

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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## "Open the Window Eastward"

Zelma Argue

"Open the window!"  
Springtime breaks!  
Soft winds blow.

Let out the stale air. Let in the fresh, fragrant as a breath of heaven. Breathe out the old limitations. Breathe in of His fullness. Soft winds are stirring. The winter is past. The flowers appear upon the earth. The time of the singing of birds is come. The voice of the turtledove is heard in the land. The vines give forth a good smell. Open wide the window! Oh, for lungs filled with the sweet springtime air of new faith in a living God!

"Open the Window Eastward."

Eastward towards new horizons.

Eastward toward new expectation from God.

Eastward to new vision, new faith, new courage.

These four beautiful words, along with this entire incident, form a remarkable heritage passed on down to us from the last hours of the man of God, Elisha. Just as Elijah bequeathed a final challenge to Elisha who was to follow him, saying, "If Thou shalt see, . . . it shall be so; but if not, it shall not be so!" . . . in this same manner Elisha in turn bequeaths a final challenge to us all. His also has to do with vision. "Open the window!" If you can receive wide vision, much will be vouchsafed to you. If your window opening be scanty, your horizon scanty, just in proportion will be the victories granted. "Can they see this when I am gone?" Elisha must have pondered.

Old Testament prophets were men with a sun-rising horizon.

"And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance . . . And he said, Take the arrows. And he took them. And he said, . . . Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth." 2 Kings 13:17-19.

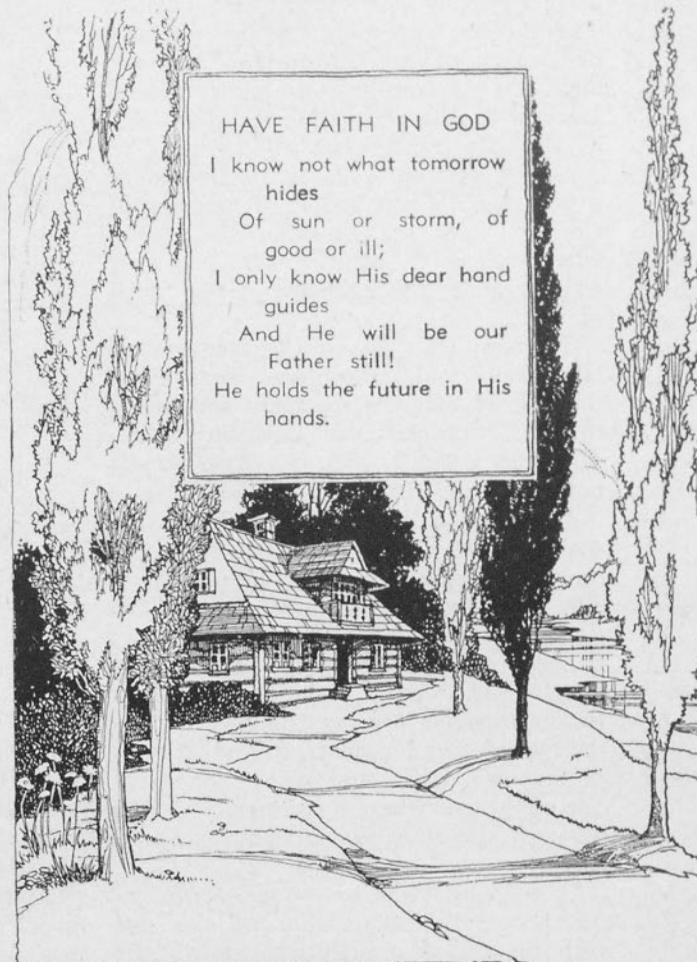
Men who opened their windows to the east. Men who were on the outlook for wonderful things ahead from God. Willing to pray, firm to believe looking unto God, the One who is able! No wonder that, while men of their day are long since forgotten, those with a limited horizon, these men of God have ministries perfectly up-to-date, even for such emergencies as have arisen in this our own generation.

This scene forms in one sense a great sunset. It is the final scene of a great prophetic era, the era of Elijah and Elisha, greatest of all the action prophets.

Yet, let it really be a sunrise scene, Elisha seems to plead. Get a vision of new victories God is able and willing to grant. Lurch out fearlessly, daringly, for God, and each step of faith will be honored anew. Let past victories rest. Look for just as great an ahead. King Joash is bending weeping over the aged dying prophet, sincerely mourning his approaching decease. "O my father, my father," he mourns, "the chariot of Israel, and the horsemen thereof." Or, he tells Elisha, that he had been the one to carry forward the burden of the whole nation. Now, what would they do?

But the fire still burns hot in the soul of Elisha. So mighty was that living flame, that even after his burial, when a dead man, being placed in the same tomb, touched his bones, the dead man revived, and stood up on his feet!

So this great soul challenged Joash, who must be left behind. And in challenging him, does  
(Continued on Page Five)



### HAVE FAITH IN GOD

I know not what tomorrow  
hides  
Of sun or storm, of  
good or ill;  
I only know His dear hand  
guides  
And He will be our  
Father still!  
He holds the future in His  
hands.

# The Human Spirit

DONALD GEE

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." Prov. 25:28.

"He that ruleth his spirit is better than he that taketh a city." Prov. 16:32.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

Our own spirit is the very center of our wonderful tripartite nature. As the old Tabernacle in the wilderness possessed a holy of holies within the veil, so this temple of God which we each one become, by redeeming grace and the indwelling of the Spirit (1 Cor. 6:19, 20), has its holy of holies consisting of our spirit.

Originally dark and deadened by sin (Eph. 2:1), our human spirit wakes into life and light (Eph. 2:5; 5:14) through the quickening power of the Spirit of God. As the Shekinah glory of Jehovah upon the mercy seat within the veil revealed His presence in the old tabernacle and temple, so the Spirit of Christ dwells within every regenerate child of God (Rom. 8:9); and God's Spirit bears witness with our spirit. This blessed inward fellowship remains unbroken while we walk in the light; and our own human spirit is called to a holy life of activity in worship and service.

Do we think enough about our own spirit? How many, even so-called Pentecostal people, are there who scarcely recognize the reality of their own personal spirit, or its vital place in everything? Some even boldly deny the existence of a spirit of their own at all. They will admit of nothing but the indwelling Holy Spirit. Yet Rom. 8:16 is crystal clear in making the distinction between our own spirit and the Holy Spirit. "The Spirit itself beareth witness with our spirit."

Our own spirit is the highest part of our wonderful tripartite nature. "I pray God your whole spirit and soul and body be preserved blameless," says the apostle. 1 Thess. 5:23. Our spirit shares in the redemption purchased by the precious blood of Christ, and needs the sanctifying grace of the Spirit and the Word. Sometimes it has its own unhappy "filthiness" to be cleansed from (2 Cor. 7:1); but it is capable of that highest and greatest of all the exercises of the redeemed—worship. John 4:24. One day the spirits of the just will be

made perfect. Heb. 12:23. For the present we greatly need to take heed to our spirit.

## Our Spirit and Pentecost

In the exercise of the supernatural gifts of the Spirit bestowed as part of the Pentecostal endowment with power from on high, the redeemed and sanctified human spirit has an important and honorable place.

There are far too many who regard such spiritual gifts, and especially those of more ecstatic and inspired utterance, as being the mechanical operations of the Holy Ghost, quite apart from our own personalities. Only God knows how much mischief has come through such an unscriptural and distorted view.

The New Testament is clear enough. Take, for instance, the gift of prophecy in the church. The Word says plainly that "the spirits of the prophets are subject to the prophets" (1 Cor. 14:32); and with this clinching statement the apostle sums up all this teaching and exhortation. The ultimate responsibility for the use or misuse of the spiritual gift of prophecy is with the prophet himself. The prophet can misjudge the quantity or quality of his inspiration; and can allow his own enthusiastic spirit to run away with him completely, until his use of the gift transgresses all the laws of love and wisdom. This is no imaginary hypothesis. It was actually happening at Corinth; and was the immediate reason why much of 1 Corinthians 14 was ever written under the guidance of the Spirit of truth.

To many who have, unfortunately, imbibed false and unscriptural ideas about the gift of tongues, the plain statements of the Scriptures must come with something like a shock. But it will be a most healthful and saving shock!

Paul says distinctly about speaking with tongues, "If I pray in an unknown tongue, *my spirit* prayeth." 1 Cor. 14:14. The language is too plain to admit of the slightest misunderstanding. He does *not* say (as we have so often heard people say today), "the Holy Ghost spoke through me in tongues." He recognized the conscious willing activity of his own spirit, and placed the exercise of the gift where it belongs. Through this gift the apostle personally spoke to God. Verses 2 and 28.

In the same way he strongly enforces the personal responsibility of the one with the gift of tongues to use his gift

only in a proper way. Our own spirit can determine the amount of exercise allowed in any one meeting (v. 27), and can keep silent when advisable. Verse 28. If the gift of tongues were the direct voice of the Holy Spirit, as some mistakenly affirm and believe, then these instructions would amount to a command to quench the Spirit, which is unthinkable and absurd. Oh to come to our Bibles in these things!

The recognition of the true place and importance of our own spirit in the exercise of these gifts does not destroy the glorious truth of inspiration. They are gifts of the Holy Spirit, and their proper use through us involves His working. 1 Cor. 12:11. Through them God can and will speak when it pleases Him. 1 Cor. 14:21. But all utterance in tongues is not in the nature of an inspired message; and the activity of our own spirit has to be watched with the uttermost care and willingness to conform to the rules of love and wisdom. The Holy Spirit will never break these rules.

## Ruling Our Own Spirit

Our spirit is to be ruled. Paul shows us it is subject to our own will. That is to say, we should never lose the God-given power to exercise self-control, especially in public and in the assembly. We should always consider the fitness of the occasion, and the composition of the company present, before we allow our spirit untrammelled freedom. There may be legitimately times when we can become "beside ourselves to God"; but always in the secret place of communion, and never in public meetings of the church.

Our spirit can be easily stirred, for it is that part of our being which feels most deeply of all. (Notice how Jesus was "troubled" in spirit; and how Paul was "stirred" in spirit. John 13:21; Acts 17:16.) Therefore we have to watch with special care at all times when feeling is running high. Such times occur in meetings during powerful sermons, emotional prayers, or sentimental songs; or else when somebody else is exercising a spiritual gift.

And even when the touch of the blessed Spirit has truly been upon us, perhaps in some spiritual song or prophecy, we still need to watch our own spirit carefully lest it run on its sheer personal enjoyment of the manifestation after the hand of the Lord has lifted.

Not long ago I had an electric pocket torch I had to discard for the simple reason that it was always going on in my pocket without my touching the switch at all. The slightest jolt as I went along—and on it would go! One result was

that the battery was soon exhausted, and I had no power left for lighting when I really needed it.

That is just like some of the Lord's people. The slightest jolt of emotion in the meeting will start them off, and they will injure the testimony of the whole assembly or the effect of a powerful sermon by an ill-timed display of some spiritual gift which God has given to them to be locked up tight unless *He* wants the use of it. And the sequel usually is that when the power of the Holy Spirit is really needed, they are found lacking. Surrender to mere human emotionalism has caused all their true spiritual power to leak away.

At one place where I was preaching there was a poor man in the meeting who was suffering from some nervous disease, so that he had lost proper control of his body, and every now and then he would twitch all over, and his face would make painful contortions.

But on the way home I was watching the brother who was driving the car. Every part of his personality and his body was under perfect control, and responded to the slightest command of his will. No contrast could have been greater than between the physical condition of those two men.

With the one I felt perfectly safe in the car; but with the other, if he had been driving, I should have had good cause to feel great fear of an accident happening. How often we have had the same contrast in our feelings with regard to some of our friends who seem to have no control over their own spirit. There are some in whose company we feel absolutely at ease. We feel we can trust them upon a platform, or in a critical situation, or anywhere. There are others who always keep us uneasy, because we are never quite sure how they will behave themselves, and we fear that at some delicate juncture they may disgrace us, disgrace the testimony, and disgrace the Lord.

Thank God that there is a blessed remedy for those who have lost all control over their own spirit, and have unhappily become the sport of any and every passing wave of influence that comes their way. They can ask the Saviour to come and repair the "walls" that have been broken down, and rebuild the "gates" of watchfulness. In answer to prayer He will set a "watch upon the door of their lips." And as we learn by His Spirit, through His Word, His perfect will, we can come to the place where once again we are happily ruling our own spirit; and yet at the same time are truly allowing Christ to reign as Lord of all our ransomed powers. We rule—under Him.

## Coming Destruction

**T**HE man who does not want the coming of the Master says, "My Lord delayeth His coming." The Lord's true ones desire to hasten His coming. The One who is coming is on the side of those who want Him. They can truly say, "He that is for us is greater than they that be against us."

Do you earnestly long for the Lord's return? Then link yourself with Him who wants to return, and you will be more than a match for all the scorners who say, "Where is the promise of His coming?"

The secret of the Lord is with them that fear Him. Jehovah said, "Shall I hide from Abraham that thing which I do?" Are you one of the children of Abraham? You are, if you belong to Christ. Gal. 3:29. If God revealed the coming destruction of Sodom and Gomorrah to Abraham, will He not reveal the coming destruction of the world to the children of Abraham? Christ says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." If you are a friend of Jesus, you have a right to know.

Before destruction came upon Sodom and Gomorrah, Abraham had to be an intercessor. The success or nonsuccess of Abraham's intercession does not matter. Lot was saved. Abraham's prayer was answered, not in the way he expected, but by an angel's drawing Lot from the coming destruction. Though you may not save cities from destruction by prayer, your prayers will be the means of drawing out some who otherwise

would perish. They will be saved because of the prayers of the friends of God.

Do you know some in Sodom and Gomorrah? Exercise your privilege. Pray that an Abraham may be raised up for every city, town and village, that Lots may be drawn out. They were drawn in by avarice and the snare of the devil. They were blood relations of Abraham, who was related to God, and was a friend of God.

God desires to save your relations, the relatives of those that are His. The secret of the coming judgment was revealed to Abraham to induce him to pray, to intercede, and not for mere information. God's revelations are for practical, definite purposes. He sent and revealed to John "things which must shortly come to pass." He was to write and publish them, and thereby warn the world.

God wants His Abrahams to intercede. He wants His Johns to record. He needs His Jonahs, men who will cry and raise their voices in public, even in places where it seems useless to cry. God-given messages brought to the places given over to destruction! Pray that Abrahams, Johns, and Jonahs may be raised up and fitted to warn men, to entreat, to pray, to write, and to circulate the truth of Christ's soon return.

### Our God

Strive to see God in all things without exception, and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart towards Him. Never be in a hurry. Do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in His bosom. Whatever happens, abide steadfast in a determination to cling simply to God, trusting in His eternal love for you; and if you find that you have wandered forth from His shelter, recall your heart quietly and simply. Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes, or longings, under any pretext.—From the writings of a 16th century saint.

For every sin God gave the Lamb.  
For every sigh God has a psalm.  
For every sore God brings a balm.  
For every storm God sends a calm.

### When Is the Time

*For the Next Offering for the Old Ministers' Fund?*

This question was asked by an Assemblies of God Pastor recently. We were happy to announce that we are now drawing near the regular time for this Benevolence.

*Memorial Day, Sunday, May 30*, the fifth Sunday in the month of May, has been set aside for the purpose of bringing this need to your attention. You have been caring for this need adequately in the past. We are confident you will not fail us now. Send your offerings to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Mo.

## A Call to Humility

**N**EBUCHADNEZZAR dreamed of a great tree that reached to heaven, under which all the fowls of the heaven made their habitation. At the decree of the heavenly watchers the sentence was given, "Hew down the tree, and destroy it." But this word of mercy was added, "Yet leave the stump of the roots thereof in the earth."

That this dream foretold the fate of and individual was clearly indicated by the word, "Let his heart be changed from man's and let a beast's heart be given unto him; and let seven times (a Hebrew expression that was always understood to be a period of seven years) pass over him . . . that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:16, 17.

Daniel interpreted the dream and told the king that this was a warning from God for him. He bade him break off his sins and his iniquities, that there might be a lengthening of his tranquility.

For a year the king seems to have walked softly before the Lord. Then the old spirit of pride returned. As he viewed his royal city he boasted, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But while he was yet speaking a voice came from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee."

For seven years the king was insane and was like unto a beast. He ate

grass, his hairs became like eagles' feathers, and his nails like birds' claws.

Contrast this king in his pride and boasting, vaunting himself as though he were a god and should be worshiped as such, with the One who is meek and lowly of heart, and of whom it is written: "All things were made by Him; and without Him was not anything made that was made." What do we hear Him say? "I of Myself can do nothing." "The Father that dwelleth in Me, He doeth the works." He attributed even the very words that He spake as given to Him by the Father. John 17:8.

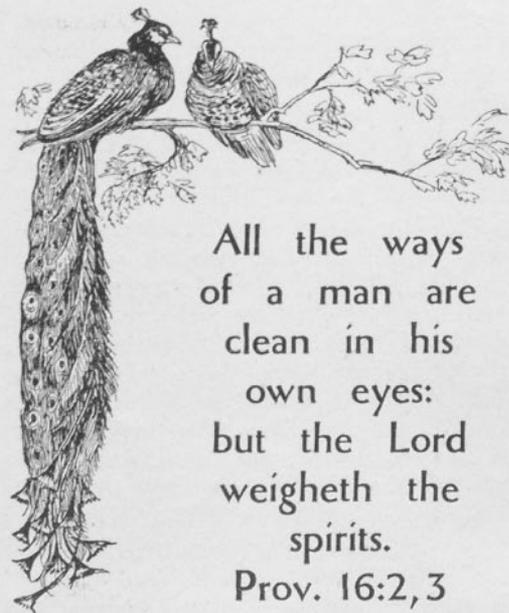
Men honored the proud king. They even bowed down and worshiped his image. But this lowly One, who was none other than the Son of God, was despised and rejected of men. Their cry was, "Crucify Him." They stripped Him of His robes, they mocked, they scourged, they spit upon Him. They nailed Him to a cross. They even railed on Him while He prayed for them.

He was taken down from the cross and laid in a grave. But as God took Daniel out of the pit, the den of lions, because innocence was found in him, so He brought His Son out from the grave, for He was innocent, He was pure, He was holy, He was righteous. God raised Him from the dead, and He who was abased by men has been exalted by God to the very right hand of the Father. To Him every knee shall bow.

In the story of Nebuchadnezzar you see him who was exalted, abased; but in the case of the Son of God, you see Him who was abased, exalted. It is ever thus, the first becoming the last, and the last becoming the first.

Today man is proud and boastful and ever exalting himself. He points to his many inventions, to his great buildings, to his modern civilization, and takes all the credit to himself for everything that is worth while. He is looking forward to a day when there shall be a proclamation, "Peace and safety," a peace and safety that he has established by his own wisdom. But when man boasts the loudest he is in the greatest peril, for at that hour it has been decreed by the most High, "*sudden destruction cometh.*"

Man's heart will be taken from him. He will be given the heart of a beast, and he will act like a beast. The one he shall follow is termed in the Scripture "a beast" (Rev. 13:1), and the spirit of a wild beast will be the portion of man.



All the ways  
of a man are  
clean in his  
own eyes:  
but the Lord  
weigheth the  
spirits.  
Prov. 16:2,3

There will be mighty judgments to bring man to abasement, to humble his pride, to lay him low because of his vanity and his vaunting. Those who walk in pride God is going to abase.

The day came when Nebuchadnezzar was delivered from the beast spirit. His sanity was returned to him, and then he praised and blessed the most High. He declared, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

It is clear from Jer. 25:16, 17, that insanity is to be the portion of all nations. But when the Sun of righteousness arises He will bring healing in His wings, and, with restored mentality, men will say with Nebuchadnezzar, "How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4:3.

In that day it shall be known that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. In that day He will exalt the meek and lowly One whom men despised and rejected and crucified, who will bring in a kingdom of peace, a kingdom of blessing, a kingdom of grace. And He will share this kingdom with His redeemed ones who have become partakers of His meekness and lowliness.

The day came when Belshazzar was exalted to the throne of Babylon. His reign was characterized by pomp and pride, but in the midst of his godless revelry there came forth the fingers of a man's hand that wrote a sentence that no man at the court—not even the astrologers—could understand. Then Daniel, who had gone into obscurity, was brought forth.

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The prophet reminded the king of God's dealings with Nebuchadnezzar: "When his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the scenes of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruleth in the kingdom of men, and that He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." And the divine sentence went forth, "Thou art weighed in the balances, and art found wanting."

If men with the record of these things before them, refuse to humble themselves, there is nothing before them but eternal destruction from the presence of the Lord—an eternity in the lake of fire.

We should profit not only by the word of God given to Nebuchadnezzar and to Belshazzar, but a later word given by God's apostle to the Gentiles: "Let the same disposition be in you which was in Christ Jesus . . . He stripped Himself of His glory, and took on Him the nature of a bondservant . . . He humbled Himself and even stooped to die: yes, to die on the cross." Phil. 2:5-8, Weymouth's translation.

At the Mint in London there are scales so sensitive that they can tell the difference between the weight of a card before and after you have written your name in pencil upon it. But God has yet more delicate balances than that. It is written, "The Lord weigheth the spirits." Prov. 16:2. He knows the exact weight of a proud and haughty spirit, and also of a meek and lowly one. We need not fear the future if we have let the mind, the disposition, the nature of the meek and lowly Lamb be our portion. The proud spirits He will abase. The lowly ones shall be exalted with Him.—S. H. F.

### "Open the Window Eastward"

(Continued from Page One)

he not challenge all of us who are left to be his successors? Was that not the way Elijah had tested and challenged him? For how otherwise could Elijah know what was in the heart of the unassuming young man, plowing last of all in a long line, he with the twelfth team of oxen? Elijah, who had *alone* faced the wrath of king and incensed

queen, and the hostile prophets of Baal; who had *alone* prayed down both fire from heaven, and rain in time of famine, now challenges his prospective successor, a young plowman. Even today our hearts almost fail as we recognize the great burden that Elisha must assume. Can he rise to the occasion? But despite our mental reservations in contemplating Elisha, he had risen to the challenge, as worthy successor to the fiery Elijah.

The farewell kiss to his parents bespoke his natural gentleness.

Then he was ready. There is henceforth *no shrinking*.

All bridges were burnt behind him. For him, absolutely no going back.

His oxen are slain.

His wooden instruments make a fire for the cooking. A farewell feast is given to those whom he now leaves behind.

*Doubtless the aged Elisha relived it all now in reminiscence, incident by incident.* When Elijah's time for departure came, the same persistent, thorough spirit was found in the quiet Elisha. Facing all the taunts of the sons of the prophets, he permitted nothing to turn him back. Gilgal, Bethel, Jericho, Jordan. On and on. When the mantle fell, he was right there for it to fall upon. And most worthily did he bear the mantle, come what would.

Was there a Jordan? He smote the waters as Elijah did, and calling upon Elijah's God, saw them part. Where there barren waters? He cast in salt and they became sweet. Had a borrowed axe head sunk? He cast a tree into the river and the axe head is made to swim. Had he not Elijah's God?

New challenges constantly arose to face Elijah. He had met them in the name of Elijah's God, and in the power and spirit of Elijah. Was there trouble with the Moabites? "Make this valley full of ditches," he commanded. The country became miraculously filled with water, which, surprising the Moabites, and looking like blood to them, because of the rays of the rising sun, they became upset, and the battle was quickly won.

When a widow cried for help, Elisha challenged her, "What hast thou in the house?" "Not anything . . . save a pot of oil." Plenty. Borrow many empty vessels. Shut the door. Pour out what you have. The miracle will continue as long as the pouring continues! Persistent faith in action finds reward!

When the son of the Shunammite woman died, all seemed lost. One effort after another failed. But Elisha was not easily deterred. With his own warm body he warmed the cold still little figure. There was no motion. But He does not

give up. He was a true successor to Elijah, who prayed seven times till the rain came. Despite repeated failures, Elisha walked to and fro in the house, then went once again to the child, stretching himself upon that little form. The miracle finally occurred, and the child sneezed seven times! O the persistence of Elisha's unstinted faith! How thankful he could now be that he had pressed through.

*Incident by incident Elisha relived it now, in reminiscence.*

To Naaman, who came for healing—he had passed on this secret. Seven times he must dip in the Jordan. To have quit at two or three times, all would have been lost. Persist in faith. The answer will come. The king was dismayed at Naaman's appearance and request, but not Elisha. No stopping. Just pressing through. Victory may be obtained. Naaman, rebelling at first, submitted and learning Elisha's secret, obtained his healing.

See again! O the vision of this man of God!

The king of Syria had approached. The city was compassed by the invaders' hosts. The intimidated servant, who could not see what the man of God could see, cried fearfully, "Alas, my master! How shall we do?" Elisha prayed, "Lord, open his eyes that he may see! And the Lord opened the eyes of the young man and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." *It is spiritual vision that strengthens the heart.* Elisha, in his final moments, must have been recalling these things.

The holy and wondrous incidents continued. When food was scarce, his faith had availed and the hungry were fed. Once it was a hundred of the sons of the prophets. Another time famine was upon the land—terrible famine. "Tomorrow about this time," he had prophesied, food will sell at ridiculously low levels. The host of the Syrians who had come down "like a wolf on the fold" were made to hear "a noise of chariots, and a noise of horses, even the noise of a great host. . . . Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life," leaving abundant supplies behind. Food for all!

*O, the power of unstinted faith, Elisha must have been recalling!*

Elijah's ministry had closed, the one who seven times prayed for rain.

Elisha's ministry now must close . . . the one who told Naaman to dip on and on until seven times, that the healing might come.

(Continued on Page Seven)

The sad story of a man who died in foreign missionary service, and the dramatic story of another who took his place.

## "I Took His Place"

LESTER SUMRALL

THE tomb is marked with a white gravestone. The simple inscription engraved thereon forms the obituary of Richard John Williams. It informs the inquirer that he was born in Sudbrook, Chepstow, Monmouthshire, Wales, Great Britain, in the year 1900 and died in Lima, Peru, in the year 1931. There was a gorgeous bank of snowy-white lilies in full bloom standing guard behind the grave; not dead ones, or artificial ones, but living lilies bearing testimony to a glorious resurrection!

The scene was in the beautiful Protestant Cemetery of Lima, Peru, where Herbert Felton had taken me to see the grave of Richard Williams. As we stood looking upon the tomb, Mr. Felton broke the silence: "There lies the remains of the man who caused me to be a missionary to this land. Had not he died a martyr's death, it is probable that I should have not come to labor for Christ in Peru. 'He being dead yet speaketh,' for it was news of his untimely and sad death that compelled me to come to Peru. *I took his place!*"

Richard Williams was the son of a Welsh Methodist preacher who gave a quarter of a century of his life to the Christian ministry. It seemed providential that his sons, Richard and Ralph should dedicate their lives to the same noble service. This they did early in life; but the supreme turning point in their ministerial careers came when Alice Luce visited Britain and presented the spiritual needs of the Spanish peoples of the American continent. Richard and Ralph felt a divine urge to leave their homeland and journey to the United States to prepare themselves in the Latin-American Bible School for a life ministry among the Spanish people.

In 1921 the two young men arrived in the Western Hemisphere possessing little financial resources, but having confidence in God to provide a way for them in the New World. This God bountifully did. By the year 1926 Richard Williams was the principal of the Latin-American Bible School; and in 1930 he left the United States for Peru, to pour forth his mental, spiritual and physical resources for the spiritually barren and sin-shackled souls of the land of his adoption. (His brother, Ralph, went to Central America and has an outstanding missionary record.)

### The Martyr

Richard Williams, in company with his consecrated wife, Minnie, and their two children, Daniel and Evelyn, safely arrived in Peru. Richard, a born adventurer, immediately left the delightful coast, and chose the towering altiplano for his place of ministry. The happy little family settled in the city of Huancayo, which is a town of 23,000 in population, perched almost 11,000 feet above sea level. The amazing Central Peruvian Railroad with the llama insigna on all its coaches, ascends from sea level to 15,948 feet in only 85 miles! I believe that it is the highest standard gauge railroad in the world. Its mighty, oil-powered engines bore through the granite mountains to dizzy heights, often backing up grade. The conductor on the train told me that there were 65 tunnels en route. The ascent is so rapid that many passengers suffer severe attacks of travel sickness. The train even carries its own physician with his first-aid kit and a large oxygen tank to supply adequate oxygen to the ill. When I was aboard, some two thirds of the women and children had to be cared for.

The former widow of Richard Williams told me that they were exceedingly happy in their new home in Huancayo—in retrospect she states she believes their last months together before his death were the happiest of their united lives. During those fateful months Richard often remarked to his wife that he wondered if other married people were as happy as they. Being settled in his place of ministry, and already knowing Spanish, he began his study of Quechua, the Indian language, so as to be able to reach both the Spanish and Quechua-speaking peoples of the altiplano. However, only eight months after their arrival in Peru black clouds gathered, and a storm of sorrow broke upon the happy family.

The story is that a poor native in a village a few miles from Huancayo sent an urgent call to the missionary to come and pray for him. The messenger, assuring Mr. Williams that the man was dying with a severe case of typhus fever—a deadly killer—and needed him for soul and body, persuaded Mr. Williams to go. He got on his bike and rode over to the dirty little village and entered the small adobe house to pray for the

man. He continued in prayer for some time, then to await a definite change he lay down on a sheep skin and slept. Through the fervent prayers of the missionary there was divine intervention, and the dying man recovered from the fever. But, strange as life can be, the dread typhus germs took vengeance upon the missionary and within a brief time he was rushed into eternity! A man had been cut down in the prime of life; a leader and pace setter had seemingly been cut short of the goal of his ambitions; a soldier had died carrying out his orders; a crusader had laid down his life for his ideals; a martyr was to await his resurrection in a strange land among a people whom he had learned to love! It seemed a catastrophe, a calamity, an abortion of purpose. However, the full picture must be viewed to see the completion of the purpose of God. We must look upon another scene and behold the continuation of the story.

### "I Took His Place"

Standing in the "City of the Deceased," where earthly vanity has vanished and all citizens have become part of the "Democracy of Death," I said to Mr. Felton, "Would you please tell me the story that this grave bears in relation to your being in Peru?"

"Certainly," then looking rather retrospective as it slipping back through space and time to relive the golden past, he began: "Glorious, vtilizing California sunshine was bursting through the windows of the San Diego Gospel Tabernacle on that never-to-be-forgotten Sunday morning. The church was full of joyful worshipers who were receiving the Spirit of God anew. The choir and congregation sang so beautifully that my heart was enraptured with the heavenly music. However, when W. T. Gaston, the beloved pastor, stood in the pulpit to pray, those who knew him best sensed sadness in his tones. As the congregation watched him intently, they heard his well-chosen and deliberate words informing them that he was obliged to deliver a message of bereavement to those present. Gently he lifted a cablegram from the pulpit, moved it nervously between his fingers, gave a quick glance to all parts of the vast audience and continued, 'This cable is from Peru, South America, and its brief but sorrowful message is respecting one dearly beloved by all of you. Mrs. Minnie Williams has sent news of the passing to higher service of her precious husband, Richard Williams. This morning we must pray for the bereaved wife and children who are left to wage the battle alone in far-off Peru. Also I am going to pray that God will speak to someone, somewhere,

to fill the vacancy in Peru.' The congregation wept over the sad news of their promising missionary, whom they had joyfully sent away less than a year before. Also the heart cry of each Christian was, 'Oh Lord, send someone to fill the breach in that needy land!'"

#### The Other Chapter

Sitting in the San Diego Gospel Tabernacle that beautiful Lord's Day morning was a Christian man in his early thirties. He was slight of build, blanched in face, rather anemic generally—in fact, he was only recently a patient in a government tubercular sanatorium. Herbert Felton had spent six of his best years as a pharmacist in the hospital corps of the American Navy. He was discharged from military service in apparently good health, but shortly afterward developed a serious tubercular condition, and his life was fast bleeding away in a veteran's hospital. *But God intervened!* Divine power rebuked the rebel cells of his diseased lungs and he rapidly regained his health. He left the sanatorium, and in response to a deep soul urge attended Berean Bible Institute in hope of offering the rest of his life in the service of God.

On this morning of destiny he had drunk of the fountain of blessing with the others, and when the pastor read the cablegram his earnest heart cried, "Lord, answer the prayer of our pastor—speak to some soul that you can use, and prepare him to take the place of this crusader of the Cross who has so nobly laid down his arms."

At that very moment a stupendous incident took place; it was amazing; it was paralyzing to the heart of Herbert Felton. An inward voice spoke firmly and said, "*You go!*" How could it be? he thought. I am not physically able to go to that land and be a missionary. The commission seemed impossible even to the one to whom it was spoken. Therefore he dared not speak to one soul about it but pondered it seriously in his heart. Inwardly, he now realized that God had ordained his life mission—he must obey. He became deeply interested in Peru. He went to the libraries and obtained all the books possible and devouringly read facts about the land to which he was called to go. He found the climate to be adverse to tubercular persons; however, the books failed to account for God's amazing power—Herbert Felton is at present enjoying good health, and has been since arriving on the field. The more he read the more sure he was that he was destined to preach the gospel in Peru. Finally he mused, "If it be the will of God for me to go to Peru, *I will go, live or die!*"

It was February 1931 when Missionary Williams passed on to his reward. The following January, 1932, less than a year, *the man who took his place was traveling toward Peru!* The other chapter was being written.

One might naturally ask, "Is Mr. Felton really taking the place of Mr. Williams?" Yes, many feel so—both in labors and ideals. Williams, the Bible School principal of U. S. A., would no doubt have created a Bible training institute in Peru (he had already spoken of doing this). If today he was permitted to look over the battlements of glory he would see the man who took his place guiding the largest Protestant Bible training institution in Peru! Other than this he is the treasurer of the Concilio Nacional Evangelico Peruano—a group of fundamental denominations who are striving to obtain and retain religious tolerance in the country, and seeking to plant the gospel in every city in Peru. Also he oversees four Christian groups around the metropolis of Lima, and is engaged in various ventures of religious endeavor.

If you look inside your watch, or clock, you will notice that some of the wheels run one direction and some the other. This seems to be a confusion to an ordinary watch owner, but to the master watchmaker it takes "twice twisting" to create an accurate time piece. Though it might sometimes seem that God's timepiece is in confusion, we must remember it takes "twice twisting" to work the wheels aright. God's clock runs perfectly and it keeps accurate time!

#### "Open the Window Eastward"

(Continued from Page Five)

"*Open the windows!*" he cries to Joash. Or, "To what extent can you believe?" Vision, first of all; a wide horizon of possibility! Get a fresh breath from God! Seems like the very bedchamber could scarce contain the great soul of the aged prophet. The window was opened. Both prophet and king then placed a hand upon the bow, and shot. All was well. But from now on, the king must assume responsibility. Elisha had taken him as far as he could. Unknown to himself, the king now was on trial. "*Take the arrows . . . Smite upon the ground!*"

Tensely, Elisha waited. Had the open window spoken? What vision had Joash? What persistence could he show, in battling for victory? Seven times, Elisha was recalling, did Elijah pray for rain. Seven times had he himself taught Naaman to dip. Would Joash show great and persistent spirit, faith, purpose? . . . Let us not too quickly judge the feeble two or three times that Joash smote, griev-

ing to the heart the aged Elisha, rousing wrath within the prophet's bosom. Remember Jesus tasted the same bitter cup. "*And when he had looked round about on them with anger (Mark 3:5) being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand!*"

*Open the window!* Let us fill our lungs with the fresh *breath of God!* Then we live Pentecost. Open the window! "*Enlarge the place of thy tent . . . stretch forth the curtains . . . spare not. Lengthen thy cords. Strengthen thy stakes.*" With horizon, with vision, with the persistent faith of old-time prophets, not quitting nor turning back, let us *go on to victory.*

Stout hearts of stalwart faith have brought the full gospel movement through to many victories. Many of these valiant hearts are near the end of their ministry. Many have already closed their story of victories won upon earth. With concern in our hearts may we cherish the accomplished records of God's answers, yet prevail for more.

Signs? Wonders? Conversions? Baptisms? If we make a few feeble efforts and then let up, we can fall short of the full victory that God is willing to bestow.

Holy living? True communion? Fresh showers of rain? Fire upon the altar? Dew upon the mown grass? All are still receivable! Great hearts who have gone this way before were burdened with concern for us who were to follow. May the Lord quicken us, and inflame and enlarge our hearts, that we may worthily follow in their train!

#### A Call to Watchfulness

There is a call for us to be watchful. Speaking of this coming day, our Lord Jesus Christ warns us of certain things, among them the "cares of this life." These are things that choke the Word received and make it unfruitful.

It is said of the Puritans, "When they became rich they lost their religion." Our Lord warns us of that servant who blatantly says, "My Lord delayeth His coming," and acts accordingly; and He tells us, "The Lord of that servant will come in a day when he looketh not for Him . . . and will appoint him his portion with the unbelievers." Luke 12:46.

He says to us, "Let your loins be girded about, and your lights burning." And how this picture reminds us of that first exodus. And to those who are looking for the coming greater exodus He says, "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." Luke 21:36.

# Practical Christian Devotion

FRANCIS COLES

AS He is, so are we in this world." 1 John 4:17.

The word "devotion" means ardent love or affection, but *Christian devotion* centers itself in our glorious Lord and those who are His. And it reaches out in lovely service to those you desire to bring to Him.

It is equipment of a very practical order. There is much flowery and idealistic exposition of the Word of God in writings and addresses, while the practical side—the "working out" of an already possessed salvation—is not sufficiently emphasized. To die out to self, to "die daily" in Christ can alone set in motion the forces of omnipotence and reveal to us the infinite resources placed at our disposal.

Do we willingly submit to all adversities, and patiently bear burdens and infirmities, considering that God has borne with us a great deal more? "Offences will come"—yet a solemn "woe" is the accompanying warning! How can we endure injustice, or what is our capacity to bear suffering? He knows. He cares! The oyster answers irritation with a pearl. Do you? Do I?

None but God can rightly understand the surrounding incidents or determining causes of another's trouble, and this should restrain us from judging harshly, judging at all, or speaking unadvisedly about others. Prodigious harm and suffering is caused by "evil surmisings"—real facts often disclose the "lame one" more sinned against than sinning. Yet tales never lose anything in the retelling, and often entail lifelong suffering—for stigma sticks!

"Look thou with pity on a brother's fall, And dwell not with stern anger on his fault; The grace of God holds thee—holds all, Were that withstood—thou too wouldst swerve and halt."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens (note—not merely sympathize), and so fulfil the law of Christ." Gal. 6:1, 2. This is the life that tells! Disdainful neglect towards a sufferer is the opposite of "bearing his burden," which is the substance of the Divine Law.

To restore the fallen, and confirm the weak "in the spirit of meekness," bespeaks that compassionate sympathy and forbearance ever evidenced by our blessed Lord.

This is actual, not theoretical sympathy—and, as a colored brother remarked to me one day, "Love will speak for itself." God's new-creation life in us must express itself in love, not only to Him, but to one another. So He commanded (John 13:34), "As I have loved you, that ye also love one another." For "whether one member suffer, *all the members* suffer with it." 1 Cor. 12:26.

The "burthen" of thy brother, "hard to bear," as that saintly sister Mary Moule's hymn says, emphasizes a long-standing and often repeated trial, "which is His gift"—and dares us not to refuse to share this burthen FOR HIS BODY'S SAKE. 1 Cor. 12:26. Of the sufferer too, we are reminded, "love suffereth long, and is kind." 1 Cor. 13:4. Paul might have said, "Love puts up with a lot. Love is kind." BUT NO, he used an "AND" which makes all the difference. It has been said that many Christians endure a great deal. Many Christians are kind, but far fewer Christians are long-suffering AND kind.

The apostle wrote, "Fulfill me my joy, that ye be like-minded, having the same love." Phil. 2:2. It is the sad lack at times of this practical love and kindness towards the sufferer that gives the world a handle to discount the reality that does unfeignedly exist. There is one language that is understood the world over—the language of sympathy, and there's many a tear in the heart that never reaches the eye. "See how they love one another." should stand as an irresistible testimony! Kindness that wins is patient—the patience that wins is kind to the end. God IS love, and love's divine characteristics are "longsuffering and of great mercy." "With the merciful Thou wilt shew Thyself merciful." Psalm 18:25.

## A Gracious Promise

Surely blessing I will bless thee, and multiplying I will multiply thee. Heb. 6:14.

Scripture teaches us that the highest blessing which God can bestow, that which makes us truly Godlike, is the power of multiplying ourselves, of becoming, as God is, the source and the blessing of other lives. Of the living creatures it is said, "God blessed them, saying, Be fruitful, and multiply." And of man, "And God blessed them, and God said unto them, Be fruitful, and multiply." So of Noah, too, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply."

It is the glory of God that He is the

dispenser of life; that in His creatures He multiplies His own life and blessedness. And it is one of His highest blessings when He communicates this power of increase to those whom He chooses for His service. The power of His blessing to Adam is seen in the race that sprang from him, as of His blessing to Abraham to his seed, even Jesus Christ Himself.

And to each child of Abraham, to each true believer, the promise still comes in divine power: "Surely blessing I will bless thee, and multiplying I will multiply thee." Every believer who will but claim, and give himself up to the blessing of God, will find that the blessing is a power of the divine life which will make him fruitful in blessing to others, and make it true of him, too, "multiplying I will multiply thee."—Andrew Murray.

## A Call to Meditation

"Friend, when dost thou *think*?" asked the old Quaker after listening to a modern time-table. We cannot think by machinery. We cannot consider the lilies without giving time to the lilies.

Often our flash of haste means little. To read a book in an hour (if the book has taken half a lifetime to write) means nothing at all. To pray in a hurry of spirit means nothing. To live in a hurry means to do much but effect little. We build more quickly in silver, hay and stubble than in gold, silver, precious stones; but the one abides, the other does not.

If he who feels the world is too much with him will make for himself a little space, and let his mind settle like a bee in a flower on some great word of his God, and brood over it, pondering it till it has time to work in him, he will meet his Lord there, and then, quite certainly, he will soon be looking with his Lord's eyes upon the world.

He will see it as Nehemiah saw the city wall, broken down, its gates burned with fire. He will hear great words of commission: "So shalt thou be called a repairer of broken walls, a restorer of paths leading home." He will gather others round him: "Come, let us build up the walls."—Amy Carmichael.

We must recognize our entire dependence on God and the absolute importance of private and united prayer. How much blessing we owe to our days of prayer, our weekly and daily prayer meetings, will never be known on earth.—Hudson Taylor.

Each blessing received is a fresh starting point for faith, not a resting place for indolence.

## A Child's Vision

*Pastor J. R. Kline of Berea Tabernacle, Detroit, Mich., sends us the testimony of a child ten years old. The vision was given to the child at the Parkside Gospel Tabernacle where Joseph and Helen K. Floreck (the latter is Brother Kline's daughter) are pastors. Brother Kline writes, "I know the child and her parents and believe this vision truly came from God."*

On the night of September 27, 1942, I went to church with my mother and daddy.

While Sister Helen was preaching, I was drawing pictures on paper. When Sister Helen gave the altar call, I felt real heavy inside and I went to the altar and knelt down and began to cry. I felt that I was in some terrible danger and I began to run, although I knew I was not moving. There was someone that seemed to be after me and I knew I was running to get away from him. I looked around to see who it was and it was Satan himself, carrying a long sharp stick in one hand and there was blood dripping from the end of it. He had his other hand stretched out trying to get hold of me.

I ran and ran, and could feel all the time that he was right behind me. I began to feel an awful heat and it seemed as if it was so hot, it was taking my breath. Then before my eyes, I saw a great river of fire. As I looked, I saw the banks were made of red hot coals, and there were thousands of people in the river of fire. They were trying to climb out. When their hands touched the red hot coals, I could hear their flesh fry just like meat when my mother is cooking.

Some of the people would get almost out of the river, then Satan would take the rod he was carrying and prod them until they would fall back into the fire. When he would prod them with the rod, they would scream and blood would gush out of their bodies. As they fell back, Satan would jump up and down and clap his hands and laugh a terrible laugh. Great rolls of smoke and flame poured up from the river. The heat would almost burn my face. I knew that was why Satan was chasing me. If he caught me, he was going to put me in the fire with all the other people. I knew I was screaming, but the people in hell were screaming and crying so loud that I could not hear my own screams.

When it seemed I couldn't run another step, I heard someone call, "Carol! Carol! Look up!" I raised my head and then I saw the most beautiful place I have ever seen. Everything was so bright and beautiful, I could hardly hold my eyes open. The light hurt them so.

There were flowers and trees, and the leaves were like gold. I saw another river, but instead of fire in this one, there was water that looked like glass. There were great mansions and they were all made of jewels. I saw angels in long, white robes, coming in and out of the mansions. They would wave and call one another.

I saw a lot of little children running about and gathering flowers. Then I heard someone call my name again, and as I looked to see who had called me, I saw a great white throne, and a beautiful white light shining out from it. As I went closer, I saw there was someone sitting there and then I knew it was Jesus. He looked at me, and



### When God Says 'No'

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smiled, and held out His hands for me to come to Him. It seemed He was so beautiful, I didn't want to move. I just wanted to look and look at Him.

Then some of the children that I had seen gathering flowers came up to Him and laid the flowers down at His feet.

A real tiny little girl came running to Him and she was calling, "Jesus! Jesus!" He held out His arms to her and picked her up and held her in His arms.

One of the large angels came down to the river and went right down to the bottom. I thought he was drowned, for he stayed there such a long time. When he came out of the water he looked at me and smiled, and then I saw his robe was not even wet. He saw Jesus and the children and walked over to where they were, and I saw Jesus hand him some of the flowers the children had given Him. Then I heard one of the women in our church saying something, and the vision disappeared.

### The Name That Is Above Every Name

Mrs. Booth used to tell a beautiful story of a man whose saintly life left its permanent and gracious impress upon her own. He seemed to grow in grace and charm and in all nobleness with every day he lived. At the last he could speak of nothing but the glories of his Saviour, and his face was radiant with awe and affection whenever he mentioned that Holy Name.

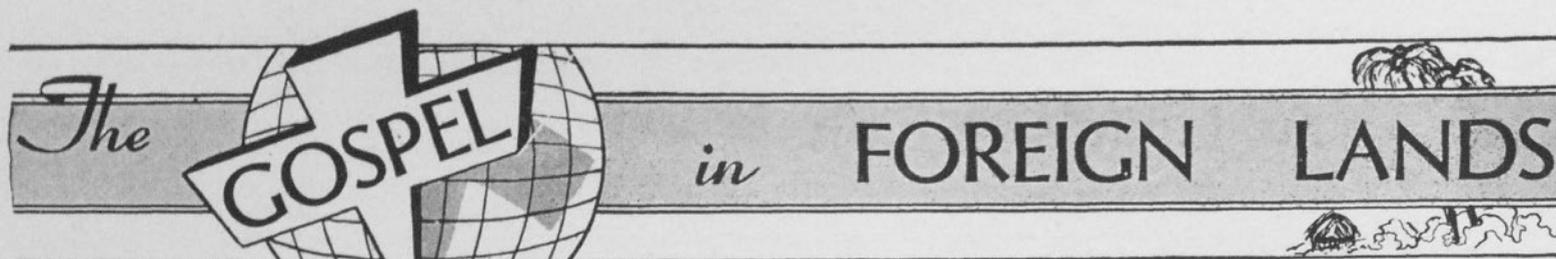
It chanced as he lay dying that a document was discovered that required his signature. He held the pen for one brief moment, wrote, and fell back upon his pillow dead. And on the paper he had written not his own name, but the name that is above every name. Within sight of the things within the veil that seemed to be the only name that mattered.  
—*The Comforter.*

### That Blessed Sameness

When Spurgeon was criticized for a sameness in his messages, he admitted "Perhaps they are right. It is true that no matter where I take my text, whether it be in the Old Testament or the New, I immediately hit across country to Jesus Christ, and preach Him and His saving grace."

### A Preacher's Passion

As Richard Baxter stepped into his Kidderminster pulpit, this, he says, was the peal which conscience rang in his ears: "Dost thou believe what thou sayest? Art thou in earnest or in jest? Shouldest thou not weep over such a people, and should not thy tears interrupt thy words?"  
—Herbert Lockyer.



## Good Tidings From Ivory Coast

**MAIL? IT SEEMED TOO GOOD TO BE TRUE!**

**Mr. and Mrs. Paul Moore**

Since it is now possible to get mail to the Gold Coast, we send a letter in that way and trust it will reach you in due time.

We were so thrilled around the first of the year to receive our mail that has been held in Gold Coast for over two years. It just seemed too good to be true to receive a pile of letters once more. We simply ignored the dates, reading them with as much joy as though they were fresh from the States. And to see an "Evangel" again! Brother and Sister Weston thoughtfully sent up some of the recent issues and it was almost as good as a visit home to sit down and read them.

During our Christmas convention we were much encouraged by the spirit of prayer and of seeking God that was manifested among our Christians. Many nights the prayer service continued until nearly dawn. We also have been much encouraged by confessions of sin which we know were prompted only by the Holy Spirit. Just recently in one of our regular prayer meetings one of the boys confessed things done long ago. He said that at the time he didn't realize they were wrong, but now the Holy Spirit had so convicted him that he could not seek God further until he had confessed all his sins before the church and asked pardon. We are praying and believing God for a real outpouring of the Holy Spirit in our midst.

Please pray for us. It is our desire to stay on here until some of the missionaries now at home can come out and take over the work, so that no more stations will have to be left vacant. We are very tired, but God is able to supply strength from day to day. Remember us especially during the hot season, from March until June, which is the most trying time of the year. We do praise God for His keeping power; it has been proven over and over again!

Please remember us to all our friends in the homeland, who so faithfully pray for us and send us their love offerings. As soon as we know that the way is open for regular mail, we will write to each one individually as we did before.

### WHY ALL THE EXCITEMENT?

**Mr. and Mrs. Harold Jones**

It wasn't the proverbial "night before Christmas when all through the house not a creature was stirring," but the day after Christmas, and bedlam reigned. Everyone was tumbling over the other fellow

in a mad effort to get outside. Why all this excitement? It was the arrival of Mgale that caused the commotion. The very day we learned that the Gold Coast border was opened, we obtained permission to send a bicyclist to Tamale. Not knowing just what lay ahead of him, we anxiously awaited his return. After thirteen days Mgale arrived with our 1940, 1941 and 1942 mail. Did we ever shout, and laugh too, as we read "Happy birthday for 1940," "Happy New Year 1941," etc. We surely praised the Lord for the things received. How we needed them, and what a real example of the verse, "Before they call I will answer." Virginia and Ernest had some things that fitted, but Peggy Jo, our oldest girl, was much too large for any of the articles. After standing for some time admiring a lovely pair of brown shoes, she said, "Mama, I'd be willing to go without anything to eat for three days if you think my feet would get smaller," for she has become so tired of native barefoot sandals.

We had a blessed time at our Christmas convention—our first experience of real Holy Ghost power. As a mighty spirit of confession swept over the natives, there was not one untouched. We feel we now have a real foundation upon which to build. God has miraculously opened doors here for the gospel during the last three months. Pray that we may have strength to take advantage of the opportunities.

Remember us to our many friends who have stood behind us so faithfully the past three years. It is still impossible for us to write to the churches individually but we think of each daily.

### MIRACLES OF HEALING

**Mr. and Mrs. Murray N. Brown**

The Lord has been doing a wonderful work in Yako, and we want to share with you our joy.

Some months ago a child was miraculously healed of a crushed skull. He had been watching donkeys as they grazed. Another boy who was with him became angry and threw a native hoe at Panyimdaba, hitting him on the head. The child was brought to us almost unconscious, unable to speak a word. My husband felt his head, which already was quite swollen, and discovered that the bone was crushed just above the right ear. There was a spot fully as large as a half dollar. As we knelt before the Lord with his parents, Panyimdaba himself began to praise the Lord with us.

Afterwards they carried him to the native dispensary, calling the white doctor. We later talked with the doctor who gave

little hope for the boy's recovery as the skull was crushed and he had no instruments with which to help in the case. However, feeling confident that God had touched Panyimdaba, we encouraged his parents to keep believing.

He remained at the dispensary, and his head was carefully wrapped so that he would not injure it further while sleeping. Next morning when the bandages were taken off, the native nurses were surprised to find that the swelling had not increased; the child had no fever, and there was no evidence of concussion.

A week from that morning the bone had returned to its place, and Abel Kam, a native Christian nurse, testified in church that God had healed Panyimdaba. He has been home now for some time and is perfectly well.

### Ridiculed for Praying Over a Corpse

In December a small child, Yabyiri, who lives with his grandmother, fell into a well. Unable to swim, he went under the water several times and finally stayed down. Children had tried to get him to grab a rope, but to no avail. Finally their cries attracted some men to the well; however, by the time they finally got Yabyiri out of the water he was to all appearances dead. When they gave him artificial respiration, he showed not the slightest evidences of reviving, although the men persevered for a long time. Then, according to the custom for one who is drowned, they insisted that a grave should be dug by the well and the child buried there. But the grandmother, who is a Christian, said, "No, the Lord is going to restore him to me." In the midst of ridicule, she carried the child home, called a newly converted woman, and they went into her hut to pray. No other members of the family were home at the time, nor were any other Christians near by. Word was sent to the child's uncle who was in our morning Bible study, but he was told that Yabyiri had not been injured. Nevertheless, being uncertain as to the truth of the report, he asked us to pray. For some reason I looked at the clock and noticed that it was almost 9:30.

How the sinners scoffed at the little grandmother for praying over the corpse! They stood all around in the yard thinking the woman must be insane with grief.

When Yabyiri's uncle arrived home after the service, at about 11:30, the child was just beginning to breathe again. By evening he was fully healed, playing as though nothing had happened. He suffered no after effects. The unsaved people of the village openly speak of this as a miracle worked by God.

### No One Slept in the Village That Night

It was in that same village that Noubila, soldier formerly in France, received the

Baptism in the Spirit. He and his wife were having evening prayers just before retiring for the night. Suddenly the power of God came down upon them and he began to speak in other tongues as the Spirit gave utterance. Neighbors, hearing the unusual sound, gathered to listen. They were accustomed to hear Noubila pray, but this was something altogether different. Some of the Christians began to gather too. One of the Christian men told us afterwards that on arriving he found a group of old women huddled together in the yard, every one of them shaking from head to foot, and they kept asking one another, "What does it mean? Oh, what can it mean?" Fear gripped the hearts of the unsaved as Noubila continued praying until dawn. No one slept in that village that night. Sinners openly admitted that it must be the power of God, and Christians had good opportunity to do personal work.

#### Showers of Blessing

In 1941 God gave us "mercy drops" of blessing, but in 1942 He sent the showers. Praise His precious name! Since the revival began last fall when eight were filled with the Spirit, the Lord has continued to pour out His blessing until we can tell you of 37 who have received the Baptism. We are praying that 1943 will be a year of even greater blessing and progress in the work here.

#### "IN MY NAME SHALL THEY CAST OUT DEVILS"

Frank Stalter, Brazil

God's work is advancing here in that souls are being saved from sin, many have been liberated from demon possession, and the power of God is manifest in healing of the sick.

One remarkable case was of a certain married man named Pedro who as a result of frequenting spiritist sessions became so badly possessed that he was unable to work and to support his wife and two small girls. The relatives had already prepared papers in order to have him interned in an asylum. His wife came to church and was saved. She brought her husband whom God instantly liberated, and now they are both awaiting baptism. Their home has been completely transformed.

It was our privilege to have with us in Sao Paulo Evangelist Lester Sumrall, who was accompanied by Lawrence Olson, pastor of the work in Lavras, Minas Gerais. Theodore Stohr, of Riberao, also was present. In the first meeting God met His people with a heavenly visitation. A number unhesitatingly came forward for salvation, while between forty and fifty young people reconsecrated their lives to the Lord's service. Brother Sumrall's visit proved a spiritual uplift to the entire congregation. The ministry of Brother Olson also was immensely enjoyed.

Recently we made a trip into the interior with a native minister named Joaquim Egidio. This brother has a very large and much scattered field of labor in that the

"little flocks" are widely separated one from the other. After an eighteen hour journey on a narrow gauge wood-burning railroad, the Sorocabana, we arrived at our destination about 10:30 p. m. The shower of sparks that continually streams out of the smokestack of the engine constitutes a beautiful sight at night, but frequently travelers have their clothes burned full of tiny holes.

Arriving at such a late hour, it was an agreeably surprising sight to find about twenty-five believers awaiting us at the station. They literally took our baggage away from us by force, refusing to let us carry anything. It is needless to say that we felt welcome.

At this place we found a prospering little flock of about eighty members. After a

week of Bible studies during the day and evangelistic meetings every night, we closed with a baptismal service when ten new converts were immersed. Two brethren named Manuel and Francilino were set apart as workers to take charge of this flock—the former consecrated as elder, the later as deacon. The believers have purchased a fine lot near the center of town on which to build their own church.

#### ACCEPT PASTORATE

Mr. and Mrs. Ted Vassar have taken the work at Bowie, Texas, and expect to remain in pastoral ministry until the way is open for their return to North India. Mail will reach them at 324 Jefferson Street, Bowie, Texas.

## Another Year of Progress in Puerto Rico

Luis C. Otero

Monday, January 18, very early in the morning, delegations representing our different assemblies began to arrive in the city of Ponce, the cradle of Pentecost here in Puerto Rico. The annual conference was to be held in the modern city auditorium which accommodates 1,400 people. After a parade through the streets, we went to the coliseum for the welcoming service at which the mayor of the city read a resolution approved by the municipal assembly declaring all the Pentecostal visitors as guests of honor.

During the five days of conference, a spiritual atmosphere prevailed. Many souls were saved in the meeting and several received the Baptism in the Holy Spirit. There were more than 1,400 in attendance at the closing service.

In our business sessions a number of resolutions of great importance for the benefit and development of the work were adopted.

One thing which encouraged us very much

was the impression our conference made on the city authorities. One of them said to me, "What impresses me most is the radiance they all have in their faces, a thing which you cannot see in other people!"

Statistics this year show a very encouraging increase. There is a total membership of 7,765, an increase of 767 over last year. During the year, 578 received the Baptism in the Holy Ghost, and there were 8,763 professions of faith.

#### Bible School

In spite of many difficulties encountered, God permitted us to open a Bible School in Puerto Rico seven years ago. Since that time 30 students have graduated. Many of them are laboring in the harvest field here in Puerto Rico, and others who have a call to South America are waiting for God to open the doors. The prospects for the future of our Bible School are good. Will you pray with us for a better location and more adequate accommodation?



Luis Otero with group of students at Mizpeh Bible Institute, Santurce, Puerto Rico

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

# SUNDAY SCHOOL LESSON

## Whole Bible Sunday School Course

### Joseph Cares for His Brethren

Lesson for May 16.

Lesson Text: Genesis 42:1 to 50:26

Joseph was elevated from the position of prisoner to that of Prime Minister. God's purpose in this promotion is fully revealed in our present lesson.

#### I. JOSEPH MEETS HIS BRETHREN.

**1. Reason for the meeting.** Famine which threatened to extinguish the chosen family, raged in the land of Canaan. Jacob sent his sons to Egypt for help, having heard that food was obtainable there.

**2. Significance of the meeting.** Jacob's sons bowed in subjection before the Prime Minister of Egypt, not realizing that he was their brother, thus fulfilling Joseph's dreams (37:7). That they did not recognize Joseph is not strange. Twenty years had made a great difference in their brother. He spoke the Egyptian language and was dressed in Egyptian attire.

**3. Nature of the meeting.** Joseph has been criticized for his treatment of his brethren. This criticism is unwarranted. His brothers had to be tested for their own good. The fact is, that the strength and depth of human affection is nowhere better illustrated than in Joseph's life, for though he did test them, it was with difficulty that he refrained from betraying his true feelings.

**4. The power of conscience.** 42:21, 22. How significant it was that the brothers connected their present dilemma with their past misdeed. The law of association was at work. Their conduct revealed the following elements of true repentance: (1) Conscience—"We are verily guilty." (2) Memory—"We saw the anguish of his soul." Time had not blotted out the memory of their inhumanity. (3) Reason—"Therefore is this distress come upon us."

**5. Jacob's shortsightedness.** 42:36. When the brothers returned to Jacob and told him that the Prime Minister had demanded that they bring their brother with them if they intended to come again, the old father gave way to bitter lamentation, "All these things are against me." Not so! He should have said, "All things work together for good to them that love God." How frequently we misinterpret our circumstances and misjudge our loving Father! We may not always understand our circumstances, but we can look beyond them and bank on the character of our God! If we "believe to see the goodness of the Lord (Psalm 26:13)," we shall never be put to confusion.

#### II. JOSEPH TESTS HIS BRETHREN

Read chapters 43 and 44. Why did Joseph put his brothers through such a discipline? In order to see whether they were fit to receive the gracious plan he had in mind for them. He intended to bring them into Egypt; but he could not afford to have them there if they would prove themselves unworthy and bring disgrace to their brother by any ignoble conduct. God has a gracious future planned for those who love Him, but they must be tested as to their fitness to enter into that purpose. Joseph tested His brothers—

**1. As to their truthfulness and honesty;** for in the past they had lied and deceived. How little did they know that all these

#### HIDDEN VIRTUE REVEALED

Clothe yourself with Joseph's garment

Hold this cartoon parallel to the floor on a level with your eye and look at Joseph's garment.



so natural events in their lives were proving to be the occasion of a great testing. Likewise God is testing us by the ordinary events of our daily lives. Are we proving faithful? Furthermore, our behavior in the ordinary events of life reveals our true character. It is easy to shine on great occasions when all eyes are upon us; but how do we live in our private lives where no one sees us but God?

**2. As to their generosity of heart.** 43:34. Why did Joseph give Benjamin five times what he gave his brothers? Years before they had been envious of him; now he

would find out if that same spirit possessed them. That it did not is evident from the fact that they all "drank and were merry with him." Are we envious of the success, popularity, possessions, positions, of others? Or do we rejoice with them?

**3. As to their love and consideration for their father.** This was the most serious phase of their former sins. Joseph could easily forgive them for their treatment of himself, but their cruel disregard for their old father's feelings was quite another matter. Again, however, they stood the test. Judah's impassioned plea and offer to become a slave rather than risk breaking his father's heart, is one of the most exquisite pieces of literature in the whole world, revealing his complete change of heart toward his father. Jesus, likewise, condemned men not so much for their refusal of Him personally, as because that refusal was an utter disregard of the Father. John 5:42.

#### III. JOSEPH REVEALS HIMSELF

**1. After testing.** The one thing Joseph required of his brothers was proof of their repentance. Here is a necessary condition of spiritual blessing. Repentance must precede salvation, of course; but it also has its place in the Christian's life. Great revivals in Scripture and in history always follow repentance on the part of God's own people.

**2. And testifies of God's providence.** 45:7, 8. Instead of condemning his brethren, Joseph showed them that in spite of everything God had had overruled their sin to bring about a blessing. "God sent me before you to preserve you a posterity in the earth, and to save your lives."

**3. And sends for his father.** 45:9-24. Note in these verses Joseph's love and affection for his brethren, his complete pardoning of their wrongdoing against him, his eager concern over his father, his gracious gifts and provisions for his family. In all of his conduct there is no indication of condescension or pride, only that genuine love for all men that characterizes a true man of God.

**4. Jacob can scarcely believe the good news.** 45:25-28. Said the brothers, "Joseph is yet alive!" The old man could hardly believe it. But when he saw the wagons come rolling in, his spirit revived and he knew it was so. Jesus is alive today! There may be times when it does not seem so. But God is gracious; He sends some "wagon" in, an answered prayer, a soul saved, a portion of the Word quickened to our hearts, etc.; our drooping spirits revive; and we know our Jesus is on the throne!—J. Bashford Bishop.

If you are interested in having a Better-Bigger School, send this clipping and we will mail you free sample copies of our **Sunday School Counsellor**.

MADAME CHIANG KAI-SHEK'S FAITH

It is well known that China's great Generalissimo and his talented wife are Christians. Judging by their statements, it would seem that that they know Christ as their personal Saviour and love the evangelical gospel.

On one occasion Madame Chiang Kai-shek said: "At the heart of our faith are hardship, endurance, suffering, a Cross. Without these, there cannot be any Christian faith." At another time, when the Generalissimo first threw open military hospitals to the visits of missionaries, she brought a memorable message from him to the group which was undertaking the work. "He asks you to remember," she said, "that these men are suffering, many of them dying, and that what they need to hear about is the suffering, dying Saviour."

It is fairly well known also that her mother, Madame Soong, was a devout Christian, and her father was a Chinese Methodist preacher educated in America. In a recent magazine article entitled, "I Confess My Faith," Madame Chiang Kai-shek paid the following tribute to her saintly mother:

"One of my strongest childhood impressions is of Mother's going to a room she kept for the purpose on the third floor, to pray. She spent hours in prayer, often beginning before dawn. . . . As long as Mother lived I had a feeling that whatever I did, or failed to do, Mother would pray me through. Though she insisted that she was not our intercessor, that we must pray for ourselves, yet I know for a certainty that many of her long hours of prayer

were spent interceding for us. Perhaps it is because religion in my mind is associated with such a mother that I have never been able to turn from it entirely. . . .

"My mother's influence on the General had been tremendous. His own mother was a devout Buddhist. It was my mother's influence and personal example that led him to become a Christian. Too honest to promise to be one just to win her consent to our marriage, he had promised my mother that he would study Christianity and read the Bible. And I suddenly realized that he was sticking to his promise, even after she was gone, but losing because there were so many things he did not understand. . . . It seemed to be up to me to help the General spiritually, and in helping him I grew spiritually myself."

It is encouraging to know that an American missionary with the Pentecostal experience had a great influence on Madame Soong and thus had a part in drawing China's leaders to Christ. That is a fact that is not well known. The American missionary's name was An-tonette Moomau. She was with one of the larger denominations until she received the Baptism in the Holy Spirit some thirty-five years ago. Her mission board cut her off because of her Pentecostal experience and belief, but she remained in China as an independent worker. She became well acquainted with Madame Soong and had a great influence over her, and it is reported that Madame Soong received the Baptism according to Acts 2:4.

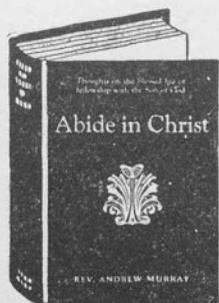
Madame Soong's daughters all are prominent. The eldest married Sun Yat-sen, the man who led the revolution and created the Chinese republic. The second married Mr. Kung who became the Chinese Finance Minister. The third married Chiang Kai-shek, who later became head of all China. Little did Madame Soong know, when she was raising her daughters in church and praying for them daily, how great a part she was playing in the molding of the New China that we see today, but the influence of her godly life has lived on and has increased with each passing year.

ATTRACTIVE

People are too busy in these days to spend much time reading about a religion they care little about. But the new set of colored tracts are so attractive and short, yet spiritual, Scriptural, and to the point that they will be read through to the end. Spread the Gospel through colored tracts—25c sample packet; 30c per 100; \$2.50 per 1,000.—The Gospel Publishing House.

He that sitteth upon the throne came into the world and washed the feet of those Galilean fishermen, that believers might be blissfully aware that love and humility are wedded to Omnipotence.—George Bowen.

Give God the blossom of the day. Do not put Him off with faded leaves.

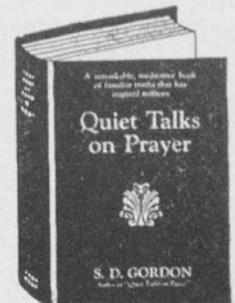


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During the past few decades God has given some remarkable spiritual teachers to His church. We can never thank God enough for the practical teaching on holy living received from the godly Andrew Murray. How glad we are that some of his books have been 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.

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MISSIONARY PRAYER REQUESTS

Cape Palmas, Liberia, West Africa—Surely we are in the time of the latter rain and need the prayers of the saints at home that we may not fail in this hour of blessing to receive all that He has for Liberia.—E. H. Simmons. Transvaal, South Africa—During the past few months Brother Chawner has been able to

penetrate new districts in Mozambique territory. Some of the natives there have sent word here to the mining area telling their friends they must repent while here on the mines for a missionary has visited their country with the gospel. Only eternity will tell what all this will mean as the work spreads by those receiving the gospel here on the mines. Pray that

these men here may take the gospel message to their own country. Many are already doing so.—Edgar D. Pettenger.

Caledon, South Africa—Please pray for the many heathen who came to the Lord during our recent special meetings with Brother Burke and other missionaries. The battle for their souls is just begun when they come out for the first time. Pray also for Sofie and Maria, two Bible women, who are going from village to village to preach to the people.—Ada H. Reitz.

Ouagadougou, French West Africa—Our desire is to stay on here until some of the missionaries now at home can come out and take over the work so that no more stations will have to be left vacant. God is able to supply strength from day to day. Please have special prayer for us during the hot season from March until June as that is the most trying time of the year for us.—Paul and Lillian Moore.

Santa Ana, El Salvador—In an endeavor to create interest and build attendance we have begun a half hour of special music before the Thursday and Sunday evening services. Later when the new temple seating 1,000 is completed we hope to use a loud-speaker system to reach the folk of the vicinity. There is a large open space in front of the new building where a goodly number could gather to hear the gospel preached and sung. Pray that God will bless this special effort and, when the time is ripe, that the public address system will be supplied.—Oren E. Munger.

Leon, Nicaragua—Pray that God may baptize in the Holy Spirit a number of our native workers who have not as yet received the fullness.—Mr. and Mrs. David Kensinger.

25 de Mayo, Argentina—Please pray for a number of young people who professed conversion in December. Some have gone on with the Lord, but others have not. Also pray for one of our workers who is suffering from rheumatism brought on by having to sleep so often in the open. Pray for several girls who help me here in the work whose father died recently. They are very sad. Pray for our young people's meetings and that God will send a fresh outpouring of the Holy Spirit. Also pray for a young man with whom God is dealing. He is resisting until he is in danger of losing his mind.—Alice C. Wood.

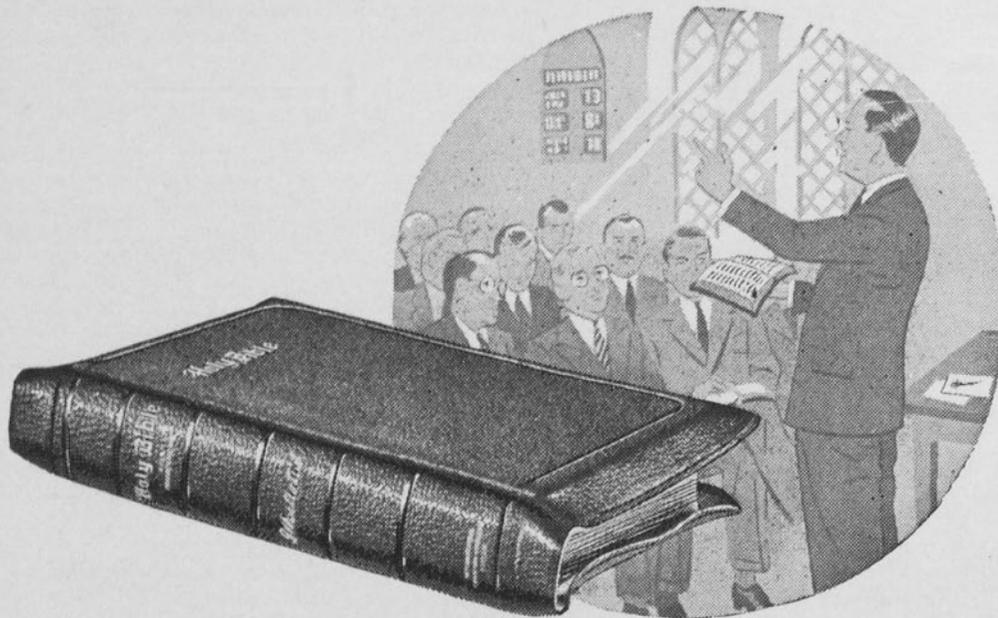
Mendoza, Argentina—Pray for an outpouring of the Holy Spirit and that God will give us native workers and pastors.

Cienfuegos, Cuba—Pray that God will help us speedily to raise up a work worthy of His name in our new field.—Louie W. Stokes.

WHAT MODERNISM DID TO GERMANY

Dr. Paul T. Fuhrman writes as follows in the Southern Presbyterian:

"It is interesting to hear American liberal Protestants now thundering against Nazism which is simply the inevitable logical product of modern German humanistic religion. German theological liberalism itself prepared the ground for, and laid the surest foundations of Nazidom; and this was done in a twofold way. On the one hand, Jesus Christ was emptied of all transcendental and divine content. On the other hand, man was placed at the center of religion. Men need something to worship, obey and follow; hence with no divine Christ offered them, great multitudes have turned to adore, obey and follow men bold enough to offer themselves as modern Messiahs and Cae-



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Specimen of Bible text showing red markings and subject indices. Includes 'CHAPTER 7' and 'AND the LORD said unto No'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.' Markings include '1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the floods: 21 All flesh destroyed.' and '2 OF every clean beast thou shalt'.

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sars. These Caesars are, indeed, not American presidents nor English premiers, but Messiahs, agents of certain gods: in Italy, of the goddess Rome; in Germany, of the state which is conceived there as the organ of the Spirit, as the incarnation of God on earth.

"We Americans should not deceive ourselves: Nazism (or Fascism) is a religion; and much of its success can be explained only on the ground that it satisfies certain fundamental religious needs of the people. It may be false but it is religion. The difference between Nazism (or Fascism) and original Christianity consists in their having different objects of faith respectively: In Christianity the object of faith is a divine Christ; in Fascism the object of faith is a man, a modern Caesar. . . .

"Liberal preachers have no right to blame the German people for turning to human gods when liberal Protestant theology itself has for a hundred years systematically humanized Christ, on the one hand, and deified man, on the other. If a divine Christ had been preached and enthroned in the hearts of German Protestants, Nazism would have been a spiritual impossibility, for 'Caesar' and 'Christ' are incompatible."

A PRAYER

"Let me be faithful to my trust,  
Telling the world the story,  
Press on my heart the woe,  
Put in my feet the go,  
Let me be faithful to my trust,  
And use me for Thy glory."

## Reports from the Reapers

PONCA CITY, OKLA.—Lee Krupnick of Tulsa, a converted orthodox Jew, just held a glorious 3-weeks revival here. His preaching thrilled our souls and the church was edified. Our large auditorium was filled night after night. A goodly number were saved and filled with the Spirit, and there were many great healings. Fifteen adults were added to the church.—V. H. Shumway, Pastor.

CONROE, TEXAS—A very successful revival was conducted here recently by Evangelist Harlan J. Pate and party. The Lord made Himself manifest from the beginning. During 3 weeks of services, 34 were saved, 14 received the Baptism in the Holy Ghost, and there were many outstanding healings. At the close of the revival 24 joined the church. We praise God for this outpouring of His Spirit.—Henry S. Fuller, Pastor.

FRESNO, CALIF.—Despite unsettled conditions due to the draft and defense work, our attendance and interest are increasing. Our notice recently published in the Evangel brought remarkable response from soldiers stationed near by and their interest in the gospel has exceeded that of civilians.

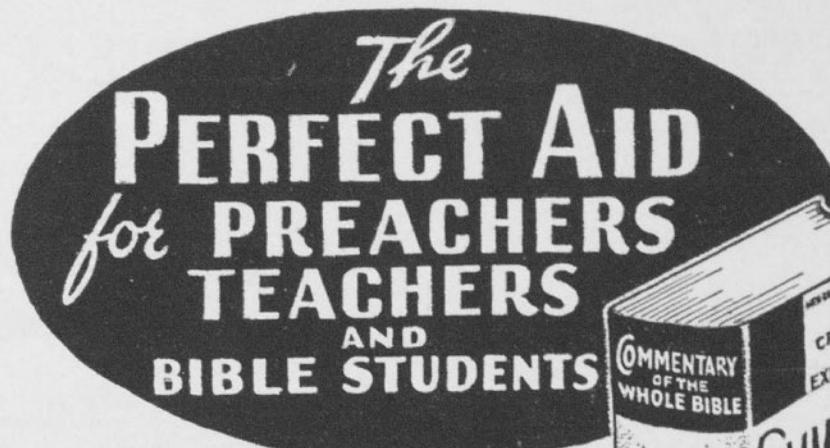
Evangelist George Hayes recently concluded a fruitful series of meetings with us. Due to general interest his campaign was extended a week longer than originally scheduled. Much of the strength of these services lay in the evangelist's proficient use of God's holy Word. We feel that opportunities to accomplish things for God were never greater.—Floyd L. Hawkins, Pastor.

## Coming Meetings

OKLAHOMA DISTRICT SECTIONAL COUNCIL MEETINGS

Panhandle, Woodward, May 10-12; Northeast, Tulsa, Capitol Hill Assembly, May 26-28.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

CHITWOOD, MO.—Fellowship Meeting, Joplin Section, May 10. Services 10:30, 2:30 and 8:00. Ward Popejoy, afternoon speaker.—S. K. Biffle, Sectional Presbyter.



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OVERLAND, MO.—C. A. Rally, St. Louis Section, Faith Assembly of God, Triscott and Wallis Sts., May 9, 2:30 p. m. Walter Hardy is pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary.

NORTHWEST BIBLE INSTITUTE

Graduation exercises, Northwest Bible Institute of Seattle, Wash., Roosevelt High School, night, May 12. Baccalaureate sermon, Hollywood Temple, night, May 9. Class service at School, night May 11.—Henry H. Ness, Principal.

CENTRAL BIBLE INSTITUTE COMMENCEMENT SPRINGFIELD, MO.—Central Bible Institute Commencement, May 23-24. Baccalaureate address, May 23, 2:00 p. m., Frank J. Lindquist, speaker. Commencement exercises, May 24, 7:30 p. m. Services in auditorium seating 3000. Plan to attend.

EASTERN DISTRICT COUNCIL

The 27th Annual Conference of the Eastern District Council will convene at Maranatha Park, Green Lane, Pa., May 11-13. The Credentials Committee will meet for the purpose of examining candidates for ordination.

For application blanks write Wilfred A. Brown, District Secretary, 445 Main St., Pottsville, Pa.

SOUTHWESTERN BIBLE INSTITUTE

Southwestern Bible Institute Baccalaureate, May 27, 8:00 p. m., at Rosen Heights Baptist Church, 2524 Roosevelt St., Ft. Worth Texas, with W. I. Evans of Springfield, Mo., speaker. Commencement exercises May 28, 8:00 p. m., at the same place.—C. P. Robinson, Business Manager.

OKLAHOMA CITY, OKLA.—State C. A. Convention, Municipal Auditorium, June 2-4. Services 10:00, 2:00 and 7:45. Evening speakers: S. J. Scott, U. S. Grant, and Carl Holleman. Governor Robert Kerr will give welcome address. First night, broadcast Station KOMA, 8:15 p. m. June 3-4, broadcast over Oklahoma Network, 2:30 p. m., G. W. Hardcastle and W. S. Bragg, speakers.—S. J. Scott, C. A. President, Route 1, Box 146A, Oklahoma City, Okla.

NEW ADDRESS—223 Sanford St., Brookfield, Mo. "After 7½ years' ministry at St. Charles, Mo., we have accepted the pastorate here."—Mr. and Mrs. K. E. Mutschulat.

# The PASSING and the PERMANENT

## A COLORED WORLD

Out of 61,000,000 babies born every year in the world, 44,000,000 are colored and only 17,000,000 are white.

## STARVATION IN GREECE

Of Greece's normal population (seven million) it can be justly estimated that more than a fifth have died since the Nazis took possession, *The American Mercury* reports. See Matthew 24:7.

## PRAY FOR THE "EVANGEL"

Last week we printed 102,000 *Evangels*, the highest number in our history. Praise God! Keep praying for the paper, that it may grow in spiritual fruitfulness even more than in circulation. Pray for the workers at the Gospel Publishing House.

## EGYPT AND MISSIONS

The present Egyptian cabinet is very friendly to the Christian cause, according to the Nile Christian Press management. Two of the cabinet's leading members are Christians, and in the present Parliament there are forty Christian members. This means that anti-Christian legislation is no longer to be feared, at present.

## JEW'S FREED IN TRIPOLI

"Anti-Jewish laws in Tripoli have been rescinded by order of the newly arrived British, and thousands of Jews again are mingling freely with Italians and Arabs as in prewar days, after having spent months in seclusion in the Fascist-made ramshackle ghetto area surrounded by barbed wire," says *Jewish Missionary Magazine*.

## STARVING SPANIARDS

At the conclusion of a trade agreement between Spain and Argentina, the former Spanish Foreign Minister was asked what Spain would be able to export. He replied, "Corpses. I really don't know of anything else we could export. Corpses are the only things of which Spain has more than enough." The masses conquered in the Civil War are too undernourished, too weak, to rise in rebellion.

## BILL HAY READS THE BIBLE

The Mutual Network is to be commended for the large number of really spiritual broadcasts it has in its weekly program. It also has a daily feature that is excellent indeed—"Bill Hay Reads the Bible." Bill Hay is well known to the American radio audience, having talked to them five nights a week for seventeen years as spokesman for the "Amos 'n' Andy" program. Now he is heard Monday through Friday at 12:15 p. m. EWT over many Mutual stations from coast to coast. It is a fifteen-minute program. It opens and closes with a hymn tune, but most of the time is given to the reading of a passage of Scripture, without comment. Bill Hay is an excellent reader, and many listen. Thus families which neglect daily devotions have the Bible brought to them over the air, at a time when the Bible is needed as never before.

## THE SUFFERING JEWS

A delegation of the Swedish Red Cross, leaving for the Baltic countries recently to investigate the medical needs of the population there, was forced to give a pledge to the German authorities that it will not deliver any food or medicaments to the Jews in the ghettos. The delegation was also required to promise that none of its members will make any statements about the Jewish position in the Baltic lands when they return to Sweden.

## "LET TWO MILLION ENTER PALESTINE"

U. S. Senator Claude Pepper of Florida, addressing a state-wide conference of the United Palestine Appeal at Buffalo, N. Y., warned that the Jews of the U. S. must prepare to meet a wave of rising intolerance in this country against which all Americans must take strong measures.

He called upon the United Nations to implement their declaration of protest against the Nazi slaughter of two million Jews in Europe, through guarantees that they would foster the establishment of a free Palestinian state for the Jewish people.

The conference adopted a resolution urging President Roosevelt to invite the United Nations to provide for the emigration and resettlement in Palestine of two million Jews from European lands, as part of the program for postwar reconstruction.

## IS THERE A LIQUOR PROBLEM?

The Office of War Information surveyed conditions in American army camps and reported: "There is not excessive drinking among troops, and drinking does not constitute a serious problem." Of course, the brewers are pleased and are making the most of it. The Brewing Industry Foundation is spending thousands of dollars for full-page magazine ads just to display various paragraphs from the O. W. I. report. They particularly like this statement, "The sale of 3.2 beer in the post exchanges in training camps is a positive factor in Army sobriety," for they know that once a taste for beer is developed in young men they will be lucrative liquor customers in years to come.

Does the O. W. I. expect sensible Americans to believe this report? As one nationally known editor, William Allen White, says in the *Emporia (Kansas) Gazette*:

"No one who rides the trains these days and sees civilians supplying young soldiers with drinks and observes the woozy uniformed kids noisily walking up and down the aisles of trains can deny that there is a soldier-liquor problem.

"No one can go to any camp and see the encircling line of vicious resorts where all kinds of dirty bums, male and female, are lined up to swindle and befuddle the young soldiers, and still deny that there is a liquor problem.

"No one who realizes what the sudden rise of venereal disease in army camps means can deny that this government is faced with a serious problem."

## HOW RUSSIA DISCOURAGES RELIGION

"It may be that, as the Soviet Union grows older, it is taking a less stern attitude toward religion. This is certainly what the Government would like the world to think. Many, however, feel that the changed attitude is more wartime expediency than the real thing. . . . Most foreign observers . . . believe that the Kremlin is basically just as antireligious as it ever was." So says Walter Graebner in his new book *Round Trip to Russia*.

Before the revolution Moscow had 454 Greek Orthodox churches. Today it has 26. And since the revolution 1,500 Roman Catholic churches in Russia have been closed. Three are now open in Moscow. Graebner says that the Government, although allowing some churches to be open, uses various means to discourage them:

(1) The Government imposes "exorbitant" taxes. One Moscow church has to pay \$19,000 annually, "just for the privilege of keeping its doors open," in addition to other "regular" taxes.

(2) The Government forces priests to pay a 40 per cent income tax.

(3) The Government sends agents to take down sermons verbatim.

(4) The Government forbids the training of priests so there will be no new clergy to replace those who die. "Soon there may be no priests to function even in the few churches that are still open."

This is the report of an American correspondent who has just visited Russia. It is quite different from the impression given by the Communist propaganda with which America is being flooded at present.

## WHAT MODERNISM DID TO JAPAN

A former missionary to Japan, C. J. Stranks, states in *The Missionary Messenger* that modernist theology was largely responsible for checking the Christian movement in that country. It seemed for some years as if Christianity were to be accepted by the Japanese Government as a part of the national modernization. Serious discussions took place in government circles looking to this end. And apart altogether from the Government there was every chance that Christianity would dominate the soul of the country. So swift was its advancing tide that at a gathering of missionaries held in Tokyo in 1883 it was declared to be a matter only of a few years before the whole country would be converted, at least in name.

"But in 1882 Japan had heard its first word of Darwinism from a visiting American biologist. The doubt arose whether Christianity was as firmly seated in the West as it seemed to be. Everybody wanted to be new and up-to-date. Then came Biblical criticism and liberal theology. It looked as if Christians were themselves admitting the falsity of much that they had taught. Japan had made the momentous discovery that Christianity was not, after all, the essence of Western civilization, that the prosperity which she admired and wished to imitate, so far from being a product of the Christian spirit, was of itself irreligious.

"From that time onward most forward-looking Japanese, who were eager for their country to be in the van of everything that represented progress, ceased to be interested in Christianity."