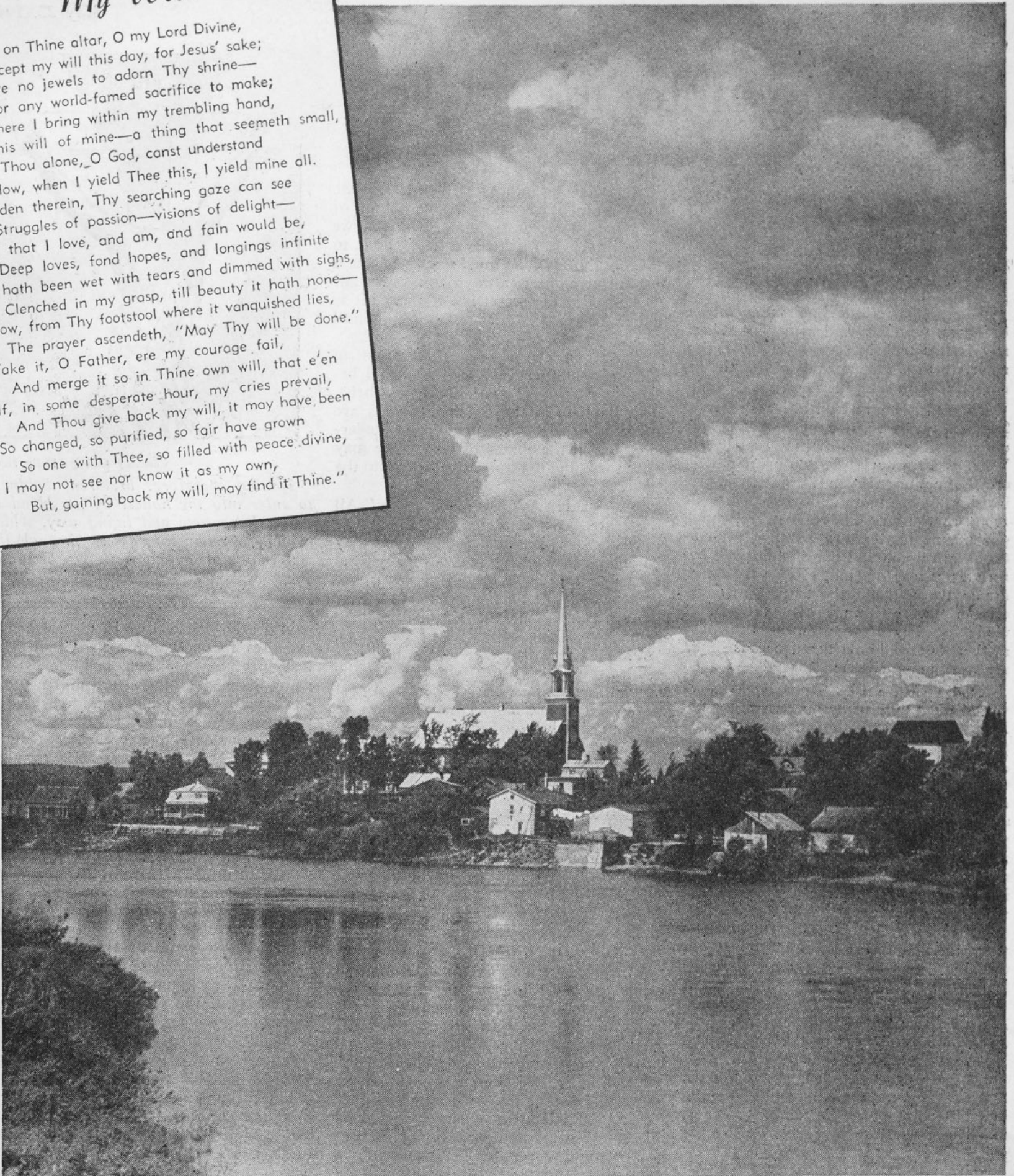


*My Will*

"Laid on Thine altar, O my Lord Divine,  
 Accept my will this day, for Jesus' sake;  
 I have no jewels to adorn Thy shrine—  
 Nor any world-famed sacrifice to make;  
 But here I bring within my trembling hand,  
 This will of mine—a thing that seemeth small,  
 But Thou alone, O God, canst understand  
 How, when I yield Thee this, I yield mine all.  
 Hidden therein, Thy searching gaze can see  
 Struggles of passion—visions of delight—  
 All that I love, and am, and fain would be,  
 Deep loves, fond hopes, and longings infinite  
 It hath been wet with tears and dimmed with sighs,  
 Clenched in my grasp, till beauty it hath none—  
 Now, from Thy footstool where it vanquished lies,  
 The prayer ascendeth, "May Thy will be done."  
 Take it, O Father, ere my courage fail,  
 And merge it so in Thine own will, that e'en  
 If, in some desperate hour, my cries prevail,  
 And Thou give back my will, it may have been  
 So changed, so purified, so fair have grown  
 So one with Thee, so filled with peace divine,  
 I may not see nor know it as my own,  
 But, gaining back my will, may find it Thine."



NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD  
*The* PENTECOSTAL EVANGEL



# The Way Into the Holiest

John Wright Follette

*The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Hebrews 9:8.*

**G**OD is a great Teacher, and very often the most profound and deeply Spiritual truth is taught by means of types, parables, and symbols. Especially is this true in regard to the Tabernacle which is a complete story of the redemptive work of Christ.

The revelation of God to us is more or less of a mystery since much of it is only understood by means of the Holy Spirit. What is a mystery? It is a profound secret, something beyond human comprehension. It is a truth undiscoverable aside from revelation. The human reasoning powers, no matter how advanced or cultured, are dumb and quite inadequate before a mystery of God, His revelation or divine truth. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Read 1 Cor. 2:10. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God"—and then look at Col. 2:2, R.V.—"To the acknowledgment of the mystery of God, and of the Father, even the Christ." This makes Christ a mystery—and how very true! It takes the power of the Spirit of God to reveal or unveil this Christ to a human heart. All may see or be pleased to know Him in the initial steps of truth but the deeper and more profound aspects of Christ come *only* by revelation of the Spirit. That is why we need the Holy Spirit as an indwelling Person or Instructor, to make known to us this wonderful Christ whom we took years ago as a Redeemer and knew so little about Him. It is one of the duties or office works of the Holy Spirit in the life of a saint, to make this revelation of Christ. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth," "for he shall receive of mine, and shall shew (declare) it unto you."

Many people approach this blessed Word in what I call "goat fashion." A goat goes at anything *head first*. So many take up a study of the Word (which, in truth, is alive) and like a goat, go at it with the human mind and human technique of reason and deduction—only to find the secret has eluded them and the *real* Christ is still undiscovered. We must learn to approach it *heart* first and let

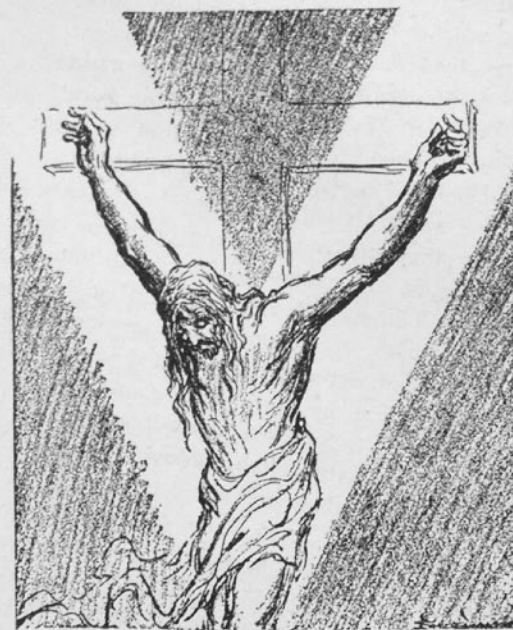
Him guide us into the fuller revelation. The Holy Spirit takes of the things of Christ and *shows* them unto us (as we have power, in spiritual understanding, to receive them). The mind has a place, and a trained mind is always at a great advantage, *but* the secret is not there. It is the heart—clean, unbiased, unprejudiced—and the *will* absolutely surrendered.

Salvation, the Baptism, reception of gifts and ministry are all initial and belong as equipment to the babe in Christ. The Baptism in the Spirit and gifts are no sign of deep spirituality or understanding in the things of God. One may have these and not know the "way into the holiest" at all.

Jesus said: "Ask, seek, and knock." All these are heart attitudes and degrees of intensity of spirit in prayer. Much may be obtained by *asking*. Gifts of any kind are obtained by asking—salvation, the baptism, gifts of the Spirit, etc.—all these most necessary and delightful gifts may come by asking. But Jesus also says, "*Seek*." There are other places in God—truth, revelations, etc., which come by seeking, never by asking. Read Col. 2:3—"In whom are *hid* all the treasures of wisdom and knowledge." "If ye then be risen with Christ" (that is saved, etc.) "*seek* those things which are above, where Christ sitteth on the right hand of God." Col. 3:1. So many think of Christ as a sort of Christmas tree, full of delightful things, experiences and gifts, and all one has to do is, by prayer and asking, pick them off. He is rather like a treasure chest, full of treasures, not disclosed, but hidden. See Matt. 13:52. Many Christians never lift the lid and uncover, to dig, seek, and discover the treasures He holds.

The *first* tabernacle is still standing in so many lives. In the new creation we are blest with wonderful capacity for the deep things of the Spirit and fuller revelations of God. That is why, after *real* prayer for closer walk and fuller knowledge of Him, He begins uncovering, as it were, and digging down into the inner life, to make room and enlarge our powers of apprehension and appreciation. There are potential powers for God waiting to be released and set free. But the pain and the cost thereof hinder many. Some have become conscious of a cry for God and a strange hunger for Bread. God does not mock us—let Him work in you and He will feed you.

It is *truth* for which the inner man hungers, and truth is the most costly element in your Christian career. We value the things in life for which we have



Courtesy Chicago Daily News

*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. . . . Hebrews 10: 19, 20.*

paid dearly. I had to work to help defray expenses for both my college and seminary training so never had money for many things the other students had. But I learned to value a dollar and treasure the privilege of learning. In the Christian life, if you dare to pay a price for the truth, you will incorporate it into your system and become, in truth, a "partaker."

These treasures are not found in the broad daylight of life. Much that is sweet and precious may be found in the presence of Jesus, as we walk and commune in the way. But in order to discipline us in faith He often withdraws His conscious presence and we are called upon to walk *alone*, sometimes amid shadows and down the darkened ways of trial and severe testings. He seemed so far away, the soul is dry and our communion seems to have lost much of the original sweetness and vigor. Yet we are not conscious of sin or failure—our hearts are clear and open—but we must go *alone* into the shadows.

Faith counts, and not feeling. It is there we get rare treasures, very choice and lasting. "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

This calls forth a very real and peculiar death to nature; the natural man, gifted though he may be, has no place there. In like manner, the religious, natural man with works and ministry must needs let his life and experience go into total eclipse that the treasures may be dis-



covered. There are plenty of Christians in Pentecost today who will have to suffer the going *down* of much that is religious (not spiritual) if they hope to get far into the things of God. In the new creation there is a continual crowding *out* of the *I*, or natural—even good, religious *I*—from the life, and a displacement and interchanging of positions. Paul voiced it so well: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Paul knew what the falling down of the first tabernacle cost him, and the value of the life in the Holiest with God. It is this life which the Spirit has come to make a reality in the saints of God. The old, or former, tabernacle goes *down* and a way is made whereby the life of Christ is made manifest in us. That is why Jesus said in the last message to His disciples—"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me."

Much of the force and deeper spiritual meaning of this word has been lost because of popular interpretation given it for the past forty years. One would think by the way most Pentecostal people quote that verse that it amounts to this, "And ye shall be servants unto Me." The emphasis has been upon service and not witness. Did you ever notice what He said in using the word "*witness*"? It comes from a Greek word, *martus*, meaning a martyr. How suggestive! A martyr is one who, by his death, bears witness to the truth of the gospel; one put to death for his religion. This does not sound like the popular idea which is so very common—that as soon as we are baptized in the Holy Ghost we should rush out and *do* something. I know the slogan, "The baptism is for service." But here He says it is for *witnessing*. And service is only *one* phase of witnessing.

This witnessing suggests martyrdom or death. *We* die that He might *live* and thus we become witnesses unto Him. The *whole* life is a witnessing, or process of divine manifestation of Christ through the human instrument. The witnessing *life* is not possible except by His power. I like to think of the natural life, as a martyr, dying out to *all* things, that there may be a clear witness of Christ to the world. We may serve and do, oh, so much teaching, talking, preaching, coming and going, and have quite a manifestation of service, but not very much exhibiting of Jesus' life, where we have died and passed out of the picture. The truth, as it is in Christ, will slay the natural and even the good, religious man, if he will let it.

What was it that gave the Early Church the dynamic power that caused her to blaze her way through the awful odds

against her? Do you for a moment think it was because she had a Baptism in the Holy Spirit and gifts, and service? It was not the service that carried her through—it was the witnessing, or life willing to be offered to death, that did it. Their witnessing came at a heavy cost. We have not yet suffered. We may have *served* and *done* much, but we have not yet suffered enough, as witnesses in life.

The great revivals came after people had suffered and paid the price. Things are too *easy*. One has to have a brass band to get folk to God and a brass band to carry them through. But the Bride of Christ does not go to heaven riding on a band-wagon. She *leans* upon her Beloved. Her tabernacle has suffered a wrecking and she knows some of the secrets of  
(Continued on page thirteen)

## OUR FATHER

A. G. Ward

**T**HESSE words are taken from that remarkable prayer which the Lord taught His disciples in response to their petition, "Lord teach us to pray as John also taught his disciples."

There are depths in this prayer which none of us have ever fathomed, and heights which we have never scaled, but the great pity is that we have become so familiar with this prayer that we have well nigh lost our appreciation for it, just as we have come to consider both the buttercup and the daisy very common flowers, whereas they are very beautiful, as all botanists will testify.

I like the word "our"; it is the personal pronoun which denotes partnership and introduces us to the great Christian brotherhood. What a family we are, scattered far and wide over the face of the whole earth; some rich, others poor; some white, others black or yellow or brown; some cultured, many not so, but all in the family. Of course there is no need that we should speak of the family of God, of Christian brotherhood, unless we have brotherly love and a family feeling toward all the other members; otherwise the idea is merely the product of a fertile imagination and of no more worth than the vaporless colors of the rainbow.

"Father"—this is God's New Testament name, for nowhere in the Old Testament do we find a full revelation of God as Father. This is the name for God which was hidden from prophet, psalmist and seer and held over until Jesus not only passed it on to His disciples but gave to all mankind a complete definition of its meaning. The prophet Isaiah alone twice used the expression "Our Father." Isa. 63:16; 64:8. The Old Testament names of God—and there are a number—are indeed wonderful but they are names which enable us to see Him from the outside only, names which describe to us the exterior of the Almighty, but the name "Father" is so different. It discovers to us the interior of God; it lets us see His great Father heart. How blessed, how wonderful! Be-

lieve me, friend, Jesus was the heart of God revealed, laid bare to this poor lost world.

God "*our*" Father—your Father and mine! A Father who is perfect in knowledge, having nothing to learn about either myself or anyone else, and so never taken by surprise or disappointed, even though we fail Him miserably. Perfect in love, so we may be assured that what He either orders or permits is for our good. Perfect in wisdom, so there is no occasion for afterthoughts in the carrying out of His plans. Perfect in helpfulness, so that no matter how many or how great our needs may be, we shall always find Him equal to the same.

Perhaps even now some need in your life seems mountain high—to you it appears insurmountable. As you face it, your heart weakens, your faith staggers, you are on the verge of despair. Steady, fainting pilgrim; God the great omnipotent, omnipresent Jehovah, He who created worlds out of nothing is your Father. He "hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." To Him "the nations are as a drop of a bucket and are counted as the small dust of the balance, who taketh up the isles as a very little thing." He is your Father, perfect in helpfulness. Whatever your need may be—ever so great or ever so small—be assured your heavenly Father will care for it. If you will but lean your full weight upon Him, He will graciously care for you. No earthly father, no matter how loving, how tender, how full of the rarest compassion, ever felt as deeply interested in his sons or daughters as our great Father feels in even the weakest and most unworthy of His children. Pillow your tired, weary, care-worn heart upon the words "our Father" and quietly rest in the assurance that He will always be the "Enough God."

# Hints Regarding Healing

**C**ONSTANTLY look to the Lord to protect you from sickness. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Of such an one who makes the Most High his habitation it is written, "There shall no evil befall thee."

Ask God to hedge you in as He did His servant Job, and He will build a hedge around you that the enemy will not be able to break through. The hedge will consist of the Word, the Blood and the Spirit. When God wished to protect the Tree of Life in Eden He surrounded it by cherubim with flaming swords. And the Sword of the Spirit, the Word of God, will protect His children from the power of the enemy. Study it morning, noon and night.

Keep in an attitude of prayer and faith, trusting the precious Blood of Christ as a protection against the enemy.

Two saints are instructed in Divine Healing; they study the Scriptures and are equally convinced this truth is for them; one steps out on the promise, is healed and remains so, while the other receives healing only in measure, and has constantly to ask for the prayer of faith again. What is the difference? One receives Healing while the other receives *Health*. We receive only in a measure, as we accept and believe. In so many lives today there is only the recognition of the Christ who died on the cross, but many never dwell on the fact that He arose, and is alive today. A glimpse of faith at Christ crucified will bring healing, but health is only found when we receive *the living Christ*—until He lives in us.

Learn to draw from Christ's resurrection life. Take the example of a babe and a nursing bottle. I can take the bottle and place the nipple to the child's mouth, but my part has to stop there. The child may starve before my eyes if he does not learn to draw his food. So we must learn to draw from Christ, even as the branch draws from the vine.

Jesus said, "If any man thirst, let him come unto Me and drink." We must come and drink, if we would receive our healing. Many come but do not *drink*; they fail to receive the life He has for them day by day. But a few, praise the Lord, drink, are nourished and keep on growing.

God's Israel today seem to be slow to believe the sure promises of the Lord. The seeker after health comes to God's ministers who pray the prayer of faith for him, but instead of looking away to the Great Physician, he looks again at his symptoms and says, "I feel just as bad as I did, my back aches just as badly." The trouble is he is looking the wrong way. If you would be healed, you must look beyond symptoms to God. The Lord may allow your symptoms to remain to test your faith after He has undertaken your case. Pay as little attention as possible to your symptoms, and keep your

mind fixed on Christ, expecting every moment to be well.

After the fiery serpents had bitten the children of Israel, if they had insisted on looking at their bites instead of fixing their eyes on the Brazen Serpent, they would not have been healed. Too many of God's people today insist on looking at their bites, pains and aches, on talking about them and nursing them, and refuse to look away and up at the risen Christ. Stop looking down, look up!

Never talk over your ailments with others after being ministered to. When you take your case to the Lord leave it there with Him, and in His hands.

Pray with your neighbor who is sick, and except in the way of instruction, say little to him about his sickness.

(Continued on page thirteen)

## The Great Physician

**W**HY do not God's people recognize that their sicknesses as well as their sins were laid upon Jesus? The Word of God declares, "Himself took our infirmities, and bare our sicknesses." Matt. 8:17; 1 Peter 2:24.

God's people are not so unwise as to undertake to bear their sins, but many of them do try to bear their sicknesses. God hath laid upon Him, the Lord Jesus Christ, the sins of the world, and He took upon Himself the infirmities and bore the sicknesses of His people.

The one borne down by sin gets rid of it by coming to Christ, but when racked with pain and sickness he attempts to get rid of them himself by appealing to the human for help. He goes to the Great Physician with his sin, but to the little, human physician with his sicknesses.

Every time a saint neglects to appeal to the Great Physician and calls for the human one instead, he insults the Lord.

Christ is touched with the feeling of our infirmities, and since He feels them He desires to deliver us from them, as well as from our severe ailments and chronic diseases. He is touched in order that He may touch us. He touched the leper and he was cleansed. He touched blind eyes and they were opened. He has not lost the art of touching. He can touch a severed ear and replace it. He can touch away any disease, visible or invisible, external or internal. If He exposed secret

sins in the light of His countenance, hidden sickness can also be exposed. All internal complaints whether chronic or malignant are open before Him, whose eyes can see, and whose hand can touch and heal.

God anointed Jesus of Nazareth, who went about doing good, and healing all that were oppressed of the devil; and the anointing has never been removed from Him. While God gave not the Spirit by measure to Jesus (John 3:34), yet the Spirit was not fully given to believers until Jesus was fully glorified, and had ascended to the right hand of God, and there received (officially) of the Father the promise of the Holy Ghost, which was to be shed forth on believers. Acts 2:33.

The Baptism in the Holy Ghost gives not only power to witness, but power for healing as well. The healing of the lame man at the Beautiful gate of the temple was the natural sequence of the upper room experience, as likewise was the conversion of the three thousand.

If Christ did so much as a Man on earth, how much more can He do now since He has gone to the Father? Magnify the office of Jesus Christ as Healer, able to deal with diseases when doctors all fail. Recognize and exalt Him as the One anointed to destroy *all* the works of the devil, loosing *all* whom he has bound. There is healing for all through the stripes He has borne. 1 Peter 2:24.



# A Revival Among Missionaries in Korea

**M**ISS Aletta N. Jacobsz (pronounced Yacobz) was a little slip of a woman. She came to Korea with her companion, Miss Eunice Marais, for a vacation. Originally they were both from South Africa; and, as their names indicate, were of Dutch and French ancestry, respectively. Miss Jacobsz, in her early thirties, had been a teacher in a Dutch Reformed Missionary Training School in South Africa, and had led Miss Marais to Christ. Now she had come from South Africa to visit with her friend, who had become a missionary in the Orient.

At Whajinpo, where they were vacationing, cottage prayer meetings for the deepening of the spiritual life were held daily, led in turn by different missionaries. Miss Jacobsz was asked to take a meeting, and to those who were present it was evident that she was a woman of special gifts who had experienced the power of God in a remarkable way. She was then requested to conduct a week's meetings, and as a result many were blessed.

Among those who attended the meetings were members of the Southern Presbyterian station at Kwang Ju, who decided upon their return home to get these young women to come to their station for a Bible conference. A first it was thought that five days would be sufficient, but later was changed to ten. Dr. L. T. Newland of Kwang Ju writes as follows about the revival that took place:

"She (Miss Jacobsz) is the only person I have ever met to whom the Lord is as real and close as any human friend. I have read of the rapturous love of certain great souls for their Lord but in Miss Jacobsz for the first time I met such a person. . . .

"Her methods are simplicity itself. She just brings the Book to bear upon a life. She does not argue or plead but just asks that you be honest to heed what God says. She works among church leaders who claim to be consecrated already and trained in Bible teaching. With charming humility she disclaims any new or deep discovery in Bible truths; she only asks that you take God at His word and let Him tell you what is the matter with your life.

"We discovered that God is a Father, who does not accept the blanket statement, 'I am a great sinner,' but asks gently and searchingly, 'What sins?' When you sit down with a pencil and paper and God's Word and try to write down what God considers sins, then you are terribly enlightened, and you cry out with Isaiah, 'I

Harry Voelkel

am undone,' and with the publican, 'God be merciful to me a sinner.' To discover one's sins (some of them for the first time) is to bring one to the Father for forgiveness, and then follows cleansing as promised in 1 John 1:9. To confess to God was not enough, for we found to our dismay that this beautiful, unified station had buried away misunderstandings and jealousies. These things had to be confessed and righted, and people whom we had wronged in many ways had to be sought out and written to. We sought out native pastors and leaders and others whom we had judged and criticized; we confessed to them and found them strangely warm and tender of soul. And so it went. Our homes were made more beauti-

I said,  
I will confess,  
and Thou forgavest

Ps. 32:5



ful; our station was made over, and ten of us laid claim with glad humility to a new complete cleansing through the blood of Jesus Christ."

Later we in Andong were told the following experience of a member of Kwang Ju station by his wife. He has given it himself publicly a number of times and I have his permission to put it into print. When Miss Jacobsz came to Kwang Ju it was known that she gave private interviews, when requested, and the wife, having been greatly helped by such a conference, dropped a suggestion to her husband that he seek one too. His reply was typical, "I don't need to talk to any woman about my sins; I know what they are myself." Finally, however, at the gentle persuasion of his wife, he did consent to arrange for an interview. As expected, the same thing happened to him as happened to many others—a discovery of the awful deceitfulness of the human heart, his heart. In the main the interview was as follows:

Miss J.: "Have you considered Matthew 6:33, 'Seek ye first the kingdom of God'?"

Dr. X.: "Yes, I know that verse. I preach on it frequently to the Koreans."

Miss J.: "Are you willing to face this truth squarely and see if you are actually seeking God's will first in all things?"

Dr. X. (after reflecting): "Well, I suppose I'm not seeking God first in everything. Yes, I'll have to admit I'm not really putting Christ first in my life."

Miss J.: "Now, Dr. X., you say you have preached this truth frequently to the Koreans, and you now recognize you are not fulfilling it in your own life. What would you consider anyone who, while urging others to do something, is not doing it himself?"

Dr. X.: "A hypocrite."

Miss J.: "Then how do you characterize yourself?"

Dr. X.: "A hypocrite."

Miss J.: "Will you please write it down." And he wrote it down, "I am a hypocrite."

By the time the interview ended there was a long black list of sins that he previously was totally unaware of, sins that broke his heart and would break the heart of any missionary or Christian worker. How gratefully he now tells of what took place while he was praying, repenting of his sin. A deep peace came over him and an overpowering sense of forgiveness and cleansing by the Lord Jesus. Since then he has been greatly used in helping others, both missionaries and Koreans, into a similar joyous experience.

After the Kwang Ju revival, meetings were held in other stations and word that something was happening to our fellow-workers reached us here in Andong. We faced our need for a revival and then extended an invitation to Miss Jacobsz to come to us for a series of meetings. She kindly consented, despite her strenuous schedule. When they arrived both she and Miss Marais were physically exhausted from having been themselves day and night in meetings and interviews, and rested a day while missionaries from other stations gave us their testimonies. Being thoroughly indoctrinated Presbyterians and sure of our doctrine (as one ought to be) we listened with considerable suspicion, at least I did, for the fact that the messengers were women bothered me. We had all received a thorough theological training and I wondered what truth it was that had been revealed to these visitors and hidden from the church all these years. My principal desire was to pigeon-hole the testimonies doctrinally and I therefore listened with the attitude of a

(Continued on page six)



## We Need Another Pentecost

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

WHEN a coin is lost, its intrinsic value is not changed, but its worth and usefulness are gone from us, and I fear we have lost too much of that which God wishes us to have. When Jesus told His disciples not to depart from Jerusalem, but to wait until they were endued with power from on high, they gave heed to what He said, and we need to give heed. They went into the upper room where they sought God until the Spirit came to them. If we expect God to meet our hearts, we like the early disciples must be deeply in earnest.

When Jesus told His disciples to tarry until they were endued with power from on high, the entire company, about 120 believers, including the mother of Jesus and other women, continued with one accord in prayer and in supplication, and they were all with one accord when the day of Pentecost was fully come. Then there came a sound from heaven. We are hearing sounds all over the world. Sounds of hate, sounds of unrest, and sounds of preparations for war and destruction. But where is the sound from heaven? At Pentecost the Holy Spirit came as a rushing, mighty wind, "and they were all filled with the Holy Ghost, and began speaking with other tongues, as the Spirit gave them utterance." Let no one deceive you into thinking that only the apostles received. They were all filled, the men and the women, the young and the old.

If you have a hungry heart, God is with you to satisfy that hunger. Take your Bible and read; especially read the Book of Acts, chapters two, ten, and nineteen, and carefully ponder the different records as to how God filled people with the Spirit. They all spoke in divinely-given languages at Pentecost, and at the home of Cornelius, and again at Ephesus. The Bible is our guide. You are safe as long as you follow its teachings and example. A man had to cross a frozen river at night. Those who knew the river assured him it was safe, but he was afraid. When he started across, he began to crawl carefully on his hands and knees. After a while he heard a sound. It was a man driving a yoke of oxen across, pulling a sled full of pig-iron! Don't be afraid to trust the Bible.

It is the power of God we need and must have if we are to satisfy the heart of God. Recently a bishop in one of the leading denominations pled for the return to the emotionalism that once made his

denomination successful. He said, "We're on the wrong track. We've got good news to tell and we should tell it with our heart as well as our head." He also said, "You can't take God as a matter of course, and you can't treat Calvary as a mere incident." When we become filled with the Spirit, thank God we feel something. God is near, Christ is real, love for our fellowman reaches out, spiritual vision is clear, and faith is inspired. When the Spirit fell upon Peter, it changed him from a nervous, unpredictable character into a stalwart warrior. When the Spirit came upon Saul of Tarsus, it changed him from an enemy of Christ into a vigorous preacher of the gospel. Whenever the Spirit has filled the Christian Church He has brought with Him revival. Intellectual Christianity without the Spirit is doomed to failure. Christianity must be Christ-centered, inspired by the Spirit of God.

God is a Spirit, and they that worship Him must worship Him in Spirit and in truth. I plead with you, seek God until He sends a baptism with the Holy Ghost that will stir your heart and make others hungry to know the living God. Can you not see that this world is hastening to ruin? It is either revival or chaos, and the only way to revival is for God to work through a people who are filled with the Spirit.

Will you not enter into covenant with God, that you will be one who will earnestly pray until God pours out His Spirit in power? The Spirit in the Early Church entirely changed the course of events. He can change the condition of the world in which we live, if only we will receive Him in His fullness.

## A REVIVAL AMONG MISSIONARIES IN KOREA

(Continued from page five)

theological connoisseur. But when it was over I found myself occupied not so much with doctrines as with the evident power and presence of God in the lives of the ones who had been blessed. I couldn't explain away the differences in their lives for I had known them for years

We were introduced to an outline of Scripture references arranged under five headings:

1. God's picture of the human heart.
2. Some of His standards.
3. What my sin cost God.
4. Sorrow for sin.
5. The life God promises and paid for on Calvary.

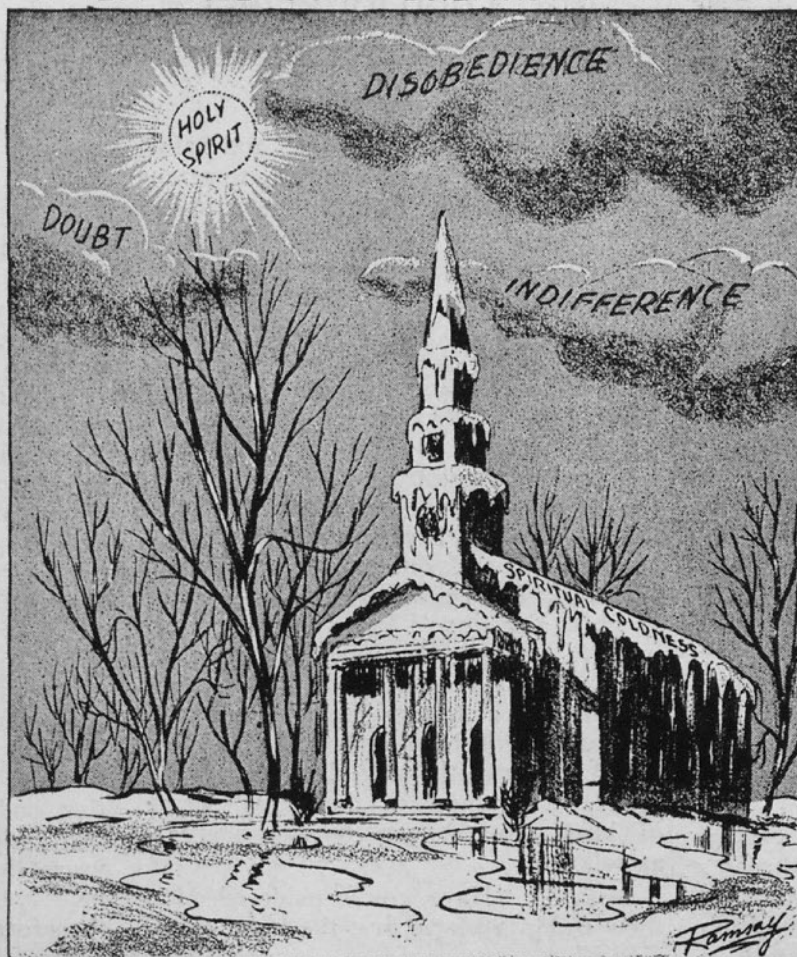
The plan was for us to go over these Scriptures carefully and write down any sins that we felt applied to our lives. I made a perfunctory attempt at self-examination and did get a few things written down, but as yet it was all on the surface for I hadn't begun to go at the things seriously. The verses were all so familiar, for I had used them so continually in my work; it seemed hardly necessary to get worked up about them.

Miss Jacobsz began her meeting Monday evening, and for five days we met twice a day, morning and evening, for Bible study and prayer. From the start all of us were challenged by her power. When speaking about God she spoke convincingly, with authority, and her remarks about the Lord Jesus came from

a heart that was filled with His love and presence. Listening to the glories of our Savior morning and evening, and allowing the searchlight of the Word to fall upon our hearts the rest of the day, brought the inevitable result. In a few days we were so convicted of our sins and broken by them that tears streamed down our cheeks. I lost the desire for food, and although I had in the past studied about the subject of fasting, I now fasted simply because I didn't care to eat. I was sick with my sin. Moreover, I couldn't sleep, and all one night sat up with my Bible and my God alone, craving peace. Through two interviews I saw a terrible pollution of sin in my life and was burdened with such an unbearable anguish of soul that I prayed with all the sincerity of which I'm capable for God to take my life if He would not lift the burden of my soul. I had written down several pages of sin which made me wish to die rather than go on living as I was.

At this point I turned to Romans 1:21-32, one of the references on the outline, a passage I had been teaching in a weekly Bible class to Korean young men. I had taught this message as the spiritual history of the race, after the tradition of the best commentaries. I had pointed out that in the beginning man knew God, and then, through not

## WHEN THE SUN BREAKS THROUGH





glorifying Him and being thankless, etc., had gradually degenerated into the unmentionable sins listed at the close of the chapter. But now with my heart burdened I read these verses and how new and personal they were. "Because that, when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened," etc. It was as though scales fell from my eyes and I saw that this record, this black record, was mine. These were the things I had done, and from that moment the Bible was MY record, MY Book, speaking to ME personally. Its Savior is MINE. Jesus shed His blood for MY sins. There alone with my Bible I had the same experience Bunyan's Christian did. I actually felt the sins lift from my soul, the burden fall away. I wept tears of joy and called my wife to come and look at the truth I had discovered. Oh, what peace and what joy there was, and I remember saying distinctly, "This makes me love everybody."

Thank God, this same experience came to all ten members of Andong station as we faced our sins, repented them, confessed them, and made restitution for them. One member in telegraphing the good news very appropriately wired, "Ten lepers cleansed, all grateful."

Revivals continued in two more stations until a total of nearly one hundred missionary lives were transformed by the grace of God. We therefore feel we must tell those in the homeland the great things the Lord has done and is doing for us, and remind you that He has promised to do the same for all who meet the conditions.

Having been blessed ourselves it was inevitable that the revival should spread to the Koreans. The servants had seen us weeping; they saw meals go untouched, the lights in our homes burning all night, and they wondered what was happening. What was this little woman telling these missionaries that made them forego their sleep, refuse to eat, and weep? After our blessing we told them, and they wept, repented, made restitution, and were blessed. They found, as we had, that no sin was small; that in God's sight so-called small sins were just as effective barriers to holiness of life, and power in service, as were larger ones. Sins that had been excused, ignored, or glossed-over began to take their proper proportions. Little jealousies were seen to be the roots of hatred, and hatred in turn was seen to be the same as murder in God's sight. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him," 1 John 3:15. In the light of Matthew 5:28, unclean thoughts were discovered to be as abominable before God as the act of impurity itself. Special meetings were begun immediately in the local churches, and the Holy Spirit brought deep conviction of sin, humble repentance, and radiant victory to many.

One of the questions asked invariably by those who hear of our revival is, "What is it?" In answer to that I again quote Dr. Newland:

"I do not think the revival we have had in our station can be classified under any name. All it was and is, is that a whole station has started studying God's Word just as though each member was the main one in mind when the Book was written. God has been in our midst and we give Him all the glory."

When the good news of this revival reached America, many pastors and church leaders expressed a desire that these servants of God might come to this country for similar meetings. With the evacuation of missionaries from Korea to the homeland and the telling of the story nationwide, the demand for a visit by Miss Jacobsz became irresistible, and at length she agreed to come. Her friend Miss Marais had suffered a severe illness in South Africa that reduced her strength so markedly she did not feel able to make the trip. Miss Jacobsz sailed alone from South Africa in March, 1942, on a ship scheduled to arrive in New York in April, but as the vessel was off Cape Hatteras it was torpedoed by a German submarine and sunk. Miss Jacobsz escaped to a life boat, but after four days at sea in rough, cold weather went to be with Christ. Her body was buried at sea.

"The visit of Miss Jacobsz and Miss Marais to Korea was in the hand of God a filling of the hunger and need of my heart. After the heart searching and cleansing as of a refining fire, how deep was the joy and peace, how rich the infilling of His Spirit, how unutterably precious His Word to feed upon and how intimate the communion with Him. Miss Jacobsz was a revelation of a soul devoted to Christ, who was more real to her than any earthly friend."—From a tract published by *Scripture Distribution Society*, 1031 Oak St., Jacksonville 4, Fla.

**He who is not a missionary Christian will be a missing Christian when the Lord separates those whom He shall reward.**

## WHAT NOTHING ELSE CAN DO

Science has no gospel; it moves in the realm of natural phenomena, and has no glad tidings for failure of any sort. Philosophy has no gospel; it moves in the realm of things behind phenomena, and, at best, only guesses at truth; it cannot tell how a ruined race may be recovered. The religions of the world have no gospel. They postulate the need of men, display the yearning of men, and enjoin endless ways and means whereby men may find the ultimate good, but they cannot give peace to the troubled heart, or joy to the songless soul; the warrant, therefore, for evangelism, is in the power of the gospel to do what nothing else can do.—*W. Graham Scroggie*.

## POWER FROM ON HIGH

In driving piles, a machine is used by which a huge weight is lifted up and then made to fall on the head of the pile. Of course, the higher the weight is lifted, the more powerful is the blow. Now, if we would tell upon our age, we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, communion, and devotion, are like the windlass to wind us up aloft. It is not lost time which we spend in such sacred exercises, for we are thus *accumulating force*, so that when we come down to our actual labor for God, we shall descend with an energy unknown to those to whom *communion* is unknown.—*Charles Haddon Spurgeon*.



the congregations of our fellowship. One hundred per cent co-operation is sorely needed to enable us to meet present and growing requirements.

**WE APPEAL TO OUR MINISTERS** to lay emphasis on this need. Few ministers are able to lay up great store against the coming time of old age, and it is well for us to remember the words: "Whatsoever ye would that men should do to you, do ye even so to them."

**WE APPEAL TO INDIVIDUAL CHRISTIANS** to encourage their pastors and churches, who sometimes in the press of much business forget, to contribute liberally to this cause. Some Christians have no church home, but would like to share their blessings with these needy servants of God.

**WE APPEAL TO THE YOUNGER GENERATION** to remember how much it owes to the workers who have laid so great a foundation and have sacrificially labored to provide the spiritual blessings and temporal comforts in our church buildings which it enjoys. Such devotion merits great liberality.

**SUNDAY, MAY 30th**, has been designated as the time when offerings will be received in all of the churches of the Assemblies of God for the Ministers' Benevolence Fund, commonly called the Old Age Assistance Fund. This benevolence is to assist the veteran preachers of our fellowship who through old age or sickness may be in need. The requirements of this assistance are constantly and rapidly increasing.

**WE APPEAL TO OUR CHURCHES** to rise to the help of these ministerial brethren. In the past six months 1522 churches have contributed to the fund. This is barely one quarter of

Send your offerings to Wilfred A. Brown, General Treasurer, 434 West Pacific Street, Springfield 1, Missouri.





● As thousands of followers looked on, two Assemblies of God bands led the procession in Rio de Janeiro, Brazil to the location of the new Publishing House and Bible Institute for the cornerstone laying ceremony.

Lawrence Olson, in gray suit with back turned to camera, is addressing the crowd. Several talks were given and finally important documents and articles of historical value were dropped into the cornerstone vault where they were sealed up.

## The Brazil Publishing House

PROGRESS is being made on the publishing House and Bible Institute project in Brazil. With the securing of the property and the recent cornerstone laying, definite advancements are evident. Funds for the furtherance of the work are being solicited from the Brazilian assemblies and our assemblies here in the United States.

Here are some reasons why contributions to this project are so urgently needed.

1. The membership of the Assemblies of God of Brazil is more than two-thirds of all the Pentecostal believers in Latin America.

2. It is the fastest growing Pentecostal church in the world.

3. Its Sunday School and church literature now exceeds 30,000 copies each issue.

4. It does not have its own printing establishment at present.

5. Governmental regulations prevent the importation of Bibles and books in large

quantities. Consequently, Bibles, Testaments and Gospels must be printed or the work of evangelism will be handicapped.

6. Orders for 100,000 Bibles and Scripture portions as well as thousands of song books and other literature cannot be filled for lack of printing facilities.

To complete the Publishing House building in Rio de Janeiro and acquire additional printing machinery will require additional funds from our Assemblies.

Your investment, large or small, in this project will help to unshackle the laborers of the Brazilian church. They will be able to sow the gospel seed more widely in this fertile field and so result in a great harvest of souls. Send your contributions to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designating the gift for "Brazilian Printing Fund."

## EAST AFRICAN CONFERENCE

Fred Burke, South Africa

THE toils of the road were forgotten when we reached our journey's end, and limped into Kalambule's village. There were our co-workers, the Derrs from Tanganyika, the Williams and their two children, the Magnus Udds and their two boys, and the Wrights, all waiting to welcome us. There were the African brethren and Brother Kalambule too. They came pouring out of the church where they had had special prayer for us, not knowing what had befallen us by the way (as we were three days late in arriving). What a joyous welcome they gave us, what hearty handshakes, how wonderful is the love of God that makes us all one.

Then followed the wonderful days of conference—inspiring messages and Bible studies from our brethren, special meetings for the children and women conducted by our lady missionaries, helpful discussions about the work of God with our workers. Out of the conference a working policy was formed that provides a foundation for a united work in the whole of this East African district from Tanganyika right down to Southern Rhodesia.

Following the conference, we enjoyed wonderful days of ministry. First of all a glorious week-end at Limbe. How God poured out His Spirit upon us as we gathered around the table of the Lord,

conscious of the deep precious love and unity of the Spirit. As Brother Wright gave forth the Word of God in the afternoon, hearts were touched and some came out for salvation. On Monday the Wrights left for further service in Rhodesia, the Derrs returned to Tanganyika. Those of us who remained visited from outstation to outstation. In every place crowds of people came running to welcome us. How attentively they listened to the message! Hearts were moved.

Before leaving Nyasaland it was our privilege to see Mr. and Mrs. Morris Williams accepted by Chief Kachere in the Deza district as "his own missionaries" and Brother Williams writes of great success in establishing the new mission station—our first white missionary to be located in S. Nyasaland. Truly the fields are white to harvest.

### HOW MUCH OUGHT I TO GIVE?

Give as you would if an angel  
 Awaited your gift at the door;  
 Give as you would if tomorrow  
 Found you where giving was o'er;  
 Give as you would to the Master  
 If you met His loving look;  
 Give as you would of your substance  
 If His hand your offering took.

—Selected.

### News Flashes

Mr. and Mrs. Perry Dymond and family arrived in the United States on furlough the last of April from Honduras.

\* \* \*

Mr. and Mrs. Howard Fox left France on April 23 en route to their station in the Ivory Coast.



## On the Air in Colombia

Paul Epler, Colombia

**M**ANY of our difficult problems have been solved miraculously by the Lord. You will remember that most of our clothing as well as all our musical instruments perished in the sea when we came to this country. Out of the boxes that did not perish over \$200 worth of things were stolen, but God touched the hearts of some precious people in the States and they gathered together some clothes for us. We thought that they would come with the Olsons, but since they could not get into Colombia, our clothes were sent on.

We are rejoicing at the decided victories during the prayer conference which was held at Sogamoso this past week. During this conference a revival began. We are so happy for the three souls who took their public stand for Christ, and are continuing to seek God and to study their Bibles. The saints here are happy because there have been some souls saved again after a barren period. Those saved were new people to the church; they had been coming for only two months. One of them is a fine young man of the upper class—a banker in this town. Please pray for him especially as he will encounter much persecution and perhaps will even lose his job. He says he wishes to become a minister and a pastor to his own people. Pray that he will ever keep such a vision bright for that is just what is needed.

During the conference, some of the old members who had grievances and would not speak to each other, were convicted by the Holy Ghost and forgave one another. Before administering the communion the last night of the conference, I was impressed to speak of the dangers of partaking unworthily. Then while we were gathering around the table in front of the church, a brother left the front and went to the back of the church to ask the forgiveness of a sister. The glory of the Lord came upon all of us.

Last week we were amazed when the owner of the radio station of Sogamoso came to us and asked if we would like to have time on the air. We had been praying that God would open the door when we were sufficiently able to speak the language. But God put it into the heart of this man to ask us before we can speak the language. We can not doubt that it is God's open door. Of course it will cost money, but if God can open such a door in a fanatical Catholic country where they seek the lives of the evangelicals, we know He can supply the money each month. We are now on the air three times a week for fifteen minutes. We are reaching THOUSANDS of souls with the gospel whereas before we were only touching hundreds. We are now reaching the homes of the rich, educated, and the fanatical Catholics, whereas we were reaching only those who were willing to brave the persecutions of society and of the whole community. We shall stay on as long as God makes it possible.

The Catholic priests are fighting hard to get us off the air. The station management told them that if they would pay treble the amount we pay for air time, they would take us off. Pray with us that this plan will be defeated. The manager doesn't think that they will take him up on the proposition. Since we are on the air, priests have made an attempt to burn the house of our senior missionary, Miss Madsen, by throwing burning papers into the door. They have also started another campaign of stoning our windows. When they are all knocked out this time, they will have to find another method of entertainment for we don't intend to put them back in again. With the windows open the gospel goes out on the street better anyway.

We thank God for the victories we have had in handing out Gospels. We contact the rich and poor in this manner too. I

have seen people standing on the streets reading these portions. But our work in this avenue will soon be terminated unless the Lord supplies more Gospels. There are at least ten thousand in our community alone who have not received one.

### A Car Needed in Singapore

Last fall, Miss Lula Ashmore, of Singapore, had her jeep stolen from her garage and it was never recovered. At present she is in urgent need of a car for the work in Singapore. This will cost approximately \$2,000 delivered.

Miss Ashmore cannot visit those who are in need of her help without some conveyance. Any help that you will be able to give will be greatly appreciated. Send your offering designated "for Miss Ashmore's car." Mail gift to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Mo.

## JAILED, for the Gospel's Sake

Ralph D. Williams, El Salvador

**T**ONIGHT as I write, Pastor Manuel Gutierrez and sixteen members of his church are spending their sixth night in jail in Jicalapa, the victims of a series of false accusations. They were dragged from their little church while holding service.

We left off writing to go into Santa Tecla, the town where they will be tried. We arrived there in time to see our brethren brought in like criminals, tied together two by two by their thumbs. They had been brought in afoot, a distance of about forty miles. Starting out at one o'clock in the morning, they arrived in Santa Tecla just at noon.

We were allowed to talk to them in the street. Later we were able to take them food and fruit in the jail, for they had been given very little to eat. Today, nine of them were released but the rest are still being held—truly suffering for Christ's sake. We know He is with them and believe their innocence will soon be proved and that this seeming tragedy will prove to be a victory for the church in Jicalapa.

Can we realize what it costs many of these folk to turn from their old customs, associates and religion to accept Jesus as

their Savior, then stand and confess Him before their townspeople? To some of them it means a serious break with their family. Often their employment is taken from them and in many other ways they are made to feel the hatred of those whose eyes are not yet opened to the truth. Can you understand why we try to get each new group of believers organized into a church as soon as possible, with a little place of worship to call their own and from which they cannot be turned out? Here is where your financial help comes in as a gift from God. The nationals themselves provide most of the material needed, often giving the ground and most of the manual labor, but a gift of ten to twenty dollars will buy nails or roof tiles or boards for a set of benches which is a wonderful help to them. Then they can dedicate the new building to the Lord and with their tithes support their pastor. A church has begun that will soon have two or three outstations in the surrounding villages.

How very important it is to the missionary to know that there are whole churches at home praying for him and his ministry, backing him up in his efforts and making possible his "projects" in the Lord!

● Sixteen members of the Jicalapa church and their pastor were falsely accused and jailed. Ralph Williams is encouraging the men to be steadfast and true. Note the two men in the left foreground have their thumbs tied together. They were required to walk forty miles tied like this.





# THE PASSING AND THE PERMANENT

## THE GOSPEL BY TELEVISION

The Lutheran Hour probably is the first gospel radio broadcast ever to be televised. On New Year's day, as Dr. Maier and the Lutheran Hour chorus of St. Louis, Mo., sent out their gospel message, people could sit at home by their television sets and see as well as hear the preacher and the choir.

## PITY THE LEPERS

Dr. E. R. Kellersberger, of the American Mission to Lepers, returned from the Orient recently and reported that conditions are tragic indeed. There are ten million lepers throughout the world, and only one out of a hundred receive any kind of medical care. Most of them are outside the reach of any gospel missionary. How they need our healing, sympathizing, saving Christ!

## FACSIMILE NEWSPAPERS

Newspapers are now being broadcast and reproduced through special receivers in regular, daily facsimile editions by the Philadelphia *Inquirer* and the Miami *Herald*. For receivers of this kind people are paying from \$600 to \$900, because they want up-to-the-minute news; but the best news this world ever heard is contained in Bibles which can be bought for as little as a dollar!

## POPULATION IN THE U. S. A.

The greatest annual population increase in the history of this country took place last year, according to the Census Bureau. In 1947, 2,667,000 persons were added making a total of 145,340,000. There were approximately 3,908,000 live births. The more there are born, the more there are who need to be "born again." Are we doing all we can to lead souls to Christ and to increase the population of His Church?

## SENDING FOOD TO EUROPE

Henry Ford II made a tour of his various factories in Europe a few weeks ago, and decided that the workers in his English, French, and German factories were not receiving enough food. Upon returning to America he made arrangements for supplementary rations to be sent overseas to them. Perhaps if all of us could visit Europe and see the people's need we too would be moved to send them a little, at least, out of our abundance.

## A THIRD WORLD POWER

Five countries of Western Europe already have united and hope other nations will join as well. What the union involves, the *C. S. Monitor* explains, is "a united Western Europe . . . with a common currency, common customs, common defenses; the giant continent of Africa, plus other colonies, interlinked as the grain field and ore source of this mammoth political and industrial combine." It would be, in short, "a 'third force' in the world, possessing vast skill, population, and resources, able to stand on its own two feet and equal, if not overpower, the United States or Russia." The U. S. A. is encouraging the formation of such a union. Will it turn out to be the empire of the Antichrist?

## RELIGION IN RUSSIA

"How far the Russian Orthodox Church has any freedom for truth left in it, may be illustrated by a letter from the Patriarch of Moscow, published in the latest issue of the Journal of the Moscow Patriarchate," writes Donald G. Barnhouse. The letter is addressed to "true believers" and reads, in part, "We should redouble our prayers for the God-protected Russian state and for its authorities at whose head is the wise leader whom the Providence of God chose and set to lead our Fatherland on the path of prosperity and glory." It should be remembered that the founders of the Soviet Union stated that religion is "the opiate of the people," and that a prerequisite to membership in the Communist party is that the candidate be an avowed atheist. The leader referred to as chosen by God is atheist Stalin, who, incidentally, studied briefly for the priesthood as a youth.

## THE BIBLE IN THE BLITZ

Do you remember Caen, the strategic French city upon which the Allies concentrated such terrific attacks in the early days of the Normandy invasion in 1944? In Caen there was an overworked French doctor who had a great longing after spiritual truth, but he possessed no Bible. On a blitzed shelf, during the Allied bombardment, he found a copy, and hastily pocketed it before tending the wounded. Later on he studied it, received light, and was converted. He and his wife read on, and saw the need of being baptized in water. In due course they contacted the Pentecostal believers, who were worshipping in the only church building in the ruined city (a wooden structure, sent over piecemeal by sympathetic Swedish brethren), and received further spiritual light. Pastor Leonard Steiner of Basel recently met this doctor and had happy and fruitful fellowship with him. Praise God, the Spirit does His work even under bombardment!

## HIDDEN HANDS IN PALESTINE

Says T. De C. Rayner, Member of the Canadian Palestine Commission, writing in *Moody Monthly*:

"Arabs benefited greatly from Jewish immigration into Palestine, since a sharing of benefits was part of Jewish policy. There were 500,000 Arabs in Palestine when the first Jewish colonists entered. Today there are approximately 1,000,000. This proves that the entry of Jews has worked no harm to Arabs.

"What stirred up strife? Mussolini and Hitler began their nefarious work. Arab laborers had been working for Jewish colonists at good wages. But the German and Italian agents offered them fifteen dollars a month to waylay Jews and kill them. Documents prove that Arab terrorists received close to \$250,000 from Hitler, and \$100,000 from Mussolini. Living off the land while engaged in this campaign of terror, Arabs found it easier than working. Secret agents meanwhile sold arms to the Jews with which to defend themselves. Their purpose was to stir up trouble for the British administration.

"Italian agents distributed radio sets to Arabs

during those years. Though very few could read or write, all could listen to Mussolini's daily broadcasts of inflammatory anti-British propaganda intended to stir them up to revolt. "Simultaneously, according to the *Palestine Weekly News*, Hitler was maintaining two German propaganda centers at Cairo and Bagdad. At Damascus he built a palatial club, el Nadi el Arabi, with 120 young Arab members, whom he Nazified as fast as he wished. Is it difficult to discover where trouble-making Arab leaders of today got their training?

"Yet another pair of hidden hands are unceasingly active in that troubled land—the hands of Almighty God, who is still the God of Israel. The title deeds from the original Owner of the earth, naming the Jews as legal owners of Palestine, are still extant in millions of Bibles the world around. The land of promise is not merely the 10,000 square miles of what is known today as Palestine or Western Palestine, but an area far greater. Read Genesis 15:18. *In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

"Despite the present confusion and strife, the lingering disillusionment that faces modern Jewry, God will some day bring His people back into the land of promise."

## MARIOLATRY

The "Assumption of Mary," as described by the Catholic *Our Sunday Visitor* (Aug. 24, 1947), is unutterably awful. "Amid this glory the most Blessed Mary arrived at the throne of the Most Blessed Trinity, and the Three Divine Persons received her on it with an embrace eternally indissoluble. The Eternal Father said to her: 'Ascend higher, My Daughter and My Dove.' The Incarnate Word spoke: 'My Mother, of whom I have received human being and full return of My work in thy perfect imitation, receive now from My hand the reward thou hast merited.' The Holy Spirit said: 'My most beloved Spouse, enter into the eternal joy, which corresponds to the most faithful love; do thou now enjoy thy love without solicitude; for past is the winter of suffering for thou hast arrived at Our eternal embraces.'

Christ denounced the Pharisees for honoring the traditions of the elders rather than the revealed Word of God; what would He say to modern religious leaders who make up such stories about Mary when they have no basis whatever in the Scriptures?

## A WORLD-SHAKING CRISIS

"We are passing through the greatest crisis in human history," said Prime Minister Jan Christian Smuts of South Africa recently. "Something is happening in the world today which is going to shake our civilization to its very foundations. What is called the new democracy is making its appearance today—it has come to Czechoslovakia—but it is a state of things which in ancient days we used to call slavery. If a halt is not called, then the end of civilization as we know it and cherish it is inevitable."

The Bible foretells a mighty shaking, in Hebrews 12:25-29. There is going to be a "removing of those things that are shaken . . . that those things which cannot be shaken may remain." Our trust is not in civilization. Let it be shaken. We belong to "a kingdom which cannot be moved!"



# "I Looked Into the Mouth of Hell"

Arthur I. Brown

I want to tell you about a little experience I had over in Chicago some months ago. In the *Chicago Tribune* I saw advertised a meeting of the Chicago Atheist Forum. And I thought I would like to go down and see what kind of meeting an Atheist Forum was. It was announced that the meeting was to be addressed by a Miss Bennet, who was to speak on "Religion in Soviet Russia."

I had to pay 25c to get in. I certainly begrudged that quarter; but it was the only way I could get in. I found two or three hundred people there. The speaker of the evening said everything she could against our Faith and said it in language which was most blasphemous.

When she got through the meeting was thrown open; it was a forum; and those who took part tried to equal the main speaker. I was seated on the aisle, five or six rows from the front. After listening for two hours to all this terrible denunciation of God and all the elements of our Faith, you can imagine what I felt like. I was certainly getting warm under the collar. And one thing that struck me was that nobody seemed to get tired of the meeting; not a single person left at 10 o'clock. But the chairman thought it was about time to close, so he got up to put the climax on the whole meeting.

"These Christians are a bunch of yellow-livered cowards," he said. "When they're together in their own meetings they have a great time. They sing and pray and shout Hallelujah and Amen, but when you meet them alone they have nothing to say for themselves."

Well, you know, after that there wasn't a thing for this poor Christian to do but to get up. And so I arose and came to the front. I said: "May I say a word?" He said: "Well, make it snappy."

I said, "All right, I'll make it snappy." And I spoke to them very briefly. I said, "I've been listening to you for almost two hours, the main speaker and those of you who have taken part. You've said many things about Christians, to some of which I do not take exception, because

Christians are not perfect; they do not *pretend* to be perfect. But you have said many things about the Lord Jesus Christ. And I want to tell you He's my Lord, tonight. He's my Savior and my Friend and my God; and I want to take my stand beside HIM."

Well, I looked into the mouth of hell that night. I SAW DEMONS POSSESSED. They looked at me as if they'd like to tear me limb from limb. I knew I'd never get another chance, so I gave them John 3:16—"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." I gave a little personal testimony and started back to the seat.

Almost before I had finished speaking this woman was on her feet. Just to show you the anger and viciousness of their attack, her lip was quivering, her face was pale; and as I walked down she said, "We've been listening to some thing about some nice Christ from this man. Who knows whether He ever lived?" And then she fairly screamed it—"IF HE EVER DID LIVE I HATE HIM AND ALL HIS WORKS!"

AND THAT CROWD OF PEOPLE CHEERED THAT WOMAN'S BLASPHEMY!

Well, I got out all right, and had a rather surprising experience as I got outside. A man came up to me; and he said, "What's your name?"

"It's B-R-O-W-N," I said, "and there's no 'e' on the end of my name. It doesn't matter, does it?"

"Well, no," he said, "but I'd just like to know it. I've been coming to the forum for some months. I was fascinated with some of the things I had heard. But I'm cured tonight. Have you got any time?"

I said, "Why do you ask that?"

"Well," he said, "I'd just like to get acquainted with that Christ of yours."

He was a barber. He found Christ that night. That's one time the devil overstepped himself.

In Indiana, in a college town, I was holding meetings in a Baptist church, and the pastor received an invitation for me to speak at the college—a so-called Christian institution. The pastor said: "We're fortunate to get in there for this college is going modernistic." And I was glad to have this opportunity of addressing the students at the chapel hour.

The day before I was to speak, the president phoned me, and said: "Dr. Brown, our program for tomorrow morning is very full; I am sorry to say I can only give you twelve minutes." I had become used to this abbreviated time as given to an old-fashioned Bible believer under similar circumstances; so I said, "Well, that's all right, Doctor. I think I can say plenty in twelve minutes."

And I must have said too much, for I could see that my remarks were not going over very well; at least, they didn't like them. However, I delivered my message. And that afternoon I was waited upon by a deputation of students

who came to me and said, "Dr. Brown, judging by your remarks this morning, you're a very dogmatic individual."

I said: "Boys, you got it right the first time. I'd be ashamed of myself if I were not dogmatic."

"Well," they said, "if you're that dogmatic you ought to be willing to submit yourself to a questionnaire." I didn't know what was coming. You know, a questionnaire is the most uncomfortable operation that you can ever have performed upon you; that is, to stand up and let them fire questions at you from any angle. Any fool can ask a question that the wisest man cannot answer. And I don't pretend to be a walking encyclopedia on anything!

But it wouldn't do to let these boys know how I felt. So I said, "All right, bring on your questionnaire." And it was arranged for the following Friday.

Between Tuesday and Friday I was in a very uncertain state of mind. I didn't know anything that they were going to ask. I knew this, they were going to try to trap me. No preparation was possible, of course, because the area was too wide. But on Friday afternoon my wife and I knelt down in the hotel room and prayed. I'll never forget the strange sensation that came over me as I said, "Lord, I'm going out to speak for You this afternoon. I don't know anything; but I know this, that this brain is YOURS, these vocal chords are Yours, my lips, my tongue, everything I've got is YOURS, Lord. Will you answer those questions this afternoon?" And He answered that prayer in a very wonderful way.

When I got over to the building in which the meeting was to be held, the place was full; and there was an air of excitement. They had come to see the fight. Between Tuesday and Friday, one of the teachers, a professor of zoology had called several of the students together more than once to prime them on questions to ask me. The purport of these questions was to insult me personally and get me angry. I found out later that he said, "Now, we'll get this man mad; and he'll become excited. That will bring discredit on the whole meeting." A very

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subtle and effective way of spoiling a meeting! I didn't know anything about that; but the Lord did.

The questionnaire was to last forty-five minutes. You may be sure it wasn't going to last any longer if I could help it, so I put my watch out. I asked for the first question. At once a young man away back on my left, surrounded by a group of professors, stood up.

He said, "Dr. Brown, we've been making some inquiries about you; and our information is to the effect that you had apparently no practice in the city of Vancouver, British Columbia; that you virtually were compelled to leave that city; and now you're out trying to get beans from gullible people who are foolish enough to pay for your services."

Wasn't that a good one to begin with? I didn't know what to say. I was going to say something which wasn't very nice, when I seemed to hear a Voice: "Don't you say it!" You know, the hardest thing sometimes is to keep one's mouth closed. I worked up a smile; it must have been a very sickly smile! And I said, "Son, you've got it wrong. If I wanted to get beans, I wouldn't have been *here*; I'd be back in Vancouver, where we raise the finest beans in the world."

Well, I got rid of that all right; but they kept coming—senseless questions, personal questions, and I answered them all as well as I could. And presently I said to myself, "They're trying to get you mad, that's all." And that was all I wanted to know. I could see a look of surprise come over their faces when they'd put one of these questions and I'd smile at them very graciously.

The questions came until forty-four minutes had passed. "Now," I said, "I've answered the last question. We have just one minute, and I'm going to ask the last question." I had watched this professor of zoology down there, and I had seen him reach over and whisper to a student and I have seen the student rise with this professor's questions. And I had come to the conclusion that this professor was an atheist; and so I said: "Professor —" (naming him), "I'm going to ask *you* a question."

He sat up very surprised. And I said, "This

is the question—*Do you believe in God?*" He hesitated a moment, and then started to make a little speech, an equivocal speech, beating about the bush. "Oh," I said, "you do not need to make a speech. We've only got thirty seconds to go. What I want from you is one word—either you do believe in God, or you do not—yes or no—which is it?"

I saw the blood mount up over that man's neck and face. Then I heard him say, "No, I don't." AND THAT STUDENT BODY IN THAT "CHRISTIAN" COLLEGE CHEERED THAT MAN'S DENIAL OF GOD. Can you imagine anything worse than that? Here is a Christian college, with an atheist professor, and the students cheering his denial of God!

Well, I was sick at heart. I just gave a little testimony very briefly as to what God meant to me and sat down. My friend, the pastor, came up to me and put his hand on my shoulder, and said, "Don't you look like that, Dr. Brown; why, this is the greatest meeting we ever had." I said, "I-I can't understand it. I can't understand it! I must have made an awful mess of those questions." He said, "Man, where in the world did you get those answers? Never heard anything like it in my life!"

Well, I still couldn't understand it; but I understood it the next day. You would have been thrilled, as I was, at the STREAM OF STUDENTS that came to my hotel room. And the first deputation included the young man who had asked the first question about the beans. He came with a friend, shamefacedly, and said: "Dr. Brown, I'm the young man who asked the first question yesterday." I said, "Yes, I recognize you now." He said, "I've come to apologize. That was not *my* question; I had been *given* that question, and I don't know how you stood it. Why, one of our professors said he wouldn't have taken \$1,000 and stood what you stood yesterday. I want to apologize. And another thing, Dr. Brown, I thought I was an evolutionist yesterday; but I don't know what I am today." I said, "Son, if you're an evolutionist you never know what you are—man, monkey, or missing link." Then I said, "Come in if you want to find out."

And he came in. I don't think it was more



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than fifteen or twenty minutes before those two young men knelt down and accepted Jesus Christ. Do you know that thirteen young men found Jesus Christ as a direct result of that questionnaire? Again the devil overstepped himself.

But here's the tragedy: atheism being taught in a so-called Christian college for young men and women. I can't imagine anything worse than that. How the devil must chuckle as he sees the success of his diabolical plan. But I believe that those who are God's children are being drawn closer together as the end approaches. I believe that those of us of like precious faith are coming to the conclusion that nothing matters now so much as being loyal to the Lord Jesus Christ.

It was back in October 1925 that the Lord called me away from my medical practice in Victoria, Canada, to give my full time to witnessing for the Faith. I was performing many operations and making more money than ever I thought possible in this world for me. That was just when God began to speak to me, saying: "I want your whole time!"

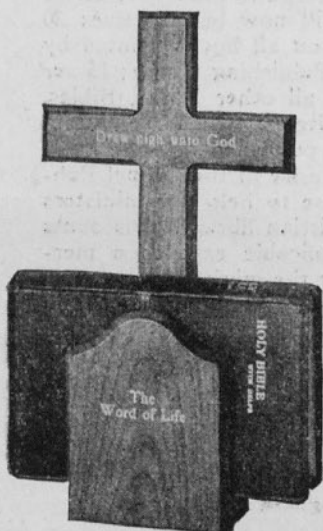
I wasn't willing. I kept fighting it off. I knelt down and told the Lord again and again that I couldn't give it all up to become an itinerant preacher. I had a reputation as a surgeon and I didn't want to give it up. Furthermore, everybody would be saying: "The doctor has become a religious fanatic." Finally, I got to the place where I said: "Lord, I'm willing." He soon made me willing.

*I had walked life's path with an easy tread,  
Had followed where comfort and pleasure led,  
And then it chanced in a quiet place,  
I met my Master face to face.*

*I had built my castles and built them high,  
With their towers that pierced the blue of the sky,  
I had sworn to rule with an iron mace,  
When I met my Master face to face.*

*I met Him and knew Him and blushed to see*

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*That His eyes, full of sorrow, were fixed on me,  
And I faltered and fell at His feet that day,  
While my castles melted and vanished away,  
And I cried aloud, "O, make me meet  
To follow the marks of Thy pierced feet."*

*My thought is now for the souls of men,  
I've lost my life to find it again,  
E'er since alone in that holy place,  
I met my Master, face to face.*

—Prophecy

## HINTS REGARDING HEALING

(Continued from page four)

Don't talk to everybody about aches and pains, but tell them to the Lord. He is your Physician. Treat Him fairly.

Talking health will hasten recovery, while allowing the mind to rest on disease and talking about disease will cause doubts to arise in ourselves and in others; and as doubt is the opposite of faith, healing is hindered.

*"Would you be free from your burden of sin?"*

*Fix your eyes upon Jesus;  
Would you o'er evil a victory win?  
Keep your eyes upon Jesus.*

*"Jesus, who on the Cross did die,  
Jesus, who lives and reigns on high,  
He alone can justify—*

*Fix your eyes upon Jesus."*

School yourselves to act health. When Jesus cleansed the lepers, He told them to go and show themselves to the priest. As they went in simple obedience they were healed; they acted health and healing was the result. They acted in faith.

When the Lord healed the writer of a disease of sixteen years duration, that had baffled the skill of the best physicians, the first lesson taught was *acting health*. While so sick I could scarcely lift my head from my pillow, the message came, "Do you believe that I, the Lord, am able and willing to heal you?" My heart replied, "Yes, Lord, I believe." "Well, if you believe that I have undertaken your case and you have taken Me as your Healer, act as if you believe; get up, dress yourself and go about your work."

I obeyed, although all the symptoms of disease remained. The work I had planned that day was a washing. Not an encouraging prospect for one who could scarcely walk through the house. But I obeyed and attempted the week's washing, and after completing the work the symptoms disappeared.

Attempting the seeming impossible opens the channel through which the supernatural current flows, and healing is the result.

Think health, act health, talk health, and God will see your actions and hear

your words and make both true, as you trust in Him.

After giving your case over to the Great Physician, don't tamper with medicine, drugs or remedies. They are all right for the children of the world, but not for God's children. The use of lemonade, ginger tea for a cold, a plaster for an ache, alcohol for outward application is urged by some, but they fail to recognize that the use of the natural will interfere with and retard the workings of the Supernatural. We are apt to trust in what we are doing rather than in the Lord.

One says, "Jesus used clay on the blind man's eyes." Yes, He still uses vessels of fragile clay, into which He puts His power for the healing of the sick. But there was no virtue in the clay to heal the blind; had there been such the secret would have been out long ago, and all who are blind would now see. No, "He sent His Word and healed them." And He made faith the condition of the fulfilling of His promises.

If, when you are doing the will of God, your feet get wet, you have to go without sleep or without food or are compelled to eat improper food, do not expect sickness, but ask the Lord for deliverance and then step out on the promise, "As thy days so shall thy strength be." Learn to realize your birthright, that you belong to the Kingdom of God and are under its supernatural laws. Do not carelessly or willfully disregard the laws of nature, for these, too, are Divine laws; but while doing the will of God you can count on a life from above which will carry you through any tests you may encounter.

After asking the Lord to heal you, thank Him for it. In other words, praise Him. "Before I am healed?" I hear one ask. Certainly. If you have faith sufficient for your deliverance, you will, of course, praise the Lord for what He has promised to do.

The baby in a Christian household was sick and given up to die. His little sister prayed for him and then came to the broken-hearted mother and told her not to cry, for baby would soon be well. "How do you know?" asked the mother. "I prayed to God and then said, 'Thank you.'" "Why did you say 'Thank you' when Baby is growing worse every hour?" "Because Jesus said, 'If ye ask anything in My name, I will do it,' and so I just asked Him to let baby brother live and of course He will, so I said 'Thank You.'" Needless to say the baby lived.

If we older children learned to praise more and talk less, less sickness would be our lot. Songs of praise alone have many times been known to drive demons out of a room and from individuals.

Beloved, would you be made whole? "Jesus is the same yesterday, today and forever." As your faith is, so shall it be. —F. B.

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## THE WAY INTO THE HOLIEST

(Continued from page three)

suffering discipline, and witnessing. Of course she serves—but she *lives* first—and that life comes *only* as she lays down her own. We are so constructed that we resist suffering on any line; we stall it off as long as we can.

But let us return to the thought of the tabernacle. At the entrance of the court stood the brazen altar—a type of Christ on Calvary. Brass means the judgment of sin, or, sin judged. That, of course, means Christ the Sin-bearer and Redeemer. Many park there and never know Him in any other relation or fellowship. Do not rest there but let the Holy Spirit lead you on into a fuller life and understanding.

After you leave the brazen altar you meet the laver. This is also of brass. Here is a picture of the cleansing of His Word, also grace and daily washings of the saint as a priest in service and communion. How we need this cleansing! The blood cleanses from sin but the Word (truth) cleanses us from so much after we are saved. Jesus walked and talked and ministered with His disciples for three years and at the close He said, "Now are ye clean through the word I have spoken unto you." He had not yet shed His blood and so was not speaking of the cleansing by that. He was speaking of a cleansing by the truth which had to be applied to their hearts and lives to cleanse away tradition, material concepts, etc. Do we not need it today? How much has accumulated in Pentecost in forty years—traditions, habits, issues, doctrines. The laver is *after* the brazen altar. How big is your laver? Your conception of grace and the power of truth governs the size. You may have one as small as a dishpan or big enough to swim in.

After the outer door of the Tabernacle is passed we enter the Holy Place. Here the articles are all made of gold, speaking of Christ



in His heavenly ministry. The golden candlestick is at the right. Jesus is the Light of the World. There were no windows in the Tabernacle, therefore no natural light. He becomes the Light to the soul now introduced to this heavenly fellowship. Human philosophy and reason are shut out. At the right is the shewbread table—this is Christ, the Bread of heaven, the Bread of Life. The saints must now live by other means than that which the natural man can produce. We must feed upon the living Bread daily if there is any spiritual life. Before one stands the golden altar—Christ in intercession and the worship born of sacrifice. A coal from the brazen altar (Christ in sacrifice) was used to light the golden altar of incense, meaning that sacrifice is the basis of all true worship and prayer. His prayers carry us when we have none to offer. He is the High Priest to the trusting saint.

But a way was not made for all to the Holiest place. There was a magnificent curtain, or veil, hanging there. This hid the ark and the presence of God (the shekinah glory) resting upon it. As we know from the Bible, at the time of Christ's death upon Calvary, this veil was supernaturally rent from top to bottom, for it typified the body or flesh of Christ. As His flesh was rent on the cross, so the veil was rent and the way made open.

The real heart of God, as a God of love, was manifested in the death of Christ. Sacrifice is the measure of love, and God so loved that He gave His Son. In His death we find the full revelation of God's heart. The superb and wonderful life of Christ before Calvary was absolutely necessary, for He was the Lamb without spot or blemish. There had to be a perfect life to be sacrificed. The perfect Lamb was slain. We are not saved by His noble character or sinless life but by His death. All the teaching of Christ was like the rich fellowship one may know in many phases and yet not enough to introduce one to the heart of God. All the beautiful life of Christ in matchless victory and devotion, His miracles and profound message, were all unto His death. The way into the heart of God (a direct access) was not known or possible as long as He lived. The tabernacle of His earthly manifestation had to go down in death ere the way was open.

Here is a bit of teaching that is hard to take, for one does not like death. Yet it holds true in our lives also—the outer tabernacle of the natural and even good religious Christian, even his self, must go down ere he sees the truth for which he hungers. But it is hard to understand why a thing so perfectly good as service and life should have to suffer a death stroke. It is easy to see how sin might have to be smitten, but why a perfectly good natural life should have to go down, is hard. That is why there are so many perfectly good people who never seem to know anything about the hidden and secret things of God.

Dear Christian, God is leading us Home. Where is Home? In the heart of God. He has so many parked at the brazen altar who do not press on into a life of faith and of Spirit. Let Him lead you past the laver of truth cleansing on to deeper fellowship of Light, Bread, Intercession and even to rending of the old creation, that we may walk in the way now made possible because the old tabernacle has done down. Only then is Christ the reality that your soul demands and so hungers after. The deepest longing

of the heart can never be satisfied by service and doings. Let Him rend the self, dwelling inside (the flesh), and tongue cannot express, nor words portray the ecstasy of spirit and peculiar rest one finds in "the way into the Holiest."

Our hearts were made for Him. He is after us. Do not allow any step or crisis to be final—all are unto—keep pressing on. Dare to be a witness, and you will see what I mean. Of course we must all serve, but that is only one phase of the problem. Live! Yes, live to die. And die to live. God will lead any hungry heart willing to pay the price, into the holiest with Him.

## Among the Assemblies

**GLENWOOD, ALA.**—We praise God for the revival the Lord is giving us. We have just closed a series of services with Brother and Sister Jack Fowler as the evangelists. The Sunday School attendance broke all records by a great majority. A number were saved and 7 united with the church.—Lillie J. Franklin, Church Clerk.

**MONROE, MICH.**—We have recently had 8 nights of glorious revival with Evangelist E. L. Slavens of Kansas City. Two miracles were witnessed: a deaf ear was instantly healed and a blind eye received instant sight. There were many other healings. Several persons confessed Christ as their Savior.—A. E. Broome, Pastor, Star of Hope Assembly.

**CEDARVILLE, MD.**—The ministry of Harvey McAlister has been of lasting blessing to us. Souls were saved and believers were filled with the Holy Spirit; backsliders were reclaimed, and healings were in evidence as God poured out His Spirit. A distinctive feature, blessed of the Lord, was the effort of the evangelist to have each member pray an hour a day, and have a day of fasting and prayer. The revival started before the evangelist arrived and still continues because the Supreme Revivalist is with us as "one accordness" prevails.—R. B. Yunker, Pastor, Cheltenham, Md.

### FULL GOSPEL YOUTH RALLY

On, Monday, March 29, some 7,800 packed the large Shrine Auditorium in Los Angeles, Calif., and it is estimated that about 6,000 were turned away. Watson Argue of Winnipeg, who pastors the largest Full Gospel church in Canada, preached, on "Christ—our Savior, Healer, Baptizer, and soon Coming King." The power fell! Some received the Baptism in the Spirit during the message, while seated in the congregation. During the evening, tidal waves of glory filled the entire building. On the streets, where the message was heard by means of loud-speakers, the traffic was detoured, as several fell prostrate under the power of the Holy Ghost. One orthodox Jew found his "Messiah."

Souls were convicted as the call went forth to surrender to Christ. Some 300 responded to the call. On the bus going home, three young people knelt and surrendered their wills to God, while five others on the same bus were being endowed with power from on High.

Southern California Pentecostal business men generously contributed \$6,000 to underwrite the meeting. When Chaplain Howard Rusthoi asked for the evening offering, the congregation responded with \$2,640.38. God seems to be thrusting this united effort into California's Hollywood Bowl, seating 19,143. Many revivals are resulting from this one meeting. Regional prayer meetings had undergirded this rally and prayer is asked for the next meeting on September 27.—Mary Jayne May, Secretary for this United Full Gospel Youth Rally.

**MINNEAPOLIS, MINN.**—Fremont Tabernacle witnessed an outstanding revival campaign when Oral Roberts of Tulsa, Okla., spent 18 days with us. The church was equipped with loud-speakers throughout the upper and lower auditoriums, and on more than one occasion it was estimated that 2,000 people were accommodated inside the

building; they were sitting on stairways and the altar rail, and standing in every available space, and 500 or more were turned away, unable to gain entrance.

Brother Roberts was used of God in an outstanding way in praying for the sick, and in leading souls to Christ; 396 professed to have received Christ as their personal Savior. New converts came forward to the platform after each service at the invitation of Brother Roberts, who then prayed for them individually. A well-organized group of personal workers then instructed each one carefully in the Word of God, giving them appropriate literature. Preachers, evangelists, and pastors of many years' experience were among those who sought God for salvation, deliverance, and a closer walk with the Lord. All denominations were represented. Pastors from neighboring States and the immediate vicinity joined us with their people, sometimes discontinuing their own services. Fellowship was great among the brethren.

Scores of people were healed of many forms of affliction. I saw the deaf healed, I saw eyesight restored, I saw the crippled healed. I felt the power of God. Reports are still coming in of healings that took place. Oftentimes people received their healing while sitting in the congregation. Many have reported healing through the application of the anointed cloths which were prayed over by Brother Roberts according to Acts 19:11, 12. All through the services, there were outbursts of praise, until the meetings were punctuated with shouts of old and newly born saints of God. Many were filled with the Holy Spirit according to Acts 2:4.

We feel definitely that God has given us this gracious outpouring in answer to the prayers of the church over a period of years. Our church and Sunday School are thrilled over the many new people attending our regular services.—Russell H. Olson, Pastor, Fremont Tabernacle, Fremont at 25th Ave. N.

## 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.

**HURON, S. D.**—May 23—June 6; Christian Hill, Evangelist.—Claude L. Conklin, Pastor.

**CHICAGO, ILL.**—1901 W. Washington Blvd., June 1—; George Hayes, Evangelist.—Guy Phillips, Pastor.

**WATERLOO, IOWA**—Fifth and Randolph Sts.; meeting in progress; Mathan Musical Evangelists.—J. B. Hoosier, Pastor.

(Near) **MARION, ALA.**—Pineview Assembly; May 30, for 2 weeks or longer; Evangelist and Mrs. Jack Fowler.—Granade Hamlett, Pastor.

**HOOD RIVER, ORE.**—Meeting in progress; Evangelist and Mrs. Velmer Gardner, Wenatchee, Wash.—George Davis, Pastor.

**POPLAR BLUFF, MO.**—May 11, for 2 weeks or longer; E. L. Slavens of Kansas City, Kansas, Evangelist.—Louise Copeland, Pastor.

**ATLANTIC CITY, N. J.**—May 23, for 2 weeks or longer; Lillian Rahner of Plainfield, Evangelist.—Warren B. Stratton, Pastor.

**NOCONA, TEXAS**—May 23, for 2 weeks or longer; E. C. Lagmay, Filipino Evangelist, San Jose, Calif.—John Nothalf, Pastor.

**CORPUS CHRISTI, TEXAS**—First Assembly of God, 1600 Brownlee Blvd., May 16—30; Chas. E. Robinson, Evangelist.—A. A. Allen, Pastor.

**VERONA, N. J.**—Trinity Gospel Tabernacle, May 25—June 6; Evangelist and Mrs. David M. Wellard.—Robert L. Moore, Pastor.

**TILLAMOOK, ORE.**—Assembly of God Tabernacle, May 16—; Evelyn Molander of Portland, Evangelist.—Harold E. Beaty, Pastor.

**HOUSTON, TEXAS**—Central Assembly, May 17—30; Aaron W. Walker, Evangelist.—G. W. Hardcastle, Pastor.

**LITCHFIELD, ILL.**—May 24, for 3 weeks; Edith Swope, Evangelist.—John Flack, Pastor.

**BASSETT, NEBR.**—May 16, for 2 weeks or longer; Wesley Goodwin, Evangelist.—Herman H. Rohde, Pastor.

**NORFOLK, NEBR.**—May 25—30; Wm. F. A. Gierke, Los Angeles, California., Evangelist.—Lloyd Weed, Pastor.

**SAN LUIS OBISPO, CALIF.**—May 16—30, or longer; Earl, Lola, and Dorothy Davis, Evangelists.—A. E. Gunter, Pastor.

**CHICO, CALIF.**—Bible Conference, 1518 Park Ave.; May 23, for 2 weeks; John H. Bostrom of Pasadena, speaker.—E. Wm. Anderson, Pastor.



DENVER, COLO.—East Fourth Ave. and Grant St., May 16—; Evangelist and Mrs. Martin Luther Davidson.—Charles E. Blair, Pastor.

WAYNOKA, OKLA.—May 23, for 2 weeks or longer; S. B. Douglass of Tulsa, Evangelist. Neighboring assemblies invited to co-operate.—N. B. Rayburn, Pastor.

RICHLANDS, VA.—First Assembly of God; May 23, for 3 weeks; Nellie Thurman, St. Louis, Mo., Evangelist.—R. L. and Mrs. Bartlett, Pastors.

NEPTUNE, N. J.—Full Gospel Church. Allen A. Swift, Green Lane, Pa., May 21—23. Harvey McAlister, Washington, D. C., May 25—30.—Irving H. Meier, Pastor.

BUCKEYE, ARIZ.—Vacation Bible School and Evangelistic meetings, May 23—; Dorothy Fowler and Myrtle McBride of California, Evangelists.—D. E. Gribling, Pastor.

TORONTO, CANADA—Glad Tidings Tabernacle, 833 St. Clair Ave. W.; May 23, for 3 weeks or longer; Smith and Rogers, Granite City, Ill., Evangelists.—H. R. Pannabecker, Pastor.

ST. FRANCIS, KANSAS—Sectional Fellowship Meeting, May 18. District Superintendent V. G. Greisen will be present. Fellowship meals.—K. L. Claycomb, Sectional Secretary.

BEMIDJI, MINN.—12th and America Ave., May 18—; Evangelist Cliff Erickson, Dale Seivert and Party. "The Gospel Beacon Hour," Station KBUN, 1450 kilos., Sundays, 10:00—10:30 p.m.—George Rasmussen, Pastor.

LOS ANGELES, CALIF.—Trinity Gospel Tabernacle, Avenue 57 and Monte Vista St., May 30—June 13; Stanley H. Frodsham, Editor of Pentecostal Evangel, special speaker.—E. Jeannette Jones and Zelma Argue, copastors.

BALTIMORE, MD.—Missionary Convention, Trinity Assembly of God, Harford Rd. and Parkside Dr., May 20—23. Take No. 19 car. Speakers: H. B. Garlock, Field Secretary for Africa; Mrs. W. W. Simpson, China; Mary Martin, Liberia; Dorothy Chapman, India; and Mr. and Mrs. Burdette Wiles, Gold Coast. Services 8 p.m. each night; Sunday, 11 a.m., 3 and 8 p.m.—A. H. Clattenburg, Pastor.

WARREN, OHIO—May 18—; E. Wayne Fagerstrom, New Meadows, Idaho, Evangelist.—Herbert E. Eicher, Pastor.

HOUSTON, TEXAS—4712 Cavalcade St., May 9—23; Chas. Hurst, Nashville, Tenn., Evangelist.—L. R. McLamore, Pastor.

#### METROPOLITAN BIBLE INSTITUTE

Metropolitan Bible Institute, Broadway and Summer Sts., Paterson, N. J. Commencement exercises, 7:30 p.m., June 7. Annual Alumni dinner and meeting, 2 to 5 p.m., June 7.—Nicholas Nikoloff, Principal.

BULLARD, TEXAS—Fifth Annual Home Coming and Anniversary, Bullard Assembly of God, May 22—23. Three services on Sunday. Speakers: A. C. Bates, Home Missionary Secretary, Texas District, and C. G. Lonsford, Presbyterian, Tyler Section. All former pastors and laymen invited to attend.—J. T. Davis, Pastor.

#### CENTRAL BIBLE INSTITUTE COMMENCEMENT

SPRINGFIELD, MO.—Central Bible Institute will honor its 24th Graduating Class at Commencement Exercises, 7 p.m., Monday, May 31. Baccalaureate Service, 2 p.m., Sunday, May 30; Wilfred A. Brown, General Treasurer of the Assemblies of God, Speaker. Both services in Auditorium on C. B. I. Campus.

#### C. B. I. ALUMNI MEETINGS

C. B. I.—Bethel alumni will gather at Central Bible Institute, Commencement week-end, May 29-31. Fellowship supper, Saturday, 6:30 p.m., in dining hall. Alumni chapel service, Monday, 8 a.m., followed by annual business meeting of Alumni Association. Alumni desiring rooms should write to Mrs. R. N. Tuck, Central Bible Institute, Springfield, Missouri.

#### POLISH BRANCH COUNCIL

The 14th Annual Meeting of the Polish Branch Council will convene at the Full Gospel Pentecostal Church, 2 Atlantic St., South Boston, Mass., May 28—29. Business sessions daily, 9:30 a.m. and 1:30 p.m. Special speakers will take part in the devotionals and evening services. For accommodations write John Nykiel, 2 Atlantic St., South Boston, Mass.—S. Theodore Wojciechowski, Branch Secretary, 77 W. 23rd St., Bayonne, N. J.

CHICAGO, ILL.—North Central Conference, Latin American District Council, Temple Bethesda, 748 Halsted St., May 25—26.—Joseph Giron, District Secretary.

NEW YORK, N. Y.—Eastern Convention, Latin American District Council, 63 E. 109th St., May 31—June 1—3.—Joseph Giron, District Secretary.

JAMESTOWN, N. Y.—"Latter Rain Conference," Calvary Pentecostal Church, May 17—19. Byron D. Jones, Wilkes-Barre, Pa., special speaker. All neighboring assemblies invited.—William L. Devereaux, Pastor.

#### SOUTH-EASTERN BIBLE INSTITUTE

South-Eastern Bible Institute Graduation and Directors' Meeting: On May 28—29, twenty-seven Directors, representing nine Districts, will meet at Lakeland, Fla., for a Directors' Meeting. The baccalaureate sermon will be delivered by Noel Perkin, Sunday night, May 30, in the City Auditorium, Lakeland. Arthur Graves is President of South-Eastern Bible Institute.—Marvin L. Smith, Secretary, South-Eastern Bible Institute.

#### MISSISSIPPI SECTIONAL COUNCILS

Mississippi Sectional Councils: Southern Section, Oak St. Assembly, Biloxi, June 7. South Central Section, Stonewall, June 8. Central Section, 8th St., Meridian, June 9. Northwest Section, Greenville, June 10. North-east Section, Aberdeen, June 11. First service, 10 a.m. Exhorter and License credentials issued and renewed at these Sectional Councils. The Sectional Presbyter will be elected also.—Jeff. Gibbs, District Superintendent.

#### UKRAINIAN BRANCH COUNCIL

The next meeting of the Ukrainian Branch Council will be held at the Ukrainian Evangelical Assembly of God, Protection Ave. (opposite Eureka Ave.) Herkimer, N. Y., May 27—29. Devotional services 9:45 a.m., 1:45 and 7:30 p.m. Business sessions will follow morning and afternoon devotional period. Young people's twilight service, 6:30 p.m., Chaplain Jos. P. Lukowski in charge. Fred Vogler expected to be present.

For accommodations write Ukrainian Branch Assemblies of God, 9 East 7th St., New York 3, N. Y.—Fred Smolchuck, Superintendent.

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**MEMPHIS, TENN.**—Southwest Sectional Council, Tennessee District, Central Assembly of God, Manassas and Looney Sts., June 8. All officers of the Section will be elected. All ministers and one delegate from each church will be the voting constituency. W. G. White, District Superintendent, will preside.—Paul J. McKeel, Presbyter.

**KANSAS C. A. CONVENTION**

A special called Christ's Ambassadors Convention of the Kansas District Council will convene with evening service, May 31, and continue June 1-2, at Convention Hall, Hutchinson, Kansas. Important business will be the election of officers: C. A. President and Vice President. Special out-of-State speakers.—Everette Ewing, C. A. President, now pastor at Coffeyville Assembly.

**SOUTH FLORIDA CAMP MEETING**

South Florida District Camp Meeting, Lake Bonny Bible Camp Grounds, Lakeland, Fla., June 15-25, Wm. E. Long of California, Camp Evangelist and Bible Teacher. Services in newly constructed Tabernacle. For further information or reservations contact J. W. Collins, District Secretary, P. O. Box 428, Lakeland, Fla.

**SOUTHWESTERN BIBLE INSTITUTE COMMENCEMENT**

**WAXAHACHIE, TEXAS**—Southwestern Bible Institute Commencement: Baccalaureate service, May 20, 7:45 p.m. High School and Bible School valedictorians will speak briefly. Main address by E. L. Mason, missionary from West Africa. Commencement service, May 21, 7:45 p.m. College and Seminary valedictorians will speak briefly. Main address by Ralph M. Riggs. Better and larger seating provided this year. A fine program of appropriate selections given by Music Department.—M. E. Collins, President; by C. N. Rice, Director of Music.

**NEW ENGLAND THEOLOGICAL INSTITUTE**

The New England District Council announces the opening of its District Bible School, The New England Theological Institute, 7 Auburn St., Framingham, Mass., October 1, with registration October 2 at 10 a.m.

The school will be open to first year students only, offering a one-year Terminal Course or the first year of a three-year Bible Institute course. A well qualified faculty and staff will operate the school under the supervision of the District.

Enrollment is limited. All applications and requests for further information should be addressed to Registrar, New England Theological Institute, 7 Auburn St., Framingham, Mass.

**GEORGIA DISTRICT COUNCIL AND CAMP MEETING**

First Annual Georgia District Camp Meeting, District Camp Ground, Jenkinsburg, Ga., 4 miles from Jackson on State Highway 42, June 8-18. If coming by bus or train, buy ticket to Jenkinsburg. Fifteenth Annual Georgia District Council June 16-18. E. W. Bethany of Columbus, Camp Bible Teacher; John B. McIntosh of Nashville, Tenn., Camp Evangelist. Five services daily. Local and visiting ministers will assist.

District Council Committees will meet on afternoon of June 16. All ministerial applicants who did not meet the committee in the sectional councils, please apply at this time. Annual W. M. C. business meeting in tabernacle at same time.

For room reservation and further information write the District Office, 163 Ponce de Leon Ave., N.E., Atlanta, Ga.—R. C. "Keetah" Jones, District Superintendent.

**MISCELLANEOUS NOTICES**

**NEW ADDRESS**—P. O. Box 34, Port Orford, Ore. "We have accepted the pastorate of the Assembly of God on Jefferson St." Pastor and Mrs. Harold C. Casper.

**NEW ADDRESS**—Electra, Texas. "After pastoring the church at Holliday, Texas, for 5 years, we have resigned to accept the pastorate here."—J. A. Hendrix.

**NEW ADDRESS**—1124 N. McKinley, Oklahoma City, Okla. "After pastoring in Knoxville, Tenn., for the past 3 years, we have accepted the call to pastor the Park Assembly of God here."—Pastor and Mrs. T. J. Lemons.

**NEW ADDRESS**—809 Flagler Ave., Jacksonville, Fla. "After conducting 97 youth revival meetings throughout the South, I have accepted the pastorate of the South Side Assembly here. Ministers and friends coming to this city will find a friendly welcome at this church."—L. Wayne Pitts. Phone 9-1663.

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Curtis Goodwin, Box 134, Cooper, Texas—"Open for evangelistic calls. I am alone; travel on bus, anywhere."

Louis Kaplan, 22-50 49th St., Astoria, N. Y.—"Christian Jewish evangelist, 13 years in ministry. My little girl and I play and sing together."

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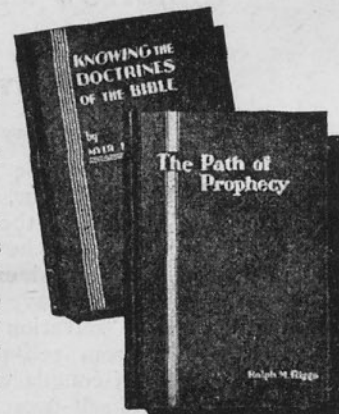
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