

The PENTECOSTAL Evangel

MARCH 15, 1947

NUMBER 1714

God's Mountains

God's mountains—

Proud, majestically they stand,
Sentinels of silent beauty,
Guarding both the sea and land.

Purple mountains—

Dark, mysterious, still and bold,
Yet their wondrous pine-clad fragrance
They from man cannot withhold.

White-robed mountains—

Clad with pure eternal snow,
Posing in old Winter's grandeur
'Neath the sun and moonlight glow.

Speak, O mountains!

Much to us you could reveal:
You have heard the Saviour praying,
Heard Mount Sinai's thunders peal.
Tell, O Ararat, your secret—

Where is Noah's ark of old?
Where the meek and lowly Moses
Nebo's breast did once enfold?

Soon, O mountains,

Shall not Olivet rend in twain,
Touched by holy nail-scarred feet,
When our Lord shall come again?
Leap with joy, O hills and mountains;
Soon above your heights shall meet
Saints of God of all the ages—
Their redemption made complete.

—Eldora E. Taylor



Upon a life I did not live,
 Upon a death I did not die;
 Another's life, Another's death,
 I stake my whole eternity.

Dr. Valpy

"GRACE ABOUNDING"

A. G. WARD

Where sin abounded, grace did much more abound. Romans 5:20.

LET us first consider the meaning of the words, "GRACE ABOUNDING." "Abounding" is not a difficult word to define. It means plentiful, abundant, ample; it denotes something there is enough of. Another meaning of the word "abounding" is, Wave upon wave.

I was conducting an evangelistic campaign in Norfolk, Va. One morning the pastor of the church in which the meetings were being held suggested that we take a few hours off and visit Virginia Beach. Soon we were there. As we gazed far out on the ocean, the sight was beautiful to behold. "Those great white horses of the deep" came riding in toward us one after another. On and on they came, each one falling in spray almost at our feet—wave upon wave—and yet as far out as we could see they were still coming.

Later, I was engaged in a meeting near Boston. One day two young boys in the home in which I was being entertained, suggested a trip to the beach. On this occasion, hundreds of people were scattered along the beautiful sandy beach in their bathing suits. As I watched, many of them walked far out on the beach and waited until a great incoming wave swept over them, hiding them from sight for a moment. Then another, and still another—wave upon wave. How magnificent the sight! It reminded me of the words of the Scotch lady who came down from the highlands and saw the North Sea for the first time, and then exclaimed, "Thank God, at last I have seen something there is enough of!" **ABOUNDING—WAVE UPON WAVE!**

"GRACE"—this word is much more difficult to define. It is one of the big words of the Bible. It really defies all

analysis, and refuses to be properly defined.

"GRACE" is *love*, but it is *more than* love. It is love with a mysterious *plus*; love that never grows weary, that goes on expanding without the faintest sign of possible exhaustion. Although we may not be able to define the word, we are quite certain that just as electricity is a very real force in the world of matter, so GRACE is a real force in the spiritual realm. As electricity has transformed things temporal, so the grace of God has changed lives, revolutionized homes, and caused floods of heavenly light to penetrate into darkest hearts. "Grace," according to the Standard Dictionary, "is the divine influence acting within the heart to regenerate, sanctify, and keep it." You sense the mysterious in the word "influence," and you object, saying, "I am so constituted intellectually that I cannot accept anything in your holy religion which cannot be fully explained to the complete satisfaction of my mental faculties."

Has it not occurred to you, my friend, that we are enveloped in mystery? There are mysteries all about us. Indeed life itself in the final analysis is a mystery. *Yesterday* the ground was covered with beautiful snow—*today* it is gone! Can you tell me where the white went? Mystery! A few hours ago it was so very light all about us—now darkness has set in. Where did the light go? Mystery! I am very fond of watermelon, but what a mysterious thing a watermelon seed is. One cannot eat a piece of watermelon without being struck by its beauty. If you take some watermelon seeds and weigh them, you will find that it takes 5,000 seeds to make one pound. Now, apply the law of mathematics to that forty-pound melon and you will discover that one of these seeds put into the ground,

when warmed by the sun, and moistened by the rain, multiplies itself 200,000 times in weight. Where does the little seed get its strength? Where does it find its coloring matter? How does it collect its flavoring extract? Mystery! And yet in spite of it all, we continue to eat watermelon.

William Jennings Bryan, the great commoner of whom the nation was scarcely worthy, more than once asked the question, How can a black cow eat green grass, then produce white milk, that later turned into yellow butter? No one ever attempted to answer his question. It remains a mystery! Still, we continue to enjoy yellow butter.

"ABOUNDING GRACE"—wave upon wave of divine life reaching these cold hearts of ours, changing us from lost sinners to beloved saints; from aliens to the commonwealth of Israel, to heirs of God, and joint heirs with Jesus Christ. It is all so wonderful!

I was preaching in Los Angeles years ago when a splendid-looking man introduced himself by saying, "I am an infidel. I do not believe there is a God. Consequently I do not believe what you are preaching." We might have argued the point with him; we might have asked him to retire; we did neither. We assured him that he might, if he cared to, prove for himself the truth of our message. Instantly he arose, left his place in the congregation, and walked to the front of the mission hall. Falling upon his knees he repeated his former declaration, adding, "If there be a God and He will reveal Himself to me, I will serve him all the rest of my life." In almost less time than it takes to tell it, the light from heaven broken upon that man's soul; the grace of God streamed into his heart. Rising quickly to his feet, he faced the large audience and said, "There is a God! There is a God! He has revealed Himself to me, and I am His child." "Where sin abounded, GRACE did MUCH MORE abound!

A wealthy importer, who had wholesale houses in the Canadian cities of Toronto, Winnipeg, and Vancouver, and a buying house in Yokohama, Japan, invited me to his room one day. He said, "Mr. Ward, I have been a very selfish man. God has let me satisfy my greed." Then he added, "I would give all I possess to be right with God." Believing the man to be sincere, I said, "Sir, that is all God asks of any man." He took me at my word and yielded his life to God. Later, he became his own executor, and before his death had given away the greater part of his fortune. He gave thousands of dollars at a time to the work of foreign missions.

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WET WOOD Among the Saints

NELSON E. HINMAN

WHY is Pentecost not being repeated today? By Pentecost I do not refer to a date in God's calendar, but to the experience which the hundred and twenty waiting disciples received from heaven on that day, as recorded in Acts 2. By Pentecost I refer to that same supernatural outpouring of God's Spirit which came upon the entire household of Cornelius, according to Acts 10. I refer also to the experience of the twelve believers at Ephesus, described in Acts 19. In each of these cases there was an outpouring of the same Pentecostal blessing. They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

The same Pentecostal blessing, thank God, began to be poured out afresh in the early years of this twentieth century, and I am glad to be one of the thousands who can testify to having received it. It is because of a personal Pentecostal experience, very definite, real, and vivid in my own heart, that I am a preacher of the gospel today.

Here and there, by ones and twos and threes, believers are still receiving this Pentecostal experience but we do not see the Spirit falling upon entire groups of people as was the case on the day of Pentecost, and in the house of Cornelius, and at Ephesus. Nor is there the same Pentecostal blessing in our meetings as there was in the early days of our movement. Is there a reason? I believe there is. To those who are asking, "Why isn't there more of the old-time power?" I believe there is an answer.

Some say that worldliness is to blame. It is true that worldliness has increased to alarming proportions, but it is not this that keeps us from having the Pentecostal blessing. It is not the dryness of the grass that keeps us from having rain. Instead, it is the absence of rain that causes the grass to be dry. In the same way, worldliness is a result of the absence of Pentecostal power, rather than the cause of it. When God's power falls upon the people, worldliness disappears. We do not have to keep telling the people to clean up their faces, to dress modestly, to stay away from theaters and other worldly amusements, when there is an outpouring of the Holy Ghost, for they will do these things without our urging.

The same is true in regard to other shortcomings. For instance, some say that the reason people are not being filled with the Spirit is because they do not tarry long enough. It is true that our prayer meetings are too short nowadays. It used to be that our people would pray until midnight, or until two o'clock in the morning, or all night long, but there is not the same desire to continue waiting on the Lord today. People do not tarry long at the altar. And yet when there is real faith long tarrying is not necessary, for a definite faith brings a definite experience and a definite utterance. But the absence of late meetings is not the reason why God is not pouring out His Spirit. It is an effect, rather than a cause, of the absence of Pentecostal power.

A year ago we had a meeting in our church in Sacramento which all of us will remember as long as we live. In just a few short days forty-seven people were baptized with the Holy Spirit. That was a Pentecost. When that was happening, we did not have to beg folk to pray. Instead we had to ask them

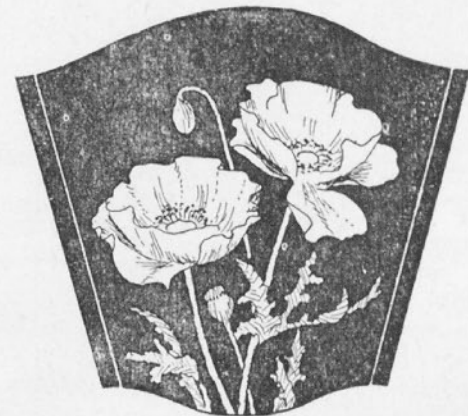
to go home so we could get some sleep! But people are not praying like that today, and some say that is the reason we are not having another similar outpouring. Let me turn it around and say that the reason people are not praying more today and are not tarrying longer is because we are not having a Pentecostal outpouring.

Others complain that our services are not open and free as they used to be. They remember the days when a preacher had to be "on his toes" if he succeeded in getting his sermon in, because someone in the congregation would preach it for him just as surely as the preacher let down even a little. Some brother or sister would rise under the anointing of the Holy Ghost and preach a sermon that would stir every heart. What a meeting they would have! The testimony meetings would last until ten o'clock at night and no one grew tired of listening. God's power was moving, not just in the pulpit, but in every pew. There was a spontaneity, an anointing; the Spirit would reveal things first to one, then to another.

Old-timers remember those glorious meetings, and they long for them. Because they are known no more, some folk blame the church, they blame the preacher, they blame the board, they blame the denomination, they blame everything except themselves, saying, "They always clamp down on spiritual things."

Friends, there is still opportunity for any man or woman to testify, to exhort, to pray, to minister in the service, as long as it is done under the anointing of the Holy Ghost. It is only when the testimonies are dull, dry, and lifeless that they need be restrained. If we are not having open meetings, that is not the reason why God's Spirit is not being outpoured. We must have the old-time power before we can have open services. I could stop the service and say, "Brethren, I have nothing more to say. I'm going to sit down, and we're just going to wait here together until the Spirit begins to move." But that would do no good. That is not throwing a meeting open. A meeting is open and free when the power of the Holy Ghost falls upon the people.

(Continued on page fourteen)



THINK UPON ME,
MY GOD,
FOR GOOD

Neh. 5:19

THE GOAL

CHRISt declared in His wonderful prayer given in John 17: "This is life eternal, that they might *know* Thee the only true God, and Jesus Christ whom Thou hast sent." Are you intimately acquainted with God, and do you really *know* Jesus Christ? If so, *how* do you know the Lord Jesus? Do you know Him as the Lamb of God who has taken away the sin of the world and your sin? Do you know Him as the Door through which you can enter eternal life? Do you know Him as the Good Shepherd who supplies every need of all His sheep? Do you know Him as the Vine supplying the life that you need day by day?

He is the Alpha and the Omega, the beginning and the end, and imagination cannot fill up all that is between. What we do not know concerning Him is more than we know.

Do you know what the stars are made of? Do you know how they are clothed? They are just expressions of God. But Christ is "the express image" of God. The Son of God is He who is upholding all things by the word of His power. The Father addresses the Son: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Heb. 1:10-12. The heavens and all that they contain shall be set aside, but the Word and those begotten of the Word shall abide forever. The created things have to go, but those begotten of the Word shall remain.

The difference is great between the sun and man. As one sees the glory of the sun, the glory of the moon, the glory of the stars, the majesty of the mountains and the grandeur of the sea, man is nothing compared to them. But on the other side, the "shall be" side, the difference is greater. We must wait until we see what the Word of God speaks of as "the manifestation of the sons of God." Rom. 8:19. We have seen the manifestation of the works of God, but we have yet to see the manifestation of the sons of God, and the first will be as nothing compared with the second.

God's order is, first that which is natural, and afterward that which is spiritual. The works of creation are but the alphabet. They are just an expression of God, and He saw that they were very

good. But afterwards God said, "Let us make man in our image, after our likeness." Gen. 1:26. The first Adam was glorious in his perfection, but the last Adam and the many sons that He will bring to glory will be glorious in God, with the glory of God. It is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, *we shall be like Him!*" 1 John 3:2.

"For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37. His coming is sure. The sun keeps its appointed course on its appointed time, and He will come at His appointed time. It is just as sure. In the last book of the Bible we have a revelation of the things "which shall shortly come to pass." In view of the fact that these things foretold in this book "must shortly come to pass," let us put everything on the earth in its due proportion.

After His resurrection our Lord Jesus appeared to Mary Magdalene first, the one capable of bearing the manifestation of His presence; then to the two, to the eleven, and then to the five hundred brethren at once. Blessed are those who see Him first. The whole creation groaneth and travaileth in pain, waiting to be delivered from the bondage of corruption, and the cry is still going up from many hearts, "Lord Jesus, come quickly!" Let us multiply that cry; let everyone unite in inviting Him back.

Christ says, "I am the root and the offspring of David, and the bright and morn-

ing star." Rev. 22:16. And in response to this revelation which Christ makes of Himself, John tells us, "The Spirit and the bride say, Come." The Spirit of God will enable the saint to send up an effectual cry to Him, the cry of "Come." Let every saint help in sending up that cry, "Come, come, come!" the endynamited cry of the Spirit through the saint. Let us pray for the church to give an effective cry through the Spirit, "Come, Lord Jesus!" That cry from earth and heaven will be responded to with the trump of God, and the Lord Himself shall descend from heaven with a shout. There will be a shout to waken the dead and a trump for the living!

In every large cathedral there is a keynote which responds to one tone in the organ. You cannot define the keynote, but when the organ peals forth its music, the whole edifice responds to the one key that is hidden in the organ, and the foundation below and the structure above are moved as the organ sounds forth that one great note. The foundations of the heavenly temple will be moved at His voice. The dead in Christ shall rise first, the foundations moved by His voice. Then we which are alive and remain, who are the superstructure of the temple of God, shall be caught up together with them in the clouds, moved by the shout, the trump of God, and the voice of His word.

Oh, the glory that will be manifested! and it is all within now. If you have Christ within, you have the kernel, the seed within now, waiting for the manifestation of the sons of God. The tuning is taking place now. But it is like a large gun that is primed, waiting for the touch of the electric button. Can you stop the projectile coming from the gun's mouth? In the same way, it will be utterly futile for the enemy to attempt to stay the ascent of the saints. The noise and the sight alone will be enough for him.

What is our greatest need? To *know* God, and to *know* Christ. Paul says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; . . . that I may *know* Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after. . . . Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:8-14.

Let us therefore be thus minded, to press on for this priceless prize.

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The Sinew Which Shrank

ALLAN A. SWIFT

IN Genesis 32:32 we read these words, "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because He touched the hollow of Jacob's thigh in the sinew that shrank."

The story of Jacob and the Angel wrestling is well known to readers of the Bible. After a career of some years of endeavor, partly spiritual and partly in the flesh, Jacob came forth a successful man. Through his mother he had learned of the word given her by God that "the elder should serve the younger," found in Genesis 25:23. By much scheming Jacob tried to secure the coveted position. Being slightly younger than his twin brother Esau, he tried to obtain the birth-right, which would entitle him to become the head of the house after the death of his father and thus become ruler over his brother.

In an evil moment Esau sold the birth-right for a mess of pottage. Then later Rebekah persuaded Jacob to deceive his father Isaac by feigning to be his brother Esau and thus obtain the paternal blessing. In this also he succeeded, and while Esau by much weeping sought to reverse the decision, the old father suddenly said of Jacob, "Yes, and he shall be blessed." For supplanting his brother, Jacob had to leave home lest Esau kill him. After an absence of many years he returned. Being very fearful of his brother, Jacob carefully prepared a peace offering, sending it ahead of him, that Esau might overlook the past and be friendly again. Then we read that Jacob sent all his helpers and his family over the brook Jabbok, and "was left alone."

Jacob "left alone" was that for which God long had waited. He wanted to teach Jacob that he must learn to prevail not in his own strength but in the strength of the Lord. Thus the wrestling or struggle took place in which Jacob was crippled. He is now told that he is no more the supplanter but a prince of God, or one who now shall rule by divine strength.

A sinew is a symbol of strength. Man struggles with many problems. Like the wrestling of Jacob, he strains under the load. For a while God allows it to be so, but waits for the time when it shall end, and in one great struggle in a time of crisis man's strength fails him. Finally he learns that God has been wrestling with him. Then he, as Jacob, demands a blessing, or the anointing of the Spirit,

and comes forth weakened or crippled, but empowered by another, and has power with God and man.

It is very evident that while Jacob was predestined to rule over his brother, the methods used by him and his mother to obtain the blessing were never inspired by God. They were, however, allowed to materialize until such time as the Lord was ready to deal with Jacob. The story is left on record as light for the people of God in these days.

In Zechariah 4:6 we read how God gave a vision to the prophet to teach Israel that in the conflict in which they were engaged, they could win if they would learn that it was "not by might, nor by power," but by the Spirit of the



If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? LUKE 11:13

Lord wherein their hopes of success lay. For sixteen years they had been hindered by surrounding enemies from rebuilding the temple. Now they were urged by the prophets Haggai and Zechariah to go ahead in faith and trust God to see them through. As the people in weakness took up the task once more, God by His strength stood by, and the temple was finally completed and dedicated.

In 2 Corinthians 10:7-10, the apostle Paul tells how he too learned this lesson. He said, "There was given to me a thorn in the flesh, the messenger of Satan to buffet me. . . . For this thing I besought the Lord thrice, that it might depart from me." Paul was a strong saint with a keen sense of his own spiritual ability, but he had to learn that such was but "dung" and that he must be found in Christ, or weakened, and clothed with divine strength. He prayed, as had always been his custom, but with no relief. He prayed

again, still more earnestly, but with no apparent effect. Stirring himself to greater effort he prayed the third time and no doubt exerted all his strength in so doing, but the tantalizing thing that troubled him clung like a leech. In his extremity God spoke and informed him that He had a new lesson for him to learn.

From now on the apostle must recognize that in the greater conflicts with Satan, God's strength would be manifested in his weakness. He accepts the new position and declares himself thus: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake: for when I am weak, then I am strong." In other words, Paul no more ate of "the sinew which shrank." He ceased depending upon his own strength, but counted on the strength of God. As he fed on this truth it was made real in his experience, and he finds himself more fully equipped than ever to withstand the powers of darkness.

To those who read these words, may a message come to you in your hour of need. As a younger Christian you have gloried in your experiences. Service has been easy; prayer has had a ready response; and you have felt elated with yourself, even though with your lips you have praised the Lord. As with Jacob, God has allowed you to grow strong and prosper. It could not be otherwise, for while we do not realize it, one real hard test could overthrow us as it did the apostle Peter. The time has come, however, when you have failed to prevail. Knowing your Bible, like Paul, you became more emphatic and prayed again, but still without avail. With one superhuman effort you wrestled with the aggravation, but strange to say it did not yield. Your sinew, or strength, has failed you.

Let such of us as have met this learn the new lesson. We are not to depend upon human strength, but must refuse it as did the children of Israel who ate no more of "the sinew which shrank." To fight and resist the powers of darkness in a new way is what we have to learn. Faith without mixture is a tremendous force, but not everyone knows it. We want conscious feeling which is more or less resident in the senses. In our spiritual infancy God allowed it to be so, but now He looks for a different response. We are to put off childish ways and have fellowship with Christ in a new way. Our strength used to prevail, but in a deeper sense Christ is now to prevail through us. He must increase but we must decrease. We are to eat no more of "the sinew which shrank" but His strength is to be made perfect in our weakness. It is now to be all of Christ and none of self.

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A Challenge to CHRISTIAN YOUTH

ERNEST S. WILLIAMS

on National Assemblies of God Radio Hour, "Sermons in Song"

THIS broadcast is dedicated to the Christ's Ambassadors, the national youth organization of the Assemblies of God. They number more than 100,000 zealous Christian youth, located in all parts of the country. Christ's Ambassadors, we salute you! You are the church of tomorrow. When Thomas Jefferson went to France to succeed Benjamin Franklin as Ambassador, he was asked if he had come to replace the venerable old gentleman, to which he replied, "No one can replace him; I merely succeed him." It will not be long before the Christian youth of today will be succeeding the older generation. When that time comes, may they succeed them well, presenting before the court of this world true Christian character, firm in righteousness, founded upon a consecration that is unshakable.

Each era of history presents its challenge—each generation its particular problem, unique in its magnitude. In this era of sordid sin, disregard for God and the moral law, the breakdown of the home, and pursuit of sensuous pleasure, Christian youth are needed who will steadfastly resist the tide; who will cry aloud against the evils of the day and spare not; who will be true ambassadors for Christ in the business world and in social life.

STEP ON HIS HEAD!



In 2 Corinthians 5:20 we read, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Being ambassadors for Christ denotes a dedication to a great task—bringing Christ to the world and the world to Christ. Ralph Waldo Emerson's formula for success, as given to young people, was, "Find a great cause and give it your best." Serving Christ by winning others to Him is the greatest of all causes. Christian youth, consecrated to God and witnessing for Christ, are a challenge to all youth. The world has a right to expect of our Christian youth a demonstration of the Spirit of our Lord Jesus who has saved them and called them into His service.

What responsibility we accept when we call ourselves Christ's Ambassadors! An ambassador is one who has been vested with authority to represent and interpret his country. To be ambassadors for Christ—what a fearful yet glorious calling!

We gladly join hands with all Christian youth who love our Lord Jesus in sincerity. We wish you encouragement and steadfastness. And if we speak to youth who are throwing your lives away in sinful practice, may you pause and think. What are you making of your life? Later on you will have to look back on the past. At present you little know the sorrows now being sowed that memory will release as twilight settles down on your life. I beseech you therefore, with our Christ's Ambassadors, "Be ye reconciled to God." Join the ranks of the many happy young people who enjoy fellowship together and have the approval of God on their lives.

Christ Sufficient FOR THIS MOMENT

EVELYN C. SNYDER

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

"Christ in you, the hope of glory." Col. 1:27.

Above the thorns that wound thee,
Above the things that try thee,
I'll live My life within thee,
Above—above.

"Rest—lie on My breast and rest," came the message, with gentle tenderness from the Savior's heart. His child caught His blessed thought so clearly given, and it brought deep peace indeed. No amount of struggling and straining can give the realization of the triumphant "living above life"; it is not weary, painful trying, but as one of His messengers has beautifully expressed it, a life "as simple as the life of a babe, as instinctive as breathing."

"Just breathe in My sufficiency for this moment, and I will be sufficient for the next," again He counseled, lifting pressure and fear from the tired heart. Fresh inbreathed life from Christ who is our life, for *this* moment; and the same unchanging victorious life of Jesus Himself, inbreathed the next moment, and the next, until every moment of life on earth is past.

"But how can I live this life of breathing in Christ?—and why do you use the term 'breathing Him in'?" By claiming His "exceeding great and precious promises, that by these ye might be partakers of the divine nature," and by taking Jesus Christ for every need of spirit, soul, and body; it is restful appropriation. 2 Peter 1:4, and John 7:37.

"Lay down your work for a moment, my friend—there! Now lean back in your chair for a wee bit, looking to Jesus in silent prayer. Quietly breathe His precious Name and claim His inbreathed Self; just as you inhale the atmosphere, breathe in His own overcoming life for your present need. Softly, gently whisper, 'Je-sus—Je-sus! Your Self—your very own sufficient Self is pouring into my being now—FOR THIS!'"

The above excerpt from a letter makes plain how simple is the life that drinks the Lord Jesus Christ moment by moment. Without looking for manifestation or feeling, the soul must stand on the written Word, steadily believing that Christ, by the power of the Holy Spirit, dwells and abides within as Victor. 2 Cor. 3:5; Eph. 3:17; Gal. 2:20. How often one deep breath of Himself changes everything! And when the same trial seems unending, and pressure is continued, the Lord Jesus within will be fully equal to it, lifting it at His moment as there is a constant breath-by-breath living upon Him. The heart must learn to un-faillingly drink in Himself in a *persistent attitude* of looking unto Jesus, practising, yes *ever practising* the partaking of our risen Christ for everything. John 6:57. According to His Word, He will come in to live our life for us, if we continually apply the wondrously restful secret—"Christ liveth in me."

Moment by moment, the Christ who is enough!

Occupied with Him, Christ only,
Is the blessed victory-way;
Every moment He grows greater,
Never changing, night or day.

Look not to the future moments,
Dwell not on the moments past,
Take Him for this present moment—
Christ sufficient to the last.

And what if the time yet to come holds still harder situations? Faithfully our living, loving Lord assures us—"I will be greater—*that much greater*, My child." 1 John 4:4. In clouds heavily gathering, and in saddening, shocking changes all about, His trusting ones indwelt by Himself, the omnipotent Overcomer, can rest fully, confidently breathing:

Jesus in me never changes,
Jesus in me *never* changes,
Jesus in me never *changes*,
He is always, always just the same.

O heart—is Christ everything to thee—thy all-in-all? Let Him have His perfect way in the whole being! Let Him fill thee with the precious Holy Spirit, and reveal in thee the glory of His own indwelling life! Consciousness of latter-day chaos and darkness is weighing heavily as the Coming of our glorious Lord draws very near.

Called to Suffer

We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffer for the sake of a suffering sinful world. The Lord forgave us our shameful evasions and hesitations. His brow was crowned with thorns; do we seek rose buds for our crowning? His hands were pierced with nails; are our hands ringed with jewels? His feet were bare and bound; do our feet walk delicately?

What do we know of travail? of tears that scald before they fall? of heart-break? of being scorned? God forgive us our love of ease. God forgive us that so often we turn our faces from a life that is even remotely like His. Forgive us that we all but worship comfort, possessions, treasures on earth, the delight of the presence of loved ones. Far, far from our prayers too often is any thought of a prayer for a love which will lead us to give up one whom we love to follow our Lord to Gethsemane, to Calvary—perhaps because we have never been there ourselves.—Amy Carmichael.

The tremendous need of the hour among His own is that God's children be truly filled with the Holy Spirit. He desires a Spirit-filled Bride, absorbed in the Lord Jesus alone, and knowing Him in a union of intimate closeness *with a passion for His own wonderful, lovely Self!* Soon His magnificent appearing! Ah, soon, His adorable "Presence in the azure sky"! "Be ye ready, My Blood-bought ones," He whispers—"filled with Myself, and loving Me best of all."

CHRIST SUFFICIENT FOR THIS MOMENT! Thus shall a golden chain of Christ-filled, Christ-covered moments bind thee to Himself in unspeakable blessedness; "Christ in you" lifting thee above—*above!*

*"Hiding, safely hiding
In the bosom of His love."*

"KEEP THYSELF PURE"

There is hardly a single grace dearer to God than this—to keep lily-white amid the defiling atmosphere; to walk with unspotted garments even in Sardis; to be as sensitive to the taint of impurity as the most delicate nostril to an evil odor.

Ah, this is a condition of great price to God, and one to which He unveils Himself. "Blessed are the pure in heart; for they shall see God." Matt. 5:8. Purity can only be obtained by the special grace of the Holy Spirit and by doing two things: first, by our turning instantly from paragraphs in papers, or pictures on the walls, and all things else, which

excite impure imaginations; secondly, by our seeking immediate forgiveness when we are conscious of having yielded, even for a moment, to the deadly and insidious fascinations of the flesh.

There are some who sigh after the white roses of chastity, with a kind of despair that it should ever become their own. They forget that it is only possible to us by the grace of Christ and through the Holy Spirit, whose temples we profess to be. Let us trust Him to keep His own property in the perfect loveliness of that purity and chastity which are so dear to God; this is the circumcision of Christ.—F. B. Meyer.

THE SINEW WHICH SHRANK

(Continued from page five)

This is a hard lesson to learn, but once God can trust us with a hard test in which we cannot prevail, He will reveal His new program. We should embrace the new way, and like Paul positively glory "in infirmities, in reproaches, in necessities . . . for Christ's sake," that Our Redeemer may have full use of our faculties to manifest His strength, while we are quiescent in our weakness but mighty in His faith as we let His strength prevail.

Let us, like Israel, REFUSE to eat of "the sinew which shrank"; that is, refrain from struggling in our own strength, and learn to put on the strength of God.

SPURGEON AND THE BIBLE

After preaching the gospel for forty years, and after printing the sermons I have preached more than six and thirty years, reaching now to the number of 22,000, in weekly succession, I am fairly entitled to speak about the fulness and the richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fulness. A long life will only suffice to skirt the shores of this great continent of light. In the forty years of my ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The Word is like its Author—infinite, immeasurable, without end. If you were ordained to be a preacher through eternity, you would have before you a theme equal to everlasting demands.

WITNESSING

I would rather be charged with almost any sin than be guilty of a wicked silence concerning Christ.—Luther.

Our



Missionary Advance in

An Urgent Need

OUR Foreign Missions Department, happy to have a part in speeding the gospel message by means of radio in foreign lands, and in order to assist our National Radio Department, has assumed responsibility for financing foreign broadcasts. As a result, **SERMONS IN SONG** is now broadcast from Shanghai, China; Honolulu and Hilo, Hawaii; and Santiago, Cuba. The latest opportunity has been presented from the heart of Asia, over Station XGOY in Chungking, China. This station has a tremendous reach in that its voice is heard not only throughout China, but also in India, Japan, and in the isles of the Pacific.

Although we are paying for these broadcasts from our foreign missions funds, we have felt that there might be friends who would like to undertake the responsibility for financing this venture. This would mean that for a comparatively small amount one could be a missionary to many lands, since there are literally millions of people within reach of these broadcasts who understand the English language. We hope this may also pave the way for gospel transcriptions in other languages.

Any contributions for this work should be designated for foreign broadcasts, and sent to the Foreign Missions Department, 336 W. Pacific St., Springfield, Mo. If anyone is particu-

larly interested in the Chunking station, please designate your offering for Station XGOY, Chungking.

Noel Perkin

Missionary Secretary.

"INASMUCH"

An old alms plate used to be passed around at the Communion Service in Cromer Church—maybe it goes round still. It was a little worn plate, devoid of ornament, but it carried a silent plea so strong that the impulse always came to empty into it the contents of one's purse. For, faintly graven on a medallion in the center, there showed a pierced hand.



● A group from the Purulia orphanage who are without support.

ly even had to send Angella away to a distant school, to save her from the grasping old man.

But our prayers and God's love finally triumphed. The father has now acknowledged Christ as His Savior, is being prepared for baptism, and will—we trust—become the opening wedge for the gospel message into his otherwise impenetrable village. Praise the Lord! What rewards will accrue to the friend who provided the required \$5 per month to raise Angella!

Here at the Purulia orphanage we are in the business of turning girls like Padda into Angellas, and the whole Pentecostal work among the 60,000,000 Bengali people looks to Purulia to supply Bible women, teachers, and Pentecostal wives. At present we have a happy family of nearly fifty girls, and more are arriving all the time. But our buildings are so small that many of the girls' beds have to be kept on the verandah and out under the trees. Also, because of the lack of school buildings and teachers, we have to send the girls to the anti-Christian, government Hindu school for education.

God has blessed us with an encouraging Pentecostal work throughout Bengal, the most important of India's provinces. Now the time has come to develop the Purulia orphanage into a first-class plant to provide this mission field with trained, educated, and Spirit-filled women leaders. The anticipated school will not only educate our own orphan girls, but will draw Christians

from various missions all over Bengal, and thus be a means of spreading the full gospel message far and wide.

Here is our program. Who will help us put it into effect?

1. Support of \$5 a month per girl for fourteen unsupported girls (see picture above).
2. A sleeping dormitory—cost \$1,000.
3. A block of buildings for classrooms and teachers' quarters—cost \$2,500.
4. Support for a staff of teachers—cost about \$140 per month.

Send all offerings for Purulia orphanage and school to Noel Perkin, Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

"Whom God calls He can instruct and equip.
Whom Christ commands He can make efficient.
Whom Christ sends He can make fearless.
Whom Christ directs He can make victorious."

Changing Padda to Angella

Maynard L. Ketcham, North India

PADDA—fat, dirty and five years old—was on her way to the temple with her besotted father, who intended to barter away her body and soul for the price of a few drinks of rice liquor. Poor Padda! What a life of misery and abuse lay before her. But suddenly our workers met the couple on the road, sized up the situation and, by a consummate piece of diplomacy, persuaded the father to give the girl to the orphanage. Now life was changed for Padda. Instead of "serving the gods" as a temple girl, she soon learned to sing the praises of the true God and changed her name to "Angella."

We reared Angella, educated her, put her

through Bible School, and saw her blossom forth into an energetic, Spirit-filled Bible woman. Along with others, she took part in the spiritual ministry which brought to the birth our Christian church among the out-caste Cobblers of East Bengal. Many of India's oppressed women have heard—and more will hear—the gospel from her lips.

And her besotted father . . . ? When he saw her develop into beautiful womanhood, his cupidity was aroused, and he repeatedly tried to steal her away from us. A girl of her attainments would command a good price in the commodity market! For years we had to set a careful watch at the gate, and final-

the Land of India

Annual N.I.D.C. Conference

Mrs. H. J. Underhill, India

THE Lord has preserved us through another year in restless India, and the number of missionaries attending our recent conference was greater than for some years previous. Many, detained on furlough during the war, had now returned; besides, many new recruits had also come.

The convention was held at Hardoi, U. P., on the compound of the Girls' Bible School. From October 29 to November 6, four services filled each day. Sister Ethel King gave the morning Bible studies under the anointing of the Holy Spirit. The theme was "Spiritual Warfare." It did us good to be reminded that there is an intense battle being waged by the church and that victory can be ours only in God's way. It was easy to discern the leading of the Spirit in the unity of thought expressed by the different missionaries in their afternoon meetings. In the evenings, Brother Alfred Cawston presented to us the greatness of our resources in Christ.

When it came time to begin the business sessions, we had been refreshed in spirit and were prayerfully seeking God's will. He, therefore, definitely directed the business, and several moves were made to advance the cause of God under such peculiar and strenuous circumstances as India presents today. When farewell time arrived, we left in faith that God would do great things in India during the coming years.

PENTECOST IN INDIA'S STEEL CITY

Written by Maynard L. Ketcham, Chairman, on behalf of the North India District Council.

TATANAGAR, situated in the middle of Singhbhum District (Singhbhum signifies "backwoods" in a backward India) is in reality the bright spot on the map of modern India, for Singhbhum is rich in the hidden treasures of iron and copper ore. It is also not far from coal mines. Consequently, the Parsee firm of Tatas has erected here (with English and American engineering assistance) the largest steel mill of the East—yes, the largest in the British Empire.

The melting pot of India, Tata gives unexcelled opportunities for the spread of the gospel. To this city flock both the brains and brawn of India—tall, bearded, energetic Sikhs; brainy, fish-eating Bengalis; muscular Oorias; Hindus and Moslems from Bihar and the United Provinces. Christians, by the thousand, have also found employment here.

To this door of opportunity, God called Brother H. C. Somaiya, one of India's choice Pentecostal preachers—a man who has forsaken all, and hazarded much, for the sake of his call. Brother Somaiya's faithful wife secured a job teaching school in order to help support the family, as our brother lone-handed launched a "blitz" on the city. Meetings were held on the street, in any homes which were opened, in denominational churches, wherever there was a listening ear. Soon things began to move, convicting fire spread, and many little Pentecostal groups were established.

Recently, it was the privilege of this writer to spend a week end at Tatanagar and visit Brother Somaiya's congregations. I had realized that the city was being moved toward God—"but the half had not been told me." We held no less than five services

that memorable Sunday. I preached each time to a capacity audience of spiritually hungry people, and was informed that at least one of the regular meetings had been "cut," in order that the visiting preacher might not be worked too hard! This speaks for itself. Such energy and enthusiasm is bound to bring results!

Realizing that a large, central, Pentecostal church is imperative, money has been raised by the local people; free land has been promised by the Tata company; we North India missionaries are advancing money—and the walls will soon start up. But we want to build for the future, and shall need considerably more than is available at present. Therefore, the North India District Council is offering Evangel readers the privilege of donating to this cause, so that a first class church building may be erected in India's premier industrial city and become the center from which all this section of India will be stirred. Please send your donations for the Tatanagar church building, thus designated, to Noel Perkin, Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

"DO MY PROPHETS NO HARM"

In a certain northern province of China an experienced country Christian was traveling by train to attend a series of special meetings in another church. On the train when passengers' belongings were searched as usual, he was found to have a piece of newspaper stuck in his hat. Why the newspaper happened to be there was not explained. The powers took him off to prison. Others were there who had been in prison for weeks on similar seemingly unreasonable charges. This Christian said, "People are praying for me, so I shall not be here long." But his fellow-prisoners did not believe him. After three days he was released.

Evening came to the city where the services were to be held. The gates were shut to ordinary traffic by that time of night and unattended strangers were not allowed to enter.

Presently a coolie pulling an empty ricksha said to him, "Do you want to get into the city?"

"Yes," said the man.

"So do I," said the ricksha coolie. "My home is inside, but an empty ricksha won't be admitted at this time of night. You get into my ricksha and I will pull you into the city." So the man got into the ricksha, into the city, had a free ride (as the coolie refused payment), and was able to be with his friends during the special meetings as originally planned.—Susie P. Rough in *China's Millions*.

News Flashes!

A cable received from Mr. and Mrs. Henry Schaumberg states that they arrived in Monrovia, Liberia, on February 22, to begin their second term in Africa.

* * *

Mr. and Mrs. J. W. Tucker and Winifred Currie sailed for Belgium on February 21. to study the language before going on to Belgian Congo.

* * *

Martha McLean arrived at the Girls School and Orphanage in Bettiah, India, on December 3, 1946.



J. W. Tucker



Mrs. Tucker



Winifred Currie

Send Contributions to Noel Perkin, Secretary, Foreign Missions Dept., 336 W. Pacific St., Springfield, Mo.

The Passing and the Permanent

THE BEST SELLER

God's Book is still the Best Seller. Thomas Nelson & Sons, one of America's largest Bible publishers, reports that the demands from book-sellers have increased 25% since 1941. The firm is unable to catch up with orders and so it has opened a new plant at Camden, N. J.

THE MILLIONTH COPY

The Revised Standard Version of the New Testament, published only last year, has had a wide acceptance. The millionth copy was presented to Pastor Martin Niemoeller, of Germany, at a mass meeting at Grand Rapids last month, in recognition of the essential unity of Christians throughout the world.

THE MOST COSTLY BOOK

A book of the Psalms recently sold in New York City for \$151,000—the highest price ever paid for a single book in the United States. It was the Bay Psalm Book, published in 1640 at Cambridge, Mass.—the first book published in any of the English colonies in America. The highest price paid in the past was \$106,000 which was for a copy of the Gutenberg Bible.

BIBLE CIRCULATION

More than a billion Bibles or portions of the Bible have been circulated since Gutenberg printed the first Book in 1448. Some part of the Scriptures has been translated into 1,070 languages, making the gospel message available to 85% of the world's population. The task of making it available to the remaining 15% (or 300,000,000 people) remains to be done, however, and it is herculean inasmuch as these 300,000,000 speak about 1,000 different languages and dialects.

A LETTER FROM GERMANY

Ex-Chaplain John Lindvall has received an interesting letter from Pentecostal friends in Rossdorf, Germany, since he returned from Europe. "In our home God gave us much blessing during the past few months. He sent us some hungry hearts who gave their lives entirely to God and received the Baptism of the Holy Ghost. Oh, it was really blessed to see their cups running over.

"At that time the food question was a hard problem. We could get three slices of dry bread, according to the ration cards, but we had no potatoes at all. So two guests, who were so hungry for God, went from house to house begging for one potato from each house, so they could stay and get God's best. Just now, after the harvest, it is better; we get four slices of bread a day, and four potatoes, and a teaspoonful of fat. We get a pound and a half of oats or grits a month. As we can buy some cabbage, we know what to cook just now, and for the months to come we will not sorrow.

"There are many open doors and hungry hearts. In the Hunsruck mountains (where the Lord baptized thirty souls, among them the Lutheran vicar) there is still a lovely Fire burning. We are so glad at this time of grace; maybe the night will come soon."

INDEPENDENCE FOR INDIA

The British Prime Minister, Clement Atlee, has promised that India will be granted independence by June, 1948. Will the door be open to the gospel after that time?

BROADCASTS TO RUSSIA

On February 17 the U. S. Government began a daily broadcast to Russia via short wave. The broadcasts last for an hour and are in the Russian language; they include news, descriptions of the American way of life, and musical selections. If Americanism can be preached to Russia via short wave, why not the gospel likewise?

A WORLD-GIRDLING ROCKET!

One aim of Army Ordnance in its current V-2 experiments reportedly is to develop a rocket which can be fired right around the world. The Army had better beware lest it succeed, and American rocket-hurlers hit the back of their own heads! If such a thing should occur it would be one more fulfillment of the Saviour's warning, "All they that take the sword shall perish with the sword." Matt. 26:52.

NO WAY OF ESCAPE

In Lansing, Kansas, prisoners J. Edward Moler and Harold Malicote escaped from the State Penitentiary. Reaching the highway, they thumbed a ride to Kansas City, only to discover to their sorrow that the driver was the penitentiary warden, Robert Hudsteph! Needless to say, they landed back in jail. So the man who tries to escape God really puts himself in the hands of God for judgment. "How shall we escape, if we neglect so great salvation?" Heb. 2:3.

THE PEACE TREATIES

The Allied peace treaties with Italy, Hungary, Bulgaria, Romania, and Finland were signed in Paris on Feb. 10. They bear explicit guarantees of civil rights, including the "fundamental freedoms of expression, of press and publication, of religious worship, of political opinion, and of public meeting." As to how these guarantees will be respected by the Catholics and Communists in these countries, especially the first four, we do not know; we can only watch and pray.

EDUCATION IN RUSSIA

According to Ralph McDonald, in an article in the October *Coronet*, Russia is spending the equivalent of 13 billion dollars for education, or 20% of her national income, while the U. S. is spending less than 3 billion, less than 2% of its national income. "In the world-wide struggle between democracy and communism as ways of life, the outcome will be determined by education, not by force. The victor will be the teacher, not the soldier," he says. The saddest part of the picture is that education in America is becoming as materialistic and as godless as it is in Russia. The greatest nations in the world need desperately a great spiritual revival. Whether or not it comes will determine the future course of world history, if Jesus tarries.

ORTHODOXY IN GERMANY

There is a decided swing back to orthodoxy in the Protestant churches in Germany. According to Dr. Julius Bodensieck, liaison officer between American occupation forces and the German churches, "The sermons being preached in German churches have nothing abstruse and theoretical about them. They are positive testimonies to the all-sufficiency of God's grace, and to the great need of forgiveness of sins." It is good to hear that in the land where rationalism in religion was born, "liberalism and rationalism in preaching have vanished."

A SELF-INFLICTED INJURY

The Pennsylvania Courts have decided that alcoholism is a self-inflicted injury. A man became an alcoholic who had two policies providing for a waiver of premiums and monthly payments in the event of disability, and so he claimed these benefits. The insurance company refused his claim, inasmuch as the policies stated that these benefits were not to be granted in the event of self-inflicted injury—and the Superior Court ruled that alcoholism is indeed a self-inflicted injury. "Man drinks because he desires, intends, wills to experience the effect," said the Judge. "If a sane man chooses to use destructive forces upon himself the law will not relieve him from his folly."

Oh, how important is this matter of choice. On it hinges man's destiny for all eternity. Man may be saved and may have eternal life if he chooses to accept Christ as his personal Saviour, or he may seal his eternal fate simply by choosing to reject Him. "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil." Read John 3:14-19. What choice are you making? Will you reject Christ, or will you yield today to His claims?

KOREAN MARTYRS

Not all the Christian martyrs belong to generations that are past. The present generation of Koreans has had its share. During the past decade at least 300 Korean Christians have gone to a martyr's grave rather than obey the Japanese order to bow at Shinto shrines. Of their heroism Bruce F. Hunt writes in *The Religious Digest*, as follows:

"In the days when the lists of war dead number in the thousands, 300 dead may not sound impressive, but if you stop to consider that this 300 includes men, women, and children from every walk of life, who were hand-picked for martyrdom over a period of years, not in any mass arrest, but one by one, each for his or her testimony, one cannot but pause to wonder. Each had had plenty of opportunity to deny his faith to save his life. Thousands of 'Christians,' including missionaries, claimed there was no harm in bowing to shrines. Organized denominations, as such, officially had declared shrine worship to be consistent with Christian practice. Thus the 300 martyrs, for the most part, singly took their stand, a pitiful minority, in widely scattered communities throughout Korea and Manchuria, against the advice and practice of the majority. I knew but few of them personally, but I was imprisoned with some of those from whose ranks the martyrs were drawn, and I know the timber of which they are made and the circumstances under which they died. Truly this is a glorious, if sad, chapter in Christian history."

OUR HOME FRONTIERS

Farewell to the Kuskokwim

WITH heartfelt regret we announce that Mr. and Mrs. James Reb have found it necessary to leave their work in Alaska for a period of furlough in the States. The extreme rigors of pioneering in the interior of Alaska, the long treks by dog sled to reach the hungry-hearted Eskimos in the little village along the Kuskokwim River, the nights of bitter cold in make-shift shelters—all have taken their toll in our brother's health. Mrs. Reb and the children, Floyd and Linda, also were not well.

In the latter part of January, Brother Reb became confined to his bed with a serious ailment, and Floyd went down with the flu. It became imperative that they return to the States immediately.

All planes had been grounded for days because of the terrific cold. The mercury had hovered around seventy degrees below zero, and even though the Aniak air strip runs directly in front of the church and parsonage, there seemed to be no way out of Aniak. One mail plane sneaked out of Fairbanks, but the extreme cold held it in McGrath, and it could not reach the Rebs.

AT LAST THE TAKE-OFF

The next letter received from the Rebs was written from Williams, Oregon, on February 8. We quote Brother Reb's words:

"The planes in the interior were grounded because of the extreme cold. Orville Tosch, one of Alaska's best 'bush pilots,' is one of the few who will dare to fly in sixty below temperature. He realized that I needed to get out as soon as possible, and came to Aniak especially to take us out.

"It was fifty-eight degrees below zero when we climbed into the plane. It would be impossible to describe our emotions when the plane roared away from the far end of the runway. It rose quickly and flew straight over the parsonage and church. No man could have done me a greater favor than that pilot did when he swooped low over the steeple of the church and dipped his wings in a farewell salute.

"I gazed down on the narrow sled trail from Aniak to Russian Mission. Since Russian Christmas few have traveled it. The remains of our dear friend, 'Old Andrew,' were the last to go over the cold trail. We could see the little mound of earth in the white expanse on the hill above the old Russian Church.

"Our first stop was in Anchorage. We were to leave for Seattle the next morning at six o'clock, when we learned that a storm was blowing east from the Aleutians. We were given a two-hour notice to be ready and loaded into the big plane by six o'clock that evening. By starting twelve hours earlier than scheduled, we were able to fly ahead of the approaching storm in perfect flying weather. We sighted the lights of Sitka as we flew south, and made only one stop before arriving in Seattle. The flying time was only about nine hours. The Air Service was very kind in giving us a reduction in rates so that the trip cost



Our new church and parsonage in Aniak, Alaska, built by James M. Reb—the first Protestant church in the town. Mrs. Reb and Linda in front of the church.

us less than steamer rates.

"We will not try to do anything but relax for a few days, and then I hope, by God's help, to get out in meetings as soon as possible."

Mail for the Rebs will reach them addressed to James Reb, % D. E. Alden, Williams, Oregon.

GOD'S PROVISION FOR ANIAK

Friends who have been keenly interested in the progress of the work in Aniak will be glad to know that God had recruits ready to step in, so that the work will continue to go forward. Miss Eileen Atwood, a graduate of Northwest Bible Institute, and also a graduate nurse, arrived to help the Rebs during the emergency of their last days in Aniak. Of her Brother Reb wrote: "We are so happy and thankful that Eileen fits so well into the work here. It is doubtful if anyone else chosen would have the work more at heart. She is so eager to help in every way, and has already won the respect and goodwill of the people, both white and native.

"A few days before becoming bedfast, I ventured out across the slough to pray for 'Old Andrew' who had just had a stroke. I felt that this might be my last visit to that dear old man who had been such a good friend. He didn't understand much English, but was always profuse with 'Kuyanas' (thanks) after each service. The thought of leaving the River and these precious needy souls overwhelmed me as I crawled up on the filthy bed among the dirty bear skins and blankets and put my hand on his wrinkled brow. The torrent of intercession loosed something in both

(Continued on page twelve)

Watch For Evangeleaf No. 1

"Evangeleaf" is the publication which our fellowship has been wanting. Ministers have been asking for a pamphlet to distribute in their cities, explaining the truths of our faith. District leaders have been wanting something to use in home missionary projects in their districts. Individuals have been needing just such a leaflet to hand out in personal work. Evangeleaf No. 1 is the answer to all these desires and will be available for you in about three weeks.

"LIFE" is the theme of our first Evangeleaf, and throughout the paper the more abundant life is presented—salvation life for the soul, healing life for the body, Holy Spirit life for the inner man, and the glorious hope of life for eternity. These phases of our fourfold message are written so simply that those who have never heard before will be able to understand. They are presented so attractively that they should appeal to everyone.

The "Evangeleaf" is a bright, two-color sheet, folded to a size of 6x9 inches, and opening to 12x18, packed with terse, persuasive articles and enticing illustrations. Evangeleaf is designed to acquaint others with our message, and to invite them to attend the church in their locality which offers the whole gospel for the whole man. Hungry hearts in every city will welcome an acquaintance with consecrated, Christian people, and will eagerly receive the "Evangeleaf."

Some of our pastors are planning an extensive HOME EVANGELISM CRUSADE in which "LIFE" will be placed in every home in their city. District leaders will use them in introducing our full gospel message in pioneer fields.

We expect to have Evangeleaf No. 1 off the press the early part of April, and while we cannot yet state definitely what the price will be, we can say that our Gospel Publishing House is printing it at cost, and that the little you will have to pay for Evangeleaf will bring untold returns in eternity's values. We are hoping that every church sending an order for Evangeleaf will include an extra offering, so that we will be able to provide the paper to our poorer and less developed districts free of cost. Many home mission fields and pioneer works could use Evangeleaf to excellent advantage but will be unable to pay for it. We feel sure that our readers will be glad to send contributions to our EVANGELEAF FUND to make it possible for "LIFE" to reach our home frontiers and even beyond.

Send all offerings and correspondence to the Home Missions Department, 336 West Pacific Street, Springfield, Missouri. Watch OUR HOME FRONTIERS for the time of release of "LIFE" and further details.

Good News

A CONVERTED SWINDLER

Sr. Alves Reis, who was at one time Inspector of Public Works in Portugal, perpetrated one of the greatest swindles in modern history. His crime was uncovered and he was imprisoned. After twenty years in prison, he has been released for forty days, and he sends forth this testimony:

"When I was arrested and imprisoned I devoted all my energy to my defense, with intent to cover up my own tracks by unmasking the faults of others. A fellow prisoner supplied me with a Bible, and I engaged in controversial correspondence with him. In the course of the correspondence I became gradually convinced that there was something mysterious about the Bible. It all pointed to Christ. A tremendous struggle began. Could the Bible really be the Word of God? Could I call upon Him? I made an experiment in prayer, and God answered me. It was in 1930, at 9 p.m. on the 5th of March, that the Sword of the Spirit struck me down. I gave up my defense. For five hours I addressed the Court, making full public confession. I began to fight in the cause of all my innocent companions who were suffering by my fault.

"Doubts assailed me. What of the Church of Rome? Day by day I carried on my study of the Word of God, and better and better did I appreciate it. Months sped by. One day I received some tracts. I got in touch with the senders. I could not then agree with some of their views. Later I also got into touch with Sr. Eduardo Moreira. I received the magazine *Leituras Cristas*. A day came when light burst upon me. I was not overcome by any human agency, but by the Word of God. In all the years of my tribulation He has never failed me. With all my heart I beg of you to put the Lord Jesus to the test: He never fails, never is at fault, but desires us to invoke Him at all times."

Do you want to be saved? We read in Romans 10:12, 13: "The same Lord over all is rich unto all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved."

The Scriptures further declare: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

FAREWELL TO THE KUSKOKWIM

(Continued from page eleven)

of us as I called on God for help for 'Old Andrew' and all natives. I'll never forget the clinging handclasp upon parting.

"The next day Mrs. Reb and Eileen went over to see him. They cleaned up the bed and made him more comfortable. He died the following day.

"Another incident is the handling of Nastasia's body. Mrs. Reb and Eileen went into her cabin immediately after her fatal T. B. hemorrhage. Blood seemed to cover everything, and they waded in to prepare the body for burial.

"In the passing away of these two, we have hope, for we believe they were true Christians. I also expect to meet Wasily Kameroff, of Russian Mission, in Glory. The time will soon be ripe for a more intensive campaign."

A short time after Miss Atwood's arrival in Aniak, Miss Vera Potter, her co-worker (also a graduate of Northwest Bible Institute, and a graduate nurse) came to work with her. Mrs. Reb wrote of her: "Vera is a strong, capable girl. She has been cutting the wood since Floyd has been down with the flu, and she makes a good 'dog musher.'

A NEW FEATURE

In each issue of the Evangel in the future, we purpose to print a short salvation message for the benefit of the unsaved. We expect to print more than a dozen special articles on salvation which Brother Myer Pearlman wrote just before the Lord took him home. A number of these have never yet appeared in print.

Here is an opportunity for you to do some missionary work. Subscribe for at least five of your unsaved friends. This will mean that you place no less than 52 salvation messages into every one of the homes for which you subscribe during the next year.

Remember that the Evangel still costs only \$1.00 for 52 issues (add 50 cents for extra postage for addresses of friends outside U.S.A.). Why not write a letter to us today subscribing for at least five?

"GRACE ABOUNDING"

(Continued from page two)

We love to sing:

"Amazing grace—how sweet the sound—
That saved a wretch like me,
I once was lost but now am found,
Was blind, but now I see."

John Newton, the writer of this grand old hymn, was so deeply sunk in a life of sin that at the age of twenty-three he was the servant of slaves in Africa. Finally, he determined to return to England. He took passage as a deck hand on board a sailing vessel. In midocean a violent storm arose and there seemed every likelihood the boat would founder and go to the bottom. As the waves broke in their fury upon that vessel, John Newton hurried to take his turn at one of the pumps. In passing the Captain, he exclaimed. "Captain, if this does not work, may God have mercy upon us." Bye and bye the storm abated, the sea grew calm, and the danger passed, but Newton found himself under deep conviction of sin. Seeking a place in the bottom of the vessel, he cried for mercy and was wonderfully converted. Later, he became a minister of the gospel, and his body lies in the famous Bunn Hill Fields Cemetery in London. On his tombstone the following epitaph (dictated by himself) is found:

"John Newton, clerk, once an infidel and libertine—a servant of slaves in Africa—was by the mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned, and appointed to preach the faith he had so long labored to destroy." "Where sin abounded, GRACE did MUCH MORE abound."

And so one might continue almost indefinitely. All across this great country from the Atlantic

to the Pacific, from the sunny South to the far North, I have stood by again and again while God has dealt with all classes of sinners—burned-out children of the devil, hell's bankrupts, splendid moral sinners (both men and women), cultured and illiterate, young and old—and by His infinite grace has changed them into humble followers of the lowly Nazarene, who in the days of the long ago said, "Come unto Me, . . . for I am meek and lowly in heart, and ye shall find rest unto your souls."

Sin is a REALITY! Sin is more than bad blood; sin is something other than wrong environment. Sin is *not* just a delusion of the mortal mind. Sin is *not* merely perverted growth. Sin is rotten seed. Sin is a disease, the great moral disease of our universe. Sin is the God-resisting disposition in the heart of man that lifts itself up in open rebellion to the law of God and says deliberately to the Almighty, "I WILL NOT!" Sin is debilitating, deadening, deforming, dooming! Sin is a blighting, blasting, ruinous thing.

Doctor Robert G. Lee gives us the most awful arraignment of sin. "Sin is disobedience, rebellion, treason, murder, the work of Satan. Sin is ignorance, folly, madness. Sin is blindness, deafness, dumbness, sickness. Sin is poison, slavery, plague. Sin is death. Sin built hell. Sin produces the worm that never dies. Sin kindles a fire that shall never be quenched. Sin made the outer darkness where no ray of light ever enters. Sin destroys and abuses everything. Sin is a viper that fastens its fangs on your soul. Sin is a whirlpool where the soul is swept away. Sin is the sexton that digs the grave in which the soul is put. Sin is a stoker that feeds the hot fires of passion. Sin is a siren which lures men with her embrace and drags them into the surging sea of

The girls want to keep the five dogs until sledding season is over. A good dog team is an essential here. The work in Aniak is encouraging, and we feel sure the girls will do well."

REMEMBER ANIAK

We urge our friends to pray for the speedy recovery of Brother Reb and his family. Then we ask that you remember Aniak. The work will still need support; some work remains to be done on the interior of the new church, and above all the two young ladies, who have so bravely undertaken such a tremendous task in pioneering in Alaska's interior along the Kuskokwim, will need our prayers and our support. Please remember them daily in prayer, and send a contribution each month toward their support and the maintenance of the Aniak work.

All offerings should be sent to the Home Missions Department, 336 West Pacific Street, Springfield, Missouri, and designated for the Aniak work, or for the support of Miss Atwood and Miss Potter. We will forward 100% all offerings received.

Brother Reb is desirous of locating a church bell to place in the belfry of the new church. We would appreciate hearing immediately from anyone knowing of a good church bell which would be available for this church in Alaska.

TUG'S SECRET MISSION

By Dan E. L. Patch



Intrigue, mystery, drama, action and a spiritual message characterize this story for boys.

There is no better way of getting the Gospel message across to young people than through good Christian books written for juveniles. Such books are avidly read and make an indelible impression upon the hearts and lives of young readers.

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ruin. Sin is a storm at sea snuffing out human life relentlessly. Sin is a volcano pouring hot lava on human lives. Sin is a devastating flood in the river of life. Sin is an earthquake tearing away foundations. Sin is quicksand sucking the soul down, down, down! Sin is an avalanche." But—"where sin abounded, GRACE did MUCH MORE abound!"

The GRACE OF GOD is real. It is boundless, fathomless, infinite, eternal! It will outlive the ages. When things temporal will have dissolved in the final fires, and the heavens will have rolled up like a scroll, the GRACE OF GOD will be as resplendent as ever, and we who have been saved by its divine power shall live on through one millennium after another, for through GRACE we become children of God and heirs of heaven. Oh, the marvel of REDEEMING GRACE! Yesterday we were out in an open field lying in our own blood; no eye pitied, so no arm offered us help. Yesterday we lived in a dirty, vile dugout on hell's ranch. Today through the grace of our Lord and Saviour Jesus Christ we are on our way to "a city which hath foundations, whose Builder and Maker is God"; to a city where they need neither the light of the sun, nor the light of the moon, but where the Lord God giveth light; the city that lieth foursquare. "Where sin abounded, GRACE did MUCH MORE abound!"

"Nothing in my hand I bring,
Simply to Thy cross I cling."

How deeply grateful we should be for the wondrous Cross. It was there that sin in its madness put out the Light of life. But it was there GRACE in INFINITE WISDOM shone through the gloom, and there fell upon the pathway of mankind the Light that leads to God. In the Cross I see my sin; in the Cross I see God's grace. How glad I am that His grace is mightier than all my sin yea, mightier than the sin of the whole world: for, "Where sin abounded, GRACE did MUCH MORE ABOUND"—did abound MORE EXCEEDINGLY!

Dr. G. Campbell Morgan illustrates this

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events so abundant and miraculous, that the reader will be prepared to scrap his last little doubt forever." S. S. Times.

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scripture thus: "Did you ever watch children playing on the seashore? Ask them what they are doing and they tell you they are digging a big hole. 'What for?' you ask, and they reply, 'We want to see if that sea can fill it.' The hole is dug and the children stand on the mounds of sand. You wait, and watch, and wonder, as the waves come nearer. And at

last one, the seventh perchance, stronger and bigger than his brothers, breaks up and over the little hole with a sweet swish of summer music. You look and they look. What has happened? Is the hole filled? More exceedingly! MORE EXCEEDINGLY—and the sea is yet behind! "Where sin abounded, GRACE did MUCH MORE abound!"

WET WOOD

(Continued from page three)

I contend that none of the things we have mentioned so far answer the question, "Why is Pentecost not being repeated today?" I further declare that, in spite of our prayers, it seemingly cannot be repeated today, until certain conditions are changed.

Jesus said, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39. God does not pour His Spirit upon indifferent hearts. There must be spiritual thirst before men can drink in the Holy Ghost.

I was saved in a Pentecostal church and I realized I ought to receive the Baptism of the Holy Spirit, so I commenced to tarry. But I was not spiritually thirsty. I merely thought that I needed the Baptism so that the preacher would not be able to preach at me any more. I wanted the Baptism because I was told I needed it. It was the creed of the church and I wanted to catch up to my proper place in the church. And so I sought in vain, until God, through a series of near tragedies in my life, awakened me to my real need. I began seeking God with all those other thoughts banished from my mind; I began hungering and thirsting for something to satisfy my own soul, and the very first time I did so, God baptized me with the Holy Spirit.

Not only must people be thirsty, but they must draw near to Jesus, before they can be baptized with the Spirit. Jesus said, "If any man thirst, let him come unto Me." He is the Baptizer, and if you draw close enough to the Lord Jesus Christ you may find yourself being baptized with the Holy Ghost almost before you realize it. I know a number who received the Baptism before they knew what had happened to them. I am thinking just now of two young people; they are not so young now, but were young when this happened in Long Beach, California. The young man was a millionaire's son and had more money than he could spend, but with all his spendthrift ways he lacked that thing in his life which would satisfy his heart. One night he stopped in a meeting at Tenth and Pine, where dear old Barney Moore was preaching. There this young man and his wife were gloriously saved. They went home that night and knelt beside their beds to thank Jesus for saving them, and while they drew near to Him He baptized them with the Holy Ghost. They didn't know what was happening to them, but they had drawn near to Jesus with thirsty hearts. Yes, the Baptism is for thirsty people who draw near the Master.

And thirdly, it belongs to obedient saints. In Acts 5:32 Peter speaks of the Holy Ghost "whom God hath given to them that obey Him." Some testify that God did not baptize them with His Spirit until they quit smoking, or paid their debts, or made other things right. Those who hear such testimonies sometimes conclude that all one must do in order to be filled with the Holy Spirit is to quit doing certain things. No, God does not want us to copy after someone else. He wants us to obey

Him. Let us quit anything He tells us to quit. We must be obedient to His voice, but we must first be thirsty and we must come to Jesus.

This Pentecostal revival came because there were multitudes of people who had thirsty souls, who drew near to Jesus, and who obeyed His voice. It was not the result of any one man's ministry. It was not that someone had a revelation from heaven and then went out to preach the Baptism. This outpouring came because groups of people began studying their Bibles, and asking God to give them that which the Bible teaches. They waited on Him until the Fire fell. They were members of every denomination—Methodists, Baptists, Presbyterians, Lutherans, Nazarenes, Episcopalians, Free Methodists, etc. The Spirit was poured upon them in their churches, in their homes, in prayer meetings, in public and in private, wherever men were hungering and thirsting after Christ and drawing near to Him.

The message spread and the numbers receiving the Pentecostal blessing began to grow. Soon it girded the globe without any human organization. It was not until 1914 that the co-operative fellowship known as the Assemblies of God was formed. In those early days most of the people receiving the Baptism were members of various denominational churches. There were thousands of hungry souls in those churches; about all a Pentecostal preacher had to do in those days was to declare what the Bible teaches concerning the fullness of the Spirit, and the people were filled on every hand.

But today the situation has changed. There are not many believers in the denominational churches today who are hungry for the deeper things of God. Nearly all who were really hungry in their souls have been reached with the message, and have come out and been filled with the Spirit. The Word is not being taught in many churches, and no spiritual hunger is being created in the people. Our task today, therefore, is quite different from that of thirty or forty years ago. First, we must bring sinners into our assemblies and get them saved. Then we must seek to arouse in their hearts a hunger for the deep things of God.

In order to do this, we need a Pentecostal revival in the lives of the older saints. Many of them are sitting back and saying, "Oh, if only we had the old-time power, things would be different." I agree wholeheartedly. It is the old-time power we need, but how is it going to come unless those who claim to have this Pentecostal blessing show signs of having a fresh anointing in their own lives?

Brethren, our task today is to awaken in the hearts of the people a hunger and thirst after the things of God. That hunger was not created by the preachers in days gone by. It was created by the saints. Strangers would sit in the assembly and watch the saints worshiping God. They would see their hands uplifted, their faces aglow with the glory of God, and after looking and wondering and puzzling for a while they would finally say, "O God, I want what those people have." Preachers can give the message, they can teach it from the Word, they can do their best to describe it, but people have to see it in action before they will understand it. Don't sit back and leave it all to the preacher or the evangelist. Don't sit back and say, "We need the old-time power, and we

don't have it as we did in the good old days." We preachers know this all too well. We don't need criticism; we need help. We need people filled with the glory of God to help create in the hearts of others a hunger to be filled with the Spirit.

Our camp meetings are a good illustration of what might be enjoyed in all our churches. The finest and best of our saints go off to camp meeting. There they forget local conditions, they cease to criticize, they open their hearts to God, and the fire of the Spirit is rekindled in their souls. As this new hunger is created within, they draw near to Christ, and their lives are cleansed and filled anew with God's glory. This causes others to become hungry, and soon the Pentecostal blessing spreads over the whole camp. As a result, we hear frequently of a hundred or a hundred and fifty being baptized with the Holy Ghost in just a few days. It is merely a case of hungry, thirsty saints getting together and drawing near the Master. That's the thing we need in our local assemblies.

In one place where I was holding an evangelistic campaign I found a promising young man who was saved but who had not been filled with the Holy Spirit. I said, "Why is it that you never pray for the Baptism?" His answer was, "Brother Hinman, tell me something: after I have been filled with the Holy Spirit, will I be like that person over there, and this one over here, and that man over there?" He was pointing to people who were all too prominent in the assembly, and whose lives did not measure up to God's standard for a Spirit-filled life. He said he didn't want to be filled with the Spirit if it would cause him to be like them. Maybe that young man was too severe, maybe he was unjust, but the fact remains that he saw nothing in the lives of those professedly Spirit-filled saints that made him thirsty for the Baptism.

That is what creates our problem today. People hear so much but see so little. They hear people talking about Divine Healing but see them parading to the doctors. They hear people talking about the peace and joy of the Holy Ghost but see them sitting around grumbling and criticizing. They hear people talking about the victorious Christian life but see them repeatedly being swept about with the tides of evil. If we are going to have a fresh outpouring of God's Spirit, God's people must show greater evidence of the reality of the thing which they claim to have received from God.

If only we had more people like the old "line-walker" I knew in my boyhood days! He worked for an oil company in Oklahoma, where they have pipe lines carrying petroleum from the oil wells to the refineries. There were line-walkers employed to patrol these pipe lines, especially the gas lines, and I remember a certain one who lived near a little town called Beggs, away back in the hill country. The pipe line that he patrolled cut right under the corner of our house. It had been laid there long before our home was built. It was there that Mother took care of us kiddies while Dad was on a wildcat oil enterprise.

This line-walker was a Pentecostal man, filled with the Holy Ghost, and when he came by our home on his tour of duty we could hear him singing the songs of Zion. Mother would hear him singing "Pentecostal Fire is Falling"

or "Send the Fire" or some other song about the Fire of God, and she just couldn't resist questioning the man. "Where do you go to church?" she asked one day. "To the Assemblies of God," he replied. My mother was horrified. She was a staid church woman, whose brothers and grandfather were preachers, and she immediately put this man in a class by himself. She wanted nothing to do with him or his church. But the way he acted, his singing, his happy spirit, his kindness, kept her curiosity aflame. Later on when he came by he would stop and tap on the porch with his cane and call, "Good morning, Madam: could I tell you about the meeting we are having?" My mother would say, "Yes, but I don't like to think about those meetings; they are so disorderly." To which he replied, "Oh, they're not disorderly to one who knows what's going on; if you could just be there, and could understand the moving of God's power and the way people react to God's Spirit, you would say it was blessed orderliness."

Again and again he testified, explaining to her about the power of God in his church services. As a result, Mother became hungry for the Baptism. One day she heard of a cottage prayer meeting being held near by in charge of the Assemblies of God people. She attended it, kneeling down and praying with the rest. God met her hungry heart, and before she rose from her knees she had been filled with the Holy Spirit. How important it is for people who profess to be filled with the Spirit to show evidences of the fact in order to make others want to seek God for the same experience!

David confessed his sin and repented before the Lord. "Against Thee, Thee only, have I sinned, and done this evil in Thy sight," he cried. Psalm 51:4. Many have failed the Lord and need to offer this same prayer. They need to cry out, "O God, I have become indifferent, I have become critical, I have failed to be an example and an inspiration to my fellow Christians; forgive me, for against Thee, and Thee only, have I sinned, and done this evil in Thy sight." David, having made his confession, added the prayer, "Wash me, and I shall be whiter than snow." Thank God, there is cleansing through Jesus' blood for the sins of those who profess to be His. Then, having confessed and asked for cleansing, David prayed, "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." If people today will take these three steps—confessing, receiving, cleansing, and crying for a new touch of the Holy Spirit, and then will show it in their lives, we will see our churches again packed with people hungry for a Spirit-filled life.

Pentecost is not being repeated today because we have too much wet wood among the saints. Let me appeal to you old-timers, who were in this Pentecostal movement and who knew the Word of God when some of the rest of us were just lads. Let me appeal to you to get the joy of the Lord back into your hearts, and help us awaken in other people a hunger for this Pentecostal blessing.

SACRAMENTO, CALIF.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

Among the Assemblies

ELECTRA, TEXAS—Pastor H. M. Reeves reports a good 4-week meeting with Evangelist and Mrs. Wm. Panos. Brother Reeves states: "Here are the results of the revival without exaggeration: 41 filled with the Holy Spirit, 40 added to the church, 27 baptized in water; and 60 prayed through to a definite experience of grace. The revival closed with a high tide of spiritual uplift."

PASCAGOULA, MISS.—Evangelist T. C. Anderson closed a meeting here January 26, and the church is in better spiritual condition than it has been for quite some time. Sinners were saved, and saints were filled with the Holy Spirit. A number of new members were received into the church. According to their own testimony, some received complete healing.—W. E. Barrett, Pastor, Three Rivers Assembly of God.

DARDANELLA, ARK.—When we came here, September 12, the Sunday School attendance averaged about 65; now we have an attendance of 163 to 168, and it is still growing. We have outgrown our building and are in a building program at this time. On New Year's day, 4 gave their hearts to the Lord. There was a mighty outpouring of the Spirit that night. The last two weeks, in our regular services, 17 have been saved. Our small group of faithful saints gave over \$40.00 to our building fund and nearly \$40.00 to Missions in February. We have a Booster band, with between 30 and 40 children, a fine group of C.A.'s and a Woman's Home Missionary council. We praise God for a people who have the zeal to work for God. Council ministers, stop in with us.—O. L. Bost, Pastor.

COALINGA, CALIF.—A water baptismal service climaxed one of the greatest revivals we have witnessed here, real old-fashioned Pentecostal services, conducted by Evangelists Paul and Betty Wells of the Texas District. The theme of our revival was Isa. 64:1. Record crowds were in

attendance every night, and all felt the power and presence of Almighty God. Twenty-four were saved, 8 were filled with the Holy Spirit, and many were reclaimed and refilled. The services continued to the midnight hour many times. The morning prayer meetings were enthusiastically attended. A man who had been seeking the Baptism 20 years was gloriously filled, and young people were under the power, singing and praying in the Spirit until midafternoon, following a great communion service during which a Catholic woman was marvelously saved. The Spirit-filled singing of Brother and Sister Wells was a highlight in each service, and Brother Wells' messages were deeply stirring to the church. Old-fashioned Holy Ghost conviction was felt nightly in the altar services.—R. L. Ward, Pastor.

TALLAHASSEE, FLA.—The Concord Assembly has recently enjoyed what was indeed a "with-signs-following" revival. The latter rain was poured out in a glorious way. About 10 prayed through to salvation and 2 received the Baptism in the Holy Spirit. Many definite healings were witnessed by the church. A woman who had suffered several years from double vision was instantly healed. A man was prayed for, for the healing of a cancer on the leg and on the lip; the cancer on the leg was gone the next morning, and the one on the lip is drying up. All through the meeting we prayed for men to be saved and God granted our wish, there being 4 men at the altar on the closing night. The saints were much stirred by the messages of Carl C. Haas of Birmingham, Ala., who was our evangelist. The church was filled nearly every night of the 2-week meeting. Many have consecrated themselves to a life of service for Christ.—T. L. Sellers, Pastor.

CARLSBAD, N. MEX.—After having served this church as pastors for 4½ years, we resigned last week. God has blessed us during the time we have been here with several good revivals, the last one being conducted by Evangelist Evelyn Vaden, in January. About 14 were saved or reclaimed, 7 were filled with the Spirit, and 12 were added to the church. Jack Fellers of Cleveland, Texas, has been called to pastor this church.—Pastor and Mrs. T. S. Miles.

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.

LAMAR, MO.—March 4—; Lee Krupnick, Tulsa, Okla., Evangelist.—Gerald Hager, Pastor.

PITTSBURG, KANSAS—March 9—23; C. M. Smitley, Evangelist.—C. E. Peak, Pastor.

QUINCY, CALIF.—March 5, for 2 weeks or longer; Virgil and Edythe Warens, Artist Evangelists. M. M. York, Pastor.

HOGANSVILLE, GA.—Meeting in progress; T. C. Anderson, Jackson, Miss., Evangelist.—James W. Thomaston, Pastor.

HOUSTON, TEXAS—2310 Keene St., March 16—; L. G. Flowers of Oklahoma, Evangelist.—G. W. Hardcastle, Pastor.

CLANTON, ALA.—First Assembly of God, March 9—23; Carl C. Haas, of Birmingham, Evangelist.—T. D. Rachels, Pastor.

JOPLIN, MO.—March 2, for 3 weeks or longer; John W. Plattenburg, 508 Blue Ridge, Kansas City, Mo., Evangelist.—Tolbert S. Farris, Pastor.

SULPHUR, OKLA.—March 16—; Evangelist and Mrs. Floyd L. Poag of Ardmore.—E. C. Mehagan, Pastor.

CHICAGO, ILL.—Stone Church, March 16—April 6; Virgil Jackson, Evangelist.—Ernest C. Sumrall, Pastor.

SUNNYVALE, CALIF.—Meeting in progress until March 23; Christian Hild, Evangelist.—Claude O. Wood, Pastor.

BIRMINGHAM, ALA.—First Assembly of God, March 10—23; Mr. and Mrs. A. C. McGaugh, Evangelists.—W. T. Davis, Pastor.

OKLAHOMA S. S. CONFERENCES

Claremore, March 24—25; Idabel, March 27—28; Oklahoma City, March 31—April 1; Holdenville, April 3—4; Pawhuska, April 28—29; Waynoka, May 1—2; Cyril, May 5—6; Hammon, May 8—9; Sulphur, May 26—27; Muskogee, May 29—30. Mr. and Mrs. George Davis, Little Rock, Ark., guest speakers. Conferences begin 1:30 p.m., first day; 3 services on closing day.—Paul Copeland, Oklahoma S. S. Superintendent.

LAWRENCE, MASS.—Fellowship Meeting, Eastern Section, Coolidge and Belknap Sts., March 17. Services 3:00 and 7:30 p.m. William Snow, former chaplain, evening speaker.—William D. Wight, Presbyter.

SAN BERNARDINO, CALIF.—Central Assembly of God (formerly Full Gospel Tabernacle), 1165 F. St.; meeting in progress; Clyde Henson, Evangelist.—Clyde E. Stockdale, Pastor.

ENID, OKLA.—Northwest Sectional Fellowship Meeting, in connection with Northwest Sectional Council, March 18. Special speakers. Bring musical instruments.—Olen T. Craig.

NEBRASKA DISTRICT COUNCIL

The Nebraska District Council meeting will be held at Grand Island, Nebr., April 1—3. Fellowship meeting, March 31, 7:30 p.m. G. F. Lewis, special speaker. For further information write M. F. Brandt, District Superintendent, 601 N. 28th St., Lincoln, Nebr., or H. D. Champlin, Host Pastor, 322 W. 6th St., Grand Island, Nebr.

SOUTH DAKOTA S. S. CONFERENCES

Paul Miller, National Sunday School Representative, will be touring the South Dakota District with Grant Wacker, Representative of that District.

March 17, Watertown, Grant Wacker, Pastor. March 18, Huron, Claude L. Conklin, Pastor. March 19, Vermillion, A. M. Selness, Pastor. March 20, Winner, S. E. Johnson, Pastor. March 21, Rapid City, O. E. Gaddis, Pastor. March 23—25, Aberdeen, Silas Rexroat, Pastor.—Sunday School Department.

NORTH DAKOTA MINISTERS' INSTITUTES

North Dakota District Ministers' Institutes: Dickerson, March 11—13; Valley City, March 18—20. Morning and afternoon periods devoted to Institute work. General theme, "Scriptural Discipline in the Church." Evening services of a promotional nature: Home Missions, Tuesday evenings; Sunday School work, Wednesday evenings; C. A. Rally on closing night. All District ministers urged to attend. Visitors welcome.—Herman G. Johnson, District Superintendent.

SOUTH FLORIDA SECTIONAL CONVENTIONS

The following South Florida District Sectional Conventions will be held for two days in each section. All applicants and those wishing renewal of credentials meet the Committee in their section. First service 2 p.m. Day services: Election of Presbyter, Sectional business, and Credentials. Evening services: Fellowship Rallies with District Superintendent preaching.

Central Section, Leesburg, March 17—18. Northern Section, Jacksonville, Riverside Church, March 24—25. For further information write J. W. Collins, District Secretary, Route 4, Box 700, Lakeland, Fla.

Special on Bibles!

Prices on all Bibles increased January 1st and the Bible manufacturers anticipate another increase in the near future. At the present time we are carrying a heavier stock than we usually do.

Therefore in order to help our many friends secure a copy of God's Word at reasonable prices we are making drastic reductions in Bible prices for a limited time only.

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TYPE SPECIMEN

of the LORD.

9 ¶ These are the generations of Nō'ah: Nō'ah was a just man and perfect in his generations, and Nō'ah walked with God.

10 And Nō'ah begat three sons,

ch. 10, 19
Ex. 33, 12
Lu. 1, 80
Acts 7, 48
Or, up-right.

Ps. 14, 9
Ps. 33, 13

CHAPTER 7.

F. 12. 1-4

1 Nō'ah, with his family, and the living creatures, enter into the ark. 11 The beginning, increase, and continuance of the flood. 21 All flesh destroyed.

AND the LORD said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen

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OBERLIN, KANSAS—Meeting in progress; The Edwards Evangelaires, Musicians and Artists, 1924 Wellington Place, Wichita, Kansas.—Harold Hollis, Pastor.

IOWA STATE CONVENTION

The Iowa State Convention of the National Association of Evangelicals will be held at Mission Covenant Church, E. 10th and Lyon, Des Moines, Iowa, March 17. Dr. Leslie R. Marston will speak at 2:30 and 7:30 p.m. Fellowship dinner at Bishop's Cafeteria on Locust St., 6 p.m. Out-of-town guests wishing to stay all night, write Pastor Bolinder, 808 Small St., Des Moines, Iowa.—Edward Boone, State Chairman.

OKLAHOMA SECTIONAL COUNCILS

Oklahoma Sectional Councils and Bible Conferences: Northwest Section, Enid, March 17—19; Olen T. Craig, host pastor. East Central Section, Okmulgee, First Assembly, April 7—9; R. R. Morrison, host pastor. South Central Section, Duncan, April 14—16; Haskell Rogers, host pastor. Panhandle Section, Woodward, April 21—23; E. A. Willeford, host pastor. Northeast Section, Miami, May 12—14; W. C. Shackelford, host pastor. Southeast Section, Antlers, May 19—21; W. R. Davis, host pastor.

First service, C. A. Rally 7:30 p.m., C. A.'s of the respective Sections, and District C. A. President, L. B. Keener, in charge. All licensed ministers and exhorters required to be present and secure a renewal blank for the renewal of fellowship. Those desiring license or exhorter permits, meet the board at any of the above Sectional Councils. Main speakers: Gayle Lewis in February; R. M. Riggs, in March; Wesley R. Steelberg, in April; and Fred Vogler, in May.

For further information write F. C. Cornell, District Superintendent, or V. H. Ray, District Secretary-Treasurer, Box 1341, Oklahoma City, Okla.

ALABAMA SECTIONAL COUNCILS

Alabama Sectional Councils and Ministers' Institutes: Southwest Section, Mobile (Crichton Assembly), March 17—18; T. H. Spence, Presbyterian, Northwest Section, Beaverton, March 24—25; H. R. Shelton, Host Pastor. North Central Section, Clanton (First Assembly), March 31—April 1; James Standifer, Presbyterian, Southeast Section, Kinston, April 7—8; Elbert Jackson, Presbyterian, Northeast Section, Warrior, April 14—15; R. W. Hicks, Presbyterian.

Daily program for each Council: Monday, 7:30 p.m., Home Missionary Rally; D. H. Browne, speaker. Tuesday, 9:30 a.m., short message by Sectional Presbyterian, followed by prayer; 11 a.m., message by District Superintendent; 2 p.m., Fellowship Meeting and sermons by ministers; 7:30 p.m., Howard P. Trawick, speaker.

All ministers expected to attend the Council in their respective Section. Ministers and one duly elected delegate from each Assembly in the Section will elect their District Presbyterian.

Ministers required to meet the Credentials Committee in person are: Those applying for credentials for the first time; all licentiates and exhorters to renew their permits; and all applicants for ordination.

Pastors should come prepared to make a Home Missionary pledge for their Assemblies. Individuals also come prepared to make pledges.

For additional information write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile 17, Ala., or Howard P. Trawick, District Secretary, Box 276, Slocomb, Ala.

TEXAS DISTRICT SPRING CONVENTIONS

Following conventions, first service 7:30 p.m.: San Antonio Section, Millett, March 13—14. Paris Section, Paris, March 18—19.

Following conventions, first service 7:30 p.m.: Green Section, Bethel Temple, Dallas, March 20—21. Austin Section, First Assembly, 501 W. 37th St., Austin, March 25—26. Waco Section, Marlin, March 27—28. Beaumont Section, Magnolia Park Assembly, Beaumont, April 1—2. Houston Section, Denver Assembly, Houston, April 3—4. Tyler Section, First Assembly, Tyler, April 8—9. Lufkin Section, Crockett, April 10—11.

Following convention, first service 7:30 p.m.: Greenville Section, Greenville, April 22—23.

Following conventions, first service 10:30 a.m.: Fort Worth Section, Bethel Tabernacle, Riverside Addition, Galvez St., Fort Worth, April 24—25. Wichita Falls Section, South Side Church, Wichita Falls, April 29—30. Following convention, first service 7:30 p.m.: San Angelo Section, Brownwood, May 1—2.

At the time of our Spring Conventions, we always renew all our ministers' fellowships with the District Council; therefore all ordained ministers, licentiates, and exhorters are expected to meet the Presbyterian and Sectional Committee in their respective sections for renewal of their affiliation. Those desiring to make application for ordination must be present and make application to their Sectional Committee. Also those desiring exhorter's papers or license to preach.

For information write your Presbyterian or the District Council Office, E. B. Crump, Secretary, or F. D. Davis, Superintendent, 1200 Sycamore St., Waxahachie, Texas.