



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

The Pentecostal Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

Published weekly by The Gospel
Publishing House, Springfield, Mo.SPRINGFIELD, MO., DECEMBER 22, 1945
NUMBER 1650\$1.00 a year in U. S. A. Single
copy, 2 cents. Printed in U. S. A.

MAY A HARLOT TRUST THE SCARLET?

SOMETHING surely happened to take the name of Rahab the harlot out of a house of shame into a Hall of Fame—Hebrews Eleven. Something happened to take a harlot out of the land of Canaan into the line of Christ. Something surely happened to take a woman out of the Old Testament for a two times mention in the New Testament (See Matt. 1:5; Heb. 11:31). It is a wonderful story—this redemption of a harlot. It is the story of a woman's disgrace and the story of God's grace. It is the story of exemption by a token of redemption. A harlot trusted the scarlet. She learned the truth contained in Isaiah 1:18:

"Though your sins be as scarlet they shall be as white as snow, and though they be red like crimson, they shall be as wool." Isa. 1:18.

It happened on this wise, this wonderful salvation of a harlot: The spies had gone in to spy out the land. They were the forerunners of Joshua. They were apprehended by the inhabitants. They must have a place of refuge. The scarlet woman gave it to them on the roof.

She did three things. She

1. Sheltered,
2. Secreted and
3. Saved them.

- I. Her reception of the spies was daring. Joshua 2:1-8.
- II. Her recital of God's dealing with His people was magnificent. Vs. 9-11.
- III. Her request for her own was human and touching. Vs. 12-13.
- IV. Her rest upon the word of the spies was simple and exemplary. Vs. 17-22.

She took a thread of scarlet and upon this she took shelter in the time of judg-

ment. Here is a beautiful example of simple faith:

And she said, "According to your words so be it. And she sent them away, and they departed: and she bound the scarlet line in the window."

Thus the harlot displayed her scarlet. Will it protect her in the day of peril? Will Joshua keep his word? Is there safety for the harlot by means of the scarlet? Here is the answer:

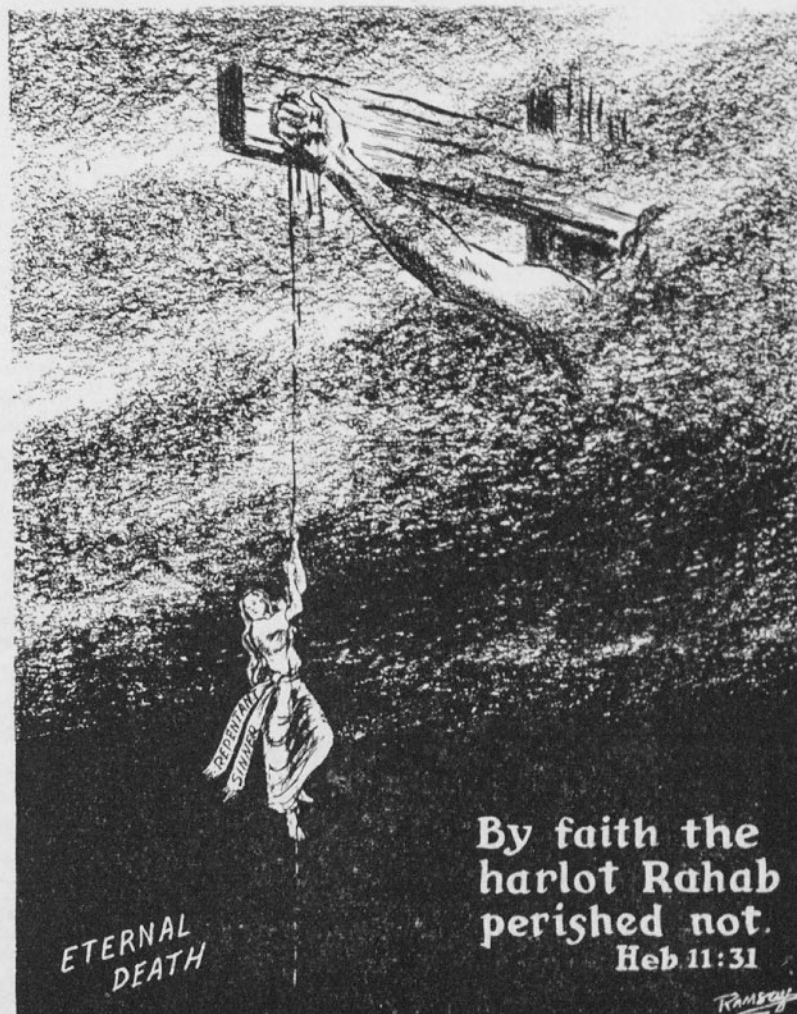
"And Joshua saved Rahab the harlot alive and her father's household and all that she had; and she dwelleth in Israel even unto this day." Joshua 7:25.

The harlot was saved by the scarlet. By faith she was saved. She had a Saving faith. She had a Singular faith. She had a Stable faith. She had a Self-Denying faith and she also had a Sympathetic Faith. What a wonderful work was wrought in Jericho. A harlot was saved. She was saved by the scarlet thread. It guaranteed her safety. We are saved by the blood of Christ, the scarlet flow from Calvary! Whether we are self-righteous

like a Saul of Tarsus or a questionable female character in Jericho, salvation comes the same way—by the blood-marked way.

There is grace for the guilty. There is salvation for the sinful. There is deliverance for the degenerate. The blood of Christ expiates and liquidates all human sin and guilt. Let God be praised. A scarlet woman may be saved by a (Continued on Page Twelve)

THE SCARLET CORD

ETERNAL
DEATH

By faith the
harlot Rahab
perished not.
Heb 11:31

RAMBOY

PREPARATION FOR *Revival*

Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Isa. 40:3-5.

THE impotency of a modern church, whose glory has departed, to check the surging advance of the hosts of evil throughout the earth is only too tragically apparent. To be sure, here and there some souls are being saved, and local revivals are reaping some results, but these limited endeavors are woefully inadequate to halt the rapidly rising trend toward godlessness of this present generation.

The critical situation of this crucial hour demands either the soon coming of our blessed Lord Jesus, or a supernatural revelation of His glory in such intensity of revival power and blessing that "all flesh shall see the salvation of God."

What is more, God stands ready to infuse His church with the flaming Spirit of His burning Presence and to manifest Himself gloriously, if she will but prepare the way of the Lord and make straight in the desert a highway for our God. His paths must be made straight—and it is up to us to prepare the way, to level the road, to remove the obstacles. God will do the rest.

But how is the way of the Lord to be prepared? The prophet points out four necessary processes in the leveling of the spiritual road by way of preparation. There are places where there must be a bringing up and there are others where there must be a bringing down. Some places must be made straight; some must be made smooth.

RESTORATION

"Every valley shall be exalted." Lethargy, inertia, lukewarmness, indifference, discouragement, doubt, unbelief have left depressions—gloomy hollows, deep ravines—in the spiritual road of the church. These are the valleys which must be exalted, the holes which must be filled in, the places where restoration must be accomplished.

God's people are spiritually below par. Many are shallow, vacillating, half-heart-

ed, phlegmatic. Many have left their first love—have nothing much left upon the altar of the heart but the ashes of a burned-out flame. And with this diminution of first love for Him, has come a lack of love for His people and a lack of love for a perishing world for which Christ died. Plainly it can be seen, there must be a renewal of this love—and there is only one way of restoration. "Remember, therefore, from whence thou art fallen, and repent and do the first works."

But there are other lacks—lack of faith, power, zeal, holy fire. There must be a return to Pentecostal faith, purity, passion, power; Pentecostal preaching, Pentecostal soulwinning. There must be other restorations—of hope, confidence, courage, spiritual concern.

This cannot be accomplished except through a colossal outpouring of the Spirit in a stupendous sweep of dynamic power. THE SUPREME NEED OF THE HOUR, WITHOUT WHICH PLANS AND PROGRAMS ALL MUST FAIL, IS A MIGHTY BAPTISM IN THE HOLY GHOST FOR THE CHURCH OF THE LIVING GOD. WE MUST have it if we are to have revivals, great ingatherings—if the masses are to be reached and won for Jesus Christ. It is not by might, nor by power, nor by organization, nor by committees, nor by human agencies, but "by my Spirit" saith the Lord.

HUMILIATION

"Every mountain and hill shall be made low." There never can be a clear, level road to revival until mountains and hills are out of the way. There must be a coming down from vanity and pride, from self-exaltation, self-sufficiency, self-satisfaction. The very fulness of blessing, for which we are longing, and which God so lovingly desires to give, cannot fail to appear when there is a widespread humbling among the people of God everywhere. "Thus saith the high and lofty One that inhabiteth eternity, whose Name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57:15.

Perhaps more than any other one thing, unconfessed sin among the people of God is the chief hindrance to revival today. Instead of "coming clean" with God and man, we too often have condoned sin, excused it, covered it over. Let us not forget that the Scripture is unerringly true—"he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

It would be well to consider one outstanding sin—the sin of prayerlessness. This is the sin which is at the root of many other sins, the sin which is largely responsible for the lukewarmness, the powerlessness, the fruitlessness of the Christian church today.

Despite the fact that we are told to pray without ceasing, many pray very little or do not pray at all. Let the church return to earnest, fervent, passionate praying and we shall soon see rain in the time of the Latter Rain, superabundant spiritual

The New Coast-to-Coast Radio Broadcast of the Assemblies of God

Every *Evangel* reader will be looking forward to the first coast-to-coast radio broadcast of the Assemblies of God, which will be released over sixty-nine radio stations in thirty-six States on Sunday, January 6th, under the title, "Sermons in Song."

The vision and planning of the Assemblies of God Radio Committee is that this effort shall not be just another religious broadcast, but that it shall reflect the Pentecostal spirit and message. The first voice to be heard will be that of our General Superintendent, Brother Ernest S. Williams. The music will be arranged around the theme of each broadcast, so that the songs will support the message. The Radio Class of Central Bible Institute is providing quartettes, trios, instrumental numbers and a grand choral ensemble.

The first announcement of radio stations and time of broadcasts appeared in the December 6th issue of the *Pentecostal Evangel*. The final and revised list will appear in the December 29th *Evangel*. Watch for it.

If the Radio stations already secured will not reach your community with the General Council Broadcast, why not arrange to sponsor a broadcast over your local broadcasting station. For particulars write to the General Council Radio Committee, Post Office Box 70, Springfield, Missouri.

showers, accompanied by signs and wonders and mighty miracles in the name of God's holy child Jesus. "If MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS; THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND." 2 Chron. 7:14.

RECTIFICATION

"The crooked shall be made straight." Rectification is "the act of setting right." This involves both reconciliation and restitution. These are imperative if we want God's blessing.

"Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. The one who remembers at the altar that his brother has something against him is to go and be reconciled to his brother, to get the matter straightened out. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

It is essential too that restitution be made when it is possible, paying debts, making losses good, fixing up injuries, repairing damage. This is not popular preaching. However, restitution is good evidence of a repentant spirit (Luke 19:8), and if we practiced a little more restitution, perhaps we would be a little slower in doing other wrong things.

Too often we go through the motions of religion when relationships at home, at church, in business, in social and community life are not what they should be. Remember, our relationships with men affect our relationships with God, and we cannot expect God to send a visitation from heaven upon our lives or upon our churches until the crooked has been made straight.

ELIMINATION

"And the rough places plain." When Satan tempted Jesus, he showed Him "all the kingdoms of the world and the glory of them." Moreover, Satan has been trying this same subtle cunning on the church, and sad to say, she has been captivated by the pleasures of the world and the glory and glamour of earthly things. The church, which was directed to set her affections on things above, not on things on the earth, has become earthly-minded, and joined hands with the world. Thus the church has lost her separation. The world has come into the church, and there is little difference between the church and the world.

Love of ease, desire for luxurious living, attraction of earthly things, worldly conformity and compromise, and the spirit of the world are in eternal conflict with the Spirit of Christ. It is impossible to live on opposite planes at one time. We cannot serve God and mammon. "If any man love the world, the love of the Father is not in him." There is only one recourse in a condition like this. Our worldly compromise, our worldly conformity must go. There must be elimination of all that is not in conformity to the Word and will of God.

REVELATION

"And the glory of the Lord shall be revealed." Oh, hallelujah! There shall be a revelation of His glory!

What is more sorely needed at this hour than a "revelation of His glory"—in churches, in homes, in individual hearts? And it will come. When we meet the conditions, it will have to come, for the mouth of the Lord hath spoken it.

O church of the living God, O Christians everywhere, shall we not face our obligations sincerely, seriously, search-

Beware of Worldliness



"Whosoever will be a friend of the world is the enemy of God." James 4:4.

ingly, and with fixed purpose of heart determine through His grace to measure up to His requirements! It is not enough that we should see our need. We must be stirred more deeply than that. We must be moved to action.

Let us turn from all that is sinful and doubtful. Let us make things right with God and man. Let us be not conformed to this world but be transformed. Let us get on fire for God. Let us bombard heaven continually with our prayers.

Revival will come when we are ready. Do we really want it? Then let us prepare for it!

THE LIFE OF Praise

WHOSO offereth praise glorifieth Me." Psalm 50:23. As the fog and mists are driven back before the rising sun, so spiritual darkness will recede before praise.

The instrument of praise is possessed by men and not by Satan. It was left behind by Satan and his angels when they were cast out of heaven. He sought to take it away from Adam and Eve and he succeeded, for Adam said in substance to God, "The woman Thou gavest me caused all the trouble." Complaint took the place of praise.

Complaint is the earmark of the Fall. Praise is the earmark of restoration. In the Millennium there shall be "no complaining in our streets." Psalm 144:14. You can start a millennial life now by praising instead of complaining.

"His praise shall continually be in my mouth." Psalm 34:1. When the prodigal returned there was praise inside the house but complaining outside. "Thou never gavest me a kid." In the Father's house there is merriment. Outside there is complaint. If you have repented and returned it is meet for you to rejoice, for you were lost and are found, you were dead and are alive.

There are those who are so dead and so lost that they do not know that they are

dead and lost. Dying people groan; living people shout. It is written: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isa. 12:6.

Elisha wanted the mantle of Elijah. Lots of people have the mantle of the elder brother. They are envious of those who are joyful. A good dose of swine's feed would make them appreciate their Father's home. That would lead them to the cry for mercy, and later to the shout of praise.

A sign of the closing age will be increasing complaining on the one hand and increasing praise for deliverance on the other. "When you see these things, start complaining and grumbling, and appoint committees and commissions to right the wrong," says the world. "When these things begin to come to pass, then look up, and lift up your heads," says the Lord, "for your redemption draweth nigh."

And lift up your voice in praise, for He has declared, "Behold, I come quickly; and my reward is with Me." Rev. 22:12.

Christ says, "If ye shall ask any thing in My name, I will do it." John 14:14. There is no limit to what you can ask, there is no limit to what He will do.

THE EDITOR'S NOTEBOOK

An Angelic Visitation

Just a runaway slave girl! Her mistress had dealt hardly with her. Life had become so unbearable that she had fled away into the wilderness. But He who is mindful of the fall of the solitary sparrow did not overlook her. The Angel of the Lord (and according to the Jewish scholar, David Baron, this Angel of the Lord is the Messiah in pre-incarnation form) came solicitously down to the very place in the wilderness where she had fled. Calling her by name He said to her, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" She said, "I flee from the face of my mistress Sarai."

The Counsel of the Lord

Did the heavenly Visitor say to her, "Yes, I know you have had a hard time and I will prepare an easier place for you"? No, He pointed the maid back to the place of suffering, of discipline, of pain—and incidentally of character training—and said, "Return to thy mistress, and submit thyself under her hands." We mortals want an easy way without suffering; we would run away and escape from the place where it is hard, where we are misunderstood, where we are slandered, where we are persecuted, where the iron goes into our soul. But the loving Master overtakes us in the place where we have fled and says to us, "Return, submit," for it is in the crucible of suffering, in the place where we learn the lesson of submission, that the Refiner mints His finest gold.

The Grace of Submission

The outstanding characteristic of Isaac, the child of promise, was his beautiful spirit of submission. When Abraham took him up Mount Moriah, he allowed himself to be laid on the altar and bound without offering any resistance. He could easily have overpowered his father, now an old man, but he had learned the grace of submission—the grace that characterized Him who at a later date was led as a lamb to the slaughter. Later we see Isaac submitting to the plan of his father to arrange a marriage for him with a woman he had never seen. Most men would make a strong protest against another choosing their bride, but Isaac was perfectly submissive to the will of his father in this matter. And he was given the one of God's choice for him—

a woman he loved and who was a comfort to him. Gen. 24:67.

When Enemies Oppose

It was a time of sore famine in the land, so Isaac went into Philistia. There the Lord appeared to him and told him not to go down to Egypt but to stay where he was, assuring him of His presence and blessing. Isaac obeyed and sowed in that land, and received that year a hundred-fold. The Lord blessed him so much that soon he became very great, with large possessions of flocks and herds and a great store of servants. This made the Philistines envious. They showed their malignity by stopping up all the wells that Isaac's servants dug. And furthermore, Abimelech, the Philistine king, gave Isaac notice to move. Did Isaac resist? He could have with all his "great store of servants," but he quietly submitted. He recognized "the powers that be" as ordained of God and obeyed them. It is good to learn to submit to authority—in the home, in the state, and in the church.

When God Finds Room

We then find Isaac's servants digging in the valley of Gerar and finding a well of springing water. But the herdsmen of Gerar came along and said, "The water is ours." Isaac called the name of the well Esek, which means contention; and knowing that contention only makes for evil, he did not stand for his "rights." He

let the Philistines have the well, and got his servants to dig another.

Once more there was trouble, and he called the name of the well Sitnah—hated. Sitnah was no place for a man of God, so Isaac moved once more and dug another well. For this the Philistines did not strive and so Isaac called the name of it Rehoboth, which means room. He said, "For now the Lord hath made room for us, and we shall be fruitful in the land." The Lord will always make room for the man whom the carnally minded try to oust. He will always make room for the humble soul who has learned to "resist not evil," who turns the other cheek to the one who smites him, and cheerfully gives his cloak to the one who sues him for his coat.

A Testimony for the Lord

Isaac went back to the land he had left, and the Lord appeared unto him saying, "Fear not, for I am with thee." What had this unresisting man to fear with the Lord as his defense? Once more the Lord promised to bless. And since the ways of Isaac pleased the Lord, He caused even his enemies to be at peace with him, for Abimelech came along and wanted to enter into a covenant of peace with him. Isaac's life of gracious submission was such a testimony to this Philistine king that he declared, "We saw certainly that the Lord was with thee." And the Lord is always with the man or woman of a meek, quiet and submissive spirit. He possesses delicate scales in which He "weigheth the spirits." Prov. 16:2. He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5:3.

God's Warning

We are living in a day of lawlessness, a day of the flaunting of authority, a day when men do what they want to do, regardless of whether or not it is right. This spirit is in the world and it is also seen in the church. It was seen in apostolic days and that is why we have so many exhortations to recognize the authority God has ordained. There are God-given offices in the church which He would have all His people recognize, and He says to us, "Obey them that have the rule over you and submit yourselves." Heb. 13:17. Note also this word given to the Corinthian church: "I beseech you, brethren, that ye submit yourselves to such (those who were in authority in the church), and to every one that helpeth with us, and laboreth." 1 Cor. 16:15, 16. Note again this word from the pen of the apostle Peter, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth

THE PENTECOSTAL EVANGEL

The official organ of the Assemblies of God in U.S.A.

Editor

STANLEY HOWARD FRODSHAM

Associate Editors

CHAS. E. ROBINSON R. C. CUNNINGHAM

Missionary Editor

NOEL PERKIN

General Manager

J. Z. KAMERER

GENERAL COUNCIL OFFICERS

General Superintendent Secretary and Treasurer
ERNEST S. WILLIAMS J. ROSWELL FLOWER

Assistant General Superintendents

WESLEY R. STEELBERG RALPH M. RIGGS
FRED VOGLER GAYLE F. LEWIS

Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U.S.A.

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

the proud, and giveth grace to the humble." 1 Pet. 5:5. There is no more important lesson to learn than this. For note, God will resist the proud and un-submissive spirit. Such can have no part in His kingdom.

God's Reward

Some may ask, "How can we become more submissive in spirit?" God has His prescription for this. We find it in Eph. 5:18-21. The saints at Ephesus knew what it was to be filled with the Spirit (Acts 19), but the apostle wanted them to constantly partake of the same heavenly Stream, and so he exhorts, "Be filled with the Spirit . . . speaking . . . singing . . . giving thanks . . . *submitting your-*

selves one to another in the fear of God." The more we partake of the Spirit of God, the more submissive we shall be. For the Spirit of God ever points us back to the submissive Lamb of Calvary and says to us, "Let this mind be in you which was also in Christ Jesus, who . . . humbled himself." The High and Holy One that inhabiteth eternity has promised to dwell with him that is of a humble and contrite spirit. What a glorious compensation for a heart attitude of constant submissiveness! The proud and haughty spirit that refuses to submit to authority is destined for a fall, but the humble lowly spirit of the submissive one shall share with the humble submissive Lamb of God the glories of His kingdom.

RECEIVING HEALTH FROM CHRIST

M. S. ANDERSON

AS the Lord's child, wait in quietness before Him, taking your place, by faith, at His feet. Then ask Him to show you the greatest need in your life; doubtless your need for a deeper spiritual life is greater than you have thought. Is your will wholly yielded to God? What would you do with a well body? Would it be used for your own pleasure, or for His glory? Do you recognize complete redemption through the blood of Christ for soul and body? If so, yield your will and whole being up to Christ, that He may have His inheritance in you, and that you may enter into your redemption rights in Him. Behold Jesus as your sickness bearer (Matt. 8:17), just as you behold Him as your sin bearer.

Come to Christ with your disease, or infirmity, just as you came to Him for forgiveness of your sins. If you see Jesus as a sufficient Healer, and will choose divine means instead of human remedies, call for one of His servants to anoint you with oil and offer the prayer of faith, according to the Lord's prescription in His Word. James 5:13-16. The anointing signifies that you definitely commit your body into the hands of the Lord. The oil is a symbol of the Holy Spirit, and when applied to the forehead is the official seal God has set, by which the believer enters into covenant relation with the Lord. We may receive more than a healing touch; we may receive the Healer, who is the fountain of all physical as well as spiritual life and strength. The body is now placed at the disposal

of the Holy Spirit, who quickens it, that is, He fills it with His own resurrection life (Rom. 8:11), and possesses every part and organ for His dwelling place and use, for the glory of Jesus.

Believe God, and keep on believing. When you have fulfilled on your part all that He requires, you can rest on His faithfulness to perform all He has promised in His Word. Look away from the sickness and symptoms, which have been committed unto Him, unto Jesus who has undertaken the responsibility of your case. Recognize and reckon on the abiding presence and ability of the Holy Spirit to impart life and strength for every moment's need. According as you believe, so it will be done unto you. Do not be occupied with your faith, small or great, but with a mighty God, and with His Word, that can never fail you.

Live in the will of God moment by moment. Reckon upon the finished work of Christ for bearing away your sins, sicknesses and infirmities; and over against every need for spirit, mind and body, take at once the Holy Spirit, who dwells within, to supply that need. There are two views we need ever to take of Jesus for healing and health. We need to behold Him first, by faith, bearing our sicknesses away by His death upon the cross. "Surely our sicknesses He hath borne and our pains He hath carried them" (Young's translation. Isa. 53:4). And then we need to behold the living Christ with a body of flesh and bones, from whom we may draw by faith resur-

rection life, which the Holy Spirit will make real unto us. As we thus behold the unseen One, by faith, the Holy Spirit quickens our mortal bodies according to His Word. It is true that this will be a life very dependent upon the Lord.

LOVE IS HUMBLE

Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base, and mean, and vile in your own eyes. As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God: no; it will further it. Be therefore open and frank when you are taxed with anything: let it appear just as it is; and you will thereby not hinder, but adorn, the Gospel.

Why should you be more backward in acknowledging your failings, than in confessing that you do not pretend to infallibility? Paul was perfect in the love which casts out fear, and therefore he boldly reproved the high priest. But when he had reproved him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty in which he had been inadvertently wanting: "Then Paul said, I knew not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

John was perfect in the courteous, humble love which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a divine messenger, whom he apprehended to be more than a creature, betrayed him into a fault contrary to that of Paul; but, far from concealing it, he openly confessed it, and published his confession for the edification of all the churches. "When I had heard and seen," says he, "I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant."

Christian humility shines as much in the childlike simplicity with which the saints readily acknowledge their faults, as it does in the manly steadiness with which they "resist unto blood, striving against sin."—John Fletcher.

HAVE FAITH IN GOD

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.—D. L. Moody.

A Minister AND A Witness

ROBERT W. CUMMINGS

TO this end have I appeared unto thee to appoint thee a *minister* and a *witness* both of the things wherein thou hast seen me and of *the things wherein I will appear unto thee.*" This charge to Saul of Tarsus should be of special import to every Christian. God intended it to be so, for we read Paul's testimony in 1 Tim. 1:6, "For this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering for an ensample of them that should thereafter believe on Him unto eternal life."

Because Paul was made an example to all Christians, the commission he received is of vital concern to us all. God wanted a minister and a witness. A minister serves and a witness testifies. A minister gives to others what he has received. Paul received something from the Lord Jesus. God charged him to minister it to others. Paul had seen something; and the Lord commissioned him to go to the Gentiles and testify to what he had seen. Paul had seen Jesus the Savior and he had received salvation. He was to testify of the Savior and he was to minister a similar experience to others. Paul had also seen Jesus, the Lord of glory, the King. He must testify of the King whom he had seen and minister a meeting with the King to others. Paul was deeply impressed with this experience, and three times in the Book of the Acts it is recorded for our benefit. Paul seriously undertook to fulfill this commission.

We too have seen Jesus the Savior and God tells us to testify. We too have seen Jesus the King and Lord of all, and a divine obligation rests upon us to testify of the things wherein we have seen Jesus. Most of us feel this obligation and try to fulfill it.

But most of us miss the second part of this charge. Paul was commanded to be a minister and a witness of the things "wherein I *will* appear unto thee." Jesus told Paul, in other words, "Paul, you may expect Me to appear unto you in the coming days; and I am appointing you to testify to these things, and to minister these things in which I will appear to you unto the nations." Thank God, Paul kept an eager open heart toward the Lord Jesus. He expected His Lord to keep on appearing to him, giving him fresh things to testify to, and glorious experiences to minister to others. And the Lord did not

disappoint him. As a result we have the deepest things of God ministered to us in the letters of Paul.

Our Lord may not give to many of us an open vision of Himself. Ours may be a life of rigid faith and of utter dependence on the Word of God. And yet for all of us there can be a close intimacy with Him. We can count on His continued presence with us and should be continually praying that He may give to us the Spirit of wisdom and revelation in the knowledge of Himself.

Paul lived his Christian life after the Lord had ascended. Like us, he had never seen the Lord in the time of His visible physical ministry. Like us he needed to have Jesus made real to him in all the infinite aspects of His divine fullness. Paul needed to have Christ crucified made real to him, and the Lord Jesus appeared and made the cross so real to him that even those whose eyes had seen Him actually crucified, were unable to understand the cross, and testify to the cross, and minister the cross to others, as mightily as Paul could. The revelation of the cross was one of those "things in which I will appear unto thee."

Paul was not one of the group who saw the Lord Jesus take bread and break it, neither did he partake of the physical cup that the Lord distributed to His disciples on the night of the Passover supper. But listen to his preaching when he ministers the bread and wine, in 1 Cor. 11:23. "For *I have received of the Lord* that which also I delivered unto you." The Lord had appeared to Paul in the things of the Lord's supper in order to make him a minister and a witness of the things of the broken body and the shed blood.

So we could multiply examples. God wanted Paul to be a minister and a witness of the Resurrection. So Christ appeared unto Paul in resurrection power, and no one has ministered the power of His resurrection to the nations as mightily as Paul, and no one precedes him in witnessing to the Resurrection.

Throughout his ministry Paul expected Christ to keep appearing to him to make real those things of which God expected him to testify and those things which God expected him to minister to others.

My Christian friend, especially my fellow missionary and minister, in Paul we have a demonstration of what Christ planned for His ministers. He expects

us to be ministers and witnesses both of the things we have seen and of the things wherein He will appear to us.

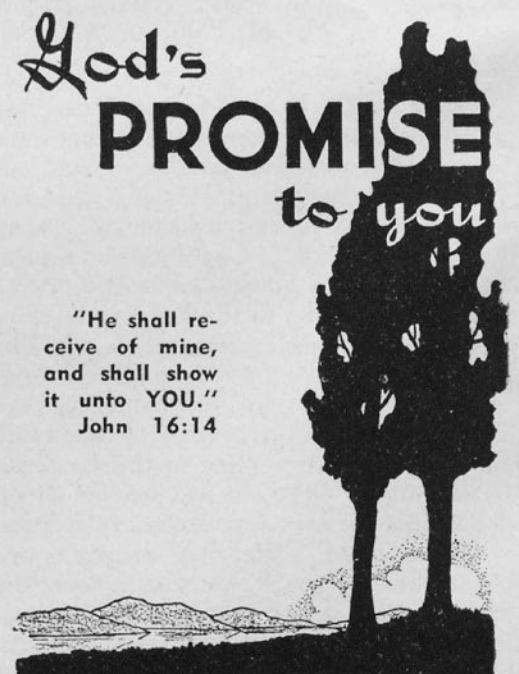
You are a minister of the things wherein He has appeared to you. Praise God. You testify of Jesus the Savior, Jesus the Sanctifier, Jesus the Baptizer, Jesus the Coming King, and Jesus the Healer. And you also minister these things in which He has appeared unto you to those to whom He sends you.

But are you a minister of the things in which He will appear unto you? Are you keeping an open, expectant heart that He might give you fresh experiences so that you can testify new things and minister those new experiences to others?

I have to confess that I have not kept my heart as eager and expectant as I ought, for new things in which He will appear unto me; but let me share some of my experiences.

I have urged some of my students and some of my friends to pray that God would make real to them the price of their redemption and to expect Him to do so. A few have acted upon my advice and have sought God for this with faith and expectancy. God has wonderfully answered that expectation, and they have thanked me for urging them to seek such an experience. I have only been trying to be a witness of the cross "wherein He appeared unto me" and a minister to minister the things of the cross unto others.

Oh, I thank God for salvation. I praise Him for the Baptism in the Holy Spirit and never will I cease to bless His holy name that Jesus the Savior appeared to me and Jesus the mighty Baptizer met my longing heart. But if I had to choose between my experiences, I would choose an experience after the Baptism in the Holy Spirit, an experience in which



Christ appeared to me in the Garden of Gethsemane. I should never have known the love with which He loved me as now I know it, had I not seen Him choose me rather than His throne and His kingly crown, choose me at the cost of agony and struggle and bloody sweat, choose me when He could easily and with perfect justice have let me bear my own punishment.

Had anyone told me of such love I should have accepted it intellectually, but I could not have testified to it and ministered it to others. But when the Holy Spirit gave me a revelation of my blessed Lord going down, down, down, into the depths of shame and sorrow and pain, darkness, and death, struggling against the powers of sin and hell because He would not give me up, because He loved me so, my whole soul was stirred and won to an extent that even the Baptism in the Holy Spirit could not effect, wonderful though that experience was.

When I read some of the letters coming from grateful brothers and sisters who have read the booklet "Gethsemane," in which I have attempted to write down the things the Spirit of God ministered to me in that wonderful appearance of Jesus in the Garden, I realize that Christ wanted me to be a minister and a witness of the things wherein He has kept appearing unto me. But I also have been made to realize lately that He is saying to me, "I want thee to be a minister and a witness of the things in which I *will* appear unto thee." There is more to follow. Hallelujah!

So I am asking Him to appear unto me in the power of His resurrection that I may be both a minister and a witness of the resurrection wherein He shall have appeared unto me. I had preached on the cross, testified to the cross, and tried to minister the cross to my hearers; but only after He appeared to me at the cross, only after the Spirit showed me Christ crucified, and the significance of that cross to my own life, was I really able to minister that cross to others.

I have learned that I cannot be a true minister and witness of the things of Christ unless they are revealed to me by God's own moving. I cannot minister to others what God Himself has not ministered to me. That does not necessarily mean a visible manifestation. But it does mean that the Holy Spirit has to quicken my spirit and the eyes of my understanding have to be opened by divine activity before I really apprehend the things of Christ sufficiently to be a minister and a witness.

I need Him to appear unto me, the High Priest who ever lives to make inter-

cession for us. I need to know Him in the power of His resurrection. I need to know the reality of Christ in me the hope of glory. I need to know that Christ who makes me more than conqueror through His love. So I am learning to come to Him in simple faith and to open my heart to expect Him to appear unto me in the things of which He expects me to testify and the things He wishes me to minister to His people.

Let us hear Him say to us today, as He said to Paul, "Arise, and stand upon thy feet: for to this end have I appeared

unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, *and of the things* wherein I will appear unto thee."

Paul was obedient to the heavenly vision and therefore Christ appeared to him and kept appearing to him, till all the glorious fullness of His riches was revealed to the apostle to the Gentiles. If we are to minister these same things to men and women, we may expect Him to appear unto us also "*in these things*." Let us not be disobedient to the heavenly vision.

WHICH ROAD?

C. H. MACKINTOSH

READ the divine call and the divine qualification of Bezaleel and Aholiab as recorded in Exodus 31:1-11, "And the Lord spake unto Moses, saying, See, I *have called* by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I *have filled* him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I *have given* with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I *have put* wisdom, that they may make all that I *have commanded*."

Whether for "the work of the tabernacle" of old, or "the work of the ministry" now, there should be the divine selection, the divine call, the divine qualification, the divine appointment; and all must be done according to the divine commandment.

Man could not select, call, qualify, or appoint anyone to do the work of the tabernacle; neither can he, to do the work of the ministry. Furthermore, no man could presume to appoint himself to do the work of the tabernacle; neither can he to do the work of the ministry. It was, it is, it must be, wholly and absolutely divine.

Men may run as sent of their fellow, or men may run of themselves; but let it be remembered that all who run, without being sent of God, shall, one day or other, be covered with shame and confusion of face. Such is the plain and wholesome doctrine suggested by the words, "I have called," "I have filled," "I have given," "I have put," "I have commanded."

The words of the Baptist must ever hold good, "A man can receive nothing,

except it be given him from heaven." John 3:27. He can, therefore, have but little room to boast of himself; and just as little to be jealous of his fellow.

There is a profitable lesson to be learned from a comparison of this chapter with Genesis 4:22, "Tubal-cain, an instructor of every artificer in brass and iron." The descendants of Cain were endowed with unhallowed skill to make a cursed and groaning earth a delectable spot, without the presence of God. "Bezaleel and Aholiab," on the contrary, were endowed with divine skill to beautify a sanctuary which was to be hallowed and blessed by the presence and glory of the God of Israel.

Reader, let me ask you just to pause and put this solemn question to your conscience, "Whether am I devoting whatever of skill or energy I possess to the interests of the church, which is God's dwelling place, or to beautify an ungodly, Christless world?" Say not, in your heart, "I am not divinely called or divinely qualified for the work of the ministry." Remember that though all Israel were not Bezaleels or Aholiabs, yet all could serve the interests of the sanctuary. There was an open door for all to communicate.

Thus it is now. Each one has a place to occupy, a ministry to fulfil, a responsibility to discharge; and you and I are, at this moment, either promoting the interests of the house of God—the body of Christ—the church, or helping on the godless schemes of a world, yet stained with the blood of Christ and the blood of His martyred saints. Oh! let us deeply ponder this, as in the presence of the great Searcher of hearts, whom none can deceive—to whom all are known.

A Wild Man in a Cage

A TRUE STORY BY LESTER SUMRALL

GOD still performs miracles," commented a prominent Puerto Rican physician as Segundino Velasquez walked out of the Santurce Municipal Hospital a rational man.

Sr. Segundino (the second) Velasquez is a slim man with prematurely gray hair. His physiognomy is predominantly Castilian. Dramatically talking with his mouth and hands, he graphically described his "hell on earth" before Jesus Christ miraculously delivered him from demon possession. Hesitating at times, as if reluctant to tell the sordid story, Segundino unraveled one of the most exciting stories I have heard, revealing and exposing ghastly evils of spiritism—the dominant religion of the isles of the Caribbean Sea.

Segundino was three years of age when his mother died. It was most interesting how he calculated his age. Over forty years ago a devastating tornado destroyed part of Puerto Rico. The tornado is called "San Siriaco Tormenta" because the hurricane came on the feast day to this saint. He stated: "Now, I was about six years old at San Siriaco, for my mother died three years before; therefore I must be forty-six years of age!" He said that most of the old Puerto Ricans count time in this manner.

YOUTH AND SPIRITISM

Following the death of his mother Segundino and his father lived with an uncle and aunt. It was this uncle and his father who taught him spiritism. Living in the rural district and having no other mode of entertainment they talked and practiced spiritism day and night. They purchased a book of spiritist teachings (which are so abundant I saw them sold by venders on the street corners), and used it like a family Bible. Nominally they were all Roman Catholics, but never went near a Catholic Church: spiritism offering more excitement and mystery the entire family worshiped it. Thus Segundino grew up in a spiritist seance with no knowledge of the saving grace of Jesus Christ.

To the best of Segundino's memory he was about eighteen years of age when spiritism conquered his mind and soul. For a long time he was an onlooker but now he was possessed with the spirits. When he was twenty-three years old his family moved to the city of Santurce, the residential section of the capital city

of San Juan. Here he attended powerful seances. He heard voices, saw spirits in the air, heard spirit rappings. Segundino was engrossed in this ether world of spirits. He gave his mind, soul and body completely to worship of spirits.

Finally the sinister powers of spiritism overwhelmed him. He could not go to work, as he found it impossible to concentrate on material things. Under periodic spells he did things over which he had no physical control, such as jumping into the air, throwing chairs or other furniture. He confessed to his family that he was depressed when not under the influence of the spirits. It had become as intoxicating and habit-forming as alcoholic spirits. Finally Segundino became violent when these spells came upon him. He tore up the furniture, threw objects at members of the family, injuring several of them.

His relatives and neighbors became afraid of him, because of his superhuman strength when under these spells. Oftentimes, when the spirits came upon him he smashed everything in reach, then tore off his clothes and ran down the street screaming wildly. On such occasions it took a number of men to catch and hold him.

A WILD MAN IN A CAGE

The spiritists could do nothing for the wild man and physicians were powerless before his demonic demonstrations. Segundino was a modern demoniac of Gadera. Ultimately the municipal hospital consented to receive him into its psychopathic ward.

In the hospital Segundino became worse. He would not permit the attendants to approach him, biting and scratching like a wild animal at nurses and physicians alike. They were obliged to place him in solitary confinement. His prison was a concrete cage with iron bars over a small door and window.

The wild man immediately tore up everything in his cell, stripped himself naked, ripping his clothes to shreds, all the while screaming like a lion. He would fall on the floor and cast himself against the wall with terrific violence. Food was placed in the cage through the small window. The maniac often grabbed it and threw it against the wall or wallowed in it on the floor. When guards came to clean the cell he fought them furiously.

His cage became a sty of stench and filth. When his family came to visit him he cursed them as loud as he could scream and would not permit them to enter his cell. The doctors predicted an early death.

A RAY OF LIGHT

During the time Segundino was in the hospital, his brother, Juan, became a Christian, forsaking spiritism. He requested prayer in the Santurce church for his brother. Senora Jacinta Quiros, with a hospital group who regularly visited hospitals to give out literature, went to the psychopathic ward and met the doctors. She informed them that the church would pray for the mad man. The doctors told them to pray, for only God could help such a person.

The same week that the church started special prayers for the maniac he began to improve. Sr. Velasquez said that his mind became "tranquil." He stopped fighting. He asked for food and ate it all. He asked that his cell be cleaned. He asked for clothes and kept them on. After a few days of good behavior the doctors released him from the cage and placed him in a ward with other patients. He became sociable and kind to the doctors and nurses. The Christians from the church came regularly to instruct him in the Bible and pray with him.

Segundino told them he thought he had been worshiping God in spiritism, but now realized he had worshiped demons. He promised to live a Christian life when he was released from the hospital.

Three months from the time the church started to pray for the mad man, his brother took a new suit of clothes to the hospital for Segundino to wear home! All the doctors and nurses in the ward were present to bid him blessing as he started life anew. As he walked away, one of the doctors said, "God still performs miracles."

The first place Segundino visited after leaving the hospital was the church, where he had many friends he had never met. Here he stood and testified of his deliverance from demon possession by the power of God, through the prayers of the Christians. Soon afterward he was baptized in water and received the Holy Spirit. Life was new. He was completely normal and exceedingly happy.

Did God merely restore his mind? No. God gave him a better mind! Now Sr. Velasquez memorizes entire chapters of the Bible and delights in quoting them. While I was preparing these notes he quoted the fifth chapter of Matthew. He knows most of the book of Matthew and most of the book of Daniel, many of the Psalms and other portions of the Bible.

(Continued on Page Twelve)

The Passing and the Permanent

PROPERTY IN PALESTINE

The Jewish Agency is asking that Germany pay reparations in kind to Jews to the rebuilding of Palestine, and as the first installment they ask that all Germany's property in Palestine be used for the resettlement of Jews from Europe.

FIVE MORE YEARS

Redemption Tidings quotes an Englishman who returned recently from a well-informed atomic bomb circle in Washington as saying: "I give the world another five years—no more. They are experimenting with bombs 1,000 times more powerful than those that fell on Japan."

THE BROTHERHOOD OF MAN

Prime Minister Clement Attlee told Congress that the world must accept and practice the Christian principle of the brotherhood of man if it is to survive the atomic era. But the brotherhood of man is not a Christian principle. Christ taught that only those are brothers who are sons of God, and to some He said, "Ye are of your father the devil."

NAZI TROPHIES

Among the "trophies" of the Nazi leaders which Allied investigators have on hand for use at the war criminal trials are a number of large sections of human skin, often bearing tattoos. The skin was often stripped from bodies, tanned, and turned into fancy hand bags and lamp shades. Mute testimony of the savagery of any civilization that is not founded on Christian principles!

A MODERN MORDECAI

As Mordecai survived the wrath of Haman and was promoted to a place of power, so a Jewish banker named Seigmund Weltinger in Berlin has survived the Jew-baiting of Adolf Hitler and has been appointed to the City Council. He will represent the 6,000 Jews still remaining in Berlin. They are all that are left of the 180,000 Jews who lived in Berlin before Hitler came to power.

HOME THEATERS

The movie industry is boasting today that as soon as television comes to the front "every home will be a theater." Says *The Prairie Pastor*, therefore:

"It behooves us as Christian people and parents to be forewarned and forearmed against this sinister inroad into the sacred precinct of the Christian home. Christians have been far too tolerant of the plays on the radio. They have allowed their children to have programs which they know are contrary to Christ and Christian principle. We trust that our readers will utter a mighty voice against any invasion of Hollywood and hell into the home. God forbid that the heroes and heroines of our young people should be the immoral men and women of the movie world."

THE FALLING AWAY

Dr. Morginstern, president of Hebrew Union College in Cincinnati, recently stated: "Progressive Christianity and progressive Judaism are responding to the spirit of America, and are finding themselves drawn together in a growing mutual understanding and realization of a common task and program." Most significant are his words as he continued to speak of "a definite turn from the theology and program of Paulinism, a growing emphasis upon life and works, rather than upon doctrine and belief, upon the problems and duties of this world rather than upon the subtle mysteries and elusive rewards of life beyond."

We fear that by "progressive Christianity" the Jewish doctor meant "apostate Christianity," and by the "spirit of America" he meant the "spirit of this godless materialistic age." His words are all too true.

STANDING BY CONVICTIONS

In a day when it is considered old-fashioned to uphold moral standards it is good to read of Bishop Manning's decree concerning Elliott Roosevelt, son of the late President. He decreed that Elliott, who has been married three times and divorced, "is not in good standing with the Church and therefore is not eligible for the office of vestryman" in St. James' Episcopal Church in Hyde Park, though the church had elected him to fill that office in his father's place.

More heartening still is the action taken by the Texas Baptist Convention in regard to President Truman. "No Baptist school should confer a degree on a man who likes his poker and drinks his Bourbon," said the chairman of the civic righteousness committee. "No man—even the President of the United States—could be a good Baptist and drink liquor."

PERSECUTED IN JAPAN

According to the Associated Press, 25,000 Christians were taken into custody in 1943 when a wave of religious persecution swept Japan. The Japan Holiness Church, of which they were members, was forced to disband April 7, 1944. Four church leaders met death in prison, others were subjected to untold atrocities, and their followers were threatened or tortured to make them renounce their beliefs. What happened to these good people is not yet known.

The Holiness Church had more than 300 branches throughout the home islands. It was founded in 1901 by Juji Nakada, who was said to be one of the most powerful preachers of holiness who ever came to America from Japan.

General MacArthur is striving to mete out justice to those responsible for all such cruelties. He cannot undo the past but he can restore religious freedom and this, apparently, he is doing. The latest report is that 82 Christian universities and schools are being restored to their rightful use and ownership, and the four freedoms are being enforced throughout Japan.

ABSTINENCE IN RUSSIA

"It is the rule of the Leagues of Communist Youth (Comosolo)," says James Barr, Member of Parliament in Great Britain, "that they shall not drink, smoke, nor take drugs. Young people agitate against the drunken festivals in the villages. Pastors everywhere declare that alcohol is the enemy of the State. The advertising of alcoholic liquors is absolutely forbidden, and even in shops where vodka is sold, an injunction is sometimes displayed, 'Vodka is sold here, but you are advised not to buy.' Radio talks are given urging abstinence."

Russian rulers know that abstinence makes for a strong nation, but America seemingly has not yet learned that lesson. Must it learn the hard way?

WHENCE COME WARS?

Fourteen stores in Memphis, Tenn., joined in a full-page advertisement in the *Commercial Appeal* giving a coupon which would entitle the holder to a pair of nylon hose when they are received. By selling only one pair for each coupon they thought they would insure fair distribution and save a lot of trouble. But the newspaper office ran out of copies early in the afternoon. One drug store said the papers which it had on sale were ransacked. And hundreds of subscribers complained that their newspapers had been stolen and the coupon removed. Anything but a fair distribution had been attained, so the plan was abandoned.

James says: "Whence comes wars and fightings among you? Come they not hence, even of your lusts that war in your members?" When women are so selfish and unscrupulous over nylon hose can they wonder why nations go to war to obtain that which belongs to others?

AMERICA'S CRIME BILL

J. Edgar Hoover, head of the F.B.I., states that crime is costing the United States fifteen billion dollars annually. Asked for a breakdown of this figure, Mr. Hoover replied:

"We do not have any breakdown of this figure; however, it is considered to be conservative. It includes the maintenance of all law enforcement agencies throughout the nation engaged in the administration of justice, as well as the annual outlay for the upkeep of the individuals incarcerated in penal institutions; private losses in income due to annual premiums paid for insurance against criminal acts, which would include burglary, robbery, auto theft, riot and fire insurance; losses due to crime against the person, losses suffered by citizens and firms against property, which would include theft and arson; the tremendous tribute which organized rackets collect from citizens of the United States annually; and commercialized fraud, organized extortion, and use of the mails to defraud."

This is only a part of America's crime bill. More costly than the billions of dollars are the thousands of lives that are being ruined and the thousands of souls that are being lost. Terrible are the wages of sin. But wonderful is the experience of those who turn from sin and accept Jesus Christ as their personal Savior. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

OUR



MISSIONARY ADVANCE

When God Halted Games



It was Christmas Day in England. The Bolton family were celebrating it in true Christmas fashion, as a family of ten can. Suddenly, in the midst of a game

one of the boys looked up at his father whose face wore a troubled look. The mother too noticed the look of distress and asked, "What is the matter?"

"Someone is in need somewhere and I feel burdened," said the father. "Boys and girls, put your games aside and let us pray."

There was a halt in the Christmas festivities and for an hour and a half prayer and supplication poured forth from their lips, the parents agonizing under the Spirit's burden. Then prayer lifted and the children went back to their games.

The result of that prayer meeting was learned nine months later, when a missionary from Egypt told at a meeting in their church of the great peril in the city where she was laboring, on Christmas Day. There had been an uprising among the Arabs, and an incensed mob went from street to street destroying homes and taking the women captive. This missionary had charge of 300 girls at that time and her heart failed her as she heard the mob halt at her door. She looked to God as only one can who stands face to face with death, and the Holy Spirit laid prayer for this desperate need upon this godly family in England.

All at once the leader of the mob gave orders for them to pass on, and the missionary and her 300 girls were unmolested. Their home was the only one that was unharmed during that riot.

The children in England, now grown up, have often thought, "What would have happened to those 300 girls if we had not been willing to stop our games and pray? They might have been murdered."—Selected.



The Revolution in Venezuela

E. Yngve Olson

WHEN Mrs. Olson arrived home about six o'clock in the evening from the Ladies' Prayer Service at the chapel, October 18, she brought the news that a revolution had begun. About an hour later, our former servant girl came running in, breathless with excitement. She had seen the soldiers and police running to the President's palace, where the main battle was taking place. The police were shooting in the direction of the long lines of people waiting to get the bus, and bullets had just barely missed her as she passed on her way home from school. Out in our direction, the western part of Caracas, things were still pretty quiet.

That evening we went to bed as usual, not knowing if the revolution would amount to much or not, since the government had before quelled small uprisings very quickly. As far as we knew, the country in general was solidly behind the incumbent government. We found that our judgment was very erroneous.

Early in the morning we were awakened by continued gunfire, which we thought to be quite a way off at a soldiers' barracks. But

when the whiz of bullets could be heard passing over our house, we soon realized that it was not so far away. Later we learned that the local police station a block from us had been attacked and sacked by the rebels, who killed four of the seven policemen guarding it.

Since there was no source of news and we did not dare leave the house because of the shooting in the streets, we had to rely on hearsay as to what was going on. We heard that the rebels had been successful in taking the President's palace and some soldiers' barracks. But the President had taken refuge in the central police station, and a couple of the soldiers' barracks were fighting in his favor.

About the middle of the morning, airplanes appeared which soon took up regular formations, diving again and again over certain targets—a soldiers' barracks (San Carlos), and the central police station, where the bulk of the policemen were holding out against the rebels. The morning's strafing soon brought surrender from these places.

But still the President refused to surrender. The revolutionaries sent an ultimatum that

he would be bombed if he did not surrender. About one o'clock, while we were trying to catch a little rest, a plane came over. Then followed a terrific blast and shock which rocked our house like an earthquake. A bomb had been dropped. Thinking it had fallen right in our neighborhood, we rushed out but saw clouds of dust rising from a point about a mile away, far outside the city where no one was endangered. It was a warning bomb. No more were dropped, and we learned that the President had resigned. This really marked the end of serious fighting in Caracas, although many skirmishes took place the rest of Friday afternoon and Saturday. The fact that the rebels had made sure of the co-operation of the main army at Maracay, where the airforce and motorized columns were kept, brought success to the movement.

News reached us that the revolution had been successful in about three fourths of the nation, and that the people in general were quite happy over it, with thousands of civilians taking up arms to help in the revolutionary cause. However, a great many had been killed and many wounded—over 1,000. In the evening the now revolutionary controlled radio asked for blood donors to give transfusions to the wounded.

Saturday morning things were definitely better, although we knew of fighting still going on in different parts of the city. There was, also, disturbing news that in several western states the government forces were rallying and planning to march on the Capital and unite with loyal forces here to retake the government. That would mean a long, bloody, revolution and civil war. But as the day progressed, we heard of first one state and then another that was being conquered by the revolution.

Planes appeared again Saturday afternoon, and we saw that they were attacking some certain point. We later learned that it was a Jesuit Cathedral, where some government soldiers in co-operation with priests were shooting at the President's palace a couple of blocks away—now headquarters of the revolution—and at the Military Academy about a half mile away. They were soon subdued.

By this time quite a bit of looting had broken out and hoodlums were taking advantage of the confusion to help themselves to many things. Jewelry stores, dry goods stores, and store-houses, etc., were broken into. The directors of the revolution then pleaded with the people to leave off looting because it would bring reproach upon their movement which was founded upon the high ideals of bringing in a more honest government. The now dominant revolutionary soldiers patrolled the streets, and order began to be restored. We were able to see the Dowdys, the church, the house in construction, and quite a few of the believers on Saturday,

and all seemed in very good health. Some had passed through harrowing experiences, but the Lord had protected them.

Sunday found things much calmer, with bus service partially restored. However, Mrs. Olson and the children stayed home in order not to run any risks, since some government forces were still on the loose and shooting at random, but I went to the Temple. About sixty of the usual one hundred and fifty or more also braved it. So we had a Sunday School and devotional service, thanking God for His protection and praying for the whole country.

During the day, news came in that practically the whole country had fallen to the revolutionists, so that the danger of civil war was averted. In one day the opposition was broken and a new government formed by the Social Democrats and the Military Youth, aided by University Students, who were the ones who executed the revolution.

The revolution had its roots in the fact that the cost of living had risen unreasonably in the last two years so that it was almost impossible to live. A once popular government had lost favor with the people. And now presidential elections were only six months away, and the election would be by congress, not by the people.

Besides the President, many state governors, and other high officials were taken prisoner to be brought to trial for graft, we have heard. Among those taken prisoner is the principal Catholic priest of the country, editor of a Catholic daily, and a terrific fighter of the gospel in general.

The new government promises honesty, free, direct elections for a President, more democracy, and real liberty. If these promises are kept, it will indeed be a good thing for the country—and for the gospel. Many feel that we may now have liberty to preach on the streets. Let us hope so.

Marie Johnsrud writes: "The J. Philip Davies party and I arrived in Lisbon on October 17, after twenty-one days spent in crossing the ocean. It was a slow but enjoyable voyage. We are booked to continue our journey by plane this week. So we are happily waiting the few days until we are in Africa."

Nicaraguan Contrasts

Russell A. Kensinger

WE are happy to say that the revival in Nicaragua is spreading. One of our native pastors has just reported that, at the edge of the Nicaraguan Jungle, a new tribe of Indians has just been reached for Christ. Although all the details of this new penetration are not in, we have been assured that at least seven of this tribe accepted the Lord. The preaching had to be done through an interpreter, because the jungle tribes do not speak Spanish. Here is a new up-to-date challenge for new workers. There are still many such unreached people that ought to hear at least once of our blessed Christ.

During our revival, God used the gifts of the Spirit in the church, which brought about a remarkable sifting process—leaving the "fear of God" upon all. The result has been a greater strength and unity among these native believers, and the workers. It is truly a great answer to many long years of prayerful, faithful effort by preceding Full Gospel missionaries.

This is a busy season for us. The winter rains end this month (November), offering us the opportunity to get out on the field. My brother David and I must travel by mule-back from six to seven weeks through December and January, visiting all stations possible before his furlough. In December we have a fellowship meeting at Esteli, and in February our annual conference at Nagarote.

Nicaragua takes its place alongside other mission fields in its contrasts. Before one understands fully the problems and conditions for spiritual labor, one more quickly notes the many differences in the natural. To begin with, we stepped out of the Pan American Clipper in a tropical downpour of September rain—104 inches is not exceptional here. Immediately noticeable, is the three-hour heat of midday. One also notices the abrupt change to a protein-starch diet, with very few fresh vegetables, and limited sources of seasonal fruit. The food problem becomes acute at times.

Although Leon and Managua are in the coastal plain, there is some appreciable beauty in the heavily wooded sections. Scenery is at its best now with heavy green growth—the flowering trees and vines, the green and yellow banana groves, corn and cane ready for harvest, and towering coconut palms here and there.

To the north and east of us, there are three of the famous five volcanic Nicaraguan mountains, each triangular in shape.

We notice daily two very familiar sights. One, the native women marketers with vessels or baskets of every description and size well balanced on their heads. They meet all trains, and personally deliver to many homes. Their products are whatever they can find or make to sell. Tortillas (pronounced "tortiyas") and fish are a favorite snack for train customers—also bananas, platinos, or green cocoanut (for its refreshing water).

The other familiar sight is the trusted, tried, and faithful ox. He is used for any job that re-

quires strength on the pull. There are a few automobiles and buses in the city, but no trucks. The ox does all the delivering that the native man cannot carry on his back. Horses are never used as a beast of burden—only for saddle use. The native horse is very small and usually has a very fancy pace for easy riding.

In this part of Latin America, the children must work, as do their parents.

Tiny girls and boys are seldom seen at play. The little boys go on family errands. The little girls must be baby tenders. Older boys learn to be tradesmen at an early age. Older girls soon have families of their own.

While you are enjoying the blessing of another traditional Christmas season, we shall be enjoying a quite different Christmas. The Latins, with great revelry, celebrate daily from December 1 through December 24, we are told. Their celebration exposes the great spiritual darkness that they are in, because it emphasizes the mother of Christ, rather than our blessed Lord Himself. With these practices of decades and centuries embedded into their hearts and minds, you may well imagine what it means for these precious native believers to turn from the many pagan customs they have lived in so long. We consider it a particular blessing that December 25 is a comparatively quiet day left for us to commemorate.

This, in brief, is a picture of the Latin people living the simple, lowly way of a heavy, sin-burdened life. That they may obtain the peace of soul that can only be found through the precious blood of our risen Savior is our heart's cry! For this cause we have dedicated our life's service.



Indian girl with basket of tropical fruit.

Dear Friends:

Wishing you great joy at this Christmas season from far-away Greece!

We thank you all for your prayers and help, and trust that God will richly bless your efforts for Him during the coming new year of 1946. Yours in His service, Harry Mamalis, P.O. Box 249, Athens, Greece.

MAY A HARLOT TRUST THE SCARLET?

(CONTINUED FROM PAGE ONE)

scarlet offering to God. *Hallelujah!* The Lord is still in the business of saving harlots. Dr. P. W. Philpott tells the following incident, which took place when he was pastor of the Moody Church in Chicago.

One night my wife called to me:
"Someone is down at our door."

I went to see who it might be, and there stood a man I had never met before who said to me,

"I want to apologize for coming at this unseemly hour, but there is a girl dying down there who asked me to request you to come and pray with her."

When he told me where it was, I said,
"Would it do to come tomorrow morning, or is she so ill that it must be now?"

He said, "I do not believe she will live till morning."

I knew that place and its reputation, but I went, and found the girl just at the borderland. She didn't look more than in her teens. I forgot the kind of house it was, and my heart went out in pity for the little thing. She knew me, and said,

"It was good of you to come. I thought you would if we asked you."

Before I could open the conversation or make a point of contact, she made it easy by asking,

"Isn't there a story in the Bible about a sheep that got out of the fold and was away on the mountains dying, and the Shepherd went after it and found it and brought it home again?"

"Yes," I said, "that's the story of the ninety and nine and the one that went astray."

She said, "Would you read it to me?"

I turned to it and read that story. I had a wonderful audience that night—never had anything like it. I think there were seven girls altogether—six of them about the bed, one dying, and everyone sobbing as we read about the sheep that went astray and the Good Shepherd that went after it. As I read it, I told her the story from the tenth chapter about the Good Shepherd that gave His life for the sheep, and that giveth eternal life to them. And as I told her, I felt as I held her hand that she was coming out into the light of His love. After we prayed I will never forget the expression on her face as she said,

"Oh, girls, isn't it wonderful—the Shepherd has found me and is hugging me to His heart!"

I went home very happy. I do not know what a modernist would say to a dying prostitute. Is it not great to be able to go to the worst and most abased

and say, "God loves you and waits to give you the free gift of eternal life without money and without price—it is for you"?

The next forenoon I thought I would go back and see how things were coming on. When I arrived, I found the undertaker had been there first, but a girl let me in.

"Oh," she said, "preacher, we were just wishing you were here."

"You never saw anything like it. She was so happy when she went. She tried to clap her hands and said, 'The Good Shepherd has found me and is hugging me close to His heart, and soon I shall see Him and shall see my mother.'"

If you want to preach some other gospel than this, you are welcome, but let me tell the old story of His grace to poor outcasts like that!

WATCH NIGHT

WATCH NIGHT provides Christian leaders with a providential opportunity for rousing the church to revival prayer. May they use this occasion as a reveille to awaken the advance guard of a mighty, spiritual movement.

WATCH NIGHT often has been a spiritual turning point. "THE GREAT AWAKENING" was inaugurated in a WATCH NIGHT meeting. That memorable Fetter Lane service, attended by sixty-five godly intercessors, witnessed a mighty demonstration of the quickening power of God. To Wesley it was "An epochal hour"; to Whitefield, "A Pentecostal season indeed." The God of "THE GREAT AWAKENING" still lives.

WATCH NIGHT should witness the rallying of all the praying forces throughout the world. We face grave issues. It is revival or ruin. Wise and early use of this opportunity must bring rich results.

Pray for the home, our youth, the Church, our native land, local needs, etc. Keep as the dominant subjects *prayer and revival*.



Jesus Christ the same yesterday,
and to day and forever. Heb. 13:8

Here is the sequel. When I came home, I was in the same neighborhood, and at the service I saw somebody with a hymnbook singing, and thought—that looks like So-and-so, but I didn't allow myself to think it was. But just as the service was over, she met me and said,

"Oh, Mr. Philpott, I want to greet you."

I said, "I am glad to see you. How long have you been a Christian?"

She said, "Since the morning when — died. I turned that day to the Good Shepherd, too, and He is holding me to his heart."

Blessed be His dear name forever! Jesus, the Good Shepherd, is still seeking for the lost—still going after those that are straying.

Oh, for the quickening touch of God! May the living God breathe upon ten thousand assemblies, and move millions as the trees of a forest in a mighty wind! Our immediate business is to "Draw nigh to God," that He may draw nigh to us.—Great Commission Prayer League.

A WILD MAN IN A CAGE

(Continued From Page Eight)

Segundino brings a large home-study Bible to church with him. He holds it caressingly as he reads it—it is his Book of Redemption.

Segundino returns each week to the hospital where he was a mad man, to testify of Christ's power. The doctors and nurses welcome him. He has won a number of souls to Christ.

LOVE AND MARRIAGE

Truth is more exciting than fiction. One of the lady workers who had visited Segundino in the hospital and assisted him in his sickness, became the object of his love. He courted her, proposed and they were married. Today they have a very happy Christian home. Segundino makes a good living in his own little private business.

In folding up the notes to this story I asked the man how long had he been delivered from Satan's chains. He replied: "For seven glorious years!" A wild man had been delivered from the horrible powers of spiritism by the effectual prayers of a praying and believing church! This is the mission of the evangelical gospel.

PORT OF SPAIN, TRINIDAD, B.W.I.

KEEPING YOUR HEALING

IT is possible to lose this great blessing; many have lost it, and like Simon Peter, who could not swim as formerly after he had once begun to walk on the water, they find their former remedies and reliances fail them, and they are of all men most miserable.

The more valuable your blessing the more will your enemy try to steal it from you, and the more diligently you must guard your sacred treasure.

(1) Disobedience will rob you of it, a condemning conscience will blight your confidence, any tolerated sin will become a cloud between you and Christ, and you will find yourself unable to trust Him as before. Indeed, you will find that after knowing Christ as your Healer, He will hold you to a closer walk and to a more sensitive responsibility to His will; and when you fail to understand and obey Him, a cloud will come upon your spirit and your communion will be interrupted. Therefore, if you would keep in touch with Him, keep right with God.

(2) You begin your life of faith, not by feeling, but by reckoning; not by going according to your impressions and symptoms, but by counting upon God, feeling or no feeling. Now keep reckoning. Often your symptoms will change, and if you watch them, you will get into bondage. Keep out of yourself and just expect the Lord to take care of you and to be true to His Word, whether the skies are bright or the clouds return. Every sailor knows what "dead reckoning" is. It is to take an observation when the sun is shining and then sail according to the bearing taken in that observation; the sun may not shine again for weeks, but that moment fixed their longitude and latitude, and they go by dead reckoning. Look back to the moment when you trusted Christ and took Him in an everlasting covenant to be all to you, for which you claim Him and reckon upon Him, whether it rains or shines, whether your senses encourage or alarm you. He is the same, and faith sails on through clouds and storm, like Christ, the "same yesterday, to-day and forever."

(3) Your communion with Christ is the source of your life. Abide in Him and draw life from Him every moment, as the root draws its nourishment from the soil, the branch takes its life from the vine, as the lungs drink in oxygen from the atmosphere. Faith is a sensitive organ that feeds upon God, even as our physical organs feed upon our appropriate nourishment. Speaking of the

Holy Spirit, the apostle uses the figure of drinking. He says, "We have been made to drink into the one Spirit." It is not enough to receive the Baptism in the Spirit by one act of faith, but we must draw the life of the Spirit by a constant habit of receiving.

God will teach you this. It is an instinct of the new nature and cannot be taught by set rules. It is just learned by living. It is an instinctive reaching out of the spiritual organs to God. It will find its exercise in prayer and silent communion, and if new trials arise they furnish new occasions to take more from Him. You must not expect your healing to always come like a flash, but more frequently it will come breath by breath, as you keep taking the Lord Himself for new life.

(4) Don't watch your feelings. Don't superintend God. Don't note the ups and downs of your case, but like the farmer of whom Christ tells us, who sowed seed in his field and then slept and awoke night and day, while the seed sprang up,

he knew not how. Just let God work out His own plan, and you must keep busy with Him and for others, and pass on to the next thing in life's unselfish ministry; and you will find as you are occupied with God and for God, He will be occupied for you. Get saved from your anatomy. Get saved from all your bad feelings. Keep out of yourself.

UP AND DOWN

"Two men went up into the temple to pray. . . . This man went down to his house justified." Luke 18:10, 14.

Proud prayers are never prevailing prayers. "Two men went up," but only one man "went down." And it was the one who went down in God's sight who also went up and who got what he prayed for.

TESTED MATERIAL

In God's great workshop He is ever testing—twisting, bending, stretching—that He may obtain material that will stand the torsion, the strain, the stress of responsibility. "He knoweth the way that I take; when he hath tried me I shall come forth as gold." Job 23:10.

A STUDY IN ROMANS

WHEN Phoebe, a deaconess of the church of Cenchrea, left for Rome she carried under her cloak the future of Christian theology, for she was the bearer of Paul's letter to the Romans that someone has called, "The cathedral of Christian doctrine."

The theme is stated in Rom. 1:16, 17. The epistle is written to explain the what? why? and how? of the gospel. The central subject is, "The righteousness of God." How may one be right in the sight of God? What kind of goodness or righteousness does God endorse as a passport to heaven? What is God's idea of a good man? How may one secure the character that is worthy of heaven? These questions are answered in the book of Romans.

Paul first shuts up the entire human race in the prison house of sin and proves that both Jew and Gentile are under condemnation. How shall they be released? Neither their conscience nor the law can impart the goodness that God accepts. Then what hope is there for mankind? Through Jesus the sinner

obtains as a free gift the righteousness that justifies him in the sight of God.

The sinner is now released from Condemnation Prison. Now, does this mean that a man can live as he pleases? No, answers Paul. In the 6th chapter he points out that the man is united to Jesus by faith and has made a definite break with sin. It may be described as a death to sin, and this is the thought symbolized in water baptism. Henceforth a Christian must reckon himself dead indeed unto sin and alive unto God.

Romans 7 describes a raging conflict in the heart of a man who wants to do right but he feels a sinful nature frustrating his efforts. Who shall deliver him in this struggle? The answer is found in Romans 8, where victory is assured through the Holy Spirit. It is not sufficient to be dead to sin and to abstain from that which is wrong; one must also live a positive life of service. This brings us to the practical section of Romans (Chapters 12-16) which has as its keynote, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice. . . ."

Apostolic Power

GEORGE MANIMAN

EARLY in the present century there traveled over the hills of eastern Ohio, a Methodist minister named Rogers. He was a man who had remarkable power in prayer, founded upon an equally remarkable faith in God. He had likewise a number of wonderful experiences in answer to his prayers.

On one occasion he gave out an appointment to preach in a community nestling back in the hills of Belmont County, very rough and godless. A distillery erected beside a large, never-failing spring of water, was the source of the sin and debauchery which cursed the community, and had driven all religious life into hiding. In spite of all this Rogers made an appointment to preach.

Some friends on hearing of it said: "It is of no use to appoint preaching in that community. They will not listen to you, and, if you persist, they will do you injury."

"Why," asked the preacher, "are they worse than others?"

"Much worse," was the answer. "That distillery makes them worse. It was built by that great spring without which it could not run, and it is cursing that neighborhood."

"Well, then," said the minister, "I shall ask God to dry up that spring and stop that distillery."

The time set for the preaching service arrived. A goodly number of people, mostly from a distance, gathered at the appointed spot. After the services were opened by singing two or three hymns, the preacher fell on his knees, and began talking with God. As he prayed, a mighty pleading pathos crept into his voice, an aspect of holy unction grew upon his face. He seemed to enter into the very holy of holies. Finally he sprang to his feet crying: "Glory to God! I have the answer. Within three days that spring will dry up."

Some of the people shouted with him. But others at the close of the service cautioned the preacher not to talk that way: "for," said they, "if it does not happen they will make fun of you."

"But it will happen," insisted Rogers.

And "happen" it did. In less than three days not a drop of water was coming from that spring.

The distillery was stopped. In a mighty rage the owner swore to have revenge on that meddling preacher. Learning appointment had been made, he waylaid the minister and ordered him to dismount, that he might give him a thrashing.

"What for?" asked Rogers.

"For drying up my spring," said the distiller.

"I did not dry up your spring," said the minister. "God did that."

"You asked him to do it," said the angry whisky dealer, "and you must take the pounding."

"Do you believe," asked the preacher, "that God would dry up your spring because I asked him to do it?"

"He did it anyhow!" was the reply.

"Well then," said the man of God, throwing himself on his knees, "I shall ask God to strike you dead right now if you don't quit your wickedness and stop fighting His cause."

"Don't do that," cried the affrighted distiller; "don't do that, and I will let you alone."

This distiller was afterwards converted and became an elder in a Presbyterian church.

Under the influence of this godly minister, that place was redeemed and noted for its religion. These facts are vouched for by citizens on the spot where they happened.—*Union Signal*.

Among the Assemblies

ROSEBURG, ORE.—We have been in revival services with Evangelist and Mrs. J. H. Carver, and have enjoyed the Pentecostal ministry of the Word. Sister Carver draws pictures in pastel colors which are used of the Lord to depict gospel truth.—Wm. C. Ross, Pastor.

HERCULANEUM, MO.—In a recent revival conducted by Evangelist J. F. Kanaday, of St. Louis, God blessed with a special outpouring of the Spirit. Definite healings were performed, and the church was blessed and edified in many ways. Brother Kanaday is a real evangelist, preaching the old-fashioned gospel.—Othel W. Nall, Pastor.

WINSLOW, ARIZ.—We recently closed a revival with Evangelist A. Buckley of California. Fifteen or more confessed Christ as their Savior, 6 were baptized in the Holy Spirit and spoke in other tongues, and 2 were refilled. Brother Buckley's anointed messages and gifted work at the altar service made this meeting one long to be remembered.—Thos. D. Semans, Pastor.

YUCAIPA, CALIF.—We were elected pastors here some two months ago. We have not had a revival campaign, but in our Sunday and Wednesday services, 9 souls have been saved, 6 filled with the Holy Spirit, and 5 refilled. Also we have had several testify to having been healed. We are thanking God for His goodness to us. We are also praising Him for people that are willing to pray, as our people are surely doing.—Pastor and Mrs. W. A. Henry.

KERMIT, TEXAS.—We accepted the pastorate here in September, 1944. God has blessed in every department of the church. The Sunday School attendance has increased from an average of 44 to an average of 90. In September, 1945, W. Randall Ball was with us for two weeks, and drew the largest crowds the church has had for several years. We have just closed a meeting with Arthur F. Slankard, of Tulsa, Okla., as evangelist. Seven were saved, two were reclaimed, and several were refilled with the Holy Spirit.—John C. Poteet, Pastor.

NEWS FROM CANYONVILLE BIBLE ACADEMY

God has been richly blessing C. B. A. this season. Our student body of Christian High

School young people from all parts of the West has gone up to over 120, which reminds us of the number in the "upper room"! Already this season more than 20 have received the Baptism in the Holy Spirit.

Just recently we enjoyed a precious revival with Evangelist E. Wm. Anderson, of Oakland, Calif., and John Jennison, pianist and singer, a graduate of C. B. A. Several were filled with the Holy Spirit, and many were refilled and blessed.

Also we were happy to have a visit from Sol Hoopi, the world famous Hawaiian guitar player, together with Brother Odegard.

The new C. B. A. boy's dormitory is now stuccoed and is being carried on toward completion as funds permit. Already we have approximately 50 boys in the building.—Canyonville Bible Academy, Canyonville, Ore., Robert Shaffer, 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.

OCALA, FLA.—Meeting in progress; W. G. Mizelle, Evangelist.—Chas. S. Brown, Pastor.

FRESNO, CALIF.—Full Gospel Tabernacle, Divisadero and U Sts., January 1—; Evangelist and Mrs. Gene Martin, Creston, Iowa.—Floyd L. Hawkins, Pastor.

OKMULGEE, OKLA.—Area C. A. New Year's Rally, Fifth and Seminole, December 31, 7:30 p.m. Clyde Gunter Jr., St. Louis, Mo., special speaker.—Hattie C. Jennings, Area Representative.

OAKLAND, CALIF.—Bethel Tabernacle, 1421 25th Ave., December 30—; R. L. Stuck, Evangelist. Usual watch-night service, evening of 31st. Brother Stuck was formerly Assistant District Superintendent of North Dakota District.—R. H. Moon, Pastor.

TYLER, TEXAS.—Mortgage Burning, Home Coming, and Fellowship meeting, New Year's Day. District Superintendent F. D. Davis, Sectional Presbyter Charles Lansford, W. M. Dunn, and all former pastors and members urged to attend.—Guy Phillips, Pastor.

ARKANSAS DISTRICT BIBLE INSTITUTE
The Arkansas District Bible Institute will be held at the Arkansas District Camp Ground, 7 miles from Hot Springs, on Highway 7, beginning December 31 with an all-state Fellowship Meeting, and continuing 6 weeks. Wesley R. Steelberg will be the speaker at the opening of the school.—David Burris, Superintendent; by H. E. Shaw, District Secretary.

FRESNO, CALIF.—Missionary Convention led by Kenneth Short, of Borneo; Full Gospel Tabernacle, Divisadero and U Sts., Dec. 30, 31. Services daily at 10:00, 2:00, and 7:30. Speakers: Ruben J. Arevalo, Mexico City; Robert F. Fierro, San Jose; Mr. and Mrs. Harold Jones, Africa; Lydia Graner, India; Mr. and Mrs. Herbert Griffin, Africa; Mr. and Mrs. Jacob Feuerstein, Venezuela; and Mr. and Mrs. Howard Coffey, Colombia.

Some speakers will conduct services for North San Joaquin Section, at Full Gospel Tabernacle, M and Inyo Sts, Tulare, Calif., January 1; at 10:00, 2:00, and 7:30. For information write Floyd L. Hawkins, 2530 Divisadero St., Fresno, Calif.

MISCELLANEOUS NOTICES

WANT TO BUY—Bus, for use in Sunday School work. Write E. P. Zook, Box 989, Mexia, Texas.

WANT TO BUY—Accordion, 120 base, complete with case. Write Mary Lashmet, Box 253, Wray, Colo.

WANT TO BUY—Good used tent. Give full particulars and price.—W. R. Whidden, Lake Placid, Fla.

NEW ADDRESS—"We have resigned the pastorate at Henderson, Iowa, and have accepted the pastorate at O'Neill, Nebr."—Pastor and Mrs. J. M. Cummings.

NOTICE—We are planning to open a new work in Bardon, Fla. Those having friends in or near this city, who are in the Council or Council-minded, please contact me.—E. L. Ferking, Box 239, Palmetto, Fla.

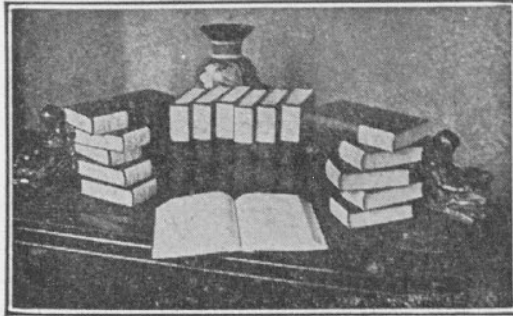
OPEN FOR CALLS

Evangelistic

M. P. Leslie, 403 E. Ninth St., Vinton, Iowa—"Ordained."

EXPOSITION OF HOLY SCRIPTURES

By Alexander Maclaren



material at a remarkably low cost."—Stanley H. Frodsham, Editor Pentecostal Evangel.

Price, 17 volumes, \$25.00

"I know of no better exposition of Scripture than that which is contained in the expository sermons of Alexander Maclaren. These sermons run from Genesis to Revelation. There are no books in the Gospel Publishing House to which the editorial workers make more frequent reference. The 34 volumes formerly sold for \$75.00 and were worth the price. The publishers, in putting the same material into 17 volumes and reducing the price have certainly provided preachers with a whole library of the best sermon material at a remarkably low cost."

For
Ministers
Bible Students
Christian Workers
Sunday School Teachers



THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA

Embracing an Adequate Treatment of Every Word in the Bible and Apocrypha Having Scriptural Significance, as Well as Many Related Subjects in the Realm of Archaeology, Criticism, Theology, Doctrine, History, etc.

There is nothing but unqualified commendation for the INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA. It is said to be the finest thing of its kind, and is recommended to all Bible students. Its chief value consists in the fact of its unquestionable and up-to-date scholarship, combined with its loyalty to the Bible as God-breathed literature. In no case is scholarship sacrificed to a prejudiced opinion of the nature of that literature; but equally in no case is it hampered by a modern and materialistic philosophy. This work is invaluable to young preachers, who may consult it without any fear as to its integrity and scholarship, and with certainty of its helpfulness.

Price, 5 volumes, \$32.50



GOSPEL PUBLISHING HOUSE
Springfield, Missouri

HANDFULS ON PURPOSE

James Smith



couragement and help as this set. It will prove to be a perpetual source of aid.

The volumes may be purchased singly at \$2.00 each or in sets of 13 volumes at a remarkably low price.

Price, 13 volumes, \$25.00

For the minister, Bible student, or Christian worker who wants a fresh point of view this is the most stimulating set of books he could buy!

"Handfuls on Purpose" contain an immense fund of expository outlines, selected Bible readings, short seed thoughts, apt illustrations, and practical suggestions.

No other set of books will yield as much positive inspiration and en-

CLARKE'S COMMENTARY ON THE WHOLE BIBLE

"ADAM CLARKE stands a Prince among commentators!"—Dr. Charles H. Spurgeon.



Clarke's is a Commentary not for scholars alone, though it is their first resort and final authority. This earnest, kindly scholar has illuminated the Scriptures for the student, the Sunday School worker, the layman—for all who love and cherish the truth spoken by Paul, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Price, 6 volumes, \$15.00

Ministers receive a 20 percent discount.

GOSPEL PUBLISHING HOUSE, + + + Springfield, Missouri

Delightful Books!

FOR LONG EVENINGS

WITH SIGNS FOLLOWING

By Stanley H. Frodsham

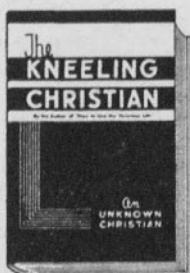
The story of the Pentecostal Revival in the twentieth century.

"The author seeks to tell some of the things he has seen and heard during the past four decades. It has been his privilege to meet many evangelists, pastors, and missionaries who have told him how graciously the Lord Jesus has confirmed the preaching of His Word with signs following. He has received hundreds of letters, and many publications from all over the world, all telling the same story of the latter-rain outpouring of the Holy Spirit, accompanied by the same signs that were manifest in the days of the Acts of the Apostles." **Price \$1.00.**

THE KNEELING CHRISTIAN

By An Unknown Christian

This is one of the author's most helpful books. It goes to the very heart of the subject and shows that Prayer is a reality and that through Prayer the Christian finds the way to complete victory. **Cloth Cover, \$1.25.**



WOMEN OF THE NEW TESTAMENT

By Abraham Kuyper

A series of 30 character sketches that radiate Scriptural insight. Some of the characters so illuminatingly treated are: Mary, the Mother of Our Lord; Elisabeth; Anna; Peter's Mother-in-law; Salome; the Woman with an Issue of Blood; Mary Magdalene; Mary of Bethany; Martha; The Woman of Samaria; The Woman of Canaan; and others. **Paper edition, 75c.**

STREAMS IN THE DESERT

By Mrs. Chas. E. Cowman

One of the choicest of devotional books. Through experiences of deep sorrow and testing the compiler learned to know Him who one day will wipe all tears from our eyes. The dominant note through all the daily readings is Comfort. It is a rare gift book. Art Fabrikoid binding. **Price \$1.50.**



BUSH AGLOW

By Richard Ellsworth Day

A sympathetic, interesting, popular biography of Dwight L. Moody, a great inspiring Christian character whom one must know in order to understand American Christianity and life in the nineteenth century.

The author has thoroughly acquainted himself with the subject. Yet he has interviewed scores of people who knew Moody intimately and has had at his command valuable and hitherto inaccessible documentary material, including the Washburne Collection of papers and pictures collected by the evangelist's younger sister. **Cloth bound. Price \$2.00.**

MY UTMOST FOR HIS HIGHEST

By Oswald Chambers

Inspirational reading for each day in the year, based upon Scripture texts. These daily readings have been selected from various sources, chiefly from the lectures given at the Bible Training College, Chapham.

These talks are simple, straightforward, and filled with messages that day by day will continue to bring the quickening life and inspiration of the Holy Spirit. **Cloth Bound, Price \$2.00.**

MANNA IN THE MORNING

By Charles E. Fuller
And J. Elwin Wright

A book of devotional readings for every day of the year, containing the cream of the writings of many men of God. A book of great comfort, inspiration and spiritual instructions for the Christian as well as the unconverted. **Cloth bound, Price \$2.00.**

SPRINGS IN THE VALLEY

By Mrs. Chas. E. Cowman

The general form of this daily devotional volume is along the lines of Streams in the Desert, but is composed of entirely different quotations. The outstanding spiritual tone of SPRINGS IN THE VALLEY will be helpful to younger Christians. As a gift book to friend, loved one; to donate to libraries, jails, hospitals, it is unexcelled. **Price \$1.50.**

ABC'S FOR CHRISTIAN LIVING

By Frieda J. Schneider

In these expositions the reader is able to get glimpses of the author's personality and Christian philosophy of life. Each chapter is introduced by referring to some object or incident connected with her life. However, Miss Schneider writes: "The principal reason for writing the ensuing messages is not intended to be a recitation of personal experiences or merely to acquaint readers with myself, but rather to attract them to the wonderful Christ who is the Head of all my endeavors and achievements." **Price \$1.00.**

"BY MY SPIRIT"

By Jonathan Goforth



This volume is a record of the way that God, through His precious Holy Spirit, moved and worked in the hearts and lives of men in Manchuria and China under the rich and fruitful ministry of Jonathan Goforth. The story of these great revivals are enough to move and melt the heart of every reader. **Price \$1.25.**

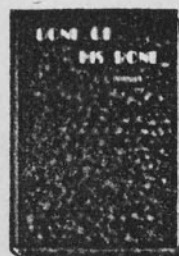
THE PASTOR'S HELPMATE

By Douglas S. McDaniel

As honest as sunshine and as clear and warming, this is a lovely, practical, and valuable book. Presenting the peculiar and particular obligations, requirements, responsibilities and glories of being a pastor's wife, Mrs. McDaniel has written engagingly, sympathetically, philosophically with common sense, tact, and insight. And in so doing she has spoken not only to and for the pastor's wife, but to and for all wives. This is a book you mustn't miss. **Price \$1.00.**

BONE OF HIS BONE

By F. J. Hugel



The author seeks to emphasize the Christian's need of the power of the indwelling Christ—that is "Christ in you, the hope of Glory."

It unfolds how we may be made partakers of Christ Himself and the tendrils of our spiritual nature be so entwined in the Vine

that we shall be one with Him. **Cloth bound. Price \$1.25.**

The Gospel Publishing House + Springfield, Missouri