



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



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WAITING UPON GOD

JOHN WRIGHT FOLLETTE

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

THIS is a very familiar promise and one which most of us have delighted to repeat as a comfort and means of strength to our fainting hearts. But do we find the blessings mentioned here usual or common in our lives? I fear the truth too many times is that we run and are weary, we walk and do faint.

Let us look at it again—"They that wait upon the Lord..." Here we find one condition upon which the four resultant blessings hang. This one condition of waiting upon God is entirely in the reach of all, whatever may be the age, condition or environment. God has made it purposely so that all may come into a realization of His blessings. All may not be able to preach, teach, go as missionaries or enter into public service, but any Christian can wait upon the Lord.

Here again is encouragement. The four promised blessings

are backed up by a "shall" of Jehovah. This gives it power and authority. It is not the word or promise of man with the fulfillment dependent upon his frailty; but the word of God in heaven and as pure as His name and character. What does the Scripture mean by "waiting upon God"? Everything hinges upon that.

"To wait" according to Scripture *never* means prayer. This does not mean that we are not to pray. Prayer has its own great and unique place in the Christian's life, and so has waiting upon the

Lord its place. May the Holy Spirit help us to find a clearer revelation of its meaning, that having done our praying, we may know how intelligently and in faith to wait upon the Lord. They are inseparable. Prayer is precedent to waiting.

I find the Bible tells us much about waiting. It was used seventy-six times in the Old Testament with twenty-five different phases or degrees of meaning and twenty-one times in the New Testament with eight different meanings.

These many uses of the word may be divided and grouped under four general divisions, thus giving the word four general meanings.

The *first* meaning of the word is to be silent. That does not sound like prayer or intercession does it? Of course not, for prayer is supposed to have been made and now the soul is hushed, and bowing in silence (in faith) it waits before God. The heart has been poured out, and now lifted upon the wings of prayer the petition is wafted up and away through the silent reaches of space to (Cont'd on 4)



Not till the loom is silent and the shuttles cease to fly, shall God unroll the canvas and explain the reason why the dark threads are as needful, in the weaver's skilful hand, as the threads of gold and silver in the pattern He has planned.

The Christian's Hope

A. G. WARD

AND every man that hath this hope in him (or set on him, fixed on him) purifieth himself, even as He is pure." 1 John 3:3.

The Christian's hope is not just a vague temperamental optimism, not a mere indulging in sentimental daydreams, it is a very real or genuine hope. Unfortunately, there is so much that is unreal in our day, so much that lacks the earmarks of the genuine. This is true in the political world. So many, when they are running for some public office, are willing to promise almost anything which they think will appeal to the electorate, but after they are elected they so often forget the promises made during the heat of election days. Again, in the commercial world, how much of the unreal is found. Earlier in life, I foolishly thought I had a great many friends. Imagine my disappointment when, later, I discovered that in number they were almost like hen's teeth.

"True friends are like diamonds,
precious and rare,
False ones like autumn leaves, found
everywhere."

Of course there are different grades of friendship. The first grade of friendship is that in which our friends are friends for what they can get out of us. I have had a good many such friends—I might have had many more if there had been anything more to get from me—but such friends are not even worthy of the name.

The second grade of friendship is when the people who claim to be our friends are willing to shed an occasional drop of blood for us, but they keep an exact record of each drop shed and publish the same from Dan to Beer-sheba.

The third grade is where our friends are more prodigal in shedding their blood for us, and have grace or character enough to refrain from mentioning it, but they are always glad when someone else remembers to do so. Such friends are of little worth.

The highest order of friendship is that in which our friends are not only prodigal in shedding their blood for us, but where they neither mention it themselves nor desire that it should be mentioned by others. Such friends are our most valuable assets. If a man lives fifty years and makes one such friend he has, in our judgment, not done so badly.

"If I can leave behind me, here and there,

A friend or two, to say when I am gone,
That I had helped to make their path-
ways fair,

Had brought them smiles, when they
were bowed with care,

The riches of this world I'll carry on.

"If only three or four shall pause to say,
When I have passed beyond this earthly
sphere,

That I brought gladness to them on a day
When bitterness was theirs, I'll take
away

More riches than a billionaire leaves
here."

The Christian's hope is sure. It is certain or unfailling. So many things at present are very uncertain. Who can tell what money will be worth tomorrow? Who knows for sure what the final outcome of this present global war will be? The people in general hope for a better day, for a world fit to live in; that the outcome of the war will be lasting peace. But all of these hopes are so uncertain.

I want you to notice three things about the Christian's hope. First, the ground of this hope. Secondly, the character of this hope. And finally, the influence this hope has upon the people who possess it.

If the Christian's hope is to be satisfactory it must meet eternal demands, the demands of deathless souls; of men who are immortal. In order to meet such demands, it must be grounded on an eternal foundation. The Christian's hope rests upon the Word of God. The Word is the ground of our hope. This Word upon which our hope is grounded "liveth and abideth for ever." "The Word of the Lord endureth for ever." The living Word—there is life in the Word of God.

Thirty-five years ago, I ventured upon the sea of matrimony, but with no thought of ever establishing a home in this country. We hoped at that time to be foreign missionaries. After a time my wife suggested that, since the way had seemingly closed for our getting to go to the mission field, we should set up a home somewhere. I was so embarrassed. I was not in a financial position to even furnish a small apartment. Consequently, I did not know what to say to my young bride. Nothing daunted, she spread the matter before God, and in a little while reported to me that while in prayer she suddenly discovered

that the walls and the ceiling of the room were literally covered with the words, "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. We rejoiced together, and on this scripture we furnished our first home; later, a larger home; brought up our family, gave them each a fair education, and in addition helped many others.

Suppose my wife had seen a quotation from Shakespeare or a line from Milton on the wall, would either of us have been helped to believe for a home? Scarcely; but the living Word was sufficient.

In the early days of our Movement I was the guest speaker at one of our great camp meetings. My son, a lad of seven or eight, was with me. During the camp, due to improper food and uncomfortable sleeping quarters, I developed a very serious illness. The last night of the camp I lay in my cold, damp tent so very sick, I wondered what I should do in the morning. The camp was to break up and we were a long distance from home. About three o'clock in the morning a voice said to me, "I am the Lord that healeth thee." Also, "He sent His Word, and healed them." Immediately, healing came. I arose, packed, and by early morning was ready to leave the camp. We traveled all day and I never had the slightest return of illness. The Word is full of life, it is the living Word.

Our hope, the Christian's hope, is grounded on the enduring Word. I am not ignorant of the dastardly assaults which have been made upon the Word of God. I know something of the efforts which wicked men have made throughout these centuries to destroy the Holy Book. But in spite of the worst they have been able to do, the Word endures and has a wider circulation each year than any other book in the world of literature. What a comfort to all believers to know that our hope is built upon the living, enduring, abiding Word of God.

This living, enduring Word declares to all those who believe on the Lord Jesus Christ, that we are the Sons of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." 1 John 3:1.

Sonship includes knowledge of the fact. This knowledge rests upon the plain statement of God's Word which says, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

Also upon the witness of the Holy Spirit. "The Spirit itself (Himself) beareth witness with our spirit, that we are the children of God." Rom. 8:16.

And, finally, by a transformed life. "Therefore if any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new." 2 Cor. 5:17.

I further observe, that sonship includes soul consciousness of the closeness of that relationship. "Now are we the sons of God." 1 John 3:2. Years ago I was placed uncomfortably near a group of people who taught that the new birth did not give one assurance of eternal life, but rather started one through what they were pleased to term "the hell process." They insisted that one could not be sure he was saved until he had gone through this process, and this might not be until sometime after leaving this world. Oh, I am so glad we do not have to live in such uncertainty, but that here and now we may enjoy the consciousness of sins forgiven and of our acceptance with God.

Sonship implies heirship with Christ. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17. I am not prepared to say all that this scripture means, but it certainly teaches in no unmistakable way that the humblest believer is vastly better off than the wealthiest sinner.

Now note briefly the character of the Christian's hope. I would have you observe its limitations. The offer is universal but it is not universally possessed. The reason is very plain. We are free moral beings and even the omnipotent God does not propose to intrude Himself upon us nor force us to accept the salvation which He so freely offers. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

This hope also bears a certain mystery, for we read: "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. I do not understand that this scripture teaches absolute perfection or complete conformity to God's likeness, but I do think we are safe in concluding from this verse that, eventually, we shall not be humiliated by our present limitations, either physical, mental, or spiritual. Often I am humiliated by my present physical limitations. So many times I long to do more for God. I long to help the people more than I am physically able to do. I grow so weary, often have to leave the altar service or prayer room sooner than I desire. Won't it be wonderful when these limitations are lifted and we find ourselves eternally free from all weariness of the flesh! In Psalm 8:5 we read, "For Thou hast

made him (that is, man) a little lower than the angels." Literally it would read, "For Thou has made man a little while inferior to the angels." Does this mean that after a little we shall enjoy the endurance of the angels?

Our present mental limitations are indeed great. After applying myself faithfully to almost fifty years of diligent study, I feel that the difference between what I know and what a man knows who does not know much at all "would make a very small book." But some day—and it may be soon—I shall know, even as I am known. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12.

And now a closing word as to the influence of this hope upon one who is possessed by it. It must and it will cause one to strive to be in character like the One in whom our hope is fixed. If Christ is our hope we shall become like Him in heart and in life and conduct. Our text says, "Every man that hath this hope in him (or set on him, fixed on him) purifieth himself, even as He is pure." That is, he must bring himself to Jesus and yield his whole inner life to Him in such a way that he will experience the cleansing power of the blood of Christ to wash his heart and make it whiter than snow; and then he must come out from the world, and be separate. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:16-18.

What course do you propose to take? Yours is the responsibility. Yours must be the choice. Your eternal destiny depends upon your decision.

Vision

Flem Van Meter

In order to fully understand *vision* we must consider it in three aspects: first, as the sense by which light and color are apprehended; second, as the power of perceiving mental images, such as those formed by the imagination; third, supernatural or spiritual vision.

It is this last aspect of vision that the Lord had in mind when He declared in His Word, "Where there is no vision the people perish." Inasmuch as He was not willing that any should perish, it was necessary that He provide a Saviour and provide for a clear vision of Him and His will.

It is well to observe that one may have the exercise of the sense by which light and color are apprehended, and full use of the mental and imaginative powers, and yet be in utter darkness concerning spiritual vision. Therefore the natural man could not visualize the Christ. Men of olden times were moved by the Spirit of God, and in vision saw Him and His glory. They saw Him in humility and humanity; some saw Him in the Babe of Bethlehem's manger.

It is in this spiritual vision that He is revealed in the Scriptures as Saviour, Sanctifier, Baptizer, Healer, Keeper, and Coming King. In the light of spiritual vision His position as Head over all things to the Church is revealed. The relationship and ministry, the gifts and callings for service, are all made clear in this spiritual aspect of vision.

The Holy Spirit alone can give the full vision of Christ, of His love, grace and glory. It is here that His love constrains us, His presence overwhelms us and we answer the call, "Here am I, Lord, send me."

It was in the light of vision that Christ was revealed to the great apostle, and he heard the call to service as a chosen vessel. His testimony was that he was not disobedient to this vision which he declared to be from heaven. And here Christ is made real as an abiding, indwelling presence—the Hope of glory.

May we see Him as the Hope of the world in this dark hour of earth's great conflict, and the only One who can stablish our hearts, unblameable in holiness before God, abounding in love, one toward another and to all mankind, that the light may shine forth in the midst of this great darkness, and that many will catch the vision and come to Him who is able to save to the uttermost and to preserve them unto His glorious appearing.

Love

A little child very sick in the hospital used to lie often, for a very long time, quite still and silent, with hands folded. "Do you spend those times when you are quiet praying to Jesus?" asked the sister who was tending her. "No, sister, I wasn't praying. I was just loving Him," was her reply.

A Cure for Worry

Let us give up our work, our thoughts, our plans, ourselves, our lives, our loved ones, our influence, our all, right into His hand, and then, when we have given all over to Him, there will be nothing left for us to be troubled about, or to make trouble about.—Hudson Taylor.

Disappointment should always be taken as a stimulant, and never viewed as a discouragement.

Faithful or Failing?

THE Lord has called many laborers into His vineyard to work for Him.

He has sent forth an eleventh-hour call for laborers, to whom He says, "Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20:4.

Some laborers are diligent. But some there are who do the work of the Lord deceitfully. The Lord of the harvest is watching. His eyes are as a flame of fire. He carefully considers every piece of work. He will not fail to richly compensate those who labor with their whole hearts and give the whole of their strength in gathering fruit for Him.

But there are those who do the work of the Lord carelessly, halfheartedly, with a slack hand. On these the Lord has pronounced a curse, "Cursed be he that doeth the work of the Lord deceitfully (margin, negligently)." Jer. 48:10.

There is a deceiving spirit abroad. That old serpent, the devil, is a deceiver. It is written of him that he "deceiveth the whole world." Rev. 12:9. It is also written that in the last days "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. The arch enemy of the Lord of the harvest would inject a spirit of deception into those laborers who are unwatchful and unfaithful. They may make a big show outwardly, but their work will prove utterly unsatisfactory to the Master.

Ananias and Sapphira had been called into the service of the Lord, the King. They wanted to make for themselves a name as being very charitable. They desired to be highly credited and honored, as was Barnabas, who sold his property and brought the money and laid it at the apostles' feet. But they deceitfully kept back part of the price. They said within themselves, "These men will never know." The Lord of the harvest did know, and He made known the deceit unto His apostle, Peter. They had yielded to a lying spirit. But God manifested His wrath, and these two deceitful workers were accursed.

There are some servants who are lazy. They say, "My Lord delayeth His coming," and they begin to show a hard spirit towards the other servants. They eat and drink their fill until they are surfeited. They go with the crowd, and are occupied with the things of the world. Their speech is of the earth, earthy. They are conversant with everything that pertains to the realm of the present evil world. Instead of warning men of the wrath to come, they speak smooth things. It can be said of them as was said of the apostates of Jeremiah's day, "From the least of them even unto

the greatest of them every one is given to covetousness. . . . They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 6:13, 14.

But the Lord of the harvest will come suddenly, in an hour they think not. And what will He say to these unfaithful workers? He will say in substance, "Thou shalt no longer serve Me. Thou hast been unfaithful, thou hast failed to watch, thou hast failed to warn, thou hast failed to discern the signs of My approach. Many are ignorant of the things they should know because thou hast failed in thy ministry. Thou hast been a deceitful worker, and upon thee is the curse, the curse of thy God." For it is written, "The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:50, 51.

But the Lord has laborers who desire to be faithful, and He encourages them by saying, "Be ye steadfast (standing fast when all is crumbling away), unmovable (unmoved by every wind of doctrine that floats upon the breeze), always abounding in the work of the Lord (laboring in season and out of season to gather fruit for the Lord's glory), forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. To some humble laborers who have served Him diligently we believe He will say something like this: "Thy labor has accomplished much for thy King. As thou hast been faithful in that little place, serving Me diligently, seeking to please Me in all things, thou shalt now reign

with Me. Enter thou into the joy of thy Lord." To one He will say, "Be thou over five cities," and to another, "Be thou over ten cities."

The diligent worker will be amply repaid for his diligence, but on the deceitful worker there shall be the curse of his God.—S. H. F.

Waiting Upon God

(Continued From Page One)

the Father's throne. And while the Father hears and works, the soul is hushed in silence, waiting. The Psalmist makes use of this meaning of the word in Psalm 62:1, 5.

Truly my soul waiteth upon God;
From Him cometh my salvation.
My soul, wait thou only upon God;
For my expectation is from Him.

It is as if in some great trial or pressure he had found great comfort in prayer and had encouraged his heart in the hope of God's help; then in quiet faith casts himself upon God. This waiting is like a holy benediction, a breath from the life-giving Spirit to quiet us. It is like the dew of heaven which waters our feverish hearts.

We are living in an age of intense activity. The very atmosphere is charged with a spirit of hurry and rush. This spirit influences our spiritual life in too great a measure and works damage to its development. Our souls are too noisy. In prayer life alone see how it hinders. Our hearts are much distressed and burdened, so we go to prayer and maybe spend much time pouring them out before the throne. And too many times we get up immediately; rush out of His presence and often try to answer the prayer by some efforts of our own. We do the praying but not the waiting.

Let us not be afraid to be silent before Him. He does not want us all the time talking—telling Him so many things about which He already knows more than we do. Time is needed today for proper adjustment to Him, our vision properly focused, our hearts hushed, and minds subdued. This is not all accomplished by prayer. Prayers are needed. They are the winged messengers to carry the need to God. But it is in the silent hour before Him, quietly waiting in His presence that the miracle is wrought.

The *second* meaning of the word carries the thought of expectation and hope. Twenty-two times we find this use of the word. To wait upon God means to expect from God. A real "waiting meeting" according to Scripture is an expectation meeting. It implies dependence. How important it is today that we wait upon God in the sense of expecting from Him.

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Editor
STANLEY HOWARD FRODSHAM

Associate Editors
MYER PEARLMAN CHAS. E. ROBINSON
Missionary Editor *General Manager*
NOEL PERKIN J. Z. KAMERER

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The natural man is so self-sufficient. He turns here and there and expects from his natural ability, from friends or from circumstances. On the natural plane there is occasion for man to help himself. But in the spiritual life we are taught to distrust self and to depend upon the power of the Holy Spirit. As Christians we may have learned this lesson in the initial steps of salvation and may be fully convinced of the need of help from God in that particular. Are we as thoroughly convinced of the absolute need of expecting from Him everything for the maintenance of that new life? Remember the words of Paul, "For I know that in me (that is, in my flesh) dwelleth no good thing"—also the words of Christ, "I can of mine own self do nothing." Truly *we* need to expect from God. "My expectation is from Him."

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Psalm 27:14.

Here we find David again pressed and almost discouraged. He refused to expect anything from his own efforts, but looking away from the frailty of the natural, with triumphant faith he sings out his heart to God, "All my expectation is from thee."

The *third* meaning of wait is to watch, observe, take notice. This means that all our spiritual senses must be alert and expectant. To wait means that we are to be *near* to Him and *still*, that we may catch the slightest intimation on His part. Our hearts are to be sensitive enough to catch the faintest reflection and be able to discern quickly His voice. The meaning is clearly shown in Proverbs 8:34.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

Whoso keepeth the fig tree shall eat the fruit thereof; so he that waiteth on his master shall be honored. Proverbs 27:18.

Here we have a man, maybe a servant or soldier waiting at a door or gate. He does not know the moment his master may open the door and require his service, or maybe give him a gift. Be it one or the other it matters not to the waiting man. His duty is to wait (to watch or take notice). It is not the waiting of an idler; it is not the waiting of a dreamer. It is in the quiet waiting of one who is girt and ready. We need to observe keenly the movements of God long before He has some word for us. He bids us go on some mission, or speak, write, pray, visit, or sing for Him. We were near enough to feel what is on His heart, and thus we were able to enter into fellowship with Him in service.

Many today do not understand the movements of God in the world as He is speaking to us in present conditions be-

cause they are not *near* enough or *still* enough to *observe* Him. As Pentecostal Christians today our faith is not wrecked because of the conditions about us. Because of a peculiar and holy response in our hearts we know that God has risen up and that our redemption draweth nigh.

The *fourth* meaning of wait, is to serve, or minister, and closely follows the third meaning, to watch. The meaning is clearly taught in 2 Samuel 23. David had many mighty men, but among them three were chief. What special service made them chief? One day when David was being hunted, as he said, "like a partridge, on the mountains of Israel," when the garrison of the Philistines was in Bethlehem, he longed and said: "Oh, that one would give me to drink of water of the well of Bethlehem which is by the gate!" It was not a command, but three men heard the wish breathed out of David's heart, and risking their lives, they broke through the host of the Philistines, drew water out of the well by the gate, fought their way back again and brought the water to David. They were *near* enough and *still* enough to hear David's sigh, that sigh was to them a command.

Such wonderful blessings hang upon this one condition—to wait. Do we wait? Are we silent unto God? Is our expectation from Him or from ourselves, friends or circumstances? Do we watch for His movements that we may serve?

Now gather up the meanings of this word *wait*, and weave them into a Scriptural definition? To wait upon God is to have the heart hushed or *silent* in an *expectant* attitude, to *hear* what He might say that we might *do* His bidding.

Let us consider the four resultant blessings which must follow: First—"they shall renew their strength." To renew strength really means to exchange strength. It is the same term used when speaking of a change of garments. They shall lay aside their strength, and put on, as a garment, strength from God. How suggestive! Our great need is to rid ourselves of self-strength, that God may clothe us with His strength. This is the first blessing promised to those who wait upon God. Did you ever notice, the whole fortieth chapter of Isaiah is a series of contrasts between the frailty and feebleness of man and the strength and greatness of God? "All flesh is grass—but the word of our God shall endure forever." "It is He that sitteth upon the circle of the earth—and the inhabitants thereof are as grasshoppers."

While praying over this idea of exchanging strength, I wondered why it should be necessary to exchange so many times. The Lord made me see that it was because of normal growth in the spiritual, just the same as growth in the natural

necessitates the changing of garments. Have we not all noticed a young boy how he out-grows his clothes so soon and sometimes needs to exchange a suit before it is worn out? It is not a question of the suit's being shabby as much as it is a question of growth. So in our Christian development, we need many changes of garments (spiritually speaking). Many experiences, blessings and manifestations which served beautifully at one time in our Christian development utterly come short now. Owing to a deepening in God and greater room being made in our hearts, the demand comes for more of God, and a fuller revelation of His Spirit. It is not a sign that we have outgrown God or worn out Pentecost—that is foolish. It is a sign that as healthy, normal Christians we are growing and that God desires to reclothe us with fresh blessings, fresh experiences, fresh touches and manifestations. He is rich; His wardrobe is full. Let us trust Him to clothe us anew.

To many this is not an agreeable thought. They think they must give up or deny some blessing or experience, or go back upon some of His manifestations which have been such a comfort and delight. I am sure God does not want us to deny, forget or belittle any of His blessings, but surely He wants to clothe us with garments convenient and suitable to our age and development. If we are now "grown up sons" or even Fathers and Mothers in Israel, He cannot want us clothed in children's garments. Nor does He want the young Christian, inexperienced and just coming into the joy of first strength, to conform to the dress of an old saint (spiritually speaking). It would be so foolish for the young Christian to affect the deportment and life of an old saint when he possesses none of his character. Let God do the clothing.

He has you in hand today making an exchange of garments. Do you feel that someway you are being stripped of former joys, and delightful moods? Are you sensing a dryness in some department of your life? Is He revolutionizing your prayer life? Maybe in your service you cannot minister in just the same power as formerly. Does it seem hard to get blessed in *just exactly* the same way you used to? You are not conscious of any sin or failure and yet you cannot make things *go* just as you used to make them move. O, friends, just praise the Lord! It is a most wholesome sign. You have out-grown your garment and God is wanting to clothe you afresh.

Here so many fail because it entails embarrassment to "stand still" while God can work. They appear backslidden, dried up or cold to those who have no eyes to see, or to less spiritual members. Many cannot get faith and courage

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The Garden of God

EVA STEWART WATT

OUR risen Master said to His followers: "The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." He added almost in the next breath, "The laborer is worthy of his hire."

The Imbai church in the Belgian Congo had been praying for the thrusting out of laborers, and then answering their own prayers in going out to the unevangelized tribes. They had fifteen couples continuously at the reaping as missionaries.

But the "hire of laborers" was a problem that became pressing. When the freewill offerings of the church were pooled they were altogether inadequate for the support of all the voluntary workers.

So it was proposed that the Christian women might cultivate a patch of forest and raise crops to supplement the evangelists' fund. These women took to it like ducks to water.

Up to that time they had been dull Christians without real vision, owing to continual teaching and no responsibility, like the Dead Sea with its constant inflow and no outflow. Those who entered into the work, throwing their weight into it, were blessed in their souls, while those who chose to be spectators only went back spiritually from that time.

The local Headman, Imbai, gave the plot of land. It was not the first time he had done this. The station site itself of fifty acres was his gift to God. Indeed it was difficult for the Belgian officials to understand how an African could be possessed of such selflessness; for when they recommended him to charge the mission a lump sum for the land—amounting to six hundred francs or thereabouts—he courageously refused. "The land," he said, "was given to God: I cannot charge them anything." The ground needed now was given in the same spirit.

On a fixed day the women and their husbands started the clearing job; and three weeks of hard work gave them a six-acre plot ready for cultivation. The stumping was very heavy and their tools crude and light. In the Ituri forest, underneath the giant pillars spreads a tangle of luxuriant vegetation, alive with leopards, wild boar, snakes and scorpions. Six acres of that was now a clear field.

The patch was carefully measured and divided into allotments.

At the following Tuesday midweek service the women were invited to put in their claims. The meeting was unusually lively, lasting about six hours and marked by a great deal of enthusiasm. The news spread. When the following morning they met in the garden to draw their numbered tickets from a hat and mark out their separate plots with lemon grass borders, lots of others were there too. Provoked to jealousy, they were clamoring for a share in the plantation. A few stood on their chosen spots and claimed them regardless of tickets. Some nearly fought for them.

Many of the Christians were quite indignant, when the distribution was over that they had been left out. "It's not fair," they argued, "we must have ours. We want to help send the evangelists out as much as anybody. Aren't we members of the same church? Do the evangelists not belong to us?" They were advised to go back and think it over calmly for a week, and then come back if they were of the same mind. The purpose of the garden was explained to them too that each man must be responsible for the stumping and cultivation of his own patch and for the seed for sowing it; and that *all*, not part, of the proceeds would be used for definite missionary work to other tribes. "We understood all that at the first," they calmly replied.

Deputies kept coming in from outstations asking for plots. So the church decided on clearing further into the virgin forest, and called on all who wanted to take part in the work to meet at 6.30 a. m. the following Monday to make "God's garden."

The sun was just rising at that hour, but in spite of the cold there lined up on parade that Monday morning two hundred of the happiest Africans you could wish to meet, armed with little hatchets and billhooks for the jungle clearing. Short prayers were invited, and one and another committed themselves and their work to God. Then off at the double they started, raising their hats and shouting, "Hallelujah!" The women whose stumping was already over joined in the team for the sheer love of it.

Another morning, Jack and Lily Roberts and Mrs. Cripps, went with them to the forest. "The men," they said, "took off their hats on the spot and asked God

again to bless the job. We never saw such work in our lives. The Babudu hate work. We had had a good deal of difficulty in getting work done on the station buildings and in the surrounding fifty acres of cultivated land, which gave us our food supply for the schools. The climatic conditions were against activity of any sort; and to start voluntary work at half past six in the morning was unheard of. They would not even work like that for themselves. Strings never touched before seemed to be vibrating within. They were bubbling with merriment; for, as in the days of Nehemiah, "the people had a mind to work."

The forest giants fell before them. From morning to night they were cracking jokes, telling funny yarns about the whitemen and mimicking the missionaries' eccentricities. One lady missionary used to sing in a very high-pitched voice. A lad would strike up and copy her so precisely that the crowd were listening once again to their little absent teacher. Other workers were reproduced one after another, their gestures, the tone of voice, the faulty Kingwana, till everybody was doubled up with laughter. Then, just as suddenly, they would regain their solemnity and sing in unison, "Work for the night is coming"—those often singing loudest who were working hardest.

The men did the felling of the heavy timber, while the women tackled the brushwood. The incessant hacking of wood the thud of falling branches and the rustling of the girls' banana-leaf petticoats were just a rhythmic accompaniment to the laughing and singing of freed souls, that had all at once caught a vision of life beyond themselves and had awakened to the joy of serving God from the heart. During the day stragglers, whom duty had probably detained in their village homes, kept reinforcing the foresters, each removing his headgear and bowing in silent prayer before starting in on his tree. The bodies of the toilers soon began to shine like polished ebony, perspiration streaming down their naked limbs and being flicked with the hand from their dripping foreheads.

One woman with the loveliest face and sparkling eyes, whom we called "Sparkles," in chopping at some bushes made a horrid gash in her foot and was carried off the field. Another, the missionaries noticed among the gang, had a diseased heart. They tried to dissuade her from the garden work, saying it was too heavy; but she would not be beaten. They watched her tugging away at a big branch to get to the bonfire, sitting down utterly exhausted, getting up again and tugging away till it reached the smouldering heap. "Love is stronger than death" and stronger than disease; and this dear soul really loved her Lord.

Midday the whole team broke off for an hour, creeping into the grateful shade of some near-by village huts and munching their boiled plantains—the remainder of supper from the day before. On they pushed through the afternoon, when work in the Congo becomes a burden, when even the birds cease their chirping and everything in nature seems to call for a halt. The hum of conversation lessened awhile, though still through the shadowy jungle resounded the chopping and falling of wood. Brisker it grew towards evening; and singing broke out again:

“Work till the last beam fadeth,
Fadeth to shine no more:
Work while the night is darkening,
When man's work is o'er.”

Then as the ancient forest became silhouetted against the gold of the setting sun, the spirited mob dispersed, young and old hurrying away over a-hundred-and-one hidden footpaths, racing the shadows to reach home before nightfall.

When the clearing was completed, measured and divided into equal plots, it was found to cover thirty-four acres. Each claimed his allotment by standing on the plot that corresponded to the number on his ticket. Sparkles, when found standing with another woman on the same plot, was asked, “Is this yours?”

“No! It's mine!” broke in the other.

“But this is the place where I cut my foot,” she replied, “this is where I got a pain for God, so this is the plot I love the best!” Her reasoning was good and she won her case.

It was decided to plant the ground with rice. Its production is difficult but very profitable. The fields need guarding for about six weeks after planting to keep the birds off the young blades, and later another six weeks before reaping to keep the birds off the grain. Birds of every size and color seemed to be just waiting in the brush around to fly down on the pale green carpet of sprouting rice.

So watchers were appointed who took turns to keep guard on certain beats. Sometimes men passing through the station at dawn, or even at dusk, would be asked, “Where are you going?”

“I'm going to look after ‘The Garden of God,’” they would reply. Every imaginable device they used to do the job, rattling stones in tins, shouting till they were nearly hoarse; or the more ingenious method of tying hundreds of strings, criss-cross over the field, from which were suspended hundreds of scraps of barkcloth. These were all manipulated and kept in motion by the pulling of one cord held in the hand of the guardman. There he would sit for hours pulling away continuously at the cord. Each tug kept a thousand rags dancing above the ripening crop.

Rice ripens a burnt yellow color like wheat, and the waving field of gold was a lovely picture when the harvesting began. Then came the threshing and marketing, which had its happy climax in a “Garden of God Conference,” lasting one week.

The returns for the first year were 2,200 odd francs; the second year they were exactly double; the third year the crop realized 5,600 francs and the following year about the same, while the freewill offerings kept up to the original level. The income from the *Garden of God* went—100 per cent.—to evangelizing other districts. It was in direct compliance with God's conditions for revival: “Bring ye therefore all the tithes into the storehouses . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” When God proves us, how often He finds we prove false: when we prove Him, it is ever to find He proves Himself true. God sent a great revival to Imbai.

“I firmly believe before God,” said Jack Roberts, “that we should never have seen the Revival that followed at Imbai, if the Christians had not first acted up to their light in solving the missionary problem. It prepared their hearts for the revelation of the heart of God, which He granted later.”

Wholly Separated

Abraham was made the depository of God's thoughts and counsels about Sodom. He was so near the Lord that he was let into His mind in reference to it.

The way to know the divine purposes about this present evil world, is not to be mixed up with it, in its schemes and speculations, but to be entirely separated from it. The more closely we walk with God, and the more subject we are to His Word, the more we shall know of His mind about everything. I do not need to study the newspaper in order to know what is going to happen in the world. God's Word reveals all I want to know. In its pure and sanctifying pages I learn all about the character, the course, and the destiny of the world; whereas, if I go to the men of the world for news, I may expect that the devil will use them to cast dust in my eyes.

Had Abraham visited Sodom in order to obtain information about its facts, had he applied to some of its leading intelligent men, to know what they thought of Sodom's present condition and future prospects, how would he have been answered? Doubtless they would have called his attention to their agricultural and architectural schemes, the immense

resources of the country. They would have placed before his eyes one vast, mingled scene of buying and selling, building and planting, eating and drinking, marrying and giving in marriage. Doubtless, too, they would never have dreamed of judgment, and if any one had made mention of it, their words would have been met with scorn.

It is plain that Sodom was not the place in which to learn about Sodom's end. No; the place where “Abraham stood before the Lord,” afforded the only proper point from which to take in the whole prospect. There he could stand entirely above the fogs and mists which had gathered upon Sodom's horizon. There, in the clearness and calmness of the divine presence, he could understand it all. And what use did he make of his knowledge and his elevated position? How was he occupied in the Lord's presence?

In intercession for others *before* the Lord. He was enabled to plead for those who were mixed up in Sodom's defilement, and in danger of being involved in Sodom's judgment. This was a happy and a holy use to make of his place of nearness to God. Thus it is ever. The soul that can “draw near to God,” in the assurance of faith, having the heart and conscience perfectly at rest, being able to repose in God as to the past, the present, and the future—that soul will be able and willing to intercede for others.

What a view this gives us of the intercession of our Great High Priest, who has passed into the heavens! What infinite repose He enjoys in all the divine counsels! With what conscious acceptance He sits enthroned amid the brightness of the Majesty in the heavens! With what efficacy He pleads for those who are toiling along amid the defilement of this present scene! Happy—ineffably happy—they who are the subjects of such all-prevailing intercession! Of Him it can be said, “He is able to save *to the uttermost* . . . seeing He ever liveth to make intercession.”—C. H. M.

Our Outlook

There are two ways of looking at the Lord's coming. There is a looking *for* and there is a looking *at* it. It is possible to look at it with a keen intellect and profound interest, and yet have it mean nothing to us personally. It is possible to know but little of the theology of the subject, and yet have a deep and holy longing for our Lord to appear. When a wedding is about to occur, the public are looking *at* it, but the bride is looking *for* it. Oh, that this great theme may not only be our study but our personal hope, for unto them that look for Him shall He appear a second time without sin unto salvation.—A. B. Simpson.

“Love never faileth.”

Twenty-Eight Added to Our



Mr. and Mrs. Ralph Harer, Guatemala



Mr. and Mrs. Oren Munger, El Salvador



Mr. and Mrs. Henry Fogelberg, Honduras



Mr. and Mrs. Kenneth McIntyre, Cuba



Mr. and Mrs. R. W. Palmer, Cuba

"Has the war stopped missions?" "What will happen to the work now that most of the missionaries are coming home?" "I suppose Latin America is about the only field left open to the gospel." From these and other like remarks that confront our Missionary Secretary as he travels about the country in convention work, it seems evident that many of our people have an idea the Foreign Missions Department has closed its doors and hung up a sign, "Operations suspended for the duration."

One look at this splendid array of missionaries—28 new appointees during the year 1942—should convince our readers that any such idea is completely opposed to the true state of affairs.

Actually very few doors have been closed to the gospel since the war, and we still have representatives in 38 countries. There are 237 missionaries in foreign service at the present time, most of whom (with the exception of those in Japanese-occupied territory) are able to carry on with little or no restriction. While the number at home is larger than it would be in normal times, the majority of those at home returned because their regular furlough was due but have been unable to get back to their fields owing to government regulation affecting travel overseas.

Of course, the war has brought tremendous problems in the carrying on of our foreign program; yet by the grace of God it has been possible to surmount many of the difficulties, and the work goes on. Not only are we holding the land already possessed, but advances are being made into new territory.

We feel it is a cause for rejoicing and thankfulness to the Lord that during 1942, a year of war, 28 missionaries were added to the ranks of our Council fellowship. Not all of these are new to missionary work; in fact, almost half the number already have spent some time on the field, and several bring to our fellowship valuable experience gained through years of service in their respective fields.

In the space available it is not possible to give more than a very brief word concerning each of the new missionaries. However, more detailed accounts of their work will appear in subsequent issues of the Evangel. No doubt the ministry of a number is already known to our readers through articles that have already been published.

LIBERIA

Mr. and Mrs. H. C. Laudahl were given missionary appointment early in 1942, although their term of service prior to that covers a period of years. At present Mr. Laudahl has under his charge nineteen churches; this requires much time and effort as well as considerable expense in traveling from place to place. While much of the responsibility is assumed by the Liberian brethren, there is constant need for supervision on the part of the missionary. Several groups in and around Monrovia recently have joined the Assemblies of God fellowship, and Brother Laudahl expects to make his headquarters in that center.

INDIA

Mr. and Mrs. Emery J. Snyder, of Kurebhar, U. P., India, who have been on the field since early in 1937 working in co-operation with our mission, were granted appointment in June of last year, on the recommendation of the North India District Council. Due to irregularity and scarcity of mail from India, we are unable at this time to give an up-to-date report of their work, but we hope to do so a little later.

BRAZIL

Mr. and Mrs. Bernhard Johnson went to Brazil in November, 1940. In 1941 they located at Varginha, in the State of Minas Gerais, and since that time they have been kept more than busy meeting the demands of that needy field where it has been their privilege to open work in six towns. They anticipate further forward moves as strength and finances permit.

Mr. and Mrs. Gustave Bergstrom have had a successful ministry in Southern Brazil building up indigenous works—moving from one needy field to another as soon as the church established was able to carry on with the aid of a native pastor. In the State of Minas Gerais where they were laboring, Brother Bergstrom states that there are approximately 9,000,000 people, with but few missionaries to bring them the light of the Full Gospel. Mr. and

Foreign Missions Department



Victoria Schott, Cuba



Hilda Reffke, Cuba



Dolores Redman, Cuba



Mr. and Mrs. Emery J. Snyder, North India

Missionary Force in 1942

Mrs. Bergstrom returned to the States for furlough last year. They have now been granted appointment and expect to go back to Brazil as soon as arrangements can be made.

MEXICO

Mr. and Mrs. Henry W. Ayers are the first missionaries who have been appointed to Mexico for a number of years. They have a knowledge of Spanish and a background of experience in Latin-American work gained through association as teachers in our Saspamco Bible Institute, as well as through ministry to Spanish-speaking churches in Texas along the Mexican border. They have located in Mexico City and are finding a real place in the work there. We feel that their ministry will be a blessing not only locally, but to our Mexican work as a whole.

CENTRAL AMERICA

Mr. and Mrs. Ralph J. Harer left last August for Guatemala, where they have been associated with Brother and Sister John Franklin in the work at Guatemala City. Since the Franklins left the field early this year for furlough, no doubt added responsibility has fallen on the shoulders of these missionaries who are yet quite young in experience. We feel sure they will appreciate your prayers that the Lord may grant wisdom and guidance in the carrying on of God's work.

Mr. and Mrs. Oren Munger traveled to Central America in company with the Harers, but they located in El Salvador. They have been able to fill an important place in the Bible Institute at Santa Ana, as well as in supervision of some of the assemblies. Brother Munger has stated that it seems almost an impossible task to cover the territory which has been assigned to them, and he is hoping that soon they may be joined by other workers.

Mr. and Mrs. Henry M. Fogelberg expect to leave in the near future for Honduras, to assist Perry Dymond who is in urgent need of missionary help. Mr. Fogelberg has had about six years of active Christian experience

in preaching, Sunday School teaching, personal evangelism and mission work. This couple come to us with the endorsement of the Southern California District. The brethren with whom they have been associated speak highly of their consecration and readiness to sacrifice for the Lord, as well as their ability in the ministry, and it is felt that they are well qualified for missionary service.

CUBA

This field shows the greatest gain in missionary personnel during 1942, although some have been appointed only temporarily to Cuba for a term of language study and preliminary training with a view to possible transfer later to another Latin American country. However, this does not minimize the tremendous need of Cuba's more than four millions. Even with the increased missionary force, our workers feel their efforts are touching only the fringe in comparison with the need and possibilities for the gospel in that island.

Dolores Redman and Hilda Reffke had both labored for some time in co-operation with our mission in Cuba prior to receiving Council appointment. About a year ago they took charge of the work at San Antonio de Los Banos, where it was their privilege last summer to conduct the first Assemblies of God Vacation Bible School held in Cuba.

Mr. and Mrs. Kenneth McIntyre first sought appointment to Ceylon, but since it was not possible for them to go to that field they volunteered for Latin American work. They have spent almost a year in Cuba, studying Spanish and launching out in ministry as their knowledge of the language permitted. When Hilda Reffke left for furlough just before Christmas, Brother and Sister McIntyre went to San Antonio de Los Banos, to assist Miss Redman. They are very happy in this move, feeling definitely that God has led them to the new field of labor.

Victoria L. Schott went to Cuba last July and a few months later was joined by Ruth Melching, the latter having transferred to Latin American work since she is unable to return to her former field in Manchuria. Miss Schott and Miss Melching are living together in a cottage near our farm at Habana, devoting most of their time to language study, but assisting also in the Habana assembly and outstation work.

(Continued on Page Thirteen)



Mr. and Mrs. H. C. Laudahl, Liberia



Mr. and Mrs. H. W. Ayers, Mexico



Mr. and Mrs. Bernhard Johnson, Brazil



Mr. and Mrs. Gustave Bergstrom, Brazil



Mr. and Mrs. Earl Weech, Bahamas

336 W. Pacific
Springfield
Missouri



Perry J. Snyder and son,
India



Eva Carlson
Cuba



Arthur Bauer
Cuba



C. C. Huckerby
Jamaica

It Makes a Difference

In a large city a certain well-known preacher had won the admiration of many. They said his sermons were beautiful and soothing: that his philosophy was of the finest, and not in the least old-fashioned. A young nurse, a member of his congregation, was led from the simple faith of her childhood into a life that was far, far removed from her early ideals. This preacher remarked that "Jesus was the greatest humanitarian that ever lived." But he said nothing about Him as a Redeemer from sin.

One day he became ill, and was taken to the hospital where the young nurse from his congregation worked. He was a considerate patient, and faced suffering with a marvelous fortitude; and though very ill, he was always ready to joke. "Surely his philosophy of life is all right," thought the nurse. But there came a day when the man could no longer be gay and laugh and jest at death. In fact his joviality had been only a mask to hide his terror. He seized the arm of the nurse in a frenzied grip and begged her not to let him die. His face was distorted with terror as he whispered hoarsely, "It is dark! It is dark, so dark." And so he died.

The young nurse, broken in spirit, returned to her home. While there, she was called to the home of the man who had preached the Gospel in her little home church when she was a child. He too was very ill—a worn-out veteran of the Cross. All through the night she watched at his bedside. Toward morning, suddenly the sick man opened his eyes and smiled at his wife. "Mother," he said in a voice vibrant with joy, "the battle is almost over, and there is victory ahead! Oh, it is glorious!" The frail, white-haired little woman smiled bravely. "Are you feeling better, Father?" she asked. "You look so happy." The end rapidly drew near; the pulse grew weaker. But the kind old eyes still shone with joy, and the man's last words came in a gentle whisper: "Jesus, Jesus!" He had entered into the presence of the Saviour whom he loved. "Oh," exclaimed the nurse, "I would not exchange what I have witnessed for anything that money could buy. I have never seen such beautiful courage and holy joy. Now I know which is the right way—*now I know.*" Peace and joy filled the young woman's soul, as she sought her old-fashioned Redeemer in the old-fashioned way.

and ere we know it we are out of faith. Refuse to look at the situation from the earth side—let us mount up and let our wings beat the upper air.

The eagle I found had to do with big things—mountains, canyons, great depths and immense heights. The sparrow may be contented to chirp and quarrel in the noisy city streets. But in the Grand Canyon—one of the most stupendous and alluring spectacles that God ever spread out for the wonder and delight of mortal eye is where I found eagles. Truly God has opened to us as Christians a life potent with unmeasured possibilities. The life of a Christian, as contrasted with that of the man of the world, has to do with the most sublime realities, the most tremendous issues and wonderful destiny. May the Holy Spirit bring us more into a realization of the wonder of it all, that our hearts being subdued and yielded may partake of the nature and character of heavenly and eternal questions with which God delights to occupy us. Let God fill our vision with some of the depth, magnitude and mystery of His plan. We would have less time for small talk and nonessentials.

The eagle is not often seen—he is the most solitary of any bird. Many birds are common to sight and even afford amusement. Parrots can talk and entertain, causing remarks and comment. The eagle stays *alone*. Did you ever hear of a flock of eagles? The noisy geese go in flocks. But who wants to be a goose? God seeks eaglemen. No man ever comes into realization of the best things of God, who does not, upon the Godward side of his life, learn to walk *alone* with God. Had we time we could trace through the Word the lives of many of God's eaglemen. We find Abraham alone upon the heights, but Lot (a just man and saved) dwelling in Sodom. Moses, skilled in all the wisdom of Egypt, must go forty years into the wilderness *alone* with God. Paul, who was filled with Greek learning, and had also sat at the feet of Gamaliel, must go into Arabia and learn in the desert with God.

Let God isolate us. I do not mean the fanatical isolation of a monastery. In this isolation experience He develops an independence of faith and life so that the soul needs no longer the constant help, prayer, faith or attention of his neighbor. Such assistance and inspiration from other members are necessary and have their place in the Christian's development, but there comes a time when they act as a direct hindrance to his faith and welfare. God knows how to shape the circumstances in order to give us an isolation experience. We yield to God and He takes us through something, and when it is over, those about us, who are no less loved than before, are no longer

Waiting Upon God

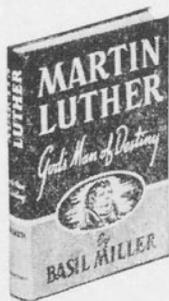
(Continued from Page Five)

enough to stand, so they do what the growing boy does who is conscious of the smallness of his suit. (Spiritually speaking) they begin to pick and to pull at their sleeves to make them "appear longer," and try to keep the coat (an experience) snugly buttoned—and it is so uncomfortable. They make a ridiculous spectacle (but sad one) to those who discern the situation. Do not try to stretch an experience or blessing which is not suited to cover you in your present stage of growth. Tell it to the Lord and stand still until He effects a change. In Psalm 52:5 the word wait literally means "stand still." It is so needed on our part if we are to exchange our strength. Have you ever tried to dress a little child? Mothers know what it means. How many times during the act of dressing, do you have to say, "Stand still," "Stand still"? God has as much trouble with His children when He so desires to clothe us in the beautiful garments of the Spirit.

Now let us consider the second blessing promised. It is but a logical result of waiting upon God and exchanging strength—"they shall mount up with wings as eagles." I believe the Lord

purposely uses the eagle as a type here because of special peculiarities of that bird. One summer while in Yellowstone National Park, I observed some eagles in their natural habitat—and thereby learned some helpful lessons. I think He speaks of an eagle because it is the only bird which goes high enough and sustains its position. They have been known to fly at an height of 6,000 feet. The lark also may reach the upper heights and pour out its songs, but it does not stay so long in the heavens.

God seats us "together with Christ in heavenly places." That is where He sees us in our new-creation life and where He has called us to live. We are heaven-born and now our affections are on things above. Let us trust the Spirit to hold us in our lofty place. While there, our vision of things is so vastly different. We see, as does the eagle, with a bird's-eye view the complex and trying circumstances and conditions, but seeing from His side we are able to note the relation of one thing to another. Our hearts are concerned with the whole, the ultimate end rather than isolated or disjointed details and sections. Thus we are able to move on in faith as we look at matters from God's side. If we choose we may look with the limited vision of the natural (our judgment comes into play)



**Martin
Luther**

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By Basil Miller

Basil Miller has a prime qualification for the writing of a popular biography—enthusiasm for his subject. That is evident on every page. He also has a gift of a narrator, already evidenced in his earlier biographies, such as that of David Livingstone. And in the third place, he has given some time to earnest research, so that, were you to test these pages, you would find them true to history.

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depended upon. We realize that He has wrought some change in us and that the wings of our souls have learned to beat the upper air.

This isolation produces another characteristic mark—quietness. No other bird can keep quiet so long as an eagle. The soul acquires a new grip upon his life and is now moved by God rather than by things seen. He can trust God to control his spirit in the most vexing circumstances. Often quietness (self-possession) and silence will prove a mightier rebuke than words. We see this majestic calm and quietness so marked in the life of Christ. We also see it in Paul and others who have yielded fully to God. If we mount up with wings as eagles, we shall often grieve the judicious, and must expect some misunderstanding; but we can keep quiet. Listen to Paul, "a very small thing with me that I should be judge of you, or of man's judgment." We may avoid this; we may nest low enough to be understood by the natural, get under bondage to people, and be approved; but if we take the upper air we must go alone like the eagle.

"They shall run and not be weary." That seems like a tremendous comedown; like a strange anticlimax, and also, "They shall walk and not faint." This is not an anticlimax but rather the logical result of waiting. Man's order would be

to walk, run, and then mount up and thus teach the gradual growth of the Christian in power and strength. But here God is telling us something different. He is showing us the purpose of all that has gone before. The end in view is the practical everyday life to be lived in the power and energy of the Holy Spirit. We go up *there* that we may serve down *here*.

May God teach us by His Spirit the secret of waiting. Then we shall find that unseen hands have clothed us with power and thus our souls will mount up to be alone with God in silent places. Having our strength renewed in flight, we are pleased to walk and run on the errands of the Lord. So doing, this everyday life, prosaic, common, and unbeautiful may be made potent with blessing and lived in the power of the Spirit.

Suffering With Joy

A letter that lately came out of Northern Siberia from a Russian saint signed, "Mary," reads:

"The best thing to report is that I feel so happy here. It would be so easy to grow bitter if one lost the spiritual viewpoint and began to look at circumstances. I am learning to thank God for literally everything that comes. I experienced so many things that looked terrible, but which finally brought me closer to Him. Each time circumstances became lighter, I was tempted to break fellowship with the Lord. How can I do otherwise than thank Him for additional hardships? They only help me to what I always longed for—a continuous, unbroken abiding in Him. Every so-called hard experience is just another step higher and closer to Him."

Another recent letter from "Mary" reads:

"I am still in the same place of exile. There is a Godless Society here; one of the members became especially attached to me. She said, 'I cannot understand what sort of person you are; so many here insult and abuse you, but you love them all.' She caused me much suffering, but I prayed for her earnestly. Another time she asked me whether I could love her. Somehow I stretched out my hands toward her, we embraced each other and began to cry. Now we pray together. My dear friends, please pray for her. Her name is Barbara."

In a letter a month later, "Mary" writes:

"I wrote you concerning my sister in Christ, Barbara. She accepted Christ as her personal Saviour, and testified before all about it. We both, for the last time, went to the meeting of the Godless. I tried to reason with her not to go there, but nothing could prevail. She went in the front of the hall, and boldly testified

before all concerning Christ. When she finished she started to sing in her wonderful voice:

"I am not ashamed to testify of Christ, who died for me, His commandments to follow, and depend upon His cross!"

"The very air seemed charged. She was taken hold of and led away."

Two months later another letter came from "Mary":

"Yesterday, for the first time, I saw our dear Barbara in prison. She looked very thin and pale and with marks of beatings. The only bright thing about her was her eyes, bright, and filled with heavenly peace and even joy. How happy are those who have it! It comes through suffering. Hence we must not be afraid of any sufferings or privations.

"I asked her, through the bars, 'Barbara, are you not sorry for what you have done?'

"No," she firmly responded. 'If they would free me I would go again and tell my comrades about the marvelous love of Christ. I am very glad that the Lord loves me so much and counts me worthy to suffer for Him.'"—"Romans Verse by Verse," by William R. Newell.



is being extended to all young people between the ages of 15 and 35 to enjoy the blessed fellowship of another

**National Young
People's Conference**

to be held at Central Bible Institute, Springfield, Missouri from

JUNE 22 to JULY 2!

Fifteen dollars will cover the entire expenses for the Conference—room, board, and registration fee.

SHALL WE PLAN FOR YOU?

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

A Bride for Isaac

Lesson for March 14. Lesson Text:
Genesis 23 and 24.

The story of Abraham's servant seeking a bride for Isaac is one of the most beautiful and appealing romances to be found anywhere, but it is more than that. Typically, it is a picture of God the Father sending the Holy Spirit out into the world to woo, win, and present a Bride (the called out church) to His dearly beloved Son, the Lord Jesus Christ. Concerning Israel, it set an example for the descendants of Isaac which was of great importance, namely, that they were not to intermarry with the heathen nations around them. Deut. 7:1-4; 2 Cor. 6:14-18. As to its practical value to us, we see in Eliezer the model servant of Christ; we see in Rebekah an illustration of grateful and complete response to the wooing of the Holy Spirit and abandonment to the Lord Jesus.

ELIEZER—MODEL SERVANT

1. He was sent by his master, and was not out running his own errands. 24:1-8. The Christian has likewise received a clear divine commission. Nevertheless, he needs to wait on His Lord for specific orders, lest like Ahimaaz of old he be found to be a messenger without any real message. Matt. 28:18-20; Mark 16:15; Luke 24:46-49; compare 2 Sam. 18:19-30.

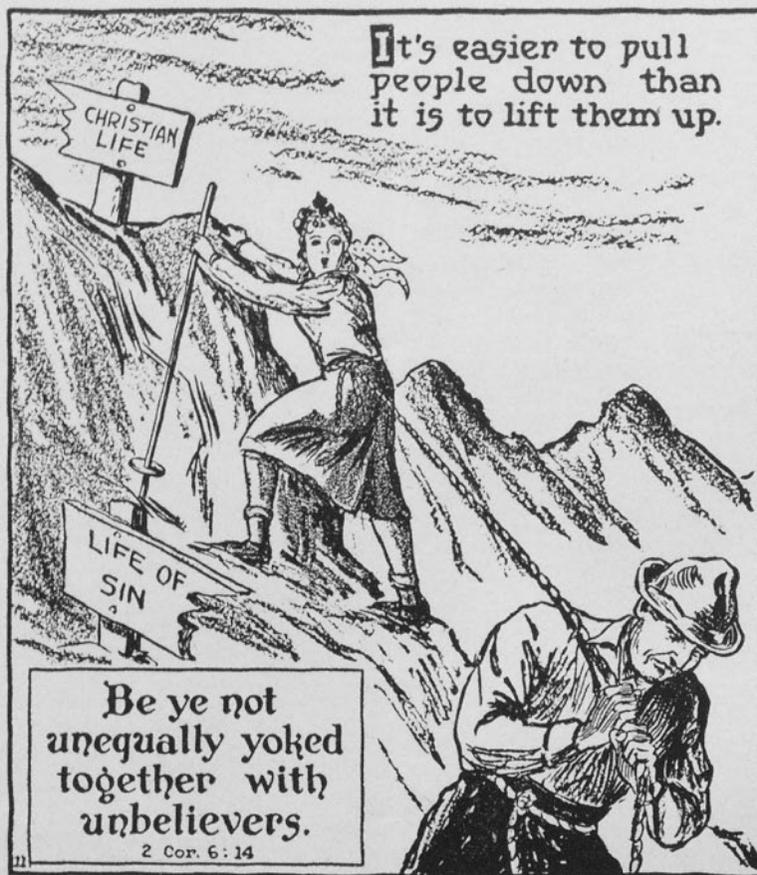
2. He rendered complete obedience. 9-10. To Eliezer, Abraham's word was law, Abraham's will his delight. Can we say with One greater than Eliezer, "I delight to do thy will, O my God"? Psalm 40:8; John 8:29.

3. He was sent with "all the goods of his master in his hand" (v. 10). Likewise the Christian today. He possesses divine credentials and is backed by divine authority which he himself may use. Worldly riches and natural talents he may not have, but "such as he has" he freely gives, and finds that what He has in his Lord is sufficient for himself and for meeting the demands made upon him for service to others. Acts 2:4; 3:1-6; Mark 16:17-20; Phil. 4:13; Col. 2:8-10.

4. He depended upon God for specific guidance. 11-14. How earnest Eliezer was in seeking to be led aright! "The way of man is not in himself: it is not in man that walketh to direct his own steps." Jer. 10:23. Every child of God may know the thrill, the blessing, the quiet confidence of guidance in all matters great and small. We have no right to ask for signs simply to gratify a morbid curiosity or a superstitious streak;

nevertheless we are justified at times in asking that circumstances shall confirm the decisions made in the light of prayer, the Word, and sanctified common sense. We should expect a definitely supernatural element in guidance at times when other means are not adequate. Whether it be a need of a pair of shoes, a matter of travel, of writing a letter, etc., no matter is too small to be taken in prayer to the God who observes even the sparrows and the number of the hairs on our heads! Matt. 6:25-34; Luke 12:6, 7.

5. He would not allow pleasures, legitimate in themselves, to divert his attention from doing his master's will. Verse 33. Eli-



ezer's attitude is reminiscent of Another who, when offered a meal on a certain occasion, said, "I have meat to eat that ye know not of.... My meat is to do the will of Him that sent me and to finish His work." This same One also said at the close of his life, "I have finished the work Thou gavest me to do." In these days when self-interest and self-seeking abound, are we refusing to allow earthly pursuits, however right they may be, to sidetrack us from service for Christ which is eternal in its value and reward? John 4:31-34; Heb. 11:24-26.

6. He spoke directly and plainly to others concerning his master's will. Verses 34-49. Abraham's servant was not apologetic in his

manner, nor hesitant about advising those to whom he was sent. And, knowing the fearful judgment that awaits the unconverted, ought Christ's watchmen to be slow, uncertain or indefinite in warning men of their danger? 2 Cor. 5:11; Ezek. 33:7.

7. He called attention to Isaac and not to himself. Not one word about himself is recorded of Eliezer. So convincingly, and with such glowing terms did Eliezer speak of Isaac, that Rebekah was completely won over and willingly consented to become Isaac's bride. The faithful servant is out to point men to the Christ he loves and not to himself. John the Baptist fulfilled this mission, considering himself but "a voice." "Behold the Lamb of God!" was his message, the theme of his life. John 1:19-23, 29; 3:26-30. Read Song of Solomon 5:9-16 and 6:1, 2. So selfless, so impassioned, so winsome is the testimony of the bride that derisive onlookers become interested seekers who follow her in her search for her Beloved. So ought our testimony for Christ to be!

8. He was not satisfied until he had presented Rebekah to Isaac. Verses 56, 61-66. It is not enough that ministers simply preach to their people. The approved servant of the Lord, like Paul, so witnesses, so preaches, so prays for men, that they may safely pass the judgment seat test; he travails in prayer until Christ is formed in men; he labors to present every man as a "chaste virgin" "perfect in Christ." 2 Cor. 11:2; Gal. 4:19; Rom. 9:1-3; Col. 1:28, 29.

9. He gave an account of his service to Isaac. Verse 66. Likewise, every servant of the Lord shall stand before the judgment seat of Christ. Those whose service has been hay, wood and stubble shall suffer loss; those whose service has been acceptable shall hear the most blessed of all words, "Well done, thou good and faithful servant." Beloved, it will be worth everything to hear them! 2 Cor. 5:10; 1 Cor. 3:9-15; Luke 19:12-26.

10. His service brought joy and satisfaction to Isaac. Verse 67. What can be more blessed to any of us, than to know that our worship, our acts of service, however imperfect and faulty they may be, if rendered in sincerity, love, and righteousness, actually bring joy to the great heart of our wonderful Lord!—J. Bashford Bishop.

DO YOU HAVE YOURS?

You have a free book coming, and we are not referring to Ration Book No. 2. This is a special book for ministers, fresh from the bindery and ready to retail for at least one dollar. Each pastor may have one free, however, as soon as the 1943 report for his Sunday School has been received. Return your Report Form today, so your pastor may receive "The Minister's Service Book."—Sunday School Department, Gospel Publishing House, Springfield, Mo.

The Lord's Healing

A MISSIONARY'S HEALING

(The following testimony is written by Arthur G. Peterson, Valle de La Pascua, Venezuela, who is a missionary in the Evangelical Free Church. It tells about the healing of Elaine Nyberg, a missionary in the same field. It is copied from *The Evangelical Beacon*.)

"The trouble started with pains in her spinal column, and we thought it was from the fall she had sustained as a child when several ribs were broken. Well, we had the doctor here in La Pascua for five days but she only grew worse, so he advised that we take her to Caracas for X-rays. This we did, and it was a long hard trip, but the doctor there did not seem to find anything serious; at least that is what he told us. Then we took her to Los Teques to the Presbyterian rest home, and there she continued to grow worse. We secured another doctor there but she was growing continually worse and now was unable to speak to us or understand us. This doctor called in another for consultation and after a very thorough examination said he saw no hope for her recovery.

"We knew that the Lord was able, so we did not fail to trust in Him. The following day Elaine was unable even to drink her orange juice. It seemed that her lower jaw did not function and her right arm she could not lift. That morning, nevertheless, she was able to make us understand, by much effort, one word at a time, that we should pray for her and anoint her with oil. Evangeline Lindgren and Miss Noren, Mrs. Peterson and I gathered around the bed. When Elaine saw the bottle of oil, she nodded her head, letting us know that that is what she wanted. I read the fifth chapter of James and then we all prayed; I anointed her with oil in the name of the Lord. After that she turned over and went to sleep. She slept about fifteen minutes and then we heard a noise in her room, and laughter. Mrs. Peterson ran into her room and found her sitting on her bed laughing and talking, saying, 'The Lord healed me and all the pain is gone!'

"How we did thank and praise the Lord for His speedy answer. We cried for joy. Elaine got up and dressed herself, combed her hair and came to the dinner table with us. Before she had not been able to even sit up in bed without help. This is now more than a week ago, and she has continued well."

TWENTY-EIGHT ADDED TO OUR MISSIONARY FORCE IN 1942

(Continued from Page Nine)

Mr. and Mrs. Richard Palmer were formerly under consideration for appointment to Peru where it seemed that Brother Palmer's services would be of especial value in view of his past experience in printing press and linotype work. However, as government regulations at present will not permit their entry into Peru, it seemed best for this couple to locate temporarily in Cuba. For the past six months they have been in Habana, concentrating on

the study of Spanish and becoming adjusted to ministry among the Latin American people.

A. H. Bauer expects to leave for Cuba within the next few months. Brother Bauer, a graduate of Glad Tidings Bible Institute, has about ten years of ministerial experience in California, including three years on the teaching staff of Berean Bible Institute in San Diego. A co-worker has paid the following tribute: "He is really a leader, energetic and efficient in the last detail. He can teach, preach, build, and direct things in general."

Eva Carlson also plans to leave for Cuba in the near future. Miss Carlson has her B. A. degree from Buena Vista College and is a graduate of Central Bible Institute. She has studied Greek, German, Latin and Spanish and can also speak Swedish. Extensive experience in children's work here at home will no doubt be of value in future ministry since there is a ripe field for evangelism among the children of Cuba.

JAMAICA

Cyril B. Huckerby, born in Trinidad, the son and grandson of preachers of the gospel in the British West Indies, is by natural circumstances well qualified as a missionary to the Island of Jamaica. Above all, he has the personal conviction of God's call and a true burden for the people. The Lord has blessed his ministry in Jamaica during the past five years, and we are happy to welcome him into our missionary fellowship, thus adding another island of the West Indies group to our list of fields.

THE BAHAMAS

Mr. and Mrs. Earle W. Weech have been ministering in the Bahama Islands for a num-

ber of years. Brother Weech, besides pastoring a large church in Nassau, the principal city, is overseeing the development of our work among the islands as a whole. Last summer the assembly at Nassau completed a new church building that would be a credit to any community. After receiving missionary appointment, Brother Weech wrote, "I cannot say how happy I am to be affiliated with the Foreign Missions Department in this new relationship. May God grant grace and power that my ministry in these islands may be a blessing to others and an unselfish devotion to the furtherance of God's kingdom."

A FATHER IN ISRAEL WITH CHRIST

Walter C. Lawton, better known as "Dad" Lawton by all the former students of Bethel Bible School, Newark, N. J., laid down his armor to go to be with Christ December 30, at the age of 89 years. Although ailing for several years, his vital interest in young people never lagged, holding constant until the end. He was loved by all who knew him, and Bethel students who are laboring in both home and foreign lands will mourn the passing of their friend.

A praying nation will be a victorious nation. *Daily Devotions* will guide you in private devotions or in family worship. Only 10c per copy; 40c a year.—The Gospel Publishing House.

Expect much from the Creator and little from His creature.

YOUR YOUNG PEOPLE

will find much to help them in the March issue of the Christ's Ambassadors Herald.

Note some of the contents:



- "The Hope of the Church—Christian Youth" (Chas. W. H. Scott)
- "New Frontiers for Christian Youth" (J. Phillip Johnson)
- "Healed by the Great Physician" (Albert D. Skymer)
- "Left Alone" (E. S. Williams)
- "Famous Scientist Testifies" (Howard A. Kelly, M.D.)
- "The Greatest Need of the C. A.'s" (Odis Virgin)
- "What the Bible Teaches about the Soul and Sin" (Myer Pearlman)
- "Testaments for the Merchant Marine" (a report of offerings received)
- "Experiences of an Army Chaplain" (Chaplain Reuel Stanley Berg)
- "Elijah's God Still Lives" (E. A. Watkins)
- "Message From Malta" (General William Dobbie)
- "Strange Things Happen" (cartoon feature)
- "I Love Thee" (a beautiful chorus—words and music)
- Four C. A. Topics, C. A. News, Pictures, etc.

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GOSPEL PUBLISHING HOUSE, Springfield, Missouri

MISSIONARY PRAYER REQUESTS

Puchi, North China—During the building of our new church at Puchi, Carpenter Lew proved to be a real friend to the church, helping us in buying supplies. Mr. Lew bought a Bible to study and sometimes attended the services. His wife was not well, and I often called to see her. Please join me in prayer that salvation may come to Mr. and Mrs. Lew and their fine little boy.—Grace P. Nicholson (furlough).

Bangalore, South India—Please pray for God's continued blessing on the work, for souls to be saved, sick bodies healed and believers baptized in the Holy Ghost.—Constance S. Eady.

Ajmer, North India—Pray that God will give us a real Pentecost here.—Norman C. Moffat.

Chapra—Pray for a young girl in a Hindu home who loves Christ and who is now counting the cost of wholly following the Lord. It will mean her leaving home and loved ones, but He is worthy. Pray for her youngest brother who is very open to the gospel.—Ruth Schoonmaker.

Laheria Sarai—Do pray for us that God may very definitely lead us in all His ways.—John Johnson.

Pray that all of our workers will feel a new urge to go out into the new places, for this is truly Mexico's time. Please pray for Brother Orozco as he launches out on an evangelistic tour.—H. W. Ayers.

Contramaestre, Cuba—Our Christians in the mountains have been suffering from a local plague of typhoid fever. In answer to prayer the Lord has miraculously raised up two from near death. Others are sick now. Please pray for these new babes in Christ who are trusting Him.—Henry Mock.

Palma Soriano—Please pray that the new people coming to services will accept the Lord as their Saviour instead of hardening themselves against Him. Also pray for the school children of Las Cruces who are regularly hearing the gospel story, that they will accept Him.—Einar Peterson.

San Antonio de Los Banos—Please pray that we may be guided in finding another house quickly; it is very difficult just now to find a place. Please continue to pray that the Lord will give us an outpouring of the Holy Spirit upon the believers. The Senora Mercedes, who has been such a great help to us, also needs a very definite touch in her body.—Dolores Redman.

Reports from the Reapers

BARDLEY, MO.—Evangelists Frankie Mae Scudder and Jewel Kitref of Arkansas just closed a 2-week revival, in which the Lord blessed. Thirty-five were saved or reclaimed, and 12 were baptized in water. The community was stirred as never before. In spite of gas rationing, there was not seating room for all the people. The Lord supplied our need in every way.—R. C. Walker, Pastor.

LEBANON, ORE.—We recently had a 2-week meeting with Evangelist and Mrs Glenn Millard of Lincoln, Nebr. A torrential downpour of rain which resulted in a flood the first week, greatly hindered the attendance. However, 3 received the Baptism in the Holy Spirit, including my youngest son. The saints were revived and blessed, and we surely appreciate the faithful labor and sweet fellowship of Brother and Sister Millard.—H. Ivan Ryan, Pastor.

SOUTH FLORIDA DISTRICT ANNOUNCEMENT
Notice is hereby given that the South Florida District Council in its 18th Annual Session at Tampa, Fla., voted to officially sever its relationship with the South Florida Union Holiness Camp Ground Association. Any Council minister invited to participate in the preaching ministry of the said Camp Ground Association may apply for information to H. S. Bush, Superintendent of the South Florida District, 331 16th Street N., St. Petersburg, Fla.

PANHANDLE, TEXAS—We just closed a revival with Evangelist and Mrs. Morris Lefkowitz of Oklahoma City, Okla. The blessing of the Lord was upon the services. Brother Lefkowitz's fearless and heart-searching messages were greatly appreciated. Souls were saved and God manifested His healing power. We went to a home to pray for a man who had double pneumonia and God healed him; he went back to work in less than a week. Many were healed of influenza. One of the sisters had sprained her wrist, and she was healed. We praise God for His divine manifestation.—Pansy Meech and Hazel Henry, Pastors.

WICHITA FALLS, TEXAS—The Mid-winter Bible and Prayer Conference held at the Fifth and Broad Assembly, January 19-21, was a great success. God was with us in great power from start to finish. More ministers were present at this sixth annual meeting than had ever attended before. All the Superintendents from the Districts participating brought wonderful messages. Also Ralph M. Riggs, Superintendent of the Southern Missouri District, brought an afternoon message which will linger long in the memory of those who heard it. The next conference was set for January, 1944, to convene at Okmulgee, Okla.—E. B. Crump, Pastor.

REVIVAL AT C. B. A.

What could be more inspiring than to see a heaven-sent revival in a Christian high school in our own beloved America! That is exactly what happened at C. B. A. recently, when a number received the infilling of the Holy Spirit and nearly all were blessed and refilled to overflowing in heart-warming and revitalizing services.

Forty precious young people at the spacious new C. B. A. altars seeking God's face presented a thrilling and unforgettable picture. After much prayer for a rich outpouring and revival at C. B. A., it came at the special services held by Evangelist and Mrs. Arthur Slater of Canada and England.

C. B. A.'s instructors include Howard Haymes, graduate of Central Bible Institute; Mrs. Alyce Haymes, graduate of North Central Bible Institute; and Miss Carrie Morgan who has attended Glad Tidings Bible Institute and Southern California Bible College. These instructors have also attended higher schools of learning. A. M. Shaffer, an Assemblies of God minister, is founder and president.

Those interested in a Christian high school (boarding school) providing safety in education and environment, at a moderate fee, are invited to contact the Canyonville Bible Academy, Canyonville, Ore.—Robert Shaffer, Secretary.

MUSCATINE, IOWA—We came here in July, 1940, and found a few children of God who were willing to work together for the upbuilding of the kingdom of heaven. At our first meeting we had 6 present, and at our first Sunday School session we had 12 present. The last year we have had an average attendance of 65 in Sunday School and our Sunday evening services have been exceptionally well attended.

We have put in a new heating system, and the interior of the building has been redecorated. We have put in a new floor and platform, a new piano and pulpit. The people have remodeled the parsonage and furnished it. On the outside we have put on brick siding, which made it a new building as far as looks and fuel consumption are concerned.

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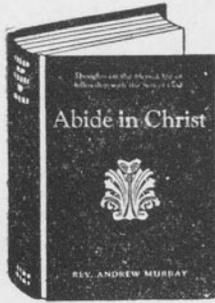
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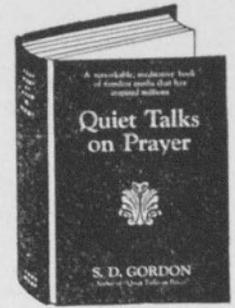


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During the past few decades God has given some remarkable spiritual teachers to His church. We can never thank God enough for the practical teaching on holy living received from the godly Andrew Murray. How glad we are that some of his books have been made available to all, by being reprinted at this time at a price that most people can afford.

John Henry Jowett is another preacher whose devotional writings are most helpful. Every home would find his "My Daily Meditation" a real blessing.

S. D. Gordon's oral and written ministry is well known. Two

of his most worthwhile books, "Quiet Talks on Power" and "Quiet Talks on Prayer," have been a blessing to many, and we are grateful that these also have been reprinted at an inexpensive price.

"The Imitation of Christ" (the title would better be The Following of Christ) by Thomas a Kempis is a book that has proved helpful to thousands during the past six hundred years. There seems to be a touch of the truly prophetic in this book. We are glad that these meditations also can be had in an attractive form at this low price.—Stanley H. Frodsham.

ABIDE IN CHRIST, by Andrew Murray. Thoughts on the blessed life of fellowship with the Son of God.

QUIET TALKS ON PRAYER, by S. D. Gordon. A remarkable, meditative book of familiar truths that has inspired millions.

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DAILY LIGHT ON THE DAILY PATH. This splendid book contains nothing but the words of scripture. We heartily recommend this book as a great aid to the devotional life.

MY DAILY MEDITATION FOR THE CIRCLING YEAR, by John Henry Jowett. Devotional readings which bring peace, comfort and vision.

WORKMAN OF GOD, by Oswald Chambers. A book of devotional readings.

GOSPEL PUBLISHING HOUSE

Springfield, Missouri

We have adopted a constitution and by-laws and departmentalized our Sunday School.

We have a workers' conference once a month, and have finished two books of the Christian Worker's course.

We have a fine orchestra and choir, and have had three baptismal services. There have been many saved and healed, and a number have been filled with the Holy Ghost according to the Bible pattern. Acts 2:4. We also have a splendid group of young people who have been a big help in all the services and in a financial way also.

The church is completely out of debt. It is truly wonderful what the Lord hath done.—Walter and Eunice Smith, Pastors.

OKLAHOMA DISTRICT SECTIONAL COUNCIL MEETINGS

East Central, Henryetta, March 8-10; Southeast, Hugo, March 15-17; Central, Oklahoma City, March 22-24; Northwest, Enid, April 12-14; North Central, Fairfax, April 19-21; Panhandle, Woodward, May 10-12; Northeast, Tulsa, Capitol Hill Assembly, May 26-28.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

TEXAS DISTRICT SPRING CONVENTIONS

In this group all services begin 7:30 p. m. first day: Valley Section, Harlingen, March 2-3; Corpus Christi Section, Alice, March 4-5; San Antonio Section, Lancaster and Dittmar, Sts., San Antonio, March 9-10; Austin Section, North Austin, March 11-12; Yoakum Section, Yoakum, April 6-7; San Angelo Section, Brownwood, April 27-28.

In this group services begin 10:30 a. m., first day: Greenville Section, Paris, March 16-17; Dallas Section, Bethel Temple, Dallas, March 18-19; Tyler Section, Tyler, March 23-24; Lufkin Section, Lufkin, March 25-26; Beaumont Section, Liberty, March 30-31; Houston Section, 2701 Jensen Dr., Houston April 1-2; Waco Section, Fairfield, April 8-9; Wichita Falls Section, Olney, April 13-14; Ft. Worth Section, Cleburne, April 15-16.

All ministers urged to attend, as all licenses must be renewed at Spring conventions. All ordained ministers will renew their fellowship with the District at these conventions. Those desiring to make application for ordination or license will meet the committee at their resident section. For information write the District Office, 2100 Belle Ave., Ft. Worth, Texas.—F. D. Davis, District Superintendent; C. P. Robison, Secretary.

OPEN FOR CALLS

Mr. and Mrs. Carl D. Holleman, South India, are detained indefinitely in the homeland because of war conditions are now available for evangelistic or pastoral work. We are pleased to recommend these faithful servants of the Lord who we feel will be a blessing wherever there is an opening for them to minister. They may be contacted at 2613 East Admiral Court, Tulsa, Oklahoma.

Evangelistic

William Panos, Route 1, Box 483 K, Ft. Worth, Texas—"Would go anywhere for revival."

Andrew C. Maracle, Mohawk Indian Evangelist, 10 Stephen St., Lynn, Mass.—"Have resigned as pastor of Lynn Pentecostal Assembly, and am re-entering the evangelistic field. Have wife and son."

MISCELLANEOUS NOTICES

NEW ADDRESS—1619 Seventh Ave. N., St. Petersburg, Fla. "We have accepted the call to the Full Gospel Tabernacle, 1220 N. 16th St., St. Petersburg, Fla."—Mr. and Mrs. Troy B. Helms.

WANTED—Large tent. State size and price.—Joe Orcutt, Miami, Okla.

WANTED—New or used Bibles, all sorts of good literature for free distribution in West Central Arkansas. Please send postpaid.—E. McLain, Dardanelle, Ark.

NOTICE—The Full Gospel Assembly at St. Petersburg, Fla., has changed its name to Glad Tidings Assembly of God.—C. R. Miller, Secretary, 1902 52nd St. S.

NOTICE—Account of the many present activities, the Illinois Women's Fellowship meetings will be discontinued until further notice.—Mrs. L. G. Creamer, Secretary, 900 Wrightwood Ave., Chicago, Ill.

SERVICEMEN OR DEFENSE WORKERS CONTACTED—Pastor C. V. Kemp, West Second St., between Levee and Elizabeth Sts., Brownsville, Texas. Near Camp Brown.

Pastor Werner Uhlman, Gospel Tabernacle, Main Street, next to Bolles Shoe Store, Moscow, Idaho. Near Naval Radio School.

BROADCAST

Full Gospel Broadcast, Station WHB, 880 kilos., Sundays 2:30-3:00 p.m., from platform of Full Gospel Tabernacle, 3100 East 31st St., Kansas City, Mo.—A. A. Wilson, Pastor.

Radio Broadcast, Church of the Lighted Cross., 280 Parrish St., Wilkes Barre, Pa., Station WBRE, 1310 kilos., 9:45 a.m., Fridays.—Byron D. Jones, Pastor.

Rose Hill Assembly of God Broadcast, Station KCMC, 1450 kilos., Saturdays, 10:15-11:00 p. m.—E. R. Winter, Pastor, Texarkana, Texas.

"The Sunshine Hour," Station KAND, Corsicana, Texas, 1430 kilos; by remote control to Hillsboro, Texas, daily, 7:30 a. m.—S. D. Garrett, Pastor, Faith Temple, Box 100, Hillsboro, Texas.

Coming Meetings

McGEHEE, ARK.—Fellowship Meeting, W. M. C., and C. A. Rally, Feb. 25. Services 10:30, 2:30, and 7:30.—O. M. Montgomery, Presbyter.

FAIRVIEW, OKLA.—Fellowship Meeting, all day, March 9. Mrs. Beulah Rush is pastor.—W. C. Crowder, Sectional Secretary.

MOUNTAIN VIEW, ARK.—Fellowship Meeting, North Central Section, March 15.—Howard Dixon, Pastor.

FREDERICKTOWN, MO.—Fellowship Meeting, Flat River Section of Southern Missouri District, March 8.—J. R. Vest, Secretary-Treasurer.

HOBBS, N. MEX.—New Mexico District Deeper Life Convention, March 7-14. David Burris, Superintendent Arkansas District, main speaker. E. K. Bates, 607 E. Snyder St., is pastor.—H. M. Fulfer, District Superintendent, Mountainair, N. Mex.

FORT SMITH, ARK.—Fellowship Meeting and Dedication of New Church Building, New Bethel Assembly of God, North 8th and T Sts., March 8. General Superintendent E. S. Williams, special speaker. Other speakers: David Burris and G. W. Hardcastle.—Ottie E. Gaugh, Pastor.

The PASSING and the PERMANENT

THE BIBLE IN HOLLAND

In a broadcast to the Dutch people recently the Queen of the Netherlands expressed her gratitude that the Word of God was "happening" in Holland—a curious but arresting phrase, by which she meant it was being read with such effect that it was making its influence felt and was looked upon as an anchor of hope in the present storm.

A CHEMIST AND HIS BIBLE

Dr. Charles M. Stine is vice-president of E. I. du Pont de Nemours and Company, Wilmington, Del. He writes: "For forty years I have been reading my Bible and thinking of its wonderful truths in the light of college and university studies. All these years I have been particularly concerned with the science of chemistry, but . . . have read widely in other sciences. All this engendered in my mind a constantly increasing appreciation of the wisdom stored in the God-inspired pages of the old Book."

ENTERTAINING OUR SOLDIERS

Writing in *King's Business*, B. B. Moore says: "Nearly twenty young men have gone out from our small community. There is scarcely one left. And not one in all that twenty had ever attended dances such as are given for them now. It isn't because they are any better than the majority of men, but they lived where it wasn't done. Aren't there thousands more like them? Need they be treated like infants now, danced and wined and petted by pretty girls? Will that make better, stronger, finer men and soldiers of them? If it were so, who of us could object? But if I were his mother, I'd fear the temptations which well-meaning girls and church members would place before my son, more than I'd dread his actual fighting. He might be wounded physically, but if he remained clean and pure morally, we both could endure his physical hurt."

"A WAR OF THE SPIRIT"

Premier Jan C. Smuts of South Africa is said to have "a sense of perspective on World War II given to few other men today," because of his experience as soldier and statesman for over half a century. He is the last survivor of the Great War Cabinet of 1918 still in high office. In a historic speech before the British Parliament a few weeks ago, Field Marshal Smuts said:

"This, at the bottom, is a war of the spirit. Hitler has tried to kill this spirit and substitute for it some ersatz thing, something which is really its negation. He has trampled under foot the great faith which has nourished the West. He has trampled on the Cross and substituted for it a crooked cross—a fit symbol for the new devil worship which he has tried to impose on his country and the world.

"Behind all the issues of this war lies a deeper question, now posed to the world. Which do you choose—the free spirit of man and the moral idealism that has shaped the values and ideas of our civilization, or this horrid substitute, this foul obsession now resuscitated from the underworld of the past?"

WITH THE AUSTRALIAN TROOPS

Len. J. Jones, a minister of the Australian Assemblies of God, entered the service of his country as a chaplain and was sent to North Africa. He was recently placed in full charge of the Australian Y. M. C. A. work in the Middle East, *Gospel Call* reports. He supervises the work in Syria, Palestine, and Egypt, traveling constantly, and has many opportunities for spiritual ministry.

"A REAL JAPANESE CHRISTIAN"

Under the title, "How a Real Japanese Christian Acts," Henry H. Crane tells the following story in *Christian Century*:

It happened in Detroit a few days after Dec. 7, 1941. A Japanese gentleman, J. Y. Shimoda, was leaving a restaurant, when suddenly he was struck fiercely from behind by a stout club. His assailant was a Filipino bus boy. Mr. Shimoda was stunned, well-nigh unconscious, and blood poured from a gaping scalp wound—but he looked at the Filipino and then calmly, even graciously, said, "Ah, I understand. You are a Filipino. Because my people wickedly attack Manila, you hate all Japanese. You want to kill me. So sorry. I sympathize with your people, but you ought to keep cool. I am an American citizen. I love this country more than you do—and more wisely. I am not afraid of you. I could knock you down. But I must not do so. I am Christian. I must maintain Christian attitude. But I must have you arrested, to teach you a lesson in self-control." He called the police, who took the Filipino to headquarters. However, Mr. Shimoda refused to sign a complaint. Instead he forgave the Filipino, passing off the clubbing as 'just an emotional outburst.' A newspaper editor was so impressed by the Christlike attitude shown by this Japanese that he published a two-column cut of Mr. Shimoda and the Filipino, hand in hand, beaming at each other like bosom friends; and he said, "Say, if you come across another Christian like that, send him to see me."



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A FALSE PROPHET

Prince Abdul Baraba Baha has made some startling prophecies. According to James C. Hollenbeck, the Prince said in 1929 that there was to be "a period of unparalleled trouble on the earth" that "would begin in the latter part of 1929 and continue through to the latter part of 1944." Because the "unparalleled trouble" came, many gave this strange man of Syria credit for having supernatural insight into the future. They forget that many shrewd men of the world made similar predictions—yet claimed no supernatural insight in so doing.

The Prince reportedly made other prophecies which, however, were much more specific. He predicted that the following events would transpire in 1942:

"India would be invaded by Japan, aided by native uprisings and a revolt that would sweep the entire country." (India was not invaded in 1942—only Burma.)

"The world's greatest naval battle would occur in the South Pacific with losses so heavy as to cause great anxiety among the nations taking part." (There was not "great anxiety" in the United States over our naval losses in the Pacific in 1942.)

That Russia would sweep into eastern Germany, then combine with German and Turkish forces in a grand sweep to Iraq, Iran, and Suez. (This has not happened yet, though the Prince said it would happen in 1942.)

That the German people would "become terror-stricken from the terrific bombings." (This was hardly true in 1942.)

"Australian cities would be bombed by the Japanese with considerable property damage and some loss of life." (Damage in Australia from bombings was not "considerable.")

"Japanese cities would be bombed, and this time with such force and violence as to bring colossal destruction everywhere, and a loss of life so great as to cause the Japanese people to run in terror." (The only bombing of Japanese cities in 1942 was the Doolittle raid.)

"London and other English cities would be severely bombed by Germany with considerable loss of life and property damage. The savagery of the bombing will be the worst of the war." (The savagery of bombing in England was not as bad in 1942 as it was in 1940 and 1941.)

If the Prince made these prophecies in 1929 as claimed, he certainly had a faulty vision of the future. In the light of his blunders it would be foolish indeed to pay serious attention to the prophecies he made regarding 1943, 1944 and 1945, for if he has supernatural powers they come from below and Satan is unable to accurately foretell the future. God has not permitted him to have that power. God has reserved the power of prophecy for Himself. He says, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9, 10. Concerning false prophets He makes the challenge, "Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:22, 23. Prince Abdul Baraba Baha must be either a false prophet or a fake.