

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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When a Preacher Sins

By a Former Minister

Spirit of God. During my years of wandering from Him, I have felt His presence again and again and have seen the sad eyes of Christ looking straight at me.

Responding to Christ's Call

Christ took me in at an evangelistic meeting in a small Eastern city. I had been a sailor in the United States Navy. I made a bet with one of my wild buddies that I could attend the service and give the preacher plenty of trouble. But this God-enthused preacher wielded the Sword of the Spirit so effectively that he cut me to pieces the first night. I believe I was born again. I heard the call to preach.

With fifteen dollars to my name I went to a Bible school, then took the prescribed course at a second similar school, and part of the course at a third.

I started in Christian work in a rural church at six hundred dollars a year. Larger tasks were given to me. Soon I was in evangelistic fields and on the Chautauqua platform in the summers. My young wife and son had the benefits of a town home and a country estate which had been the former home of the president of a large corporation. To try me, God permitted us to have all the accessories of a comfortable life.

Yielding to Sin

Then I gave a corner to SIN. Within a few short years, home, friends, money, character, comforts, and even self-respect were gone. My wife divorced me and had my son's name changed. Broken, ragged, dirty, I hit the road as a

common tramp, begging at Mexican section shacks along the railroads. I was beaten up by railroad "bulls." Many a time I sent up a prayer from my lonely heart that God would help me. Pressure would be released. I would find a small job and would make a feeble start toward decency, when along would come my besetting sin. Back to the "jungles" I would go, living on stuff rescued from city dumps.

Finally I got a job herding mobs for mob scenes in the movies and placed hundreds of shiftless men for such appearances.

Then I went to the circus world as a boss over people who lived more like animals than human beings. I grew mean, hostile, and antisocial, but at heart I was sin-sick, wretched beyond expression.

In eighteen years of such wanderings in the far country, I have been through fire and blood. Hurricanes thrice swept away my every belonging. I have seen bloody fights and an occasional killing. I have been in train wrecks, have seen men torn and killed by circus lions, tigers, and other beasts. I have witnessed drunken brawls ending in blood, race riots, and tragedies of all kinds. Repeatedly I was left utterly limp and sick at heart, longing for the peace I once had known. *But remorse is not repentance.*

Through all the years of groveling in the dark haunts of sin, I never have been without an inner witness that I was a prodigal under the rod of chastisement, constantly under the watchful eye of a yearning heavenly Father. Again and again He snatched me from the very jaws of death, and each time I knew He
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SAVED by His grace, called to the ministry, trained in three excellent schools, blessed of God in evangelistic and teaching work—I have been spared, after years of wandering from God, to shout from the housetops that sin, permitted to dwell in the heart of a believer, will become a devouring monster, creating an inner torment that no unregenerate person can know.

Active zeal in Christian work is no guarantee of a holy life. A lot of preachers are up in theory but down in practice. They may call themselves "fundamentalists"; but their trafficking in unexperienced truth will put them on the toboggan that will catapult them into an abyss of ruin. I have learned by bitter experience that trying to preach to others about sin, when one is not thorough in dealing with his own, simply won't work.

For thirty years I have known the reality of the conscious presence of the

Why Worry?

BY T. J. JONES

IN Mark 4:35 to 5:1 we read the account of Jesus stilling the storm on the sea. He Himself had suggested their going across the sea, for, in verse 35 He says, "Let us pass over unto the other side." When *Jesus* said, "Let us pass over unto the other side," He did not mean, "Let us go down in the middle." Glory to God! If He had said, "Let us go down in the middle," I should have said, "Excuse me, Lord Jesus, I am not in the suicide squad."

And He plainly said, "Let us pass over." Wrapped up in the "us" is Himself. He is the biggest part of "us." Thank God, every undertaking of this Jesus, though it encounter Satanic opposition, is bound to arrive at its God-appointed destiny. Jesus did not tell them all that was going to happen before they would arrive at the other side. He didn't tell them they would be soaked. He didn't tell them it would get dark and the storm would come. If He had, they might have asked, "Do you think we shall make it?" Jesus merely said, "Let us pass over to the other side," thus indicating that they *would* reach the other side. Why then should they worry about what might happen on the way since they were sure to get there?

Now I believe Jesus performed miracles, on occasions, to teach His disciples lessons. His purpose in taking them on this voyage was to test their faith, for He afterwards said, "Why are ye so fearful? how is it that ye have no faith?" That would have been a ridiculous question to ask if it were not for what He had assured them in the beginning. But the definite statement He made to the effect that they were going to go over to the other side should have allayed all fears, brought them into blessed peace, and held them quiet in spite of all that came against them.

What has all this to do with us? Doesn't God sometimes give us a definite word? When you were sick in body, has He never whispered to you, "I am Jehovah that healeth thee," or "By His stripes ye are healed"? But you say, "I am getting worse day by day." What are we to look at—symptoms, or the Word of God? What should we trust—what He says, or what we feel? It is what *He says* that matters!

"And . . . they took Him even as He was in the ship." There were four experienced fishermen on board the little

vessel. What they didn't know about navigating wasn't worth knowing! Peter was captain. John was first mate. And Jesus was a carpenter—what did *He* know about ships! But before going very far, these fishermen found that the Carpenter was a Pilot too! They found it was good to have Him aboard!

"And there arose a great storm of wind." Don't blame God for all the storms that come. God gets blamed for a lot of things that are the work of the devil. Who smote Job with boils from the crown of his head to the soles of his feet? Satan did. Who sent the fire that burned up his flocks, the wind that blew his house down? Satan did. And I believe that this storm was nothing less than a Satanic assault against Jesus and His disciples. He knew that if Jesus got to the other side of the sea He would deliver a man from an unclean spirit, and so was bent on frustrating Christ's plans.

Do you think it strange because you are in a storm? *Remember that every God-appointed concern will meet with the hostility of God's enemies.* "We must through much tribulation enter into the kingdom of God." Acts 14:22. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings." The path of the people of God is through many difficulties and troubles. "Many are the afflictions of the righteous, but the Lord delivereth him out of 99 per cent of them"—is that what the Bible says? No—Jehovah delivereth him *out of them all.*"

"And the waves beat into the ship, so that it was now full." Put yourself in the place of these disciples. The boat is full. It is dark because of the storm. Look at the blinding spray of the waves. It seems to be a horrible, hopeless situation. What is the use of bailing out one bucketful of water when twenty come in? How shall we reconcile this picture with what Jesus had said when they first went out—"Let us pass over unto the other side"? And for all that, how are *we* to reconcile God's promises with some of *our* circumstances? "Circum" means "around," and "stance" means "stand," so circumstances are the things that stand around you. But, thank God, you do not have to allow them to get in you! For though the storm may *surround* you, you may have peace *within* you!

"And He was in the hinder part of the ship, asleep on a pillow." Jesus was asleep! The storm didn't wake Him. Blessed serenity! Repose that could lie undisturbed amid raging elements, agitated seas, giant waves! Sweet rest in the sure confidence that all would be well, despite appearances! What did Jesus want His disciples to do? I believe He wanted them to reason like this: "Before we left shore He said, 'Let us pass over unto the other side.' Here we are in the middle of a raging storm and it does not seem that we shall get there; *but He said we would*, so what is the use of worrying?"

And what is the use of worrying when we can't understand? Let us not lose any sleep. Let us lie down with Him. I know it is easy to talk along this line, but I firmly believe He wanted them, and wants us, to be in perfect repose, resting upon His promise.

"And they awoke Him"—and spoiled the whole thing! We glory in the fact that Jesus got up and rebuked the waves. But He had something in mind far better than that, something which will appear later. But I wonder sometimes if we do not miss it, too, as they did.

"And they say unto Him, Master, earnest Thou not that we perish?" They said, "He doesn't care; if He did, He would not be asleep while we are in this predicament. Why doesn't He do something?" This was the worst thing that could have happened; for they actually questioned His love. They had given up trusting because everything looked so hopeless, saying, "If the boat goes down we shall be gone forever."

What was the answer to their question? Did He not care? Of course He cared! But Jesus was waiting for the boat to go down! He was waiting for them to believe in Him in spite of everything else. Then, when the boat began to sink, He would have gotten up (as He had done on another occasion) and walked on the water! And they would have followed Him in Indian file! That is what I believe, for He had said, "Let us pass over unto the other side." Jesus would have done a new thing. And how much better it would have been to get to the other

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side walking on the waves than to go over in an old storm-soaked boat!

I may be talking to men and women whose boats are full, who are at the point of human extremity, at wit's-end corner. You do not know what to do next and are tempted to say, "He doesn't love me." Listen! One of the very men in that boat lived long enough afterwards to write, "Casting all your *care* upon Him, for He careth for you." The first "care" means, in the Greek, "Rolling all your *anxious, distracting care* on Him"; the second means, "For He is *concerned with you*."

Do you think the Jesus we are following brings us into the middle of the sea to let us go down? I refuse to believe that! Do you think the Jesus who loved His own to the end will bring us into a place where we become the plaything of the devil—and then abandon us and pay no attention to our condition? No! What is He after? He seeks to discover the degree of confidence we have in Him despite the circumstances.

I take this whole story to be a play upon the contrast between two brief statements, namely, "Let us pass over unto the other side," and "the ship . . . was now full." Can we reconcile the two? We are not supposed to reason it out. If we try, we shall only get a headache. If He has said a certain thing, let us put the utmost confidence in His Word although everything else may combine to make things look contrary.

Thy word has still its ancient power
No word of thine can fruitless fall.

So it all amounts to this. Jesus is everything. On His promise alone we may safely rest our poor faltering feet and trembling hearts! The devil endeavors to cast a reflection upon the character of the Altogether Lovely One, to shatter our faith in Jesus and get us to look at feelings.

But faith and feeling do not live together. "I don't feel like it," some say. If God has anointed us with the Holy Ghost, I believe the Holy Ghost is upon us even if we don't feel like it. We often may not feel like preaching, but as we go ahead and do what God says the Holy Ghost will fall on us in power.

Some say, "I feel so dry." It matters not, if you have hold of His promise. Shout "Glory," when you feel as dry as a bone. That's faith!

Abraham went around his farm praising God for Isaac for twenty-five years before the child was born. For twenty-five years "he considered not his own body now dead, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to

God; and being fully persuaded that what He had promised He was able to perform."

We need more simple faith in the Word of God. Lay hold of His promise to meet *your* particular need. Never mind how you feel. If He has whispered a word into your heart, rest with utmost confidence on the Word of Him who never fails.

"And He arose and rebuked the wind." Why? Because He saw that the disciples couldn't rise to the occasion. He said, "Why are ye so fearful?" as though He were disappointed because they did not have faith enough to bring them through the difficult situation.

"And (Jesus) said unto the sea, Peace, be still. And the wind ceased and there was a great calm." This was wonderful. But remember, it was His second best. You will agree with me that you have no picture to compare with that which might have been—the old boat going down to the bottom while the disciples moved along on the crest of the waves praising God!

But it is not for me to point the finger at those disciples. Too often we find ourselves failing in the storm, holding on to some old craft of human effort, when all the time God is wanting it to go down. And when it is gone down He will begin to work. God often works that way. "When I am weak, then am I strong," said the apostle, as though God waits for us to be drained out of all our own ability before He rushes in with His omnipotence.

"And He said unto them, Why are ye so fearful? how is it that ye have no

READ AND REMEMBER OUR AGED MINISTERS

Another Thanksgiving season lies before us. It is the time of year in which we like to remember in a special way those who have given their lives in Gospel service. Many of these are now aged, and they have had no opportunity to make provision for the time of declining strength. The number looking to you for help is steadily increasing. They are beloved for their work's sake and we must not forget them.

Sunday, November 25

is the day set apart as the nearest to Thanksgiving Day, and our Assemblies are requested to receive an offering for the assistance of these aged ministers. The offerings received six months ago were ample for the need of that time, but we are facing another six months' period, and no further appeals will be made for this cause until next May. So we are confident each Assembly will respond to this need now. Send all offerings for our Aged Ministers to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Missouri.

faith?" Why did Jesus address them thus? He was disappointed in them because they didn't believe Him in spite of circumstances. He expected them to have faith because He had assured them at the outset of the trip that they would get to the other side. That is why I believe Jesus had something better for them than what they experienced!

I wonder if there isn't a sad note in the heart of Jesus because we likewise often fail to rise up in faith when the boat get full and the storm faces us? We need to keep still and see the salvation of the Lord. There is a display of divine power we haven't had yet! "I will do a new thing," saith the Lord!

Take courage, brother, if your boat is full! Rejoice in your God! "Did ever saint find this Friend forsake him? No, not one." Look up and say, "We look to Thee, Jesus, Thou Alpha and Omega, Thou Beginning and Ending, Thou Creator and Redeemer. Blast Thou the devil's power. Display Thy glory!"

"And they . . . said one to another, What manner of man is this, that even the wind and sea obey Him?" How amazed these disciples were! It takes a storm to bring out a new aspect of Jesus. And the people who have been through storms have seen Him in a different way each time. The trouble is that we get so afraid of storms that Jesus has to stop things just when there was going to be the grandest victory that we ever knew.

This story is written for us. Jesus allowed those disciples to go through that storm. So don't think storms are an indication that you are not in the will of God. We may be in the dead center of God's will; yet He will allow the storm to come in order to see what degree of faith we have and whether we will trust Him in the face of the worst circumstances. The verse that ends the story is, "And they came over unto the other side of the sea." Of course they did! Judah, the son of Jacob, said to his father, when begging for permission to take Benjamin away to Egypt, "If I bring him not unto thee, and set him before thee, then let me bear the blame forever." Jesus likewise was taking full responsibility for the safety of His disciples when He said to them, "Let us pass over unto the other side." Dost thou not know that the same Jesus is responsible to bring Thee safely through? Lift up thy voice in song while the elements roar! If thou hast a Word from God beneath thee, triumphantly place thy feet upon its unalterable, never-failing foundation and hold steady! He will not fail thee!

Where there is no talebearer the strife ceaseth. Prov. 26:20.

The Editor's Notebook

The Fate of the Godless

The Bible is a book of great contrasts, and we find a striking one in the 17th chapter of Jeremiah. It is preceded with a "Thus saith the Lord," and surely when the Lord speaks we should be all ears to listen. "Thus saith the Lord; Cursed be the man that trusts in man, and maketh flesh his arm, and whose heart departeth from the Lord." It is vain to put our trust in flesh, for all flesh is as grass—a very unsubstantial thing. To what does the Lord liken the man who prefers to trust frail flesh rather than to put confidence in the Rock of Ages? "He shall be like the heath in the desert . . . in a salt land not inhabited." The word for heath here is identical with the Arab word for the dwarfed juniper, the tree Elijah sat under when his heart failed him. Its stunted growth is found in the most barren and rocky parts of the desert, in the place of no dew, no rivers, and no refreshing showers. The Lord further depicts this desert as a salt land, and salt retards all growth. His judgment upon all those that "make not God their strength" is set forth in Psalm 52:5, "God shall . . . destroy thee forever, He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living."

Trees of Righteousness

Now for the contrasting picture: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." To what is this man likened? "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green . . . neither shall cease from yielding fruit." Some years ago I had a vacation by Lake Erie and was struck with the healthy appearance of some willows which grew by a stream that flowed into the lake. A storm had washed away part of the soil and had exposed the thousands of rootlets which these willows had sent down deep into the river bed. I could not count them, but it would seem as if each tree had at least ten thousand rootlets drinking, drinking, drinking, morning, noon, and night, from the plentiful supply the stream afforded. How like the man of faith—rooted and grounded in the Lord—who when everyone around is complaining of dryness and drought, is singing with David, "Thou visitest the earth and waterest it, thou greatly enrichest it with the river of God,

which is full of water." This man is ceaselessly drinking, drinking, drinking of that river of God which never runs dry.

Another Contrast

We have another picture of these trees of the Lord's planting in the first Psalm. Here again we read of God's blessing on the man who walks not in the counsel of the ungodly (he has no faith in flesh); nor stands in the way of sinners (he, like his Master, is separate from sinners); nor sitteth in the seat of the scornful (his place is rather with the least, the lowest, and the last, than with the high, the heady, and the haughty); but his delight is in the law of the Lord, and in His law doth he meditate day and night. He so loves the Lord that he wants to know all He has said, and he joyfully meditates from morning till night on the glorious promises, precepts, and principles God has set forth in His wonderful Word. This man is likened to a tree planted by the rivers of water, bringing forth fruit in season, with ever green leaves; and it is written of him, "Whatsoever he doeth shall prosper." This Psalm surely prescribes a way of perennial prosperity. But here again we have the contrast of those who reject the counsel of the Lord; these are "like the chaff which the wind driveth away." Lightweights all!

Green Olive Trees

Some may ask, "What kind of trees are here signified?" The Word does not say, and we know our God likes variety, but there is one tree outstanding in Scripture, and that is *the olive*. In Psalm 52, which shows the rooting out of the

wicked, we hear David saying, "But I am like a green olive tree in the house of God"—and incidentally he tells us why this is so, "I trust in the mercy of God for ever and ever." David surely was a fruitful olive tree, and what delightful fresh oil we constantly find in the soul-inspiring Psalms which came from his anointed pen. In the 4th chapter of Zechariah we read of two other olive trees. Let us examine this Scripture.

"Sons of Oil"

We are familiar with the vision of the seven-lamped candlestick of gold, with the bowl at the top, and with the two olive trees pouring their golden oil into the bowl. We are also familiar with the meaning of the oil, "Not by might, nor by power, but *by my Spirit*, saith the Lord." But the prophet could not understand what those two olive trees were, so he asked concerning them. The answer came, "These are the two anointed ones that stand by the Lord of the whole earth." Anointed ones ministering oil? Yes, Joshua and Zerubbabel, representing the priestly and kingly line, the two who were eligible for the anointing oil, are doubtless the two anointed ones referred to here. They were to be so close to the Lord of the whole earth, the Source of all good, that like olive trees drawing their nourishment from the waterbrooks, they were to draw all their life and strength from Him, and thus they would be able to minister to Israel that which would make that nation a light to the whole dark world. Doubtless these two "sons of oil" who were fulfilling the good pleasure of the Lord in their day by rebuilding the temple, were forerunners of those "two olive trees" we read of in Revelation 11, who shall be shining witnesses for God in the dark days of Antichrist.

Ministering the Spirit

But let us apply the message to our own day. God wants us to be those who trust Him wholly, trees of righteousness drawing continual sustenance from the river of the Spirit and from His precious Word. He wants us to be olive trees with plentiful fruit that will supply oil to the needy around. In Gal. 3:5 we have a remarkable expression of the apostle Paul, "He therefore that ministers to you the Spirit." Ministering the Spirit! What did he mean? Possibly his mind went back to that time when he was blind, when in a Damascus home he fasted for three days before God, and was given a vision of a man coming in and laying hands on him that he might receive his sight. A humble disciple who had been listening in to the voice of God came to him, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou

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camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." He did receive his sight and he did receive the filling of the Holy Ghost. Was not Ananias one of God's olive trees, sent to minister the wonderful oil of the Spirit to him at this time?

Ever Drinking

And was not Paul himself from that day forward one of God's trees of righteousness, an olive tree, full of the oil of the Spirit, not only for himself but for others? At Ephesus he found some disciples who lacked this oil, and he immediately began to inquire if they had received the Holy Ghost. As he laid his hands on those twelve Ephesian disciples the oil flowed into them and they too received this glorious gift of the Spirit. "They spake with tongues and prophesied." And to the church founded at that time he later wrote, "Do not over-indulge in wine—the thing in which excess is so easy—but drink deeply of God's Spirit." Eph. 5:18, (Weymouth). They were to be trees of righteousness, drinking, drinking, drinking continually of the Spirit, sending roots downward, downward, downward into the river of God, and bearing fruit upward, a plentitude of rich olive oil for the Master's use.

Looking for Fruit

I was brought up on the Bible and Bunyan. My constant delight as a child was a well illustrated volume of Pilgrim's Progress, and there was one picture I always loved. It was a picture of the fire which the pilgrim saw in the house of the interpreter. On the one side was the devil with a pitcher, pouring water on the flame. But all in vain, for the fire continued to burn! The secret was that on the other side of the wall was the Lord Himself, pouring oil on to the flame and feeding it—feeding the fire of grace in human hearts. As I have meditated on this picture I have thought of the Lord's going into His garden and looking for fruit on His olive trees, wherewith to replenish His vessel. I remember that one time He went to a fig tree and found no fruit thereon, and that He cursed that tree. I remember also His words concerning the vine and concerning His Father who is the Husbandman, "Every branch in me that beareth not fruit he taketh away." And I have thought, "Lord, surely Thou art looking for fruit on me, and is Thy heart disappointed?"

The Source

In Hosea we hear the Lord's word, "Israel is an empty vine!" What was the trouble? The cause is given, "Their heart is divided." The Lord will not share a heart with mammon. But the prophet pleads, "O Israel, return unto the Lord

thy God; for thou hast fallen by thine iniquity." He further pleads, "Take with you words and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." And we see that when this is their attitude of heart, the Lord says, "I will heal their backsliding, I will love them freely." And He says further "From Me is thy fruit found." That is

the secret. Uninterrupted abiding in Him will mean abundance of fruit, fruit that will glorify our Father in heaven. Let us then take with us words and come to the heavenly Husbandman and ask Him to bring us into such eternal union with our blessed Lord Jesus, the Source of all fruit, that henceforth we shall be always abounding in and always able to minister the heavenly oil of the Spirit.

The Old-Time Power

THE fourth chapter of Acts describes a prayer meeting in the early church. As a result of their praying, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." There were great results from that infilling, for great grace was upon them all, and with great power they gave testimony of the resurrection.

That same power and that same grace is available today. Christ is risen, He is glorified, and He has shed forth His Spirit. But why do not great results follow? Are you of the opinion that time has diminished His power?

On God's side there is no change. All the change is on man's side. But division, petty jealousy, self-satisfaction, love of possession, love of wealth, have hindered the blessing of God. There is also opposition from the world. All these evils are marshaled by the archenemy of Christ.

There was opposition to the apostles. They were persecuted and they were threatened. But the remedy for opposition and persecution is found in these words: "They went to their own company." Acts 4:23.

Peter and John would not have known where to go today, so many companies are claiming to be the true church. As they would wander helplessly through the big cities they would see many signs on various meeting places, where different types of religious programs were being given to the public. They would be confused by the petty rivalry and shallow sectarianism visible on every hand.

But in those days they knew where to go, and the Holy Spirit knew where to go in answer to their cry. Inspired utterances for a special need brought a special answer, with special power and special grace.

"They were all filled with the Holy Ghost." The place where they were was shaken, and the place where they went was shaken. Those they came in contact with were shaken, and even a multitude

of the priests, a great company of them, became obedient to the faith.

We sing, "Send the old-time power," but we must have the old-time conditions. Old-time power with modern conditions will not work.

The power is available but there is so often a grounding of the wire before the power gets to us from the dynamo. The church has been robbed of the power during the process of its journey from its source.

There is nothing wrong with the heavenly powerhouse. But there must be proper insulation, isolation, separation. Power is available, but the transformer needs renovating and readjusting. God's power must come to the world through His Word and by His Spirit.

If the church is right, and in contact with the Head, then you can expect the same results today as in the early church. The true church today is blood-bought and has the same Head, and He has lost none of His power, love and sympathy. The Head of the church is still alive. If we are not seeing the power of God in operation, there is something wrong and we need to call on the divine Adjuster Himself, on Him who makes all things new, to restore the missing parts. The whole machinery needs to be reoiled so that the old-time power can be conveyed to the world through the church.

AN ACT OF CONSECRATION

I am no longer my own, but Thine. Put me to what Thou wilt, rank me with whom Thou wilt; put me to doing, put me to suffering; let me be employed for thee or laid aside for Thee; exalted for Thee or brought low for Thee; let me be full, let me be empty; let me have all things; let me have nothing; I freely and heartily yield all things to Thy pleasure and disposal.—From the Covenant Service of the Methodist Church.

It is easier to tear down than to build up—even a cat can destroy a masterpiece.

The Baptism

HAROLD HORTON

ALTHOUGH there is much confused thought in the theologies on this gorgeous theme, the subject itself is clear beyond question to those who accept as final the revelation of Holy Scripture. The first thing of importance is to distinguish between the general work of the Holy Spirit in the scheme of redemption and in the experience of the believer, and the *Baptism* in the Holy Spirit.

We can agree with most of the fundamental theologies on the general work of the Spirit; but what precisely is the Baptism in the Holy Spirit? John Baptist told his hearers that the One who came after him should baptize with the Holy Ghost and fire. Matt. 3:11. When that One came He told the people that if any man thirst he might come to Him and drink. "This spake He of the Spirit, which they that believe on Him should receive." John 7:37-39. Later He told His faithful band of believers that though He was about to leave them He would send them another Comforter—even the Spirit of truth. "He dwelleth in you," He said, "and shall be in you." John 14:17. Still later, on the slopes of Olivet, on the eve of His ascension, Jesus gathered these same disciples for a final message of cheer and instruction, and commanded them to "tarry—until ye be endued with power from on high." Luke 24:49. They could not fail to link these and many other prophetic words and to look forward to some blessed and new experience that should fulfill and interpret them. Actually that experience became theirs on the day of Pentecost when they received the Holy Ghost, His fire, His thirst-quenching waters, His indwelling very Presence, His mighty endowment, with all the implications of the pregnant words that foreshadowed Him—in a word, the Baptism in the Holy Ghost.

What then is the Baptism in the Holy Spirit? Perhaps we shall find an answer the more easily if we approach the question from the negative side and ask, What is not the Baptism in the Holy Ghost?

1. *The Baptism in the Holy Ghost is not regeneration*, new birth, salvation, reconciliation, forgiveness, nor any other of the numerous phases that are employed to characterize our "common salvation." These things of course are most important, even fundamental; for no one could receive the Holy Ghost Baptism if

he were not a child of God. John 14:17. But the Baptism in the Spirit is not regeneration: it is an experience distinct from and additional—sometimes a little subsequent—to regeneration. The disciples of the Lord Jesus were saved men. We will not quarrel about the exact moment when they could look upon themselves as theologically or technically "born again." Jesus told them they were clean through the Word He had spoken to them. He assured them that as branches they were already partakers of His divine life who was the Vine. They heard themselves characterized in the Lord's audible prayer as belonging both to the Father and to the Son. John 17:9, 10. But though they were rejoicing in this experience and assurance of salvation, they were not yet baptized in the Holy Ghost—for the Day of Pentecost had not yet come.

And if it is claimed that since this was previous to the outpouring of the Spirit at Pentecost it is therefore not relevant to the argument, and if it is still claimed that since the Day of Pentecost regeneration and the Baptism in the Spirit are one and the same experience, let it be recalled that at Samaria seven years after Pentecost a numerous company of people were saved through Philip's preaching of Christ. Moreover they were saved to such a tune that there was great joy in Samaria, and the fame thereof reached the apostles in Jerusalem. But in spite of their glorious and authentic salvation Peter and John came to pray for them that they might receive the Holy Ghost—"for as yet He was fallen upon none of them!" If regeneration and the baptism are synonymous what was the purpose of the apostles' visit and ministry? The Baptism in the Holy Spirit is obviously distinct from and additional to regeneration.

2. *The Baptism in the Holy Spirit is not sanctification*, a clean heart, holiness—or whatever phrase may characterize that life of separation so well pleasing to God. Here again we must not seem to speak lightly of so fundamental and beautiful a thing as holiness. It is enthusiastically agreed that we must be holy as well as regenerate. But the Baptism in the Holy Ghost is distinct from and additional to holiness or sanctification. Take an argument from the life of the Lord Jesus first. The Lord received the Holy Spirit at the age of thir-

ty whilst submitting to be immersed in the river Jordan. Matt 3:16. But that Baptism in the Spirit did not make Him any holier. He was just as holy in the carpenter's shop before His baptism as He was in agonizing prayer in Gethsemane, or sacrificial love at Calvary afterwards. That endowment did not sanctify Him nor make His heart any cleaner. He was always—before and after baptism—a hundred per cent holy. But on the other hand we poor saved sinners need a cleansed heart, we must be made holy, we need a second blessing and a fifth and a tenth and a thousandth! But the Baptism is distinct from and additional to these.

It is agreed that sanctification is an *operation* of the Holy Spirit through the Word of God. "Now are ye clean through the Word that I have spoken unto you." Sanctify them through thy truth: thy Word is truth." But sanctification by the Spirit is not Baptism in the Spirit.

3. *The Baptism in the Holy Spirit is "being filled with the Holy Ghost."* Acts 2:4. There are many phrases and figures adopted to indicate varying phases of the Baptism in the Spirit. If we were left only with the figure of "baptism" we should imagine the experience were only an external one, touching only the circumference and exterior of our lives. But now we have added internal experience, reaching to the very center and secret places of our being. The Baptism is not only a saturation outside but a possession inside. It is the flowing of the threshold river through the conduits of the personal soul, flooding the very sources of human being and emotion. John 7:38; Ezek. 47:1. It is not only external "waters to swim in" but internal rivers of overflow. Out of his belly—the deeps of physical being—shall flow rivers of living water."

4. *The Baptism in the Holy Spirit is "receiving the gift."* Acts 2:38. *Receiving the gift*—not achieving the reward. This indicates the gracious heart of the generous Giver and the ease with which we may enter into the experience. "The Spirit, which they that believe on Him should receive." The Baptism in the Holy Ghost is simply taking—receiving—what the Lord offers freely. It is taking by violence—if necessary—and holding as our own mighty possession. It is more than the offer of a feast: it is more than coming to the table spread: it is eating and drinking and enjoying to the full. "If any man *thirst*, let him come unto me, and drink!" Every one that asketh receiveth. But let us be sure that we do not receive merely the promise of a land, like the Israelites who died in the

wilderness; or a sight of the land, like those who though believing in the promise and in the land, did not enter it. Let us go further like Joshua and Caleb and get a miracle like an opening Jordan between us and the old wilderness life and enter in triumph an actual experience, a land flowing with milk and honey!

5. *The Baptism in the Spirit is "the power of the Holy Ghost coming upon you."* Acts 1:8, margin; Acts 19:6. This shows the heavenly source of the endowment and an operation like irradiating beams of divine dynamic striking and enveloping our human weakness and abiding thereon. The humblest servant of God baptized in the Holy Spirit should be walking continuously in a magnetic beam of supernatural endowment reflected in heavenly revelation and miraculous signs following and confirming his ministry. All the ills of human life are in the earth nature. In the Baptism God supplies mighty measures of His heavenly supernature to counteract these ills and bring about a deliverance for body as well as soul through human agency. "The power of the Holy Ghost coming upon you" as on the Lord Jesus in Jordan!

6. *The Baptism in the Spirit is being clothed with heavenly power.* "Tarry ye—until ye be clothed with power from on high." Luke 24:49. Mantled with the power of Another—like Elisha. In this figure we see humanity invested as with a garment with faculty and energy not native to it, these supernatural powers being secreted in the texture of the all-enveloping garment rather than in ourselves. Not vested with an appearance of divinity but invested with actual divine powers in our simple and ordinarily-clad humanity. The Baptism is an investiture, not with visible cloth or frock or collar, but with hidden heavenly power. And as the mantle of Elijah lost none of its power on the shoulders of Elisha, so the mantle of the Spirit that Jesus wore, without which He could not have triumphed in supernatural ministry, should manifest the same or even superior power on the shoulders of His devoted followers. John 14:12. The Baptism in the Spirit is the supernatural mantle of the risen Master on the shoulders of His servants.

7. *The Baptism in the Spirit is an "anointing."* "The anointing which ye have received of Him abideth in you." 1 John 2:27. "Ye have an unction from the Holy One." 1 John 2:20. "He which stablisheth us with you in Christ, and hath anointed us, is God." 2 Cor. 1:21. The same anointing—and for the same purpose—as Jesus had: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about

doing good, and healing all that were oppressed of the devil." Acts 10:38. Under this figure of anointing the Baptism associates holiness and consecration with power, unction. Anointing leads us to the thought of priestly service connected with the sanctuary. The anointing prepares us for priestly service—in works as well as word. Christ is the Anointed. Christians are literally "the anointed ones." Unction is an unmistakable mark of the truly baptized believer.

The dual activity of anointing is saturation and emanation; absorption and radiation; charge and discharge. The anointing oil saturated the priest and caused him to give off powerful aroma. The mark of anointed preaching is wave on

wave of felt glory like strong perfume flung off the living Word of the preacher, thrilling the flesh like the touch of galvanic brushes, warming the heart like actual fire rays, touching its core with honey-tipped tongues of altar flame! Under anointed ministry the physical heart seems to swim in pools of living light, rolling over in billows of tidal glory, ravishing and most unspeakably delicious! Indeed "nor tongue nor pen" nor figure can show to the uninitiated the delight of physical emotion—to say nothing of the deeper mystical ecstasy of the soul—that comes to the happy believer with the anointing of the sweet and most blessed Holy Spirit of God! Gracious Lord.

(Continued on Page Twelve)

It Began on a Dime

ERNEST S. WILLIAMS

Recently it was our privilege to visit the National Children's Home at Hot Springs, Arkansas. What a beautiful place for such a home! High and well drained, with an outlook over the beautiful Ozarks, the home sits in a dreamland surrounding. The air is pure, the climate fine and a more healthful location would be hard to find.

The two brick buildings already in use are of excellent quality and the thirty room building being erected there is also of brick construction. The school bus stops at the door taking the children of school age to one of the best schools in Arkansas. And the children are so well cared for and affectionate. It makes you feel that you would like to remain with them forever.

When Miss Gladys Hinson felt the burden for such a Home laid on her heart she went through the struggle that so often takes place when God is asking one to take a big step of faith. As she surrendered to what she felt to be the will of God she had one lone dime. She put it out before the Lord giving it to Him and saying yes to what she felt to be His will. Some of us know how long she sought interest from the Executives of the General Council and others before she received much consideration.

Finally the General Presbyters authorized purchase of the first building, then Oklahoma provided the second one. Now the large unit is going up by faith. Several thousand dollars are needed to finish it and there are already enough children, wishing entrance to fill it as soon as it is completed. We must thank the women



Miss Gladys Hinson, Brother and Sister Williams in front of new home in course of construction.

of the Women's Missionary Council of Oklahoma for the great part they are having in making this Home a success, and those of Arkansas for the hearty response to the need at their recent District Council. We believe many in all sections of the country will be happy to contribute to the present need and to the continued support of the Home.

An excellent corps of capable workers have dedicated themselves to the Home and we would not forget giving thanks to them.

We could write much more, but believe this enough for this time. Those wishing to contribute to the erection of the new building or to the support of the Home may address their gifts to The National Children's Home, R.R. 2, Hot Springs, Arkansas. Not only money, but many other things are needed. Should you like to inquire concerning such, the Home will be glad to give you a list of things which they ought to have as the new unit goes into use.

A Chinese Saint

H. A. BAKER

SHE was ignorant, below the average Chinese country woman in intelligence and mental vigor. But she had two admirable qualities: humility and open-mindedness.

Although the Ka Do tribal church was only four miles away and all the tribes people in that section had become nominal Christians in a mass movement, no one had ever talked to the Chinese Mrs. Shi about becoming a Christian. Because the Chinese in the village as well as those scattered throughout the settlement had for years refused to accept the Gospel when it had been presented to them, the Ka Dos had been led to suppose that none of the Chinese could be converted. Mrs. Shi had been neglected, although she lived in our own home community.

For several years the Lord had been blessing the work. We had held several annual conventions with attendance of five hundred. The gatherings of tribal young people for periods of Bible study were well known, and their impressions were favorable. However the Chinese in the village still despised this "foreign religion," which, they supposed, might do well enough for the inferior tribes, all of whom they put in one lot called "barbarians." But no Chinese would consider being mixed up in this foreign and barbarian Jesus-religion. Even those who did see some of the truth would not dare openly acknowledge it, for fear of the reproach it would bring from all of their friends.

Mrs. Shi was aware of all this prejudice, also of the fact that this religion could not be a very bad thing. She had an innocent curiosity to see more of what she had heard so much talk about.

Hearing that we were going to have another annual convention, Mrs. Shi wondered if she dare attend. Did we allow any one but Christians to come? As she would be the only Chinese in a big gathering of "barbarians" she knew she would be a marked individual.

Mrs. Shi gathered up all the courage she had and came. She could not speak nor understand the Ka Do dialect. Even the preaching done in Chinese and interpreted into Ka Do was not all clear to her. She heard the Gospel at a disadvantage.

God was working. The Holy Spirit was in the convention working in power. Women of various tribes were praying all around Mrs. Shi. She grasped the main idea: these women were calling

upon the one God of Heaven, a God, they said, "who runs everything."

It looked as if it might be true that their God was alive. The way those Ka Do and Lo Lo and Poo Maw and other tribal women shook and danced and wept and laughed was sure proof that the God to whom they prayed heard and answered them.

When the Chinese chanted before their idols in the temples, Mrs. Shi had never seen anything like she was now seeing. To her humble mind it seemed as if these supposedly ignorant barbarians prayed to a living God while the all-wise Chinese chanted in vain before the dead.

Although not considered to be one of the wise, Mrs. Shi could see. She had eyes.

For three days Mrs. Shi saw that the tribal women were happy. On their own initiative they prayed much. How could barbarians pray so well and so long? Mrs. Shi wondered.

In one way and another this lone Chinese woman got a few more ideas put together: this was evidently a business of stopping all idol worship; a business of prayer from the heart to the God of heaven; and a business of forsaking bad habits, in fact a repentance business.

All who were willing to repent were to be baptized at the conclusion of the convention. Mrs. Shi was not too ignorant to decide that what was good for others would also be good for her. If these barbarians could pray to the one true God and get an answer, so could she, she decided.

Right here it should be added that Mrs. Shi, so far as I ever observed, unlike the other Chinese, did not look down upon the tribal people as inferior barbarians, the general name they apply to all the tribes. The truth is that many of the tribal women are far more intelligent and capable than either Mrs. Shi or many of her Chinese friends.

Mrs. Shi, however, ignored all the prevailing race prejudice. Barbarians or not, she determined to become one of them in belonging to the one and same God they belonged to.

"I am going to be baptized," she announced.

"But you heard the Gospel for the first time just three days ago."

"I do not know much, but I am going to repent and believe in Jesus."

"You had better wait until later."

"No. I am going to be baptized now

and get my sins washed away the same as others do."

She insisted; I baptized her; and God did a miracle. He saved her. She testifies—I heard her again the other day—that the Lord saved her the year Mrs. Baker left for home. She knew then that the Lord had saved her and she knows that the Lord has kept her saved ever since then. She may be ignorant of many things, but this one thing she knows: Jesus saved her.

When I returned after an absence of months I found Mrs. Shi was dancing all over that Ka Do church. That was four years ago. She is dancing yet. I feel certain that she will dance through eternity, for she has the "down payment" of the life that will last forever in the eternal land of glory.

She is not perfect, but she has fixed her eyes, and she is making a straight course toward the land of perfection.

Count on Mrs. Shi's being at church on Sunday; count on her being at the church for the mid-week night service; and count on her being at every meeting for fasting and prayer.

Some time ago I heard her remark that she fasted three days a week. Perhaps that is the main reason she remains "hot" when others have "cooled." Perhaps that is why she still out-dances them all. Or that may be the reason why she receives an anointing of the Holy Spirit every time we all meet together tarrying for the Holy Spirit. For four years I have never known her to fail to get a definite anointing when we all pray and seek the blessing of the Holy Spirit. Apparently she gets an anointing every time she comes alone to the Lord in prayer. She fasts and prays. "There is a reason."

Mrs. Shi has found a God who functions. Because she gets so much from Him she is well repaid for her efforts. Although she lives four miles from the church, even in rainy, bad weather she with her little son makes her way to the church. At first she carried the child on her back. Now he is big enough to walk. I have often marveled at her making that long trip to the church and then after the service the long walk home at night with only the child for her companion. I decide: she must get good pay from the Lord for all this. She does. It pays her now, and it will pay her in eternity.

Mrs. Shi's only interest in life seems to be Jesus. She lives for and in Him.

Talk about Christian accommodation and helpfulness. The best example I know is Mrs. Shi. At least none surpass her. When we have a convention or period of Bible study she runs all over the community hunting grain and vegetables. Of course the church supplies the

money for such needs, but Mrs. Shi willingly carries on her back such provisions that can be bought in her community those four miles back to the church. This humble and free ministry on her own initiative is a great help to us.

There are few Chinese or Ka Dos in that section to whom Mrs. Shi has not talked about the Lord. Endeavoring to get the unsaved saved, she went from house to house—went alone when she could find no one to go with her.

Mrs. Shi wanted to learn to read the Bible. She brought some of her own rice and came to Bible study. Her learning to read seemed to me a hopeless undertaking. She has however persisted against all discouragements until she can read a chapter or two of the Gospel of Mark. She can never learn to read well, never unless the Lord works a miracle for her.

She is present for the preaching and fasting and praying that are parts of the Bible study sessions. What she gets comes mostly straight from heaven. We recently finished a Bible study session, Mrs. Shi among us wearing out the first pages of her Gospel of Mark. From that place I came to this Poo Maw village for a convention. Mrs. Shi also came bringing her own rice for the three days.

Several who came for this community convention slept in the church. I slept on

two planks in an attic-like alcove that opened into the church below. At two o'clock in the morning Mrs. Shi began to pray. Soon she was singing beautifully in the Spirit in a quiet, sweet voice such as the Holy Spirit alone can produce. Although sometimes she does speak in other tongues, she usually prays, praises and sings in Chinese. In that low but Spirit-sweetened voice she sang as the Spirit gave utterance in Chinese, her own native language but not her own wording. In a Spirit-inspired tune she sang about heaven; about Jesus her Savior; about hope and joy and peace; about her lost estate and her glorious redemption; and about the little inner-circle love thoughts that went on between her and her Lover.

I prayed and then fell asleep. In my half-sleep, half-awake dreams the heavenly song mixed in. I slept, and still I heard. I wakened occasionally to hear Mrs. Shi still singing her heaven-inspired glory-song.

Others, like myself, slept and prayed off and on. Mrs. Shi sang on. There was no off. She thus sang without ceasing until five o'clock—three successive hours.

Since she prays much and gets an anointing in her praying as well as in the singing of her little, simple heavenly songs, it is no wonder that her face wears a peaceful, happy, care-free expression such as we like to see on a Christian's face.

When a Preacher Sins

(CONTINUED FROM PAGE ONE)

was giving me one more chance to say "yes" to Him.

Sin, a Hateful Guest

Let me tell you, Mr. Christian Worker, that when sin gets into the heart of a believer, it is a hateful guest. There is nothing more expensive in this world than SIN, especially when it is in one who has the light of God's Word, and who tries to keep his hold upon it. Sin may promise everything, but it takes all in the end.

I finally returned to Los Angeles and took a job in a hash house, living with my aged mother. My faithful mother had followed me to many places, constantly pouring out her prayers for me and continuing her ministries of love to me whenever she found it possible to establish something resembling a home. Many times by my abuse and ridicule, I tried to rob her of her last hope, for her

faith in the old Book was a thorn in my conscience.

One night I went down to Main Street to attend a dime movie. I got into a wild bunch. I awoke the next morning a wretched liquor-benumbed mess, learning that I was in the Lincoln Heights jail. Three months I was to spend surrounded by moral driftwood, walking about in the cage like the circus lions I had so often watched.

Who could help me now? I resolved to utilize some of the promises made to me by wealthy showmen, that if ever I found myself in a tight place a mere notification would bring them running to my help. I wrote letters to men of influence and means. In many cases there was moral obligation, for I had served them well in their difficulties. Not an answer came.

Help That Was Not Spurned

One Sunday afternoon a student from the Bible Institute of Los Angeles visited the tank and passed to me a little tract entitled, "Here's Your Answer." As I began to read the Bible passages attractively arranged in this tiny tract, I knew I had *my only answer*. Furthermore, I knew that God would not be speaking to me again.

Imagine my surprise when I discovered that this tract was compiled by Keith L. Brooks, whom I had known as a teacher. I wrote to him at the address given, telling him of my plight and asking his prayers. I fully expected my letter would be disregarded as all my letters to others had been. But back came a heart-searching reply, with other literature, that went to the bottom of my needs. I was told that the writer had gathered the workers of his Christian institution to pray for me. Tears began to flow down my cheeks for the first time in years. I knew the Holy Spirit had triumphed. I felt Christ's presence and said "yes" to Him. The joy of salvation returned.

A few days later I was called before the judge to be told that my sentence had been modified. There was but one explanation. I knew prayer had been answered, and that God was giving me a new chance. I went home to do what I could to heal the wounds I had brought to my praying mother.

Now again "for me to live is Christ." I went back to the old tank to confess Christ before the men. I cannot recall the many misspent years, cannot heal all the wounds I have inflicted on others. I cannot repair the wreckage strewn all a'long life's way. But henceforth I am His and He is mine.

The Plea of One Who Suffered

Oh, friend in Christ's service today, be warned that Satan is concentrating his efforts in these last days upon destroying the work of Christ from within. The chief danger to the church today is not from outside assailants of the faith, or even from modernists who steal the livery of heaven to hold pulpit jobs. *The greatest danger is from inward unfaithfulness and partial consecration on the part of those who profess to be guardians of the true faith.*

Don't think the devil is so busy that he is not watching to slip something over on the preacher who talks about defending the "fundamental doctrines." The nearer one gets to the cross, the hotter the battle becomes. Take heed lest you fall (1 Cor. 10:12). The desires of the flesh are the angleworms on the devil's hook, and many a half-consecrated preacher has had a tough time trying to get loose from that hook. I KNOW!—*King's Business.*

OUR



MISSIONARY ADVANCE

Victory Celebration in Chinatown

Louie W. Stokes

WE went to "Little China" last night, nestled in the heart of Havana. Never has such a sight been seen in Cuba, as the Fiesta which the Sons of Sinim had prepared. They were celebrating the victory of China over the Japanese oppressor, and you would have thought that the Chinese in Cuba had won the war.

Standing on the balcony of the fourth floor apartment where Brother G. Walker Hall lives, we were able to look down on the sardine-packed thousands scarcely moving up and down Zanja Street. All around us firecrackers and rockets were exploding every second. Booths and platforms were erected on both sides of the streets. Thousands of United Nations flags floated overhead, and Chiang Kai-shek's picture adorned the walls. Chinese bands were playing their weird musical instruments, which (to us) were emitting strange sounds. Beautiful Chinese girls, dressed as their ancestors had dressed, sang with lighted faces. Vendors were yelling their wares as if they had the attention of all passers-by.

Could we make our way through those milling multitudes to our Chinese Mission, located near the center of Havana's Chinese Colony? Would the people enter the mission on a night of such festivities? Would it be possible to compete with this mingling of many noises, or would the service have to be dismissed? These were the questions that surged through our minds, as we descended the stairs and patiently pushed our way down the crowded street.

As we arrived at the mission, the loud-speaker was proclaiming the good news of salvation, inviting the people to enter. The place was practically full! The service began with songs sung in Spanish and Chinese. The tunes were our own American favorites. Then Brother Denis Valdez spoke to a packed house. The message was given in Spanish, and Peter Yee translated his words into Chinese. In spite of the noise from outside, the people were attentive. Dozens entered the Inquiry Room at the close of the service.

They have long been neglected by the churches, but now the Chinese of Cuba have the Word of the Lord preached to them in their own language. Only eternity will reveal how many lives have been changed and souls

blessed by this great work among the Orientals in the West Indies. Pray that many of them will become acquainted with real victory and liberty!



Preparations for celebration of V-J Day by the Chinese of Cuba.

● Our Chinese Mission is on this street.



The Second Step In Primer Paso

WHEN I got off the train in the village of Vegas, there was no one to meet me. The rain continued without letup, while the people stared at this "Americano" who was asking the whereabouts of Primer Paso (First Step). I was told that it was two kilometers to the five-house pueblo of Primer Paso, and the red, sticky mud was almost impassable on foot.

In order to catch the train, I had arisen at five. It was now noon. So I bought a pop-sicle—a penny's worth of colored, flavored water—and five cents worth of chocolate candy. Ate that for dinner . . . and wilted while I waited.

My patience was rewarded, for at one-thirty the two pastors appeared. After hearty handshakes and embraces, we started the hike toward the church house. But the drizzle turned into a downpour. We took refuge on the porch of some neighbors, where we

distributed tracts and engaged in conversation about Christ and the "Fiesta" we were going to celebrate that afternoon. When the rain slackened its fury, we began the march at double time, wading through wet grass and Cuban "fango" (mud). All discomforts were forgotten as we neared the house of worship and heard the "hallelujah songs" that were coming from that humble abode.

To say that the house was packed would be a mild expression, for one hundred people do not easily fit into such small spaces. Almost everyone was wet with the rain, wearing muddy shoes—and happy! You could never have guessed by the testimonies and choruses that there was any discomfort.

After I had brought a short message and Brother Hugh Jeter had made a few announcements, we started for the river, only half a mile away. Some went on foot, a few on horseback, all slipping and sliding through the mud and rain. We sang and praised the Lord on the muddy banks of the stream while Pastor Enrique Rodriguez baptized the twenty-seven candidates. All the new believers gave their testimony as they were baptized, and many came up out of the water shouting. The long trek back to the Meeting House was without incident or accident, in spite of the fact that we were walking through "fango" and many were riding horseback for the first time.

It was an arresting picture, that group of believers that gathered again for the second service. As Brother Denis Valdez brought the message, I had opportunity to study and appreciate them. Two bus loads of missionaries, Chinese converts, Cuban workers, and believers had come down from Havana, fifty miles away. The two local pastors, Virgilio Castillo and Santiago Martinez, with members from their four fields—Las Mariannas, Amattiu, Portugues, and Primer Paso—comprised the rest of the group.

Another trip through the mud, and within three hours we were in Havana. We all agreed that the fellowship meeting had been precious and worth while. And we thanked God for our brethren in the country who had taken their second step in following the Lord.—Louie W. Stokes.

God can give Himself to us only in the measure in which we give ourselves to Him.—Selected.

WHAT IS YOUR RATING!

There are three levels of giving. The first is the level of numbness where a man gives no thought to his part or to what he should give; he merely joins in the collection. Another level is to give until it hurts. The third level, and the best, is to give until it feels good."—Kermit Long, in *The Methodist Layman*.

Have you sent in your offering for the Christmas Missionary Fund? Don't delay; the time is short! Please mark your offering, "**Christmas Fund**." It will go 100 per cent as an extra gift for our more than 500 missionaries.

News Flashes!

Our missionaries and believers in Caracas, the center of the recent Venezuelan revolution, have been kept by the power of God, according to word just received by the Missions Department. The cable, from Yngve Olson and Lowell E. Dowdy, states: "Missionaries and believers safe here." In His keeping, we are safe, no matter in what danger we may find ourselves!

Mr. and Mrs. Robert McClay, and Mr. and Mrs. Oliver Foth have safely arrived in India, according to a cable just received by the Missions Department.

The Missions Department has received word from Derrick Hillary that the book on India, "Ganges Gloom And Glory," will soon be off the press. There will be eighty pages, packed full of up to date information on our North India District Council work, pictures, and missionary stories—a history of the past twenty-five years. It will be a Jubilee book!

Mr. and Mrs. Claudon Stauffacher and small son have returned from the Congo for their furlough. Their address will be: Box 7, Russellville, Arkansas. Welcome home!

Cable advice has been received from our Ivory Coast Field that John F. Hall has been nominated for the position of Field Superintendent for Ivory Coast. This nomination has been approved by our Missions Committee.

May God bless all of our missionaries in Ivory Coast and enable them to make some real advances for God.

Marble and granite are perishable monuments, and their inscriptions may be seldom read. Carve your names on human hearts; they alone are immortal!—Theodore Cuyler.

More Than We Hoped

FROM the Dominican Republic have come several interesting accounts of the first Daily Vacation Bible School which was held there recently.

Paul Pugh writes, "We were all very well pleased with the interest and attendance in this our first school in Santiago. After planning, translating lessons, and giving out written invitations from house to house, we began our school. There were seventy-two children the first day—more than we had hoped for. Before school started the missionaries had brought twelve small chairs, and had made a sand and work table for the beginners' class. But there were from twenty-three to twenty-seven in that class, and the other classes also had every bench filled."

Verne A. Warner inserts the following interesting sidelight in his letter. "The priest usually arrived at the church door in time to warn the children of the sin of attending the school. He also informed them that they would have to confess (which would cost them money, of course) if they persisted in attending the classes. However, his appearance only served to stimulate the attendance."



The Dominican children are especially apt in memory work, hand work, "and receiving free candy at recess," according to Brother Warner. Visual aid, object lessons, and flash-card stories also greatly interested the children, as it was their first time to see them used. The fact which made everyone's heart rejoice was that some of the children responded to the invitations for salvation given at the end of the short object lessons in the morning devotional service.

"You would have enjoyed seeing the group on their last-day-of-school picnic," adds Paul Pugh. "We hiked to the foot of a near-by mountain. After a few games, everyone chewed heartily on a 'pan de agua' sandwich, which is a tough bun of water bread with a slice of native lunch meat. But best of all (at least judged by the happy expressions) was the little muffin cake with frosting on top."

"The school ended with a program Friday evening. Our small building was not large enough for the parents and friends. Next year we hope to have not only a larger school but also a larger building. Pray for the children of the Dominican Republic. Some of these may never hear the true gospel of Christ again."

JESSIE WENGLER SAFE!

Friends of Jessie Wengler, missionary to Japan, will be glad to know that she is safe, well, and expects to return home soon, according to telegrams received by her sister from the Provost Marshal General. We thank God that one more of our interned missionaries is accounted for, kept by His marvelous power.

Brief Reports

Brazil. We had the joy, recently, of seeing thirteen sinners give their hearts and lives to the Lord in one day in Tres Coracoes. We need a temple there. The believers have a good start on a down payment on a lot, but lots are so very high. Please help us pray that God will help us to find the right one.

Yesterday, we received a letter from our evangelist in Alfenas, saying that nearly all of the believers there have received the Baptism in the Holy Spirit this past week. Praise God!—Mr. and Mrs. Bernhard Johnson.

Nigeria. Cledith Cox and Betty Hall write, "We have just returned from our two workers' conventions, one in the Anang-Ibibio section, and one at Umuahia. Both were wonderful, and we were all refreshed and renewed in the Spirit. We are looking forward to the time when this field will become a District, and we can have a workers' convention for the pastors here. The work is growing at a rapid pace; so we believe we shall soon receive the desire of our hearts."

"Some of our pastors of this section had never attended the conventions; so we took all seven of them in the Mission truck. They were so happy to be privileged to attend. One of them was filled with the Holy Spirit while at the Anang-Ibibio meeting."

"During the week between the two sessions, Brother Gabriel, the sectional leader from here, held special services for Brother Matthew in the Aba section and the other six visited the Bible School in Umuahia. They enjoyed the classes very much and we feel it was indeed profitable to them. They are all back at their stations now, renewed in body, soul, and spirit."

AN ANSWER TO PRAYER

One hindrance to missionary work in South America has been the difficulty of obtaining passports from our own State Department. An Associated Press dispatch reported on August 28 that "as far as the United States Government is concerned, U. S. citizens now may travel to any country or territory in North Central, or South America, or adjacent islands, without American passports." This does not, of course, assure availability of adequate transportation. But it does mean that at least one rather ponderous door is open again.

The Baptism

(Continued From Page Seven)

mercifully save us from ununctionless, emotionless, aromaless, signless, wonderless, heavenless human ministry!

8. *The Baptism in the Holy Ghost is being sealed with the Spirit.* "Christ . . . in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. "Who hath sealed us, and given us the earnest of the Spirit in our hearts." 2 Cor. 1:22. To seal, in the sense of the original Greek word, is to impress as with the king's royal signet; to mark as with the signature of the owner; to authenticate, stamp as genuine; to secure, to fasten by the hand and for the use of the Proprietor. The seal is the final authentication of the finished work, the proof of genuineness of document or jewel. Many documents and jewels are genuine before they receive the seal; but the seal is the final intention concerning both, and it removes all shadow of doubt. The Baptism gives great assurance concerning all the experiences of our salvation, sonship, forgiveness, divine favor, hope of heaven. Whatever assurances we had before the Baptism are intensified unspeakably by the Baptism. The Baptism is the shout of the Spirit's "Yea," to the feeble whisper of our spirit's "yea," the incontrovertible reply to the adversary's malicious questionings and cynical reasonings.

And notice that the Ephesian experience (1:13) bears out our former contention that the Baptism is an experience distinct from and subsequent to regeneration. "After ye believed, ye were sealed." Read this together with the historic record in Acts 19:1-6 and see how that they believed" first, but had not yet received their Baptism in the Spirit: they were next baptized in water, and still had not received the Holy Ghost. But when Paul laid his hands upon them finally, they received! And from the Corinthian experience ("Who hath sealed us, and given us the earnest of the Spirit." 2 Cor. 1:22) we learn under the figure of the seal that however tremendous is the emotional movement in heart and soul by the Baptism, it is but an earnest, a sample foretaste of the glories to be in the realm of the Spirit above. It is just one drop from one grape from one cluster from one branch from one vine of the vineyards of glory! The spot is the earnest of the fullness to come; the seal is the proof that the complete inheritance bequeathed in the will and testament will be ours in that day!

Capable Office Help Desired

At the recent General Council it was voted to add three additional Assistant General Superintendents at Headquarters; also that the General Council should take steps toward providing a National Radio Broadcast and should set up a Radio Department. These additions require qualified office assistants with stenographic experience. We would like to hear from those who would like to take positions at Headquarters as a service for God. Wages may be less than can be obtained in some sections of the country, but the environment is pure and steady positions are in store for those who can qualify. If you are interested write to J. Roswell Flower, 336 W. Pacific Street, Springfield, Mo., giving references.

Among the Assemblies

PHOENIX ARIZ.—Evangelist and Mrs. Berlan Mullins, of Glendale, came to us September 30 for a 2 weeks' meeting. God met and blessed us at each service. Five were saved or reclaimed, and 2 were baptized with the Holy Ghost according to Acts 2:4. Brother

and Sister Mullins' ministry of the Word and their messages in song were a great blessing to all.—H. E. Brannoch, Pastor.

MATADOR, TEXAS—We have had two very successful revivals. Evangelist and Mrs. H. E. Smithee conducted one, in which there were several souls saved. Recently Sister Benson conducted a 4 weeks' revival, in which 15 were saved and 3 received the Baptism. Since Brother and Sister C. B. Bowen have come to Matador, 46 have been saved and 9 have received the Baptism in the Holy Spirit. God surely is working in these latter days.—Mrs. R. H. Harris.

COLUMBIA, MISS.—The Lord led us to the pastorate here some eight weeks ago. We have just closed a 3 weeks' revival in which 9 were saved and 5 received the Baptism in the Holy Spirit. There were 15 additions to the church. We closed the meeting with the house filled with people, and souls are still seeking God, so we have something to work on. J. C. Park of Hattiesburg was the visiting evangelist. Council brethren coming this way will find a hearty welcome at our church at any time.—John W. Chance, Pastor.

PASCAGOULA, MISS.—Evangelist J. R.

By BERTHA B. MOORE

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Another happy tale full of light-hearted fun and activity. Read how they broadcast over radio station J.O.Y.; and had their pictures published in the daily paper.

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A gay story about three of the jolliest triplets you ever saw! How they were named and how they grew up is a story of excitement and good fun.

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Victory gardens and war savings bonds bring this story up to date. The Triplets raise their own fruit and vegetables which they sell in their roadside produce stand.

THE TRIPLETS SIGN UP

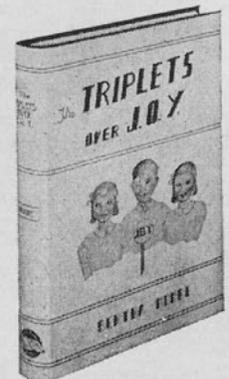
With everyone else signing up for something, the triplets write up an agreement of their own and sign it when their parents make a day nursery at their home.

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Another Baer story filled with adventure and excitement. A kidnaping, a Christmas party, and the best of all—the true Christmas story! A delightful gift book.

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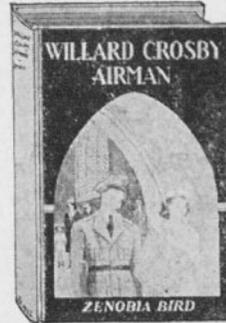
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The story takes the reader down into the Kentucky Mountains. Stokely MacDevitt, a heroic and likable young mountaineer, is the chief character. Stokely plans to make Marjorie Worth his bride. But there had been a feud between the Worths and the MacDevitts for a hundred years, and no MacDevitt could ever marry a Worth. But all is changed when a young missionary and his wife moved into the hills with the story of the cross. Price \$1.25.



GOSPEL PUBLISHING HOUSE - - - - Springfield, Missouri

Harris, of Tulsa, Okla., recently concluded a most successful revival here. Several were saved, 2 received the Holy Spirit Baptism, and 9 were added to the church.

We came to this defense city six months ago, at the time when so many people began going home from defense centers. In spite of the fact that so many families have moved away, our Sunday School attendance has shown an increase of approximately 25 per cent, and the church seems encouraged to go forward. We are at present in a building program, completing both auditorium and basement. Council brethren passing this way will always find a hearty welcome.—Harvey L. Smith, Pastor.

GERMAN BRANCH COUNCIL

The 24th annual Council of the German Branch of the Assemblies of God was held in the Baptist Church, Benton Harbor, Mich., September 23—30. A large number were present at this convention. God was definitely in the midst of His people. K. P. Steffens of Brooklyn, N. Y., was the guest speaker. His timely messages on Prayer and Practical Holiness were greatly appreciated.

The business sessions were signally blessed of the Lord. All reports submitted were most gratifying. The following officers were elected: C. W. Loenser, Superintendent; John G. Haag, Secretary; L. W. Drewitz, Treasurer; N. Lesch and John Lerch, Presbyters. It was a real time of refreshing.—John G. Haag, Secretary.

INDIANA MINISTERS' FELLOWSHIP

The Northern Indiana Ministers' Fellowship group met in La Porte, Ind., at the Assembly of God, and elected the following officers for the coming year: Chairman, Wilfred A. Brown; Assistant Chairman, Glenn Horst; Secretary-Treasurer, Wm. Van Winkle. Both afternoon

and evening services were well attended and God's presence was manifested in a precious way. Wilfred Brown delivered the afternoon message; T. E. Hartshorn, Secretary-Treasurer of the Central District, was the evening speaker.

The next fellowship will be held in Hobart, Ind., November 12. Roy Wead, Home Missions Director of the Central District, and E. C. Sumrall, Pastor of Stone Church, Chicago, have been invited to be afternoon and evening speakers, respectively. All churches in the Northern Indiana District are urged to co-operate with

their attendance and talents.—William Van Winkle, Secretary-Treasurer.

PASADENA, TEXAS—When we left the Servicemen's Department in June and became pastor here, we found a good work which spoke well of the efforts of our predecessor, Phinas A. Lewis, now at Wichita Falls. The Lord's blessing has been upon us since that time in a real way. We conducted a Vacation Bible School in August with Mrs. Alton Parker as superintendent. In spite of hurricane threats, we had a good school, and several teen-age young people found Christ.

Immediately following the General Council, we had 3 weeks of revival with Evangelist Fern Huffstutler, of Tulsa, Okla. Night after night the presence of God was felt. Some 27 or so were saved and 6 were baptized with the Spirit. Some definite healings took place, some of them instantaneous. This revival, called by many one of the best in recent years, was indeed a great blessing to our hearts, and the church was greatly helped. Sister Huffstutler's ministry was truly rich.—John C. Coxe, Pastor.

CANOGA PARK, CALIF.—July 17, we dedicated our lovely new church, Bethel Chapel, which has a seating capacity of 200. District Superintendent F. C. Woodworth, F. T. Curry, and Arne H. Vick were our speakers. Then we prayed that the Lord would send us an evangelist whom He could use to stir this town for God. We are still praising God for answering prayer. For two weeks Bethel Chapel was packed to capacity and a loud-speaker system was placed in the windows for the benefit of the overflow crowds outside. The evangelistic party consisted of David Walker, 10-year-old evangelist, Mary Ann, his 12-year-old sister, and their father, Jack Walker. Each evening they delighted their audience with their musical numbers, and then David brought a stirring

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message from the Scriptures. Many sought the Lord and found Him as their Savior, backsliders were reclaimed, and some were added to the church. Much lasting good has been accomplished in this vicinity.

The closing Sunday, freewill offerings were given amounting to \$500.00 which will be used to buy new seats.—Myrtle Badger, Pastor.

ALABAMA DISTRICT COUNCIL

The 31st annual Council of the Alabama

CRYING STONES

Considered the leading Christian apologist of our generation, Dr. Rimmer has made this subject of Apologetics live for layman and student alike. The dry atmosphere and gloomy monotony that are generally associated with archaeology are wanting here, and there is no popular story that is written with more ability to entertain. Thus the instruction which is invaluable, is coated with a delightful and entertaining literary style that makes this book most readable.

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Springfie'd, Missouri

District was held in the Municipal Auditorium, Opp, Ala., October 8-10. In the estimation of many of us, it was the most spiritual and the most outstanding Council meeting ever held in the Alabama District.

Marvin L. Smith, District Superintendent; D. H. Browne, Assistant District Superintendent and Home Missions Secretary; and Howard P. Trawick, District Secretary-Treasurer and Home Missions Treasurer, were re-elected on the nominating ballot. This will

make Brother Smith's eighth year as Superintendent. Jesse E. Smith and Grover M. Langston were elected General Presbyters. The District Presbyters are J. C. Thames, J. B. Davis, O. C. Hickman, J. W. Godwin, W. P. Hughes, and A. T. Hickman.

W. T. Davis is the newly elected State Christ's Ambassadors President. Mrs. Marvin L. Smith was re-elected State President of the Women's Missionary Council. A. T. Hickman was elected Secretary of the Educational Department of the District. During the past 9 months, Brother Hickman has issued 170 certificates for courses completed by ministers and Sunday School workers.

Our District Superintendent's annual report revealed that 33 new church buildings had been erected in the District during the past two years; hence, of the 39 Districts in the U.S.A., the Alabama District was at the top of the list. Eighteen new parsonages have been either built or purchased during the same period of time. Thirty-six new Sunday Schools have been organized. To God be all the glory! Reports and figures showed that marked progress has been made in all departments of the District work.—Howard P. Trawick, District Secretary.

Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

LAFAYETTE, IND.—November 13—; Dale Zink of Michigan, Evangelist.—Carl Isaac, Pastor.

WAYNESBORO, PA.—128 W. Third St., Nov. 11—; Virgil R. Jackson, Evangelist.—Ray S. Armstrong, Pastor.

SUNRAY, TEXAS—Nov. 4, for 2 weeks; R. V. Kemp, Russellville, Ark., Evangelist.—J. C. McCluskey, Pastor.

NEW ORLEANS, LA.—St. Claude and Friscoville Ave.; Nov. 4, for 2 weeks or longer; Georgia K. Lewis, Tulsa, Okla., Evangelist.—David Pearce, Pastor.

PASADENA, CALIF.—1147 Cordova St., Nov. 11—; Evangelist and Mrs. Arthur R. Slater.—Claude Weaver, Pastor.

DYER, TENN.—Nov. 4—18, or longer; Denver C. Ogden, Siloam Springs, Ark., Evangelist.—Ivan Belmer, Pastor.

BETHLEHEM, PA.—Fourth Ave. and Schaffer St., Nov. 20—Dec. 2; Philip J. Brauchler, Passaic, N. J., Evangelist.—Frederick C. Bennett, Pastor.

EL DORADO, ARK.—Nov. 11, for 3 weeks or longer; Anna B. Lock and Janet K. LaVon, Evangelists.—Carl W. Barnes, Pastor.

ST. HELENA, CALIF.—November 11—; Evangelist and Mrs. F. Wesley Pope.—Richard C. Fulmer, Pastor.

WARREN, OHIO—235 Highland Ave., Nov. 13—25; Evangelist and Mrs. Don Mallough, Seattle, Wash.—Paul J. Emery, Pastor.

KEOKUK, IOWA—Nov. 25, for 3 weeks; E. W. Fagerstrom, Twin Falls, Idaho, Evangelist.—Earl Cornelson, Pastor.

OSBORNE, KANSAS—125 S. Oaks St., Nov. 12—25; Evangelist and Mrs. Harold D. Champlin.—Harold James, Pastor.

NORTH HOLLYWOOD, CALIF.—Burbank Blvd. at Farndale St., Nov. 11—; Clyde Henson, Evangelist.—Arne Vick, Pastor.

EAGLE GROVE, OKLA.—All-day fellowship meeting, November 13. Speakers: Morning, Albert Pyle; afternoon, Brother Woody. Mr. and Mrs. Chas. M. Rhodes are pastors.—W. C. Crowder, Sectional Secretary.

EAST ST. LOUIS, ILL.—Missionary Convention, 26th Street at State, Nov. 17—19. Services daily, 10:00 a.m. and 7:30 p.m.; Sunday, 11:00, 3:00, and 7:30. Speakers: W. R. Williamson, Arthur F. Berg, Herman B. Pencovic, and others.—August A. Anderson, Pastor.

BILLINGS, MONT.—Meeting in progress; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Lyle B. Spradley is pastor.—By Evangelists.

CORONA, L. I., N. Y.—Log Island Youth Rally, 110th St. and 34th., November 9, 7:30 p.m. Lawrence

Pearce, our new pastor, speaker. Neighboring assemblies invited to attend.—Harry J. Johnson Jr., President, Young Peoples' Society.

SOUTHERN CALIFORNIA CONVENTION

The Christ's Ambassadors Convention of the Southern California District will be held at Memorial Auditorium, Riverside, Calif., November 9-11. Watson Argue, of Winnipeg, Canada, evening speaker. A welcome-home service extended to the servicemen. A 100-voice choir will sing.—L. B. Lewis, District C. A. President.

Missionary Convention, Church of the Fourfold Gospel, 303 Capital Ave., N. E., Battle Creek, Mich., Nov. 4-11. Services 7:30 each evening. Speakers: L. Shirer (Africa), G. Kinderman (Europe), E. and R. Peterson (Cuba), G. Knowles and L. Johnson (Philippine Islands), J. Kolenda (South America), and R. Nicodem (India).—A. L. Hoy, Pastor.

PRAYER CONFERENCE

BLOOMINGTON, IND.—Prayer Conference, South Side Church, 1200 S. Walnut St., Nov. 12-18. Afternoon services Tuesday through Friday; evangelistic service each evening. Mr. and Mrs. J. Roswell Flower, Springfield, Mo., speakers. The local church will provide accommodations for out-of-town guests. For further information write Roscoe Russell, Pastor, 1200 S. Walnut St., Bloomington, Ind.

PHILADELPHIA, PA.—Metropolitan Opera House (capacity 5,000), Broad and Poplar Sts., Nov. 18-Dec. 9; the Fox Party of Canada, Nineteen Pentecostal churches will sponsor this Greater Philadelphia Area Campaign. Two services each Sunday, 3:00 and 7:30 p.m.; three services Thanksgiving Day, Nov. 22, at 10:00, 3:00 and 7:30. A. Newton Chase, District Superintendent, morning speaker. (Nightly except Monday.)—Wallace S. Bragg.

NORTH DAKOTA DISTRICT COUNCIL

The North Dakota District Council will convene at Bismarck, N. Dak., for business, November 7, 9:00 to 10:15 a.m. and continue each morning at that hour through Friday, if necessary. Members and delegates urged to attend. Decisions to be made relative to permanent Camp grounds. Credentials committee will meet with candidates for credentials.—Herman G. Johnson, District Superintendent.

TEXAS DISTRICT C. A. CONVENTION

Texas District C. A. Convention, First Baptist Church, 4th and Throckmorton Sts., Fort Worth, Texas, November 27-29. Aaron A. Wilson, main speaker. Other guest speakers. Opening service 7:00 p.m. Then three services daily, 10:00, 2:15, and 7:00. For room reservations write E. R. Wilkinson, 2819 E. Belknap, Fort Worth 3, Texas.—W. A. McCann, Secretary-Treasurer.

DATE CHANGED

GEORGIA C. A. CONVENTION

Third annual State C. A. Convention, First Assembly of God, Augusta, Ga., Nov. 21-23; Ralph W. Harris, National C. A. Secretary, main speaker; other ministers on program. S. S. Convention in conjunction, and a national representative will be present. Rooms free as far as possible. For further information write Carl E. Perry, State C. A. President, Box 933, Columbus, Ga.

PRAYER CONFERENCE AND C. A. CONVENTION

Mississippi District Quarterly Prayer Conference and Annual Christ's Ambassadors Convention, Meridian, Miss., East End Assembly, November 20-22. Ralph M. Riggs, speaker. The Official Board will convene Tuesday afternoon, November 20, for business. Those desiring to meet the Board please arrange to do so on the above date. Free entertainment as far as possible. For further information write Pastor P. F. Ramsey, 313 C Street, Meridian, Miss.—Harvey L. Smith, District Secretary-Treasurer.

DISTRICT AND C. A. CONVENTION

The North Dakota District Council is sponsoring a District and C. A. Convention at Bismarck, N. Dak., November 5 to 9. Opening rally in charge of K. E. Olson, C. A. President, November 5, 7:45 p.m. C. A. sessions Tuesday, including election of officers. Great Missionary, Inspirational and Evangelistic services through November 9. Write M. C. Miller, Host Pastor, 401 Eleventh St., Bismarck, when you are coming and how many will be with you. Free rooms to ministers only.—Herman G. Johnson, District Superintendent.

THANKSGIVING CONVENTION

ST. LOUIS, MO.—Seventh annual Thanksgiving Convention of the Christ's Ambassadors of Southern Missouri District, Keil Auditorium, Nov. 21-22. Earl Weech, District Superintendent of Bahama Islands, Convention Speaker. Speed the Light boat "Eustanne" will come up Mississippi River from Bahamas, and will dock at Municipal Harbor. Welcoming service for boat at harbor, 2:00 p.m., Nov. 21. First service at Keil Auditorium, 7:30 p.m., Nov. 21. Services all day, November 22. For further information write Loren Wooten, District C. A. President, 424 Woodruff Bldg., Springfield, Mo.

WEST HARTFORD, CONN.—First annual Thanksgiving Missionary and Prayer Convention, Hartford Gospel Tabernacle, 31 West Beacon St., Nov. 18-25. Services and speakers: Nov. 18, 11:00 a.m., Wm. Kirschke; 7:30 p.m., N. Nikoloff. Then evenings: Nov. 20, F. Stalter; Nov. 21, M. Shirer and M. Dugmore; Nov. 22, The Johnson Family; Nov. 23, Ruth Melching and Paul Kauffman; Nov. 24, Missionary Rally; Nov. 25, 11:00 a.m., R. Crouch; 7:30 p.m., M. Walther, E.

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Fritz, H. Stigem.—J. Robert Ashcroft, Minister, 16 Lockwood Terrace.
BILLINGS, MONT.—Meeting in progress: Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Lyle B. Spradley is pastor.—By Evangelists.

MISCELLANEOUS NOTICES

NEW ADDRESS—42 Broad St., Stroudsburg, Pa.—Evangelist Del Grant.

NEW ADDRESS—Box 155, Broken Bow, Okla. "We have accepted the pastorate here."—Mr. and Mrs. Fred Paterson, Pastors.

FOR SALE—Tenor banjo, good condition. Case is full velvet lined, with full length zipper closing inner sack.—G. L. McKinney, 818 South Ury, Union City, Tenn.

FOR SALE—Slide trombone with case, silver finish. Frank Holton make. Price \$32.00. I will pay express.—Evangelist Nancy Galbreath, Greenway Station, Tucson, Arizona.

WALLA WALLA, WASH.—Nov. 13—Dec. 2; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists.

Emmet M. McLaughlin is pastor.—By Evangelists.
NEW ADDRESS—1345 West 39th St., Los Angeles 37, Calif.—Mrs. H. S. Horton.

NEW ADDRESS—P. O. Box 369, Lancaster, Calif. "After ministering in Coalinga, Calif., for 3 years, we have accepted a call to the church here. Council ministers are always welcome."—Gerald R. Furman.

WANTED—Two consecrated singers or musicians to help in evangelizing new fields. Can be two young men, or two women, or married couple. References wanted. Write Daniel Balas, 2963 Denver Ave., Lorain, Ohio.

NOTICE—Evangelist and Mrs. George Davis will be at the following Assemblies in the interest of Sunday Schools: Robert Sellers' Assembly, Little Rock, Ark. Nov. 4-11; E. L. Tanner's Assembly, West Monroe, La., Nov. 13-18. All-day Rally, Augusta, Ga., Nov. 22.

OPEN FOR CALLS

Evangelistic

Wm. Hagan, McCutcheon Lane, Wilksburg 21, Pa.

The Passing and the Permanent

NO LIQUOR, NO JAIL

According to *The National Voice*, the town of Belton, Missouri, has sold its jail. Mayor Bussong says that they do not need a jail since the town does not have any taverns—"and we don't want any," he adds.

GERMANS FLOCK TO CHURCH

Church attendance in Germany today is three times as large as in prewar days, it is reported. After twelve years of Nazi suppression, in which everything possible was done to discourage churchgoing and 3,000 pastors were imprisoned, the people are showing a great hunger for spiritual things.

TOBACCO IN PALESTINE

In Palestine the tobacco output from plantations and factories has expanded steadily. Last year it attained the record figure of 1500 tons, of which nearly 1400 tons were in the form of cigarettes. Tobacco is a strange crop to find in the land which God promised would flow with milk and honey. Drastic changes will take place when Christ returns to set up His throne there.

CHURCH STATISTICS

Approximately one half of the people of the United States are claimed as church members, including young children. If those under thirteen years of age are not counted, the total membership is 59,717,107—the highest figure ever reported. Of these, 23,419,701 are Roman Catholics and 4,641,184 are Jews. The combined membership has increased by 3,991,483 during the past two years.

The above figures are taken from the 1945 edition of the *Yearbook of American Churches*. They are based on the reports of 256 religious bodies, which have 253,762 local churches.

The reported growth is encouraging but we must remember it is based on man's records. We wonder how God's record reads as to membership in the church of the Firstborn.

IMMORALITY IN THE ARMY

Some insight into moral conditions in the U. S. Army is given by an article, "Does Health Education Prevent Venereal Disease?" which appeared in the *American Journal of Public Health* for August, 1945. Authors of the article are Capt. G. W. Larimore and Lt. Col. T. H. Sternberg of the Army Medical Corps, who state that "the current Army requirements total more than fifty million individual prophylactic items monthly." With eight million men in the Army this means a monthly average of more than six prophylactic items per soldier. The Army strongly recommends the use of a prophylactic treatment within a few hours after illicit sexual contact. The figures speak for themselves regarding the extent of sexual sin among servicemen, and the situation cries out for either repentance or judgment.

WINE AS A THREAT

Wine presents a great threat to the United States, says *The Voice* of the Methodist Board of Temperance. It is now produced in 33 states, and over a quarter million agricultural workers are dependent on this product for financial support in whole or in part. Consumption of wine has increased from 77,778,388 gallons in 1934 to 264,852,855 gallons in 1944.

SUFFERING IN EUROPE

There is a suicide rate in Europe today almost equal to the death rate of the war. Asylums are overcrowded. Thousands of poor, demented souls are walking the streets. The bottom has fallen right out of their lives. No home—no food—no hope! The situation with the coming of winter is desperate. Those who have good clothing are urged to ship it to the N.A.E. War Relief Commission, 536 W. 46th St., New York 19, N. Y. Those who can help financially may send gifts to J. Willison Smith, Jr., 2124 Lincoln-Liberty Building, Philadelphia 7, Pa.

BAD HABITS AND BAD HEARTS

Dr. W. J. McCormick of Toronto, Canada, has just concluded a three-year study of coronary thrombosis, and his findings are reported in a French-Canadian medical journal *L'Union Medicale du Canada*. He states that the rising incidence of heart trouble is increasing in proportion to the increased use of tobacco and alcohol. Prior to 1929, the sex incidence of heart trouble was two males to one female. As women smokers increase, their number of deaths caused by heart ailments increase.

The apostle John links physical health to spiritual health. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. Medical records prove that there is a definite connection. A clean life tends to produce good health.

"ATOM" IN THE NEW TESTAMENT

A writer in the London *Christian* points out that the word "atom" appears once in the Greek New Testament. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment (*en atomo*), at the last trump." He says:

"The word 'atom,' of course, means 'not to be cut,' and has been used by scientists to denote the smallest possible particle of matter. But in the above passage it is used of an absolutely indivisible instant of time, in which an unimaginable and unique change will be effected by the mighty power of God."

Man's first use of atomic energy was to "vaporize" thousands of human bodies, sending them to perdition. But in God's atom of time, at the last trump, the miracle of grace will take place when ransomed sinners from every nation will be changed into spiritual beings to rise to be with our blessed Lord forever.

THE GOSPEL IN JAPAN

In 1942 there were only 209,000 Protestants in Japan, out of a total population of 72,800,000. About 112,000 are Catholics and 42,250,000 are Buddhists. The gospel in Japan's greatest need, but it is doubtful if there is much preaching of the true gospel in Japan today and it will be difficult for missionaries to go to that land for a time. The Government has put all Protestant work in the hands of the United Japanese Church, which is completely controlled by native leaders. These church leaders may keep foreign missionaries out of Japan until the anti-American feeling created by the war has died down. In the peak year of 1934 there were 2,000 foreign Protestant missionaries in Japan. At present there are only 22, while there are about 290 foreign Catholic priests. It will take much prayer before effective missionary work can be resumed.

A PROPHET IN URUGUAY

Lowell Thomas has written a newspaper article concerning a so-called prophet whom he met in Uruguay, named Alberto Vaccaro. This "prophet" is a government surveyor-engineer who has studied the Bible intensely for twenty years, and who now predicts that the era of the second coming of Christ "will begin in twenty years, and be heralded by an eclipse of the sun. There will be great wars, with Asia led by Russia, and a new Roman Empire will arise. The Antichrist will appear on earth and usurp control of the Vatican. The Antichrist will assume the direction of Christianity, only to be ousted by the Second Coming."

Our preachers have been predicting Christ's near return for many years but many have paid little attention. Perhaps when they find a nationally known figure like Lowell Thomas writing about it they will stop and think. Only they may not have twenty years in which to think it over. The time of Christ's coming may be tomorrow—or tonight—or thirty seconds from now—so now is the time to prepare by repenting and accepting His salvation. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

ONE WORLD

Wendell Willkie's cry, "One world or no world," is being echoed today in the ranks of scientists and laborers alike.

Dr. A. H. Compton, one of the scientists who developed the atomic bomb, told the Chicago Association of Commerce that a world government must be formed to prevent war. He painted a picture of the destruction that war will cause by 1970 if the nations do not unite.

The very same week a new world labor organization claiming 75,000,000 members made its first public bow. It was established in Paris after a meeting of delegates from 46 countries. The United States was represented by an all-C.I.O. delegation led by Sidney Hillman. Named the World Federation of Trade Unions, the organization embraces labor unions in England, Russia, France, and 42 other lands besides the U. S. A.

For many years Bible preachers have been saying that world government was coming, headed by the Antichrist. Now, with surprising suddenness and swiftness, international union is actually coming to pass. Our Lord may return at any time.