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"MY PRESENCE SHALL GO WITH
THEE, AND I WILL GIVE THEE REST."
EXODUS 33:14.

In the Unknown Future

*I am trusting Thee, Lord Jesus,
Trusting only Thee!
Trusting Thee for full salvation,
Great and free.*

*I am trusting Thee for pardon,
At Thy feet I bow;
For Thy grace and tender mercy,
Trusting now.*

*I am trusting Thee for cleansing,
In the crimson flood;
Trusting Thee to make me holy,
By Thy Blood.*

*I am trusting Thee to guide me,
Thou alone shalt lead,
Ev'ry day and hour supplying
All my need.*

*I am trusting Thee for power,
Thine can never fail;
Words which Thou Thyself shalt give me,
Must prevail.*

*I am trusting Thee, Lord Jesus:
Never let me fall!
I am trusting Thee for ever,
And for all.*

—Frances R. Havergal

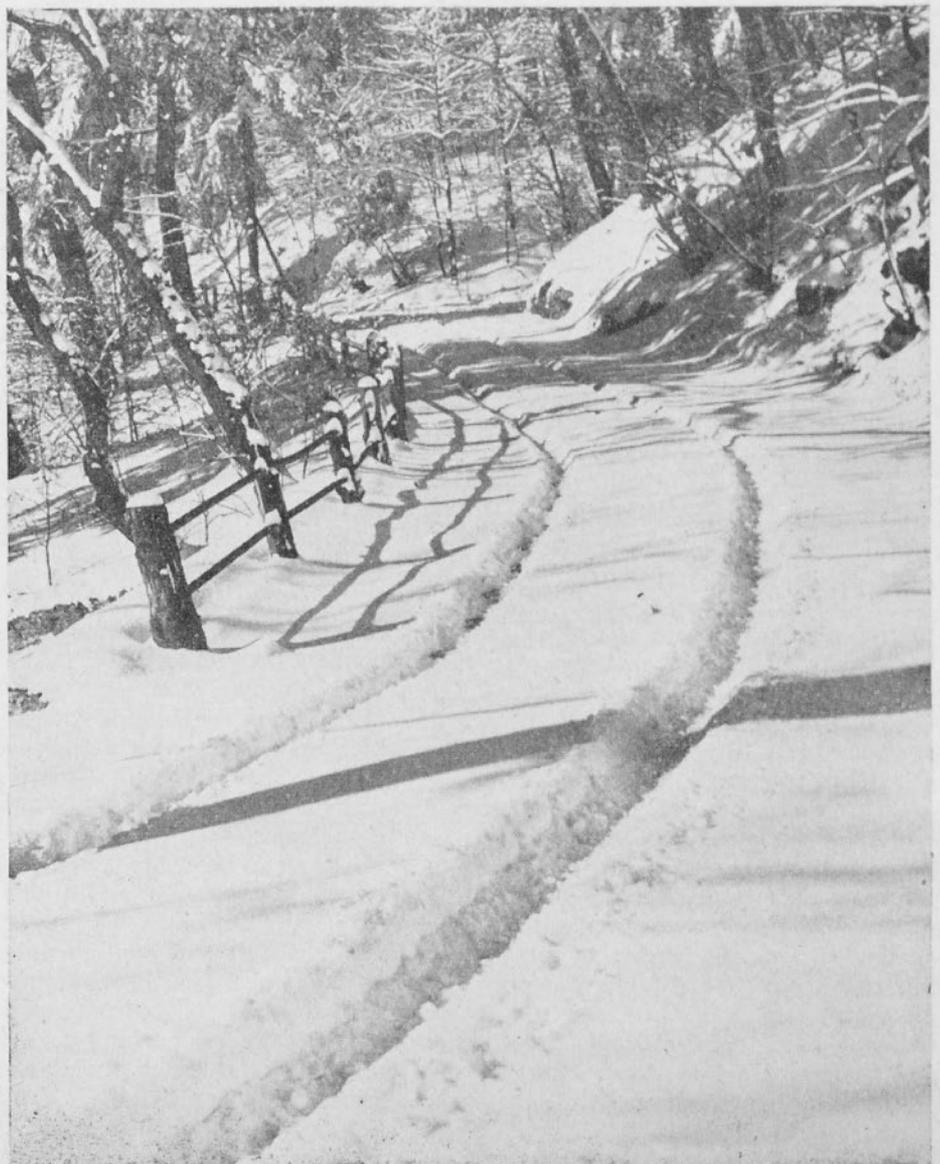


Photo by Harold M. Lambert

The Triumph of Truth

RALPH M. RIGGS AT CENTRAL BIBLE INSTITUTE

Read Matthew 27:62 to 28:15.

THIS passage begins and ends with the story of the Roman soldiers who had been set to guard the tomb of Jesus. They were assigned the task of keeping that dead Man in His tomb—not too hard a task under ordinary circumstances. But He arose and disappeared, and they slunk back into the city to confess their defeat.

The high center of this story is found in the thrilling words, "He is risen!" To me those words mean *The Triumph of Truth*.

The life of the Lord Jesus Christ even from babyhood was one that was severely attacked. The king of the realm sent a detachment of hardened soldiers to destroy the Infant as soon as he heard that He was born. The Baby had no one (no earthly band) to defend Him. But He escaped the wrath of the king. In the still of the night He was taken quietly away.

Immediately after His baptism in the Spirit He was led into the wilderness to be among wild beasts and to be tempted of the devil. The enemy exhausted all of his strategy and cunning to defeat our Lord. But he was the one who was foiled and defeated. Our Lord emerged triumphant. Shortly thereafter, His neighbors and fellow-citizens of Nazareth took Him to the brow of the hill to cast Him down. "But He, passing through the midst of them, went His way." The Judeans took up stones to stone Him "but He escaped out of their hand." "They took counsel how they might entangle Him in His talk," but He so answered them that they marvelled and left Him and went their way. "And no man was able to answer Him a word, neither durst any man from that day ask Him any more questions."

There was reason for their hatred and their attacks. He was speaking as never man spake. His persistent presentation of pure positive truth constituted a pitiless exposé of their hypocritical lives and merely human teaching—and He did not spare nor relent. He was the Son of God. He knew the truth and He preached the truth. They fought Him and they fought His word. Lacking the ability to refute or silence Him otherwise, they resorted to physical violence. Him, being delivered by the determinate counsel and foreknowledge of God, they took

and by wicked hands crucified and slew—and thought they had triumphed. But even then a fear haunted them. He, who single-handedly had withstood and turned them back, had said He would rise again. They hated His truth but secretly they feared it. A guard of soldiers lest the last error (truth!) be worse (more powerful) than the first! A true premonition!

Note the view of the spirit world given here. The unseen hosts of evil spirits with Satan himself leading on were combined and conspiring to ruin and destroy Him. 'Twas Satan personally that tempted Him on the mount. 'Twas the prince of the power of the air that whipped the Galilean sea into a fury to drown Him. He may have had a part in the agonizing ordeal of Gethsemane. And surely hell and earth's evildom united in their celebration of their so-called victory at Calvary.

Notice also the personification of truth in the Man who was truth. Not a mere figure of speech, please, but Christ, the Man, was Truth itself. "I am the Way, the Truth and the Life." Ultimate truth is wrapped up in that Man, the Man Christ Jesus. They hated Him and they hated the words He spoke. They hated the words He spoke and they hated Him. It was one and the same thing. Christ was Truth and Truth was Christ. Together they had stood and down together they now had fallen. Fallen? Yes, it was the Father's will. Fallen, into a temporary eclipse.

Now for the last scene in that mighty drama, the actual, personal, in-the-flesh conflict between simple, pure Truth embodied in one Man, unassisted by human arms or force, and legions of wicked men and evil spirits and lies and errors and governments and soldiers and spears and staves. Evil triumphed—but only for a moment. Then, "Up from the grave He arose, with a mighty triumph o'er His foes." In calmness and quietness, in the stillness of the night, He responded to His Father's call and continued on with the work His Father gave Him to do, to preach to the spirits in prison and later to appear to the wondering disciples, then to take His seat on the mediatorial throne. The stone was rolled away not to let Him rise but to show Him risen. Here was Victory. "He is risen!" was *The Triumph of Truth*. And soldiers and chief

priests and Jewish and Roman governments and all hell itself slunk away in defeat that day. He had risen and Truth had triumphed.

This is but half of my message. The rest concerns you and me. We are identified with that Man. We have been born from above. We are His disciples. We are members of His body, of His flesh and of His bones. We have been anointed with the Holy Ghost and with power. "If the world hate you, ye know that it hated me before it hated you." "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

We believe and preach the Truth. We believe in the reality and the necessity of the new birth; in separation from the world and all worldly entangling alliances and conformities; in the reality of companionship with Jesus and the power of prayer; in sincerity and purity-of-heart religion; in the glory and unction of the baptism in the Holy Spirit; in the divine supernaturalness and the present-day possibility of speaking with other tongues as the Spirit gives utterance; in the freedom of the human will as regards eternal salvation even after conversion; in the power and willingness of our God to heal the sick today as in days of yore; in the eternal bliss of those who are saved by faith in Jesus, and the eternal punishment of those that know not God nor obey the gospel of our Lord Jesus Christ. We believe that hell is literal and that the unsaved heathen are lost; that the Church is responsible to take the gospel to every creature in all nations; that the only hope of this generation and this world is the personal return of Jesus Christ to this earth, and that His coming is not far away. . . . **These and other things** like them are details of Truth as taught by and in the Word of Truth.

And, more than that, Truth is personified today as it was when Jesus was on earth. It is still personified in Him who is only and always the Truth. Abstract truth, even the truths mentioned above, will not disturb nor affect the present generation or anybody ever. Truth must LIVE. He must live in us—actually live in and through us. Not we but He. We dead; He alive. "Christ liveth in you." As Christ actually and wondrously lives within us, His truth will automatically express itself as it did coming forth spontaneously from Him. He was full of grace and truth, and gracious words proceeded forth from His mouth. Christ must live in us. He must live through us.

What will this mean for us today? The very same thing it meant for Him then and means for Him now. The measure

of Truth that proceeds forth from us today will determine the opposition we will have today. No opposition is no compliment. "Yea, he that will live godly in Christ Jesus shall suffer persecution." If we are not of the Truth, if we do not live the Truth, if we do not preach the Truth, if we do not walk fearlessly with this Man of Truth, then our relation to Him is very remote and our worth to Him and His cause is negligible. Think it not strange if Truth is opposed. Be

not alarmed, annoyed or distracted. Calmly proceed. Tell it out. Preach it wherever you go. Be not ashamed of one detail of it. Deny not His name nor His word, not one jot nor one tittle of it. Don't argue it, just preach it. Wherever men oppose His Word, any part of it, they will rue the day and lose the day. Truth will triumph. Truth will certainly triumph. Truth will eventually triumph, though called possibly into temporary eclipse.

To those inquiring hearts it was not, "How little can I confess and how much may I receive through these humble channels without loss to myself?" It was wholehearted surrender, a willingness to yield all, that they might become fellow heirs. With Ruth of old they would say, "Thy people shall be my people, and thy God my God."

After this acknowledgement, which surrender to conviction always brings, we find them saying, "What shall we do?" They believed that, in spiritual things, the disciples knew more than they, and they were willing to learn. Salvation was to them counted above rubies, and they were not left without an answer. The church has no answer for the critical and unbelieving inquirer. It is not the purpose of God to satisfy the whims of the depraved heart. The church is not required to explain all mysteries and reply to, "What is the good of this, or that?" She is called to bear witness to the truth and to let her light shine, and is unto God a sweet savor both in them that are saved and in them that perish. Therefore, "Take heed lest that come upon you which was spoken by the prophet, Behold, ye despisers and wonder and perish, for I work a work in your day, a work which ye will in no wise believe though a man declare it unto you."

To the honest heart the answers of God are sufficient and clear. The answer of Peter was definite: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Some tell us that Pentecost was a collective affair, and not conditioned upon personal seeking; but the Scriptures teach differently. Was not our Lord Jesus seen of above five hundred brethren at once after His resurrection? Why then did not above five hundred brethren receive the promise of the Father at Pentecost? If there were no human conditions to be met such as tarrying, prayer and supplication, praise, and worship, why did they not all receive? The fact is that, although it was the appointment of God that the Spirit should be poured forth on that day, the receiving of the blessing was conditioned upon meeting Scriptural conditions. Be not deceived; the promise of the Father is personal. Peter had to receive for himself, as did the other disciples, and so also must we. To teach that the Spirit came at Pentecost and since then has been in the world operating in and through the church, but the infilling of the Spirit is not personal in experience, is a mistake. Repentance is personal, and the promise of the Spirit is personal; therefore, "Be filled with the Spirit"—"for the promise is unto you."

Two Questions At Pentecost

ERNEST S. WILLIAMS

WHEN the day of Pentecost came it brought with it happenings such as never had been before, causing two definite questions and bringing to each its answer. Multitudes had come to Jerusalem to worship, but what was their amazement when they saw the disciples of the rejected Jesus reeling under the power of the Spirit and speaking in other tongues the wonderful works of God? And why should we expect less of God? One of the great difficulties of the present church is that it has satisfied itself with activities of a purely human nature, in its efforts to further the gospel. Thus it has come to believe that God's workings are things of the past. But it is the work of the Spirit that must be had if the work of God is to succeed.

Those at Pentecost were both amazed and doubtful, and asked, "What meaneth this?" It was the doubt of confused minds, knowing not what to think. There were those who, knowing the recipients of the Pentecostal blessing were disciples of Jesus, used their influence against them. "These men are drunk with new wine," was their explanation. Satan always has those ready to give a scurrilous answer against the work of God.

But the opinion advanced by the Jerusalem scoffers was not the only answer received that day, for Peter, standing up with the eleven, said, "These men are not drunk with wine as ye suppose, . . . but this is that which was spoken by the prophet Joel." Cleansed by the blood of Jesus the disciples were above such intemperance, and only appeared guilty because of being the beneficiaries of a work of God which was entirely the fulfillment of the Scriptures—the fulfillment which removed the cloud that had been hanging over the crucified Savior, for it testified His resurrection and ascension to the Father where His atonement was accepted at the eternal throne.

Residents of Jerusalem had enjoyed

opportunities of accepting Jesus but accepted Him not, while those who had come long pilgrimages were pricked in their hearts and accepted His salvation. What a warning to those who trust to the externals of religion. At Jerusalem they had the sacred Scriptures, the temple and its priests. Sabbath after Sabbath they could go to the Temple. They had become worshipers in form only. It was left for the devout pilgrims from afar, not so hardened, to feel the Spirit's power and their need of a Savior's love. The arrows which fell lifeless from the breastplates of hardened unbelief worn by men of the holy city, pierced the hearts of those less callous who had come to that sacred place to worship their Lord. Surely there is a reason why it is written, "Thou hast hid these things from the wise and prudent and revealed them unto babes."

Pierced with the truth of the gospel the receptive souls cried out, "Men and brethren, what must we do?" "Men!" Until now no respect has been shown either for Jesus or His disciples, but now disrespect gives way before honor. The disciples had been hounded like beasts and derided with contempt; but when conviction came it brought a great change. "Men!" This put the disciples on an equality with others. The fact that they had come from the humbler walks of life was lost sight of. They were men, God's men. No one finds the Lord Jesus as long as contempt for His followers fills his heart. Some would like to enjoy the blessings which the gospel affords, but are unwilling to classify themselves with those upon whom the blessings rest.

But those whose hearts were pricked at Pentecost were not content with classifying the lowly disciples as men, their equal. They went yet further. "Brethren!" Here is an acknowledging of relationship and a willingness to join them.

The Spirit of the Cross

God's Warning

The story of King Uzziah has important lessons for us. In his youth he sought God, and he prospered. But the day came when he began to multiply things. He should have learned a lesson from Solomon, who multiplied houses, multiplied vineyards, multiplied cattle, multiplied silver and gold; but when he looked on them all, he saw that they were nothing but vanity and vexation of spirit. Moreover, Solomon multiplied wives and multiplied idols, to his own undoing. At his death the people complained about multiplied taxes and multiplied burdens, and asked his son Rehoboam for some release from these. And because he rejected their request, they rejected his rule.

Multiplied Magnificence

Uzziah did not learn the lesson of Solomon's failure, and so he began to multiply towers, multiply wells, multiply cattle, multiply husbandmen, multiply vinedressers, multiply fighting men, multiply officers and multiply munitions of war. And then, instead of putting his trust in the Lord, he put his confidence in the multiplied magnificence of his multiplied army, and he became proud and presumptuous. How wise he would have been had he prayed that prayer of David's, "Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me." Psalm 19:12, 13. That is a wholesome prayer for every one of us these days.

Uzziah's Abasement

When men become proud they always become presumptuous. God exalted Uzziah to great office, the office of king. He had been anointed for this. But he presumed to enter into an office for which another had been anointed, the office of the priesthood. He took the censer and went into the house of God to perform the rites which God had given to the priesthood. He was doing what he had no right to do. Korah, Dathan and Abiram presumed to enter an office which God had not given them, and were punished; so the king was doing likewise, and the priests withstood him. And God withstood him and smote him; the mighty king became a leper, isolated and unclean.

A Striking Contrast

There came to earth a lowly One, born of a virgin. His mother was allow-

ed to see, in the Spirit, the purpose of God concerning the Son He was giving her. What would He do? He would scatter the proud in the imaginations of their hearts. He would put down the mighty from their seats. He would exalt those who were abased. He would provide for the humble, the lowly, the hungry, and they would have that which was good; but the rich He would send empty away. That One, born of a virgin—who was He? He was King of kings and Lord of lords. He made the whole creation. He was the very Son of God. But when He came, did He have multiplied comforts? Did He have multiplied lands? Did He have multiplied homes? He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Luke 9:58.

God's Ideal King

Solomon had multiplied servants. Did the Son of God have multiplied servants? No. He declared, "I am among you as he that serveth." Luke 22:27. Solomon had multiplied gold. Did the Son of God have multiplied gold? No. When the taxes were due there was nothing in the treasury, and a miracle had to be wrought to secure the needed wherewithal to pay the taxes. Even when He wanted a boat He had to borrow one. While Solomon made the yoke of the people grievous and their burdens heavy,

to keep him in his selfish magnificence, this lowly One, who one day will be revealed as King of kings and Lord of lords, gave a yoke that is easy and a burden that is light. Because of such, He is the ideal King. And God, who puts down the mighty from their magnificent thrones, will exalt this lowly One, this utterly unselfish One, this humble One, to be King of this whole earth. If you would be exalted by this exalted One, know this—that you should seek to be of like nature, of like humility, of like poverty, of like mind. This King will gather to Himself men of like character.

Of Like Mind

Did the disciples have multiplied lands and multiplied money? No. Peter said, when the man at the Beautiful Gate wanted alms, "Silver and gold have I none." But he and John did have something. They had faith in the name of the One who had died at Calvary, this lowly One, and they knew there was power in that name. They had the power of the lowly Christ with them, and Peter was able to say to that lame man, "In the name of Jesus Christ of Nazareth rise up and walk." Acts 3:6. And in His name through faith in His name, was this man made whole.

Sharing His Abasement

In the Scripture we have a picture of those who multiplied their wealth, and trusted in the things which were multiplied around them. Solomon failed God. He became an idolater. Uzziah failed God. Uzziah was abased, and his son had to sit on his throne while he, instead of being on a throne, was in a pesthouse. Contrast the Son of God who, though rich, for our sakes became poor. He did not have multiplied horses as Solomon had, but had to borrow a colt on which to ride. But this One who was abased and abused by man has been exalted to the very throne of God, and those who share His abasement, His poverty, His lowliness, shall be exalted to reign with Him. To everyone who leaves all for Him, who denies himself, and takes up his cross, and follows Him, there is a throne. Paul the apostle said, "I know how to be abased." It is good to be abased, for it is the abased ones whom God will exalt in His own time, in His own way, for His own glory.

Patience

"I remember," says John Wesley, "hearing my father say to my mother, 'How could you have the patience to tell that blockhead the same thing twenty times over?'" "Why," said she, "if I had told him but nineteen times, I should have lost all my labor."

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"Dust Pan's" Trophies

A. BUSH

JUST a little while before I left Africa I was making a trip into the interior, going into a section where missionaries had never been. On my arrival there the people all ran for the woods. As they started to run, they began screaming, "The devil is coming! The devil is coming!" In a few minutes all had disappeared but one boy. He ran behind a bush and hid under the brush arbor. Presently I heard some squeaking and I noticed the little black boy. I said in the Zulu language, "Come out, my boy; I have not come to hurt you, but to tell you of one who loves us—Jesus, who died for you." I stood alongside one of the three trees and waited for the lad to come out. I said again, "Come on, my boy—I haven't come to hurt you."

Finally he mustered up courage enough and looked up at my face. He grabbed my left hand and began to scratch it. I asked what he was trying to do. He said, "I am trying to scratch the white off to see if you aren't black underneath." I told him to call his folks and tell them that I had not come to hurt them but to help them. A few boys and girls mustered up courage enough to come back into the village. Then the women came. About that time the men came home from a hunt. They sat around the fireside with me that afternoon and evening. As I was getting ready to leave this boy said, "I want to ask your permission to go with you." I asked him if he had permission from his father and mother and from his chief. He said, "No, but just wait a little bit and I will run and get it." The next day he said, "All right, preacher, I may go with you."

One day in the schoolroom—where we had ninety-four boys in school—he listened intently. Then after school was dismissed he went over to the hut where I was living. There he saw Mrs. Bush, sweeping. She was taking the dust up in the dust pan. He turned to her and said, "What is the name of that thing?" She told him and he said, "Thank you, Misses," and ran over to the schoolroom. The following morning about one-third of the way back sat this lad. He got up and said, "Teacher, I want you to know that from now on my name is not what it has been, but 'Dust Pan.'" I said to him, "My boy, I want to ask you a question. Tell me why it is you have chosen 'Dust Pan' for a name." He said, "I was over to your house and saw your mistress sweeping the floor. With this thing she

threw all the dirt out of the house. I decided that I wanted my life to be a Dust Pan that I may throw the dirt out of my father's and mother's and brothers' and sisters' lives.

The next morning I saw this boy. His hair was wet with dew, for he had been praying all night that God would make him a Dust Pan—a useful man. He said that about four o'clock in the morning Jesus gave him a new heart. I have never seen such an expression on a human face as on his as it shone with the glory of God. He met five heathen boys going down the road and said to them, "Come on, I will show you to God—Oh, you can find Him. I found Him this morning just as the sun was breaking over the cliff." He took these five boys up where he had found the Lord and told them to look between the two forks of the tree, and said, "Just look up there and as you call upon Him, He will come in." As they looked steadfastly up, having faith in the words of this boy, these five heathen boys found God and came down to the Camp, shouting, "We found Him! We found Him!"

When I made another trip down where his father and mother lived, I said to him, "You stay here and assist Mrs. Bush and help these boys." But he said, "I can't stay—I have to go—my father may be killed by the lions while working, and my mother may die, and my brothers and sisters may never hear of this Jesus." So thirty-four men got ready to go into the interior—a journey of four long weeks. One day in November the temperature was 130 in the sun, and we were all suffering from the heat. That night, while lying in my tent, I heard groaning and just as I started out I heard the voice of my boy, Dust Pan. He said to me, "Oh, take your knife and cut the bottoms of my feet! Cut my feet!" "What is the matter with them?" I asked. I looked at them as he lay there flat on his back. On one foot were three blisters as large as silver dollars, and on the other foot there were two. He said, "I got them yesterday from traveling in the sun." I put on some compresses the best I could.

The next morning when I got ready to leave, I said, "Take this lad, give him food and help and care for him and I will pay you for your trouble when I return." But Dust Pan overheard me and said, "No, I cannot stay—I have to go—I have to see my father, my brothers, my mother and my sisters. My father may get killed

or my mother or sisters or brothers may die, and I'm the only one in the family that knows Jesus!" I tried to remonstrate with him and said, "If I give you my shoes my feet will be blisters as yours are. I have to go. I am sorry but I want you to stay here. Come on, my caravan!" But the boy said, "I have to go!" We started down the winding pathway. A little way on a tree had blown across the path and suddenly a lioness sprang across the path. How near we came to losing our lives!

It was eleven o'clock when we stopped. My boys got some food ready. "Where is Dust Pan?" I asked. We had heard the lions roaring to the left and the right of us all through the day. The man who was standing by me said, "If he is on the ground he is possibly gone, but if he is in a tree he is safe." I picked up my field glasses to see if I could see him, praying to the God who had protected me all these years, who had heard the prayers of my friends at home, and who had heard Dust Pan's prayer in his salvation. I had already had two caravan men killed by lions, and I prayed, "O God, save this lad!" Looking through my field glasses I saw in the distance something which I supposed was a human being, but it was a bunch of elephant grass sweeping back and forth on the plain.

Suddenly, to my surprise, about twenty feet from me, with both hands in the air, and shouting, God's going to let me live to tell my father and mother and sisters and brothers about this Jesus I have found!" was Dust Pan. I shall never forget the sight I beheld as he came up. Tears of suffering were rolling down his cheeks, and he was pulling bunches of grass off his feet. As he had traveled that day he had cut bark from trees, and tied it on his feet with bunches of this grass. From the weight of this grass and the sand that had sifted under it, the skin had given way and his feet were raw, so that with every step he took the blood would ooze out. He said "God is going to let me live!" I said, "My God, Thou who canst take a boy from raw heathendom and put a love in his heart that will cause him to go miles on blistered feet to tell the story to his people, help me!"

Dust Pan's witch-doctor father had been responsible for two hundred deaths annually by the practice of witchcraft, but that boy led his father, mother, sisters, and brothers to the Lord. I went down there some months later and baptized three hundred people whom Dust Pan had led to Jesus Christ. If God can use the boys there who have never had the experience and the opportunities that you have had, surely He can raise up in America some who will do a wonderful work for Him.—*God's Revivalist.*

Bearing the Bones of Joseph

LEE KRUPNICK

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Cor. 4:10, 11.

ISN'T that rich? This fourth chapter of 2 Corinthians is Paul's statement of qualification for ministry. He shows us in these stirring verses that God is not looking for brilliant men, is not depending upon eloquent men, is not shut up to the use of talented men, in sending His gospel out into the world. *God is looking for broken men, for men who have judged themselves in the light of the cross of Christ.* When God wants anything done, He takes up men who have come to an end of themselves, and whose trust and confidence is not in themselves but in God. "For we are not sufficient in ourselves to think anything of ourselves, but our sufficiency is of God." 2 Cor. 3:5.

There were those who were calling in question Paul's apostleship, for he did not seem to them to be what an apostle ought to be. They said his bodily presence was weak and his speech contemptible. 2 Cor. 10:10. There was no drawing attention to his natural ability, and in this, the method of the apostle Paul was in vivid contrast to the method pursued by many today who pose as servants of our Lord Jesus Christ. This man went through the world a broken man, a lowly man, a man seeking only the glory of the Lord Jesus Christ.

Paul was a man who might have occupied a very high place among the great and distinguished of earth, but, for Jesus' sake, he turned his back upon all that, and could say, "*God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*" Gal. 6:14. That cross spoke of the deepest shame and the most ignominious death, and Paul gloried in the cross because through the blood that was shed upon the cross, his soul had been saved. He had learned that the preaching of the cross, while it is to them that perish foolishness, is unto us which are saved the power of God. 1 Cor. 1:18. And so he went forth content to be broken in order that the light of the grace of God might shine out. Notice verses 6 and 7: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to

give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It is easy to see what he has in mind. He is thinking undoubtedly of that very striking incident of which we read in Judges, when Gideon and his three hundred men took their lives in their hands, were delivered unto death, as it were, and went forth against the vast armies of the Midianites.

Surely no other army was ever equipped as this one. They carried in one hand a trumpet, and in the other a pitcher, and in this pitcher was a lamp. The light was not seen though the lamp was already lit. It was not seen as long as it was in the earthen jar. They surrounded the army of the Midianites in the middle of the night, and suddenly, at the command of their leader, the jars crashed to earth, the lights shone out, and the Midianites sprang up startled. They heard the crash, saw the lights, thought they were surrounded by a tremendous army, and then turned their swords upon one another. It was God through Gideon who led the army to victory. A pitcher broken that light might shine out! Paul the apostle says, as it were, "That is it! If you want to be a light for Christ in a world like this, be content to be broken, to have your hopes, your ambitions, all dashed to pieces, and then God can take you up and use you to carry the light of Christ to darkened hearts."

While you are reading this, perhaps some of you may be asking yourselves this question—How are we broken? By affliction, by trouble, by the discipline of the Lord, sometimes by sickness, by pain and anguish. All these are the divine methods for breaking God's pitchers in order that the light may shine out to His praise and glory. Men may misjudge us, misrepresent us, persecute us bitterly: we may not have enough food to eat, or water to drink; we may be cast down; we may suffer all kinds of sorrows. But it is all right if it breaks us that God may be able the better to use us. And so Paul says, "We are troubled on every side, but not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed"; for in all these experiences we are simply "bearing about in the body the dying of the Lord Jesus,

that the life also of Jesus may be made manifest in our body."

We sometimes sing a little hymn that always stirs the heart. It is, "I surrender all; I surrender all; all to Thee, my blessed Savior, I surrender all." But that hymn never had the appeal it ought to have had for my own heart, until one day I found myself changing that chorus. I was thinking of my Jesus, of Him who though He was "in the form of God, thought equality with God not a thing to be grasped; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8. He surrendered; yes, he surrendered all—all for me, my blessed Savior, He surrendered all.

And then my heart said, "O Lord, it will be easy to sing it the other way now, for what have I to give up, to surrender, in comparison with what Thou didst give up to redeem my guilty soul from going down to the pit?" It is as you and I realize from day to day what it all means to Jesus, that we can bear about in the body the dying of the Lord Jesus. Dying day by day to our own hopes and ambitions, dying to the good opinion of people, dying to human praise and adulation, to everything that the natural heart grasps, dying in the death of Jesus because He died for us that "the life of Jesus may be made manifest in our body."

You will notice that verses 10 and 11 are very much alike, and yet the great difference is this: verse 10 suggests something that we do deliberately, consciously, whereas verse 11 is something that God does for us. What is it we are called upon to do? "Always bearing about in the body the dying (yes, the dying) of the Lord Jesus"—reminding ourselves every day that Jesus died for us, and because He died for us we are gladly to put ourselves in the place of death for Him. Looking back to the cross the apostle Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. This has to be put into practice daily by putting my tastes and ambitions in the place of death. That is my part.

But here is God's part. "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." You tell God that you are willing to take the place of death with Christ, and He will see that it is made good. You tell God you are going to trust Him, and He will test

your faith and show you what it means to trust Him. You tell Him you are ready to surrender everything to Him, and He will put you in the place where you will begin to find out what full surrender really means. Yes, He will.

I do not know of anything that ought to have so great an appeal to the Christian heart along this line as the frequent remembrance of our Lord Jesus Christ in His death. I think He must have realized that it is so easy for us to forget and so He said to His disciples, when He gave them this memorial feast, "This do in remembrance of Me." Luke 22:19. And the Holy Ghost said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26. Every time we are called upon thus to remember the Lord, it is a new challenge to ask ourselves, "Am I simply remembering Him in a cold, formal, intellectual way because it is customary, or am I truly, in heart, remembering the One who went down beneath the dark waters of death for me, and am I truly ready now to always bear about in the body the dying of the Lord Jesus?" What a poor thing it is to come together in assemblies to participate in the communion of the Lord's Supper and then go out from the building and forget what it all really means, forgetting that our Savior died, forgetting that we are linked up with the One who died, and that He has left us an example that we should follow His steps—that is, we should always bear about in the body the dying of the Lord Jesus.

This seems to me to be linked very intimately with several Old Testament references to which our attention is drawn in Hebrews 11. We read, "But Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." Heb. 11:22. Did you ever stop and ask why the Holy Ghost selected that particular incident to dwell upon? You and I would probably have passed over it altogether. What did Joseph do? He "gave commandment concerning his bones." In Genesis 50:25 we read where Joseph, talking to the children of Israel, says, "God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." That is the close of the book of Genesis. What an odd way to close the book! But God wants us to think about the bones of Joseph. They are there in a coffin in Egypt, but they are to be carried to Canaan. In Exodus 13 we find that the children of Israel who have been sheltered by the blood of the passover lamb are now starting out for Canaan, and we read,

"Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Ex. 13:19.

Who was Joseph? He was the savior of Israel. If it had not been for him they all would have been destroyed in the famine; but he was their savior, and now he says, "When you leave Egypt to go to Canaan, carry my bones with you." When they left, they were very careful to do as they had been told, and all the way across the sands of the desert, wherever that great caravan went, they were always bearing about in the body the dying of Joseph.

I think I see that great procession winding its way up over the hills; and the Amalekites and Midianites, looking at them in wonder, ask, "What is that strange dark casket?" Presently they call an Israelite and ask him, and he says, "We were once in great distress; if God had not had mercy upon us, we should have been left to die, but He raised up a savior for us, one of our own. His name was Joseph, and he delivered us! Joseph saved us. But our savior died, and we are marching on to the land that our God has given us. Until we get there, we carry with us the memorial of death, the bones of Joseph. We can never forget him, though he died; we have the memorials still."

And by and by, when they arrived at

the place that God Himself had selected, and when everything else was properly attended to, we are told that "The bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of th children of Joseph." Joshua 24:32.

There was no need to carry the bones of Joseph any more, for they were at home now. And, beloved, you and I are passing on through the wilderness of this world. We, too, will soon be at home; yes, at home, the place that Jesus has selected for us. But until we reach there, we are called upon to bear about in the body the dying of Jesus. And as we remember him in the breaking of bread and the drinking of the cup, we should challenge our own hearts. Are we simply looking objectively toward that cross and saying, "There our Savior died"? Or are we seeking day by day to make it manifest that His death means more to us than all that this world glories in? Yes, Joseph their savior is dead. But, glory be to God, Jesus Christ, our Savior, was dead but liveth. And, behold! He is alive forevermore! Our Savior is not dead! Our Savior lives! We shall see Him face to face; and when we see Him we shall bear about in the body the dying of Jesus no longer. Hallelujah!

Secret Societies

THE Church of the Lord Jesus Christ was becoming honeycombed in Moody's day with oath-bound secret society influences, the effect of which was to sadly deplete its spiritual vitality. Far more is this true today. Said D. L. Moody, speaking on "Be ye not unequally yoked together with unbelievers":

"Some say that refers to matrimony. When I was in Philadelphia, a minister said, 'I don't think that means secret societies.' 'Do you belong to one?' I asked. He said, 'Yes.' You see the people will not admit that a text applies to themselves.

"I do not see how any Christian, most of all a Christian minister, can go into these lodges with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom, although out of it, than Lot had in it. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please,

and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers.

"I would rather have ten church members who were separated from the world than a thousand unseparated members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges, or have some darling sin they will not give up."

God commands: "Come out from among them, and be ye separate, and I will be a Father to you." For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" 2 Cor. 6:14-18.

"It is from the heights of unwavering obedience that we catch sight of the wide and open sea of blessedness."—F. B. Meyer.

The Passing and the Permanent

FOR A WORLD GOVERNMENT

Dr. Albert Einstein has joined the growing number of leading men in all walks of life who advocate a world government. "In my opinion there is no other salvation for civilization and even for the human race," he says, "than the creation of a world government with security on the basis of law."

PALESTINE AS WORLD CENTER

A full-page editorial in a recent issue of *Life*, the most widely circulated periodical in the nation, advocates that Palestine be chosen as headquarters for the United Nations Organization. Thus world events move steadily, yet at an ever-increasing tempo, in the direction indicated in Bible prophecy.

FOR EUROPEAN SYNAGOGUES

An appeal from the Jewish Joint Distribution Committee has gone forth to the synagogues of North America to contribute five hundred Scrolls of the Law to be used in European synagogues which are being rebuilt. Oh, that there were some missionaries like the apostle Paul who could go to these synagogues and point the distressed Jews of Europe to a light more resplendent than that of the Torah, even Jesus Christ. It is He whom they need, but their eyes are blinded. Oh, for more prayer warriors like Ananias who will pray for the Jews until their eyes are opened, as Paul's were.

THE HEBREW UNIVERSITY

Before the war, the Hebrew University of Palestine had a student body of 1,200. Rapid expansion in the near future is foreseen by Samuel B. Finkel, the executive director of the American Friends of the University, who says: "Academies, rabbinical seminaries, libraries and museums in Continental Europe have almost all been destroyed. Only a few institutions of Jewish higher learning remain in the Diaspora—in England and the United States. In the post-war era the function of the Hebrew University in Jerusalem, as the central institution of learning for World Jewry, will therefore take on far greater significance than ever before."

"JACOB'S TROUBLE"

Harold Laski, chairman of the Labor Party in Britain, criticized the Churchill government during the war for appeasing the Arabs. He said that the British policy might lead to "a transfer of the scene of Jewish massacre from Central Europe to the Middle East." Since that time the Labor Party has been put in power but it has not yet changed British policy. Will Laski's fear become a fact?

Trouble indeed lies ahead for the Jews returning to Palestine. The "time of Jacob's trouble" is yet to come—"but he shall be saved out of it" by only turning to God and accepting the Son of David, Jesus of Nazareth, as his Messiah and King. Jeremiah 30:7-9.

SIX MILLION CRIMINALS

Says J. Edgar Hoover: "The fingerprint files of the FBI reveal a criminal army of six million individuals who have been arrested and fingerprinted—one out of every 23 inhabitants in the United States!"

RADAR IN THE BIBLE

Until a few years ago men never dreamed that aircraft and ships would be able to locate one another, in spite of dense fog, darkness, etc., by means of electronics. But they are doing it today by means of radar, and someone has found that the secret was mentioned thousands of years ago by the Lord when He said to Job, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Job 38:35.

CATHOLICISM IN LATIN AMERICA

Roman Catholics are hotly resentful when Protestants speak of Latin America as a mission field, but a Roman Catholic writer in a Roman Catholic magazine admits that the masses there have virtually "committed apostasy." The writer is Richard Pattee and his article appears in the *Holy Name Journal*. The only part where the Roman Catholic Church is retaining her hold on the people, he states, is in Mexico. "The only way, in the long run, to combat both Communism and Protestantism" in Central and South America "is to do the job better."

RUSSIAN YOUTH AND RELIGION

A spokesman for the Soviet Government has announced that the religious education of youth is now permitted in Russia. When questioned, however, he admitted that the new freedom applies only to religious training in the hands of the Russian Orthodox priests. When asked whether Sunday schools and young people's societies could be organized, he said that the question had not arisen because the Russian Orthodox Church never had had Sunday schools or young people's services. The vaunted freedom therefore is of little benefit to the youth of Russia.

WAR'S AFTERMATH

Says one news writer just back from Europe: "Like the sweep of floodwaters, somewhere between five and seven million homeless wretches are walking aimlessly to and fro inside Germany, half-starved, utterly miserable and without hope. Daily their plight gets worse—bad enough, in fact, for realistic military officers to order graves dug before the ground freezes."

Surely their plight is unsurpassable. But no, the Bible says there is tribulation coming which will surpass any tribulation that the world has known. "For then shall be great tribulation, such as was not since the beginning of the world." Matthew 24:21. When shall this be? In the closing hours of this age, when the Son of man shall come in the clouds of heaven with power and great glory.

FREE RIDES TO SUNDAY SCHOOL

The idea of providing free bus transportation to Sunday school and church is spreading nationally. In some places, like Burbank, California, the city bus system is used. Those going to any Sunday school or church ride free; all other riders have to pay. In other places, like Knoxville, Tennessee, the churches provide their own buses. Twenty buses now take people free to eleven churches of different denominations in Knoxville, and then take them home afterwards. The plan is worth while. It is one of the best ways of obeying the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23. Those who do not have buses can use their cars to carry people to the house of God.

NATIONAL BANKRUPTCY

Billions mean very little to the average person. Our imagination cannot grasp the meaning of our national debt, but when we read that the total wealth of the U. S. A., including all property, both real and personal, is estimated by the highest accredited authority at \$300,750,000,000 we begin to be interested. The national debt is rapidly approaching this figure. When it is passed, the people of the U.S.A. will owe more than they own! Only production, then, can prevent national bankruptcy. And labor unions are demonstrating their ability to tie up production almost entirely. No wonder wise men are getting worried! Greater and greater power is being concentrated in the hands of fewer and fewer men, both nationally and internationally, and the way is thus being paved for the Antichrist to arise and grasp absolute power over the entire world.

TWENTY YEARS FROM NOW

Says Beardsey Ruml, author of our pay-as-you-go income tax plan: "The nations must embark simultaneously on three programs, and at once. The long-term program would be directed toward establishment of world government, twenty years from now. The intermediate program, some three to eight years off, would support and work through the United Nations Organization. The short-term program would use diplomacy for the reduction of international tensions to create the 'climate' in which the other two could be realized."

This seems to be the trend of thought among all the leaders in Washington. As they see it, it is either world federation or oblivion, and they are determined to give world federation a trial. Will it come, by 1965? It is quite possible. Bible prophecy shows it is coming sooner or later.

It is intriguing to look twenty years down the hazy corridor of time and imagine what life will be like in 1965. What will the nations be doing then? Where will you be? Better still, look ahead just one hour, and ask yourself, "What would life be like for me, sixty minutes from now, if Jesus should come within that time?" For He may come at any moment. "No man knoweth the day nor the hour when the Son of man cometh." Where will you be five minutes after His coming? Will you be left on earth to see the ultimate destiny of human government and to share in its doom? Or will you have been caught up in the clouds to be forever with the Lord?

Marred—But Then Remade

MRS. S. H. RICHARDSON

Nindo was an amazon of no mean ability. She was a notorious character. Her life had been one of knocking, and being knocked about, but in spite of everything she held her own. She was a staunch, unyielding, out-and-out heathen. Zealous of the customs of her tribe and forefathers, she hated everything new. She hated the White influence and innovations; the laws restricting certain customs. She had nothing but scorn for the local Christians who had been gathered into the village church. To her they were renegades from the old order of African civilization. She mocked them openly, and pursed her lips at their hymn singing. Their standards of living, from the Book she derided—they were words for children. The evangelist was anathema. During services in the little chapel she pursued her own ways and worship.

During full moon the natives turn out in force for beer drinks and licentious dances, and into these feasts of iniquity she threw herself with complete abandon. She was the most active devotee of the devilish cult. Among bad women she stood out as the bad woman.

To all the iniquitous practices of heathenism she now added that of spiritism. Not the milk-and-water business of British and American quasi religious services, but the real thing—demonism, trances, body-shaking, possession by demons with all the revolting adjuncts, all these became her stock-in-trade. She became an ardent spiritist. Her reputation was known around the villages where she lived.

Married, she carried all her nefarious practices with her. Expecting her first child, she attended to all the native ritual for warding off demons, sickness and accidents. She was confident that she, Nindo, the ancestor worshipper and spiritist, would have a perfect child. Incantations, charms, amulets, medicines and spirits would protect her and her offspring. They failed. The child was stillborn. Nindo rebuked her gods and idols for their carelessness. She resorted to spiritism for communications from the unseen world and received misleading answers. As each succeeding child was born the same result was experienced, a stillborn babe. Heathen woman though she was, she ached for a little one to love and caress. She wished, too for a child in order that the stigma of barrenness might be removed. Her poor heart ached. Grief was hers night and day, for heathenism has no comfort, no solace for the wounded and weary.

The heathen cloak of darkness began to lift for Nindo. She was beginning to see the futility of native practices, the quackery of witch doctors and charmers. She did not, poor soul, realize that what one sows one reaps; that outraged nature and physical laws break down. Who was to tell her? Are there not thousands childless because of sin and appalling disease? To whom do they attribute these things, their own sin or to unseen spirits? To the latter. It is easy to blame them. Little by little, Nindo began to sweep her spiritual house; little by little she loosed the bonds of

heathenism and cast them from her. In spite of all this, she remained "broken earthenware." Broken in spirit, soul and body. She had tried every worldly system and all had failed.

In this distressing condition, when pretext was useless, her thoughts turned to the despised hymn singers. Was their God *the* God? Could He really satisfy the heart of an African sinner? Struggling through the morass of sin and grief, she sought and found salvation at the Cross of Calvary. The Balm of Gilead was applied to her poor, weary, bleeding heart and life, and she found rest. The shed blood of the Savior was sufficient to cover all her sins and sordid past. Nindo had stepped out of darkness into light. She now consecrated her talents to God.

Nindo, in her new found joy, brought her woman's request to her Savior. Her arms still

ached for her very own babe. Would God help her? Anyway, she would try—she would pray. Preparations were made to welcome the little stranger. Native ritual and heathen customs were assiduously avoided. The newcomer would be welcomed into a Christian home. Relatives pleaded for the old ways, but she was adamant. Christ ruled her home.

There are trials attached to the Christian life, and one meets them sooner or later. With Nindo they came very quickly. When baby was born, to her dismay, it was like the others, still-born. "Now we shall see whether this new religion will satisfy Nindo", her old neighbors said. "We shall soon be welcoming her back into our dances and beer parties and other customs. This White religion isn't any good." The affair was a shock and a terrific strain to the new convert, but not too severe for sustaining grace. Her anchor held. That was how we came to pray for her six months ago. The teacher sent out word far and near for PRAYER. The waiting neighbors were disappointed. Nindo stands, by the grace of God. Six months have passed since the storm fell on that little home, but the house still stands. Why? Because it was founded on the Rock.

The Fire Test

A. B. DE ROOS, MEXICO

"Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean." Num. 31:23.

NOT the dross, the wood, the hay nor the stubble, but *that which may abide the fire*—that, and just that, shall be put into the fire. The gold, the silver, and the precious stones—the lasting things, the things that abide, the things that cannot be shaken, *these* must pass through the fire test. Not the shoddy, cheap tinsel and showy draperies. Many a corrupting corpse has rested for centuries in a gorgeous covering. Egyptian tombs offer a good example. It takes great skill and care to bring these painted, gilded, masked, gold-bedecked mummies to the upper surface. Sometimes when the outer air strikes them they crumble into a fine powder. They were all right down below the surface, but they could not stand the light. A touch ever so slight, a bit of fresh air, was sufficient to end their mouldering glory.

How touchy we are. How a little fresh air on our stale and mouldy theories and methods shows their utter uselessness. Some folk are very susceptible to fresh air, always looking for some covering, always chilly or cold.

"That which abideth the fire." The things we so unselfishly wrought. His highest in and through us—that which abideth the fire—**THAT** thou shalt put through the fire.

We are so concerned about the dross, the hay, the stubble, and the wood—highly inflammable spiritual material. But why this concern? There will be plenty of fire in that day when every man's work shall be tested. But this, may I say it reverently, is the pre-fire test. If it stands the test—the fire and the furnace here—we need not be concerned with coming fire judgments. The very fact that it

is good material, strong and abiding, *demand*s its being put through the fire, "that it may be clean."

GOLD is refined. Whoever refined the contents of a trash pile? He sitteth by as a refiner of silver. The refiner, the material, the crucible, and the FIRE.

"Ye are a royal priesthood"; true, but of what use is a priest without an altar, and what would an altar be without fire? Ornate altars are the creation of an apostate Christianity. The colder the church, the more elaborate the covering on the altar

But who is to be the judge? Who shall decide what can stand the burning flame? The very thing we esteem most, the service in which we delight, and which seemingly bears much fruit, may be in His sight "wood, hay, and stubble."

Missionaries relate how the Tibetans at their annual feast offer either to the idols or to the chief Lama, great pyramids and statues of butter. When the sun shines the offering begins to melt. The higher the sun rises the smaller and more shapeless the bulk of rancid butter, till nothing is left but a grease spot. How I should hate to be a Tibetan and offer the object of my worship and adoration a work of art representing time, sacrifice and love, and then see it melt away under the rays of a burning sun; and yet, when the Sun of Righteousness shall appear, will my missionary service, my sacrificial, earnest efforts melt away under the heat of the "eyes as a flame of fire"? "Not ashamed at His coming," is the goal; hence we pray again and again: "O Lord! our Most High God and High Priest, with Thy wounded priestly hands place upon the altar that which 'may abide the fire, that it may be clean.'"

Living on Christ

HARRIET BEECHER STOWE

THE very figure which Christ uses illustrates this idea: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John 15:4. Now, how does the branch bear fruit? Not by incessant effort for sunshine and air; not by vain struggles for those vivifying influences which give beauty to the blossom and verdure to the leaf; it simply abides in the vine, in silent and undisturbed union, and the blossoms and the fruit appear as of spontaneous growth.

How then shall a Christian bear fruit? By efforts and struggles to obtain that which is freely given? By meditations on watchfulness, on prayer, on action, on temptation, and on dangers? No; there must be a full concentration of the thought and affections on Christ; a complete surrender of the whole being to Him; a constant looking to Him for grace. Christians in whom these dispositions are once firmly fixed go on calmly as the sleeping infant borne in the arms of its mother. Christ reminds them of every duty in its time and place, reproves them for every error, counsels them in every difficulty, urges them to every needful activity. In spiritual as in temporal matters they take no anxious thought for the morrow, for they know that Christ will be as accessible tomorrow as today, and time imposes no barrier on His love. Their hope and trust rest solely on what He is willing and able to do for them; on nothing that they suppose themselves able and willing to do for Him. Their talisman for every temptation and sorrow is their oft-repeated childlike surrender of their whole being to Him, as the infant in every trouble finds a sure haven in the bosom of its mother.

Some may say: "Truly this is a very delightful state of feeling, but how shall we obtain it? How shall we begin?" We answer, just in the same way that a sinner begins the Christian life—by coming to the Savior and making a full, free and hearty surrender of his body, soul and spirit, fully resolved in future to resign the whole to the Redeemer's direction. And having made this general surrender, make it also in particular in reference to every circumstance of every day.

Let us imagine a day spent on this principle. You awake in the morning and commend yourself to Christ's care for the day. The first temptation that besets you may lead you to a waste of time. Say immediately, "Lord, assist me in this particular." The next may be a temptation to irritation. Cast yourself again on Christ for this. A few hours after, you may be tempted to censorious remarks on some neighbor. Cast yourself upon Jesus. A while after, you may perhaps forget yourself and give utterance to some hasty or ill-judged expression. Turn instantly to Christ, confess your fault, and ask further help. If you find yourself beset with uncommon difficulties and temptations, and in danger of forgetting what manner of spirit you are of, steal from your avocations, though

but for a few moments, and ask help of the Lord Jesus.

The practice of having a full and stated season of prayer at noon cannot be too highly commended. But the Christians who would live as Christ directs must beware of making seasons of prayer the substitute of that constant recurrence to Him, which we have endeavored to inculcate. Morning and evening the little child is with its mother in a long and fond embrace; it listens with rapture to the expressions of her affection and willingly renders the tribute of promised obedience. But in times of difficulty or danger it instinctively runs to the same arms for protection without reflecting whether the danger be great or small.

A direction of great importance to one who would live this life is this: in your sins, troubles and temptations, make no distinction between great and little things.

Remember, nothing that has the slightest bearing on your spiritual progress is insignificant in the estimation of Christ. It is a fact that Christians are more impeded in their progress by little things than by great ones, because for great things they seek the strength of Christ, and for little ones they act on their own. But if the little accidents of everyday occurrence, the petty annoyances to which everyone is subjected, be sufficient to ruffle the temper and excite an unChristian spirit, they are to you matters of very serious moment,

and as such you must regard them. Nor can you fully abide in Christ but by attaching to such things that just importance which shall lead you to refer them to Him with the same freedom that you feel in reference to what you commonly call serious affairs.

If you are conscious of peculiar and besetting faults, familiarize your mind with those incidents of the life of Jesus which show a particular bearing on them. If you are irritable, examine all those incidents which show His untiring patience; if you are proud, those which exhibit His humility; if you are worldly, those that show His spirituality; if you are negligent and careless in duty, those which show His incessant zeal and activity. Study them, understand them, keep them in memory, and pray to Him to infuse into you the same spirit.

The memory too may well be stored with those sacred songs descriptive of the character of the Savior, or imploring His divine aid; for their sweet words will sometimes come to you in hours of testing like gentle messages from our Lord.

The remarks now made are intended as general hints; but the only teacher of the true life of faith is Christ. Go to Him and ask Him to direct you. Christ is willing to make you just as meek, just as patient, just as lovely, as He is; and if you desire it earnestly, if you desire it more than everything else, if you are willing to give up all beside for it, He will explain to you, practically, what is meant by "abiding in Him" and by His coming to make His abode with you. Then your Christian race will be full of love and joy; more like the free flight of a bird than the struggle of a captive. You will run with patience the race that is set before you, and know by blessed experience that "the joy of the Lord is your strength."

What's Next?

CHRIST said, "Henceforth I call you not his servants; for the servant knoweth not what his lord doeth: but I have called you friends." John 15:15. The friend hears the secrets. The Lord said of His friend Abraham: "Shall I hide from Abraham that thing which I do?" Gen. 18:17.

The Lord Himself reveals His secrets unto His people, and at times sends His angels to tell of coming events. "This same Jesus," said those messengers from heaven at the time of Christ's ascension, "shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. He shall come with clouds, and with Him a cloud of ten thousands of His witnesses.

There is a cloud of hope and there is a cloud of despair. The children of Israel saw the cloud of light before them and over them, guiding them when they were journeying toward the Red Sea. The Egyptians also saw it, but it was the dark side they saw. The children of God need not look on the dark cloud. It is black enough now, but it will get blacker. Hence men's hearts during the past few years have been failing them for fear of what is going to happen. God never in His Word declares things to be worse than they are to be.

In fact, things will be so bad that the days will be shortened, otherwise all flesh would perish. Matt. 24:22.

We do not have to go by the theories of theologians but can trust the solid Word of God. Did the Flood come according to Noah's preaching? Was Babylon overthrown according to the word of Isaiah? Was Jerusalem destroyed according to the prophecy of Jeremiah? If these prophecies were fulfilled according to the Word of God, you may be sure that the predictions of events yet in the future set forth in the Scriptures of truth will be literally fulfilled.

The cry will go up, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you." Rev. 12:12. In the Word of God we see foretold destruction, war and misery; and as surely as God's Word is true, so surely will these things come in the world. They will be as universal as the Deluge. In the book of Revelation we see woe upon woe coming upon the inhabitants of the earth, and we see terrible judgment upon all those who receive the mark of the beast. The whole world will be afflicted in this period of tribulation.

(Continued on Page Fourteen)

Was It God's Leading?

EDITH F. NORTON

"I was led of the Lord!" Very easily comes this declaration to the lips of some of the Lord's children, but such a statement should be uttered with fear and trembling, and as rarely as possible. A child of God while at prayer, suddenly perhaps, is swept by an overwhelming conviction; he immediately rises to write a letter, or to embark on a certain line of action, which commits him to some unexpected and unforeseen policy. For him, the fact that the impression came while he was at prayer was enough. But was it? Rather should he not have continued waiting upon God to know whether it was indeed the voice of the Holy Spirit, or rather that of an alien spirit whispering in his ear?

Perhaps at a given moment a Christian feels that he has a certain leading in regard to a fellow Christian. Dangerous things those vicarious leadings! It is truly perilous to take such an attitude, and the one to whom such a communication is addressed may be pardoned if he bristles at the suggestion. Perhaps those who are stewards of the Lord's money are familiar with the statement, "I have been led to ask you for such and such an amount," or, "I have been led to believe that you will give such a sum." Then there is the false leading that pushes one to interfere in the concerns of another, when he who intrudes his leading cannot be aware of all of the factors in the case that would influence a decision. Alas, often it is only self-righteousness that leads one to such an interference.

One should question very much the leading that would enable him to address harsh and hurtful criticism to a fellow Christian, above

all, if the impugning of his motives is involved. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated." James 3:17. "But does such leading never arrive—even vicarious leading?" one may well inquire. "Certainly," one may respond, "but it will be the fruit of long and careful waiting upon God, a wholly surrendered spirit, emptied of all prejudice or bias in the matter, and his waiting will be the more earnest and careful because the interests of another are involved." His manner, too, will confirm the authenticity of his leading, by its simplicity, its scripturalness, its utter humility.

To deeply experienced Christians these leadings arrive, and they occasion the most scrupulous self-examination at the time of their reception, causing the deepest suffering if the disciplining of a fellow Christian is to be involved. It is not easy to speak, in the place of God, to a less deeply taught Christian brother, and yet, if one is entrusted with such a commission, he must execute it as fearlessly as did Jeremiah and Ezekiel of old. But where one Ezekiel was chosen to be the mouthpiece of God, there were many beside who claimed to have that honor, but were deceived. Listen to what God said to his servant Ezekiel in regard to these who ran when they were not sent: "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! . . . They have seen vanity . . . saying, The Lord saith: and the Lord hath not sent them: . . . Have ye not seen a vain vision . . . whereas ye say, The Lord saith it; albeit I have not spoken?" Ezek. 13:3, 6, 7. Can it be a light matter thus to impute folly to God?

"How then may one be sure of God's leadings?" may well be the next enquiry. Perhaps there is no question that agitates conscientious hearts more than this one. In reply, one can only indicate certain helps to certainty. First of all, is the heart fully surrendered and the will fully yielded? A carnal Christian can be sure that his own fleshly desires will make themselves evident and stifle the voice of the Spirit. In the second place, has one waited upon God until he has no more will or desire or prejudice in regard to the question in hand? Then, and then alone, is he ready to receive Divine direction. Thirdly, is the leading in absolute conformity to the Word of God? Fourthly, is it in accordance with Christian ideals of conduct? Is it ethically sound, and is it practicable?

What wild, unseemly things Christian people have done, saying they were led by the Spirit. Thus have they given occasion to the enemy to blaspheme. Therefore, it behooves us to approach the subject of Divine leading with godly fear, and to wait until we are confident that in truth God hath spoken—then to act courageously and promptly, leaving results with Him.

Healing for All

Abimelech had broken the law of God, and as a result there was an affliction in his household. It was a unique affliction, an affliction that none of the physicians of his land would be able to understand. They would have to confess, "This is beyond anything of which we have knowledge. That the womb of every woman should be fast closed up (Gen. 20:18) is unique. We do not know what to prescribe." But God in His mercy looked down. He knew that through ignorance Abimelech had sinned, and He gave to that heathen king in a dream a revelation of the cause of the trouble. He coveted what was another's. He had been innocent in that he had not known that Sarah was another man's wife. He had taken the wife of a prophet of God—and God was not pleased.

Abimelech had a willing heart to put away his sin and to restore that which he had unlawfully taken. In the morning he told his servants the revelation, and they saw that a wrong had been done. What should they do? They must resort to the prophet of God and ask for his prayers. The prophet explained he had done that which he thought was wise and expedient, and there is no record that God censured the prophet. It is not good to heap censure on the prophets of God. God's prophet prayed the prayer of faith and there was a gracious healing. That which the physicians could not do, that which could not be accomplished by all the medical profession, was accomplished when a man of God sent up a simple petition to Him; and God who had closed the wombs of the house of Abimelech opened them, and the affliction was lifted.

Many of us have ignorantly broken the laws of God, but He has had compassion on our ignorance. He will reveal to us by His Spirit where we have failed. And He will send us to His Prophet—a Prophet who went about doing good and healing all that were oppressed of the devil. This Prophet lives for one purpose—to make intercession for His own,

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Bondslaves of Jesus

F. M. BELLSMITH

THE apostle Paul begins his epistle to the Romans with these words: "Paul, a servant of Jesus Christ." He did not, however, use the word "servant" in the sense in which we do today. With us a servant is one who renders an agreed amount of service to an employer for an agreed amount of pay, whereas the Greek word *doulos* used by Paul means "slave." So the apostle was referring to himself as "the slave of Jesus" and not merely an ordinary slave either but a bondslave, like the Hebrew slave who refused to go out free and had his ear bored as a sign of perpetual servitude. Ex. 21:1-6.

This sermon was born in a small Pentecostal assembly in a suburb of Toronto, Canada, one Sunday morning. That morning the writer threw the meeting open for testimonies and among those who spoke was a handmaiden of the Lord, a precious saint, who, with tears in her eyes and a catch in her voice almost broke up the meeting by saying: "I am a bondslave of Jesus, and I don't want my liberty any more." Pentecostal people will not misunderstand my meaning when I say she "almost broke up the meeting." Such a wave of love and joy swept the little company that for a time it was impossible to do anything but weep and praise Him.

With the phrase already quoted from Romans, I associate what Paul says in 1 Cor. 6:19-20. "Ye are not your own, for ye are bought with a price."

Slaves were bought and paid for and were the absolute property of their masters.

The Lord Jesus has bought us and paid for us and we belong to Him. And what a price He paid! He, the eternal Son of God, emptied Himself of His heavenly glory and took upon Himself the form of a man—a slave—a sinner; and being Himself without sin became sin for us and submitted Himself willingly to the cruel death of the cross, in order to redeem us and purchase us unto Himself as His own possession.

When the slave was sold on the slave market he passed from the possession of one master to that of another. When Jesus, our redeemer, bought us with His own blood we passed from the bondage of sin and Satan to the blessed service of our Lord to serve Him forever. Satan is a cruel taskmaster, and "the wages of sin is death." We found it so. But the yoke of our Lord Jesus is easy, His burden light.

A beautiful quadroon girl was being auctioned off during the days of slavery in one of the Southern States. The man who was leading in the bidding was a brutal looking slave owner, and the girl trembled as she realized what slavery with such a master would mean. Presently a man with a kindly face began competing with the slaver and hope awakened in the girl's heart. She followed the bidding keenly as the price mounted higher and higher. At last the slaver gave in and the kind man led his purchase from the auction block to a lawyer and had the papers made out which gave the girl her

freedom. Can we wonder that with tears streaming down her cheeks the beautiful girl said she didn't want her freedom but would rather serve the man who had redeemed her. Oh, to be the bondslave of Jesus! No freedom is equal to this.

The slave being the absolute property of his master, please note:

I. *That the slave's body was not his own and he could not do what he liked with it.* It was for the use and service of his lord. The Roman slave owner even had the power to put his slave to death for disobedience or attempting to run away. So the Christian has no right to consider his body his own, it is the temple of the Holy Spirit and is for the Lord.

What an effect the full realization of this truth will have on our own actions! If my body is not my own but belongs to Him I may not injure it in any way but must take the best care possible of it. I may not indulge its appetites. I may not use injurious drugs or narcotics. I may not overeat, a sin all too common among us. Divine healing is a very blessed teaching of the Word; but it seems to me presumptuous to be careless in our habits and expose our bodies to disease and injury by so

doing and then ask God to heal us. In such cases confession and repentance should precede prayer for healing.

If my body is not my own I ought to consider how my Lord wants me to dress. Does He want this body which belongs to Him decked out in gay clothes and jewelry like those who are still in bondage to Satan? And what about the use of cosmetics in this connection?

The slave did not own the clothes he wore, nor the bed he slept in, nor the food he ate. All were supplied by his master.

II. *That the slave's time and talents belonged to his lord.* He could not use either as he pleased. All his time and all his ability were for the service of his master absolutely, and that without wages. Many Christians think that when they have "served God" by attending church on Sunday, they have done enough. Not so. We ought to serve our Master as faithfully on the other days of the week as on the Lord's day. Our Lord demands all. We cannot serve God and mammon. We must not engage in any line of business or trade which is displeasing to Him whose we are and whom we serve. If I am really His bondslave my consecration of time and talent must be without reserve.

III. *That the slave owned no property.* He had no possession of any kind which he could call his own. He was a steward of his master's wealth. The law of the tithe was a Jewish law. For the Christian the standard is far higher. Not one tenth only is the Lord's; but all is His. If I am really the bondslave of Jesus I have no right to use money for mere pleasure, nor for unnecessary luxuries, nor for

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any form of self-indulgence. William Cary said before he went out to India as a missionary that he served the Lord and cobbled shoes to pay expenses. David Livingstone put it this way: "I will regard nothing I possess as my own."

I know a man who was once rich and getting richer, being very successful in his business, who took the words of Jesus to the rich young man himself and sold out his business and property and gave the proceeds away. Today he is a poor man working with his hands for the necessities of life. He said to me recently: "If you gave me one hundred dollars I wouldn't know what to do with it except give it away. I have no use for money." Slaves of Jesus must not waste their Lord's money, but must use it all for His glory.

IV. *That the slave served without wages or reward.* The modern servant works for the highest wages obtainable. The slave of Jesus must not be a hireling. The sin of covetousness is, perhaps, the commonest sin in the world today. Almost everybody, Christians and worldlings alike, are grasping after this world's goods. I have heard of evangelists who guaranteed a revival for so much money. I have known of an evangelist who having received a very generous offering demanded more. I know of a certain evangelist who when his meetings were over and he had received a large offering charged fifty cents admission to hear his lecture on his own life. Commercializing the story of God's dealings with him! Telling his own testimony at so much a head! Was

what was going on in the Temple court when Jesus took a scourge and drove the money changers out any worse than this?

Madam Guyon wrote of what she called "disinterested love." It is a high standard, perhaps, but not too high. The slave of Jesus must be willing to serve Him regardless of pay. How many of us would serve Him just as faithfully out of pure love for Him if there were no crown promised? Yet even so ought the bondslave of Jesus to serve Him.

V. *That the slave was compelled to render absolute and unhesitating obedience to his master.*

Obedience is not merely the first law of an army; it is the very first law of the universe. The sun and moon and all the planets obey God. The stars in their courses obey God. Nature obeys God. God is sovereign in His creation. Even Satan when persecuting Job did not dare overstep the limits God put on his actions. If it is the duty of Christians to obey the laws of the land, how much more is it their duty to obey God? Should not the slaves of Jesus obey Him?

There could be no order in the universe without obedience. Without obedience an army becomes a mob. Disobedience to the laws of the State endangers the very existence of the State. And without obedience to Christ within the church there can be no spiritual blessing.

As the bondslaves of Jesus we must have no wills apart from His will, no ambitions apart from His cause and glory, no inward desires, even, apart from the promptings of His love.

Let us rejoice in this glorious servitude! It is a servitude which constitutes higher liberty than liberty itself. How much better to be a slave in heaven than a sovereign in hell! It is a glorious servitude indeed, this, to be the bondslave of Jesus.

The Old-Time Power

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

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

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

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

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

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

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

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

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

By R. ELLSWORTH DAY

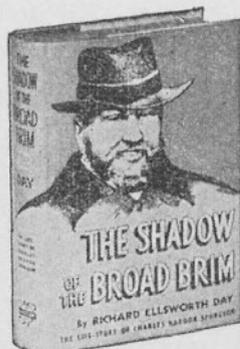
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As Others See Us

The following article, written by Jack Shuler, appeared in the September issue of "The Methodist Challenge," a monthly publication by Robert P. Shuler, Pastor of Trinity Methodist Church, Los Angeles, California. We do not know which one of our churches Mr. Shuler refers to, but we were struck with the thought: Would a visitor with spiritual perception receive such a favorable impression at ALL our assemblies? After reading this article, fall on your knees and ask God to let YOUR meetings be led by the Spirit, as was this service.

RECENTLY this writer visited in a small city on the Lord's day and was free to attend a worship service. There were churches of almost every faith and description in evidence, and it was found no small task to choose a place of spiritual refreshing for the campaign which lay just ahead of me. As I passed one modest structure there sounded upon my ears the kind of singing that does not so much display voice culture as it glorifies God. I decided to sit in on this, despite the fact that we Methodists feel a bit provoked at this little group for presenting the sheep of our fold with a greener pasture. I refer to that little church, The Assembly of God.

I must be honest. I have not felt my heart so generously warmed and encouraged at a Lord's day meeting in years. The pastor was a college graduate, but he took no pains to put his sermon on dress-parade that morning. Instead there was an old-fashioned praise service, and the singing of the kind of hymns I've been told were sung in those grand days of victory when the God of revivals proved Himself strong in the hearts of men. I feel the thrill yet as I recall their singing,

*"This old world can never hold me;
Any moment I'll be gone;*

*For I've made my consecration
And I have my wedding garments on!"*

Nor was the flock content to become a dead end for the grace of God in their souls. Soon the eager refrain rang out,

*"Lord, lead me to some soul today,
And teach me, Lord, just what to say;
Friends of mine are lost in sin
And cannot find the way.
Few there are who seem to care
And few there are to pray.
Melt my heart and fill my life—
Give me one soul today!"*

The pastor must have sensed the very thing that was in the apostle's heart the day he wrote, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power!" Under the impetus of the same Spirit who descended in quickening proportions upon Paul's audiences—the same Spirit who has determined the measure of strength and glory of every subsequent spiritual awakening ever known to man—he said, "I have prepared a little sermon that can keep. Let God have His way this morning!" Here followed testimonies and prayers as God melted and moulded human hearts into vessels willing to be filled for the Master's use: vessels fit and ready to pour out to perishing souls in a dark, dying, doomed world.

The gospel power was there all right! And who am I to discount the wonder-workings of my God who chooses the foolish things of the world to confound the wise? I am not well versed in the procedure and polity of this little (but rapidly increasing) so-called "sect." I only know that the Spirit overruled, and the fire fell. And I know, too, that I could not long remain a spectator. Ere long I found myself worshipping God!

As I departed from the little church, my

heart charged with the electricity of God's glory, I could not but sense the fact that those humble people had captured much of the departed glory of the folks called Methodists. In the days of such meetings, Methodism drew the masses! In the days of such demonstration, Methodism had dynamite! In the days of such concourse, Methodism marched head and shoulders above all others, the Conqueror! But lo! the mighty hath fallen, and the favored hath become a reproach! Grievous wolves have slipped in unaware, and Methodism lies torn and bleeding and nearly dead beside the way.

Does some eager heart inquire where lieth the cure? Paul's answer is ever pressing, "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Our pride in human ability and technique must find its sepulchre! Our dependence upon size and numbers must tumble into a tomb! Our confidence in man-made machines and worldly systems must descend into the grave. We must forego those glittering but doomed thrones of human ingenuity, and seek the lowly place at the servant's table where ruleth the will of the Father. Then the fire will fall! Then the Spirit will demonstrate to us and through us! Then the power will prevail for us and for all the world!

Ripening

I find in all Christians who have passed through much tribulation, a certain quality of ripeness which I am of opinion can be formed in no other school. Just as a certain degree of solar heat is necessary to bring the finest fruits to perfection, so is fiery trial indispensable for ripening the inner man.—Tholuck.

What's Next?

(Continued From Page Ten)

Men are asking, "What's next? What is coming next in the political world?" But what is coming next from the infernal world? We see in Revelation the opening of the abyss, and the coming forth of its inhabitants.

We have seen, during the past few years of war, what hatred in men's hearts has done; but even this has been tempered in a measure by the Word of God and by real Christianity. But remove these two restraining powers and you will have hatred without mitigation in this world. And the serpent coming down to earth will have no mercy, no sympathy. He will come with intense hatred, and his hatred will be most vehement against man. Why against man? Because man was made in God's image. Satan marred that image and he will seek to completely destroy it. But something from the wreckage will be saved. God's thousand years of peace will follow. Day must follow night.

Christ prophesied, "Men's hearts failing them for fear." Luke 21:26. We have seen this during the past few years. We shall see it again. There is perplexity today, but there will be worse perplexity tomorrow. But there is a blessed word of encouragement to the child of God. It is this: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

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Here is a book for today. The pivoted character is young Rex Madden, a flier, who participates in dangerous European bombing missions. He fears death and the future. At last, however, he opens his heart to Christ—the Christ of fighting men—and he finds peace and courage amid chaos. Cloth bound, **Price \$1.25.**

BLUE SKIES

By Louise Harrison McCraw

Blue Skies is a novel with all the appealing romance and human interest that one could wish. It is a fine exposition of the problem of the Hebrew Christian as well as that of Christian service. Cloth bound, **Price \$1.50.**

SKY MATES

By Ilse L. Schlaitzer

The thrilling story of two young people whose lives are brought together through a miraculous chain of circumstances, involving many unpredictable events. True to life. Cloth bound, **Price \$1.50.**



GIFTS OF DISTINCTION

for Boys and Girls

By Paul Hutchens

By Bertha B. Moore

THE SUGAR CREEK GANG

"... a rollicking boy story that any real, wide-awake boy will like, full of action and excitement and all about the adventures and experiences of real, live boys."

WE KILLED A BEAR

Here is a book that will keep any boy curled up in his chair.

FURTHER ADVENTURES OF THE SUGAR CREEK GANG

Find out what happens when the "gang" gets caught in an unheated cabin during a blizzard.

THE SUGAR CREEK GANG GOES CAMPING

The big blue lake and the spacious green forest provide ideal background for more thrilling adventures of this merry bunch of boys.

THE SUGAR CREEK GANG IN CHICAGO

The boys find the sights in the big city exciting and full of interest.

THE SUGAR CREEK GANG IN SCHOOL

In adventure and play, and now in school these six boys still have plenty of fun.

MYSTERY AT SUGAR CREEK

A coon hunt, a party at Old Man Paddler's cabin and a fugitive from justice all add to the mystery and adventure of this story.

THE SUGAR CREEK GANG FLIES TO CUBA

The "Gang's" experiences in Cuba, eighth and newest in this popular series.

Cloth Bound, 60c each

THE SHANGHAI MYSTERY

By John Bechtel

A thrilling story by a missionary in China. Merely living in China should promise excitement for any young girl. But not so for Doreen Matthews, who suddenly found a mystery on her hands. **Cloth bound, Price 60c.**

THE THREE BAERS

"Children of 8 to 12 years will eagerly devour the story, while Christian parents will enjoy reading it to the smaller tots."—Sunday School Times.

THE BAERS' CHRISTMAS

The Christmas-time adventure of these lively triplets in the atmosphere of a Christian home.

THE TRIPLETS IN BUSINESS

A candy stand, new friends and someone who needs help really give the youngsters something to do in this story.

THE TRIPLETS GO SOUTH

The Baer triplets are going to Florida to visit their Aunt Mary. Want to go along?

THE TRIPLETS OVER J. O. Y.

Read how they broadcast over station J. O. Y., got their pictures in the paper and entertained their summer visitors.

THE TRIPLETS GO PLACES

Go with the Baer children on a boat ride with "Dad" and an airplane trip with a famous visitor.

THE TRIPLETS SIGN UP

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

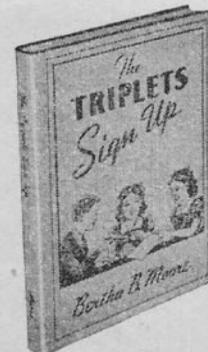
THE TRIPLETS BECOME GOOD NEIGHBORS

Here is the latest in the experiences of these lovable triplets. Their ingenuity is always refreshing.

Cloth Bound, 60c each

GOSPEL PUBLISHING HOUSE

Springfield, Missouri



Educational Committee Report

The "historical" General Council, convened at Springfield last September, organized the Educational Department of the General Council, setting its definite course and assigning it definite tasks. The first "port" in this course was a meeting of the full Educational Committee December 13-18, 1945, consisting of the Executive Presbytery of the General Council and nine other men chosen by the General Presbytery. These men came from the East and West coasts and the North and South borders and came with the love and wisdom of God.

There are three distinct fields of work and responsibility in which this Committee has made distinct accomplishments for God and our Church. The Bible Institutes of the Assemblies of God were thoroughly evaluated, and constructive assistance has been provided them in making their contribution to the spiritual life of our Movement and the training of our future ministers even more effectual.

Helpful thinking has been given to the problem of assisting the hosts of our precious young people in their struggle against worldliness and skepticism in the public school system of today. We trust that it will not be too long until this thinking produces real results in effective protection for all our young people and children.

As important as any phase of the work of the Educational Committee is that which it has undertaken for the Sunday Schools and other Church Schools of our

constituency. Plans have been formulated and launched for the benefit of the Editorial Staff which prepares all our literature. The Sunday School Department of the Gospel Publishing House has been incorporated into the work of the Educational Department of the General Council, and its Superintendent is now to be known as the Promotional Director of Church Schools. A national Sunday School Convention is announced for February 18-21, 1946, to be held in Springfield, Mo., and a co-ordinated forward move along every line is being launched. It is hoped that a thorough indoctrination

of all ages and classes of our people will result from the broad scope and thorough effectiveness of the work of the Educational Department in all its phases and divisions. Your prayers are earnestly solicited to this end.—Ralph M. Riggs.

"GOD IS TALKING"

When part of a Gospel had been translated in the Lenje language in Central Africa, the missionary read a chapter of it at a Sunday service. The people could not contain their delight at hearing the Word of God in their own language. They cried out in their excitement, "God is talking to us! God is talking to us!" When the missionary began his sermon, they interrupted him at once with the request, "God is talking to us. Do not preach. Read the words of God again!"

"Sermons In Song"

ASSEMBLIES OF GOD NATIONAL RADIO HOUR

Revised Schedule of Stations Starting January 6th, 1946

Call Letter	KC	State	City	Time	Call Letter	KC	State	City	Time
WSGN	610	Alabama	Birmingham	6:45 a.m.	WQBC	1420	Mississippi	Vicksburg	9:30 a.m.
WSFA	1440	Alabama	Montgomery	7:45 a.m.	KFVS	1400	Missouri	Cape Girardeau	9:00 p.m.
KLCN	900	Arkansas	Blytheville	8:15 a.m.	KHMO	1340	Missouri	Hannibal	9:30 p.m.
KWFC	1340	Arkansas	Hot Springs	2:30 p.m.	KWOC	1340	Missouri	Poplar Bluff	7:15 p.m.
KGHI	1230	Arkansas	Little Rock	1:45 p.m.	KWTO	560	Missouri	Springfield	8:15 a.m.
KUOA	1290	Arkansas	Siloam Springs	2:45 p.m.	KUAK	1450	Missouri	St. Joseph	4:30 p.m.
KWBR	1310	California	Oakland	8:15 a.m.	KMMJ	750	Nebraska	Grand Island	2:15 p.m.
KVCV	1230	California	Redding	5:30 p.m.	WLNH	1340	N. H.	Laconia	2:00 p.m.
KYA	1260	California	San Francisco	7:15 a.m.	KGGM	1260	New Mexico	Albuquerque	8:30 a.m.
KMYR	1340	Colorado	Denver	8:15 a.m.	KENO	1400	Nevada	Las Vegas	12:15 p.m.
KFKA	910	Colorado	Greeley	5:45 p.m.	WGNV	1220	New York	Newburg	1:15 p.m.
KGHF	1350	Colorado	Pueblo	8:15 a.m.	WSNY	1240	New York	Schenectady	8:15 a.m.
WINK	1340	Florida	Fort Myers	7:45 a.m.	KILO	1440	N. Dakota	Grand Forks	7:30 a.m.
WLAK	1240	Florida	Lakeland	7:45 a.m.	KLPM	1390	N. Dakota	Minot	1:45 p.m.
WSPB	1450	Florida	Sarasota	7:45 a.m.	WCKY	1530	Ohio	Cincinnati	5:30 p.m.
WTSP	1380	Florida	St. Petersburg	7:45 a.m.	KWON	1400	Oklahoma	Bartlesville	1:15 p.m.
WGAC	1240	Georgia	Augusta	7:45 a.m.	KCRC	1390	Oklahoma	Enid	2:15 p.m.
WDAK	1340	Georgia	Columbus	7:45 a.m.	KTUL	1430	Oklahoma	Tulsa	8:00 a.m.
WKRO	1490	Illinois	Cairo	3:45 p.m.	KLBM	1450	Oregon	La Grande	8:30 a.m.
WGES	1390	Illinois	Chicago	8:30 a.m.	KWJJ	1080	Oregon	Portland	3:15 p.m.
WLDS	1180	Illinois	Jacksonville	7:00 a.m.	WIBG	990	Penna.	Philadelphia	7:15 a.m.
WROK	1440	Illinois	Rockford	2:45 p.m.	WCOS	1400	S. Carolina	Columbia	7:15 a.m.
WFBM	1260	Indiana	Indianapolis	7:05 a.m.	KABR	1420	S. Dakota	Aberdeen	6:30 p.m.
WAOU	1450	Indiana	Vincennes	9:30 p.m.	WMC	790	Tennessee	Memphis	7:45 a.m.
KBUR	1490	Iowa	Burlington	8:30 a.m.	(The earliest date for release is February 10th)				
KDTH	1370	Iowa	Dubuque	9:45 a.m.	KVAL	1490	Texas	Brownsville	7:45 a.m.
KFNF	920	Iowa	Shenandoah	1:30 p.m.	KRIS	1360	Texas	Corpus Christi	7:45 a.m.
KGNO	1370	Kansas	Dodge City	5:30 p.m.	KXYZ	1320	Texas	Houston	7:45 a.m.
WREN	1250	Kansas	Lawrence	2:15 p.m.	KMAC	1240	Texas	San Antonio	7:30 a.m.
KOAM	810	Kansas	Pittsburg	8:15 a.m.	WRNL	910	Virginia	Richmond	8:15 a.m.
KFBI	1070	Kansas	Wichita	7:45 a.m.	KTBI	1490	Washington	Tacoma	4:15 p.m.
WINN	1240	Kentucky	Louisville	8:00 a.m.	*KDFN	1470	Wyoming	Casper	8:45 p.m.
KNOE	1450	Louisiana	Monroe	8:30 a.m.	WEAU	790	Wisconsin	Eau Claire	9:15 a.m.
KTBS	1480	Louisiana	Shreveport	8:30 a.m.					
WABI	910	Maine	Bangor	2:30 p.m.	*This station releases program on Mondays instead of Sundays.				
WJLB	1400	Michigan	Detroit	2:00 p.m.	This list has been revised since publication December 29 to include two new stations at Lawrence, Kans. and St. Joseph, Mo. Hartford, Conn. has been eliminated until a satisfactory hour for the broadcast is released. The time of broadcast at Enid, Okla. has been moved forward to 2:15 p.m.				
KGDE	1230	Minnesota	Fergus Falls	6:30 p.m.					
KYSM	1230	Minnesota	Mankato	8:15 a.m.					
WLOL	1330	Minnesota	Minneapolis	7:45 a.m.					

WE WISH WE COULD WRITE TO ALL

We wish we could write to all and tell them how much we appreciated receiving their cards at the Christmas Season, but this is not possible.

We can, however, express our appreciation through the *Evangel* and wish every one abundant blessing from our Heavenly Father throughout the New Year. May the New Year bring us a little nearer to the heart of Jesus.

THE BRETHREN AT HEADQUARTERS

OUR



MISSIONARY ADVANCE

Did You Say . . .

MISSIONS DON'T PAY?

Oliver L. Foth

MY first visit to the native village district was made on Sunday. At 3:45 that morning I was so wide awake it was impossible to go back to sleep, although I wasn't to be called for another hour! By 5:30 we had eaten, and Burgess "Sahib" and I were on our bicycles pedaling our way into town to catch a bus.

The previous night's rain had left the road somewhat muddy, and the sky was an inky black. It was only 32 miles from Mavelikara to Chenkilatahu, the station at the foot of the hills to which we were going, but it took five and a half hours to get there. The trip was negotiated by cycle, two buses, and on foot.

Indian buses are quite wonderful—built high, with a large contraption on the rear in which to burn charcoal for their power. They have complete ventilation, except when so many passengers are hanging on the sides that it is almost impossible for air to get through. The passenger capacity seems to be unlimited, since one is seldom refused a ride if he can find a place on which to hang.

Our bus threaded its way past brilliant green rice paddy fields and lagoons covered with beautiful tropical water lilies; down lanes lush with vegetation and flanked by hundreds of banyon, mango, banana, and several varieties of Palm trees; then finally up through rich rubber plantations to our destination.

Two Indian pastors, with a number of other people and a host of children, were on hand to escort us down another mile of road, not accessible by car. The spirited singing and the beating of the drum could be heard for some distance before we came to the church. For since we were a little late, the service was in progress when we arrived.

When I saw the building, I asked with a bit of apprehension, "Is **this** the church?" It proved to be, although the entire building could not have measured more than 15 by 25 feet. Two doors and five windows fitted into the mud walls of the church gave it an increased capacity, since they provided

space for at least fifty additional people. Inside, over 100 people were "comfortably" seated on the floor. A small bench and table at one end of the building comprised the platform and pulpit, and were for the comfort of the senior missionary, the new "sahib," and Brother John, the dean of the Travancore preachers.



As we entered, a shy reticence silenced the congregation for a moment or two, but songs of worship soon poured forth again. Only a heart of stone could have failed to respond to the genuine joy and peace which filled these Malayalam Christians. Though only the "Deva Tina Stotrum" (Praise the Lord) could be understood by the new "sahib," there was something so infectious about each song and prayer that I could easily recognize the Spirit who was so beautifully blessing here. He was the same

Holy Spirit who moves in the hearts of God's people the world around.

A future Malayalam preacher, a fine looking young man in his teens, opened the testimonies with a stirring witness of God's faithfulness and an exhortation to "Awake out of sleep: for now is our salvation nearer than when we believed." A young lady, clothed in a white, blue-bordered sari, told of the healing power of Christ in her body. Then followed numerous testimonies of recent marvelous healings from a great malaria plague which has taken scores of lives in this area recently.

On one side of the little building, Grandma, with tears streaming down her deep-lined face, rose to tell of the wonderful Christ who had saved her. The split and drooping lower halves of her ears testified that she had not always known Him. On the other side, Grandpa rose to declare himself a follower of Christ. Although his speech wasn't too fluent, his fervent "Deva Tina Stotrum" made up for any eloquence that he lacked.

The testimony which touched perhaps all of our hearts more deeply than any other, came from the young man so wonderfully saved from Hinduism just a few months before. It had been a big step, for his entire family was fighting against him. But he has found a great "Captain of his salvation," who is leading him on to victory.

A message on the "Love of God," brought by the new "sahib" and interpreted by Brother John, the Indian preacher, found a response in these hungry hearts—especially each mention of Christ's shed blood or His cross. Glancing around the room, one saw the various castes, all sitting and worshiping together. Truly, only the Blood of Christ has made them all one.

With reluctance we left the meeting which, concluded with a long season of prayer, had lasted well into the afternoon. Seven hours later we finally reached our house. The new "sahib" was a bit sore and did not have much desire to sit down, for without question he had ridden on the four hardest bus seats of his life. But the joy that filled his heart

was akin to no other joy he had ever experienced. He had the answer to the question, "Do Foreign Missions really pay?"

DO THEY PAY? If any one should have the least doubt in his mind, I wish he could but look into the face of a Malayalam young man, alight with the glory of God, as he sings of the Redeemer who so recently saved him from a life of sin. Or catch a glimpse of the light shining from the soul of a Malayalam young lady, so newly born into the family of God. Or see the new-found freedom radiating from the eyes of an old man, who all his life has been a slave of Satan. Each one of these hundreds of transformed lives is a very loud declaration that MISSIONS PAY! They pay bigger dividends than any other investment ever made, for their dividends come in redeemed blood-washed souls, made ready for an eternal home above.

In these days just preceding the return of our Lord Jesus, we must heed the challenge of the Christian poet:

"Give of thy sons, to bear the message glorious,
Give of thy wealth, to speed them on their way,
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay!"

★ ★ ★

Brief Reports

Recently, two sisters received the Baptism in the Spirit. One of them was awakened in the middle of the night and was filled. The other was reading and praying in her backyard at the close of the day, when the Spirit came upon her and she received the Baptism. She praised the Lord in such a loud voice that the neighbors came running together, thinking that she was having an attack of some kind. She then preached to them to repent and get ready for the coming of Christ.—Elsie F. Blattner (Venezuela.)

★

We were called upon recently to take a Moravian missionary—in bed with heart trouble—in our housecar to the nearest railway, over 300 miles north of us. While there, I sold a New Testament to the Indian station master, and had an Indian supper with him—on top of indigestion. But it was worth it, as later in the evening he gave himself to Christ.

On the way back I had arranged for workers to meet me on the road in order to visit the new work at the mines. At Ntumbi Mine, we found nine ready for baptism, only awaiting our arrival. Though tired from our journey, it was a joy to examine them in the faith and hear them quote scriptures and testify. It was a real privilege to see them baptized by the native workers last Sunday. Together with the native worker and his wife, there are fourteen baptized believers there.—John Richards (Tanganyika, East Africa.)

From A Veteran Missionary

One of our missionaries who has spent over thirty years in missionary work has always relied on offerings which came in designated for her. Of late, some of her contributors have ceased to give, and as is the custom of the Missions Department, we have sought to help her. The spirit of this dear missionary is so fine that we are quoting a portion of her letter which we have just received. She writes:

"You have been very kind, indeed, to each time supply what you feel may be lacking in my monthly offerings, but I want to tell you just how things stand so that you may have no unnecessary concern. . . . I am grateful beyond words for all the kindness of contributing churches, but now that some of the money has been cut off, it does not in any way trouble me. When the offerings are less, the Lord always makes up; so please do not take this on as your burden. I am more happy than I can say to watch God work, and, indeed, He always supplies every need. I have found, as you have through the years, that He does not always work through the same channel, and I want to feel that I am standing with those at Headquarters in faith for needs the world over, rather than in the slightest way adding to your burden. . . . Thank you for every kind thought, for every time you have added to my remittance, but believe me when I say I do not want you to continue doing for me when I know very well there are many needs! You understand!"

We do thank God for such missionaries, and we believe our leaders will agree that, if anything, we feel like helping such cases even more liberally were it possible. Our Assemblies of God missionaries are all told when they leave for the field that we do not guarantee a stated allowance, although we do seek to make up, as far as possible, what we feel is really needed for the missionary's living expense. However, if there should come a shortage of funds, it is understood that all will have to share in receiving a lesser amount rather than for us to go into debt. Hitherto, the Lord has helped us. With such missionaries as our representatives, we feel that He will continue to supply our need and enable us to keep going forward.

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News Flashes!

We now have missionaries in North, South, and West China who are in a position to dispense funds both for relief and also for Chinese workers. The need is great in all of these sections. You may send your offerings to the Foreign Missions Department, 336 W. Pacific Street, Springfield, and they will be used as you direct.

Harland A. Park and T. Glenn Dunn, our first missionaries to return to China since the cessation of hostilities, cabled the Missions Department that they have arrived in Hongkong. Let us pray that the blessing and guidance of the Lord may be with them—and with their wives, who have had to stay at home.

★

Mr. and Mrs. Alfred A. Blakeney, former missionaries to India, have recently gone to the island of Trinidad, off the coast of Venezuela, where they plan to continue their work for the Lord. Their son, Malcolm Blakeney, and his wife have accompanied them to assist in the work.

★

H. May Kelty, who has been laboring for the Lord in Cuba, returned to the States in November. Her address is 1408 East Knollwood, Tampa, Florida.

★

A cable from Mr. and Mrs. Raymond Sanders states that they have arrived in Dakar, Africa.

★

A Bible Institute for young ladies was opened in Monterrey, Mexico, on December 2, 1945. Twenty-three senioritas have already enrolled to prepare themselves for spiritual service. Prayer is requested that the Lord will supply every need.

★

A new arrival in Mexico is David Dale Ayres, weight 5¾ pounds, born December 4 to Mr. and Mrs. H. W. Ayers. Congratulations!

★

We are happy to announce the safe arrival in Liberia, Africa, of the following missionaries: Velma M. Campbell and Mr. and Mrs. Vinton H. Shumway, who will be going on to Nigeria; also Mr. and Mrs. Edward H. Simmons, and Mr. and Mrs. Carl W. Hixenbaugh, who will be laboring in Liberia.

★

John W. Davis and Walter H. Clifford have sent word that they and their families will be sailing from New York, December 20, on the "Marine Pamphlet." Both families will be doing missionary work in South India. Pray for them that the Lord will give them a pleasant and safe journey.

★

The local assembly and the Bible School in Santa Ana, El Salvador, are still progressing, according to Ralph D. Williams. "The new ceiling and the fluorescent lighting have made a vast improvement in the appearance of the local assembly. Sunday night every seat was filled—more than three hundred. There are people at the altar for salvation in practically every service. We thank the Lord for all these blessings and continue to believe for a still more gracious revival."

★

Life is eternity's seedtime.—Spaulding.

THE SALVATION TRAIN

A barber in the Hotel Statler in Buffalo, when asked about his relationship to Christ, admitted that he was brought up a Lutheran, but sent his children to a Baptist Sunday School because it was nearer. One day the Baptist minister came to the house to visit. Why didn't the father bring the children instead of sending them? The barber said he excused himself by saying there were many roads to Heaven, that it was like going to the railroad terminal. One could go by Main Street, Scott Street or Michigan Street (it was in the old days before the new station was built) and that all led to the station. "But," said the barber, "he got me by saying that I had better get to the station before the train leaves." The barber and all other men out of Christ should also give thought to taking the right train. For not only "Now is the accepted time" (2 Cor. 6:2), but also *it is the day of salvation*. Act now, and in the right direction.—*Revelation*.

FAITH AND LOVE

"Faith and love is the creed of Christians: faith without love is the creed of devils."—Augustine.

Blessed is the man or woman who is willing to serve cheerfully in the second rank.—Mary Slessor.

Among the Assemblies

WINTERHAVEN, CALIF.—The church has enjoyed a successful revival with Evangelist Earl D. Benson of El Monte. Five were saved and 3 were filled with the Holy Ghost.—Mrs. H. C. Dodson, Church Secretary.

MEXIA, TEXAS—A very successful 2 weeks' revival was conducted here recently by Evangelist Ella Olson and her two daughters, Esther and Mary. Sister Olson's positive and inspirational messages brought visible results. Thirteen were saved and 2 were filled with the Holy Spirit. A goodly number were refilled.—E. P. Zook, Pastor.

RALLS, TEXAS—Evangelist and Mrs. Buford Dowell, c/o Mont M. Walker, 1505 23rd St., Lubbock, Texas, conducted a revival here recently, in which several were saved and some received the Holy Ghost Baptism. The church was revived and the town in general was stirred. Brother Dowell has a wonderful ministry, a real burden for lost humanity, and a deep interest in the Jews.—Mrs. Ollie Mae Williams

BORN CRUCIFIED

By L. E. Maxwell

Every Christian wants to know how he can live a life of peace and joy and power. One of the important keys to such a life is the truth of the believer's identification with Christ in His death and resurrection.

"Born Crucified" touches upon the most vital parts of the Christian's daily life. The author holds closely to the Scriptures, illuminates the truth with telling illustrations, and, as far as words can do it, shows Christians how to have victory over sin, and power in God's service. It is the kind of message so sorely needed in these days of coldness in the church, lawlessness in our own land, and chaos in the world. Cloth bound, Price \$1.75.

THE SUPERNATURALNESS OF CHRIST

By Wilbur M. Smith

In this volume it is the author's desire to encourage people (both young and old) to carefully examine for themselves the evidence for the SUPERNATURALISM OF CHRIST. A recent reviewer of this work writes: "This book is satisfying to mind and heart. Scholarly and sympathetic, sincere and sane, clear and concise, it is a fair and reverent review of the evidence dealing with the Deity of Christ, especially the virgin birth, the miracles, the Transfiguration, and the Resurrection." Cloth bound, Price \$1.50.

HALLOWING THE HOME

By Norman B. Harrison

A young people's worker says: "After reading everything concerning religion for youth for thirty years, I feel that this book answers more of the questions mothers have been asking me through the years than anything I have ever seen. In fact, the answers are all there." "A classic on the home." Widely used by pastors. Fine wood-craft cover. Price 25c.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

TALIHINA, OKLA.—We closed a good revival with Evangelist Hubert Crawford from Clebit. Two were saved, and two were reclaimed.—Murrell Clay, Pastor.

CHESTER, ILL.—We enjoyed a successful 4 weeks' revival with Evangelist Leonard Harshaw, of San Antonio, Texas. The revival spirit was evident each night. Twelve were saved, and 11 received the Holy Ghost Baptism as in Acts 2:4. The church is revived and going on with God.—L. A. Dauer, Pastor.

DYER, TENN.—A successful revival under the direction of Evangelist Denver C. Ogden, of Siloam Springs, Ark., came to a close November 25. Brother Ogden displayed some of his drawings which were given away each night. In two weeks' time our Sunday School attendance went from 30 to 96. Ten were saved, and 3 were filled with the Holy Ghost.—Ivan Belmer, Pastor.

GREENVILLE, MISS.—A 3 weeks' revival has been conducted here with Evangelist T. C. Anderson, of Jackson, as the speaker. Brother Anderson's ministry proved a great blessing to us, bringing the entire church nearer to God. Definite conversions were experienced. Our Sunday School attendance broke all previous records.—A. L. Williams, Pastor, First Assembly of God.

TULSA, OKLA.—We recently closed a very successful revival with Evangelist Jack Coe. About 30 were saved, and 15 received the Baptism in the Holy Ghost according to Acts 2:4. We had some of the largest crowds we have had in any meeting. Many nights we turned people away. The Sunday School attendance averaged 500 while Brother Coe was with us.—J. R. Keith, Pastor, North Utica Assembly.

MALDEN, MO.—The church here has enjoyed the best revival in several years. Evangelist J. W. Reddick, of Broken Bow, Okla., came to us for 10 days. God was present in a great way, and souls were stirred. We continued the revival 8 days longer, and God poured out His Spirit in a marvelous way. Twenty-five were saved, 10 were baptized with the Holy Spirit according to Acts 2:4, 12 were baptized in water, and 12 were received into the church.

Council brethren passing this way will find a welcome.—J. C. Morgan, Pastor.

CHILDRESS, TEXAS—Evangelist Lee Krupnick conducted a revival here from November 12 to December 2. Fifty-four confessed salvation, and 20 received the Baptism in the Holy Ghost. Many sick were prayed for and God touched and blessed. People came a distance of 125 miles to be in this revival, it being one of the greatest revivals our church has had in a long while. Week-night crowds were as large as the usual Sunday night crowds. One Baptist lady, a Sunday School teacher, received the Baptism in the Holy Ghost. Some of the Methodists and Baptists attended our revival.—J. B. Essary, Pastor.

KELSEYVILLE, CALIF.—After one year's labor here we have turned the pastorate over to Errett Barber, of Sheridan, Wyo. There was a great need for the gospel when we opened Pentecostal meetings in the Woodmen's hall. A man who had not been inside a church in 20 years, an unbeliever, was gloriously saved. He donated a lot on the main boulevard, opposite the high school, for a church (dedded to the Assemblies of God), and Brother Barber and the congregation are now putting up the building. Please pray for this new work.—Laura Steele and Frances Ferguson, Box 567, Lakeport, Calif.

ASHLAND, ORE.—We came here about 17 months ago, and since that time we have seen the hand of God move in our midst in an outstanding way. Some eight thousand dollars' worth of improvements have been made on the church, including the excavation of a complete basement, the installation of a new modern furnace, new drapes, a neon sign, and baptistry, besides the complete renovation of the interior. Many have been saved and healed and filled with the Spirit and about 80 have been added to the church during the past year. We have had a number of splendid revivals, the last one being conducted by Henry Marty, who is new among the Assembly brethren. His ministry is outstanding, both in its spiritual tone and in the fact that it reaches many outsiders.—Gordon Lindsay, Pastor.

STEELE, MO.—We recently closed an old-time revival, one of the best in the history of the church, with Olive Burns of Texas as the evangelist. Some 20 or more were reclaimed or saved, and 7 received the Baptism in the Holy Spirit as in Acts 2:4.

We came here in September, 1944, and since that time our Sunday School attendance has reached an all-time high of 128 in regular attendance, an average of 113 for the month of October. We have had several evangelists who have helped us with their ministry. They were as follows: C. Van Bibber, Malvern, Ark.; Ralph Roberts, Heber Springs, Ark.; and Louie Schultz, North Little Rock, Ark.

We are leaving this fine group of people to take over the pastorate of the Hollywood Assembly of God, Memphis, Tenn. The Chelsea Street car line runs by the church. You will find



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a warm welcome in every service.—A. A. Bradley, Pastor.

WILLMAR, MINN.—We have had a 3 weeks' meeting with Evangelist Anna B. Lock and co-worker Janet K. Lavon, of Galva, Ill. The meeting was scheduled for two weeks, but due to the interest and the rising tide of the services we could not close. Each night the building was filled. Every available space was taken, both in the balcony and the main auditorium; people were sitting on the stairs that led to the balcony and many children had to sit on the floor. The Lord richly anointed both speakers. Many from other churches, including the Catholic church, attended the services. Each night found the altars lined with men and women seeking the Lord for salvation and healing. In the prayer room the glory of the Lord came down until many received the Baptism in the Holy Spirit. The church was greatly blessed under the fearless ministry of these two evangelists. We are looking forward

to their return to our church.—O. E. Carter, Pastor.

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.

RAPID CITY, S. DAK.—8th and Quincy Sts.; Dec. 30, for 2 weeks or longer; A. A. Allen of Colorado, Evangelist.—O. E. Gaddis, Pastor.

SUPERIOR, WIS.—1614 Ogden Ave., Jan. 6—20; R. S. Peterson, Oshkosh, Wis., Evangelist.—W. R. Hurst, Pastor.

JACKSON, MISS.—State-wide C. A. Rally, Millsaps College, New Year's Day. Ralph M. Riggs, special speaker.—E. E. Smith, C. A. President.

SPRINGFIELD, MASS.—Springfield and Armory Sts., Dec. 30—Jan. 13, or longer; Gay Benson, Philadelphia, Pa., Evangelist.—F. D. Eide, Pastor.

ESCALON, CALIF.—Second and Coley Sts., Jan. 6—20; Stanley P. McPherson of Santa Monica, Evangelist.—A. Byron League, Pastor.

COLDWATER, KANSAS—Jan. 27—Feb. 10; Evangelist and Mrs. F. D. Clopine.—L. J. Underwood, Pastor.

SAN FRANCISCO, CALIF.—1441 Ellis St., Dec. 30—; Arthur Orteson, Minneapolis, Minn., Evangelist and Gospel Singer.—Leland R. Keys, pastor.

OAKLAND, CALIF.—6118 E. 14th St.; Jan. 6, for 3 weeks; Evangelist J. Kirk Soper Jr. and sister, Rose Mae.—V. Ernest Shores, Pastor.

GIRARD, OKLA.—All-day Fellowship Meeting, Jan. 8. Basket dinner on grounds. Albert Pyle, Presbyterian.—W. C. Crowder, Sectional Secretary.

TRILBY, FLA.—Jan. 1, for 2 weeks or longer; Sam Turner, of Crestview, Evangelist.—J. C. Brad-dock, Pastor.

DULUTH, MINN.—9th Ave. E. and 2nd St., "Begin the Year with God" Campaign, Jan. 8—; Christian Hild, Fargo, N. Dak., Evangelist.—Allan G. Snider, Pastor.

YAKIMA, WASH.—Full Gospel Tabernacle; the Three Brooks Brothers and their Wives will conduct special meetings, Dec. 30—Jan. 31. C. A. Rally, Jan. 1.—Mrs. H. L. Stenberg, Pastor.

CHICAGO, ILL.—Ebenezer Pentecostal Church, 1665 N. Mozart St.; Dec. 30, for 2 weeks; Mrs. Ettie Reckley, Cumberland, Md., Evangelist. Special New Year's Eve watch-night service, Mrs. Reckley, special speaker.—James Clark, Pastor.

HAMMONTON, N. J.—C. A. Rally, Southern New Jersey Section, High School Auditorium, Third St. and Central Ave., Jan. 1, 3:00 and 7:30 p.m. Boston W. Turner, speaker. Special music by South New Jersey Choir and Orchestra.—Robert D. Brown, Sectional Secretary.

OMAHA, NEBR.—Four-State Prayer Conference, January 22—24. First service, 7:30 p.m., then 3 services daily. This includes Iowa, Missouri, Kansas, and Nebraska. Ministers urged to attend. Everyone welcome. For further information write L. E. King, 507 N. 19th St., Omaha 2, Nebr., Host Pastor; or M. F. Brandt, District Superintendent, 601 N. 28th St., Lincoln 3, Nebr.

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.

OHIO MINISTERS' INSTITUTE

Seventh Ohio Ministers' Institute, First Pentecostal Church, 235 Highland Ave. S.W., Warren, Ohio, Jan. 14—16. Theme, "Our Doctrine for Today." Wesley R. Steelberg will speak each evening and at some day sessions. Classes each day, District Superintendent E. E. Bond, J. D. Menzie, and others, speaking. Make reservations early by writing direct to the church.—Paul J. Emery; Secretary-Treasurer.

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OREGON MID-WINTER CONVENTION

PORTLAND, ORE.—Norse Hall. Ministers' Institute, Jan. 15—18; Christ's Ambassadors Rally, Jan. 18—19; Portland Union Services, January 20; Oregon District Council, Jan. 21—24. Ralph M. Riggs, special guest speaker the first 6 days; Hattie Hammond will speak each evening during District Council.—Alan H. Banks, District Secretary, 1125 E. Ninth, Albany, Ore.

BIBLE CONVENTION

The sixth annual Mid-winter Bible Convention of the Tennessee District will convene with the Assembly at Madison, Tenn., January 29—31. General Superintendent E. S. Williams, main speaker. Rooms and beds furnished as far as possible. For information write Pastor W. T. Garner, Box 52, Madison, Tenn., or H. E. Waddle, District Superintendent, 3702 Burrus Ave., Nashville 6, Tenn.

PRAYER AND BIBLE CONFERENCE

The ninth annual Deeper Life, Prayer and Bible Conference of the Districts of West Texas, Texas, Arkansas, Louisiana, Oklahoma, and New Mexico, will convene at the First Baptist Church, across street from Post Office, Childress, Texas, Jan. 14—17. H. M. Sheats, Superintendent. For reservations write J. B. Essary, Local Pastor, 509 Avenue B, S. W., Childress, Texas.

GRANITE FALLS, MINN.—Prayer Conference, Gospel Tabernacle, January 20—27; Clarence H. Jensen, of Alexandria, special speaker. Neighboring assemblies will participate.—Alvin and Rose Johnson, Pastors.

SECTIONAL C. A. RALLIES

North Carolina Sectional C. A. Watch-night New Year's Day Rallies: Western Section, Asheville; J. D. Stevens, speaker. Piedmont Section, Lexington; C. Stanley Cook, speaker. Cape Section, Wanchese; no speaker announced.—Lloyd N. Colbaugh, C. S. Secretary.

ILLINOIS MINISTERS' INSTITUTE

The eighth annual Illinois Ministers' Institute will be held at the Full Gospel Tabernacle, 24th and Grand, Granite City, Ill., Jan. 9—11. Ralph M. Riggs, Springfield, Mo., and James D. Menzie, New Castle, Pa., guest speakers. S. Vandermerwe, host pastor. C. A. Rally, evening, Jan. 8, in charge of H. W. Steinberg, State President. All neighboring pastors cordially invited.—W. R. Williamson, District Superintendent.

MISCELLANEOUS NOTICES

NEW ADDRESS—P. O. Box 861, Orlando, Fla. "We have accepted the pastorate of the First Assembly of God here."—Philip A. Megna.

NEW ADDRESS—609 N. 12th St., Benson, Minn. "Have resigned as pastor of the Gospel Tabernacle at Fergus Falls, Minn."—B. C. Heinze.

NEW ADDRESS—Flint Stone, Maryland. "Will be going into the evangelistic field."—Herbert B. Kelnher.

NEW ADDRESS—814 E. Jones St., Sherman, Texas. "We have accepted the pastorate of the Assembly of God at 711 E. Lamar St."—Pastor and Mrs. Frank E. Looney.

OPEN FOR CALLS

Evangelistic

Carl C. Haas, 369 First St. W., Birmingham, Ala. "Open for evangelistic calls."

M. D. Eaves Jr., 2332 S. 12th St., St. Louis, Mo.—"Open for calls for meetings. Might consider a pastorate."

Evangelist and Mrs. Louis Draper, 320 Relief St., Poplar Bluff, Mo.—"Open for calls in Tennessee, Mississippi, Alabama, Georgia, and Florida, as evangelist or Bible teacher on Prophecy. In General Council 21 years. Reference: T. A. Kessel, Secretary of Illinois District, 1029 N. Seventh St., Springfield, Ill."

Evangelistic or Pastoral

Potter Evangelistic Party, Box 47, Danville, Ill.—"Now forming year's itinerary. Sing, preach, play instruments."

Pastoral

Alfred T. May, Box 1227, Bethalto, Ill. "Open for pastoral calls. Reference: A. H. Ferguson, 2926 Buena Vista Drive, Alton, Ill. I have one child."



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THE SUGAR CREEK GANG, by Paul Hutchens. It would be hard to find an adventure story more packed with thrills than this story of Bill Collins and his pals. Every boy will enjoy reading this book. **Price 60c.**

CHRISTIAN BOY'S PROBLEMS, by Bertrand Williams. This book of sound, sane, carefully written material concerning the sex life of young boys should be placed into the hands of every lad; it may be the means of avoiding much future heartache. **Price 75c.**

WORSHIPPERS OF THE SILVER SCREEN, by Lester Sumrall. A picture of a real American menace—the moving picture show. The author gives real facts and statistics on the subject. It is a book which should be circulated among the young people. **Price 35c.**

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SPIRIT FILLED, LED AND TAUGHT, by Stanley H. Frodsham. This book is written by the Editor of the Pentecostal Evangel. It deals with blessings of the Spirit-filled life of victory. **Price 10c.**

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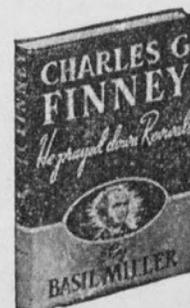
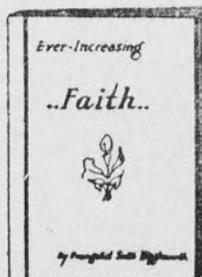
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