

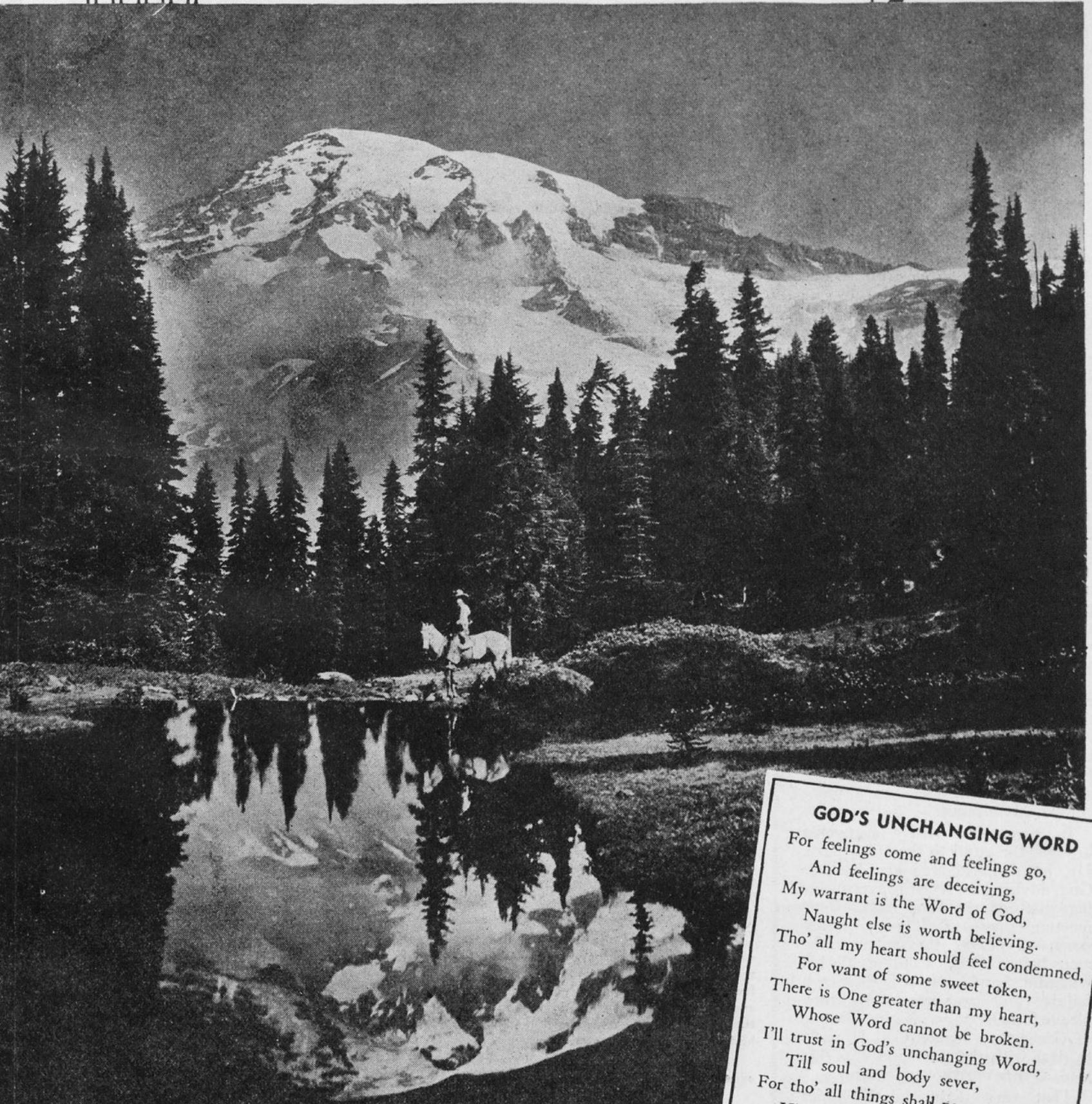
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

The PENTECOSTAL

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Mount Ranier (Union Pacific Railroad Photo)

GOD'S UNCHANGING WORD

For feelings come and feelings go,
And feelings are deceiving,
My warrant is the Word of God,
Naught else is worth believing.
Tho' all my heart should feel condemned,
For want of some sweet token,
There is One greater than my heart,
Whose Word cannot be broken.
I'll trust in God's unchanging Word,
Till soul and body sever,
For tho' all things shall pass away,
His Word shall stand forever.

A Pentecostal Revival in the Congo

Edmund Hodgson

O Lord, revive Thy work in the midst of the years. Heb. 3:2.

THINGS were getting ominously too ordinary and quiet in the native church at Kikondja, Belgian Congo. There was a happy rejoicing over the fire that had fallen, but a forgetting to pray through for the needful showers of rain. The condition savored more of Ahab's feasting, than of Elijah's praying "AGAIN" for the life-giving showers to save the people.

Every revival since the day of Pentecost has had its beginning in a prayer meeting. The missionary, knowing this, called for a season of special prayer, so the Christians could get into line with God's will, and so let heavenly forces establish their bridgehead in enemy territory.

After the scum of self had boiled to the top and been skimmed off, the clarified burdened prayer of all was: "O Lord; revive THY work, not OUR work. Use whom You will, do it as You will, and start where You will, but O Lord, revive THY work NOW in the midst of THE YEARS, not in the misty distant eternity."

The first real move came in a village only six miles away on the lake side, where the prayers and prayer meetings mightily disturbed the worst character in the village. He was one who not only sinned without shame, but boasted openly and loudly of his vile doings. He selected as his parade ground the Church compound, and his time to give ribald amusement to any and all was just when the church services and prayer meetings were going on.

The Christians preached to this man, argued with him, and when threatenings failed pleaded with him. All their united efforts only made him realize what a wonderful disturbance he was creating and so only succeeded in making him a more confirmed nuisance.

In dismay the native evangelist brought the affair to the missionary. He, in turn, referred him back to God, advising a special prayer meeting just for that one man. This meeting they called, and getting down to prayer they named the man before God, detailing all his wickedness and confessing their own failure and weakness. As they pleaded their cause at the Throne of Grace they begged God Himself to deal with the man and save his soul, as they dare not try again.

That very night, in the quiet watches, God did gloriously what

their faith had risen to expect. In a dream God shook the wicked man over an open hell until he wakened up with just one big scream for mercy.

At daybreak, the next morning, the Christians gathered to the Church for their usual short service of praise and prayer before scattering to their daily tasks of fishing, hunting, gardening or building. To their surprise they found the man making his big noise inside, instead of outside, the church. He was on his face before God confessing his sins with strong cryings and groanings. When they got him quieted a little, he told them all of the detailed revelation that God had given him, of the wickedness of sin and its resulting death and hell. He had been shown the tortured-looking faces and heard the screams of his departed profligate friends, where peace and rest were unknown. He had been warned that he had only one more chance to abandon his sin and rebellion and to get right with God.

The Christians whom he had so abused, he now begged to pray for him, as he dare not sleep again before he had found peace with God. Lovingly and thoroughly they led him out of death into life and from darkness into light. As he rejoiced in his new-found life and joy, he worshiped God with all his soul and strength. The Christians joined him until all were so lost in the spirit of worship and adora-

tion that they became unconscious of time and space and were in the heavenlies for a solid six hours, while to them it seemed but a few minutes.

It was midday when they came back to *terra firma*, and then they found that all the windows were crowded with wondering, anxious heathen. As the worshipping Christians trooped out, the seeking sinners crowded into the church. From midday until sunset they were there confessing their sins and weeping their way to Calvary, where God met their need, changing their tears to joy.

So God had now visited His people in His own way and revived His work, as they had prayed Him. It only remained for the individuals to throw themselves into the flood of conquering blessing.

That day many black saints were filled with the Holy Spirit. The most outstanding one among them was an earnest young man called Petelo Musamfidi, who with his baptism, got a mighty revelation of the near coming of the Lord Jesus Christ for His Church. The day after receiving this wonderful blessing and revelation, Peter received an urgent call from a dying uncle, to come and see him. Reluctantly he went to his uncle's village, some sixteen miles away. It was a hundred per cent heathen village, without a Christian in it, an absolute stronghold of Satan himself, where everything heathen and devilish was practiced and went unchallenged. One half of the village belonged to a secret society, the leader of which was Peter's dying uncle.

Peter arrived, paid his respects, tendered his sympathy, and then wanted to run away immediately, as he felt the demon powers so oppressive. His uncle begged him to stay over until the morning as he doubted whether he could live that long. At last Peter agreed to stay but only for the one night. The dying man had many wives, each with her own hut, so at the last moment one of them vacated her hut for Peter to sleep in.

He felt so oppressed by evil powers that he could not lie down to rest until he had prayed long and earnestly to God; then he fell asleep. In his sleep he saw demons come to the hut door and call the wife who usually slept there, to come along, for they had arrived to kill her husband that night, as previously arranged. She replied by pointing to Peter on the bed. They urged her to kill him and then they could go and kill the husband. She came

Some Pertinent Questions

IF God so loved the world;

IF He commanded, "Go ye into all the world";

IF He "was not willing that any should perish";

IF He pleaded that we "preach to every creature";

IF He asks you, "How shall they hear without a preacher?"

IF He said nineteen hundred years ago, "The fields . . . are white already to harvest";

IF He directed us to "pray . . . the Lord of the harvest that He would send forth laborers";

And IF there are over a billion souls on earth today waiting to hear the gospel message, there must be something radically different in the Christianity today from that of Pentecost, when the Christians went everywhere preaching the gospel, and in a few years' time were enabled to assert that all the known world had heard the good news of salvation.

IF you are seeking God's best for you, have you asked Him regarding YOUR responsibility?

—China's Millions

to lay hands on Peter, but each time that she touched him she cried out in pain, telling the demons that he was covered with the fire of God and so was untouchable. At this the demons fled.

Peter awakened with a violent start and found the hut filled with a heavenly light, although it was midnight; and he heard a voice saying: "PREACH THE GOSPEL FOR, BEHOLD, I COME QUICKLY." Feeling anointed from heaven he went into the dying man's hut and commanded him to get up in the name of Jesus. The man was immediately healed and got up. Then Peter told him the amazing truth, that it was his own wife that was killing him by witchcraft. Peter preached the gospel so faithfully that his uncle got wonderfully saved and right with God.

At daybreak the members of the secret society gathered to see their miraculously-healed leader. They were so amazed and heard such a testimony, backed home by Peter's preaching, that the whole company professed faith in the Lord Jesus Christ, bringing out their charms to be burned.

Meanwhile the guilty wife ran home to her heathen family in the other half of the village to tell them all that had taken place. In a fury, they armed themselves with sticks, and came along to beat up Peter, believing that he had only made a fortunate guess that could be knocked out of him.

Peter was an utter stranger to them all, so could only lift his heart to God in prayer for help, as half the village was rejoicing in salvation, and the other half was enraged enough to beat him to death. The Holy Spirit came upon him with a gift of discernment. He could see the whole plot from first to last and how the woman's whole family were partakers in the affair. As he detailed his condemning revelation, they dropped their sticks and fled in fear, leaving Peter gloriously triumphant.

Burning in his soul like a flame was the message he had heard from God: "PREACH THE GOSPEL FOR, BEHOLD, I COME QUICKLY."

During his sixteen-mile walk home he preached the gospel to every soul he met. Some, by his sheer earnestness and sincerity, confessed their sins and got right with God. Others only mocked him, but as they did so the power of God came upon him to reveal some great and hidden sin in their lives, the revelation of which brought them down on their knees before God crying for mercy.

The love of Christ so constrained him that he had to preach everywhere and to everybody. The burden of his message was: Confess your sins and get right with God, for the coming of the Lord draweth nigh.

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The Test of True Discipleship

Robert A. Brown

When he hath tried me, I shall come forth as pure gold. Job 23:10.

THESSE are days when it takes more than mere profession to stand the test of true discipleship. Abraham was severely tested. It was a dreadful hour when, in obedience to the Lord's command to offer his only son, Isaac, as a burnt offering, Abraham made his way up the mountain.

Isaac asked, "Behold the fire and the wood, but where, father, is the lamb for a burnt-offering?" But Abraham did not quail nor did his faith fail. "My son, God will provide Himself a lamb for a burnt-offering." He trusted God where he could not see. He was willing to obey Him at all costs and had literally stretched forth his hand to say his only son when the Angel called to him, "Lay not thy hand upon the lad, neither do thou anything to him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." He stood the test and hence became the father of the faithful, the one in whom all the families of the earth were to be blessed.

It has been so in all ages. "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." In the days of the judges, prophets and kings tests of faithfulness were applied. Our blessed Lord was sorely tested in the wilderness and in Gethsemane where He resisted the enemy until He sweat as it

were great drops of blood running down to the ground. But He became the mighty conqueror, and all that had been lost to humanity in the failure of the first man, Adam, was regained in Christ, the second Adam. Glory to God!

There are many ways in which God may permit the enemy to test us; to one it is one thing, to another it is another thing, but it is always that thing which of all other things we do not want to give up. It would not have been much of a cross for Abraham to offer any other thing he possessed; but Isaac, his only son, this was the test. God knew if he was willing to sacrifice Isaac he would gladly give him all that he possessed. This is the thought that Paul had in mind concerning the love of God. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32.

God gave His best in Christ, and in accepting Him we are the recipients of all the blessings of time and the glories of eternity. It is through Jesus Christ we receive the forgiveness of sins. It is in Him that we have eternal life. It is He who baptizes in the Holy Ghost, giving us power over all the power of the enemy and enabling us to live even as He lived in this present evil world. Glory to God!

All the apostles were tested but failed before they were baptized in the Holy

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Called Home

Robert A. Brown was born some seventy-seven years ago on a farm in the north of Ireland, in a village situated about forty miles from the city of Belfast. As he grew to manhood, he sought a life of adventure, so went to England. There, because he was tall and athletic, he entered the police force. Because of his Irish humor he soon became very popular, but he learned some of the bad habits of his worldly companions and began to drink.

He had a cousin who was about his own age and who had been one of his closest associates in Ireland. One day this cousin was converted and was so zealous for the Lord that he began to preach. Some time after that, Robert went back to Ireland for a visit, and he decided he would go and hear his cousin preach and have some fun at his expense. He was deeply impressed, however, with the earnestness of

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A Mighty Revival at C. B. I.

Kathleen L. Belknap

Last week we told how the Lord began searching the hearts of the students at Central Bible Institute. Lack of prayer, lack of love, the breaking of rules, and shortcomings of every kind were spotlighted by the revelation of the divine standard of holiness, and one by one the students humbled themselves by acknowledging their sins. All day long they remained in prayer. All classes were dismissed, recreation was forgotten, and some even went without meals and without sleep in their seeking after God. Throughout Monday, Tuesday, and Wednesday the confessions continued. As the Spirit showed them their sin, He also led them to Calvary, where sins are washed away. And then, into the cleansed and empty vessels He poured His blessing and power, until scores of the young people were rejoicing in a mighty Baptism or a fresh refilling of the Holy Ghost.

WHEN the student body had gathered in the tabernacle for the evening service on Wednesday, January 21, and were yet in an attitude of prayer, one young man felt impressed to go to the platform to be anointed for healing. In a moment a line had queued up the length of the outer aisle, and, as they were prayed for one by one, many fell prostrate. Some received the Baptism of the Holy Spirit. Some preached in other tongues for hours, and some danced before the Lord. Calls were given or renewed as well.

Twenty-four definite healings were reported, some of them being for chronic ailments of long standing. Two were healed of bronchial trouble, one after getting out of bed where he had been doctoring for bronchial pneumonia. Three claimed healing for their eyes. Among them was a girl who had been left with only 20% vision, and who was wearing thick glasses without which she could not see to read. She laid aside her glasses and studied for the mid-term examinations with no ill effects whatever. Two weeks later she reports that every day marks amazing improvement in her condition. To read at all was a miracle, but now she is reading the fine print of her Bible regularly. Skin disorders were healed, besides a nervous condition (which was the result of brain fever), sinus trouble, asthma, displaced organs, and other distresses.

One girl says: "When I was a child I

had an accident which threw two vertebrae out of place, one of them causing a pressure on the brain. Since I came to school last fall, I have scarcely been able to bear the pressure on the back of my neck. I couldn't think or study, and planned to go home unless the Lord did something for me. The other night, when they prayed for me, it seemed that a current of electricity went through me. I always had a horror of falling under the power, but the Lord put me on the floor. When I arose, all the pain was gone, for the first time in years, and the large knots on my spine were gone. There has been no recurrence of the trouble."

One young man had struggled for a long time against some sin in his life which he had not been able to master. As he went forward to be prayed for, he was asking the Lord for cleansing from the sin as well as healing for his bronchial cough. "I confessed that sin," he tells, "and I was delivered from its power, and healing as well." As he lay under the power of God on the platform he received a renewal in the Holy Spirit and preached in other tongues.

A girl that night had a vision of Jesus. She saw the nail prints and the crown on His brow. She felt the agony of the love of God that would send Him down. "My girl friend was standing near me, and she joined me singing in the Spirit." Those who heard them say that the two girls sang exactly the same notes and words. One bystander who knows a small amount of Swedish thought that they were singing in that language.

Later in the evening a similar phenomenon took place when four young men who were dancing in the Spirit came together and began singing in the Spirit in four-part harmony, which those who listened said was the most beautiful harmony they had ever heard, even from trained quartets. It is said that some of the boys in that group do not customarily sing. Even the words they sang in other tongues coincided.

That same night one girl was sitting near the front during the healing service, but in spite of all the glory manifested in

the meeting she felt dry. Feeling at last an impulse to raise her hands and worship the Lord, she yielded, and at once was caught into the presence of the Lord. "The student body was blacked out," she says, "but I felt that we were all being lifted together into the presence of the Lord around the throne. I heard a voice saying, 'These are they which have washed their robes in the Blood of the Lamb. These are they who have overcome by the Blood of the Lamb.' For four hours this lasted. I heard Daisy praying beside me, 'Show us Thy glory, show us Thy glory.' I was burdened to pray that she too might see what I was viewing. Just then I heard her say, 'O Lil, they are casting their crowns down at His feet!'"

When notes were compared later, it was revealed that Daisy, who herself had been concentrating on the thought of the glory of the Lord and the beauty of heaven, saw in a vision the masses of people casting their crowns and bowing before the Lord. "He made me know that He wanted to come for His people, but the time was not yet ready," she says.

One girl testified, concerning that night, "Jesus was so near to me that I couldn't understand why they were all shouting so loudly."

Another girl who had a vision that night says: "I knew Jesus was there, and I was wonderfully drawn toward Him, but I couldn't see Him. 'Lord, can't I see you?' I cried. 'No', He seemed to say, 'be content to see My glory for this time.' It seemed that we went off somewhere together. Finally the Lord was ahead of me. As I approached the gate of heaven I peeked around the corner. He was standing on the threshold. I beckoned to Him. 'Come on; we have been waiting for you for so long!' I pleaded, and backed away; but He wasn't following me. I went back and peeked around again. He seemed just ready to come, but tarried there on the step. He became so sweet to me then. We were making love to one another. Finally the glory of it all began to fade, and left only the reality of what I had seen thrilling my heart. I turned around to the student body and exclaimed, 'Hallelujah! Jesus is real!' They were just about to sing a song, and I sank into my seat. Soon I was under the power of God again, agonizing before Him." While she was in travail of prayer, some came through to the Baptism in the Holy Spirit.

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Jeremiah of Anathoth

Walter H. Beuttler

JEREMIAH gives us a fuller account of his career and a deeper insight into his inner life than do any of the other prophets. His life in relationship to man and God constitutes a rich source of instruction and comfort.

The prophet Jeremiah was instinctively gentle and tender in his feelings, retiring by nature, and rather shrinking from public life and prominence. He was keenly sensitive to misinterpretation and injustice. The performance of his duty often caused him great anguish of heart and bitter dismay to the point of utter despair wherein he cursed the day of his birth. Though at times perplexed and discouraged, disillusioned and despondent, he never swerved from his faithfulness to the truth, nor yielded to that subtle temptation of seeking solitude "away from it all."

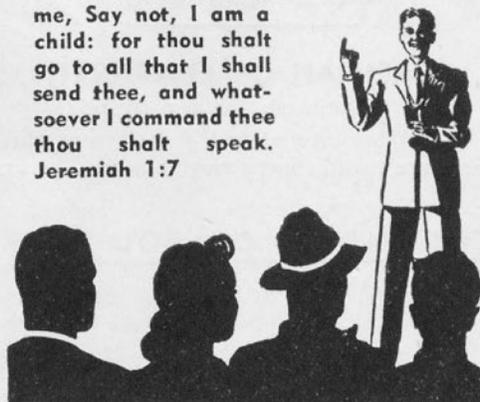
Josephus writes that while Jeremiah was imprisoned for eleven years by King Zedekiah on a fictitious charge, he endured there "all sorts of torments and tortures. Yet Jeremiah's faithfulness to God and his people, notwithstanding their most violent antagonism against him, was so great that, when Nebuchadnezzar freed him from prison and gave him the choice of going where he pleased, he chose to remain with the remnant that was left in the land. By this time Jeremiah had spent many years in his prophetic ministry and had reached an advanced age. He might have felt fully justified to "retire" to Babylon in order to spend there the last few years of his life in relative peace and security, but instead he clung to his doomed nation to the very last. Tradition has it that after the Jews forced him against his repeated protests to go with them into Egypt, he was stoned to death at Taphanhes."

Jeremiah's ministry began during the reign of the godly king Josiah who began to seek after God "while he was yet young." 2 Chron. 34:3. The context shows that he was sixteen years of age when he began to seek after God. What a splendid example for young people! When twenty years of age, Josiah began the reformation of the nation. After this reformation was about one year in progress, Jeremiah received his call to the prophetic office with a message in which judgment predominated. "I will utter My judgments against them touching all their wickedness, who have forsaken Me and burned incense unto other gods." Jer. 1:16. One might wonder why God would

send such a message in the midst of a reformation, but the fact is that the people had merely acquiesced to the demands of the king. They carried out an outward reform without an inner change of heart. In so doing they made a mere pretense of serving God. "Judah hath not returned unto Me with her whole heart, but feignedly, saith Jehovah." Jer. 3:10, R.V.

Boldness to TESTIFY

The Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Jeremiah 1:7



Jeremiah was ordained (*appointed*, R. V.) a prophet before his birth. His native town was Anathoth, located a short distance northeast of Jerusalem. There is a touching note of simplicity here. He came from a small, inconspicuous country town, not from a city of historic fame, nor from a religious center, like Jerusalem. Being a native of a small town would detract nothing from his message; had he come from Jerusalem it would have added nothing to it. It is very easy to place too much importance on natural advantages, which often become a disadvantage and a snare. A God-called man with a God-given message does not need them. He does not require a great family name, a famous birthplace, favorable professional connections, nor other things which men are apt to regard as almost indispensable. A God-given ministry will make its own way, natural disadvantages are the acid test of our calling; an aid, rather than a hindrance; a blessing, rather than a loss.

The danger of reliance upon things

which, at their best, are merely helpful accessories, to the neglect of full reliance upon God, is so great that God is obliged to call men who have nothing but the Word, nobody but God. This principle is clearly implied in 1 Cor. 1:26-29, and arises from man's proneness to glory in his own abilities and achievements. Man is still eating of the "tree to be desired to make one wise." It is not that God places a premium on ignorance or that ignorance is synonymous with spirituality; but man with his innate intellectual pride will eventually substitute his own wisdom for God's, and insist on accomplishing by the might of legislation and the power of the intellect what can only be accomplished by the Spirit of God. This is an irrefutable truth taught by the history of the Christian Church.

Man is prone to substitute higher education for religious experience, talent for the anointing of the Holy Ghost, religious entertainment for divine worship, ministerial position for the will of God, a religious circus for a Holy Ghost revival. What a refreshing thought there is in the phrase, "Jeremiah of Anathoth"—simple, humble, unassuming prophet of God who was a prophet not because he chose to be, but because he was ordained of God.

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child." Jer. 1:6. Jeremiah raised an objection to his call on the ground of inability and immaturity. In this Jeremiah did as Moses, who said, "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue." Ex. 4:10. "I cannot speak," says one. "I am not eloquent," says the other. Man looks for ability, while God waits for obedience!

The educated as Moses, and the uneducated as Jeremiah, need to learn the same lesson; namely, that to be a mouthpiece of God requires something which can come from God only by the anointing of the Holy Ghost. As if neither education nor the lack of education mattered in this respect, God said to Moses, "I will be with thy mouth, and teach thee what thou shalt say"; and to Jeremiah, "Behold, I have put My words in thy mouth."

"But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee." Jer. 1:7. The Revised Version has a very helpful marginal reading here: "Thou shalt go on whatsoever errand I shall send thee." An errand is "a special business entrusted to one expressly sent." Jeremiah, therefore, was commanded to go on any business he was sent, whether he liked it or not, whether convenient or not.

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"Filled With the Spirit"

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

I WANT to talk to you today of our need of the Holy Ghost. The Holy Ghost is one of the most important realities of the Christian religion. In fact, it is the Holy Ghost that distinguishes Christianity from all other religions. Some might say all religions are equally good. They are not. There is only one religion that has in it a Savior, and only one that definitely promises the Holy Ghost from heaven to the human heart. It is the religion of Christ.

When Jesus was here, God gave not the Spirit by measure unto Him. But with us there may be ever fresh and greater infillings as we live in harmony with God. We may be empty; we may be partially filled; or we may be full of the Holy Ghost.

There are two definite aspects to the work of the Holy Spirit. In the first He comes to the sinner convicting him of sin and of righteousness and of judgment. He convicts the sinner of his sins and woos him to Christ as Savior. Then, when the sinner takes Christ as his Savior, the Spirit bears witness with his spirit that he is a child of God. He now knows that his past is blotted out and God is his Father. Fruits of righteousness are established in his life, and his name is written in the book of life which has been kept from the beginning of the world. "Blessed is the man whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sins."

While many have received the witness that they have been accepted through Christ, too many of these are living far short of a life that is filled with the Spirit; yet to be filled with the Spirit is the expressed will of God for all of us. Let me quote to you a scriptural command: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." What are some of the evidences of being filled? Well, here is one: "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." The heart bubbles over in gracious thanksgiving to God for all His benefits.

Then the defeatist attitude is removed. Too many Christians are suffering defeat. Some are defeated in their character. Others are defeated in their desire to do things for God. Yet none need be defeated. Paul the apostle was full of the Holy Ghost, and what was the result? He cried, "I can do all things through Christ which strengtheneth me." "Thanks be unto God which

giveth us the victory through our Lord Jesus Christ." "In all these things we are more than conquerors through Him that loved us and gave Himself for us." These triumphant expressions show Paul's union with Christ by the Holy Ghost. God gives the Holy Ghost to believers because they need Him. Without Him we are powerless as Christians; with Him we are more than conquerors.

It is one thing to have the Spirit; it is something else to be filled with the Spirit. What all Christians need is to be filled with the Spirit. This is essential to the progress of the Church and to us as individuals. It is out of such infillings that revivals are born, and the Lord knows that if revival ever was needed it is needed today. The Lord will fill us if we will but yield and seek Him, for His promise is: "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to those that ask Him!"

"Lord, send the old-time power,
The Pentecostal power;
Thy flood-gates of blessing
On us throw open wide:
Lord, send the old-time power,
The Pentecostal power,
That sinners be converted
And Thy name glorified."

JEREMIAH OF ANATHOTH

(Continued from page five)

"On whatsoever errand I shall send thee." There are two distinct thoughts here. The first

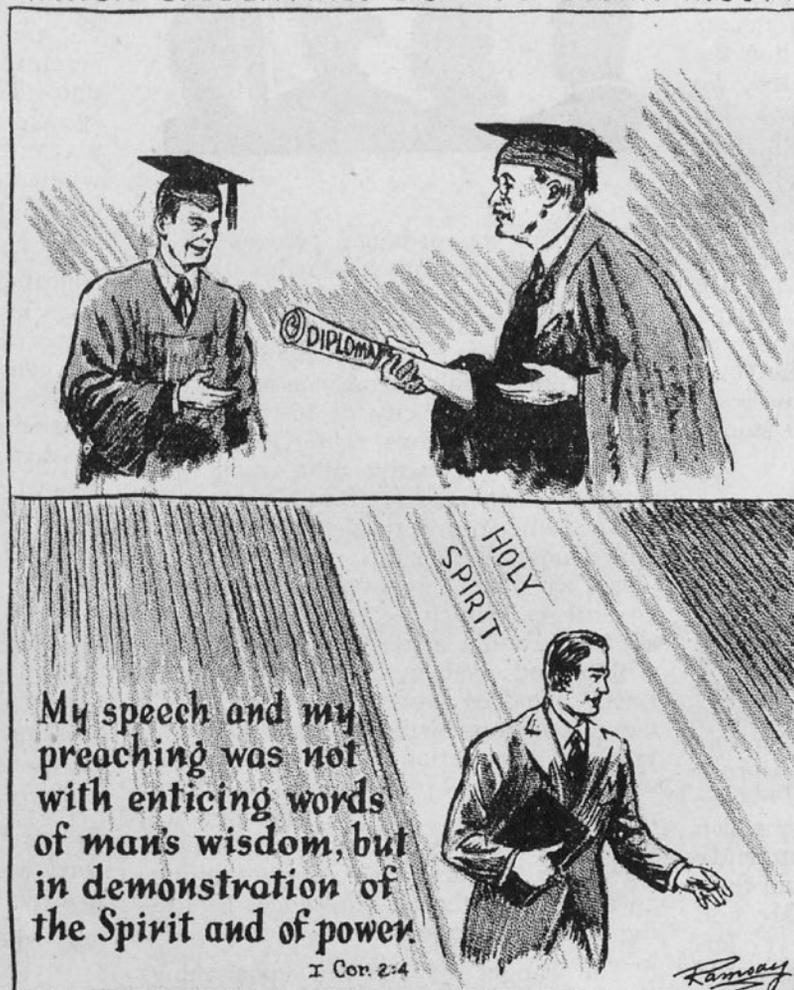
is that Jeremiah was not to go unless sent. Is there not such a thing as ambition motivating us to go ostensibly on God's errand, while in reality we are on our own? Take the case of Ahimaaz, in 2 Samuel 18. Ahimaaz wanted to be the one who brought tidings at the time of Absalom's death. "Let me now run," was his request. But another runner named Cushai had the necessary information and was therefore sent. Yet Ahimaaz, full of I-want-to-be-somebody, says again, "Let me I pray thee, also run." He insisted on running without anything to carry, even though he was told that he would be sent some other day. Thereupon Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" "But howsoever," said he, "let me run." Ahimaaz had the itch. A runner without a message. A worker without a call. Ahimaaz overran Cushai; he could run all right. But upon his arrival he had to confess, "I saw a great tumult, but I knew not what it was." And the king said unto him, "Turn aside, and stand here." It is one thing to want to preach; it is quite another thing to be sent and to have something to give.

The second point is that we are to go in response to God, regardless of the cost. If God sends us on an errand where the remuneration is meager, or where expenses exceed income, shall we refuse to go? Shall we hanker for a "better place," a more pleasant location, a higher class of people, regardless of our calling? "Thou shalt go to ALL that I shall send thee." Whether he liked it or not (and he didn't), Jeremiah had to give his unpopular message to all to whom he was sent—to kings, princes, priests, and populace, to a crowd whose attitude ranged all the way from careless indifference to violent antagonism. God said, "Thou shalt go," without consulting Jeremiah's personal preferences. And he went.

"And whatsoever I command thee thou shalt speak." Taken as a whole, Jeremiah's message was one of severe rebuke and judgment, interspersed with calls for repentance and offers of mercy. Such a message would naturally incur bitter hatred and require the utmost consecration on the part of the messenger. God prepared Jeremiah for opposition when he said, "Be not afraid of their faces." Judging from what we know of his temperament and personality, as revealed throughout the book, it seems a safe conclusion that Jeremiah, like many another spokesman for God, knew the torments of the fear of man and the ensuing emotional conflicts.

It is very true that Jeremiah was at times exceedingly bold and courageous, but this must be attributed to God rather than to himself. The very fact that God said, "Be not afraid of their faces," shows the presence of fear in Jeremiah. Yet it also shows that there is deliverance from fear. We cannot drive fear out by sheer power of the will.

WHICH CREDENTIALS DO YOU DESIRE MOST?



Fear must be displaced by something else and better. This must be an assurance which removes the grounds of fear and so dispels fear itself. The assurance is contained in the words, "I am with thee to deliver thee." Jeremiah is assured of God's presence and assistance. The cure to the fear of man lies in the promise, "I am with thee."

After God informed Jeremiah about the nature of his message (Jer. 1:11-16) a further exhortation concerning fear was necessary. "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." Jer. 1:17. Fear in Jeremiah's heart must have been a crucial factor, for now he is being warned, even threatened—"lest I confound thee before them." This additional exhortation is followed by an additional assurance, the promise of invincibility for Jeremiah. "For behold, I have made thee this day a defended city, and an iron pillar, and brazen walls against the whole land." Jer. 1:18.

God Himself will make Jeremiah a veritable fortress against all opposition. This will not eliminate suffering, but it will enable him to bear it. It will restrain his enemies and frustrate their hostile plans whenever the purpose of God would thereby be failed. Jeremiah's enemies would have terminated his ministry long before the purpose of God was accomplished. They plotted his death repeatedly; they thought to destroy the effectiveness of his ministry by saying, "Let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18. But all was in vain. True, they caused Jeremiah much suffering, but God had promised to deliver, and He did deliver, insofar as Jeremiah needed to be delivered to accomplish the purpose of God. There can be no doubt that in addition to prophesying to Judah, God intended that the life and book of Jeremiah should also become a source of help of inestimable value to all succeeding generations. Anyone who knows what it is to go through deep waters for and with God will find in this book a wealth of truth for sustenance in the darkest hours.

"And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Jer. 1:19. Again the words, "I am with thee." Later on in the book, when Jeremiah is at the very verge of despair, he receives the same words again. God is not merely repeating. The fact of God's presence must be intensely real to Jeremiah in order to give him the necessary fortitude. He must begin to learn now the ultimate and only true recourse in time of need. Whether in prison or in dungeon, in stocks or in shackles, whether hated or hungry, forsaken and lonely, criticized and ridiculed, mocked and maltreated, disillusioned and despondent, when every circumstance seemed to indicate that perhaps even God had deserted him, he must have an anchorage in the Almighty; he must be able to hold on to the unfailing promise of an unfailing creator—"I am with thee, saith the Lord, to deliver thee."

If any prophet is desired as an example that will inspire patience in trial, courage in opposition, faithfulness in a divine trust, and comfort when suffering in ministry, there is to be found a story of utter abandonment of self-interest for the sake of others in the record of Jeremiah of Anathoth.

GREEN LANE, PA.

THE TEST OF TRUE DISCIPLESHIP

(Continued from page three)

Ghost on the day of Pentecost, but after that what a change! Up to that day a Person had been with them, but *then* the Holy Ghost, Himself, entered into them to abide forever and express through them the life of the resurrected Christ. This is the secret of a Christlike life. The Holy Spirit does not speak of Himself but takes the things of Jesus and reveals them to us, so that to abide in Him means one continual round of revelation, blessing and power. Oh, the grandeur of it! Not a passing pleasure, not a transitory joy, but an *abiding presence*. Not it, but HIM. Glory to Jesus!

This, however, will not bring you beyond the place of trial and test. After Jesus received the Holy Ghost straightway He was led into the wilderness to be tested by the devil. But calmly, in the power of the Spirit, as our example, He takes the Word of God and, with authority, commands the enemy to get behind



The Radio Department can now furnish additional records of the "SERMONS IN SONG Sacred Series." The large demand for recordings by the talent of our Assemblies of God national radio program, SERMONS IN SONG, gave rise to the production of more sacred songs and hymns loved and enjoyed by the many who listen to this national broadcast.

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* * *

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Bainbridge, Georgia, WMGR, 8:45 a.m.
Amarillo, Texas, KVAI, 8:45 a.m.
Charlestown, So. Car. WHAN, 8:15 a.m.

TIME CHANGES

Havre, Montana, KOJM, 4:15 p.m.

CANCELLATIONS

Columbus, Georgia, WDAK.

* * *

Address orders, correspondence, and offerings to Assemblies of God Radio Hour, P.O. Box 70, Springfield, Missouri.

Him. The moment we begin to live a clean life and, filled with the Spirit, go forth to do the will of God, all hell will be arrayed against us. But God is faithful and will not allow us to be tempted beyond that which we are able to bear. Our place of safety is under the shelter of the Blood. The devil may offer many enticements to get us out of the will of God but he cannot go beyond the Blood of Jesus Christ. He may walk round and round, but He cannot come in while Jesus is enthroned in our lives by the Holy Ghost. This is the secret of the Lord and it is with them that fear Him.

We cannot know the blessed realities of the Christ-life until it is lived in us by our Lord Himself. This experience is far beyond even the thought of most Christians today, but it is as real as God is real. The natural heart cannot conceive it nor the carnal mind understand it. It is the foundation of faith.

Faith is begotten of God and it is matured in Him. We can do all things through Christ, having not only faith for the little things, but faith to go forth and do the works that Jesus did, realizing that as He was so are we in the present world. God said to Joshua, "Nothing shall be able to stand before you all the days of your life," with this proviso, "only be strong and of good courage." Paul exhorts, "Be strong in the Lord and in the power of His might." There must be no faltering. We must believe, and it shall be even as He said. Faith will have its test, but it will come out as fine gold.

In HIM is the secret of service. All of man's works shall be burned up, but God's works are eternal. "Ye shall go forth and bear fruit," Jesus said, "and your fruit shall remain." The secret of fruit-bearing is in HIM. "No man cometh unto Me except the Father draw him." The branches on the apple trees do not bear fruit of themselves but as a consequence of their being part of the tree. Even so, if we abide in Him, we shall bear fruit unto eternal life as a result of our being one with Him.

Then our health depends, largely, upon our walk with God. So many people suffer because they disobey the laws of God. If we put our hand into the fire it will get burned. So disobedience brings punishment. Adam and Eve ate of the forbidden fruit and they and their unborn posterity have suffered as a consequence. The Lord spoke to Moses concerning the children of Israel and told him, if the people would keep His commandments, statutes and judgments, which He commanded them to do, that He would abundantly bless them on every hand. Listen, "And the Lord will take from thee all sickness and will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon them that hate thee." Glory to God!

So then, our eternal life, our walk, our faith, our service, our health, OUR ALL depends upon implicit obedience and simple trust in God to accomplish every iota recorded in His word. It will mean crucifixion, self-denial, cross-bearing and suffering. It will mean absolute abandonment to God, willing to be or not to be, to do or not to do; just to simply abide in the Vine as the branch. But it will also mean the LIFE OF CHRIST in all its beauty and purity and power manifest in our mortal bodies because of our union with HIM.

Roberto

Louie W. Stokes, Cuba

ROBERTO lived in the country near a small town on the bay. He was somewhat of a roving barber. The money he earned seemed to pass quickly through his pockets. His health was bad, his family suffered, and everything went wrong. But still he believed in God, although he wasn't personally acquainted with Him. One day, disgusted with life and discouraged, he prayed for fare and clothes to go to Havana to visit his mother. His prayers were immediately answered, and off he went. To his joyful surprise, his brother, who had just been converted in our church there, invited him to attend services, and, to his longing soul was satisfied at the eternal fountain. Now he testifies of how God delivered him from cock-fighting, drinking and smoking, and made a new man, literally, out of a lost sinner. His shining face and bright testimony is sufficient reward for any missionary's labors, and serves as a stimulant to increase our activities for the Lord.

Back to the Bush

Gladys Stock, Belgian Congo

LAST Sunday evening one of our older students, who taught himself to read while he was yet out in the bush, spoke at the service. Undoubtedly he will never master all the lessons we have in school, but he carries a great prayer burden and his idea of giving himself for the Lord surpasses what many might consider complete consecration. We commend him to you for prayer. We would like to see him go back to his home in the bush and lead his people into the things of God.

A man came to our door who had just returned from the funeral of a relative. He had witnessed over and over again to his relatives about the saving grace of the Lord Jesus Christ. He said, "I told them today that if they want relief from their sorrow, they must come and give their hearts to Jesus. I told them to remain quiet and not cry like they usually do for the dead." He continued, "One young fellow beat himself on the earth and had to be taken away to the hospital just today because of an injured arm. I've told them before where the devil will lead them—that he'll just give them one sorrow after another. But I have eternal life." This man is a faithful witness, and he has prayed with tears many, many times for his unbelieving relatives. Yes, he knows Jesus, and he knows that he will see Him some day.

Flashes!

Miss Grace Walther and Esther Fritz arrived safely in Bombay, India on February 9.

* * *

Miss Josephine Spina sailed for Ceylon February 14 on the S. S. Borneo.

A LIGHT for the Dark

Adeline Wichman and Pauline Smith, Gold Coast

AT night we leave the bungalow carrying our pressure lamps, if they are operating, and our kerosene lanterns. They are soon swallowed up in Africa's darkness, since they give such a small amount of light. As the natives see or hear the car they scamper around to make ready for the service. The children run for a cloth with which to clothe themselves, for by this time they have learned to respect the house of God.

As we reach the church, Salifu, one who has been a member of the Mission for a long time, makes his way to the church bell. He pulls the tattered rope which peals out the news that the "doli O" people (followers of Him) as we are called, will meet to worship the Lord.

The congregation is a mixture of different tribes, different customs and manners of dress. The educated men at times dress in European style, but for the most part the native is dressed in African style. As the native enters the church, he slips off his sandals showing his respect for the house of God.

As soon as several people arrive, the singing begins. If you were to give auditions to some of our folk, you would not label many of them Carusos, but as they unite their voices there ascends harmonious strains of praises to God. Although there are at least three different languages being used, it does not bring confusion for every heart has been inspired by the One true God.

How we wish you could see our people—everyone sitting erect on the benches, babies bobbing up and down on the mother's back. All are wearing beautiful colors, making quite an array. Our organ is always a blessing and to one child it never ceases to be a wonder.

Strangers frequently come within our gates, many of whom have never been in church before. One night two men came in, and stood looking over the congregation when one of our Dagombas who is intensely interested in spiritual things, stood without any warning and shouted for the men to sit down. Then he noticed they still had their Mohammedan hats on, so he called out again for them to remove their hats. Finally, they were settled and the service was resumed.

If a child becomes annoying, anyone nearby becomes a disciplinarian and takes the liberty to shout, "be quiet." Many times this is accompanied by a rather forceful tap on the head.

After the last song and the last prayer, the children who have been sleeping are awakened. As lanterns are picked up, the sandals are put on, our hearts cry out "O Holy Spirit, reveal to them the Word which they have heard and cause them to understand it fully. Help them to understand that Jesus is the Christ."

These are the people for whom you have been praying and to whom you have been faithfully giving your contributions.

We Came for This

M. L. Ketcham, North India

OUR Bible women dragged up from the Bazar a little beggar girl, and parked her on the steps of my office. I have seen my share of "jungly" people, but never have I seen the equal of this one. Her hair was cemented with filth, and stood straight out on all sides, making her head look like the burr of a chestnut. Water was to her a fluid to be used for drinking, never to be applied to the outside of the body. She had a growth on the side of her nose that made her quite cross-eyed, with a diabolical leer. She had one set act, into which she would launch on the slightest provocation: She would slap her "tummy," dance a heathenish "jig," make funny faces, and yell at the top of her voice, "Bhat, Bhat." (Rice, Rice.) As far as we know, the child must have been attached to some roving band of professional beggars, and must have gotten left behind when the band left Purulia for greener pastures.

I must confess that when I saw the child, I voiced my protest in no uncertain terms. "To begin with," I said, "we do not have sufficient support for our present family. How can we add this 'rice eater' to the lot? Then again, we have a lovely group of well-favored girls. Why ruin it by the inclusion of this scarecrow? She is probably diseased. Her face is hideous. Her brain is probably undeveloped.

She will never let you remove that growth. Send her back where she came from!"

My wife patiently heard me, and her reply was short, but conclusive, "Now, Maynard, what did we come to India for?" And so, with no more ado, the parcel of filth was led down to the orphanage and to a steaming plate of rice, and the name "Rebecca" was duly entered in the orphanage record. My wife and her band of Indian helpers cut Rebecca's hair, scrubbed off layers of dirt, introduced the previously un-inhibited brown body to the mysteries of civilized clothing, and exposed her mind to culture.

I had the laugh on the folks for some time. Rebecca loved to wallow in the dirt and smear ashes on her head. On the two occasions when Mrs. Ketcham tried to get the growth taken off her nose, she turned into such a screeching demon that the whole hospital staff could not hold her. But gradually, the wild light in that baleful eye softened. The clothing became a source of joy to her, instead of being a nuisance. The tongue began to frame coherent words. And one day, not long ago, as our group of girls went their care-free way out the front gate, headed for school, Rebecca sidled up to me, and with a mighty effort brought out the longest sentence of

her life. She said, "I want to go to school with the other girls. I want to learn. I want to get the bump taken off my nose. I want to be good." Well, this was the victory! Rebecca is still our little clown—but a beloved clown. None of us are ashamed of her. Yes, "This is what we came to India for."

Forward in LIMA

Herbert Felton, Lima, Peru

THE Peru Bible School at Lima opened September 29 with 43 students enrolled. This is our largest attendance. Applications were received from some who failed to come.

One of the students was a former Sub Prefect (this corresponds to a county chief of police); another was a student for the priesthood, recently saved. He would have soon been sent to Spain for further training. Three were baptized in the Holy Spirit during the first week of school. The reports of the gospel work carried on during the "vacation" made us glad that the Lord allows us to have a part in teaching in the Bible School. Hundreds of miles have been covered and many villages reached. Many were saved and healed through their ministry.

This ministry goes on even though they are in school. Every week-end the station-wagon (a gift from the SPEED THE LIGHT FUNDS) takes groups out to preach in the "haciendas" and much good is being done.

Our Rimac Church is growing in attendance. A loan was secured in DOLLARS but the Peruvian money has lost its value so that we will be required to pay three times as much in Peruvian money as we borrowed. If interested in helping send your offering to the Foreign Missions Department in Springfield, designated "RIMAC LOAN FUND." There is a need for a large central church in Lima. We have assumed the burden of buying the property which we had rented since the founding of the church in 1933. We believe that GOD is with us and will enable us to finish that which has been begun.

A THIEF RETURNS

Constance S. Eady, South India

THE Lord is blessing the work at Vapamado even though the devil is causing much trouble. Letchnanan, a low-caste man, after giving his heart to the Lord, became the object of anger. Hindus set fire to his rice paddy and grass and the loss was about \$152.00. Thieves got into the house of our evangelist, G. David and his wife, and stole all their clothes. Sometime later a man got ill and came to the evangelist asking for prayer. He confessed to G. David that he was the thief who had stolen all their belongings. God answers prayer.

A young man and a girl were gloriously saved and baptized in water and another boy was baptized in the Holy Ghost. Many sick people are continually coming for prayer and the Lord is healing them.

We have had baptismal services in Parambur and Konnur, where the Lord is also blessing. We are having cottage meetings at Washmapet in several houses. People throw stones at the houses where these meetings are being held, but the meetings go on and the Lord continues to save souls.

Victory Over The Jujus

J. G. King, Liberia, Africa

RECENTLY I preached at the dedication service of the little mud church in the town of Jay, where Mark, one of our Christian workers, had been preaching each Sunday. We began our service at 3:00 p.m., and when I arrived the building was almost full. Soon every corner was packed as well as the aisle and platform. The windows and door were filled until we had to beg for fresh air. When the offering was taken the deacons had to weave their way among the people. How they ever succeeded is still an amazing thing to me since their offering baskets were in reality rice fanners about twenty-four inches across. When they returned to the platform the baskets contained rice, bananas, plantain, beans, sugar cane, egg plant, bitter ball, pepper, salt, pennies and nickels. Of course many had to collect their little cans after service when they could be emptied of their contents.

Our congregation sang as only colored people can. Heaven came into our midst and our hearts rejoiced. As the message went forth, hungry hearts devoured it. At the close, we lifted our hearts to God as we dedicated the building, its contents and its ministry. How these people prayed for God's blessing to be upon them, even the unsaved couldn't withhold from imploring God's help. As we arose to leave tears could be seen on many cheeks.

When we came together for the evening service I became very conscious of the presence of God. Our attendance was smaller, partly because many of the children were sleeping, and also the night air had become chilly. Songs were sung, some precious testimonies were given, and then the message.

Soon truths which I had not planned began to come forth and we wandered far from the original text. An hour and a half of preaching and then the service broke right while I was speaking. A woman stood up asking for prayer that she might be delivered from her tobacco. A man explained that there was a juju in his house and wanted to know what he must do to follow God. Another woman told of how she wanted to follow God but was too weak to stand against her people. So it went on with more confessions of sin, unbelief, idols and weaknesses until 12:30. After much prayer had ascended to God, we went outside where the tropical moon was shining down in bright golden streams.

Someone brought a burning stick from a hut and a few pieces of dry wood. From various huts others came bringing their juju to be burned. Soon a song of praise was lifted to the throne of God. Spontaneous testimonies began pouring out of overflowing hearts. As we were about to burn the jujus, several became very inquisitive. They had paid large sums of money for them with assurance from the devil doctor that they contained powerful medicine to keep away sickness and to protect their homes from evil. One very expensive juju which we unwrapped contained only a piece of vine which is very common in the forest. Finally at two o'clock in the morning we disbanded leaving the glowing embers of the fire to play upon the cow dung and clay of which some of the jujus were made. Next morning on our way through the town we saw the remaining ashes of our fire lying in silent tribute to another victory of the gospel over heathenism in the darkness of Africa.

Where is Your Treasure?

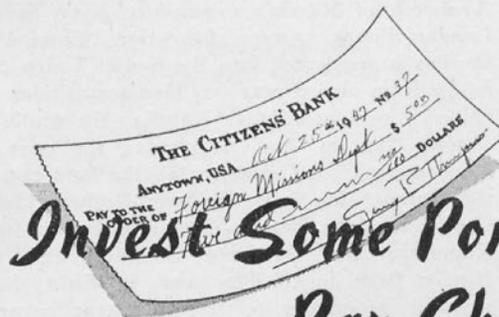
Money invested in stocks, bonds, and real estate...

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General Council of the Assemblies of God

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The Passing and the Permanent

PRIZE FOR PEACE

The Nobel Peace Prize, annually awarded for "outstanding contribution to world peace," was given to the Society of Friends (the Quakers) for their unselfish contributions to the needy in foreign lands in 1947.

BENEVOLENCE BEFITTING SAINTS

The 618 members of the Second Baptist Church, Houston, Texas, gave last year through their church a total of \$310,018 (almost \$500 each, on an average) of which \$85,346 was designated for missions.

COMIC BOOKS CONDEMNED

The Chiefs of Police Association of Pennsylvania, meeting recently in Wilkes-Barre, denounced the comic books as a major source of inspiration for brutal crimes committed by teen-age youngsters.

MANKIND IS TRAPPED

"At the conclusion of almost twenty centuries of the Christian era," says Frank D. Fackenthal, acting president of Columbia University, "man finds himself trapped—trapped in his own progress; trapped in that he is face to face with himself at last, and can no longer escape." Time he admitted his failure, and cast himself helplessly on the mercy of the Lord!

FAMILY PRAYER

"Families that pray together stay together," says J. Edgar Hoover, chief of the F.B.I. "More and more children are being led toward crime as parents throw away responsibility. God, in many instances, is not accepted in the home, and concepts of morality have been relegated to the junk heap." The upswing of major crime is the result of this condition, he declared. "If there is to be peace and happiness in our homes, then we, as a nation, must return to God and to the practice of daily family prayer."

THE JEWISH STATE

In August, 1945, a Zionist world congress took place in London. It was the first post-war gathering of world Zionism. Loud and long were the cries for a Jewish state in Palestine. "Only the Jewish state in Palestine can guarantee a happy and secure future of the Jewish people," cried the leaders. But when, a few months from now, the Jews get their own state, will it insure happiness and safety? Other states have been destroyed. Cannot a Jewish state, too, be destroyed? Has it not been destroyed twice already by the Babylonians and the Romans?

At this first Zionist world conference after the war, no word was uttered about God, the Creator of heaven and earth, the Director of all destinies. In all the great public meetings His blessing was not invoked. Zionism is not a spiritual movement. It is political.

Only Jesus, the Messiah of Israel, can put an end to the sufferings of the Jewish people. The Jews must accept Him as their Redeemer and as their King if they would have true happiness and lasting safety.

IS IT NOTHING TO YOU?

In all the world there are 40 million deaths each year, 109,589 each day, 4,562 each hour, 76 every minute. And two thirds never have heard the gospel of Christ! "Is it nothing to you?" cries Jeremiah.

DWARFING THE A-BOMB

On December 12, the Carnegie Institute reported observing a record-breaking solar explosion that drove flaming gaseous material more than a million miles above the sun's surface. The explosion took place more than a year ago, and was photographed by the Mount Wilson Observatory. The report was held until the altitude of the explosion was accurately measured to be 1,064,185 miles, the completion of the measurement taking place only recently. The statement added that the mushrooming cloud from an atom bomb is only a mere puff by comparison. What a mighty God we serve!

TOBACCO AND RACE DEGENERACY

Prof. Anthony Zeleny, of the University of Minnesota, says that the use of tobacco and alcohol contributes to race degeneracy. "To deliberately contribute in any way whatsoever to the deterioration of the individual or to the race," he says, "is the most deplorable form of immorality. It is a crime against God and nature."

Why then the astounding increase in the number of smokers? *Watchman-Examiner* gives the answer: "It is because the tobaccoists have spent and are spending astounding sums in advertising to induce people to smoke. Their advertising is shrewd, misleading and lying. Tobacco is a habit-forming drug, and its addicts find it very hard to quit its use. Our people are grossly ignorant of the harm it does."

RUSSIA'S EXPANSION

To "Gog, the prince of Rosh, Meshech, and Tubal" (R.V.), the Lord says, "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Ezek. 38:9. A sketch of Russia's expansion, given in the *London Times*, is very suggestive. "Since 1939 she has incorporated into the Soviet Union territory from nine countries. Her acquisitions included a part of Finnish Karelia; the whole of Estonia, Latvia, and Lithuania; the port of Konigsberg from Germany; all the land east of the Curzon line from Poland; Ruthenia from Czechoslovakia; Bessarabia and Bukovina from Rumania; and Southern Sakhalin and the Kuriles from Japan. Few wars in history have resulted in greater territorial aggrandizement. In addition, Russia has gained almost exclusive political and economic domination of Poland, Czechoslovakia, Hungary, Bulgaria, Rumania, Albania, Yugoslavia, northern Persia, and a large part of Manchuria. She is well on the way to integrating her zone of Germany into the Soviet political and economic system. Not content with these gains, she still has pressing ambitions in the Middle East and Mediterranean."

PRAY FOR THE MOSLEMS

The Bible is now translated into 75 languages used by Moslems. But missionary work among the fanatical followers of Mohammed is increasingly difficult. Says *World Dominion*: "The convert from Islam is still subjected to all the manifold forms of persecution which have dogged the footsteps of the apostate down the centuries; only the feeling that he is regarded as a traitor to his community and nation is still further intensified. Inevitably, the leaders of the Christian Church are afraid lest the movement of conversion from Christianity to Islam, which has been proceeding steadily for many years, will be accelerated to a highly dangerous degree under so wide a variety of forms of pressure and discrimination." Pray much for the Moslems in North Africa, Palestine, India, and other lands.

HEARTS FAILING FOR FEAR

The world has had nearly three years of armistice, but it still waits longingly for peace. Yet instinctively men's hearts are failing them for fear of those things which they see ahead. A newspaper heading cries, "Lillienthal Calls for Doubling our Atomic Energy Outlay." A few days earlier the Commanding General of the U.S. Air Force warned that Russia has 14,000 military airplanes in active service, and said that America must set up adequate defenses within the next five years. Robert A. Lovett, Acting Secretary of State, declared that unless we achieve total control of the air, "we shall lose the next war by default," and he called for an outlay of twenty billion dollars for an air force of sufficient striking power. Unregenerate men fear the gathering clouds of darkness, but we who know the Savior realize that the night is but the herald of the dawn when we shall see Him.

WHITHER WORLD GOVERNMENT?

"There is now no third choice possible," says a writer in *The Christian Century*; "it is either the utopia of world government or the cataclysm of an atom-germ-poisons third World War." Faced with such a choice, men certainly will choose world government, but it will not bring utopia any more than men's past attempts to produce ideal human government. Far from bringing utopia, world government when it comes will prove to be anti-Christian. Says Dr. Wilbur M. Smith, in *His*:

"A world government will prevent men going from nation to nation telling others that there is only one salvation under heaven. A world government will be one from which there will be no possibility of revolt. Thank God it wasn't a world government that we had to fight in the last two wars! When a world government comes, it will grow up to be a monster, the very name of which will strike terror to the human heart."

Daniel saw human government in the form of a man's image. It represented all the best efforts of man to rule himself. Suddenly "a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces." And the stone "became a great mountain, and filled the whole earth." Dan. 2:34, 35. That stone is Christ, whose coming shall smash the man-made world government, and signal the establishing of His own universal reign of righteousness and peace. His world government will bring utopia, and for it we wait and pray.

CALLED HOME

(Continued from page three)

his cousin, especially when, with tears streaming from his eyes, he sang, "Alas and Did My Savior Bleed!"

At the close of the service the cousin came to Robert and pleaded with him to yield his life to the Lord. Robert refused. His cousin began to pray for him, and the result was that the Spirit of God began a mighty work of conviction in the young policeman's heart. For three days and nights he was under such heavy conviction that at last, alone in the old Irish farm house, Robert accepted Christ and the pardon that He gives, and yielded himself unreservedly to Him for service or sacrifice.

Two of his special friends were also converted, and the three of them decided to come to America. They arrived in New York in 1898. Robert worked during the day and studied at night, and before long he was ordained as a minister of the Wesleyan Methodist Church. His heart was hungry for God, and he sought out the most spiritual meetings he could find in New York. In 1907 he was attracted to some services that were being held by two young ladies, Miss Marie Burgess and Miss Jessie Brown, at a Holiness mission on 41st Street in New York. They were fearlessly preaching the Pentecostal message, emphasizing the fact that when anyone is filled with the Holy Spirit they will speak in other tongues as the Spirit of God gives utterance, according to the original pattern in Acts 2:4. Robert Brown opposed this doctrine with great force declaring: "Not all the demons in hell nor all the men and women on earth can convince me I haven't already received the baptism."

After a month the pastor of this Holiness mission rejected the message of Pentecost, and these young women opened a mission at 416 West 42nd Street. However this building soon became too small, and they had to move to a larger building at 454 West 42nd Street. Robert Brown was asked to preach the dedication sermon at the new building, and that night two drunken outcasts were gloriously saved.

Some time later he was asked to preach again, and this time he took for his text Acts 2:4. That night he preached himself under conviction to receive the Baptism in the Holy Spirit in the same way they did on the Day of Pentecost. He received this experience on January 11, 1908.

Robert Brown was married in 1909 to Miss Marie Burgess. He continued his secular work as chief engineer in a government building for some time, giving his evenings and his Sundays in the work of the Mission. As the Mission grew it needed all of his time, so after weighing the matter carefully he felt that God would have him give up his position and trust Him for all. He was used to his pay envelope; financial matters were always very much systemized with him, and he was looking for the same as he stepped into the Lord's work. The week after he gave up his position, however, he received only fifty cents in the offering! He was sure he had made a mistake! Sister Brown was away at a convention in Chicago. He was without her experience of a few years in the faith life, but he went to the Lord in prayer about this, and spent a day

and night praying over the matter. The Lord encouraged him at the next meeting by letting him receive an offering of \$20.00.

Faith was mounting for a much larger place in which to preach the Pentecostal message in the great metropolis. Morning prayer services were held, and Brother Brown, now free from secular work, was able to spend his time in these prayer meetings. He started a building fund, and pledges were made. During the next four years \$35,000 was raised. Meanwhile all were looking about for a building. Sister Brown liked the 33rd Street Baptist Church which was empty, but the price asked was \$150,000 and so Brother Brown wouldn't even look at it. So they kept looking into first one situation, and then another. But eventually Brother Brown learned that the 33rd Street Baptist Church could now be bought for \$105,000. Sister Brown was in Los Angeles at the time. Brother Brown looked at the church, then wired his wife, saying, "Pray, then wire how you feel about it." The wire came back, "Yes, it is God, take it. He will meet us in all the payments, for with God nothing shall be impossible." She was rejoicing in her heart because it was the same building which she had seen three years before and which the Lord had shown her He would give them.

In October, 1921, they moved from 42nd Street to the 33rd Street Baptist Church, near Eighth Avenue, where the work of Glad Tidings Tabernacle is still carried on to this day. They burned the mortgage in November, 1925, so wonderfully did the Lord send in finances to pay for the church. They had promised the Lord that when the church building debt was cleared they would put forth the same zeal and prayer for the cause of missions as they had put forth in raising the money for their building. So when the mortgage was burned at their November convention, that very day Glad Tidings Tabernacle started on full scale with the pledge system for the missionaries. The offering that day was about \$8,000.

For the past twenty-two years the missionary offerings at Glad Tidings Tabernacle have been constantly increasing, and year after year Glad Tidings has been the banner church in Pentecost for missionary giving. In 1945 in the General Council report we see that the Pentecostal Assembly at Cleveland, Ohio, of which Brother D. P. Holloway is pastor, was ahead of Glad

Tidings, but the 1947 Council report indicates that Glad Tidings once more was in first place. Their offering for the two Council years was \$68,730.76.

From the very first Robert Brown was a minister of the General Council of the Assemblies of God. At the 1915 Council he became an executive presbyter. He was present at every Council meeting in the early days and was nearly always entrusted with the very responsible position of Chairman of the Nominating Committee. This Nominating Committee had a dominating influence at our Council meetings in the early days, for it was nearly always that the men they recommended for Council office were accepted. In those early Council days there was no one more frequently on his feet on the floor than Robert Brown, but he always stood for the highest standards of righteousness and holiness. He preached at every one of those early Council meetings, and the underlying principle of every message he gave was "Holiness unto the Lord." We have greatly missed his presence in the last few Councils.

Down through the years our brother has been very stalwart in his stand for the Pentecostal message in all its fullness. He often reminded us of Valiant-for-Truth in Bunyan's "Pilgrim's Progress." He believed and taught that the mighty unction of the Spirit of God was the essential thing in the ministry. He expressed himself in great contempt for what he considered "unworthy substitutes for the power from on High."

Glad Tidings Tabernacle has been the spiritual birthplace of many, and a very large number have received the Baptism of the Holy Spirit there. Many have received their call to foreign missionary service in this assembly. Multitudes have been reached by the radio ministry.

Our brother's home call came quite suddenly on February 11. Let us pray that God will comfort and guide Sister Brown at this hour.

A PENTECOSTAL REVIVAL IN THE CONGO

(Continued from page three)

There was one village some thirty miles away, where the Christian testimony was as good as dead. An elderly, converted ex-slave was acting as pastor there, and he deceived everybody, even his own wife. Peter arrived there with his burning message of repentance towards God and faith in the Lord Jesus Christ. The pastor presided at the big open-air meeting until Peter, an utter stranger to the village and the pastor, filled with the Holy Ghost, accused him of habitual sin while pretending to be a servant of God. As he detailed names, places and dates, the pastor cried out to God for mercy, saying all was only too true. As the pastor confessed his sin thirty heathen men stepped out and accepted Christ Jesus as their Savior.

Such was the blessing that spread from church to church until sin was made hateful. God's people were purified and made alive and His ministers became flames of fire, winning souls for Christ everywhere. The local missionary alone baptized in the lake and river some thirteen hundred new converts in the one year.

KIKONJA, CONGO BELGE

A TRIBUTE FROM THE GENERAL SUPERINTENDENT

Since 1914 I have been privileged to enjoy fellowship and service with Robert A. Brown, many of these years being associated with him in official fellowship in the Eastern District. Brother Robert was a man of big heart, loved by members of his congregation and by those who through many years learned that they could trust his faithfulness. With Mrs. Brown, his companion in the yoke of service, a great and stable work for God was established at New York City and grew to the assembly that it now is. In him another loved friend and co-worker has gone to his reward.

God bless Glad Tidings Tabernacle and Sister Brown, upon whom full responsibility for leadership will now fall.

—ERNEST S. WILLIAMS

A MIGHTY REVIVAL AT C.B.I.

(Continued from page four)

Later she asked the Lord concerning the meaning of the vision she had received, and He replied in the words of the Scripture, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." 1 Cor. 2:9. "Afterward, when I looked up the scripture," she recalls, "I wondered why He did not give me the next verse too. Then I realized that it was because He had already fulfilled the rest of the verse in my experience: "But God hath revealed them unto us by His Spirit."

Early in the morning the girls who remained in the tabernacle were asked to return to their dormitories; but some had to be carried, the power was so heavily upon them. They went to a prayer room in the dormitory and finished the night in prayer.

At four o'clock that morning this same girl felt a burden for one of the girls who was sleeping in her room, who was not finding her spiritual needs being met during the revival. Taking another girl with her, she quietly entered the room and one of them prayed softly, laying her hand on the girl's head. She quoted verses of song and Scripture which came to mind. The girl awakened and commenced sobbing, and when they felt that she was meeting God for herself they quietly left the room without a word. They returned to the prayer room to finish the night. Two days later this girl made a public confession of pride, and was later refilled with the Holy Spirit and brought into a happy relationship with the Lord.

Another victory of Wednesday night took place in one of the many trailer houses on the campus. The student's wife tells this story: "As I was praying in our trailer that night Jesus became more precious to me than He ever was before. On the previous Monday night my husband and I had come home from the meeting to have our own confession and prayer service. I felt forgiven, but oh, so hungry for more of the Lord. As I was praying now, I asked if I might not see Him more fully. Presently the Holy Spirit came upon me in a way that was even more wonderful than when I received my Baptism.

"I was on my knees and my whole body was vibrating under the power of God. I thought I was in a squatting position, and in my mind I could see people around me, either in the same position I was in, or playing and singing hymns to the Lord. At first I could hear what I thought were tom-toms beating, and I spoke the word 'Africa'; but immediately the Lord lifted His Spirit and I knew that this was not what He was trying to tell me. I spoke again in other tongues, and then I recognized it as the Chinese language. Then the Lord spoke so plainly to me, saying, 'Hong Kong, China,' three times. I had never thought of being a missionary to China. We had known that the Lord had called us to the mission field, but always felt it might be South America or India. What a deep joy came to my heart as the Lord made it clear that He wanted us in China!

"I began singing in what sounded like the Chinese language. At first I could not recognize the song, but He gave it to me afterward in English: 'Jesus is a rock in a weary land,

a shelter in the time of storm.' He seemed to be telling me that no matter where He led us, He would be our rock and security if we would but trust Him. Oh, it was so wonderful! I sang one song after another in this language. Then the Lord brought to my mind many scriptures which I had forgotten. Oh, how I praise Him today! This has been the most precious week of my life. If we had come to Bible school for no other purpose than this, it would be more than worth it."

One of the testimonies in the Thursday morning service which the Holy Spirit used to produce unspeakable hunger upon many hearts was the story of another vision which a girl related: "The Lord revealed to me that I didn't love Him. I prayed for the love I ought to have, and soon I found it welling up in my heart. For three quarters of an hour I was telling the Lord how much I loved Him, and realizing how much He loved me. Then I stopped, as a heavy pressure fell upon me which seemed to be crushing me to the floor. I was carried away in a vision and saw a mob of people shouting something, and Jesus was in the midst carrying a cross. On His head was a crown of thorns, and blood was dripping down His face. The people's cries I could distinguish now—they were shouting, 'Crucify Him! Crucify Him!'

"As the crowd was going out of the city and up a hill, Jesus became tired and wanted to stop and rest. Then someone would take a stick and beat Him. When they reached the top of the hill and were preparing to nail Him to the cross, all of the people were making fun of Him. Jesus didn't say a word; He just looked at them. Nails were driven through His feet and hands. Then the cross was lifted and dropped into a hole with a thud which tore the flesh of His hands and feet. I could see enacted before me all the scenes of the crucifixion as told in the Gospels. I heard Jesus cry, 'Father, forgive them; for they know not what they do!'

"The darkness was so heavy one could feel it. It thundered, and the lightning flashed. I saw them put Him in the tomb, and heard the Roman soldiers boast of their strength. I heard them say that even if He were the Christ, as He claimed to be, He would not be able to arise from that tomb. But He did arise, and I saw Him as He appeared to Mary Magdalene after the resurrection.

"Then the scene changed, and I was in the chapel. Christ was standing, looking down at me, in His dazzling white robes. His eyes were so beautiful! 'Tell the others that I love them too,' He said, and then He walked in and out among the students who were there in prayer. The look on His face told me that He was pleased with them.

"When I finally got up and went to my room, He was with me the rest of the night. He stood by my bed. All I could say was, 'How wonderful Jesus is!'

When this testimony was given the next day in the chapel service, Christ was so magnified and became so appealingly beautiful to those who heard, that many were made hungry for the Lord. The writer long had felt the need of a new and closer walk with the Lord, and that testimony and the speaker's shining face was her undoing. "Lord Jesus, I can never wait to see your glory in heaven if it is like this. Let me know Thee in a satisfying way now," she cried. And before another day had passed,

that prayer was answered beyond all expectations.

After the day of freedom on Wednesday when many broke through to such liberty in the Lord as they never had experienced before, Thursday was a day of rejoicing. In the morning service Brother Evans announced that again he was going to speak on liberty. "There are two sets of rules governing freedom," he stated. "One set of rules is for those who are not free, and the other set is for those who have liberty." He illustrated with a wagon: "Everyone pushes until we get to the top of the hill," he pointed out, "but when we get to the top we apply the brakes lest we go down the hill too fast." To a group of students who were going out to hold a noon-hour gospel service at a factory he suggested that there they should apply the brakes and minister not in personal hilarity, but in spiritual values which had been made newly real.

Thursday evening a group of students went out to an outstation to conduct an evangelistic service, but one of them had not yet been reached by the revival, and he was in an unhappy state of mind. On the way home their car was involved in a collision with a truck, and God used the accident to drive the young man to a new consecration to the Lord. He tells that he had lost a relish for the Word of God and for prayer, and was quite out of touch with the Lord until this occurred. It was the means of a glorious restoration for him.

One of the young ladies in the car injured her back, and when the group returned she went to the tabernacle to have her back prayed for. She says that more than healing she longed for a new experience with the Lord, but she wanted to get it quietly. Instead the glory of the Lord took possession of her, and for an hour and a half she danced in the Spirit and ministered in other tongues. Those who were with her say that she appeared to be playing the piano, picking up great stones and hurling them from her, as well as preaching to an unseen audience. Her own story confirms this:

"I thought I was ministering to South American Indians. I told the Lord that I didn't know their language very well, so He told me to show them what I meant. I thought I read Psalms 51 to them, and then several came for healing. I put my hands on them and prayed. Then I was preaching and telling them of all the different kinds of stones they could have in their hearts. There was pride, unbelief, unkindness, selfishness, and such things. I would pick these great stones up and give them a throw."

To the Indians, it seemed, she was saying, "I don't want to see them any more. I don't want to talk about them, nor smell them" (and she enacted her disdain in pantomime). "The Lord will forgive them; just turn your back on them. When the Lord does a job He does it well. Put up a sign, 'No fishing,' and don't go back to look for them any more." When the vision had passed the Lord gave her an agonizing burden of intercession for these people.

That same night a young man received a refilling in the Holy Ghost, who later told how he had received the Baptism when a boy, but he had been permitted to be content without an overflowing experience, and in all the intervening years he had never had joy in his Christian life. "The students were telling me to worship the Lord. They told me how beautiful

He was, but I could not see it. Finally away out in the distance I could see Him, but I could not see any beauty in Him. I became desperate. 'Lord, come closer so I can see Thy beauty,' I pleaded, and perhaps motioned with my hand. Presently He came so close I held His head in my hands. The thorn crown was on His head; blood was running down into His eyes. I felt so unworthy—my sins looked so big I didn't have faith to think He would overlook them. But He took His right hand, wiped the blood out of His eye, and brushed it across me, saying, 'Your sins are all under My blood.' Then I began to get through. The old temptation to doubt came back, and twice I asked for a fleece. 'If this is real and not just emotionalism, give me such joy that I shall laugh from deep down inside.' Twice the Lord answered by giving me holy laughter."

That night he told his young wife what he had experienced, and she was so filled with hunger that the next night she had a renewing in the Holy Ghost and a vision of heaven. No other particulars were clear in heaven, but she saw Jesus and talked with Him about His beauty and glory. "Now I want you to go back to earth and tell as many as you can," He told her.

The young husband is overjoyed at the change that has come into their home. "Before the revival we thought we were the happiest couple in our acquaintance," he explained, "but we never knew what real joy was until this happened. Our devotional life in the home has been revolutionized, and the Bible has become sweeter far than it ever was before."

This has been the testimony on every lip—the sweetness of the Word and the loveliness of Jesus. A new vision for lost souls has been planted in many hearts. One who works in the photographic darkroom tells how the boys there were gripped by the words of a missionary concerning the number of lost souls going into eternity every hour. From time to time someone would glance at his watch and say, "Fourteen hundred souls are going out into eternity now!"

On Saturday night one of the young men gave an impassioned account of a vision he had received the night before. The Holy Spirit used it to call the student body to prayer. "It was two-thirty in the morning, and as I was still praying in the tabernacle I saw something coming toward me which looked like a mangled, twisted mass. As it came closer I was made to know that it was the souls in torment. As they floated by, they began to drop off as a waterfall over a cliff. I saw this twice. Then I found myself standing beside a body of water in which were thousands and thousands of fish. They seemed so hungry for food. I threw pieces of bread to them, and they would rush to get it. Finally I had no more bread to give them and my heart was troubled. I went to find Jesus, but He didn't come. The vision of perishing souls came back once more, and again they were dropping off into eternity. As I still waited, I was made to know that the reason Christ did not come was that people were still hungry and still going into eternity with nothing to satisfy their longing."

So greatly was he crushed by his experience that some of the boys had to assist him to his room at four o'clock in the morning, the picture of abject despair and misery. The load was still heavy upon him on Saturday evening

when he told the story in chapel. That night he asked the Lord to lift it, and on Sunday joy returned once more.

Not only did the Holy Spirit impress hearts with a burden for the lost, but He also dealt with many about the caliber of their ministry. One of the young men was in his room seeking the Lord for a message for his outstation. "I was almost immediately brought into the presence of the Lord, and it seemed that I could feel Him skipping across the hills toward me. It seemed that the Lord wanted to bless at our outstation, and I could hear in the distance the noise of a great downpour of rain. I went over to the tabernacle in time to hear a girl exhorting us that we should glory in nothing save the cross of Christ. We should not even glory in the gifts of the Spirit, she said, and I felt that the Lord was saying that to me. I felt that I should preach on the first two verses of Isaiah 61, and I was praying the Lord to illuminate the text, when a calm and restful influence came over me. I sensed that near by was an open fountain where I could receive inspiration and efficiency in the ministry. But the Lord made me know that I could not come to this fountain because I would give in to something of the old nature—pride that would glory in whatever success the Lord might let me have. He showed me that it was for my sake that I could not have the ministry I so much desired. However, He made me to realize that this sin could be put under the Blood. I was led out in a burden of prayer that it might be done. I left that night with a witness that the work had been done."

In this same vein the Lord dealt with another boy. "Of all the faults and sins that dishonor the Lord, self is the worst and must be gotten out of the way. He took me to a

place where I had never been before. The Lord walked with me down a series of stairs and slides to what might resemble the catacombs, where there were burial places. I saw my body stretched out in one of the tombs, and the Lord and I stood looking on. He measured the old body to make a new garment for me—a robe of righteousness. Then He led me out of this place by a new route which I realized was the straight and narrow way. He explained that He needed me for His work, but He could only use me as He lived in me and His life had full expression through me."

The following is a letter written by one of the young men during the revival: "I had been in spiritual poverty for some time. In fact, it was hard for me to remember the last time I prayed through and really touched God. I knew that if the Lord should come I would not be ready to meet Him; yet I seemed unable to do much about it. I had allowed many things to come between me and God, and I was powerless to remove them in myself. A love for pleasures of the world had crept back into my life, the chief of them being swing music. I play the trumpet and loved music and rhythm—to give it up had always been a struggle.

"I believe it was on Tuesday afternoon that the Holy Spirit wrung me like a dish rag and squeezed all the filthiness out. The week before, the Lord gave me these verses in the fourth chapter of James, 'Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted and mourn, and weep. Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up.' Here was a perfect picture of my spiritual condition, and also the cure for it.

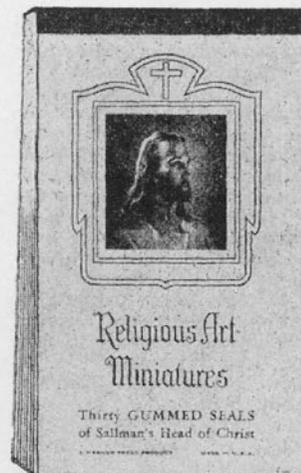
"When this came before me in chapel, I could do only one thing: I fell on the Rock Christ Jesus and made my confession before the group. As the Holy Spirit probed deeper and deeper into my heart, other things were made manifest that had to be confessed. Three times the Holy Spirit drove me to my feet before the student body and faculty to confess my transgressions. Many private, personal confessions I had to make, too, besides several by mail.

"The breaking through came Friday night about midnight, after a whole week of spiritual drought. Our faithful Lord met my need and filled me with the Holy Ghost. He gave me a new spiritual freedom and unction in prayer. I no longer feel bound when I pray. He took the desire for jazz away and put a new song of His love in my heart. Now I only want my music to express my love for Him.

"I received a new love for others, and He renewed my call to the ministry. There is joy in my soul continually. Jesus is so good, and I am so unworthy! Praise His name forever!"

Only eternity will reveal the depth and the permanency of the work which was accomplished in those six days of revival. Perhaps some will forget, as some always do; but two weeks later, after a strenuous week of examinations with its physical and mental strain, the glory still lingers, though the emotional aspects are more subdued. There is a mutual love and respect for one another, a spring in the step and a light in the eyes which was not there before, and many have testified that they have only now begun to live the life of Christian victory.

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GOSPEL PUBLISHING HOUSE
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Among the Assemblies

BAXTER SPRINGS, KANSAS—We recently brought to a successful close a successful revival meeting with Evangelist Allen Shull of Springfield, Mo. Fifteen were saved or reclaimed, and about 20 were filled or refilled with the Holy Ghost.—Forrest M. Lewis, Pastor.

CHOUTEAU, OKLA.—January 25 we concluded a 2-week revival meeting with Evangelist Wayne Smith of Commerce. Five were saved. Our Sunday School broke all previous records having 123 in attendance. Record attendance until then was 113. Our average so far, for 1948, is 88.—Jay E. Beebe, Pastor.

BURLINGTON, VT.—Last October I accepted the pastorate of the Home Missionary pioneer work here. This is the only Assemblies of God work in the State. It is a hard field, but a few have been saved and healed. We are believing for a revival and have called Mr. and Mrs. Carl Lindberg for evangelistic meetings beginning February 8.—David H. Keeler, Pastor.

LUFKIN, TEXAS—When we moved into this community, 6 miles east of Lufkin, there was no church. For a year we conducted home prayer meetings and the Lord saved many souls. Now we have a nice church, free of debt. Boys and girls, who had never before had the opportunity of attending Sunday School, are being taught about our Savior. The Lord is healing people of all manner of diseases and the whole neighborhood has been stirred by the power of God. At present we are building additional Sunday School rooms which are greatly needed.—Mrs. Maxine Wiggins, Pastor, Route 6, Box 146.

GREENVILLE, S. C.—C. L. Duck, Pastor of the First Assembly of God, sends in this report: "We have just closed a campaign with R. A. Sherrill of Farmington, Mo., as the evangelist. God gave us one of the best revivals that has ever been known in this section. In this meeting, 129 were saved, and 19 received the Pentecostal Baptism. Many were healed of almost all kinds of diseases. Over 1,200 people were prayed for, and many who were deaf, either in one or both ears, were completely healed. Several who were blind in one or both eyes received their sight. Some left wheel chairs and are happy to be able to walk again. A mother was able to hear her children talk, for the first time, and is herself learning to talk. We praise God for the signs that follow his ministry."

MIAMI, FLA.—We came here October 18. We had been in evangelistic work since resigning from Glad Tidings in San Francisco, where I had served as assistant to L. R. Keys and instructor in the Bible Institute for five years. After holding a revival meeting here, we were asked to remain as pastor of the Central Assembly of God. We praise the Lord for the marvelous way He has undertaken. Our church and Sunday School attendance has doubled in the last three months. Recently a stranger gave \$550.00 to pay for some beautiful neon signs. Evangelist and Mrs. Joe Ragsdale of Oklahoma City held a good meeting for us in January, and Evangelist and Mrs. Stanley P. McPherson will begin a meeting with us February 9.—Pastor and Mrs. Orville C. Smith, 885 N. W. 27th Ave.

WACO, TEXAS—The blessing of the Lord has been upon the Morrow Avenue Assembly in a special way during the last two revival campaigns. The first meeting was conducted by Evangelist and Mrs. O. O. Shipley, in December. Their singing and Bible readings were an outstanding feature. Brother Shipley's preaching was especially anointed by the Holy Spirit. This brought results: sinners were saved, and believers were filled with the Holy Ghost.

Our second meeting, in January, was with Evangelist George Hayes. His fearless manner in declaring the truth and his knowledge of the Word gripped hearts, and brought people back again and again until our attendance was the best in years. Souls prayed through to victory and seekers were baptized with the Holy Ghost.

The revival spirit continues, and others are being saved and filled. The entire church has been blessed.—Hugh M. Cadwalder, Pastor.

PAYNESVILLE, MINN.—Pastor T. G. Skoog writes: "We recently closed a blessed revival meeting with the Erickson Evangelistic Party, Wenatchee, Wash. The Lord truly came down in old-time power, and His searchlight was turned upon all, with good results. There were several saved, and one was filled with the Spirit. The Erickson Party have been and are mightily used of God, and the secret is that they spend much time in prayer and fasting."

LEVELLAND, TEXAS—The Lord graciously blessed and manifested His power in a 4-week revival campaign with Vernon E. Wilson as evangelist. Twenty-one were saved or reclaimed, and 4 received the Baptism in the Holy Spirit with the evidence of speaking in other tongues. Miraculous healings took place. Keen interest was shown and the attendance was good throughout the meetings. Our Sunday School attendance reached 218. The closing service of the revival was very precious. We had a record attendance, it being necessary to bring in extra seats to accommodate the crowd. Eight young people united with the church and 21 followed the Lord in water baptism. We appreciated the ministry of Brother Wilson and feel that it was a great help to our church.

Since our coming here in September, we have installed a beautiful baptistry and choir platform in the church.—S. D. Salyer, Pastor.

LIBRARY BOOKS URGENTLY NEEDED

The library of Great Lakes Bible Institute must add 1200 books to its collection within the next two months, and we shall be most grateful if our friends throughout the country will aid us. Will you send us those books you no longer use which might be useful to us? We need books of all kinds; especially do we need Bible commentaries, dictionaries, language grammars (Greek, Hebrew, Latin, French, German, Spanish, etc.), lexicons, versions of the Bible (other than the King James), books on philosophy, psychology, theology, and non-Christian religions. If you can help us, kindly mail your book contributions to Edward C. Hobbs, Librarian, Great Lakes Bible Institute, Zion, Illinois.

FRUITA, COLO.—One of the greatest outpourings of God's Spirit that we have witnessed in many months, took place in a 5-week meeting which began here November 9. Eugene Smith of Cheyenne, Wyo., was our evangelist, and God surely blessed his anointed, old-time Pentecostal messages to the heart of all who attended. Night after night brought a mighty outpouring of the Spirit, and our altar services many nights lasted until one o'clock in the morning. One of the most outstanding results was seen among our young people. Some who had once been on a fire for God were cold and indifferent, and some were backslidden; but we have a different group now, Spirit-filled and zealous for God. During the 5 weeks of meetings, about 20 were saved or reclaimed, and a number of others came to the altar to seek God for salvation. Twenty-six received the Baptism in the Holy Ghost according to Acts 2:4, 6 of them in one service. Several received refillings. The entire church was stirred, edified and blessed.—Wm. W. Brandt, Pastor.

BOONVILLE, CALIF.—Evangelists Edith Little and Audine Stogner of Ft. Worth, Texas, have concluded a very successful revival here. About 25 were saved and the entire valley was stirred. Many families joined our fellowship, and the Sunday School record was broken several times. People came many miles to attend the services. Both evangelists are experienced children's workers, and a junior revival was conducted in conjunction with the adult meetings. This created interest in attending Sunday School, and caused us to begin a regular children's church which was to continue after the meetings closed. A Christ's Ambassadors group was organized; a new convert brought 14 high-school students one night. A local Women's Missionary Council was formed. We have learned to make house-to-house calls, and to use better advertising methods, and every phase of our Christian living has been rejuvenated.—M. D. Lancaster, Pastor.

Coming Meetings

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

MANNSVILLE, OKLA.—Feb. 29—March 14; E. C. Lagmay, Filipino Evangelist.—Shelby Duncan, Pastor.

MAULDEN, MO.—Feb. 29—March 14; Chas. Hurst, Nashville, Tenn., Evangelist.—T. C. Morgan, Pastor.

FORT DODGE, IOWA—Meetings in progress; Evangelist and Mrs. Vinton Huffey of Waterville.—Gordon H. Millard, Pastor.

WICHITA, KANSAS—Revival and Sunday School Rally, 1504 N. S. Francis, March 14—28; Verbal Eskew Evangelist.—Floyd L. Dennis, Pastor.

GALT, ONT., CANADA—March 10, for 2 weeks or longer; E. L. Slavens, Evangelist.—R. Norcross, Pastor.

BELL GARDENS, CALIF.—Meeting in progress; Frank and Gladys Lummer and Party, Evangelists.—S. E. Bowler, Pastor.

WASHINGTON, N. J.—82—84 E. Church St.; March 9, for 2 weeks or longer; Roney Brothers, Evangelists.—Richard Bergstrom, Pastor.

ST. HELENA, CALIF.—Meetings in progress; Evangelist and Mrs. B. C. Dixon of Bristol, England.—Wheeler W. Anderson, Pastor.

TULSA, OKLA.—Carbondale Assembly; meeting in progress; Esther Mae Cooper, Singing Evangelist.—Eric M. Johnson, Pastor.

EDNA, TEXAS—March 14, for 2 weeks or longer; Evangelist and Mrs. Arthur C. Bristol of Attleboro, Mass.—James P. McGuire, Pastor.

CAMAS, WASH.—First and Dallas Sts., March 14—28; Benny Birkeland, Evangelist, and William Malvaney, Soloist.—O.W. Klingsheim, Pastor.

SELMA, CALIF.—March 2, for 2 weeks or longer; S. W. Thomas of Lamesa, Evangelist.—Thomas Ming, Pastor.

FRESNO, CALIF.—Butler and Gearheart Sts.; meeting in progress; Evangelist and Mrs. Paul Wells of Taft.—John R. Duncan, Pastor.

SPOKANE, WASH.—Garland Ave. and Nevada St., March 9—28; Evangelist and Mrs. Don Mallough of Seattle.—Sherman A. Williams Jr., Pastor.

IRRIGON, ORE.—Revival and Youth Crusade in progress; Irene and Wesley Kaufman, Tacoma, Wash., Evangelists.—A. B. Turner, Pastor.

TRACY, CALIF.—Dedication of new church building, 11th and Wall Sts., March 8, 7:45 p.m.; W. T. Gaston, speaker, assisted in dedication ceremony by R. J. Thurmond.—L. A. Lawrence, Pastor.

ALABAMA SECTIONAL COUNCILS

Alabama District Sectional Councils: Southwest Section, Whistler, March 22—23; A. L. Shell, Presbyter. Southwest Central Section, Needham, March 29—30; Hubert Loper, Presbyter. South Central Section, Troy, April 12—13; Carnell Bruce, Presbyter. North Central Section, Alabaster, April 19—20, James Standley, Presbyter. Northwest Section, Millport, April 26—27; W. J. Hurst, Presbyter. Northeast Section, Gadsden, West Side Assembly, May 3—4; Ben Wainwright, Presbyter. Southeast Section, Slocumb, May 10—11; Elbert Jackson, Presbyter.

Monday, 7:30 p.m., Home Missionary Rally; T. H. Spence, speaker. Tuesday; 9 a.m., short message by the Sectional Presbyter, followed by 30 minutes of prayer and consecration; 11 a.m., message by Marvin L. Smith; 2 p.m., Fellowship Meeting, sermonettes by different ministers; 7:30 p.m., evangelistic message by Howard P. Trawick.

All ministers expected to attend the Council in their respective Sections. Ministers and one duly elected delegate from each Assembly in the Section will elect their District Presbyter. Ministers required to meet the Credentials Committee in person are: Those applying for credentials for the first time; all licensed ministers and exhorters, to renew their permits; and applicants for ordination.

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

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

OPEN FOR CALLS Pastoral

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HUDSON, COLO.—Meeting in progress; Bennie Harris of Ft. Morgan, speaker.—W. W. Wagner, Pastor.

COLORADO SPRINGS, COLO.—Meeting in progress; Cordelia Donnell and Mildred Holler, Evangelists.—J. H. Jackson, Pastor.

BELLFLOWER, CALIF.—Children's Revival and S. S. Teachers' Meetings, Olive and Ardmore, March 1-7; Virgil and Edythe Warens, Artist Evangelists.—E. W. Odell, Pastor.

SOUTH FLORIDA C. A. RALLIES

South Florida C. A. Rallies: March 15, Central Assembly, Miami. March 16, Bethel Temple, Tampa. March 17, Winter Haven. March 18, Ocala. March 19, Riverside Assembly, Jacksonville. Wesley R. Steelberg, National C. A. Director, special speaker. For further information contact T. M. Waldron, C. A. President, Clewiston, Fla.

MICHIGAN MINISTERS' INSTITUTE

Annual Michigan District Ministers' Institute, Bethel Assembly, 477 Cherry St., Benton Harbor, Mich., March 8-10. Services: 2:30 and 7:30 p.m., Monday; and 9:30 a.m., 2:00 and 7:30 p.m., Tuesday and Wednesday. Gayle F. Lewis, speaker, Monday afternoon and evening, and Tuesday and Wednesday morning and evening. For reservations write E. D. Cooley, 1603 Broadway, Benton Harbor, Mich.—D. G. Foote, District Secretary.

PORTLAND, ORE.—First Annual Missionary Convention, Portland Gospel Tabernacle, S. E. 12th Ave. and Taylor St., March 11-14. Special services, conducted by Evangelist Robert Fierro, beginning March 7, and continuing through convention. Missionaries participating in convention: H. C. Ball, Missionary Secretary to Latin America; Helen Gustafson, China; Harry M. Downey, Africa. Home-coming Day, for all former members and friends of Portland Gospel Tabernacle, March 14.—N. D. Davidson, Pastor.

TEXAS DISTRICT S. S. CONVENTIONS

Texas District Sunday School Conventions: Beaumont Section, Ave. A. and Wall St., Beaumont, March 4-5. Lufkin Section, Nacogdoches, March 9-10. All services begin 10 a.m., first day, unless local changes necessary. Notice given in such cases. Loine C. Honderick, National S. S. Representative, main speaker; James McKeehan, District Representative, presiding.—Sunday School Department, 1200 Sycamore St., Waxahachie, Texas.

ARKANSAS DISTRICT BIBLE INSTITUTE

Arkansas District Bible Institute will begin March 1 and continue 6 weeks, at Assembly of God Camp Ground, 9 miles from Hot Springs, Ark.—H. E. Shaw, District Secretary.

PASADENA, TEXAS—37th Anniversary Revival, 207 S. Main St., March 7-21; Evangelist and Mrs. Johnnie Robinson, Anniversary Fellowship Meeting, March 1; N. L. White, Sectional Presbyter, in charge. Former pastors especially invited to attend.—John C. Coxe, Pastor.

KANSAS C. A. CONFERENCES

Kansas District C. A. Conferences: March 8, Pittsburg. March 9, Chanute. March 11, 810 Lime St., Topeka. March 12, 7th at Riverview, Kansas City. March 15, Jewell. March 17, Dresden. March 19, Garden City. March 22, Pratt. March 23, East Central Assembly, Wichita.

Host Sectional Secretary in charge of services. Guest Speaker: Harry Myers, National C. A. Secretary. Other speakers will include Everette Ewing, District C. A. President; Paul Witten, District C. A. Vice President. Conference theme: "Our Pentecostal Treasures." Services 10 a.m., 2 and 7:30 p.m. Each service of vital interest. All urged to attend nearest conference.—C. A. Department, Kansas District.

TEXAS SPRING CONVENTIONS

Texas Spring Conventions. The following, two nights, one day, first service 7:30 p.m.: Yoakum Section, El Campo, March 9-10. San Antonio Section, Kennedy, March 11-12. Paris Section, Rose Hill Assembly, Texarkana, March 16-17.

The following, two days, one night; first service 10:30 a.m.: Dallas Section, Oakland Assembly, March 18-19. Austin Section, East Assembly, Austin, March 23-24. Waco Section, Corsicana Assembly, March 25-26. Beaumont Section, Lamar Assembly, Beaumont, March 30-31. Houston Section, First Assembly, 4305 Lillian St., Houston, April 1-2. Tyler Section, First Assembly, Tyler, April 6-7. Lufkin Section, Evangelistic Temple, Palestine, April 8-9.

Greenville Section, Glad Tidings, Sherman, April 13-14; two nights, one day, first service 7:30 p.m. Fort Worth Section, Bethel Temple, Ft. Worth, April 15-16, two days, one night, first service 10:30 a.m. Wichita Falls Section, Archer City, April 20-21, two days, one night, first service 10:30 a.m. San Angelo Section, Abilene, April 22-23, two nights, one day, first service 7:30 p.m.

All our ministers required to renew their fellowship with the District at this time, and we are requesting each one, whether exhorter, licensed or ordained, to meet the Sectional Committee in their respective sections. Those desiring ordination at the June Council must be present and make application and be examined at this time. Final examination for ordination will be made in your Section and not at the District Council as has been our custom before. For further information write your Sectional Presbyter or the District Office.—James O. Savell, Superintendent; E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.

BURLINGAME, CALIF.—Feb. 21—March 7; C. E. Lebeck, Evangelist.—Albert Pickthorn, Pastor.

KALISPELL, MONT.—March 14—28; Evangelist and Mrs. Arthur Ottosen.—W. Paul Jones, Pastor.

HOPE, ARK.—March 7-31; Smith and Rogers, Evangelists.—H. Paul Holdridge, Pastor.

MARION, IND.—1005 E. 29th St., March 7-28; Fred O. Rice, Evangelist.—Basil E. Hillman, Pastor.

FARGO, N. DAK.—Tri-State Sunday School Convention for North Dakota, South Dakota, and Minnesota, March 9-11; Bert Webb, Superintendent Southern Missouri District, guest speaker. Opening Rally, Tuesday, 7:30 p.m. Wednesday and Thursday sessions, 9 a.m., 1:30 and 7:30 p.m. For further particulars and reservations, write Milton Barfoot, 733 First St. N., Fargo, N. Dak.

PORTLAND, MAINE—First Anniversary Services, West End Gospel Tabernacle, 1090 Congress St., March 8-15; E. N. Stanley, Burlington, Vt., speaker. March 15, Northern Section Fellowship Day; services 2:30 and 7 p.m. Supper served on Fellowship Day.—Robert Wallace, Pastor.

ANNUAL S. S. TRAINING SCHOOL

BIRMINGHAM, ALA.—Annual N. E. Sectional S. S. Training School, Norwood Assembly of God, March 1-6. Twelve churches co-operating. Instructors: Mr. and Mrs. Paul Miller, Springfield, Mo.; Marvin L. Smith, Superintendent Alabama District; Max McNab, District S. S. Representative; Evangelist Doreen Justus, Mobile, Ala. All S. S. workers invited to attend.—Wiley T. Davis.

OKLAHOMA SECTIONAL COUNCILS AND BIBLE CONFERENCES

Oklahoma Sectional Councils and Bible Conferences: March 8-10, Tulsa-Seminole Sections, Stroud, Nos. 7 and 8. March 15-17, Muskogee-Poteau Sections, Poteau, Nos. 2 and 3. April 12-14, Altus-Elk City Sections, Elk City, Nos. 15 and 16. April 19-21, Pawhuska-Vinita Sections, Bartlesville, Nos. 1 and 6. May 10-12, Oklahoma City-Anadarko Sections, El Reno, Nos. 11 and 12. May 17-19, Cherokee-Woodward Sections, Aloy, Nos. 10 and 14.

All licensed ministers and exhorters required to get renewal blank at one of the above Sectional Councils, fill it out and turn it in to the District Secretary for renewal of papers for 1948-1949 fiscal year. Those desiring license or exhorter's permits requested to get the proper blank, fill it in with the endorsement of their Sectional Presbyter, and present it to the board at any of the above Sectional Councils.

Services: Monday, afternoon and night, C.A.'s Tuesday, morning, W.M.C.; afternoon and night, S.S. Wednesday morning and afternoon, Sectional Fellowship Meeting, election of officers and licensing service: night, Missionary Rally and Fellowship Meeting. Examination of applicants for licenses and exhorter's permits will be held during entire Council. For further information write V. H. Ray, District Superintendent, or Robert E. Goggin, Secretary-Treasurer, P. O. Box 1341, Oklahoma City 1, Okla.

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