

# THE PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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## "I WILL FEAR NO EVIL FOR THOU ART WITH ME!"

Zelma Argue

*"With me!"*

The boy on ship in submarine infested waters may say it.

*"With me!"*

The one in jungle paths beset by snipers may say it.

*"With me!"*

The praying heart in air or on land or sea, or the lonely heart left behind at home may say it. *"Thou art with me!"*

It was a young sub-lieutenant, in navy officer's uniform who called my attention anew to these age-old treasured words, *"with me!"* We were present, watching and listening in on a Sunday night "Gospel Fireside Hour" broadcast, at Calvary Temple, Winnipeg, and on this particular occasion young service men of the various branches of their country's service were stepping to the microphone to give testimony to their faith in the saving grace and power of their Lord.

As this tall fair-haired young officer, with the gold trimming on his navy uniform, stepped to the microphone, I sensed something that I had seen and sensed on a couple previous occasions. It might be called a hush. It might be called the awe inspired by an unknown future in the presence of very real danger. I had seen this hush fall upon men standing in line to board a troop ship to cross the Pacific for scenes of active warfare. I had seen it fall upon a company of young sailors when their officer's whistle sounded, at the great Union Station in Los Angeles and they had each picked up a pack roll, and fallen silently into line. Such scenes touch life's deep chords. The *"valley of the shadow"* is recognized to possibly be not far away. Multitudes today are called to face this reality personally, or in their dearest loved ones.

With bated breath all listeners were straining to hear what this young sub-lieutenant just in from submarine waters would have to say. He said with an emotion that he tried to keep in control:

"Many times recently I have been in the presence of the *'valley of the shadow of death,'* in submarine infested waters. Over and over again in extreme moments these are the words that I have stayed my heart upon: *'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for THOU ART WITH ME!'*" Quietly then he stepped from the microphone, to make way for the next one, but in that moment we recognized that we had been permitted to look more closely than usual into the heart of a believer that had been exactly there in that valley. With bated breath we had listened. It was over now, but because he had lived those words, they linger in our hearts with an unforgettable new ring: *"With me!"* GOD had been real to him in his hour of peril.

*"THOU!"*

*"Thou art with me!"*

David, who gave us these beloved words, was one of the most God-conscious men who ever lived. When we read his Psalms it makes us ashamed if our conversation revolves around trivialities. His abounded with, ". . . Thou!" If you are a lover of the Psalms you can doubtless call many to mind.

*"Thou preparest a table before me."*

*"Thou hast given me the shield of Thy salvation."*

*"Thou hast enlarged my steps . . . that my feet did not slip."*

*"Thou hast girded me with strength unto the battle."*

*"Thou hast delivered me . . ." Psalms 23 and 18.*

Sometimes David loved to start out attempting a list of what God was to Him. He nearly exhausts language, to express his overflowing soul. A good musician loves to get a theme, and ring all the changes on that theme, until it is unforgettable, and so it was with David. He says, *"The Lord Is"* (Psalm 27): and (Psalm 18):

MY SHEPHERD

*"My light*

*"My salvation*

*"The strength of my life*

*"My rock*

*"My fortress*

*"My deliverer*

*"My high tower."*

Wonderful words! Let them seep into the depths of our consciousness, enriching us! Where had David learned and tested these wonderful secrets about the Lord? In *ease*, or in *danger*? In *security*, or exposed to enemy wrath? We know that the wonderful things he has sung to all generations about the Lord were found and proven in bitter testings and adversity and danger. Even when he said, *"When my father and my mother forsake me, then the Lord will take me up,"* (Psalm 27:10) it is possible he was expressing a deep secret hurt in his own heart. It is entirely possible that his parents had shown marked preference for his older brothers. When the prophet Samuel came, it was only the older brothers who were presented by the father. When David was sent from his sheep to the battle, it was only as a messenger boy, to carry some comforts to his older brothers, and see how they were getting along. None of his family expressed confidence in him, but the Lord took him up. So the rest did not matter. Early in life David learned to rely upon God.

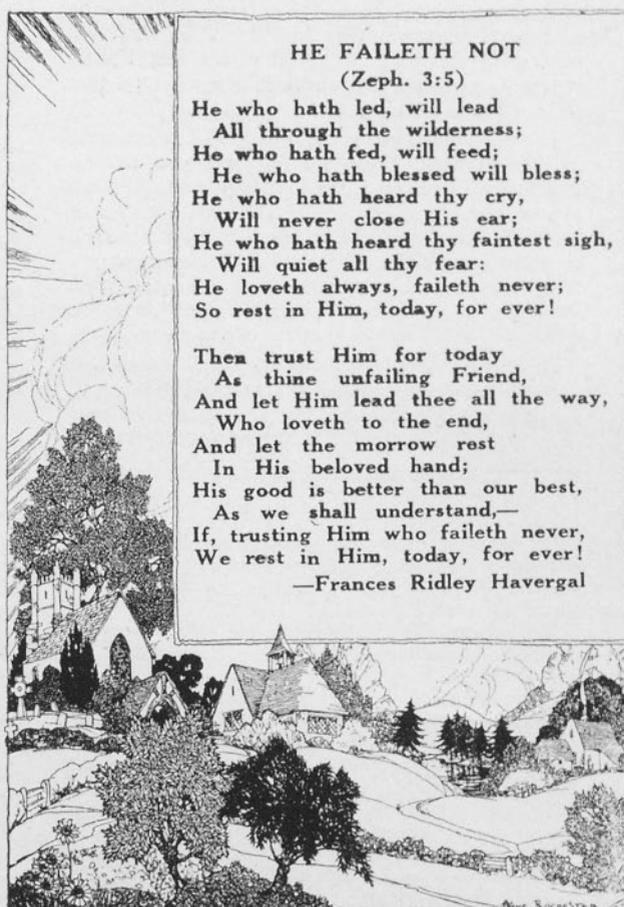
*"With me."* Listening in on a noble Christian broadcast recently, I heard a young Christian lad sing his farewell to his mother, far away. He was on the West Coast, she was in the East. He was about 19 years of age, and within a few days would be in the navy. The song that he chose, and sang with such rich feeling and confidence was this:

*"What matters where on earth I dwell,  
On mountain top, or in the dell,  
In cottage, or a mansion fair,  
Where Jesus is, 'Tis heaven there."*

*"With me!"* It was his manner of expressing David's thought, that the Lord would be with him, even in the dangers of the sea, and where Jesus was, he could be satisfied. Did not Christ Himself tell us not to fear those who can kill the body, but only those who can destroy the soul? Was it not the noble gospel warrior of the cross, Paul, who said to be absent from the body is to be present with Christ which is far better? Then, need we fear? *"I will fear no evil!"*

*"With me!"* Another incident that has touched my heart is told by the brother of a boy engaged in dangerous action in the Pacific. On one occasion the brother on the mainland was awakened, and impelled to arise and pray for possibly two or three hours for his brother at sea. Eventually the heavy burden lifted. Rest and assurance

(Continued on Page Seven)



### HE FAILETH NOT

(Zeph. 3:5)

He who hath led, will lead  
All through the wilderness;  
He who hath fed, will feed;  
He who hath blessed will bless;  
He who hath heard thy cry,  
Will never close His ear;  
He who hath heard thy faintest sigh,  
Will quiet all thy fear:  
He loveth always, faileth never;  
So rest in Him, today, for ever!

Then trust Him for today  
As thine unfailling Friend,  
And let Him lead thee all the way,  
Who loveth to the end,  
And let the morrow rest  
In His beloved hand;  
His good is better than our best,  
As we shall understand,—  
If, trusting Him who faileth never,  
We rest in Him, today, for ever!  
—Frances Ridley Havergal

# The Coming Translation of Watchful Christians

G. H. PEMBER

The world will one day be surprised by the sudden and unaccountable disappearance of many persons in the midst of their ordinary occupations. Two men will be working in the field in the middle of the day: one will instantaneously vanish. His bewildered comrade may still see upon the ground the garment which had been put off for labor, but the man will be gone. Two women will be grinding the daily supply of corn in the early morning. The hand of one will fail. Her companion will look up and see that she is no longer in her place. Two persons—the reference is evidently to a man and his wife—will be in the same bed at night: the one will be taken away, and the other will awake to solitude and bereavement. Matt. 24:40, 41; Luke 17:34.

As soon as this sign is given, then woe for the earth and the sea! Those who shall be accounted worthy to escape will have been removed from the world.

With regard to the meaning of the words, "One shall be taken," an error has sometimes been made through ignorance of the original. Comparing the clause with that of Matt. 24:39, "the Flood came and took them all away," some have interpreted "the one shall be taken away in judgment, the other shall be spared in mercy." But an examination of the Greek immediately dissipates this idea. In the 39th verse the verb used means, "to take away by destruction." But in the 40th and 41st verses we find a very different word, which properly signifies "to receive," or "take alongside," and then sometimes, "to take with one as a companion." Thus the word is most appropriately used of those who shall be caught up to Christ, that they may walk with Him in white, that they may follow the Lamb whithersoever He goeth.

In the 14th chapter of John it occurs in a very significant passage: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Here it is used of the very act of which the Lord speaks in Matthew.

Again in another place, we are told that the Lord "taketh" Peter, James and John, as His companions to the Mount of Transfiguration. Matt. 17:1. He selects three out of the twelve disciples to behold His glory; while the nine are, in the meantime, left at the bottom of the hill to struggle hopelessly with Satan in the person of the demoniac youth, and consequently to be subjected to the scorn of the world, until at length the Master is seen descending the hill in company with those whom He had taken with Him. Surely this scene is typical of the fact that the one is taken to be a companion of the Lord and to see His glory, while the other is left to agonize with the world and Satan as a further discipline; for the admonition to watch in the next verse (Matt. 24:41) seems to imply that both of the two are disciples.

Having thus described the sign of His presence, the Lord proceeds to urge upon His followers the necessity of watching, and intimates, by the parable of the householder and the thief, that grievous loss will be sustained by those who neglect His directions. Many other such warnings may be found in the Scriptures, and the special object of watching is plainly set forth in the Lord's own exhortation, uttered just after He had been portraying the terrors of the last week of seven years that will close this dispensation: (Luke 21:24-27)—"Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Daniel 9:27; Luke 21:24, 27, 36.

These words certainly intimate that no careless Christian can be sure of being removed before the commencement of the final Great Tribulation. This favor, I believe, will be granted only to

those who have "progressed in holiness"; only to those who have been so strengthened with might in the inner man that they have been able to endure hardness, as good soldiers of Jesus Christ. Such a growth in grace may, indeed, be attained by all believers. The power of prayer and watching is given to every man at his conversion; but he must be willing to deny himself, to take up his cross, and to follow his Master. Then there will be no doubt as to the issue: for "faithful is He that calleth you, who will also do it."

But the Lord has not thought of translating worldly-minded believers from the toils of life into the joy of His presence, of admitting them to immortality by the gate of glory instead of the dark valley of death. Those who vainly expect such a thing are like the Jews, who would have had Christ put Himself at their head as the all-victorious King, when as yet He had not saved them from their sins. But He will not grant to the careless and slothful servant that blessing which Paul craved, yet did not receive (2 Cor. 5:2-4)—the joy of being clothed upon, without the necessity of shuffling off this mortal coil. Hence in His promise to the Philadelphians, Christ says: "Because thou didst keep the word of My patience, I will also keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." Rev. 3:10.

It thus appears that not all believers will be caught up to the Lord at the commencement of His Second Advent, but only those who are found watching. It is, indeed, true that Paul, after speaking of Christ's descent into the air, adds: "Then we which are alive and remain shall be caught up," without any mention of exceptions to the rule, 1 Thess. 4:16, 17. But other Scriptures show that his words are to be regarded as a general statement, expressing what ought to be, and potentially may be, the case with every Christian. Similarly, in another place, he says: "It is appointed unto men once to die": yet the very next verse reveals the secret that some will escape death. "Unto them that look for Him shall He appear." Heb. 9:27, 28. And in his first Epistle to the Corinthians he discloses the mystery that we shall not all sleep.

Just in the same general way the Lord said to His disciples, "Verily, I say unto you, that ye which have followed Me, . . . ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." But Judas had followed Him, and was at the time one of the twelve: will he also occupy a throne in the regeneration? Nay, we know from the authority of Scripture that his own "place," to which he went, was in realms of the lost.

With the current foolishly optimistic view—that as soon as we believe we are in possession of all the glorious possibilities that are set before us—it is not strange that Christians neglect the ad-

monition to pass the time of their sojourning in fear (1 Peter 1:17); and ignore the warning, "Many are called, but few chosen." Matt. 22:14. And that they are not rendered anxious even by the thought that those only who are accounted worthy shall escape the things that are coming to pass, and shall obtain the Millennial Age and the resurrection from the dead.

"Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

## PRAYING THROUGH

Seventy-five years ago T. DeWitt Talmage was a pastor in Brooklyn, N. Y. He was burdened for souls, and he has left on record how he shared his burden with others:

"On Tuesday I invited to my house five old, consecrated men. These men came, not knowing why I had invited them. I took them to the top of the house. I said to them: 'I have called you here for special prayer. I am in agony for a great turning to God of the people. We have vast multitudes in attendance, but I cannot see that they are saved. Let us kneel down, and each one pray, and not leave this room until we are all assured that the blessing will come—and has come.' It was a most intense crying unto God. I said, 'Brethren, let this meeting be secret.' They said, 'It shall be.'

"The next Friday night came the usual prayer meeting. No one knew what had occurred on Tuesday night, but the meeting was unusually thronged. Men accustomed to pray with composure broke down under emotion. The people were in tears. There were sobs, and silences, and solemnity of such unusual power that the worshippers looked into each others' faces, as much as to say, 'What does this mean?' And, when the following Sunday came, although we were in a secular place (the Brooklyn Academy of Music), over four hundred arose for prayer, and a religious awakening took place that made the winter memorable."

## GOD'S CARE

Many are the times God has interposed by some trifling providence to save the lives of His servants. Once He caused a spider to weave its gossamer web over the entrance to a cave where a venerable Covenanter had taken refuge a few minutes before. The cruel soldiers, who would have pursued and searched the cave, when they saw the newly-made spider's web, concluded that no one could have entered, and passed on.

Once in answer to prayer He caused a Scotch mist to gather like a curtain over a valley where the Dragoons of Claverhouse were about to pounce upon a little company of Christians worshiping in their mountain conventicle, and lo! the pavilion of God was spread over them, rendering them invisible to their pursuers, and enabling them in safety to escape.

Once He sent a hen to lay her eggs in the loft where one of His servants was in hiding, and supplied him his daily food until he was able to escape to a place of security.

So, still His hand is guarding us in all dangers, and His covenant is fulfilled to those who are true to Him. "Behold, I am with thee, and will keep thee in all places whither thou goest, . . . for I will not leave thee, until I have done that which I have spoken to thee of."—A. B. Simpson.

## AN ARMY PAUSES TO PRAISE

Officers and men of the victorious British Eighth Army paused to praise God for the triumph, following their occupation of Tripoli late in January. They assembled in the Piazza Castello, overlooking the Mediterranean. General Montgomery himself led the praises and the prayers in a simple service. With the fall of Tripoli Italy lost the last remnant of her African empire.

## PAPER RATIONING

In order to meet the requirements of the War Production Board, it will be necessary for us to publish the Pentecostal Evangel in 8-page editions for several weeks.

In days to come we trust to be able to resume printing sixteen pages each week. Possibly once a month we may be required to print an 8-page edition.

We solicit the kindly forbearance of our readers and trust none will cease taking the Evangel. We are now printing 99,000 weekly. Let's make it 100,000.

In war times we must expect some restrictions. Let us thank God we have so few. Psalm 144:14 should express our constant attitude, "No complaining in our streets."

## The Fairest Ornament

SISTER EVA OF FRIEDENSHORT

A woman's chief adornment, her loveliest jewel, is her womanliness. Any created thing, anything at all indeed, is only beautiful in so far as it tends towards the fulfilment of its essential nature, and realizes its appointed end. The beauty of anything in God's creation is destroyed when it loses the peculiar characteristics He gave to it; all that is left is deformed, degenerate, a ruin.

An unwomanly woman is in reality not a woman at all. There is no womanliness without modesty and sweet reserve; these are the crown of womanhood. Every true woman is conscious of the meaning of her womanhood, of her high calling, of the possibilities and the limitations of her sphere.

A true woman has a delicate perception of what is right and fitting; she turns instinctively from all that is vulgar and impure; she has a virtue within her that keeps all evil at a distance.

Womanliness is of great intrinsic worth, and she who has this jewel needs no outward adornment; she shuns everything loud, everything that attracts to herself. There is a radiant inward harmony in womanliness, which penetrates the outward frame, and makes all true women beautiful.

No true woman desires to be other than what God has designed her to be. She can move with dignity and grace in any surroundings, and hold her own with strength and simplicity. She goes her way with steadfast quietness, and never loses sight of the goal that God has set before her. Her vocation is not to seek approval nor to attract attention, but to serve and to be a blessing. She will fulfill her mission under all circumstances and do her duty gladly and willingly. Womanliness adorns the young with enduring loveliness, and sets a holy beauty upon the wife and mother, even upon the very plainest. Such women scorn excesses of fashion, and know how to dress so that their own dignity is maintained and the feelings of others are not offended.

True womanliness unites freedom and modesty. It is free from the tyranny of opinion and from the influence of the spirit of the age; it is not bound by the dictates of fashion, not fettered by

vanity and the desire to please. Yet a true woman abides within the limits that God has set her. All that savors of unchaste behavior and excess are foreign to her. She rejects whatever offends her sense of modesty and loves seemliness and propriety. Her dress is good and clean and neat, and is suited to her position, her age and her calling. She avoids all that is unlovely or might cause offence, all that is unreal and artificial.

There is an uplifting power in a true woman's influence. She awakens in others a longing for purity and genuine worth. When womanliness dies, all moral force declines.

If a woman loses her essential God-given characteristics, she degenerates, and when the women degenerate, human society as a whole is heading for ruin. Wives and daughters have a great responsibility. If they despise the dignity of womanliness and the shielding power of modesty and chastity, they drag their own and the future generation down the road to destruction. Unwholesome curiosity, over-intimacy between the sexes, excessive cultivation of the body which often degenerates into a veritable cult of the flesh, the degradation of womanhood that has manifested itself so blatantly in our time—all this leads inevitably to the breakdown of public morality, and to physical and moral ruin. The symptoms are serious, the danger tremendous.

Mothers, warn your daughters!

Daughters, guard your priceless heritage!

The way womanhood has gone astray is one of the worst signs of our time. You who lay claim to the Name of Christ, do not put yourselves on the same footing as the world. Be brave enough to protest, having the courage not to conform. Carry the banner of womanhood high. Keep your feminine dignity unsoftened. Maintain the clarity of vision that dares to form an independent opinion, and if you have lost it, seek to get it back. In all that relates to dress, in your manner of life, in your reading, in your point of view, resolutely put away everything that is incompatible with following Jesus Christ.

## "I Am the Lord that Healeth Thee"

A. NAOMI COLLINS, 108 N. CLIFTON AVE., ALDAN, DELAWARE COUNTY, PA.

God's authorized prescription for the healing of the body is found in James 5:14-16, and in Exodus 15:26. Notice—these scriptures set forth the conditions that must be met by the one coming for healing. I shall quote these conditions, for often when references are given folks will not take time to look up the scriptures. In Exodus 15:26 it says, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee . . . for I am the Lord that healeth thee." This scripture shows both a protection and a preventive against sickness, if obeyed, as well as a healing balm. But, how often, I might say, nine times out of ten, when folk come forward to be prayed for, for healing, no mention is made of the conditions, the meeting of which opens the way for God's willingness and favor to heal.

Years ago when I had consumption of the lungs, I came to the Lord all broken down in health and discouraged in spirit. I earnestly prayed in sincerity of heart for healing, but no healing came. At the same time I could hear a voice within me saying, "Hearken diligently." I paid no attention to this, for I did not know what was meant.

As time went on and I kept getting worse, in my desperation I cried to God, for I knew I was fast approaching death. But, strange to say, all I could hear was, "Hearken diligently." I turned away again, not knowing the meaning.

But the third time that I heard this "Hearken diligently" while praying, I thought I had better try to find out what this meant.

So I remembered that somewhere in the Bible it says something about hearkening diligently, so I looked it up. In Exodus 15:26 I found it and I read it over and over, and in a sense I ate it. I said to myself, "Something is wrong in me," and from that time I began to allow the Spirit of the Lord to search me out, and as He showed me sins to be repented of and things that had to be made right, I yielded in obedience, and instantly faith for my healing sprang up within me and I was completely healed in a short time after having been sick and full of corruption for two years. I was cleansed from this foul disease, consumption, and was made whole every whit. This was forty-five years ago and I have not had a touch of the disease since. Up to this time I had been an active member of the M. E. Church for seventeen years.

Now in the New Testament, in James 5:14-16, we have a continuation of God's stated require-

ments for healing, which are: Send for the elders of the church when sick and have them anoint you with oil in the name of the Lord and pray over you, and the prayer of faith shall save the sick, and the Lord shall raise you up.

Is this all that is required? No, confession must be made, for in verse 16 it says: "Confess your faults one to another, and pray one for another, that ye may be healed." How ready we are to obey verse 14, to be prayed for by those who seem to be full of faith, but how loath we are to confess our faults one to another. Might this not be the reason that many go away without being healed? Surely God, who cannot lie or make a mistake, has not wasted His words in requiring confessions and making things right. There is a scripture in Matt. 5: 23, 24: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The dictionary says that reconcile means to bring back harmony, to settle, to adjust with a friendly spirit. Let us not dodge the Word of God in failing to meet the required conditions when we come for healing. There is an old saying that man is no more right with God than he is with his brother.

These little faultfindings, little secret tale-bearings, backbitings, criticisms, judgings, grudges one against another, buried down deep in the secret recess of the heart, are the little foxes that spoil the vines and poison the blood and open the door to sickness and disease of soul and body. If we get right with God and man, we need not pray so hard for healing, for when we get right, faith will spring up within us. Faith is the victory.

Confession humbles us and puts to death the self-life, but praise God, the life of Christ springs up as we obey. Confessions should be brief and made to those who are praying for the sick and to those who have been injured, and not in the open church meeting unless God definitely leads for a purpose. It is far easier to confess to the Lord than to people, for the Lord keeps secrets, but woe to the one to whom confession is made and it is not kept. There is a place in the Bible that says, "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11:13.

The enemy will tempt to cover up and not obey in confession, and try to save ourselves from humiliation, but God's Word says: "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." Mark 8:35. It pays to humble ourselves—God's Word says, "God resisteth the proud, but giveth grace unto the humble." James 4:6.

### "GO AFTER SOULS"

"Young man, young woman, make the most of your life. Go after souls. Go after them the best way you know, but go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after souls. Go after them by public and private testimony. Go after them by service and by prayer. But go after them. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life—make the most of it."—J. B. Chapman.

### CONGESTED MAILS

The Post Office has lost many men, and mails are frequently very congested. We are mailing the *Evangel* a day earlier each week than formerly, but even then some people may receive it a day or two late. We all have need of patience in these days of war.

## "Have Ye Received the Holy Ghost?"

It is written of Jesus Christ that He is "the same yesterday, and today, and forever." There never will be any change in His character or disposition. He was born a babe in Bethlehem, grew up and matured in Nazareth, and passed for the carpenter's son. His lifeless body had to be carried down from the cross. He was carried to the manger and carried from the cross. He was put in the manger and put in the grave. But God took Him out of the grave in spite of man's seal and watch, and God raised Him up on high, and has highly exalted Him, giving Him a name that is above every name.

In an equally true sense it can be said of the Holy Spirit, the third Person of the Trinity, that He also is the same yesterday, and today, and forever. He descended in bodily shape like a dove upon Jesus when He was baptized, and the Son of God could say as He commenced His ministry, "The Spirit of the Lord is upon Me." God anointed Jesus of Nazareth with the Holy Ghost and with power, and as a result He went about doing good, and healing all that were oppressed of the devil.

The Holy Spirit is the same today as then. He knows no decay. He knows no change. Since the glorification of Jesus Christ He has been manifested as the Comforter, as the Energizer, and as the Power from on high. On the day of Pentecost He was manifested in cloven tongues like as of fire, which sat upon each of the hundred and twenty, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:4.

The same took place frequently afterwards. Through the preaching of Philip the people in Samaria received the Word. Acts 8. They also received the Holy Ghost. You say, "There is no record that the Holy Ghost spoke through them as He spoke through the hundred and twenty on the day of Pentecost." The Holy Ghost had not changed in His operation in the short interval between the upper room and the visit of Peter and John to Samaria. If a new order and a new pattern had been established, you could trust Peter to draw attention to it. Peter would not have been satisfied with the converts having had any less experience than he himself and the whole hundred and twenty had received.

The same was true in Cornelius' house. Acts 10. Peter was not surprised that the Holy Ghost spoke through human beings. The surprise was that He spoke through Gentiles, so that Jewish flesh and Gentile flesh, when filled with the Spirit, were operated on in exactly the same way. As they were filled with the Spirit, the filling was made known by the overflow. "For they heard them speak with tongues, and magnify God."

Have you ever known a silent waterfall? Maby you have—when it was frozen. The Holy Ghost is fire, and if there is fire you will have no frozen waterfall.

And the Gentile converts at Ephesus not only spoke with tongues, but prophesied. Acts 19:6. If Peter was surprised when he heard one operation of the Spirit at Caesarea, he would have been doubly surprised had he heard two operations at Ephesus.

In the intervening centuries the Holy Ghost has not changed one iota. As there is opportunity He will manifest Himself fully, freely and unrestrainedly. He will do again and again what He did on the day of Pentecost. "We do hear them speak in . . . tongues the wonderful works of God." Acts 2:11.

The Holy Ghost magnifies the Father, glorifies the Son, and magnifies the redemption that has been obtained through the blood of Christ.

And people today who are criticizing the manifestations and work of the Holy Spirit, do so through foolishness, ignorance or prejudice. Every honest soul who knows God as his Father and Jesus Christ as his Saviour, if he will come before God in honesty and simplicity, and will open his heart to receive the Holy Spirit, will receive a like experience to the one received on the day of Pentecost at the beginning of this dispensation. It is all-important to be taught by the Spirit, to learn to yield to the Holy Spirit, to be constantly filled with the Holy Spirit, and to be led day by day through that same Spirit.

Time does not change the way the Holy Spirit does His work. All we do know is that one manifestation of the Spirit is called the "former rain" and the other the "latter rain." Joel 2:23. Both rains—just a difference in dispensation. Even irrigation is dependent upon the rain. A inspired prophet of God, looking forward to the last days, bids us: "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1.

Ahab named Elijah the troubler of Israel. Elijah was the one who prayed for the rain. Ahab was the cause of the drought. Do not criticize those who pray the rain down, but examine yourself as to whether you are the

cause of the drought. It is written, "Grieve not the Holy Spirit of God." Eph. 4:30.

The twelve men at Ephesus, though they are nameless, magnified God by being simple and obedient to the word of Paul. And as a result, they were the recipients of the Holy Spirit, who did for them what they never could have done for themselves. Paul had no more queries to make to these Ephesians after this manifestation.

May we ask the question that Paul put to those disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" You say, "I don't believe in the tongues movement." Is that your answer to God? "Have ye received the Holy Ghost since ye believed?" "I don't think it is for us these days." "Have ye received the Holy Ghost since ye believed?" "It is not necessary for me." Every excuse that you bring up will be set aside, for the three thousand on the day of Pentecost, the Samaritan converts, the Spirit-filled ones of Caesarea and Ephesus, and the great Corinthian church will appear as witnesses and testify against you on that day. You have had the Word, and the Word of God will condemn you.

"Have ye received the Holy Ghost since ye believed?" God's query remains unanswered. What will be the answer?

He who knew God's will and did it not shall be beaten with many stripes; and conversely, he who knew the Lord's will and did it shall be abundantly rewarded. Are you a candidate for blessing or for stripes?

## Onesimus, the Runaway Slave

The unprofitable made profitable. A story of sin and redemption by Thomas J. Jones

ONESIMUS was a Phrygian slave of Philemon. Philemon lived in Colosse. Col. 4:9; Philemon 2. His wife's name was Apphia, and Archippus was his son. He had been led to Christ through Paul's ministry. The assembly met in Philemon's house; perhaps under his leadership. He seems to have been in fairly comfortable circumstances.

Onesimus, the slave, had robbed his master and fled from the home. A runaway fugitive, he made his way to Rome, the capital city of the then known world, that great godless city filled with vanity, pomp and glory, a veritable cesspool of vice and sin. He sinks among the dregs of the city into greater debauchery.

"Onesimus" means profitable, helpful, useful; but his life belied his name. He was unprofitable, good for nothing, bad for everything. In Onesimus, we have a picture of the sinner, a slave to sin, a robber. We have robbed God, we are runaways. "We have turned everyone to his own way."

He was in debt to his master; we are in debt to God.

He was unprofitable, although his name means the reverse.

In Romans 3:12 the sinful human race is said to be unprofitable. "They are all . . . unprofitable." Here is set forth the unprofitableness of the unconverted.

### THE CHANGE

How did it take place?

Onesimus meets Paul in Rome. Paul, a prisoner for Christ, in chains, manacled for the gospel; "the aged" he calls himself.

We are left to conjecture here as to how the meeting between Onesimus and Paul took place. It may have been that Onesimus, because of further crimes, found himself incarcerated in a Roman dungeon. Worn and sick of sin, he comes in contact with Paul the Apostle. Onesimus is converted in prison through Paul's instrumentality. Paul calls him, "My child, Onesimus, whom I have begotten in my bonds" (v. 10).

Onesimus is really born again. The only remedy for unprofitable humanity is to be born from above. It is only the gospel that makes the unprofitable profitable.

And here begins the disclosure of the object of this little letter to Philemon. Paul pours out his heart to Philemon for the favorable reception of Onesimus. The fearful Onesimus is encouraged to return to his master, and Paul gives him this letter. To part with him was like tearing out Paul's heart, yet it *must* needs be. Onesimus belonged to Philemon, and restitution must follow conversion.

He goes back to Philemon, but not without this little note signed by Paul. "Receive him that is mine own bowels" (v. 12). If thou count me a partner receive him as myself. Onesimus trusted Paul entirely to negotiate with his offended master, Philemon. Paul is in partnership with Philemon, and all Paul's merits are put down to Onesimus. The promise, (verses 18-19) "Put on my account all his demerit: I will settle everything." The word "impute" in Romans 5:13 gives us the same thought as "put it on my account, charge it to me." Paul becomes surety for Onesimus.

Here is the story of sin and redemption. Our sins have offended God, but, thanks be to God, there is a Mediator between us and God. As Paul pleaded for Onesimus so Jesus pleads for us. Jesus is the partner in the Godhead. He is the "fellow" in Zech. 13:7. How truly it could be said of Christ that our sins were put to His account. "He was wounded for our transgressions." Isa.

### THE PENTECOSTAL EVANGEL

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53:5. "Made sin for us." 2 Cor. 5:21. "Delivered for our offences." Rom. 4:25.

Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow.

Onesimus takes this letter signed by Paul to his offended master, Philemon. The reconciliation was left wholly to another. Onesimus goes back to Philemon, taking the note signed

by Paul which secured for him a new relationship—a brother in Christ. Onesimus was a new creation with a new walk, and now could be profitable who once was unprofitable.

I am convinced that this letter must have secured the forgiveness and favorable reception of Onesimus.

As Philemon received Onesimus on Paul's account, so God receives us and makes us what we never were before. Eph 2:10; 4:32; 1 John 2:12.

## Our Prayer Answering God

A Testimony to God's Faithfulness as Told by Marie Lock to Sarah Foulkes Moore

Twenty-five years ago in Bremerton, Washington, the Lord wonderfully saved me. Then I wanted to see my husband converted but he would not seek the Lord. Sometime later we came to San Francisco, where the Lord baptized me with His Spirit.

During the first World War, my husband secured work in a ship-building plant in Alameda, across the bay from San Francisco. One day a chemical with which he was working exploded in his face, burning the glass out of his spectacles and carrying pieces of red-hot iron into his eyes. He became blind instantly. He was taken home in great pain and the doctor who was called said he must have an eye specialist, but in our neighborhood one was not to be found.

While I was getting my suffering husband to bed, something seemed to say to me, "Why don't you look to the Lord?" I turned to my husband and said, "Have you faith to believe the Lord will heal you, if I pray?" He did not have time to answer, for a Voice instantly spoke to me saying, "Why ask faith of him? Obey the Word—'Pray for one another that ye may be healed.'" I then went to the kitchen for a bottle of oil which I kept there and as I went to anoint my husband, I remembered that he was not saved. It seemed to me that I should go to the Lord for him and ask God to forgive him his sins. I was assured that He would hear my prayer. Then, I anointed him with oil in the name of the Lord and asked the Lord to heal his blindness. The Voice that had directed me to pray now said, "I have heard your prayer. By My stripes he is healed."

My husband had been crying while I was praying. But when I had finished he said, "The pain is gone, mamma! You're great, mamma!" And he patted me on the hand. The pain really was gone, but the blindness remained. Then, I went to the kitchen to prepare him some supper and as I reached to get the teapot from the shelf, the Spirit of God came upon me and out of my mouth poured these words, "Victory! Victory! Victory!" I became so happy in the Lord that I danced around the kitchen with the teapot in my hands and my husband upon hearing me told me not to get so excited to which I replied, "I'm not excited. God has said it is victory. Your eyes are going to be opened by the Lord."

That night my husband slept soundly and at six in the morning I heard water splashing in the bathroom. I arose to see what it was all about, never thinking of the husband I had put to bed as a blind man. But as I opened the door, he turned around. A towel half covered his face and above the towel I could see his eyes wide open. They were bright and very beautiful!

"Daddy! Daddy!" I cried, "Can you see?" "Yes," he answered. "I am perfectly healed. All the pain is gone." He picked up particles of iron from the wash bowl, which he had washed from his eyes, and showed them to me. The next day he returned to his work. When he returned in the evening I asked him if he had been able to see all day. His reply was, "I have always had one bad eye but now both are perfect." Yet,

in spite of this miracle he did not seek the Lord nor become a Christian.

Then one night just two years ago it seemed that he was going to die. For years I had prayed for his salvation. Now I cried out to the Lord with all my heart for him. "Lord," I said, "I have believed for twenty-five years. Now my husband is dying and he is still unsaved. How about it, Lord? Am I to blame?"

My husband was groaning terribly. "Daddy, pray!" I cried. And he did pray, a prayer that seemed to come from the depths of his being. Then I ran across the street and asked my neighbors to send for a minister. But when I got home I found my husband sitting up in bed, laughing with all his might! I thought he had lost his mind. But the light of glory was on his face and his eyes were sparkling and bright.

He motioned for me to come and sit on the bed and then said, "Mamma, listen to me. After you asked me to pray I prayed. Then I felt stronger and sat up, facing your door. As I looked at it I saw it covered with the most beautiful drape I had ever seen. I was strong enough so I got up to go over to the drape. But as soon as I got close enough to touch it, everything went black and I fell to the floor. I wanted so much to touch that drape! But while I lay near it on the floor the drape parted and a hand reached out and touched first one of my hands and then the other. Then the Hand and the curtain vanished. After the Hand had caressed mine, I got perfectly well. I felt like a sixteen-year-old boy. I wanted to jump all over the house. Never before have I seen anything so wonderful as this vision. No one could tell me before that there were such things as visions. Now I know!"

When my husband finished telling me these things the door bell rang and two Christian friends came to pray with him. They were surprised to find him healed. He told them of the vision and the joy of the Lord filled the place. Finally one of the brethren, a visiting minister, said to my husband, "Brother, are you saved?" And my husband said, "No, I am not." "Wouldn't you like to be saved?" said the minister. "Yes, I should like to be saved," replied my husband. So he got out of bed and right then and there he gave his heart to Jesus. Then he got up and said, "Praise the Lord. I am saved!" He called me to him and took my hand and said, "Mamma, you have been alone. Now I am with you. Your God is my God, and where you go to church, I will go." It was the most beautiful thing I ever saw and it seemed we were being married all over again.

From that time on he was a new man. We read the Bible together. We went to church together. He talked differently. He acted differently. He never smoked or swore any more. He lived as though he were living in the midst of a river of peace and blessing.

When I awakened on the morning after his conversion, I found him reading his Bible—something he had never done before in all his life. Later in the day he went up to the corner where there was a bench and where old men gathered in idle talk. He went up there to testify and said,

"I have no more hard-luck stories. I have joy and peace. If you had what I have you would have no more hard luck either. What I have, no money can buy. But you can have what I have." The old men did not know what had happened to him and thought he was losing his mind. However, they noticed how well and happy he looked, so they said, "What is it that you've got?" And he pointed up and said, "The Lord Jesus."

About one year after this my husband woke up at midnight choking with asthma. At two in the morning our pastor came and anointed him with oil in the name of the Lord. He was healed instantly, not only of the asthma but also of rheumatic pains which had stiffened his limbs. He went to church the next Sunday and told of the wonderful things the Lord had done for him. But as he testified he also said, "The Lord has healed me this time. Next time He will take me home." Six months later he went to be with Jesus. He just smiled and fell asleep in Him.

It would have brought me great happiness to know he had been saved even on his death bed. But it brought me unspeakable joy to have him live to go to church with me. The love of Christ in both of our hearts made us like sweethearts again. During those days I was happier than the day we were married.

"Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." Psalm 68:19.—From *Herald of His Coming*.

### BELIEVING GOD

By George Muller

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings, or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His word, the heart is at peace.

God delights to exercise our faith, first for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it." assured He will do it. Thus we shall bear an honorable testimony before the world, and thus shall we strengthen the hands of others.

### PRAYING FOR PEACE

Red lanterns hang from the chimneys of farm-houses and cottages in Italian Switzerland, as a general reminder to all to pray for peace. The lanterns are displayed whenever war rages between Christian countries.

## China

**North China:** Ten of our missionaries are in Axis-occupied territory in North China and therefore subject to certain restrictions. We understand that thus far all of these missionaries are safe and some of them able to do a limited amount of missionary work. All the assemblies in this section are placed under Chinese leadership, the missionary's part being to stand in the background helping the work by his influence and prayers. We ask special prayer that God's protecting hand may continue on these workers and that those who are not able to do very much missionary work may be permitted to return to the United States in due course.

**Northwest China:** Mr. and Mrs. V. G. Plymire are still carrying on their work in the Tibetan Border, although the cost of living has risen several hundred per cent. The poverty and destitution of the people is pitiful, and as far as practical we are sending additional help to be given to some of the Chinese Christians who may be in need, as well as to assist these friends in meeting the added cost of living.

**South China:** Owing to the fact that most of our missionaries in this section were gathered in the Hong Kong area at the time the Japanese invaded China, they became prisoners of Japan, but now in the providence of God all have been returned to the United States. The native ministers are carrying on and help is now being sent to them through the courtesy of our friends of the Pentecostal Assemblies of Canada. Thus even though the missionary cannot be there, the work is continuing.

**Southwest China:** We have three representatives here, although two of these, Mr. and Mrs. Clifford Morrison, are temporarily absent from the field, having been obliged to take their children to India to place them in school. However, it is their plan to return just as soon as possible to carry on the splendid work which they have been able to accomplish among the tribes people of the Salwyn Valley. Augusta Remacle is our only other missionary in Southwest China, but many of the native ministers are carrying on their work and as far as possible support is being sent through to them.

We consider that China presents one of the greatest opportunities for the future and we are hoping that there may be a host of new workers in preparation for this field so that when the war is over we may be able to reach some of the 250 millions of China who, it is estimated, have not as yet heard the gospel. This is a conservative estimate since out of the population of nearly 500 million there are probably only one million who are even professing Christians.

**Manchuria:** Our work in Manchuria is conducted entirely under the leadership of native ministers who have been organized into a Council of their own. Although here are many things that we might wish to be different, yet we thank God for what our Chinese brethren in this area are able to accomplish and we trust God may keep them in these difficult times.

## Latin America

The Latin-American work in the United States has been progressing very satisfactorily under the able leadership of the Latin-American brethren, assisted by a few of our missionaries, some of whom are home from

## Flashes From Our Missionary Lighthouses



Spanish-speaking fields because of ill health, but who are yet able to render valuable assistance to the Spanish work in the United States. There are probably between three and four hundred ministers associated with our Latin-American District Council including those who have license to preach and exhorter's permits.

Our two Bible Schools, one in Los Angeles, California, and the other in Saspamco, Texas, have between them something like 80 students—young people of Latin-American parentage who are preparing themselves for ministry among their own people in the United States and foreign lands. This is a potential supply ground for the many Spanish-speaking countries where the Gospel is as yet little known.

## Central America

Our work in Central America includes El Salvador, Nicaragua, Guatemala, Honduras and Costa Rica. We have two Bible Schools in operation; one at Santa Ana, El Salvador, and the other in Matagalpa, Nicaragua. In these two schools there are altogether about fifty students who are the ministers for Central America for tomorrow.

The work in all our Central America area is most encouraging in that the brethren of these countries have taken responsibility for its development, and local District Councils have been established under native leadership.

We have ten missionaries now on the field, with others home on furlough. The immediate need is for three or four more married couples, preferably those who already have a knowledge of Spanish. One young couple is planning to leave just as soon as arrangements can be made for their transportation to Honduras.

We are looking forward to advance moves in this area including the sending of representatives to Panama and a strengthening of the work already in operation under the Assemblies of God of Mexico.

Our brethren in Mexico have done a very commendable work and now seeking to train their own young people for the ministry. There is a Bible School in operation in Mexico City besides one for young women in Monterrey. We are assisting the work in Mexico financially, although so much more could be done if additional aid could be given. One of the outstanding needs is for good gospel literature in the Spanish language that may be distributed freely.

## South America

The war is not an unmixed evil as far as the missionary enterprise is concerned. It is true that many obstacles have arisen, but also through conditions that have developed out of the war many countries will be made more accessible than ever before. We believe it is particularly true in the relationship between United States and South America that there is likely to be a closer tie of association, and we hope this will tend to greater opportunity in missionary activity.

We realize that there are those who seek to argue that Protestant missions in South America are against the good neighbor policy, but the testimony as to what Protestant missions have accomplished is sufficiently positive to refute any such charge. A former president of Venezuela was having a radio tower constructed but no one could be found who was not afraid to go to the top to finish the task. Finally, the president exclaimed, "Well, get some evangelicals. They haven't been drinking for several years."

It is our conviction that we are acting in the kindest manner when we send our missionaries to South America, since we desire to share with our neighbor the very best we have.

**Argentina:** We have had missionary representatives in Argentina for 33 years and their faithful ministry has brought forth fruit. However, the work has never been what we could call strong. For years the burden rested almost entirely with one lone missionary who has done the best she could in a tremendous territory. Later on our force was strengthened by the addition of a married couple who have opened another mission station, with several outstations from which the gospel is going forth. Since circumstances prohibit the entrance of new missionaries into the country, we need to pray particularly for our workers who are there, that God may use them and make them a blessing.

We have recently made contact with a number of workers from Europe located in Argentina who are conducting a very encouraging work among their own people. We are sending help to such of these brethren as are recommended by the missionaries on the field.

**Chile:** We have been happy over the very gracious reception accorded our missionary representatives, Mr. and Mrs. H. C. Ball, when they were in Chile. Not only was their ministry welcomed in several other demoninations, but they also have left behind them those who wish to continue a work after the Assemblies of God pattern. There was a manifest desire among many that Mr. and Mrs. Ball should remain; however, our Missions Committee felt that they were needed to help in a larger development of our work in the entire Latin-American field.

In an undenominational report which mentioned the good work being done in Chile by various agencies, we were happy to note this statement: "The Pentecostals constitute the most numerous single group in Chile." While it is true that the Pentecostal work as a whole is not affiliated with the General Council, yet there is a close tie of fellowship between the two bodies, and the ministry of our missionaries in Chile has always been welcomed. We thank God for what has been accomplished in that land, and as far as it is possible for us to assist our brethren there, we are more than happy to do so.

(To be concluded in a subsequent issue)

**"I WILL FEAR NO EVIL FOR THOU ART WITH ME!"**

(Continued From Page One)

came. Later, through letters, he discovered that at that time his brother had been in the midst of action. When under the most severe mental anxiety and pressure, the sailor had asked the Lord for something to strengthen his spirit. Just then, on his ship, over the radio there sounded out the words of a gospel song. Right there far at sea, came these reassuring words:

Waft it o'er the rolling tide  
Jesus saves! Jesus saves!  
Tell to sinners far and wide,  
**JESUS SAVES! JESUS SAVES!**

Instantly, as he heard the cheering words of the hymn, a miracle took place within himself. All anxiety lifted. All fear and dread fled. Peace broke over him, and throughout the remainder of time in the midst of severe battle action at sea, he was sustained with great comfort and consolation. Later he wrote his appreciation that he was brought through safely, but more so, for the great consciousness that, in the hour of imminent peril, he had found the Lord indeed was "with" him.

"I am with you," Jesus whispers, through the darkness, through the night. "I am with you," still He whispers, when loved ones are far away. Think how the shepherd heart of David recognized this when he composed the 23rd Psalm: "He maketh me . . . He leadeth me . . . He restoreth . . ." Then in another Psalm: "He sent . . . He took me . . . He drew me . . . He delivered me . . . He brought me . . . He recompensed me."

"With me . . .!" Beloved, these words hold a great key, both for comfort and for admonition and warning that we may walk softly before our God. David, remembering how easily the lion, bear, and giant were handled when he was young, inexperienced, poorly equipped, knew that only one factor really counted . . . to have the Lord with him. So when offered the loan of Saul's superior equipment, complete armor, he refused, for he had not "proved them." It was the help of God that he had proven, and relied upon. He had had a great example of warning in Saul, of whom it was once said, "The Spirit of God came upon him," but of whom it was later said, "The Spirit of the Lord departed from Saul." 1 Sam. 10:10 and 16:14. Out of respect to this secret, David always refused to harm Saul, either physically or by word of mouth. David kept his expectation only from the Lord. Is that secret yours and mine? When God's hand is on a situation, we can well afford carefully to keep our hands off. Then faith can have her perfect work.

Sometimes David starts on the personal pronouns, "His," or "He," and O, how he loves to enlarge on that theme! "His way is perfect." "He is a Buckler." "He teacheth my hands to war!" "He maketh my feet like hind's feet!" Sometimes it is, "The Lord," that he sings of. "The Lord . . . He is good." "The Lord answered me." "The Lord is on my side. I will not fear what man can do unto me!" "The Lord taketh my part." "The Lord helped me." "The Lord is my strength and song."

Beloved, when you lie down, and begin to meditate, you may absolutely refuse to let your meditations be discouraging or troubling. You may fill all your mind, heart, soul, with meditations upon Him, and all that He is able to be to you, and then your meditations will be sweet, and your heart will sing. Strength from above will surge through your whole being. Confidence comes when we meditate upon His faithfulness. "Lo, I am with you always, even unto the end!"

**"TRACKS"**

A minister gave a Negro a tract. Later, he asked him what he thought of it. "Ah, Massa, it done my soul good. I never knew befo, why dey call dem tracks; when I read dat little book, it track me dis way, and it track me dat way. When I go in de barn, it tracks me dere; when I come in de house, it tracks me dere; it tracks me eberywhere I go. Den I know why dey call 'em tracks."

Secure a number of the new "tracks" printed in various colors and put them to work "tracking" sinners down. One tract you give out may be the means of leading a soul to Christ. Twenty-five cents will bring an assorted package of these beautiful, attractive colored tracts.—The Gospel Publishing House.

**Reports from the Reapers**

**KANSAS CITY, KANSAS**—We have opened a new work at 1615 Minnesota Ave. Lots have been purchased for a new building to be erected in the summer. God is blessing and the prospects are good.—E. L. Slavens, Pastor.

**TOLAR, TEXAS**—A revival was conducted here recently by Evangelist Howard Cockerell of Wortham. We had 13 wonderful messages from God's Word which were a blessing to everyone. The church was greatly encouraged, and is showing a greater desire to do more for God in the future.—Luella Swain.

(Near) **MONETTE, ARK.**—Evangelist Gene Tursar came to us at Childress Chapel for a 2-week meeting in which the Lord blessed in a very precious way. Every department of the church was built up and the people were given a greater determination to go on with the Lord despite the conditions that are prevailing.—Bernice Ferren, Pastor.

**RICHMOND, MO.**—We have just closed an old-time revival here. A number prayed through to salvation, and 10 of that number are still saved and working in our church. Two received the Baptism in the Holy Ghost according to Acts 2:4. God also worked in the healing of the sick. R. O. Jeffries, the evangelist, was a real blessing to our church. His messages are strictly evangelistic.—H. F. Foley.

(Near) **LONDON, ARK.**, on Russellville Route 3.—We have just closed a very successful revival with May Kushing of Searcy as the evangelist. The Spirit of God rested on the services from the beginning. Sister Kushing preached the old-time gospel under the anointing of the Holy Ghost. Thirty-four prayed through to a real experience with the Lord, and 17 received the Baptism in the Holy Ghost.—Mrs. L. L. Gotcher, Reporter.

**ATLANTIC CITY, N. J.**—During the past year, through the faithfulness of God's children, we were able to burn the church mortgage at a special service, Sunday, February 21. Two of the former pastors were present Jacob Heinrich of Buffalo, N. Y., and W. F. Duncan. We are sorry that District Superintendent Flem Van Meter was unable to be present.

The Secretary-Treasurer was able to report that the past year was the best financially in the history of the church.—W. F. Woodre, Pastor.

**WINNIPEG, CANADA**—We have just closed a successful campaign with Evangelist Lee Krupnick of Tulsa, Okla. Brother Krupnick is a converted Jew and for several years has been a lay preacher while continuing his work as a newspaper man in Tulsa. He is now full time in the Lord's work, his first campaign being here in Calvary Temple. We were pleased with our brother's ministry and believe God has His hand on him. There were encouraging results. Large crowds attended during the week and we were unable to seat all the people at the Sunday night services.—Watson Argue, Pastor.

**FT. SMITH, ARK.**—We are praising God for the real revival which we have just closed for Pastor C. A. Lasater at the Dodson Avenue Assembly. Quite a number were saved and filled with the Holy Spirit. Brother Lasater is a fine pastor and a real father to his church. He has an outstanding assembly.—Evangelist and Mrs. Fred Patterson.

**ARIZONA DISTRICT COUNCIL**

The Annual Council of the Arizona District was held at Phoenix, Arizona, February 2-7. It was a very fine council, most of the brethren of the State attending and also some visitors from other districts.

General Superintendent E. S. Williams was the main speaker and also presided at the business sessions. Brother Williams' inspirational ministry was appreciated and enjoyed by all who were privileged to hear him.

The Arizona District Council has taken another step forward this year by putting its Superintendent on the field full time. The following officers were elected: Chas. O. Green, District Superintendent, 127 S. Cherry Ave., Tucson; Chas. L. Elmes, District Secretary, P. O. Box 1684, Prescott; L. H. Hauff, District Treasurer, Buckeye Sectional Presbytery: South—John Eiting, 1134 19th St., Douglas. Central—N. D. Davidson, 1225 E. Filmore St., Phoenix. North—V. C. Warens, P. O. Box 364, Cottonwood. General Presbytery: Chas. O. Green, S. S. Scull, and N. D. Davidson. The total offerings for Home Missions were \$141.36, being \$55.00 for the Apache Indian work at San Carlos, and \$86.36 for the Yuma Assembly of God building.—Chas. L. Elmes, District Secretary.

**Coming Meetings**

**TULSA, OKLA.**—City-wide C. A. Rally, 5th and Peoria, April 5. S. J. Scott, State President, will be present. This is a pre-convention rally.—Paul B. Franklin, Host Pastor.

**DRY FORK, W. VA.**—Ministerial Fellowship Meeting and C. A. Rally, Western Section of Potomac District, April 26. Services 2:00 and 7:30.—Russell W. Harvey, Sectional Vice President, Clarksburg, W. Va.

**NEBRASKA DISTRICT COUNCIL**

The Nebraska District Council will convene at Grand Island, Nebr., April 6-8. General Superintendent E. S. Williams, principal speaker.—A. M. Alber, District Superintendent, 831 N. Kansas Ave., Hastings, Nebr.

**KANSAS CITY, MO.**—Sectional Fellowship Meeting, Independence Ave. and Spruce, April 5. Services 10:30, 2:30 and C. A. Rally 7:45. W. J. George is pastor.—J. L. O'Dell, Sectional Secretary, 3308 E. 13th, Kansas City, Mo.

**PLAINVIEW, TEXAS**—The West Texas District Council meets April 20-22. Monday night, Fellowship meeting. General Superintendent Ernest S. Williams, Council speaker. For room reservations and further information write H. Paul Holdridge, Secretary-Treasurer and Pastor, Box 10, Plainview Texas.

**OKLAHOMA DISTRICT SECTIONAL COUNCIL MEETINGS**

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.

**WEST TEXAS DISTRICT SPRING CONVENTIONS**

East Central Plains Section, Lockney, March 23-24; North Plains Section, Hereford, March 30-31. All applicants for license to preach are urged to be present.—H. M. Reeves, District Superintendent, 1005 Nassau St., Plainview, Texas.

**APPALACHIAN DISTRICT COUNCIL**

The 24th session of the Appalachian District Council will convene at North Tazewell, Va., April 22-24. Fellowship meeting, Wednesday, 8:00 p. m. First service, 10:00 a. m., Thursday. C. A.'s will meet Saturday afternoon, in connection with District Council. All our District ministers and delegates urged to attend. Two delegates from each assembly.

For information write Pastor A. H. Morrison, Berwind, W. Va.—M. B. Hampton, District Superintendent.

**POTOMAC DISTRICT SPRING CONVENTION**

DUNN, N. C.—Potomac District Spring Convention and Prayer Conference, Gospel Tabernacle, King and Cumberland Sts., April 4-8. Speakers: A. H. Graves, Mr. and Mrs. Chas. Shuss, E. W. Welford, Chaplain O. W. Keys, Wallace Heflin, Mrs. Julia Tyler, and others. Morning sessions devoted to prayer, afternoon and night sessions to preaching, teaching, and fellowship. For accommodations, write to Pastor W. D. Swanson, Bix 203, Dunn, N. C.—E. F. M. Staudt, District Superintendent.

**TEXAS DISTRICT SPRING CONVENTIONS**

In this group all services begin 7:30 p. m. first day: Yoakum Section, Yoakum, April 6-7; San Angelo Section, Brownwood, April 27-28.

In this group services begin 10:30 a. m., first day: 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.

**MISCELLANEOUS NOTICES**

**NEW ADDRESS**—Box 381, Live Oak, Calif. "We have accepted the pastorate here."—Mr. and Mrs. Verbie L. Vaughn.



**Our Newest Easter Service**

**EASTER BELLS**

By Harold Lillenas and Others

This new Easter service for Church and Sunday School contains ten special Easter songs, among which are solos, duets, and choir or class numbers. It also contains a responsive reading and twenty-three recitations suitable for individuals and classes. **Prices:** One copy, 10c; Twelve copies, \$1.00; Fifty copies, \$3.25; One hundred copies, \$6.00.

**GOSPEL PUBLISHING HOUSE**

Springfield, Missouri

# The PASSING and the PERMANENT

## DEMONSTRATIONS IN ITALY

Germany has protested to Italy about anti-German demonstrations which took place in Rome, Naples and Genoa. The significance of this lies in the fact that Italy's place in prophecy is with the Mediterranean nations and not with the Russo-German "king of the north."

## ARAB RADIOS

The Arabs are not as backward as one might think. *New York Times* says: "Those who wondered how the Arabs get the propaganda broadcasts may be surprised to learn that in the 'dirty, oversized Arab village' of Amman, capital of Transjordan, there are 12,000 radios to 35,000 people."

## LIQUOR IN THE ARMY

Those who so fanatically insist that taking liquor from our soldiers would be depriving them of one of their fundamental rights, must have received a severe jolt when they learned that General Marshall, Army Chief of Staff, had issued a general order forbidding the sale of intoxicating liquor in officers' clubs and messes, as well as in canteens and post exchanges in all army camps and posts. However, 3.2 beer is still available for both officers and men—and it is intoxicating.

## SOME RESULTS OF PERSECUTION

A growing religious feeling is sweeping the Baltic States of Estonia, Latvia and Lithuania, according to *Watchman-Examiner*. Twice the present number of churches is needed to minister to the crowds seeking entrance. The Baltic peoples, formerly under Russia and now under Germany, have shown such spiritual hunger that there is a serious Bible shortage. The people in one Letonian village have erected a snow chapel to accommodate 100 persons; worship services are held without benefit of heat in order to prevent the church from melting.

## AN UNINTERPRETED CROSS

All along the highways and trade routes of North Africa one encounters sun-bronzed Bedouins. Almost invariably their faces are tattooed, and either cheek bears a tiny blue cross, states a writer of the North African Mission. "What does that cross signify?" you ask them; and the reply is always the same: "*Ma naar'f shee; hatha aad' ina wa burra*"—"I don't know; it is our custom, and that is all there is to it."

As a matter of fact, it is a thirteen-hundred-year survival of Christianity. These people's forebears were Christians who refused to accept the religion of the Mohammedan conquerors of North Africa. What a tragedy that these dear folk should live, die and be buried in a Moslem grave, bearing yet upon their cheeks—to our reproach—an uninterpreted cross!

## MIXED MARRIAGES

Not all Protestants are aware of the implications of a marriage between a Protestant and a Catholic. If the marriage is solemnized by a Protestant minister, the Roman priest will take the earliest opportunity of telling his parishioner that as the marriage was not by a Roman priest, they are living in sin, and all issues of the marriage are illegitimate. It is not difficult to imagine the effect of such a suggestion on a sensitive heart. Then a remarriage in the Roman church is urged, which is a tacit admission that the priest's charges are true. If a remarriage is agreed to, the Catholic party must promise that all children shall be baptized and brought up in the Catholic religion. The non-Catholic party must agree to this, and undertake not to interfere with the partner's religious belief. For impudence and effrontery, this imposition of the Roman church cannot be equaled.—*The Reaper*.

## A NOVEL WAY TO WITNESS

A banker in New York had a great desire to get the gospel to the soldiers at Sandy Hook, but was not permitted to carry the message to them in person. So he called on a firm which manufactured advertising novelties and had them make several thousand small mirrors about three inches in diameter. On the celluloid back of each of these mirrors he had printed the words of John 3:16. Beneath the words of this inscription was written, "If you want to see what it is that God loves and for whom He gave His Son, look on the other side." These mirrors were distributed among the soldiers with the permission of the officers, and thus each man looking into the mirror saw the object of God's love and the one whom the Saviour came to save.—*Sunday School Times*.

## THE BOILER-ROOM FORUM

Surely the church at Ephesus never cooled and compromised to the extent of some churches of today. A certain Methodist church in Scranton, Pa., is a tragic example. *Christian Victory* tells how the problem of declining attendance at Sunday evening services was solved by this church. The pastor invited men of his congregation to puff away on their cigars, cigarettes, and pipes in the church basement so they could discuss the underlying causes of war and the meaning of peace. He calls his successful (?) service the Boiler-Room Forum.

The Lord said to the church at Ephesus: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick." What would He say today to these modern "descendants" of John Wesley?

# THE NEED OF THE HOUR

DAVID H. McDOWELL

The greatest need of this hour is rain from heaven. *Ask ye of the Lord rain*. Zechariah 10:1.

If we use the farm life as a comparison and take stock of our possessions, we find that in so far as the natural things go we are not lacking very much. We have the fields to work; the harvest is plentiful. We have workers, not in overabundance, but we have a host ready to go forth as means come in and doors open. We have the plough and harrows, and God has graciously provided us with the seed and all necessary ingredients to create a bountiful harvest. There seems to be no lack of energy or the will to do. But—we need rain. The ground seems to be harder than usual. The trials and heat of battle have crusted over the hearts with an impenetrable something that is hard to break through. Sin's deceitfulness is blinding the minds of the great masses, and thousands of the youth of our land are being sacrificed on the altars of pleasure to the god Molech. What a need there is for the old-time power and blessing of God to come upon us in great revival showers! Let us not permit Satan to spike our prayer guns. Having gained that point, he knows the battle is won.

No matter how well-informed we may be on the best methods of procedure, or how well we may be equipped as workmen, we can do nothing unless the ground has been prepared by the seasonable rains from heaven. Friends of Christ, one of the best investments in this hour is earnest, prevailing prayer for rain. It pays dividends in personal refreshing from the Lord. "Bring clouds and grass in the field" is the gracious promise. Why not invest a little more time in closet prayer

## "THE YEAR OF JUDGMENT"

A Jewish paper refers to 1943 as "the year of the judgment and the retribution. The concluding months of 1942 gave ominous intimations of the judgment marching to trample out the vintage where the grapes of wrath are stored." Read Jeremiah 30:6-10. The period of judgment appears to be not far off. It might indeed begin in 1943.

## WAR-TIME PROHIBITION

Dan Gilbert, a Christian columnist at Washington, D. C., wrote in February as follows:

"In talking with various members of Congress, I have found that there is growing sentiment for war-time Prohibition. The wet propagandists and liquor interests have done their best to misrepresent the issue. But the Congressmen are hearing from 'back home.'

"With gasoline and coffee on the ration list—and food about to be added—taxpayers all over the nation are asking: Why is not liquor banned for the duration?"

"With the great need for alcohol—for synthetic rubber and smokeless powder and other war purposes—the question is being asked: Why is alcohol being used to destroy the bodies of our people, when it ought to be utilized to build our war machine? The whiskey interests have a warehouse stock of some 519,000,000 gallons now on hand. Why is this not converted to war purposes? Why is it kept for human consumption and human corruption?"

"With a food shortage staring us in the face—why are the breweries permitted to continue in operation, to waste our grain? With the manpower shortage growing more acute each day—why are hundreds of thousands of men wasted in the handling of liquor and the operation of drinking establishments? With electricity and fuel oil running short—why are the saloons permitted to waste heat and light by keeping in operation?"

Every Christian ought to write to his Congressman and Senator and say that he is in favor of war-time Prohibition, so that his skirts will be free from the guilt for present conditions.

and daily waiting on God for the rain so greatly needed at this hour?

The world is sick and dying, and no matter where you lay your hand upon it today you can feel its weakening pulse. Fear is written on the faces of men in responsible places. Remedies are sought and being applied to every form of life. Strong stimulants are being administered to keep the dying world alive. All the accumulated power of education, science and wealth is being marshalled to combat the forces of destruction that seem to be arrayed against man today as never before. Help is being sought from every source but from above.

Just as the people of God were threatened with destruction in the days of Esther by the wicked Haman, so God's archenemy is planning the absolute ruin of the race today. The burden of responsibility rests upon the Church. We are come to the kingdom for such a time as this. To this end God has let us into His presence and we have touched the golden scepter. If we fail God now at this time He will no doubt cause deliverance to arise from another source, and we will not escape when the overflowing tide of destruction sweeps in. It is a serious hour! You cannot please God and neglect prayer. Prayer is the life of the soul; when prayer stops the soul dies. We must draw nigh to God. We must let other things go and seek His face at any cost. Shall we not do it in the name of Jesus? Let us organize ourselves into prayer units that will call upon God, day and night, to send us the latter rain in gracious showers of blessing.