drawing to a close. Every crisis so far had been successfully passed. In every struggle with the enemy Jesus had been Victor. Our Lord was now standing in the shadow of the cross. Satan would make another attempt to prevent His going to it. He would appeal to the desire of the flesh to avoid the suffering, and at the same time appeal to the good judgment of the human mind in Jesus to prolong His life upon earth that He might continue for years His teaching and His working of miracles. We read of this attempt in the twelfth chapter of John, but it is necessary for us to read into it something that does not appear upon the surface, in order that we may understand it and appreciate it.

To the feast came certain Greeks, and they indicated to Philip that they wanted to see Jesus. Why did they want to see Him? They were evidently concerned by the fact that a storm was gathering around His head. They saw that if He remained among the Jews He would be put to death; His ministry would be ended. "Why should such a life as His be cut off? Why should He die in His prime?" they may have reasoned. "Would it not be better for all concerned if He should live on for many years to minister to suffering humanity? He is not appreciated by the leaders of the Jewish nation. We will invite Him to come to Athens where He will be graciously received. Athens is not as narrow-minded as Jerusalem is. In Athens are philosophers representing various schools, and they are allowed to teach, and *there* no man who has a message has difficulty in getting a hearing or a following."

Possibly these men constituted an embassy. Tradition has told us that such an embassy actually came from Edessa and invited Jesus to leave Palestine and go there. These men may have been ap-

(Continued on page eleven)

# COMING REVIVAL AND THE COMING CHRIST

**A**T the birth of John the Baptist, his father Zacharias, filled with the Holy Ghost, prophesied concerning the redemption, the salvation, and the deliverance which Christ was to bring. And at the same time, he told of the forerunner, the advance herald, the revivalist, who was to prepare the way for Him. Concerning his own son, Zacharias prophesied, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins." Luke 1:76, 77.

The revivalist is here seen, though only a babe—the revivalist who would proclaim the remission of sins before the coming of the Lamb of God who would take away the sins of the world. And when this revivalist began to preach, there was a gracious revival. There went out to him from Jerusalem and all Judea large crowds who were baptized of him, confessing their sin, and the Lord Himself came in the midst of the revival. The revivalist declared, "This was He of whom I spake." John 1:15.

The revival was so great, the conviction was so strong, and the expectancy so prevalent, that they even mistook the revivalist for the Reviver. John 1:19-27. Dead Judah was moved by a spirit of revival! Even the Gentile soldiers were stirred and moved to repentance. Many were saying, "Surely, surely, surely, John must be the Messiah! It is all good! It is all so glorious!" Everyone rejoiced except those who should have been the foremost leaders, the scribes and Pharisees. History repeats itself. It did so again in the Welsh revival. It has repeated itself, and it will.

The outpouring of the Spirit promised in the last days will not be the Millennium. It will be a foretaste. John was the herald of Him who was coming in His humiliation, and his heralding was accompanied by a revival. God will have heralds prior to His coming in His exaltation and glory. Their heralding will be accompanied by a gracious revival.

Peter preached: "Repent ye therefore, and be converted, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20, R.V.

Peter was a revivalist. He preached repentance, conversion—individual conversion—the blotting out of personal sins, that times of refreshing should come. A special reviving direct from the presence of the Lord! The presence of the Lord in the midst of the revival! Glorious, wonderful times promised, prior to the sending of Jesus Christ, and then the Father will send Jesus—this same Jesus shall so come in like manner as He went away.

That was clearly the import in the mind of Peter when he declared, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3:20, 21. Christ is retained in heaven until the revival, the restitution, has come and accomplished its work. Retained, held back, detained, until God's grace, love, mercy, has been sent forth, showered down, and has accomplished its purpose!

Christ could not die on the cross until all that was written concerning His sufferings was fulfilled. And when it was fulfilled, He Himself cried out: "It is finished!" And He is being retained in heaven until the Father sees that all is fulfilled, that all is finished. And then "He shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things."

What is the meaning of restitution of

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## THE PENTECOSTAL EVANGEL

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all things? Man will interpret this to suit his own theories. The fulfillment of the prophecies of the restitution of all things spoken by the prophets will be the complete explanation. It is not for us to know the times or the seasons or the exact meaning of the hidden expressions of the Holy Spirit until the time. It is sufficient for us to know that Christ is being held in heaven until God shall have fulfilled the promises that directly precede His forthshining, His coming, His manifestation.

The prophecy has been given, "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." As the spirit of conviction was poured out in the days of John the Baptist prior to Christ's manifestation as the suffering Messiah, so the promise is that the Spirit of God will be poured out prior to the manifestation of Christ, the triumphant, conquering Messiah. Peter spoke on the day of Pentecost of the last days, but God has stretched over and held over the promise until the last of the last days, so that the latter rain, due and overdue, will be manifested to herald the Husbandman who gathers the fruit.

It is written, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. Let us not fail to pray for this rain, for there is a definite command in the Prophets, "Ask ye of the Lord rain in the time of the latter rain."

Zacharias prophesied of the coming Saviour and of the coming prophet—the herald—in the same breath. The two babes lived concurrently. There was an intimate relationship between the two. The one heralded the other. They were both living in obscurity until the time of their manifestation. John was outside Jerusalem, beyond the Jordan, outside the confines of ecclesiastic splendor, courtly pride, orthodox ritual; clothed with camel's hair, eating locusts and wild honey; strictly unorthodox in every manner of life, misunderstood, reviled, and even rejected, as Christ said of him afterwards. But the common people heard him gladly. God's heralds may expect a repetition of the treatment of His herald, but they can also expect a repetition of the revival that accompanied this heralding. Christ commended the herald and honored him. And what matter if the heralds of His coming are without the camp, bearing His reproach, if they receive from Him His "well done"? He has declared, "Behold, I come quickly; and My reward is with Me." Rev. 22:12.



# Spiritual Life and Human Conflict

ERNEST S. WILLIAMS

on National Assemblies of God Radio Hour

**I** SAW a tender plant pushing through the soil. I watched it as it grew. Then there came a heavy wind and it looked as if the plant would be destroyed. But it was not. It endured the storm and grew and prospered. Have you accepted Christ as your Saviour, and have you found the going a little rough? Be not discouraged. You will grow and prosper also, as you put your trust in Christ.

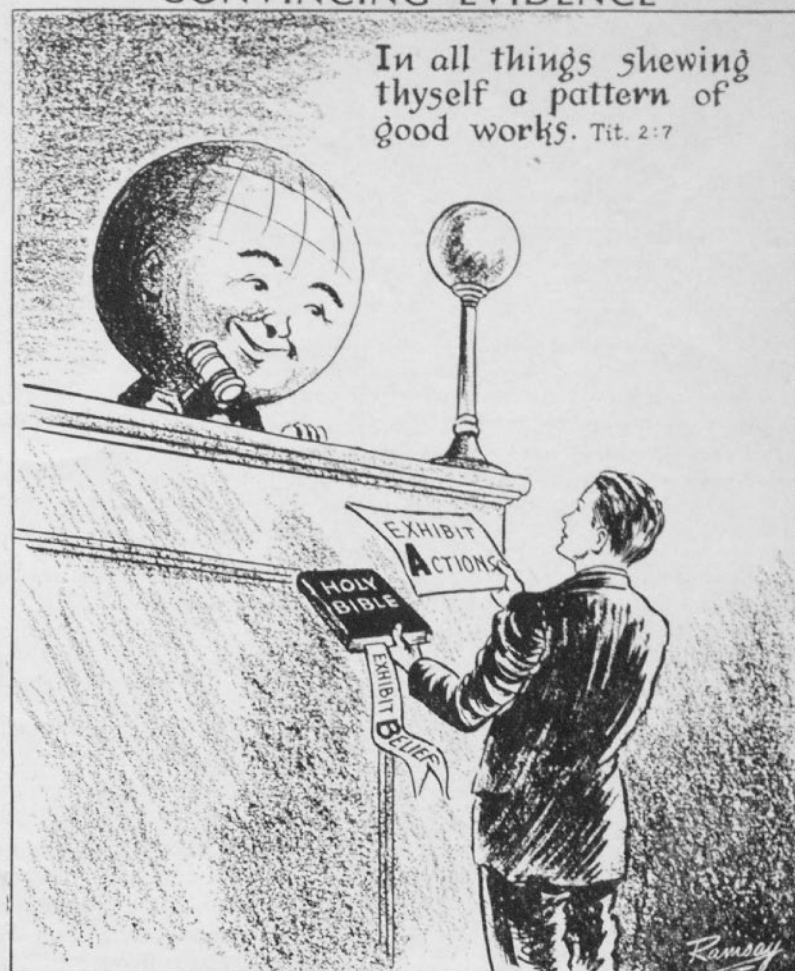
When God imparted His Holy Spirit to our lives He did not destroy our humanity. We still possess all our natural faculties and desires. What God did do was to impart to these faculties the life of the Spirit that we might triumph over qualities of nature that might lead away from the will of God. Paul tells us that there may be conflict, but he tells us also that there is victory. Writing to the churches of Galatia he said, "The flesh lusteth (or desireth) against the Spirit, and the Spirit against the flesh." He also said that the flesh and the Spirit are at times "contrary the one to the other." Then he says, "Walk in the Spirit and ye shall not fulfill the lusts (or desires) of the flesh."

Some have lived self-centered lives so long that they have formed definite habits of conduct. It is quite a change when God starts leading them in His ways by the Holy Spirit. It is natural for self to want its way, but God says, "No, you are now born again. You have given your life to Me, that I may make it what I wish it to be." He says, "In times past you yielded your members unto sin as instruments of unrighteousness. Now you are to yield them unto God as instruments of righteousness." When we see this to be the will of God for us, we consecrate ourselves to Him and with Jesus say, "Not my will, but Thine be done." Thus we learn the great secret that we through the Spirit can mortify (or make dead) the deeds of the body, refraining from the things that are not pleasing to God.

Satan is a tempter, making his appeal to our humanity, seeking to draw us away from the will of God. James tells us, "Let no man say when he is tempted, I am tempted of God, for God tempteth no man. But every man is tempted when he is drawn away of his own lusts, and enticed." Temptation is not sin. It but tests the genuineness of our consecration and the quality of character that we wish to develop. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life that the Lord hath promised to them that obey Him." Holy character does not come through ease. It comes through resisting the devil, through putting faith in Christ, and placing our wills in harmony with the will of God; through walking by faith and not by feeling. If you have taken Jesus as your Saviour, continue to trust Him; and as you trust, the Spirit will help your infirmities, enrich you with godliness, and take you through in victory. Have faith in God.

I do not see how the standard can be carried higher than Christ or His apostles carried it, and I do not think that we ought to put it lower.—A. P. Stanley.

## CONVINCING EVIDENCE



## TAKING GOD AT HIS WORD

A TRUE STORY BY ROSA THORNE

**M**ANY persons today deny the working of miracles. But we can hardly take up a newspaper without being confronted with new wonders. This concerns the physical and materialistic, but when it concerns the spiritual world there are many Christians who do not believe in the miraculous for this day and generation.

That a skilful surgeon can take out an injured or wounded heart, sew it together and set it back in its place without the death of the patient, folk will accept; also, they believe a difficult brain operation can be successful. But that God should with His mighty power give new life to dead cell structures and strength to lame and paralyzed nerves, is not believed.

Skilful surgeons can successfully deal with sickness in the body through medical and surgical practice. But where can we find a doctor who can heal the soul, which sin has mangled and wounded—the greatest miracle of all? Who can break sinful habits in a moment? There is only One who can do that! It is He who said, "To Me is given *all* power in heaven and on earth!" He, our Saviour, won the victory on Calvary. Hallelujah!

Some years ago I took part in a meeting in Halland, Sweden. Among those present was Miss Maria Lindgren, from Lillan,

Narke. During a quiet hour, surrounded by a few intimate friends, she told the following:

Far into the northland there lived a man who was lame. God had saved him, and he was His happy and contented child. Lying helpless on his bed and unable to get about, he studied his Bible, which became his dearest possession.

As he read it became clear to him that Jesus heals the sick and raises up the lame just as willingly and wonderfully today as He did when He was on earth. He wondered if there could not be help for him also. It became very evident to him that if someone anointed him and prayed for him according to God's Word in James 5:14-16 he would be healed. He knew of no one to call to help him, but through a Christian paper he learned of the Faith Home in Lillan, and the miracles of healing which Jesus performed there. "If I were only there!" thought he, "then I would be helped." But how was he to get there? He began to pray that if this was God's will for him, the way should open, however impossible it might seem. A friend to whom he confided his longing became so impressed that he should go that he found a way for his suffering friend.

The distance to the railroad was about forty English miles through a sparsely settled country. They had no automobile or other conveyance; but the friend took the lame man on his back and carried him to the railroad station. Of the difficulties encountered en route and the time it took to get to the train they said nothing, but we can well understand the fortitude and faith it took. When at last they sat in the train they felt the rest of the journey was a pleasant ride, reaching their destination in a day's time.

"There was a ring at the door," Miss Lindgren said, "and as it happened (in God's dear will and providence) I was alone at the time. I opened the door and was amazed at the scene which greeted me. A giant figure almost filled the doorway, with a head higher up and one lower down. It took me a few seconds to comprehend that it was a man carrying another on his back. Before I could make a move, the head above said: 'Is this Miss Maria Lindgren?'"

"Yes, it is," said I.

"Oh! God be praised! Then I am well!" he called out, and with one bound he was on the floor and ran into the room. I stood there bewildered, but the man actually danced about and shouted the praises of God. His comrade, who appeared equally as surprised as myself, came more quietly into the room. He looked at his friend, who just a moment before had clung, lame and helpless, upon his back, but said nothing.

"When they had quieted down somewhat, the man related that he had traveled the long way to meet me even though he had received no promise that he would be healed, but he had received the assurance, through faith, that he should take the journey. And while he sat in the train the Lord talked with him and said, 'If it is Miss Lindgren who opens the door for you, then you will be healed.'

"Therefore, when I met him in the doorway, he believed what God had promised should come to pass. With childlike simplicity and faith he took God at His Word, jumped down from his comrade's back, and found that his legs had been released from their shackles of helplessness.

He could now stand and walk and run. No wonder he was beside himself!

"When he returned home he walked the forty miles through that unsettled country. Of him it could in truth be said, 'He walked and leaped and praised God!'"

"We who witnessed the miracle wept for joy,"

## The Faith That Takes

*What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.* Mark 11:24.

**F**AITH is the evidence (or title-deed) of things not seen." Heb. 11:1. In Jeremiah, a title-deed is repeatedly spoken of as "the evidence." Your deed is "the evidence" or proof that you own your home. So faith is the title-deed to what you have not yet seen. When you have been given a deed to a home which you have not yet seen, you already have a home before you see it. Jesus repeatedly said, "He that believeth hath."

In Mark 11:24 Jesus commands us to believe we "have received" the things we pray for, at the time we pray, without waiting to see or feel them; and on this condition He promises, "Ye shall have them." Faith for the healing of your body, the same as faith for forgiveness, is to believe, *on the authority of God's Word*, that you "have received" healing before you see or feel it. You received Christ for your Saviour without seeing Him. You likewise believed, on the authority of God's Word, that you were forgiven before you *felt* forgiven. Nothing else is faith, for "Faith is the evidence of things *not seen*." As soon as the blessing we take by faith is *manifested*, faith for the blessing ends.

If you are the beneficiary in a rich man's will, you are already wealthy the moment the rich man dies, though you have not yet seen any of the money. Just so, everything bequeathed to us in our Lord's Last Will and Testament is already ours by virtue of the death of Jesus, the Testator. Faith is simply using what belongs to us.

In connection with healing, the same as with forgiveness, to believe we "have received" healing at the time we pray, before seeing or feeling it, is the "confidence" which the Holy Spirit, in Heb. 10:35, 36, tells us not to cast away, for the reason that it "hath great recompense of reward." Peter tells us that it is the testing of this faith (faith in the fact that we "have received") which is "more precious than gold."

Believing that our prayer is granted at the

concluded Miss Lindgren. And we who had listened to her narrative praised God and were not ashamed of the tears that filled our eyes. I know that this that came to pass strengthened our faith. We received a stronger grip on God's promises. Is the day of miracles past? No, most assuredly not!—"Hemmetts Van."

time we pray, and that therefore we already have what we prayed for before we see it, is the "confidence" referred to in 1 John 5:15, 16: "We know that we have the petition that we desire of Him."

The fig tree which Jesus cursed dried up, not from the leaves which could be seen, but "from the roots" which were out of sight. The death of the tree could not be detected, at the first, by looking at the leaves.

Calvary was our "Emancipation Proclamation" from everything outside of the will of God. We are simply to believe what God says He has done for us, and act upon it, taking our Blood-bought liberty just as the slaves of the South did after the Emancipation Proclamation by Abraham Lincoln. Suppose the slaves had judged by the evidence of the senses, saying, "I don't feel any different; I can't see any change; all my surroundings are just the same as they were." Would that be faith? It was *faith* only when they acted on the freedom which was already theirs.

Just so, by believing and acting on the Word of God, everything that belongs to us in Christ becomes available at once. To accept any contrary physical evidence in preference to the Word of God is to nullify the Word, as far as you are concerned. Faith is believing what God says in the face of the contrary evidence of the senses. We are to be "steadfast" in resisting, as reasons for doubting, everything contrary to the Word of God. Faith means that we have left the sense realm.

If a friend should deposit in the bank a hundred thousand dollars to your credit and bring you the pass book and a check book, you would not examine your empty pocketbook to see how much money you have; you would examine your pass book. The Bible is the Christian's pass-book. God has deposited in Christ all I need. It is already mine. To neglect it is not a proper attitude toward God. A right attitude toward God and His promises will always bring about their fulfillment.

You had to receive Christ before experiencing any of the wonderful results of receiving Him. Christ *first*, afterwards the results. We receive healing, divine life and strength, and every other promised blessing in exactly the same way we received Christ and forgiveness. Since forgiveness is invisible, how did you receive it? Answer: by faith in His Word. Why not receive divine healing, and life and strength in the same way?

Any blessing which is received *by faith*, you must have *before* it is manifested. Otherwise it would not be received *by faith*. The "ten lepers" already had healing in its unmani-

### NATIONAL SUNDAY SCHOOL CONVENTION

The Fifth Annual Sunday School Convention of the General Council will meet in Springfield, Missouri, February 3 to 6, 1947, at Central Assembly. All Sunday School workers are urged to attend. Rooms will be provided if reservations are sent in advance. For reservations or information write: Sunday School Department, Gospel Publishing House, Springfield, Missouri.



fested form when they started on their way to show the priest that they were healed. "As they went they were healed." Abraham received the Word of God in the face of nature's evidence to the impossibility.

God's announcement, "I am the Lord that healeth thee," is to be received as the voice of God, and believed as a present-tense fact, and evaluated according to its cost. As perfume is non-existent to the sense of hearing and sight, just so what we take by faith according to Mark 11:24 is, at first, non-existent to the five natural senses. The five senses belong to "the natural man" who Paul tells us cannot know the things of God. You must already have perfume before you can smell it; you must already have food before you can taste it; and you must already have healing before you can feel it. Faith receives forgiveness and healing and praises God when there is nothing to praise Him for as far as the five senses are not witnesses.

Jesus said, "I thank Thee that Thou hast heard me," when the raising of Lazarus was yet in an unmanifested form. Just so it is while we are still sick that we are to believe that our prayer for healing is granted, and are to say as Jesus did, "I thank Thee that Thou hast heard me." The angels at Dothan were already present before they became visible to the servant of Elisha. The ability God gave him to see these angels did not create them.

God works while we maintain the mental habit of faith—"while we look not at the things which are seen, but at the things which are not seen"—at God, at His promises, His faithfulness, His justice, etc. 2 Cor. 4:18. Faith has to do only with the unseen and unfelt. As soon as what we have taken by faith is manifested to the senses, it ceases to be faith.

I put a certain amount of money in my wife's coat pocket, and later told her I had, asking her if she believed me. She said, "Of course I do," and thanked me for it. She actually had this money before she saw it. Why should we believe the bare word of others and demand visible proof from God?

Continue to believe that God gave you what you asked for when you prayed, thanking and praising Him for what He has given, and it will always materialize. This always puts God to working. So many are waiting for God to heal them, when He is waiting for them to take what He is offering them. How trying it would be to a friend who offered you a gift, for you to cry and beg for it, and keep him waiting for you to take it!

Let me put this in another way. Since Jesus commands us to believe we "have received" the things we pray for at time we pray, and before they take visible form, it is clear that they exist in two forms: first *invisible*, afterwards *visible*. First "believe that ye have received them (in their invisible form), and ye shall have them" (in their visible or material form).

We have them first in the *faith* realm, afterwards in the *sense* realm. So Jesus, in Mark 11:24, commands us as soon as we pray to believe that we "have received" (in its invisible form) what we pray for, before He changes it into its visible or material form. The angels at Dothan were just as truly present and real in their invisible form as when they became visible to Elisha's servant. The "ten lepers"

had their healing in its invisible form while they were on their way to show the priests their healing in its visible and material form.

Whom Jesus said, "I thank Thee that Thou hast heard Me," the raising of Lazarus was complete in the faith realm, before it was seen, a few moments later, in the sense or material form. Just so we are to believe that we already have our complete healing in its invisible form before God changes it into its visible or material form. The fact that "faith is the evidence (or title-deed) to things *not seen*," proves that we must already have the things we pray for in their invisible form, before God can change them into their *visible* or *manifested* form.

The entire 11th chapter of Hebrews records the actions of God's saints in the faith realm before the results of their faith took visible form. All the acts of faith are in the realm of the yet unseen. Believing that we have received the things we pray for at the time we pray is the "confidence" which is to be steadfast and unwavering until God changes the blessing we have taken from its *invisible* to its visible form.

The sacrifice of praise and the giving of thanks continually is done in the *faith* realm, or before our blessings have been changed into their visible form. Jonah sacrificed with the voice of thanksgiving while he was still in the stomach of the great fish. The Israelites sang praises on their way to battle.

Walking by faith is walking by the kind of sight which sees and is occupied with "eternal" things: with God, with His promises, His faithfulness, and the many other perfect reasons for faith. It is believing on Him whom we do not see, that will bring us "joy unspeakable and full of glory."—F.F.B.

### HEALED WHEN VERY LOW


After seven months of great suffering from womb ulcers the doctor said there was nothing to be done but an operation. I went to the hospital in January 1939 but was not operated on. On the operating table I died—at least I thought I did, and the nurse afterwards told my husband that I did, but that after they worked over me for hours I breathed again. So the operation was postponed.

It was June 8 before they thought I could endure the operation, but then my husband was away and I would not be operated on in his absence. While waiting for my husband I began bleeding, and hemorrhaged until I became blind and could not speak above a whisper. I was very low, but on June 16 they gave me a spinal shot and took away my female organs and a big tumor.

I came home on July 5 so weak I could not stand on my feet. Kidney trouble developed and I had to be put in a chair and carried to the table to eat. Then August 17, Evangelist J. W. McMasters of Iuka, Mississippi, came to see me. He preached Christ to me, showing me by many scriptures that Jesus bore all our sins and sicknesses, and that He had given power to men to do the works that Jesus did. He proved everything he said by the Scriptures. Then he laid his hands on me and prayed and

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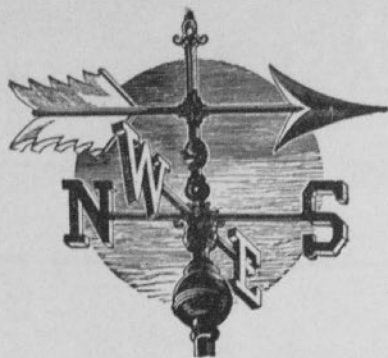
## THE LORD'S HEALING

I was instantly healed. I arose and went out into the yard, walking and praising God. That was in 1939, and now in 1947 I am still well.—Susie Street, Route 1, Box 95, Shubuta, Mississippi.

### HEALED OF PARALYSIS

I was working at a sawmill and preaching some when I received a stroke of paralysis, in consequence of which I was unable to work for two and a half years. I walked on crutches. One night at a prayer meeting I received the Holy Ghost Baptism, speaking with other tongues. I was disappointed to find, when I got so I could speak my native tongue again, that I was not healed. I had been kept back from joy by the grudge I held against Yanks and Negroes.

A short time later I went on my crutches three blocks to a prayer meeting. One after the other they all prayed for me, and then called on me to pray. The Spirit went through me like lightning, and I moved my fingers, a thing I had not been able to do. I sprang to my feet and found that my leg was healed. I left my crutches and walked home the three blocks. I am still enjoying the wonderful blessing, although that was Easter Sunday night, at Lake, Mississippi, eighteen years ago.—A. K. Prince, 111 Seaport Street, Chickasaw, Alabama.



# Our Missionary Advance: Bible Schools On

East . . .

## Our Dominican Republic Bible Institute

H. C. Ball

**T**HIS is one of our new Institutes, founded only last year for the training of many choice young people the Lord has given us in the Dominican Republic. It is located in the northwestern section of the Republic near the city of Santiago, which is the nation's second city in size. However, since the majority of our churches are in the eastern part of the Republic, the school may be moved there for next year. Brother Verne A. Warner is the Superintendent.

On an adjoining plot of rented ground the students care for a garden, thus acquiring a



● Above—Student body of our Dominican Republic Bible Institute.

● Center—West Indies Bible Institute student body standing.

Faculty seated, from left to right: W. Nelson, Treas. Assem. of God in Jamaica; Cyril C. Huckerby, Supt.; A. R. Mattson, Principal of W.I.B.I.; Mrs. Mattson, instructor; and Sister Miller, Matron.

● Below—Student body and faculty of the Bible Institute at Santa Ana, El Salvador, Central America.

little knowledge of agriculture along with their Bible classes. Thus far this term they have realized over one hundred dollars in garden produce. At the present time this plot of ground is planted in beans, as this is the dry season and the beans stand dry weather best. This garden means much to the school, especially this term, as the Republic has gone through a severe drouth and a major earthquake, along with monetary inflation.

Among other activities, the Institute has six outstations, called in Spanish "Campos blancos," or Whitened fields. All the students take part in these outstations, thus finding practical use for what they have learned in their various classes.

One of their studies is an Etiquette class, since many of these students come from very humble homes, and need lessons in good manners and behavior. One day the power of God came down in this class on etiquette, and one of the students was filled with the Holy Spirit. In fact, the blessings of the Lord have rested very preciously on this second term of the Institute, since the opening day, and three of the students have already received the Baptism in the Holy Spirit. But they are expecting even greater things in the future.



## West Indies Bible Institute

A. R. Mattson, Jamaica

**P**LANS were already under way for us to come to this field when, on August 11, 1945, a very interesting article appeared in the *Pentecostal Evangel*. From this article we learned that in 1943, Brother Hugh Jeter made an appeal for a Bible School in Jamaica. Early in 1945 an appropriation was made for the building, which was dedicated on December 16, 1945. Soon afterward the school was opened.

Not only has He answered prayer in regard to the building and in opening the way for us to come here, but He has given us eleven fine, consecrated young men and women to train. The Scriptures declare that "He is able to do exceeding abundantly above all that we ask or think," and this statement has been confirmed many times.

The majority of these students were financially unable to pay for this much-desired training, but they were encouraged to send in their applications as an act of faith. Funds sufficient to take care of these needs arrived before the appointed time. However, we are still confronted with the problem of feeding these students while attending school. Anyone interested in contributing to this worthy cause may send such offerings to the Foreign Missions Department, 336 W. Pacific St., Springfield, Mo.

Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, others give an occasional pluck, but he who wins with heaven is the man who grabs the rope and pulls continually with all his might.—Selected.



# the Mission Field

## Central . . .

### The Bible Institute at Santa Ana

Ralph and Jewyl Williams, El Salvador

**T**HINK of our consternation as the opening date of the Institute drew near this year, to realize that the number applying for entrance was reaching almost twice that of previous years. There were seventy-eight who came in from the five Republics—the largest group of students we have had.

Our capacity was soon reached, stretched, and then hopelessly passed. We felt that we could not turn down any who were duly recommended, and that this increase in number was to be a test for our faith. Therefore, we rushed orders for thirty additional beds (canvas cots), desks for forty, chairs, dining tables, plates, etc.; and pressed workmen to speed up the completion of two new rooms which would serve as dormitories.

It is true that we urgently need more missionaries, but we also need to see the national Christians get under the burden and take hold of the work of evangelization and pastoring, if the progress of the work is to be permanent. That is exactly our aim, to lead the national workers and prepare them to carry on the Lord's work in this field. Bible School for these fellows who, in many cases, only a few years ago were living in indescribable darkness and spiritual ignorance, is a **must**, and we are striving to give it its rightful place.

The testimony of almost any one of our workers would be a great story. Here is one: As a consecrated and devoted young man, Gustavo studied for the priesthood. However, instead of finding true peace for his soul, he was completely shocked to find his superiors taking part in acts that were against his finer sensibilities and his concept of true Christianity. Finally he abandoned his studies and attempted to throw overboard all idea of God. During the ensuing years he held many positions, from school teacher to mayor, in different towns, since he was reasonably well educated.

One "holy day," with thoughts of God strangely awakened and with a feeling that he was having no success in life because he had no religion, he again attended a Catholic church, only to discover that the priest had nothing better for his message than to decry the activities of the "evangelicos," who were surging everywhere with their "pernicious heresies." This gave him no soul satisfaction but did create in him a desire to hear what the "evangelicos" had to present.

One of our little Assemblies of God churches, an unpretentious building but an earnest congregation, was not far distant. There, from the lips of an earnest pastor, himself a former Bible School student, Gustavo heard the glorious message of forgiveness of sins and the security of salvation that his soul had been longing for. He was saved, filled with the Holy Spirit, and came to Bible School.

Although of superior education, he has been satisfied to minister as pastor to the most humble congregations and to be one with the lowliest of our preachers. Now he is one of our Bible School teachers, and his consecrated life, as well as his consecrated talents, are doing a double service for the Lord.

Brethren, we are not ungrateful for what the Lord has done during these past years on this field, for He surely has done marvelous things; but we must not stop growing. Our borders are larger than before, and we are in immediate contact with many more towns and villages that need this glorious gospel message. We believe that many of our Bible Students will go out into these places and glean a harvest of souls to lay at the Master's feet. Please pray that this may be so.

## West . . .

### Batavia Bible School

Raymond A. Busby

**O**N September 9, 1946, we opened our "Batavia Bible Institute" with eighteen enrolled. Some have dropped out, but new ones have come in. We now (November 10) have fifteen, and others are much interested. We could have fifty or more if we had a place for them to stay. Our school term has been planned to begin in September and end in April.

We have been asking an entrance fee of florin 50.00 from each student to help pay for necessary expenses, such as paper, etc. Some of the students cannot afford to pay, but we have encouraged them to come and trust the Lord to supply their needs. It is very hard for all of them now because of the terrific prices prevailing.

Sister Busby and I are teaching twenty-three of the twenty-five classes in school. Ouw Eng Goan, a Chinese young man, is teaching the other two. We are translating and using the lessons which are given in the Northwest Bible School. This has kept us very busy, since we have to translate as we go along. Please remember us in prayer.



● Above—Students and faculty who were present at the official opening of the Batavia Bible Institute, taken in front of the church.

● Below—Students and faculty of the Bethel Bible Institute, Philippine Islands.

Send contributions to Noel Perkin, Secretary, Foreign Missions Dept., 336 W. Pacific St., Springfield, Missouri.

# The Passing and the Permanent

## A BRAILLE CONCORDANCE

The American Bible Society is preparing the first Bible concordance in Braille for the blind. It will be published in ten volumes.

## A MAGAZINE FOR THE BLIND

In response to a popular need for a sound gospel message in Braille, a blind seminary student at Fort Worth, Texas, plans to launch a 60-page monthly magazine soon, known as *The Braille Evangel*.

## EMPTY PEWS

We are told that America has fifteen times as many churches as moving picture houses, and that these houses of worship have five times as many seats as the movies. Yet the churches have far more empty seats, each time they are opened, and far more people enter the movies every week. The American public is sowing to the flesh, and of the flesh is reaping corruption.

## OPPORTUNITY IN THE ORIENT

General Douglas MacArthur says that Christianity has an opportunity "without counterpart since the birth of Christ" to spread among the peoples of the Far East. Writing to Dr. Louie D. Newton in reply to a letter of appreciation, the General said: "If this opportunity is fully availed of by the leaders of our Christian faith, a revolution of the spirit may be expected to ensue which may more favorably alter the course of civilization than has any economic or political revolution in the history of the world."

## DANGEROUS CHARMS

Says G. R. Balleine: "A servant girl bought a charm from a gipsy. It was a wash-leather bag, to be worn next to the skin. One day her curiosity tempted her to see what was inside. This is what she found: a bit of cardboard with the words on it, 'Great Satan, give the wearer seven months' good luck, and then take her to be thine forever. Amen.'" We should not be superstitious. Neither should we dabble in good-luck charms lest we innocently be playing into the hands of the enemy of our souls.

## ATHEISM IN PALESTINE

A magazine writer in Jerusalem calls attention to the "aggressively secularist outlook which is in control" in Palestine. "True," he says, "it will be argued that there are communal villages in which Jewish religious practices are carried on. There are, at present, six such villages with a population of 900 out of a total of 108 villages with 28,700 inhabitants. That tiny minority represents what is left of the avowedly religious element. The rest are either vocally atheistic or utterly indifferent to the claims of religion. They were well represented by the able and enthusiastic young teacher who told me how, in the communal schools, they go about inculcating the love of Israel while making sure that the minds of the communal children are not contaminated or confused by hearing the word 'God.'"

## PREJUDICE IN PANAMA

A new law in Panama states that all Protestant church properties will have to pay the regular tax, while the Roman Catholic church properties will be exempt from paying it.

## ALCOHOL AT THE WHEEL

Judge Harry N. Porter, of Evanston, Ill., speaking as an individual, has estimated that 60% or more of all traffic fatalities and injuries are traceable to the use of alcohol. He should know, for he was Chairman of the Committee on Tests for Intoxication of the National Safety Council.

## RING OUT, YE SHELLS

Japanese 2-40 mm. mortar shells, which once rang out a message of destruction and death, are now ringing out the invitation to life and life more abundant. Three hundred Korean churches, from which the bells were taken by the Japanese during the war, have been furnished with substitute chimes made from the mortar shells.

## FORWARD OR BACKWARD?

For the first time, a layman has been elected president of the Federal Council of Churches. He is Charles P. Taft, a lawyer of Cincinnati, Ohio. In accepting the position he said he intended to strive to bring the "church up to date in a modern world. I want to encourage studies by our churches in the problems of the people, youth, in child psychology, and in marriage responsibility." Mr. Taft would do more good if he would encourage the churches to engage in Bible studies rather than social studies, and to seek a knowledge of the power of God rather than of child psychology. To go forward with the times may be to go backward spiritually. To go backward to the Bible, to the prayer closet, and to the working of the Holy Spirit is to go forward with God.

## A TOBACCO TESTIMONIAL

*The Detroit News* of last April 15 afforded an interesting sidelight on the testimonials which the tobacco firms delight to quote in their cigarette ads. On page 23 the following ad appeared: "There's no hocus-pocus about it!" says Hank Greenberg, baseball's home run star. "I've read the reports and medical science has proved you can't beat Raleighs for less nicotine . . . less throat irritation . . . all-around safer smoking! I recommend Raleighs to all my friends. Raleighs are right!"

But on page 17 of the same issue the *News* reported an interview with the same Hank Greenberg, in which he said: "I feel fine now, better than I have for some time. The doctors said I had a stomach disorder and I'm giving up cigarettes and coffee. I never was much of a smoker, anyway. I'm sleeping better now and feel much better."

Why didn't the tobacco firm use the latter testimonial in its ad, instead of the former? The baseball star might have given quotation rights on this without charge, and certainly it would have been more honest.

## FOOLISH AMERICANS

The people of America spend \$750 for amusements and luxuries for every dollar they contribute to foreign missions. They lay up treasure for themselves instead of being "rich toward God" (Luke 12:21) and God calls such people "fools."

## A LIVING MEMORIAL

The Jewish National Fund of Poland has decided to plant in Palestine a forest of three million trees in memory of the three million Polish Jews who perished in the ghettos, crematoriums and gas chambers of the Nazis, reports *Prophecy*.

## IN THE PEACE TREATIES

A clause guaranteeing full religious freedom has been incorporated in the draft text of treaties with Italy, Roumania, Bulgaria and Hungary. "Without distinction as to race, sex, language, or religion, the enjoyment of human rights and of fundamental freedom including freedom of expression, the press, and worship," is to be guaranteed, the treaties state.

## THE ANSWER TO ATOMICS

Twenty years ago Pierepout B. Noyes predicted the atomic bomb. In 1927 he wrote a book in which he said: "In ten or twenty years our military will have 100 places from which they can shoot that atom bomb. The next war won't be a war in the old sense. There won't be anybody going off to fight. The whole thing will be over in two days, and a large part of the population won't be here when the two days are over."

He foresaw the atom bomb—and he foresaw the answer to the atom bomb as well. He said: "The ultimate solution—there's absolutely only one—is a spiritual solution, to save what's left of the world. Everything else is a stop-gap. In the end, you get down to human nature. That's fear. You get back to Christ's saying, 'Love thy neighbor as thyself.'" Love can stop wars, but that love must come from God.

## "AND IT RAINED NOT"

A remarkable testimony to answered prayer is given by Charles E. Fuller in *The King's Business*. He recently went to Waterloo, Iowa, where he was to preach to several thousands of people in the Hippodrome in that city. It had been a humid, stormy day with intermittent showers. As the time for the evening service drew near the rain began coming down in a stormy torrent, creating a tremendous noise on the metal roof. The meeting was to be broadcast from coast to coast. From the technicians' desk, the noise of the rain came back in a loud roar. Mr. Fuller stepped to the front of the platform to pray, just before the broadcast. He says that Satan whispered to him, "Suppose you pray and the rain doesn't stop! They will laugh you out of town." But he prayed simply, with the roar of the rain pounding on the iron, "Father, in Jesus' name wilt Thou please stop the rain so that the broadcast may go out clearly, for Thy glory." Suddenly the rain ceased and not another drop fell throughout the entire broadcast. A few minutes after the benediction the rain descended in such volume that the people could not leave the building for some time. This parenthesis of one hour during a torrential downpour as an answer to prayer was witnessed by many thousands of people.



## A Great Crisis

(Continued from page three)

pointed by a group in Athens to visit Jerusalem and invite Jesus to come to Greece. In any event, it seems quite certain that such an invitation they had come to extend, or had decided to extend after having come. They apparently told Philip what they had in mind and requested an audience with Jesus that they might make known their errand. Philip told Andrew, and Andrew and Philip told Jesus. What follows is a quotation from the Revised Standard Version of the New Testament (called the most important publication of 1946):

"And Jesus answered them (the translators might have rendered it, "But Jesus answered them"; the Greek text favors such a rendering), 'The hour has come for the Son of man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves Me, he must follow Me; and where I am there shall My servant be also; if any one serves Me, the Father will honor him. Now is My soul troubled. And what shall I say? "Father, save Me from this hour"? No, for this purpose I have come to this hour. Father, glorify Thy name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' The crowd standing by heard it and said that it had thundered. Others said, 'An angel has spoken to Him.' Jesus answered, 'This voice has come for your sake, not for Mine. Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to Myself.' He said this to show by what death He was to die."

If we assume what has been assumed in the writing of this article, the whole matter becomes lucid. Otherwise one is led to wonder why Jesus answered as He did. If the Greeks wanted to see Jesus merely because they were interested in His message, or, on the other hand, because they were being prompted by mere curiosity, or for any reason with the exception of the reason I have suggested, namely, that they wanted to save His life by taking Him away from that part of the world, why did Jesus answer as He did? In other words, what connection is there between the coming of the Greeks and the request they make to Philip, and that Philip and Andrew communicated to Jesus, with the words that immediately afterwards fell from the Master's lips? But if Jesus had been apprised that these Greeks wanted to see Him in order to save Him from the cross by inviting Him to leave Jerusalem and come to Athens, to leave Judea and come to Greece, it is all as plain as the dawning of a new day.

Yes, it was a time of crisis. Looking at it from the standpoint of the natural man, it was a wonderful opportunity that was afforded our Lord. He had been ministering only about three years. And what a ministry He had had! Now that ministry was about to end, and end in tragedy. Was it necessary that it thus end? The natural man shrinks from suffering, and a shrinking from suffering is not in itself carnal; it is only natural, and Jesus, as has already

## VOLUNTEERS FOR JESUS

The song writers Brown and Gabriel were surely inspired by a fine missionary spirit when they wrote the song, "A Volunteer for Jesus." The stirring message of this song has, undoubtedly, inspired many to action. Surely Jesus does call for loyal soldiers. He needs soldiers who are filled with power—power to serve Him every day and every hour. And what blessed assurance to know that when the conflict is over the true and faithful will receive a rich reward.

"A volunteer for Jesus, a soldier true,  
Many have enlisted—why not you?  
Jesus is our Captain, we should never fear!  
Won't you be enlisted as a volunteer?"

If you are already at work in C. A., Sunday school, or other church services, we are very anxious to know what position you hold. Will you kindly send us the information required below? It will give us a knowledge of the extent of our vast army of workers, and enable us to help you. List your name with hundreds of others who are serving the Lord so unselfishly! Everyone sending in this information will receive a Gold Seal Service Certificate and a free booklet giving a day-by-day review of the National Sunday School Convention, February 3-6, 1947.

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\* \* \* \* \*

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been stated, was a normal man. That He instinctively shrank from suffering there can be no question. Read the account of the agony in the garden. But, while in the natural He thus shrank from suffering, He refused not to suffer in order that the divine purpose in sending Him into the world might be accomplished. He did not choose the cross for the purpose of suffering, but He did not refuse it, and He even declined to make any effort to avoid it when the opportunity to do so was afforded and it appeared to be perfectly natural for Him to avail Himself of the opportunity; and the reason why He refused was because He saw clearly that the cross was necessary in order that His mission might be fulfilled.

And mark His words, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be." He has set for us an example. Let me use the definite article, and

say *the* example. Shall we follow it? He has been exalted, after having humbled Himself, and having become obedient unto death, even the death of the cross. Yes, He has been exalted and been given a name above every name. He sits yonder at the right hand of the Father. He has been exalted forevermore. And let us not forget that He said, "Where I am there shall also My servant be." Where is He? At the right hand of God, and there are we in the plan and purpose of God, if we are His. And there we shall ultimately be in reality if we are faithful unto the end. Let us, then, follow the example that has been set, and, like Paul, "count not our lives dear unto ourselves, that we may finish our course with joy, and the ministry, which we have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. Jesus did not refuse the cross. Shall we refuse it?

## SUNDAY SCHOOL WORKERS' SPECIAL

To help our Sunday School workers, we have selected a number of books which should be in every library. Buy any of them at the regular price or all of them, a \$6.00 value, for only \$5.00.

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- KREM, Spokane, Washington, 8:00 a.m. Sunday
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### Fools, Facts, and Fire

(Continued from page two)

up like a policeman to order me off private property and tell me that this verse is reserved for the Jew and that for the Kingdom Age. I have heard of a man without a country and I had almost decided once that these Word-dividers were going to leave me a preacher with-

out a Bible, and I began to wonder, "Is this the communion of saints or the confusion of tongues?" Finally, I took refuge in the text: "Let God be true, but every man a liar."

#### SPIRITUAL DYSEPTICS

Sometimes I have thought that I'd like to go back again to the old days at Corinth Baptist Church, where I grew up, where we used to enjoy the spiritual food without arguing too much about the recipe. I have noticed that folk who are most finicky about their food usually have dyspepsia. Two things make a good meal: good food and a good appetite. And the best preparation for the Bread of Life is a good, hearty appetite.

Josh Billings is reported to have said, "I'd rather know a few things for certain than be sure of a lot of things that ain't so." There are a few things I believe for certain, and I leave you to quibble over the details. For one thing, I am certain that the Bible is the Word of God. Either it is or it isn't, and either all of it is the Word of God or we never can be sure of any of it. It is either absolute or obsolete. If we have to start changing this verse, toning down that, apologizing for this and making allowances for that, we might as well give up, so we must take it as it is or leave it alone.

I believe, furthermore, that "all have sinned," that man is lost and in need of a Saviour. I must confess that I am not much impressed with the human race. The heart is deceitful and desperately wicked, and man is no better than he ever was. His head and hands have outrun his heart, and if you scratch off the varnish of civilization, you discover the same old savage, who has merely discovered more terrible ways of being low down and horrible. For further information read your newspaper! I never say that civilization is going to the dogs. I still have some respect for dogs. Mankind without

the grace of God is doing things beneath the dignity of the beasts of the field.

But I also believe that "God so loved the world that He gave His only begotten Son." I have read books and heard sermons on the Atonement and most of them have confused more than they have clarified. It is always easier to understand what the Bible says than to understand what somebody thinks it meant to say. Barabbas should have had a clear understanding of the Atonement, for he could have said literally, "He put Himself in my place," and that is what Christ did for us all.

"Upon a life I did not live,  
Upon a death I did not die,  
Another's life, Another's death,  
I stake my whole eternity."

And then I am so glad that "whosoever believeth on Him shall not perish but have everlasting life." I am so glad that it is not "whosoever feeleth a certain way, whosoever seeth a vision or dreameth a dream." What a time I used to have trying to understand what the brethren meant by "saving faith"! I grew up in the country next to A. C. Dixon's home county in North Carolina, and have preached in churches his father used to serve. I have thought often of how as a boy he read *Pilgrim's Progress* and was brought into a miserable frame of mind. He cried because he couldn't cry, was burdened because he wasn't burdened, distressed because he wasn't distressed. Finally, he went to church, and after his father had preached on how to be saved, Clarence went to the mourner's bench, and when his father came along and asked how it was with him, he replied that he was trusting Jesus, and his father made it plain that that was all he was expected to do. How many grow confused right there and try to have faith in their faith instead of in the Lord!

GOD OF ELIJAH! SEND THE BURNING,  
CLEANSING FLAME!

These are a "few things for certain" which I believe with all my heart. There is much that I don't understand; if I could understand it, there wouldn't be much in it! I don't understand predestination but I believe that I am chosen in Him. I am not an expert in prophecy, but I am not looking for the kingdom without the King. I know that some make a glorified hobby of prophecy, being occupied with His coming but not occupying till He come. I know that some are always studying the meaning of the fourth toe of the right foot of some beast in prophecy and have never used either foot to go and bring men to Christ. I do not know who the "six, six, six" is in Revelation but I know this world is sick, sick sick, and the best way to speed the Lord's return is to win more souls for Him. I could lecture on "The Rise and Fall of Hilter's Mustache" and get a crowd, but if I spoke on "Obedience" you could not get some saints out to church with a rope and tackle. They don't believe in amusements but they want to be amused!

Now, if you ask me, "What is the supreme need of the hour?" I would say, in the light of our text, that we need FOOLS for Christ's sake with the FACTS of the Word set on FIRE from above.

There is something lacking among Bible Christians today. If you are aware of it, I need



not describe it; if you are not aware of it, you would not understand if I did describe it. I have no fancy name for it. You may call it "the filling of the Spirit," "full surrender," "consecration," "the victorious life," "revival." Unfortunately, too many of us have argued over the expressions without having the experience. Whatever it is, most of us haven't it! Let us put it this way, that we need a new experience of the Lord in the hearts of His people.

**LOST OUR HALLELUJAH!**

Too much of our orthodoxy is correct and sound but it does not glow and burn, it does not stir the wells of the heart, it has lost its hallelujah, it is too much like a catechism and not enough like a camp meeting. You may smile at our spiritual forebears, call them primitive; but they had a vividness and a vitality, a fervor and a fire, that make us look like fireflies beside their flaming torches. One man with a glowing experience of God is worthy a library full of arguments.

We need a heart warming. It is one thing to commemorate Aldersgate and talk about what God did to John Wesley; it is another thing to have our hearts strangely warmed. The early Christians knew Jesus and they upset the world and worried the devil and gave wicked rulers insomnia and started something that jails couldn't lock up, fire couldn't burn, water couldn't drown, swords couldn't kill. The church needs dare-saints instead of more diplomats. This world has never been moved by cold, calculating brass hats but by FOOLS, with their **FACTS ON FIRE.**

You may belittle experience and speak of the dangers of emotion, but we are suffering today from a species of Christianity as dry as dust, as cold as ice, as pale as a corpse, and as dead as King Tut. We are suffering from a lack, not of correct heads but of consumed hearts.

**ROUGH AND RUGGED**

Alexander Maclaren said: "There is a type of intellectual preacher who is always preaching down enthusiasm and preaching up what they call sober standards of feeling in matters of religion, by which in nine cases out of ten they mean exactly such a tepid condition as is described in much less polite language when the Voice from heaven says, 'Because thou art neither cold nor hot, but lukewarm, I will spew thee out of My mouth.' It was not Erasmus, the polished, learned, scintillating, mighty intellect of his time, who made Germany over; it was rough, rugged Martin Luther with a conviction and compassion as deep as life."




God forgive us, in an hour like this, that we have been dry Christians, preaching a dynamite gospel and living firecracker lives. Let us get alone with God, confess our sins, claim the cleansing Blood, be filled with the Spirit, and go out to be Christ's FOOLS, with our **FACTS ON FIRE!**—Reprinted from "It Is Time," by permission of Fleming H. Revell Co., owners of Copyright. This book of sermons by Vance Havner may be obtained for \$1.25 from the Gospel Publishing House, Springfield, Missouri.

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## Among the Assemblies

**BRUNI, TEXAS**—We just closed another good revival with Evangelist Floyd L. Garver of Amarillo. Brother Garver was with us last spring and our Sunday School record was broken. His readings of "Poor old Job," "Jonah," "My Camel and I," "Out of Date," and many others are very outstanding and a blessing to all.—L. L. Nash, Pastor.

**MEMPHIS, TENN.**—Mervin E. Gross, Secretary-Treasurer of Central Assembly, now located at 733 N. Manasses St., sends report of a good revival conducted there recently by Evangelist T. H. Spence. Many prayed through to old-

time salvation, people were healed and baptized with the Holy Spirit, and the church was brought to a deeper knowledge of God. The pastor is J. W. Holloway.

**DENVER, COLO.**—The Denver Revival Tabernacle has been visited by a gracious outpouring of the Holy Spirit. Evangelist Thelma Dotta recently closed a 7-week revival effort with us, in which many were saved, a goodly number re-filled, 45 were baptized with the Holy Spirit, and many were definitely healed by the power of God. The congregation has been greatly strengthened and is moving on with God—D. L. Cooper, Pastor.

**CRESTON, IOWA**—Evangelists Hazelle Reed and Evelyn Bethurum of Greeley, Colo., have conducted a meeting in the church where C. A. Nicholson is pastor. Brother Nicholson states: "God confirmed His Word with signs following when, the last three nights, 7 received the Baptism in the Holy Ghost. Many of the saints were revived, and several received refillings. Also there were some saved. The last night, 5 received the Baptism. Since the meetings closed, 2 have been filled with the Holy Spirit."

**WINDSOR, ONTARIO**—Wm. H. Fitch, pastor of the Bethel Pentecostal Church, tells of a 3-week series of meetings in which a number received the Baptism in the Holy Spirit, some were saved, and God's blessing rested upon the services. Many new people came out and the auditorium was well filled on the last two Sunday evenings. Arthur Otteson of Minneapolis, Minn., was the evangelist, and his outstanding ministry in song and in the Word was greatly appreciated by young and old.

**ST. FRANCIS, KANSAS**—Pastor Ivan D. Rayborn reports a very successful 4-week meeting with Evangelist and Mrs. Glenn L. Richey of Webb City, Mo. Ten backsliders returned to God. Confession was made to the church. A brother was delivered from the tobacco habit, two were refilled with the Holy Spirit, and the church and Sunday School were much benefited.

**HATTIESBURG, MISS.**—November 28 we had one of the best State-wide C. A. Rallies in the history of our District. The attendance was very good, and everyone enjoyed the preaching of Hilliard Griffin of Granite City, Ill. Clifford Burkett, who was to preach, was sick and we were fortunate to get Brother Griffin to fill his place.—E. E. (Ted) Smith, C. A. President.

**RICHMOND, IND.**—Mrs. B. E. Hillman, Sectional Secretary, writes: "Our last Southeastern Sectional Fellowship meeting of the Indiana District was held here December 9, John Conaway being the host pastor. Glenn Perkins spoke in the afternoon, and Evangelist James Eastman was the evening speaker. God blessed spiritually and financially. One received the Baptism in the Holy Spirit, with speaking in tongues. The power of God was present. A nice offering for the Home Missionary effort was received."

**ROSWELL, N. MEX.**—One of the greatest and most widely attended C. A. Rallies that our New Mexico District has ever enjoyed, convened November 27—29. F. C. Cornell, Superintendent of the Oklahoma District, was the main speaker and his great, soul-stirring messages were appreciated by all. The city of Roswell offered us the use of Armory Hall for the convention, and it was well filled at each service. Souls were saved and many were brought to a closer walk with God. The Lord's presence was felt in each service.—E. J. Stone, District C. A. President.

**ENTERPRISE, ALA.**—Twenty prayed through to old-time salvation and two received the Baptism in the Holy Spirit, in a 2-week meeting conducted by Evangelist Carl C. Haas of Hartford. Pastor Robert L. Boddy writes: "We had several miraculous healings. A man, who was a backslider, had a torn nerve in his right knee and could not walk. During the service he was reclaimed and completely healed. A woman was stricken with a heart attack during a message on Divine Healing. She was unconscious and dying fast. The evangelist and others prayed, anointing her with oil. She regained consciousness, and two came to the altar due to this healing."

**ALTON, ILL.**—Evangelist O. L. Jagers of St. Elmo conducted a 5-week meeting in the church where Harold A. Hamilton is pastor. Brother Hamilton reports: "When the break came, 27 were at the altar in five nights. People were saved, baptized in the Holy Spirit, and many were healed. Some of the healings were outstanding miracles. The church had been fasting and praying for over three weeks and God certainly answered by fire. The church was revived and lifted to new heights in God. Among those converted was a man nearly 80 years old, who prayed through to a real experience and is now happy in the Lord."

**BARTLESVILLE, OKLA.**—Word comes from Pastor F. D. Wall, of a 4-week meeting conducted by the Donnell and Holler Evangelistic party. Crowds increased nightly. Between 25 and 30 were saved and 15 received the Baptism. Many who had been out of touch with God for years came back and made a new consecration. Since the revival every department of the church has taken on new strength. In a C. A. service the young people gave spontaneously \$230.00 to Missions. The next Sunday the church proper gave \$526.00. The revival spirit lingers and souls are still being saved.

**WAYNOKA, OKLA.**—We came here Easter Sunday, 1946, and found a small band of saints. The church building had burned to the ground. Our first job was to clear away the remains of the charred building, then move the parsonage back over the old basement, and start digging our church basement on the corner of the lot. We now have a basement 36x60 with two Sunday School rooms and four more in the making. Our first service was on November 24, when we had 103 in Sunday School. We began a 2-week revival with Bessie Fisher and Nell Cheek of Memphis, Tenn. Twelve were saved, one received the Holy Ghost Baptism, and 4 new members came into the church.—N. B. Rayburn, Pastor.



By Harry Albus  
**An Hour With Billy Sunday**

By Theodore W. Engstrom

**An Hour With John and Betty Stam**



**An Hour With J. Hudson Taylor**

**An Hour With Ann and Adoniram Judson**

**An Hour With Jonathan and Rosalind Goforth**

By Basil Holt  
**An Hour With General Dobbie**

By A. C. Mann  
**An Hour With Dwight L. Moody**

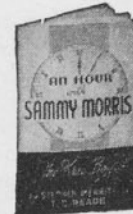
By Walter McCleary  
**An Hour With David Livingstone**

**An Hour With Andrew Murray**

**An Hour With David Brainerd**

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By A. Sims  
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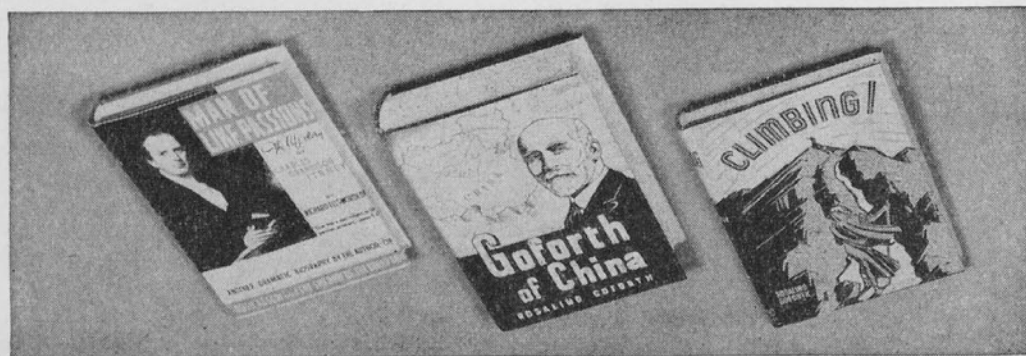
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**WRIGHT CITY, OKLA.**—Pastor L. J. Choate reports that they have just closed a 4-week meeting in which 54 were saved and 49 received the Baptism in the Holy Spirit. Several nights the Holy Spirit worked in such a way that there was no preaching, the people just coming to the altar in the old-time way. Many received healing and the church was wonderfully revived. Iva Harris and Thelma Denny were the evangelists.

**ROBSTOWN, TEXAS**—We are thankful to the Lord for His blessings upon our church. Evangelist and Mrs. Clarence French of Los Angeles, Calif., recently concluded a 2-week revival. We enjoyed their inspirational singing and the dynamic preaching of Brother French. Mrs. French's work, using the flannel board in teaching the children, was wonderful. Souls were saved and saints were revived.—Clayton F. Curry, Pastor.



**BAYARD, NEBR.**—The Cook Sisters of Conneaut, Ohio, recently conducted a 3-week meeting here. God gave us a real visitation of His Spirit. Several received the Baptism in the Holy Spirit and some were healed. Very good crowds attended the meetings. The all-musical services were special attractions. The church in general was blessed and revived, and the revival spirit still prevails in our midst.—J. M. Peck, Pastor.

**WEST HARTFORD, CONN.**—The Second Annual Missionary Convention of the Hartford Gospel Tabernacle closed December 1. The inspiration and challenge of this convention will long be remembered by the many people who attend each service. Seventeen missionaries and native workers were present, representing as many different countries. A striking feature was the presence of native workers from Latin America, Africa, India, Japan, Hawaii, Europe, Syria, and China. Many young people dedicated their lives to the missionary cause, and pledges were received to increase the missionary efforts in all the areas represented.—Mrs. A. C. Culver, Missionary Secretary.

**LEBANON, IND.**—The 22nd annual Convention of the Indiana C.A.'s was held Thanksgiving Day. State officers were elected as follows: Paul Paino, President; Delbert Woodard, Vice-President; Wm. Van Winkle, Secretary; Orion Truver, Treasurer; Fred Halquist, Missionary Secretary-Treasurer. Ernest Sumrall, pastor of Stone Church in Chicago, delivered the afternoon and evening messages. The presence of the Lord was very real and the large altar was filled with hungry hearts seeking God. Awards were given to the C.A. groups that had contributed over \$100.00 to Home and Foreign Missions. It was most encouraging to know that the C.A.'s of Indiana had contributed \$4,828.71 during the past year to Missions.—Wm. Van Winkle, Secretary.

## 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.

**HACKBERRY, LA.**—Revival in progress, with Hopkins Twins, Desloge, Mo.—Joe Adams, Pastor.

**McCOOK, NEBR.**—Jan. 12, for 2 weeks or longer; Bonnie Wheaton, Evangelist.—C. T. Beem, Pastor.

**CAMPBELL, MO.**—Jan. 12—; Roy E. Gilliam, Little Rock, Ark., Evangelist.—Melvin Robinson, Pastor.

**FT. WORTH, TEXAS**—4526 Blackstone Drive, Jan. 26—; Olive Burns, Evangelist.—J. L. Rish, Pastor.

**POMONA, CALIF.**—Meeting in progress; Carl and Edna Goodwin, Evangelists.—Roy S. Barns, Pastor.

**WINDOM, MINN.**—Jan. 19—Feb. 2; R. S. Nowack, of Minneapolis, Evangelist.—G. O. Mort, Pastor.

**ST. PETERSBURG, FLA.**—Feb. 2—16; Louise Nankivell, Evangelist.—C. E. Lebeck, Pastor.

**SUPERIOR, ARIZ.**—Jan. 26—; James S. Plant, Mountair, N. Mex., Evangelist.—Bert Roberson, Pastor.

**ORLANDO, FLA.**—718 Atlantic Ave., Feb. 5—23; Homer Peterson, Norfolk, Va., Evangelist.—John P. Hall, Pastor.

**GREAT BEND, KANSAS**—Meeting in progress; E. K. Jones, Davenport, Iowa, Evangelist.—J. Orley Rosenberg, Pastor.

**ESCALON, CALIF.**—Glad Tidings Church; meeting in progress; Theodore E. Ness, Minneapolis, Minn., Evangelist.—A. Byron League, Minister.

**FLINT, MICH.**—2215 Lewis St., Jan. 29—; Evangelist and Mrs. Arthur Arnold, Los Angeles, Calif.—M. A. Jollay, Pastor.

**HEMET, CALIF.**—237 N. Alessandro St., Jan. 22—Feb. 2; Dan Gilbert, Washington Christian News Correspondent.—J. Van Oosbree, Pastor.

**MILLER, MO.**—Jan. 12—Feb. 2; John W. Plattenburg, 508 Blue Ridge, Kansas City, Mo., Evangelist.—Carl Oney, Pastor.

**MODESTO, CALIF.**—15th and G Streets, Jan. 19—; Theodore E. Ness, Minneapolis, Minn., returns for his seventh revival here.—Donald G. Weston, Minister.

**NEW ORLEANS, LA.**—St. Claude at Friscoville Ave.; Jan. 12, for 2 weeks; Evangelists Stanley and Ethel McPherson and daughter Ruth.—David Pearce, Pastor.

**ROCK FALLS, ILL.**—Twin City Gospel Center, Feb. 2—16; Fred Numrick, Springfield, Ill., Evangelist. District No. 1 Fellowship Meeting, Feb. 3.—Harry W. Lutz, Pastor.

**KENOSHA, WIS.**—Missionary Convention, 25th and Roosevelt Rd., Feb. 5—9; Speakers: John Kolenda and Mr. and Mrs. E. Yngve Olson.—H. L. Flaherty, Pastor.

**WICHITA, KANSAS**—Children's Revival, Glad Tidings Church, 14th and St. Francis; Jan. 19, for 2 weeks. Mina Hartzler and Roberta Livers, of Osborne, Evangelists.—Mr. and Mrs. Floyd L. Dennis, Pastors.

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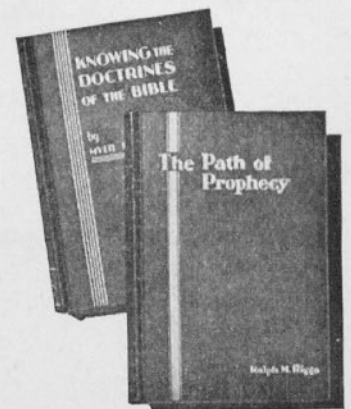
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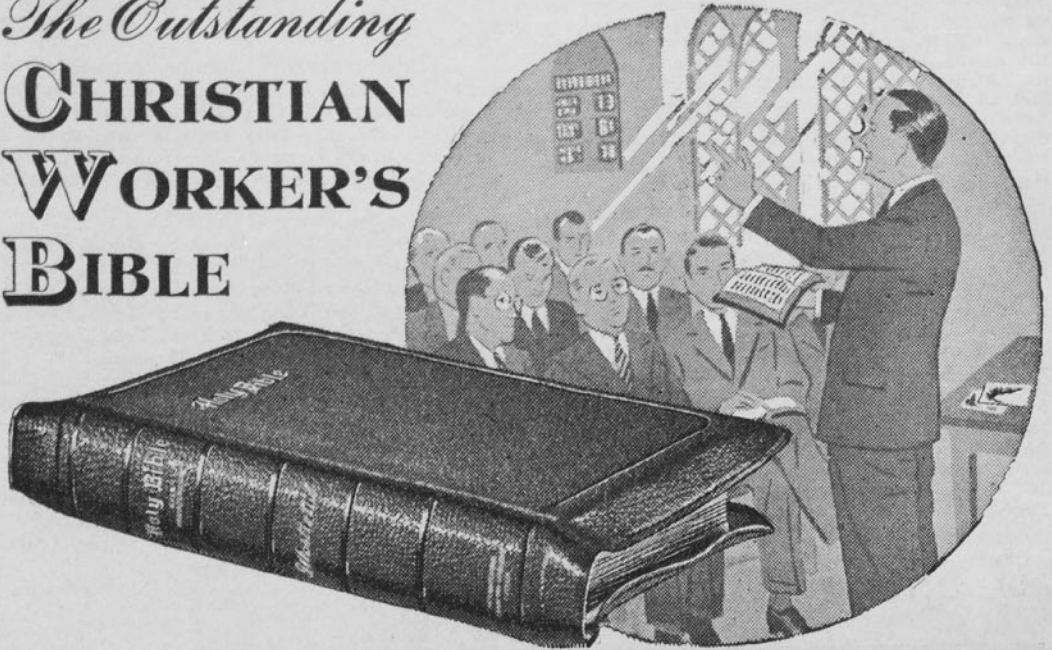
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TYPE SPECIMEN

of the LORD.

91 These are the generations of Nō'ah: Nō'ah was a just man and perfect in his generations, and Nō'ah walked with God.

10 And Nō'ah begat three sons,

ch. 19, 19  
Ex. 33, 12  
Lu. 1, 30  
Acts 7, 46

Or, upright.

Ps. 14, 9  
Ps. 33, 13

CHAPTER 7.

F. 12. 1-4

1 Noah, with his family, and the living creatures, enter into the ark. 11 The beginning, increase, and continuance of the flood. 21 All flesh destroyed.

AND the LORD said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen

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FT. WORTH, TEXAS—2819 E. Belknap, Jan. 26—; Essary Evangelists and Singers.—Elbert R. Wilkinson, Pastor.

WEST CANAAN, N. H.—New England Fellowship Meeting, Feb. 10. Services 2:30 and 7:30 p.m. Visiting ministers will speak. Robert Carle Jr. is pastor. Lunch served—E. N. Stanley, Presbyterian.

OAKLAND, CALIF.—Bible Conference, 4727 Mac Arthur Blvd., on Highway 50, Feb. 2-14, following District Council meeting. John Wright Follette, New Paltz, N. Y., speaker.—Irving F. Ford, Pastor.

GRANITE CITY, ILL.—Sunday School Convention, First Assembly of God Tabernacle, 24th and Grand Ave., Feb. 7-9; Paul Copeland, S. S. Superintendent of Oklahoma, speaker. Meetings each evening, including Saturday, 7:30 p.m.; special workers' conference Sunday, 2:30 p.m. Neighboring churches invited to co-operate.—Hilliard G. Griffin, Host Pastor.

### MICHIGAN S. S. CONVENTIONS

Eastern Section, Ferndale, Jan. 22; Southeastern Section, Brightmoor Tabernacle, Detroit, Jan. 24.

Convention theme: "The Sunday School in Action." Services 10 a.m., 2 and 7 p.m.—Everett D. Cooley, S. S. Promoter.

### ARKANSAS DISTRICT BIBLE INSTITUTE

Arkansas District Bible Institute will begin Feb. 3, with all-state Fellowship Meeting at Camp Ground, 9 miles from Hot Springs. Classes begin Feb. 4 and continue 6 weeks. Special speaker for all-day Fellowship Meeting.—H. E. Shaw, District Secretary.

### ARIZONA DISTRICT COUNCIL

The 8th Arizona District Council will convene at the First Assembly of God, 11th and Garfield Sts., Phoenix, Arizona, January 21-24. Credentials Committee will meet Jan. 20; opening rally that night. Wesley Steelberg, guest speaker. Jan. 24, C. A. day. N. D. Davidson is host pastor.—L. H. Hauff, District Superintendent.

### ROCKY MOUNTAIN DISTRICT COUNCIL

The Rocky Mountain District Council will convene at the Denver Revival Tabernacle, 9th and Acoma Sts., Denver, Colo., Feb. 11-14. E. S. Williams, guest speaker. First service, Tuesday, 7:30 p.m. This will be a District Fellowship meeting. Credentials Committee will meet Monday, 2 p.m., and Resolutions Committee, Tuesday, 2 p.m., at the Tabernacle.—J.E. Austell, District Superintendent.

### MINISTERS' INSTITUTE AND CREDENTIALS COMMITTEE MEETING

The New York-New Jersey District will conduct its regular semi-annual Ministers' Institute at Grace Pentecostal Church, 205 Atlantic Ave., Atlantic City, N. J., January 22-24. Ministers' meetings 10 a.m. and 2 p.m. Evangelistic services 8 p.m. The Executive Presbytery will meet January 21, 10 a.m. For reservations write Pastor Warren B. Straton at church address.—T. R. Brubaker, District Superintendent.

### ALABAMA MINISTERS' INSTITUTE

Southwest Alabama Ministers' Institute, Crichton Assembly, 119 Mobile, Jan. 20-22. First service Monday night; then 3 services daily. D. V. Williams, Pastor.

Southeast Alabama Ministers' Institute, Enterprise, Jan. 23-24. First service Thursday night, 3 services next day. Robert Body, Pastor.

North Alabama Ministers' Institute, First Assembly of God, 4737 Second Ave. N., Birmingham, Jan. 27-29. First service Monday night, then 3 services daily. W. T. Davis, Pastor.

Speakers: G. F. Lewis and Marvin L. Smith. Day services for ministers and their wives only; night services open to the public. Free beds furnished to those coming from a distance.—Marvin L. Smith, District Superintendent.

### SOUTHERN CALIFORNIA DISTRICT COUNCIL

The 28th Annual Council of the Southern California District will convene in Memorial Auditorium, 7th and Lemon Sts., Riverside, Calif., Feb. 5-7. Leland R. Keys, guest speaker. First service, 9 a.m., Feb. 5. For reservations write Carl A. Goad, 3357 Lime St., Riverside, Calif.—Wm. E. Long, District Secretary.

### MISCELLANEOUS NOTICES

FOR SALE—Special Typewriter and Mimeograph Set, bargain. Write Ray T. Dean, Elk City, Kansas. NEW ADDRESS—Central de Plomeros 87, Mexico, D. F., Mexico.—Mr. and Mrs. Paul J. Broyles.

FOR SALE—Deagan Marimba, 4 octave, practically new, good tone. Reasonably priced. Write Mrs. Wm. Oldenburg, 1109 N. 12th, Enid, Okla.

NEW ADDRESS—Herbert J. Gladden has accepted a call to pastor the First Assembly of God, 1917 Central Ave., Charlotte, N. C. Address, Pegram St., Charlotte, N. C., or 2013 Lincoln St., Columbia, S. C.—Mrs. S. E. Champion.

### OPEN FOR CALLS Evangelistic

Ray T. Dean, Elk City, Kansas.—"A teaching ministry designed to save souls and lead all members into a closer walk with Jesus."

Charles R. Ford, 714 Herbert Dr., Ft. Worth 8, Texas.—"In fellowship with General Council. Eighteen years of varied ministry."