

FILE COPY

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

The PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by The Gospel
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., APRIL 15, 1944
NUMBER 1562

\$1.00 a year in U. S. A. Single
copy, 2 cents. Printed in U. S. A.

My Soul Desireth the First-ripe Fruit

Zelma Argue

Woe is me! for I am as when they have gathered the summer fruits... there is no cluster to eat: my soul desireth the first-ripe fruit. Micah 7:1.

MICAH'S cry might well be ours. The gathering of summer fruit? We've seen it. Odd gleanings later? We've seen them. Now, Oh! for something fresh from God. There are seasons and cycles that have been divinely instituted. Day follows night. Seedtime and harvest time follow in their due course. God has made it thus. It is part of His covenant. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8:22.

There are rainy seasons and dry seasons. Palestine has its former rain after the harvest, to prepare for seed sowing. Its latter rain comes before the harvest, ripening alike both tares and grain. Following this, speaking spiritually, the sickle is thrust in. "When the grain is ripe, immediately He putteth forth the sickle." Mark 4:29. Do we pant for refreshing? Let us tremble as we approach this holy ground. A deep hunger is upon many of God's people. What does it foretell? "My soul desireth the firstripe fruit," we cry with Micah of old. We long for him to fulfil His promise: "He shall come down like rain upon the mown grass." Psalm 72:6. "Take away our backslidings! Restore our first love," we plead. Times of refreshing from the presence of the Lord!

For this we sigh. We thirst. We hunger!

Today the sensitive spiritual ear heeds the tender plea: "Come, my people, enter thou into thy chambers and shut thy doors about thee." As a movement, we understand the burden of Micah's heart when he cried that the summer fruits had been gathered, and even the gleanings of the vintage was no more, so that he was athirst for the first-ripe fruit. Something fresh from God was the yearning of his soul.

Now God is seeking intercessors who will make this the great, central concern of their lives. Just who and where His intercessors are, God Himself surely knows. This is a comfort to the hungry, praying heart.

If we are near to the heart of Jesus, we cannot but cry with tears and strong groanings. If the Holy Ghost is within us, He will make in us groanings that cannot be uttered. This is real participation with Christ.

In *Bone of His Bone*,* by J. J. Huegel, the writer, a missionary, points out some valuable truths, regarding this participa-

*"Bone of His Bone," by F. J. Huegel is for sale by Gospel Publishing House at \$1.25.

The book, "Streams in the Desert," also mentioned in this article, is also on sale, price \$1.50.



tion with Christ. He writes, one notes, out of a tender and loving heart, for this is the dedication of his book: "To the memory of the precious child, now in glory, who in the participation of the sufferings incident to my missionary labors, came so early to know the deep meaning of the Cross, I dedicate this book."

From this background, he writes: "It is folly to talk of revival apart from a deep participation in the Cross. Christian leaders have become suspicious. One hardly dare speak of revival. And the church does well in holding herself aloof from all claptrap evangelism. All evangelism which fails to cut in upon the old life and bring it to the place called Calvary, for execution, is spurious... How clearly through Old Testament type and symbol and story, the Holy Spirit flashes light upon this mystery—this fact of our cocrucifixion with Christ. Abraham must sacrifice his Isaac. Isaac was spared, yet, in spirit, Abraham offered him up... A revival which does not exalt the Cross, and which brings no soul to cocrucifixion, to a deep realization of an inner one-

(Continued on Page Seven)

Who Gave Himself for Me

Robert Cummings at Central Bible Institute

AND when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:14-16.

Our Lord was thinking of the fulfilment of the Passover in Himself and the purpose He had in mind at that time is expressed in the words we have read, and also in His actions as He took the bread and brake it and gave it to His disciples, and also the cup.

In this passage Luke brings out something which none of the other writers bring out. "He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

You will notice that this cup is at the beginning of the Passover. Later, after He had broken bread, after supper, He filled another cup and handed it to the disciples. Several cups were served during the course of the Passover feast. One authority says there was a cup set at each place at the beginning of the feast. Our Lord was so conscious of what this cup represented and of what He wanted it to represent to His disciples, that He would not drink even the first cup, for it represented that which was dedicated to His disciples. His blood was set apart for them. He had given it up for them. "For their sakes I sanctify Myself," He said—"I am for them. My body is for them. My blood and whole being is for them. For their sakes I set myself apart."

We are trying to penetrate into the consciousness of Christ that we might understand what He accomplished at the Cross. For this is the first definite act of our Lord when He gathers His disciples together to explain to them, and enable them to appropriate, what He was about to suffer. "With desire I have desired to eat this Passover with you before I suffer." He did not want His disciples to miss the meaning of what He was going to do when He suffered. He did not want them to miss the significance of Gethsemane and the cross and the tomb and the resurrection and the ascension and Pentecost. These together form the arch of redemption. You can't take out one stone without the whole arch falling. They are all bound together, completing the work of redemption.

The Lord explains this in the simplest

way, and yet in a profound way for it is the foundation of life. "What I am going to do is to be your meat and drink," he says by his actions. That is one reason why I want to emphasize that our message is the Cross. It was here that *bread* was provided. If we don't take this bread to needy hearts we are failing in our purpose. It was at Calvary that His blood was poured out, and drink provided, and He says, "This is your very life. Everything depends on this. This is your drink."

How often do you eat to support your physical life? Is your spiritual life as important to you as your physical life? I wonder if the reason we are so anemic spiritually is that we don't stay at this place of feasting where the bread was provided and the blood was shed. The cross is central and I don't see any way Christ could have emphasized it more than by this simple way of leaving one rite, only one, for baptism was not a rite that He left but something He transferred from the Old Testament ritual of John the Baptist, though He put new meaning into it. The one rite Jesus left for us is the breaking of the bread and the pouring out of the wine, that it might represent what He was doing for us at Calvary.

Our Lord had said to Simon, and I believe it epitomizes what He says to everyone whom He calls, "Your name is Simon, but it shall be Peter. You shall partake of the divine nature." This program was certainly an impossible one. All I need to ask you to do to have you say Amen to that statement is to face yourself—what you are—and then face Jesus Christ; and say, "Jesus Christ has undertaken to conform us to the image of the fulness of the measure of His own stature." No wonder that this thought had gripped Paul. He says, "Until we all attain the fulness of the measure of the stature of Christ."

Set yourself before a mirror and then look at Christ, and ask, Who would have the courage to undertake such a program as that, to take this selfish, proud, petty, vacillating, unbelieving, sinful life, so content to be just what I am, so content to grovel in the dust, so content to continue living on an earthly plane, and conform this life to the measure of the fulness of the stature of Christ? Only almighty God would ever undertake that. But He *has* undertaken it, and He who has begun a good work in you will perform it.

God is not the kind of a workman to undertake something and then forsake it.

The very first thing God said is not going to be defeated. He said, "Let us make man in our image," and as Brother Follette says, that word will not return unto Him void. I look at myself and say, "Impossible," but I look away to His almightiness and to the price He paid for my redemption and see that it is possible. My unbelief vanishes as I look at Calvary and feel its power, and behold the mighty God who undertook at Calvary to put that program into effect. Let that grip us!

As you go to the foreign field, you will see some of whom you will say, "He is in the image of the devil. He has fallen so low, he is so bestial, his mind is so clouded with the dullness and insensibility the devil has put on him, that he is nothing but a clod." But God made man originally out of the dust of the earth, and if He has undertaken to restore man into His image He is able to do it. So I look to God and say, "Don't ever let *me* go to the foreign field; *You* go, and if *You* will cloth Yourself with me, even as the Holy Spirit clothed Himself with Gideon, then take me to the foreign field. But don't let *me* go."

Paul was so possessed with this thought that He said, "According to the working that worketh in me mightily, I strive to present every man perfect in Christ." The ministry he strove to proclaim among the Gentiles was *Christ in them* the hope of glory. It all points to the Cross, where Christ is saying the same thing. "From now on I am to be your Life, I am your Meat, your Drink, your Life. I am imparting *Myself* to you." That is the meaning of the Lord's Supper. Christ is imparting Himself to His disciples not only in the negative aspect of taking their sin, which was necessary, but more important still, as their very meat and drink.

One of the most wonderful illustrations of this is the story that has come during this war from Lt. James Whittaker, who wrote the book, "We Thought We Heard the Angels Sing." He was on the raft at sea. He was an infidel when the plane crashed on the Pacific, an agnostic at least, and he was provoked when it was first suggested that the members of the party should pray. It irritated him. But he came to realize that there was a God, and it took that crash for him to find God. Then came the time when there were just two of their party who had strength to row. There was an island in the distance and they were far out at sea. It was up to these two to row. They had been without food for days, and Lt. Whittaker's body was almost lifeless. He said he wouldn't have undertaken the journey lightly even in the days of his athletic strength, for it was a long way to land and the sea was rough. But he had to try, so he started rowing toward land. There was no strength in his hands, but

"suddenly," he said, "other hands than mine took those oars and rowed us to the island." He said he couldn't have done it with all the opposition of the waves and such a distance even in the days when he was a strong athlete and glorying in his prowess as such. But he was conscious that other hands had entered into his, to do what his hands could never have done.

That is what Christ did for men. Man could not take the weight of sin. Man could not meet the demands that life made on him. The worst thing about sin is that it is the most terrible disease, worse than leprosy, and yet men love it. It is something that crushes the life out and destroys it, yet so deceitful that humanity wants it. But we can't stand the consequences. So Christ enters humanity and does for men what they could never do for themselves.

When the Lord delivered me from the nervous breakdown experience of two years, He gave me that song:

Into my bondage, sorrow and night
Jesus has come, Jesus has come,
Bringing His freedom, glory and light;
Jesus has come to me.

That is the first step of salvation, true salvation: Jesus brings His own life into us. He presents that fact to us in this picture of His broken body and shed blood.

If you will turn to John 6 you will find that this consciousness was with our Lord before the cross but He couldn't put its meaning into effect until the cross. In the discourse with regard to the bread of life, verse 56, He says, "He that eateth *My* flesh, and drinketh *My* blood, dwelleth in *Me*, and I in him." That takes for granted a union. You can't take His flesh and blood without being organically united with Him. My hand exists only because it eats and drinks the flesh and blood of my body continually. If anything stopped this process going on in my hand, my hand would become a mass of corruption.

That is what happened to humanity. Humanity was cut off by sin from the source of life, where it could feed on the life of God. The Lord says, "As the living Father hath sent me, and I live by the Father: so he that eateth *Me*, even he shall live by *Me*." And before that He says, "Except ye eat the flesh of the Son of man, and drink *His* blood, ye have no life in you." All those terms and the symbolism of the Lord's supper, all the things in His mind, prove that what He does is to organically unite us with Himself. Union with Christ is fundamental. "Christ in you the hope of glory"—that is the only hope of glory. He in us, and we in Him. He enters into His disciples, and the only way He can enter is to become broken bread to be eaten, and shed blood to be drunk.

The story of a certain psychologist helps me to understand this. He was a man much used in helping children not in possession of their mental powers, some even thought to be idiots. One father and mother brought to him their boy, four or five years old. He was far past the time when he should have shown intelligence; but he was nothing but a lump of flesh and human life on the floor; he gave no sign of intelligence or life and never responded to anything the parents did. They asked, "Can you do anything for him?" The psychologist said, "I am willing to try." So they left him with this man who was interested in children of that type. He was at a loss to know what to do. He tried one thing and another.

Finally he decided to follow a course of doing one particular thing each day for this child. So as the boy lay on the floor, this psychologist lay down on the floor beside him. He lay there and read to him for half an hour. He repeated that process every day for six months. Every day he got down on the floor and tried to enter as much as he could into the place where the child was; he would lie there for half an hour each day and read very simple stories to him. At last he said, "It is useless. I will have to admit I am defeated. I might as well give up, for the child shows no response whatever." So the next day he didn't read to the child. But he happened to be where the child was, and he was surprised to notice that it was restless. "Why, it is responding!" he said. "It misses me! It misses the reading."

So he got down again, and through that cue he got into that child's life. He was willing to make himself broken bread for that child, willing to get down as low as he could in order to enter into that child's life, and as a result a few years later the mother and father and the psychologist had the great joy of sitting in an audience in which that boy, as the valedictorian of

his class, gave an excellent speech. So Jesus got down, down, down to where we were, to enter into us, to get an opening wedge into us. That is why He went to Gethsemane, to Calvary, not only to bear our sin, and not only to do away with sin, but to enter into us and raise us to that place where we can stand in the presence of God, and God will be proud of us because He has brought us to the measure of the fulness of the stature of Christ. Isn't it wonderful that God should do that for us? But He has to become broken bread to enter into us.

If we knew what a great Person the Holy Spirit is, surely we would treat Him differently. The Holy Spirit is very great, but He has to be willing to become very small, to be crushed into my life in order to enter into it. What is it that crushes the Spirit of holiness? The spirit of unholiness. He knew when He entered into me that He was entering into a being in whom the power of unholiness was lodged. Yet in order to displace that and put in its place His own Spirit of pure, godly, heavenly holiness, what He was willing to stand in my life! It brought Him down to be crushed—poured-out wine, broken bread—that I might have drink that is drink indeed, and meat that is meat indeed, and in order that He might work out in me Christ's divine image. I am transformed into that image by the Spirit within me.

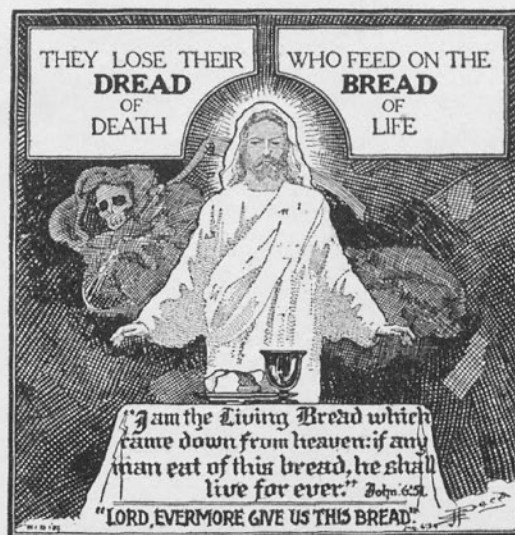
God can do that in India. He can take her people, whom I have learned to love, and present them someday spotless in His presence, and He can use me as an instrument in doing this. What a calling, that we can be called to be instruments of the Lord for such a high purpose! He has to do that in us first. He can, and He will. Let us let Him do it.

God and the Matterhorn Fly

God is great in great things but very great in little things. A party stood on the Matterhorn admiring the sublimity of the scene when a gentleman produced a pocket microscope, and having caught a fly, placed it under the glass. He reminded us that the legs of the household fly in England were naked, then called attention to the legs of this little fly, which were thickly covered with hair, thus showing that the same God who made the lofty Swiss mountains, attended to the comfort of the tiniest of His creatures, even providing socks and mittens for the little fly whose home these mountains were. This God is our God.—S. S. Times.

"When God intends great mercy for His people He first of all sets them a praying."—M. Henry.

He that hath promised pardon on our repentance hath not promised life till we repent.—Quarles.



Copyrighted by Sunday School Times. Used by permission.

These Thirty Years

IT IS just thirty years ago that a few score of Pentecostal preachers and workers gathered together at Hot Springs, Arkansas, in response to a call sent out by E. N. Bell, the editor of *Word and Witness*. The saints who responded to the call had largely one thought in mind: "This is going to be an attempt to form a new sect or denomination. This we will oppose, for we have seen enough of sectarianism and denominationalism, and we want to be a free people." And when they expressed themselves on the floor of that first Council they found they were all of one accord concerning this.

But they did recognize that they were a fellowship with much in common. They all believed in the absolute inspiration of the Bible. They all recognized it as the Word of God, and as their sole guide for faith and conduct. They all alike honored the precious blood of Jesus Christ, the Son of God, as the one and only remedy for sin. They all believed that the commission in Mark 16 to preach the gospel to every creature still holds good, and that the promised signs—the casting out of demons, the speaking with new tongues, the laying of hands of healing on the sick—are for today. They also believed that when folk were baptized in the blessed Holy Spirit they would do what the company in Jerusalem did at the beginning—speak with other tongues, as the Spirit of God gave them utterance.

They saw that according to the 15th chapter of Acts the brethren in the early church gathered together to discuss the outstanding problem of their day. And they said among themselves, "Surely it would be Scriptural for us to do likewise." And they saw it would be profitable to the kingdom of God if they could unite together on a voluntary co-operative basis, each seeking the profit of the other and the furtherance of the gospel ministry in Jerusalem, Judea, Samaria, and to the ends of the earth. Said J. W. Welch: "We simply recognized ourselves as a missionary society, and we saw the whole world as the field in which to labor."

There was at their first meeting a recognition of the fact that Christ has "one body" and that there is "one Spirit." As members of that "one body," and animated by that "one Spirit," they agreed to recognize as brethren every other member of the "one body" who was a partaker of that "one Spirit."

I thank God, that is still the vision. When the question arose at the last General Council as to whether we should recognize ourselves as a part of the larger

fellowship of the National Association of Evangelicals, there was not a dissenting voice. Gipsy Smith once said, "I refuse to be sectarian or insectarian." Many insects have stings. So have many sectarians. We as a people refuse to be sectarians or insectarians.

The first two years of this fellowship were difficult. But in 1916, when we met together at St. Louis, Missouri, we drew up our Statement of Fundamentals and our basis of belief concerning the Godhead. From that day, when it was known where we stood concerning all the foundational truths of the Bible and concerning the Scriptural doctrine of the Trinity, confidence in our fellowship grew. This was clearly indicated by the increase in missionary gifts. In the year 1916 only \$4,000 was received, but in the year 1917 the gifts increased to \$10,000. The following year \$29,000 came in. The next year, \$63,000. And missionary giving has continued to increase until now a million dollars a year comes in.

It was a momentous step in 1917 when we made it the policy of the fellowship to send to the missionaries 100 cents of every dollar received. This policy has been in effect down through the years, and because we have sought to help the missionaries, the Lord has abundantly blessed us. We have seen that in every assembly where there has been sacrifice for the missionaries, the blessing of the Lord has rested on pastor and on people. Our present goal is 500 new missionaries, 5,000 native workers, backed by 50,000 intercessors, and the sending forth, as the Lord enables us, the gospel to foreign

lands by means of 500,000,000 pieces of literature. Incidentally, it will take \$5,000,000 to put through this program, but we are sure that it will be forthcoming as we courageously go forward in faith with the Lord.

The writer would like to pay a tribute to the blessing he has personally received through his fellowship with the brethren in the Council. I have been in the Headquarters work for many years, and I cannot say how much I owe to the godly brethren with whom I have been associated. I have very many sweet memories of E. N. Bell, J. W. Welch, D. W. Kerr, A. P. Collins, P. C. Nelson, John Coxe, Joseph Tunmore and many others who are now with the Lord. I can never estimate how much I owe to the godly lives and magnificent principles of these men of God.

And then my memory goes back to Myer Pearlman, who so recently went to be with Christ. So often I would slip into his room for five minutes of fellowship, and almost invariably there was a spiritual quickening. It was a case of "iron sharpeneth iron" (Prov. 27:17), which enabled one to return to one's work all the keener because of those sweet moments of fellowship.

For many years it has been my joy to sit in at the meetings of the Executive Presbytery, and what a privilege it has been! When one recognizes the motives and intents of the hearts of the brethren, their purpose to be true to the Lord and to faithfully fulfill their appointed tasks, there is no difficulty in esteeming others better than oneself. I cannot thank God enough for my brethren. I have learned to hold them in great esteem in the Lord. Only last week we met in full executive session with Brother J. Narver Gortner, Brother A. A. Wilson, and Brother Wesley Steelberg sitting in with us. How blessedly the Lord manifested His presence. It was truly good to be there. We can surely say with Wesley, "Best of all, God is with us."

Difficult years doubtless lie ahead, but the Lord who has helped us hitherto will be with us in days to come. Let us continue to look constantly to Him that He will keep us all continually abiding in Psalm 133—"Behold, how good and how pleasant it is for brethren to dwell together in unity," and in John 17:11, where we hear Him who is the Head of the church praying, "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are."—Stanley H. Frodsham.

The first and paramount task of Christian churches remains that of bringing more persons to subject their lives to the will of God as revealed in Jesus Christ.—John Foster Dulles.

THE PENTECOSTAL EVANGEL

Editor

STANLEY HOWARD FRODSHAM

Associate Editors

CHAS. E. ROBINSON R. C. CUNNINGHAM

Missionary Editor

NOEL PERKIN

General Manager

J. Z. KAMERER

The Pentecostal Evangel is a weekly publication and is the official organ of the Assemblies of God in U. S. A.

Subscription Rates. \$1.00 per year in U. S. A. Canada, \$1.50; Great Britain and possessions, 7/6. Send all subscriptions to the Gospel Publishing House, 336 W. Pacific St., Springfield, Mo., U. S. A.

GENERAL COUNCIL OFFICERS

General Superintendent

E. S. WILLIAMS

Assist. Superintendent

RALPH M. RIGGS

Secretary and Treas.

J. R. FLOWER

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

Thirty Years Ago

Ernest S. Williams

THIRTY years ago the General Council of the Assemblies of God came into being. God had poured out His Spirit in a Pentecostal manner and groups were meeting all over the country in various kinds of places of worship to receive, and to rejoice in the joy which the in-filling meant to them.

Then there came the consciousness that to further missions to the ends of the earth and to preserve the work at home, the Pentecostal groups must be brought together. Much thought was given and many were the prayers for guidance as the brethren came together at Hot Springs, Arkansas, to form a basis for union.

Many were fearful lest we bind ourselves into a "sect," feeling that God had called us out of ecclesiasticism and wished us to remain free. The original preamble emphasized that we had no thought of forming into a "sect," but recognized ourselves as a co-operative fellowship of Pentecostal believers representing groups and local churches bearing many names. It is this that has brought so many congregations into affiliation with the Assemblies of God whose local names are different.

To protect each local group from dictation from outside themselves, emphasis was placed on the terms "co-operative," and "sovereignty" of the local church in all its internal affairs. Only in matters of conduct and doctrine was the local assembly to be amenable to District decisions. Because it was to be a co-operative fellowship, many who united interpreted co-operation to mean "work according to agreements made when such pleases, but pay no attention to such if paying no attention suits you better." How many rich lessons in co-operation we have learned during these thirty years.

Since the General Council was formed, experience has taught us that there was need of interpreting "co-operation." We have learned that it becomes non-co-operation when it fails to respect the rights of others. The minister is no longer co-operating when he sets himself to oppose policies within his District which have been adopted by the District Fellowship at regular District Councils. The evangelist forsakes the spirit of co-operation when he fails to remember that he is a member of the District in which his home is located, or when, because he is holding meetings in another District, he feels he has no obligation to his home District. We believe it would be proper for the evangelist, when outside his home

District, to let his District brethren know he appreciates them and the District Fellowship by sending part of his tithes to support his District. We believe also that when he holds meetings in churches in other Districts, he is partaking of benefits provided by such Districts, and he ought to share a portion of his tithes toward support of such Districts.

Churches would do well to seek advice and help from their District officers when in need of pastors, or when faced with problems, as often such officers are better able to help them than they are to help themselves. But let not District officials forget that we are a co-operative fellow-



ship, and the local church is the body which must decide its acceptance or rejection of those whom it wishes to serve it. Some tell us that the church in the beginning was very free from supervision outside the local assembly. We believe this is both true and false. We find references in the New Testament which indicate strong congregational government. We find other references which indicate strong apostolic authority over the assembly and the ministry. We believe the apostolic church met problems as we meet problems today, and that problems were not always handled in the same manner. The New Testament gives us very little that is absolute when it comes to church government.

We frown on coercion from any source. And what is coercion? "It is the act or process of constraining or controlling a free agent or an action by force," or, "government by force." We oppose any such spirit, whether it be in an officer of the General Council, an officer in a District, a pastor in a church, a church officer, or a private member. In co-operation, individualism gives place to united action. None, in a co-operative fellowship, from the highest to the lowest, should seek to "lord it over God's heritage." We are all brethren, seeking to further one another and not our own selves at the expense of others. It is wrong for a pastor, just because he

chooses to do so, to excommunicate members of his congregation. If a member requires handling, let it be done in an orderly manner, according to the constitution and bylaws of the church. There are no dictators in co-operation. There may be need of discipline, but this is not dealt out by any individual, according to personal likes or dislikes.

Now, thirty years after the forming of the General Council of the Assemblies of God, we need to reaffirm the principles on which the Council was formed. May its simplicity of organization and purpose be continued. May the thirty years that lie before us, should our Lord Jesus tarry, find us the same people as at the beginning, endued with the same power, doing the same works, but ever advancing because of experience and ever-increasing vision.

Lost Power

There was a day when Samson separated himself unto God. He turned his back utterly upon the world and its ambitions, its spirit, its purposes; he set himself apart to God as holy unto Him, to be His, for God to take him and use him and do with him what He would. God has honored his separation, He has anointed him with the Holy Ghost and power. He has been used of God. But Delilah has come to him. The world has captured his heart again. He has listened to the world's siren voice and allowed her to shear him of the sign of separation. He is no longer a man separated, or wholly consecrated, to the Lord, and the Lord leaves him.

Are there not such persons among those who read this? Men and women the Lord once used, but He does not use now. You may still be outwardly in Christian work, but there is not the old-time liberty and power in it, and this is the reason—you have been untrue to your separation, to your consecration to God; you are listening to Delilah, to the world and its allurements. Would you get the old power back again? There is but one thing to do. Let your hair grow again as Samson did. Renew your consecration to God.

Ordered Steps

Make this your prayer: "Order my steps in Thy Word." Psalm 119:133. The "steps" being ordered means a daily, hourly, momentary guidance, and therefore the Word must be our constant study. Yesterday's "message" from it will not suffice for today. "Walking with God means step by step in the will of God. We have nothing to do with life in the aggregate. Each moment brings its duties, responsibilities, burdens and needs. Our business is to live a moment at a time, and that moment for God."

How God Saved a Communist Chieftain

Lester Sumrall

SITTING on the lounge cross-legged, relating his exciting past, was a slim, wiry Latin American whom I am obliged to call Senor Jorge Martinez. His high forehead was strikingly similar to that of Simon Bolivar, the South American Liberator.

During my visit to a lovely mountain town in South America I first saw Martinez standing at the entrance of an evangelical church welcoming the people and distributing hymnals. There was distinction in his manner, even doing this commonplace task. My American host informed me that he was a converted Communist chieftain. Upon learning this, I requested the missionary to invite the ex-communist to his home that I might interview him.

That evening in the parlor of my host I engaged the former revolutionist in conversation, but when he noticed I was making careful notes of his comments he paused and said:

"These facts must not be published or my life would not be safe, neither the lives of others with whom I used to labor. Some of them are in prison at present for revolutionary activities."

Upon my promising not to divulge his name or the name of his country when relating the story of his conversion, the conversation continued with my Latin-American neighbor sitting stolidly on the lounge relating his exciting past with no seeming emotion.

"My family background made me a revolutionary," said Jorge. "Our home was typical of multitudes of modern Latin-American homes; my mother was a fanatical Catholic, living primarily for the Church and my father was anticlerical, vehemently hating the Roman Church and its priestcraft."

When Jorge was born, his nonreligious father forbade his being baptized into the Roman Church, declaring that his son would not even be permitted to attend meetings with his mother. The elder Martinez was a wealthy defence lawyer, owning large estates and herds of cattle. Being rich, he was able to carry out his boasts of sending his son abroad to study in an anticlerical college. However, the intrepid mother was determined that her personal plans for the religion and education of her son would not be defeated. She had resolved that Jorge would take the holy sacraments and be educated in a Catholic school.

With these ambitions burning in her heart, one day when her husband was away on business, she took her beloved son to the local priest and had him bap-

tized. Such an event in the Martinez family could not be kept secret. It was whispered around town until eventually it came to the father. The elder Martinez could not contain his anger. His fury toward his wife was so intense that he expelled her and Jorge from his home and irrevocably disinherited them, declaring they could now indulge in all the religion they desired.

Young Jorge, later learning why he had been disinherited and deprived of the luxuries of life, also revolted against the Church. To the sorrow of his pious mother he read every book available against the Church and publicly spoke against the priests. These activities were the making of a Communistic agitator.

From fighting the Church, he began to oppose the aristocracy, declaring that the rich and the Church were confederated against the common people. Then when still less than twenty years of age he discovered Communism. This was what his soul had been seeking. Immediately he became attached to the group in the capital city of his country and started spreading its propaganda. Now he was not only fighting the Church and the capitalists, but his own government.

The party chiefs asked him to return to his home district and organize the Communist party. Armed with his message of revolution the young man opened an offensive in his home town and state. He diligently labored night and day sending out letters, circulars, making speeches. He would scream at the people that unless there was a reform of government revolution was impending. The party quickly grew in numbers, especially among the disgruntled class. And as Jorge predicted, there was a revolution. A few hundred of his men lay dead, and many were imprisoned. In the streets of towns and cities and over the hills and mountains the revolutionists fought for liberalism, until finally driven under cover by the superior forces of the federal government. However the business of Martinez was propaganda, therefore his warfare continued.

The national party recognized in Martinez great ability to persuade men; thus while still in his early twenties he was chosen general secretary of the party. Jorge was jubilant; he was realizing his highest ambitions. Now he was a recognized revolutionist.

The strange turning point in the life of Martinez came when a Communist friend loaned him a Bible and assured him that it was a deadly weapon when used against the Roman clergy. His

friend assured him that he had seen the Evangelicals use it successfully in that way. Martinez took the unpretentious little book home and began reading the New Testament. He found it interesting and informative. He found parts that made him roar with laughter; these he would copy to use against the priests. He was armed with a new "gun" and it brought great results. With his Bible in his hand he would dumbfound the priests in his plaza arguments. He even boasted that he could prove that Communism was of divine origin. Martinez remembers that he once publicly rebuffed a priest so severely that the people asked him to have mercy upon the holy man. To this the young radical angrily replied: "Yes, I will shut up in the presence of burros, but there are wise people who will listen to truth."

His first appearance in Evangelical meetings was to seek an argument, having no love for any religionists. However, in his discussions with the missionaries he came to realize that he did not know enough about the Bible to win an argument. Thus he arduously studied daily in order to prove the Evangelicals wrong. Strange as providence can be, Martinez realized that his own personal life was being changed by the Book he was reading simply for an argument! In an amazing and inexplicable way the Bible was becoming part of his heart. Its teachings and ideals clung to his life, and he noticed that his public arguments were becoming more religious and less political. Remarkable to Jorge, the place he now most enjoyed going, was to the Evangelical meetings. One night in such a meeting, for the first time in his life he asked God to forgive his sins. He says that a great and wonderful peace came into his heart, changing his ambitions and attitudes toward religion and his government. His conscience demanded that he quit the Communist Party, which he did, not as a traitor to them, but as a Christian following the teachings of the Lord Jesus Christ.

The ex-revolutionist found work in a tailor shop. Later he succeeded in opening his own tailoring establishment. Today he quietly plies his trade, no one realizing that he was once a dangerous, "gun-toting" revolutionist.

During his spare time Martinez goes to the surrounding towns, teaching the people from the Bible about Jesus Christ. Not with the old technique, but with sincere, persuading words he leads men to the Saviour.

The last time I saw Senor Jorge

Martinez he was standing at the door of his church acting as usher, bidding the people goodnight. I mused, He is a further proof of the power of God to transform the most notorious of sinners into the most lovable of Christian servants.

My Soul Desireth the First-ripe Fruit

(Continued From Page One)

ness with Christ in death and resurrection, simply fails to register in heaven. . . . Little is being said of that which was so real to the Saviour in His conflict with evil; yet, Satan stalks with his millions of cohorts through the land oppressing, deceiving, murdering, inciting to evil. . . . Satan only fears one thing—the Cross of Christ. I do not refer merely to a symbol. I refer to all that Calvary signifies: Christ's victory over the powers of darkness—His substitutionary death for the sin of the world. . . . We give ground to Satan when we accept any of his lies. . . . We give ground when we fail to avail ourselves of the power of Christ's Cross for the displacing and removing of self-life. We give ground when we sin. . . . We simply have to burn our bridges behind us, and get over into God's camp. We must claim in Jesus' Name the ground which belongs to the rightful King. Satan is a pretender prince. He is the usurper. . . . But we have been made the participants of Christ, and we have an invincible claim, a blood-bought right, a glorious right springing from our oneness with the Victor of Calvary, a perfect right to freedom. Are not these the good tidings which Jesus came to proclaim?

"The salvation which so many Christians have is not worth the price the Saviour paid—the trip from glory; the infinite humiliation of the incarnation; the ignominy of the Cross. It does not represent the victory of Calvary. It leaves Satan, if not in full control, the cruel oppressor and possessor of great fields of the spirit. Oh! may Christians arise and take their place with Christ in the heavens—lies 'far above principalities and powers!' Their right to the air they breathe and the water they drink is no more inalienable. They are members of Christ's body, and by the Word of God, the covenant of Calvary, they are legal possessors of all that which Christ Himself rose out of the grave to inherit. Will you not remove, on the basis of the Calvary victory, every faculty, every power, every phase of your life whether of the spirit or of the soul, or of the body, from Satan's blighting, stultifying, deadening, damping domination, so that in the fullest possession of your faculties, you may serve God in holy freedom and joy?"

The question arises, "Will this life lead to passivity? Will we then grow so deep that we can afford to sit back, and make

IMPORTANT NOTICE

When placing an order with the Gospel Publishing House, please be sure to include the zone number in your address if your city has been zoned. This is as much a part of your address as the house number or street, and without it your order will be delayed—sometimes as much as a week or more. Thank you for your co-operation.

The GOSPEL PUBLISHING HOUSE

light comment upon any shortcomings we may observe in those who are earnestly endeavoring to actively evangelize, in the face of many difficulties? No. It should not.

From the *Meditations of Santa Teresa*, the *Elim Pentecostal Herald* quotes these words: "The surest sign for discovering our love to God is our love to our neighbor. And be assured that the further you advance in the love of your neighbor, the further you advance in the love of God, likewise. But, oh me, how many worms lie gnawing at the roots of our love to our neighbor; self-love, self-esteem, fault-finding, envy, anger, impatience, scorn. I assure you I write this with great grief, seeing myself to be so miserable a sinner against all my neighbors."

Martin Luther, who had many enemies, had an inner foe which he recognized as more dangerous than any outer foe. Said he in humility which we might well emulate: "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope—Self."

Every true Christian hungers and thirsts for this closer oneness with Christ. I do believe, except when Satan to a greater or lesser degree blinds our eyes. In hungering and thirsting thus, let us jealously guard also our constant burden and concern for the lost about us, whom we day by day may contact. When I am on the train (and coaches are so crowded nowadays) I have this problem to face: Shall I, perhaps considerably wearied, shut my eyes, and give myself to entering into an inner, secret chamber of communion with Christ, or shall I look around, and watch for an opportunity to speak a word for my Lord?"

This is a real problem, and only an example of much more along this line, that honest Christians must face. Perhaps it is good to do both. No one knows how I covet that inner withdrawing (despite the crowds around me), nor how strengthening I find it to close the windows and draw the shutters, by simply shutting my eyes, and seeking to sink into a refreshing communion with the Lord. God sees this, and is pleased. Even Jesus was wearied, and sat by the well at noontide. Yet He did more. He spoke to one person there,

a sinful woman. And my conscience is never quite clear, unless I see if I can find a *Reveille*, or some bit of gospel literature, and hand it over with a friendly gesture, and some appropriate word, to the young person in the service uniform, who is generally sitting across from me.

Then I know, that in the world-wide witnessing for Christ which is now going on, I am up-to-date, and seed is sown which Christ can later water. I know too, that if the Holy Spirit had that particular individual sit opposite me, a professed believer in my Lord, I have not allowed my opportunity to slip by unused. The rest He will surely care for.

The book from which I quoted at such length, I believe is one of richest value. It is spoken of in words of appreciation by Mrs. Charles Cowman, author of *Streams in the Dessert*, (now next in sales to the Bible, I have been told the publishers state). Says she: "It was during an Every Creature Crusade in Europe that I became acquainted with Dr. Huegel's books. . . . Their contents fascinated me, for they taught the secret of victory. Finding them in a London bookshop, I purchased sets for everyone of my fellow missionaries in the Far East, and they have found them to be invaluable." *We, as Pentecostal missionaries, pastors, evangelists, need both!*

There is a delicate balance here. Mrs. Cowman for herself and her associate workers, craves the deepest and richest spiritual food. Yet balanced with this, she never forgets our burden and mission; to keep on humbly attempting to see that the claims of Christ are presented to every creature. In fact, that is what their remarkable efforts at getting out gospel literature to every home in a given nation are called: "Every Creature" campaigns.

It is deeply moving to think of the efforts of Mrs. Cowman, now over seventy years of age, slight and fragile, yet following on as the Spirit leads. Before the death of her husband, the Cowman-Kilbourne mission to Japan, later known as the (Holiness) Oriental Missionary Society, had trained native Christians, and these had been instrumental in covering the ten million, six hundred thousand homes of Japan with portions of Scripture in their native tongue, and with gospel literature (so that now, as pointed out in the February 1944 *Reader's Digest*, in an article, "Japan's Fight Against Christianity," Japan is fighting every bit as much against Christianity as against the United States). Thus Japan is deliberately sinning against light. Two thirds of Korea also was covered in a similar manner, before Japan put a stop to further efforts. (Over one hundred native Christian Japanese pastors of the Oriental Missionary Society now languish in prison camps. Asked, "Do you believe Christ is coming back to earth?" they

answered, "Yes." Asked, "Do you believe He will then be above our Emperor?" they again answered, "Yes." This was treason, and they received sentence accordingly.)

Speaking of learning the secrets of co-crucifixion with Christ, it is precious to learn that it was during the period of almost seven years that Mrs. Cowman nursed her husband, following the break after his twenty years in Japan, when he would labor until midnight, and be up at it again at 4 a. m., or even at 2. Back home in California, night after night, he could not lie down to sleep. To get his breath, he would have to sit up. During these midnight vigils Mrs. Cowman wrote, *Streams in the Desert*.

Something else was occurring. Brother Cowman was praying for fields all across Europe, country after country. His wife remarked, "Your field is Japan. Why don't you center your prayers there?" But he prayed on for Europe, until he felt he had prayed through. Then God called him home.

Comparatively recently, Mrs. Cowman received an invitation to travel from California to England, to speak at a Bible conference. She felt she did not desire to go. Twelve thousand miles for one small Bible conference! But the Spirit spoke, and bade her go. She went, and took her part, accordingly.

While there, at the bidding of the Spirit, two remarkable invitations came to her. One was from Haile Selassie, at that time resident in London. He invited her to have dinner with his family. She had no desire to accept, preferring to be quiet, and by herself. But again the Spirit bade her go, and she went. At the table sat one daughter of the family, in deep mourning.

After dinner was over, her host asked her to cross the hall to a room, vacant except for a central table. On it was a huge Bible, open. It was as wide across as arms could reach. She looked in wonder. He explained, "This volume is hand written, and is the Bible translated into the Ethiopian. It has been the work of twelve men of my country. One of these was my son-in-law. When Italy entered Ethiopia, all twelve were executed." Then he explained the reason of having invited her to his home. "I want you to bring your 'Every Creature' to my country; have every home visited with Scripture portions and gospel portions," and he held out two rings, which he had brought to place upon her finger, as a seal of the covenant between them, that she would do so.

While she was still in England, a visitor from Finland came, and begged that the "Every Creature" campaign be brought to his land. Eventually she consented to go, although she was over seventy, and get the campaign under way. This was

the first of many, including Estonia, Latvia, Lithuania and others. In fact this story has been running in the *Gospel Gleaners*, and has been carried on largely through the direction of James Stuart, whose story has appeared. Wonderful now, to know that country after country was thus covered.

There is a balance here. We are not responsible to convert, but we are responsible to evangelize. (And we are responsible to grow up into maturity.)

For ourselves, not shunning to participate in what has been termed "co-crucifixion," to sharing in the Cross life of our Lord. Yet meantime patiently carrying forward the active side, remembering the One who left the ninety and nine, safe

in the fold, and went out after the one far away.

Someone commented on a walk through a cotton field with the planter, who pulled up seed after seed, just sprouting. In each case one truth was very evident, that before the seed sends any sprouts up, it sends a long root down. First down deeper (even though already buried), then up into the air and light and freedom in "turning many to righteousness." May God unfold to us His grace and help for both.

Christ ministered and wrought the wonderful works of God. Then on calvary, without resistance He tasted death, accomplishing more than all. In this holy pattern we may seek to follow.

The Most Miserable Man in the World

A True Story by Clyde Meyer, Barnesville, Minnesota

PART THREE

IT IS impossible for me to relate everything that happened in the next few months. Suffice it to say, that in May 1926 after eight months of torment and prayer to the saints my faith in Catholicism gave way, and I was ready to go God's way. Man's extremity is God's opportunity.

I stopped praying to the Blessed Virgin and the saints and threw away my prayer book. I had given them a fair chance, and they had failed me. Now I looked to God to send me the true light, the light that He wanted me to walk in. I knew that it was possible for me to have a real experience and vital contact with God. For if Satan had the power to manifest himself as he had, it was reasonable for me to believe that God would do likewise.

Day after day I walked the corridors of my prison house, crying unto God to show me the way out, with my heart open before Him. I was now ready to accept the way that He would show me. I had often heard of angels being sent as messengers from God, and I asked God to send me an angel to show me the way I should go. The bedrooms in the ward were small with three beds in each room. After the patients rose in the morning, the beds were made and the doors locked for the day. There was a small square hole, cut in the door about five feet from the floor, just big enough to admit my head. For hours I would stand with my head thrust through the hole into the room, looking for an angel to appear with a message for me.

When an honest soul starts to seek God, the Lord is faithful to lead him to

the light. The Word says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. As sure as a soul starts seeking God, Satan with all subtlety will place pitfalls in his path. Presenting himself as an angel of light, he will try to ensnare the seeker into some modern cult or devil doctrine. I soon found my case was no exception, but God was faithful and guided me over these pitfalls in a wonderful way.

God delivered me from the subtle, satanic cult known to the world as Christian Science. Oh, my friend, if you are dabbling in its teachings and reading its diabolic literature that denies the cleansing power of the blood of Jesus Christ and the reality of sin, sickness and death, I pray that God will deliver you from it before it has you in its crushing tentacles, carrying you down to eternal damnation! One day I was given Mary Baker Eddy's book, "Science and Health," and I immediately set about seeing what it contained. But, praise the Lord! He delivered me from its binding power. As I read this book, a feeling of nausea crept over me. When I would lay the book down, this feeling would leave me. After a few trials at reading "Science and Health" and experiencing its resulting sickness, I found that I felt much better if I let it alone, which I readily did. This same experience repeated itself one day when I tried to read the "Book of Mormon," with the result that I let it alone also.

One day I found a New Testament and, although I had often heard the Gospels

and the Epistles read at the Mass in Church, yet I had never read and studied them for myself. They were closed to me. I started to read the New Testament. Oh, the sweetness of its passages!

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me! for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

"If any man thirst, let him come unto me, and drink." John 7:37.

"Blessed are they that do hunger and thirst after righteousness for they shall be filled." Matt. 5:6.

Surely this book was talking to me. Was I not heavy laden? Was I not hungering and thirsting after righteousness? All I had to do was go to the One who was speaking to me and that was God. But how was I to know the way? Jesus said, "I am the way, the truth and the life. No man cometh unto the Father but by me." John 14:6.

Oh, the joy of the living Word of God to the soul that is dying of spiritual hunger and thirst! I drank in its life-giving power without ceasing. My joy knew no bounds. At last I had found the spiritual food for which my soul was crying. Over and over I read from Matthew to Revelation, reluctant to return the book to the table drawer. But one day I went to the table drawer, and the Testament was gone. Although I looked for it high and low, it was not to be found.

Day after day I continued to call on the Lord to show me the way of salvation, and the time came when God sent His messenger in answer to my prayer. He was not the celestial being that I had been calling God to send, but he was a real servant with a real message, that Jesus Christ is able to save and fill with the Holy Spirit as in the early days of the Church. God does not use angels to lead men to Christ, for, "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. Thus God answered my prayers by sending a messenger who was "born again" and filled with His Holy Spirit.

I awoke one morning to find that this man had arrived during the night. I recognized him as the young man who had tried to speak to me about the Lord over in the other ward. As I talked to him, there seemed to be something that drew me very close to him, and I sensed that same sweet presence that I had experienced while reading the New Testament. From that time on we were always together. I told him of the hunger and burden on my heart, and he proved to be the very one that God had sent to lead me to Christ.

He taught me the way of salvation, and we agreed according to Matt. 18:19: "Again I say unto you, that if two of you

shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." There we agreed to pray for each other that God would deliver us from our imprisonment that we might devote the rest of our lives to His service.

Do you ask me why he was imprisoned in a sanitarium? It was for Jesus' sake, because God had work for him to do.

Oh, saint of God, let us be true to the wonderful testimony that God has given us and declare unto the world that "Jesus is the same yesterday, today and forever" (Heb. 13:8), and that the power of God is just the same today as in the days of the apostles, regardless of the consequences! If we are imprisoned for Jesus' sake, we can leap and shout with joy for great is our reward in heaven. Luke 6:23. Jesus will give us some soul for our hire.

I want to show you the wonderful way God brought this young man and me together. He was in the detention ward where he could go and come at any time during the day. I was in the receiving or hospital ward, where I was behind closed doors, and I could see no one. If we were to be brought together, God would have to send him to me, for it was impossible for me to go to him. He was waiting for his wife to come and take him home. After waiting for five months, he grew weary and impatient. Having his liberty, he decided to run away. God permitted him to get fifty miles from the hospital, and then He closed the way before him. He told me that the Lord spoke to him and told him to return to the hospital and wait for his wife to come for him. Returning to the hospital, he was received as a newcomer. Instead of being sent back to the detention ward where he was before, he was sent to the receiving ward where I was walking back and forth calling to God to send me the light and show me the way of salvation. PRAISE GOD! He knows how to answer the prayers of a soul in distress.

To Be Continued

The Secret Place

George Mueller came to see that the so-called work of the Lord had tempted him to substitute action for meditation and communion. He had neglected that still hour with God which supplies to spiritual life alike its breath and its bread. No lesson is more important for us to learn, yet how slow we are to learn it; that for the lack of habitual seasons set apart for devout meditation upon the Word of God and for prayer, nothing else will compensate.

We hurry to a public service without any proper interval for renewing our strength in waiting on the Lord, as though God cared more for the quantity than the quality of our service.

If we are to feed others we must be fed; and even public and united exercises of praise and prayer can never supply that food which is dealt out only to the believer in the closet—the shut-in place with its closed doors and open window where we meet God alone.—A. T. Pierson.

The Danger of Disobedience

Saul disobeyed God in two distinct instances (1 Samuel 13:13, 14; 15:3, 9-11, 23), and the Lord withdrew His favor and His power, and Saul's life ended in utter defeat and ruin. This is the history of many men whom God has once used. Sin has crept in. They have done that which God has told them not to do, or they have refused to do that which God bade them do, and the power of God has been withdrawn. The one who has known God's power in service and would continue to know it, must walk very softly before Him. He must be listening constantly to hear what God bids him do or not do. He must respond promptly to the slightest whisper of God.

If we would continuously know the power of God we should go often alone with Him, at the close of each day at least, and ask Him to show us if any sin, anything displeasing in His sight, has crept in that day, and if He shows us that there has, we should confess it and put it away then and there.

Pearlman Memorial Library at Central Bible Institute

IN deep appreciation of the late Myer Pearlman's enduring contributions to the school life of Central Bible Institute, the Class of '44 is enlarging and dedicating the library, The Pearlman Memorial Library. This class project and token of fond memories is appropriate in that Brother Pearlman was a great lover of books, and through his teaching inspired his students to search for Christian truth.

The library is a vital part of the school, a source of information sought daily. To expand its resources, Central Bible Institute would appreciate the contribution of books from any or all of its many friends.

Have you books which are not in use? If so, they could be of valuable assistance in the training of young people for the ministry. Gifts arriving at Central Bible Institute before Commencement Exercises (May 22nd) will be acknowledged by the Senior Class; those arriving later will be received by the office. Address: Central Bible Institute, Springfield, Missouri.

There is no petition too little, any more than too great, for God to grant, if it is in harmony with His will.—J. Hudson Taylor.

The GOSPEL in FOREIGN LANDS

Serving the God of the Impossible

Wilfred Morris, Peru

After twenty-one days at sea we returned safely to Peru from Los Angeles on an Argentine boat. There were nearly fifty Evangelical missionaries aboard, some on their way to preach Christ in Africa, others on their way to India, but most were bound for South America. We enjoyed a fellowship meeting together each morning and two services on Sunday.

His Grace Sufficient

Our return to Peru at this time is surely a monument of the goodness of God. When we returned home two years ago, my wife and daughter were both suffering from a disease called "Verruga," while I was very ill with asthma. But His grace has been sufficient for all of our needs. After some months at home, Mrs. Morris was instantly healed in a camp meeting. Marilyn, our daughter, and I were also greatly improved.

Barriers

In the spring of 1943 we began to feel the urge of the Lord to return to needy Peru. Soon after our return home, great barriers were raised up to prevent the return and entry of Evangelical missionaries into the land. We made official application to the Peruvian authorities, only to be refused. In the natural our return seemed utterly impossible, for every effort proved fruitless.

But God—

Then the Lord stepped in! We gave ourselves over to earnest prayer and He began to work. At a midweek prayer meeting I felt led to testify that we would be granted permission to return to Peru and that God would heal me of asthma before returning. It was about this time that God gave me a promise—"Sing ye heavens, for the Lord of hosts hath done it!" Isa. 44:23. I praised Him for it, believing that He surely had undertaken.

Several months passed by, and still no word came from Peru. Our faith was severely tested at times, but we never gave up hope. Had not God called us to that land? Had He not given the promise that the "Lord of hosts hath done it"? If faith is the substance of things hoped for, the "substance" came one night in the form of a cable from Peru and it was favorable to our return! Hallelujah!

Supplies Every Need

From that time on, the Lord worked out

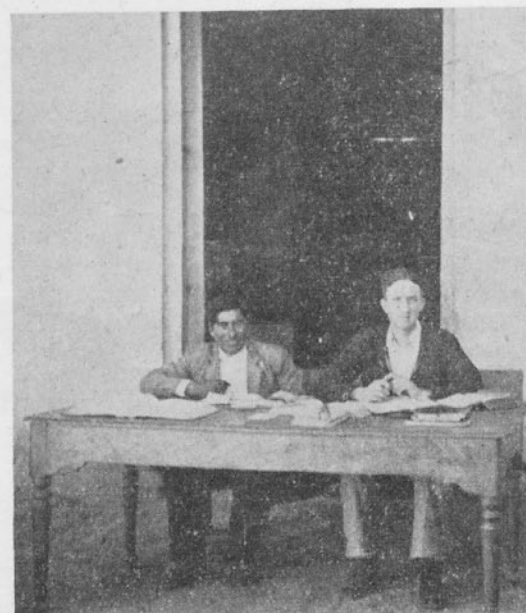
every detail in the most wonderful ways. For example, we were one day visiting a dear Christian couple who own a small farm. They have always taken a keen interest in our work and, while there, the brother gave me a check to help us on our way. Hurriedly glancing at it, I took the check to be for \$20.00 and thanked him for it. Later, however, when I had opportunity to examine it more closely, I was delightfully surprised to note that was for \$200.00! Isn't that just like the Lord to provide so graciously?

Healed

But the devil was not yet finished. As we took steps to return to the field, I began to suffer with asthma again. At the time when I should have been packing, I was so ill that I could do no work. But God's promise to me was as bright as ever. I availed myself of the opportunity of attending a full gospel ministerial meeting and was asked to say a few words. I did so with great effort. I'm sure that some must have thought me to be foolish to contemplate returning to Peru in such a condition. At the close of the meeting the brethren prayed for me, and God undertook! I have not had an attack of asthma from that day to this. Wonderful Jesus! I went home that night and slept in a bed for the first time in five nights. I have gained ten pounds in weight since I left home. Surely "the Lord of hosts hath done it!"

Translation Work

Peru needs our prayers and God's message. With a population of about six and a half millions, it is the last country on South America to have a Roman Catholic dominated State religion. The Quechua (Inca) Indians number about three and a half millions. There are about 350,000 or more Aymara Indians and about 150,000 others in smaller tribes. Indian culture predominates and eighty per cent of the people speak an Indian language. These languages, hitherto unwritten, are now being reduced to writing by ourselves and others. The Scriptures are being translated and we have been enabled to complete the Gospel of John and the Book of the Acts for the people of Ancash in the northern part of Peru. There yet remains much work to be done. Our translations are now safe in the hands of the American Bible Society in New York, where they are being subjected to test prior



Wilfred Morris and native assistant translating the Scriptures in the Quechua language.

to printing. These are by this time almost complete. Nearly \$700.00 has been sent in to help pay for the printing of these works. God willing, we plan to finish the translation of the entire New Testament for Ancash during this term on the field, should Jesus tarry.

God Is Working

In spite of all the recent persecution against the Evangelical church, the Lord is blessing. Last Sunday morning in the church at Lima six people came forward at the beginning of the service and wanted to be saved. The Sunday evening before, twenty-two people crowded to the front at the close of the service, eager to find the Lord. Last Sunday evening at Callao several fine young men came forward to pray and seek salvation.

These are stirring days. The Spirit of God is working in the hearts of men everywhere. We must remember that we are workers together with Him. This is the hour for our very best united efforts toward the kingdom of Christ!

WANTED PIANO ACCORDION

Several of our missionaries have expressed a desire for piano accordions. If anyone has an accordion in good condition to sell or donate for missions, please contact the Missions Department, 336 West Pacific, Springfield, Missouri.

Opening Up the Dungeon

E. Yngve Olson

Calabozo!—it sounds like our American word "calaboose"—and that's just what it means, a jail or dungeon. Just how the city of Calabozo acquired that name is something of a mystery, but perhaps it is because of its complete isolation in the plains that lie between the mountains to the north and the great Orinoco River to the south. Placed in this sweltering position, it is truly like a vast, hot dungeon. On the other hand, it may have received its name because of the fact that it became the hide-out of desperate criminals from other parts of Venezuela.

The Threat

But regardless of how it received its name, the fact remains that it has been a stronghold and fortress of the darkness of Catholicism for centuries. There the priests had boasted that, although the Protestants (or Evangelicos) might be able to plant their message of liberty in Christ in other parts of Venezuela, in Calabozo—never! And they had made good their threats! Every effort to begin a gospel work had met with such violent opposition that nothing had ever been established there. The Bible colporteurs were afraid to sell their precious wares in that city; even to stay over night was a dangerous business, since the city government was under the priestly thumb. But when God's hour came, all the powers of hell could not withstand the working of His Spirit!

The Solution

A number of years ago a Venezuela-born Italian went to Sicily. It was there that he, along with other members of his family, were not only brought to a saving knowledge of Christ but were baptized in the Holy Spirit as well. He married a Pentecostal woman and all went smoothly until Mussolini began persecuting the Protestants. He then found it best to flee the country, and flee he did—to Venezuela. He settled down in the city of Maracay, a state capital on the coast of the Caribbean Sea, where he established a coffee business. The love of the Lord so warmed his heart that he was unable to hide his testimony in the denominational Protestant church in Maracay, and he found himself—along with a few others of like precious faith—barred from that church. But they were in no wise discouraged; instead they met in various homes for prayer meetings and God began to bless, saving a goodly number and baptizing many in the Holy Spirit. Today there is an established assembly of believers in the city of Maracay.

Two years ago added difficulties presented themselves to the Italian brother; his coffee business failed and he was plunged deeply into debt. What could he do? His brother,

a successful merchant, offered to help him pay off his debt by making him a purchasing agent for his wholesale business. This job would take him all through the plains of the south, traveling days at a time by truck over the hot, dusty roads of the Venezuelan wild West. Just at the time the Lord began to speak to him about starting a gospel work in Calabozo—the dungeon! It was not long until his new employment took him there as a merchant and he used his spare time in going from house to house with tracts and Gospel portions, preaching Jesus at every opportunity. And then it happened!—someone accepted the message and was willing to permit a gospel service in his home. This was the opening wedge. Bringing more Christian workers and a gasoline lamp from Maracay, they held the first Protestant meeting in Calabozo.

Persecutions

The persecution was not long in coming. The priest-incited mob came with sticks and stones, carrying out, "Down with the Evangelicos!" Although the lamp was destroyed and the meeting disrupted, the Evangelicos came off uninjured. By now the city was divided, many taking the part of the gospel people, but the police and the authorities were ruled by the priests. On yet another occasion a howling mob attacked the workers on the street, determined to kill them, but somehow they escaped into a house and received protection. Nothing daunted, these valiant men found another home for the meetings and even some brave

women came from Maracay to help in the battle. One night in the midst of a service an angry mob came to the door and ordered the owners of the house to leave. This they did, leaving the workers alone. Into the building came a group of boys armed with large stones, and the leaders began reading a manifesto denouncing the Protestants. The Christian workers, including the women, believed that their end had come and they commended themselves to God. The mob leaders then told the boys to proceed with their business and, at this signal, they threw their stones at a distance of about ten feet—but God was there and not a stone found its mark! This was truly a miracle!

The "Dungeon" Opened

By this time the news of the persecution had been heralded by the daily newspapers of Caracas and even broadcast by radio, so that the higher authorities were forced to act. They deposed the mayor who had ruled for 27 years and put in another with orders to allow religious liberty. From that time on, the services have gone on and the "dungeon" has been opened to the gospel light!

Power of the Gospel

Not long ago one of the newer converts visited Maracay whose story of conversion is a modern miracle of grace. For convenience, let us call him Senor Fulano. He was one of these desperados hiding out around Calabozo. Having in his youth killed his own brother, the rest of his relatives had left for parts unknown to escape the disgrace. His reputation was such that if anyone disappeared mysteriously and it was learned that he had quarreled with Senor Fulano, all knew at once that another victim had been buried in his private cemetery. One day Senor Fulano was won to the

(Continued on Page Twelve)



CONFERENCE IN THE EASTERN TRANSVAAL

In writing of the biennial conference of the Assemblies of God in South Africa, Brother Edgar Pettenger says: "We had a most precious time at conference in the Eastern Transvaal in November. There were about forty missionaries present and over 125 native ministers and workers. Besides this there were a number of missionaries from other organizations as well as a few European friends. The spirit of unity and co-operation that prevailed was very evident and all agreed that it was our best conference."

Send all contributions to Noel Perkin, 336 West Pacific Street, Springfield, Missouri

Among the Wounded

From the Desert Training Center at Indio, California, J. Curtis Carlin, field representative of the Servicemen's Department, writes, "I have had a most wonderful and effectual door open here in the maneuver area. Parts of the camp and hospitals that are ordinarily isolated have been swung wide open to my ministry. I have had the privilege of living in the camp as a guest, and a command car with a driver has been placed at my disposal while there.

"In the past few days I have personally given out over 700 Testaments to boys who are in need of definite spiritual assistance and who have not had a Testament. Chaplain Brengle, one of our Assembly of God chaplains, formerly pastor at St. Petersburg, Florida, and Chaplain Gregg, a Presbyterian, have worked with me continually in this camp. Many will enter heaven because of the efforts here and because of the faithfulness of those who support the laborers among men of the armed forces. I am so sorry that we ran out of literature, because it left us many men that we could not supply, and the hunger expressed by their desire for literature made us feel that every possible effort must be made to reach them with the gospel message.

"The chaplains have been glad to see *Reveille*, and they are requesting large shipments. Many of them will be going overseas immediately and want large quantities shipped to their new place of assignment.

"The heat here is becoming terrific. Two of my tires which were almost new have blown out, and I am handicapped until the ration board gives me certificates for two new tires. I wish it were possible for every lay member to visit some of the hospitals that we have visited, to see the twisted and warped bodies of our boys, to hear their groaning and look into their pained faces; then to see how eagerly they reach out crippled and bandaged hands to accept the REVEILLE and other religious literature.

"We ran out of Testaments in several of the hospitals before we were through and the men begged us to come back later and give them a Testament. We noticed their dejected countenance when they heard that it might not be possible for us to pass their way again. Oh, how desperate are the boys in the navy blue and khaki to receive the truths of eternal things beyond this veil of tears and sufferings. This is the most marvelous ministry that anyone could engage in. My thanks to you and the Servicemen's Department. Yours in the service of Christ for our boys.—J. C. Carlin."

Brother Carlin is one of the ten field representatives supported entirely by the Servicemen's Department. God has opened many wonderful doors and great numbers of men are being saved. Funds are needed for the support of these workers whose full time is given to military service so that they cannot itinerate among the churches for regular support. Funds are needed also to arm them with Scriptures and literature, and to provide three or four



A GRATEFUL SURVIVOR

In this Post Hospital the sole survivor of the crash of an army bomber, the cast-bound soldier, is grateful for a New Testament and encouragement brought by Chaplain Merle Bergeson. At the time of this picture Harry A. Jaeger, director of the Servicemen's Department, was working with Chaplain Bergeson at Fort Jackson, South Carolina. Five services a day was the regular routine. Hundreds of men were saved. This is the kind of work now being done by J. Curtis Carlin, John W. Sitton and other field representatives of the Servicemen's Department.

station wagons in which the literature may be transported. Mobile equipment plays an important part in this war: mobile guns, mobile bakeries, mobile canteens, mobile U.S.O. units, mobile motion picture houses. It would be of great value to the work of God to have a mobile Gospel Unit, carrying our literature and evangelizing all of the out-of-the-way training centers.

The possibilities are limitless in this great field of military evangelism—but our progress is dependent entirely upon your help. Pray with us—work with us—and share with us in the great harvest of souls among our men in armed service.

SERVICEMEN'S DEPARTMENT
Gospel Publishing House
Springfield, Missouri

OPENING UP THE DUNGEON

(Continued From Page Eleven)

Lord in genuine conversion. The whole city was amazed and unbelieving! Soon, however, it was evident that his conversion was real and that he was no more the desperado of days gone by. His brother, living in Maracay, made himself known and, little by little, the former murderer was restored to society. On one occasion he was seen standing outside the humble place of worship, his head against a post, silently weeping. When asked if he had been offended in some way, he

answered that on the contrary, he was weeping to think of the great mercy of God in saving his soul and transforming his life. When I saw him, the traces of his past were still evident on his face, but when I asked him how he was going to live from now on, he didn't say a word but made certain gestures that all Venezuelans make, indicating that he was going to hew to a straight line. He is going straight! He is one of those awaiting water baptism. This is the gospel, which is the power of God unto salvation!

Thus we see how the natives are catching the vision of evangelizing their own. What are WE doing about the great need on every hand? There are other "dungeons" that must be entered and opened in the name of our Lord. Vast multitudes of men are still unsaved. Many tribes and tongues have yet to hear their first witness of Christ. Our prayers, our gifts, our lives dedicated to World Missions will reap a rich harvest in this day of golden opportunity.

A PRACTICAL POWER

God's greatest agency for winning men back to Himself is the prayers of other men. How few ever enter into the positive, practical power of prayer! *It is the mightiest force in the universe*, and the Christian world is blind to this fact.—Cortland Meyers.

THE NAIL-PIERCED HAND

Dr. Thomas Lambie, of the Sudan Interior Mission, was in America in 1917, and his brother-in-law urged him to stay. He had toiled and endured enough. If he would join him in his large medical practice, in a few years this could be turned over to him for the rest of his days, an ample and attractive living. Later Dr. Lambie attended a missionary conference. The meetings were uninspiring and he was tired. "Either I dozed off and had a dream, or I actually had a waking vision—I had never known which. But this I saw vividly in that midnight hour: a map of northeastern Africa, from the center of which came a hand and an arm. It was stretched out toward me, pleading, beckoning,—a hideous leper hand. What! Must I clasp that hand in mine? I sought to evade it, but compelled by some power beyond my comprehending, at last I reluctantly took it in mine. To my intense surprise I found it was not the hand of a leper but the hand of Christ, the beautiful hand of my Saviour—the imprint of nails in the palm." That settled it. Dr. Lambie returned to Africa.

THE BIBLE IN THE SOLOMONS

An Australian destroyer arrived at a Solomon Island port, after dodging death from the air in several seas.

Shore leave was given and a young Christian sailor found himself free for the day. For weeks, owing to special duty, he had had no time to indulge his favorite habit of Bible reading, so, putting his Bible in his pocket, he resolved to seek a quiet spot and make up for lost time.

Seeing a trail running through a forest, he followed it until he came to a quiet spot and there installed himself. Soon he was immersed in the study of the Word of God. So absorbed was he that he did not notice the approach of a huge, almost naked, native, carrying a club, until he was already by his side.

Before he could give vent to any cry of alarm or astonishment, the native pointed to the open book, and said, "That Bible?" "Yes," replied the sailor. "Me read Bible too, me Christian," and taking the Bible from the sailor he began

to read aloud a chapter of Isaiah, in very fair English. Then, handing back the Bible, with a broad smile, he went on his way.

STARVATION IN CHINA

In Kwangtung Province alone one million persons have died of starvation, according to the Secretary of the U. S. Advisory Committee for Southeast China. He states:

"Eighty per cent of the population of some villages has been wiped out by famine and disease. Countless thousands of children are orphans. Thousands have become migrant beggars.

"Whole families have been destroyed, and the entire social and economic structure of a hard-working, progressive people has crumbled. No description written or spoken can possibly convey the horror of these conditions."

Famine has always been an inevitable accompaniment of war, and it is closely linked in the Scriptures with war as a sign that would characterize the age in which we live and that would become intensified as the age drew to a close.

NO PERMANENT PEACE IN SIGHT

Our leaders are talking less and less of permanent peace. Instead they are thinking more and more in the terms of Chamberlain, who signed the appeasement treaty at Munich hoping for "peace in our time." The St. Louis *Post-Dispatch* (Dec. 18) said that "the President had expressed the hope that after this war there would be no war for at least the lifetime of this generation. He was asked whether Stalin shared this view. He replied that Stalin did, very definitely."

Among the Assemblies

ODESSA, TEXAS.—We have just closed a 4-week revival with Evangelist and Mrs. W. F. McCleskey. God gave us a great outpouring of His Spirit in each service. Eighteen were saved and 22 received the Holy Ghost Baptism.—Ted Kroll, Pastor; by Evangelist.

BIG STONE GAP, VA.—We have just closed a very successful 2-week revival with R. L. Bartlett of Bristol, evangelist. Souls were saved and the saints were benefited by the inspiring ministry of Brother Bartlett.—A. L. Toood, Pastor.

STATESVILLE, N. C.—In a recent revival conducted here by Evangelist R. L. Bartlett of Bristol, Va., several were saved and three filled with the Spirit. We shall not soon forget the sweet blessing of God from the service he conducted. One Sunday night the whole church was turned into an altar.—Walter and Miriam Haydus, Pastors.

CHAFFEE, MO.—The Lord is blessing us here. March 5 we closed a revival with Evangelist Idama Keaton and Brother Keaton of St. Louis. About 10 were saved and 4 were baptized with the Holy Ghost. The revival fires continue to burn, as 4 others have received the Pentecostal experience since the close of the meeting.—Mr. and Mrs. Floyd Britton, Pastors.

THREE CHEERS

By Ross H. Stover

The author is the "Friendly Pastor" of the Messiah Lutheran Church, Philadelphia. In his preface Dr. Stover says, "These messages were written and are published to bring morale, vigor and urge to our men in the service of America—on land, on the sea and in the air." The volume deals with vital teachings and verities of the Bible, and meant to be a means of blessing and fortitude, not only to soldiers but to all believers.

The volume takes its name from the first chapter, "Three Cheers," and deals with "the cheer of forgiveness," "the cheer of companionship," and "the cheer of victory." The sixteen chapters are full of comfort and inspiration. Price \$1.25.

GOSPEL PUBLISHING HOUSE

Springfield, Missouri



TOLLESON, ARIZ.—Just closed a 3-week revival with Mr. and Mrs. Louie Ownes of Mesa. God wonderfully blessed. Twelve were saved or reclaimed, and 8 received the Holy Ghost Baptism. We had the largest crowds in the history of the church. Seven followed the Lord in water baptism.—J. L. Jeffrey, Pastor.

FAYETTEVILLE, ARK.—We have closed a very successful revival with Evangelists Denver Ogden or Orvil Jagers. Fifty were saved or reclaimed and some received the Baptism in the Holy Ghost. The good music and special singing of the evangelists was enjoyed by all. The church was filled to its capacity every night, and the Sunday School attendance increased very much. Council ministers are invited to stop with us.—William R. Porter, Pastor.

SELMA, CALIF.—January 23, in a special service, we burned the church mortgage and gave thanks unto God for having made it possible to clear the church of all indebtedness. We started a revival on the same date, with W. M. Taylor of Oklahoma as the evangelist. The first night 4 received the Holy Ghost Baptism. Brother Taylor's messages were a blessing to the church. Fifteen were saved, and 19 received the Baptism in the Holy Ghost. Every department of the church is growing.—C. S. and Ruth O'Shields, Pastors.

LODI, CALIFORNIA.—One of the finest revivals we have had since our coming here six years ago, was conducted by Evangelists Esther Mae and Lois Cooper of Sierra Madre. Splendid crowds attended the week-night services and on Sunday nights the church was packed to capacity. The ministry of the evangelists in sermon and song was certainly enjoyed by all. These evangelists are to be commended for interest shown toward young people and children.

WHILE CHINA BLEEDS

By Duncan McRoberts

With the fall of Nanking, the city of Wuhu was endangered. It became the lot of the author to attempt a journey on a bicycle through the lines of the retreating, disorganized Chinese army to Wuhu, in an effort to save the life of a Chinese pastor's boy. The almost incredible experiences of that journey are recorded in this book. It is not a pleasant tale, but through it all the overshadowing hand of God is clearly seen. Nothing but a miracle could have brought McRoberts through these harrowing experiences alive.

Price \$1.00

GOSPEL PUBLISHING HOUSE

Springfield, Missouri



We have a fine group of young people here in Glad Tidings Temple, and they are pressing on with the Lord. God is blessing our radio ministry, and we are now broadcasting over three stations by transcription.—Stanley and Ethel McPherson, Pastors.

ANNIVERSARY

The folk in Los Angeles, Calif., are celebrating the 38th Anniversary of the outpouring of the Holy Spirit in Azusa Street. Meetings will be held at the Azusa Pentecostal Temple, April 16 to 30, or longer, under the leadership of Brother and Sister Henry Cotton.

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.

FORT SMITH, ARK.—Revival in progress; L. E. Boyd, Evangelist.—C. A. Lasater, Pastor.
HOUSTON, TEXAS—Aurora and Courtlandt Sts., April 16—; L. E. Boyd, Evangelist.—O. L. Davidson, Pastor.

ELDON, MO.—Revival in progress; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—Mr. and Mrs. C. F. Murray, Pastors.

SIOUX FALLS, S. DAK.—13th at Philip; April 23—May 14; G. B. McDowell, Dallas, Texas, Evangelist.—A. Berg, Pastor.

STERLING, OKLA.—C. A. Rally, night, April 17.—Ed. Lee, Pastor.

WOOD RIVER, ILL.—First and Jennings, April 16-30; Evangelist and Mrs. Paul V. Chamless.—Adolph Peterson, Pastor.

PHILADELPHIA, PA.—19th and Green Sts., April 30, for 2 weeks; Mr. and Mrs. James E. Hamill, Evangelists.—W. S. Bragg, Pastor.

MINNEAPOLIS, MINN.—Fremont at 25th Ave. N., April 30—; Anna B. Lock, Evangelist.—Russell H. Olson, Pastor.

TULARE, CALIF.—Inyo and M Sts.; April 16, for 2 weeks or longer; Stanley P. McPherson, Evangelist. Ernest L. Friend is pastor.—By Evangelist.

VALLEJO, CALIF.—407 Capital St.; meetings in progress; Theodore E. Ness, Minneapolis, Minn., Evangelist.—E. J. Cornwall, Pastor.

CHICAGO, ILL.—Prayer and Fellowship Meeting, Beulah Temple, 77th and Evans Ave., April 17-18. First meeting, 2:00 p. m. At 7:45, Evangelist Fred Steinmann will speak. Lodging provided as far as possible.—S. Paul Carlyss, Pastor.

SOUTH DAKOTA DISTRICT COUNCIL

The South Dakota District Council will convene in Sioux Falls, April 19-21. Guest speaker: Ralph M. Riggs, Assistant General Superintendent.—Arthur F. Berg, District Superintendent.

SOUTH CAROLINA DISTRICT COUNCIL

The South Carolina District Council will convene at Assembly of God, Spartanburg, S. C., May 29-31; A. C. Bates of Texas, main speaker.—J. D. Courtney, District Superintendent.

EASTERN DISTRICT COUNCIL

The Eastern District Council will convene at the Camp Curtin Memorial Methodist Church, 6th and Woodbine Sts., Harrisburg, Pa., May 16-18. For accommodations write Pastor A. Vigna, 2423 Reel St., Harrisburg, Pa.—F. F. Reidenbach, District Secretary.

APPALACHIAN DISTRICT COUNCIL

The 25th session of the Appalachian District Council will convene at Chesapeake, W. Va., April 25-27. James Adkins is pastor. Fellowship meeting, 8:00 p. m., April 24.—M. B. Hampton, District Superintendent, 550 Hart Ave., Roanoke, Va.

CENTRAL DISTRICT COUNCIL

The 25th Annual Session Central District Council, First Presbyterian Church, Washington and Clinton Sts., Fort Wayne, Ind., April 25-27. J. D. Menzie, New Castle, Pa., evening speaker. Youth Rally, evening, April 24; Ralph W. Harris, National C. A. Secretary, speaker. W. F. Duncan, 3226 Beaver Ave., is pastor.—D. G. Foote, District Secretary, Box 282, Hillsdale, Mich.

WEST TEXAS DISTRICT COUNCIL

The 14th Annual West Texas District Council, City Auditorium, Plainview, Texas, April 18-20. April 17, Fellowship night. General Superintendent Ernest S. Williams, Council Speaker. For further information write H. Paul Holdridge, District Superintendent, Box 10, Plainview, Texas, or Homer M. Sheats, District Secretary-Treasurer, 2207 Runnels St., Big Springs, Texas.

OKLAHOMA SECTIONAL COUNCILS

Northwest Section, Alva, April 17-19; Panhandle Section, Buffalo, April 24-26; East Central Section, McAlester, May 8-10; Northeast Section, Skiatook, May 15-17.

Those desiring license or reinstatement are required to meet the board during any of these Sectional Councils. Licensed ministers are to get their



The Story Hour Series

BEDTIME STORIES

Have you a little book-worm in your home? Here is a brand new addition to the "Story Hour" series. Eleven interesting tales; each with an implied moral. Contains 43 actual photographs, taken especially to illustrate the stories.

A HIVE OF BUSY BEES

Grandmother knew of some very interesting "Be's" and entertained Don and Joyce many evenings with "Be" stories. This is a very fascinating and helpful book in character building and contains beautiful lifelike pictures in colors.

HAPPY HOUR TALES

These stories deal with little problems of everyday life—not doctrines. Nine stories which build and mold sterling character. The book contains 38 actual photographs taken to fit the action and characters of the stories, also two beautiful colored photographs.

FIRESIDE TALES

In this book are stories of little children—at home, visiting or at school. Each story is told in such a way that the child can see for himself the results of wrong tempers and bad habits. The stories are not "preachy," but every one contains definite character building qualities. There are fifteen stories in this 64-page book. The seventy-three illustrations of lively children are in black and bright red, or black and bright green. Full-page reproductions in colors of "The Age of Innocence" and "The Boy With the Torn Hat."

PATHS OF UPRIGHTNESS

The purpose of this book is to encourage the building of a noble character. Fourteen paths are considered under such titles as Kindness, Industry, Honoring Parents, Thoughtfulness, Cheerfulness, Forgiveness, Honesty, etc. Nicely illustrated with full-page colored pictures; black and white half-tones and decorations in pen-and-ink. A number of stories are told in each chapter to illustrate the central truth of that "Path." Its 75 stories on specific subjects will prove a valuable help to Sunday School teachers.

35c Each . . . \$3.00 per dozen

GOSPEL PUBLISHING HOUSE, Springfield, Mo.

renewal blanks at these meetings. First service, Monday night; closing service, Wednesday afternoon, licensing service.

For further information write F. C. Carnell, District Superintendent, or V. H. Ray, District Secretary-Treasurer, Box 1341, Oklahoma City 1, Okla.

TEXAS DISTRICT SPRING CONVENTIONS

The following convention begins 7:30 p. m. first day, 3 services the second day: San Angelo Section Abilene Church, April 30-21.

The following conventions begin 10:30 a. m. first day, 3 services each day: Ft. Worth Section, Rosen Heights, Ft. Worth, April 13-14; Wichita Falls Section, 5th and Broad Church, Wichita Falls, April 25-26; Dallas Section, Faith Tabernacle, Oakland and Marburg, Dallas April 27-28.

All ministers affiliated with the Texas District urged to be present; all licensed ministers and exhorters will need to renew their papers. Our ordained ministers will also need to renew their fellowship with the District. Those making application for ordination will need to meet the committee of their respective sections.

For any information write C. P. Robison, Secretary-Treasurer, District Office S. B. L., Waxahachie, Texas.

ALABAMA DISTRICT SPRING CONVENTIONS

The following conventions begin 7:30 p. m. the first day, three services the second day: Northeast Section, East Birmingham Assembly, 4306 Eleventh Ave. N., Birmingham, May 1-2. Southwest Section, Prichard, May 8-9. South Central Section, Girard Assembly, Phenix City, May 15-16. Northwest Section, Military Grove Assembly, Sulligent, May 29-30. Southeast Section, Elba, June 5-6.

Every minister affiliated with the Alabama District urged to attend his or her Sectional Convention. All licensed ministers and exhorters will need to meet their committee for renewal. Those making application for ordination will need to meet the committee of their particular section. The entertaining assemblies will furnish free beds. A representative missionary from Springfield will speak at each of these conventions.

For further information write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile 17, Ala., or Grover M. Langston, District Secretary, Box 2006, Montgomery 3, Ala.

MISCELLANEOUS NOTICES

NEW ADDRESS—220 N. Main, Greenfield, Mo., "We have accepted the pastorate here."—Mr. and Mrs. Ted Stephens.

NEW ADDRESS—144 N. Washington St., Hobart, Ind. "After two years at Rosedale, Ind., we are now pastoring the church here."—K. L. Hardin.

NEW ADDRESS—1433 N. W. First St., Oklahoma City, Okla.—Evangelists Cordelia Donnell and Mildred Holler.

NOTICE—We can distribute all the good gospel literature anyone will send us.—Pastor Ira M. Bryce, P. O. Box 41, Steele, Mo.

FOR SALE—Good church bell, bronze and brass, fine tone.—H. E. Shaw, 413 S. School St., Fayetteville, Ark.

FOR SALE—Evangelist leaving evangelistic field for pastorate desires to sell 40 x 60 ft. gospel tent and public address system.—W. O. Slocum, General Delivery, Springfield, Mo.

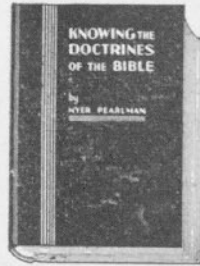
Outstanding

BOOKS BY MYER PEARLMAN



Seeing the Story of the Bible

This book is so interesting and the deeper truths mentioned in it are so clearly stated that it will grip the reader's attention. Every Christian, especially teachers and ministerial students, should read this book. Hand a copy to new converts and urge them to study it in conjunction with their Bible reading. Thus acquiring a clearer knowledge of the Word. **Price 50c**



Knowing the Doctrines of the Bible

For some time the need has been felt for a book of doctrine written from our viewpoint and indorsed by the General Council of the Assemblies of God. This book was written to meet this need. It contains an exposition and interpretation of the fundamental doctrines of the Bible, arranged in topical order, accompanied by copious Scripture references. **Price \$1.50.**



The Life and Teachings of Christ

The life of our Lord has been much written about, but the revised edition of "The Life and Teachings of Christ" has proved to be one of the most popular works on this subject. Within its pages you will find a penetrating study of the life and ministry of the Saviour, which will help you to appreciate more fully the sufferings of our Lord. **Price 50c.**



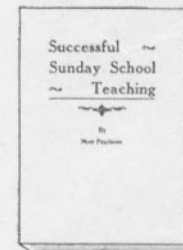
Studying the Pupil

This book has been prepared to help teachers understand the needs and characteristics of their pupils from Beginner age to adulthood. This knowledge is indispensable to a successful ministry of Bible teaching. Parents, who desire to cope understandingly and intelligently with the problems of child rearing, will profit by the study of this book. **Price 50c.**



The Synagogue of the Nazarenes

Every Christian will want a copy of this 64-page book for personal use, for it will help him to appreciate more fully his position in Christ and the church. It is an understanding Christian message to Jews. Reading it will touch the heart of your Jewish friend and help him to accept Christ. **Price 25c, five copies \$1.00.**



Successful Sunday School Teaching

Thousands of teachers and Christian workers have purchased a copy of this splendid book and there continues to be a steady demand for it. A public school educator states that this book contains the clearest and best methods of teaching he has studied. That it definitely meets a need of the Sunday School teacher is happily agreed by all. **Price 50c.**

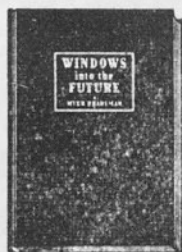
Through the Bible, Book by Book, Part One. Contains Old Testament Law and History as recorded in each book from Genesis to Esther.

Through the Bible, Book by Book, Part Two. Includes Old Testament Poetry and Prophecy—the main facts of each book from Job to Malachi.

Through the Bible, Book by Book, Part Three. Contains a systematic study of the four Gospels and Acts. Concise and to the point.

Through the Bible, Book by Book, Part Four. Gives a research of outstanding events contained in the Epistles and the book of Revelation.

Price 50c each



Windows Into the Future

This new book is a practical and devotional commentary on the Revelation, attractively bound, in a beautiful cloth cover with the title printed in gold. The author seeks to apply his comments to life and conduct, and to answer the question: "What is the Revelation's message for today?" **Price \$1.00.**

WHERE IS THE KING OF ISRAEL?

This booklet is an exposition of the messiahship of Jesus addressed particularly to the Jews but instructive to all Bible students. **Price 10c.**

WHY WE BELIEVE THE BIBLE IS GOD'S BOOK

This booklet gives a simple practical defense of the Scripture as the inspired Word of God. **Price 10c.**

GOSPEL PUBLISHING HOUSE, Springfield, Missouri

The PASSING and the PERMANENT

CENSORING THE SCRIPTURES

The *Christliche Welt*, a Protestant paper published in Germany, reports that the last half of verse 22 of John 4 ("salvation is of the Jews") has been ordered eliminated from all Bibles used in the churches of Baden.

DEFYING THE NAZIS

When the Nazis ordered the arrest and deportation of every Jew in Greece, the Greek population actually snatched the 15,000 Jews of Athens away from the Gestapo and concealed them in the remote mountain fastnesses of the country.

SAILING TO PALESTINE

After being on the high seas for only eight days, the Portuguese liner *Nyassa* arrived in Palestine in February with 742 Jewish refugees from Europe. This is the first transport of Jewish refugees to reach Palestine through the Mediterranean since 1940.

DOUBLE FOR "ORPHANED MISSIONS"

The Chinese government is giving a 50% supplemental exchange rate to funds coming into China for normal mission work, and a 100% supplement to relief funds for famine areas. *Religious News Service* now reports that the subsidy for "orphaned missions" will be doubled. The Chinese government will give a 100% supplement to funds raised abroad for missions which are cut off from their home country because of the war. This shows a very generous attitude toward Christian missionaries who are nationals of enemy countries.

EARTHQUAKES

As the end draws near, earthquakes are definitely on the increase. A recent quake virtually wiped out San Juan in Argentina. Figures of killed and injured ran into many thousands. A survivor says the tremor struck one mighty blow, "cutting the city to the roots as if by a scythe." Pleasure-loving, show-going, dancing crowds were suddenly plunged into eternity—overtaken as by a thief in the night. Far worse tremors are yet to come. God has promised, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come." Haggai 2:6, 7.

MISSIONS IN THE MARSHALLS

Natives of the conquered Marshall Islands are worshipping in services conducted by American Naval Chaplains. Servicemen are amazed at the natives' attitude toward the gospel. According to *Protestant Voice*, one of them wrote home to his pastor in Iowa saying: "While at the front line positions, we had about two dozen native workers with us, and it amazed me to see those black people holding prayer meeting every night, singing the songs we all know in their native tongue, giving thanks to God in prayer for their own blessings and praying for the American soldiers to be victorious. Someone has done a grand job over here."

WHERE THE BLAME BELONGS

The director of the FBI, J. Edgar Hoover, lays the blame for wrongdoing where it belongs: "Every new case that comes to my desk adds to the overwhelming evidence that when youth commits crime, a greater crime has already been committed in the home. You will find, more often than not, some adult has failed, some parent has disregarded the responsibility of parenthood, or some city fathers have forgotten their community's general welfare. Knowledge has been taught without ideals. Traditions that have been proved by time have often given way to cynicism."

GOSPEL LIBERTY IN PERU

The ministry of the interior of the Republic of Peru, in response to repeated demands in the House and Senate, has "affirmed" the constitutional and legal right of Evangelical missions to carry out their religious services in that country, according to *The Protestant Voice*. The Government's decision followed an outspoken appeal by sixteen members of the Peruvian Senate to take whatever steps are required to halt the persecution of Protestant missionaries, clergymen and educators. Whether the mere affirmation of their constitutional right to worship publicly and to propagate their faith will free the Protestant elements of persecution by subaltern authorities remains to be seen.

CHIANG'S TEN COMMANDMENTS

These rules by General Chiang Kai-shek for Chinese soldiers are printed on a little card and distributed under the auspices of the Officers Moral Endeavor Association: "Thou shalt not covet riches; thou shalt not fear to die; thou shalt not advertise thyself for vain glory; thou shalt not be proud; thou shalt not be lazy; thou shalt not commit adultery nor gamble; thou shalt not smoke; thou shalt not drink wine; thou shalt not borrow money; thou shalt not lie." These are no improvement over the Mosaic commandments but they are very good with the exception of the second; it is cruel and misleading to say, "Thou shalt not fear to die," without warning of hell and pointing to the Saviour.

SELF-EXPRESSION

The other week 86 out of 96 high-school students in East Stainwood, Wash., went on strike because they "want higher grades, less work and softer treatment," the superintendent said. As an example of what he meant, he related that "three boys were late for school. They were asked to remain after classes and were sore." The real grievance, however, is that these young revolutionaries want to make the high school dances completely public; therefore 68 of them met in a service station and signed a pledge not to return to school.

Modern educators teach self-expression. They need not be surprised, then, if the students express themselves! What they should be taught is that self-control, and not self-expression, is the pathway to true happiness.

THE BANNER ASSEMBLY

The East Highland Assembly of God, Columbus, Georgia, became the banner assembly when Pastor Jimmie Mayo increased the order to eight hundred EVANGELS weekly. The papers are distributed among servicemen, businessmen and others in the city.

JEW IN INDIA

A literal fulfilment of Deut. 4:27, 28 can be seen in a recent item of the *New York Post*. It states that a "forgotten" colony of Jews in India has been "rediscovered and resuscitated by an American Army chaplain." When he arrived in India, he discovered 15,000 Jews who "had no rabbi, had practically lost contact with world Jewry, and were fast being assimilated by other Indian sects." The Lord said He would scatter the Jews among the heathen and let them serve gods of wood and stone, if they turned their hearts from Him.

PRAY FOR THE BALKANS

"Whenever the names of Greece, Bulgaria, Albania, Yugoslavia and Rumania come before us in the news, let us recall their spiritual darkness, and let us pray for their speedy evangelization," requests the European Christian Mission. "The southeastern corner of Europe is full of promise. Its people again and again have shown that their hearts are truly hungry. A colporteur remarks on the eagerness of people in Yugoslavia to possess the Scriptures. Mountain brigands have been won to Christ. Foreign missionaries are not allowed at present, but national evangelists and pastors are at work, although under extreme difficulties."

REJOICING IN TRIBULATION

Percy Buffard, working in Spain, says that in his Puertollano Center the Romanist priest collected all Bibles, Testaments and hymnbooks and made a bonfire of them. All foreign Christian workers have been forced to leave the country, which is just the Irish-American program for South America. Of Spanish gospel workers two thirds have been either executed or interned. But, in spite of tribulation, he gives this rejoicing report:

"God is blessing us as never before. In one of our churches revival has broken out, and during the last few years 250 have publicly accepted Christ. In a district in east Spain there is a Baptist minister who in two years has secretly baptized about 900.

"Madrid is one place where the halls are still open and, during Easter week (last year) thirty persons, mostly young people, publicly accepted Christ.

"In Puertollano and other centers, meetings are held in spite of the law. I have been in some of these illegal meetings—you are allowed there by invitation, about eight or nine at a time, in order not to attract attention. They dare not sing, but can pray. They are able to study the Word of God."

After printing the above report, *Sunday School Times* comments: "This is what Pope Pius XII, on receiving Franco's ambassador, called 'that happy restoration in Spain which we have been watching day by day. . . . We have seen Christ triumph and the Christian spirit penetrate the laws, the institutions, and all the manifestations of official life.'"