

A Blessed Hour

Oft comes to me a blessed hour,
A wondrous hour and still—
With empty hands I lay me down,
No more to work or will.

An hour when weary thought has ceased,
The eyes are closed in rest;
And, hushed in heaven's untroubled peace,
I lie upon Thy breast.

There lie my books—for all I sought
My heart possesses now.
The words are sweet that tell Thy love,
The love itself art Thou.

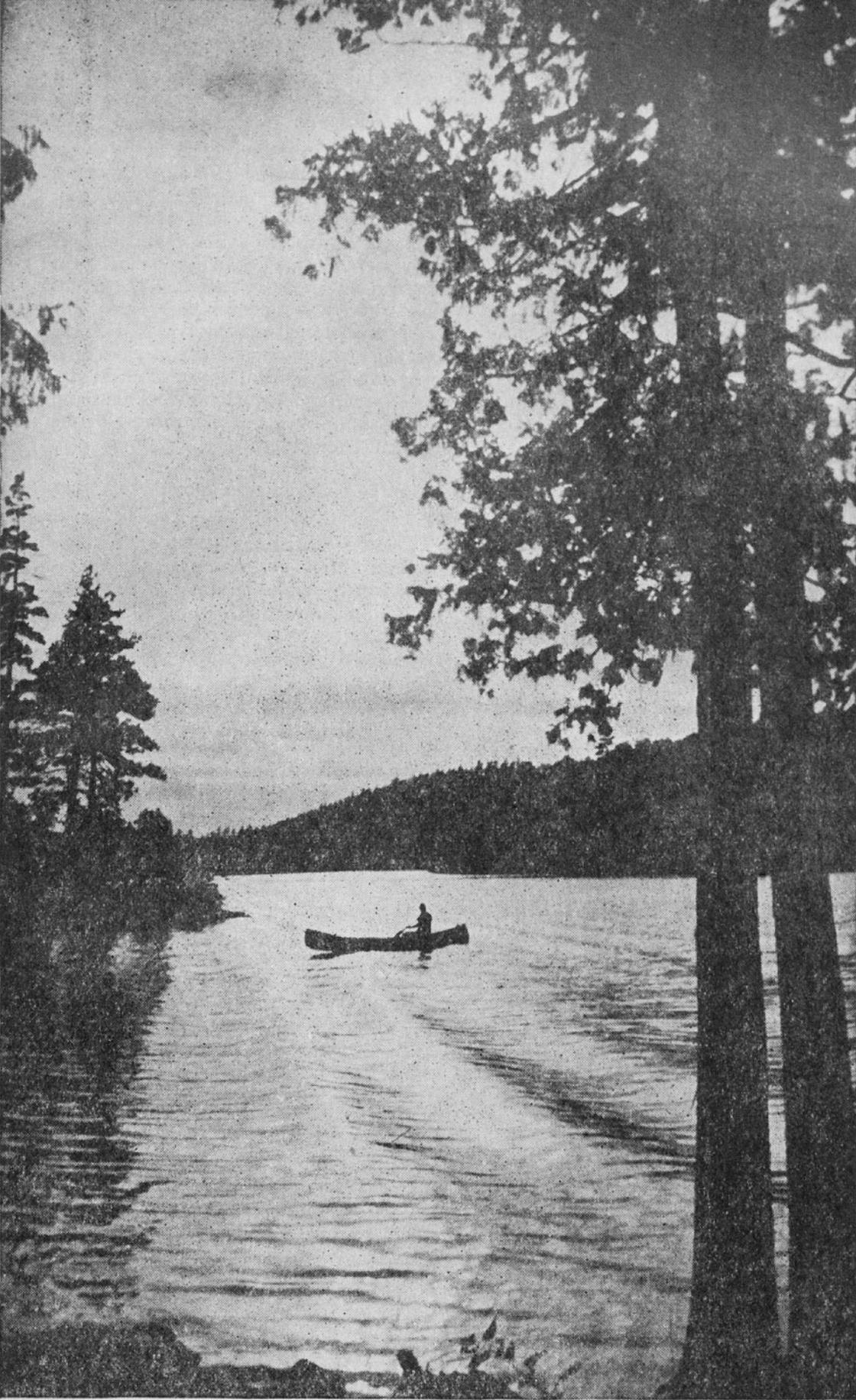
One line I read—and then no more—
I close the book to see
No more the symbol and the sign,
But Christ revealed to me.

And thus my worship is delight—
My work, to see His face,
With folded hands and silent lips
Within His holy place.

I sit an infant at His feet
Where moments teach me more
Than all the toil, and all the books
Of all the ages hoar.

I sought the truth, and found but doubt—
I wandered far abroad;
I hail the truth already found
Within the heart of God.

—G. Ter Steegen



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

The PENTECOSTAL EVANGEL

The Unequal Yoke

C. H. Mackintosh

AMONG the many hindrances to a thorough consecration, "the unequal yoke" is one of the greatest. "Be ye not unequally yoked together with unbelievers," the Word of God commands: "for what fellowship (lit., partnership) hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel (lit., an unbeliever)?" 2 Cor. 6:14, 15.

The Lord taught the same principle in Old Testament times. He said, through Moses, "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plough with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together." Deut. 22:9-11.

The "unequal yoke" is holding back many from following Christ. God says, "Come out from among them, and be ye separate . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:17, 18. That is to say, "Get your neck out of the unequal yoke, and I will acknowledge you as one of My children." We know that we do not become children of God by any act of merit on our part. Separation from forbidden things can never save one's soul. On the other hand, here and in Matt. 5:44, 45 we see man's responsibility as a child of God. If I yoke myself with darkness, unrighteousness, Belial, idols, or an infidel, I am morally and publicly identified with them, and not with God at all.

There are distinct phases in which "the unequal yoke" may be contemplated; namely, the domestic, the commercial, the religious, and the philanthropic. Some would confine the application to the first of these, but the apostle's words do not set any such limit.

THE UNEQUAL YOKE IN MARRIAGE

What pen can portray the mental anguish, the moral misery, and the spiritual

tragedy flowing from a Christian's marriage with an unconverted person? I suppose nothing can be more deplorable than the condition of one who discovers, when it is too late, that he has linked himself for life with an unbeliever. When a sheep and a goat are linked together, the sheep longs to feed on the green pasture, while the goat craves the brambles of the ditch. One will not feed on the pasture, and the other cannot feed on the brambles, so unless one is stronger they both starve! So it is with those who are unequally yoked in marriage. Moreover, the goat generally succeeds in gaining his end.

As well might a racer in the Olympic games have expected to gain the prize by attaching a heavy weight or a dead body to his person, as for a Christian to hope to gain eternal rewards if he is "unequally yoked." If a person has yoked himself in ignorance, the Lord will meet him personally, on the ground of full confession, with entire restoration of soul; but in the matter of his discipleship he will never

recover his loss. His will be a burdened life, a jeopardized character, and a hindered testimony.

Moreover, in domestic life it produces nothing but melancholy. Two persons have come together in the closest and most intimate relationship, with tastes, habits, feelings, desires, tendencies, and objects diametrically opposite. In every movement they can but grate one against the other. Unless the Christian further grieves the Lord by compromising, it produces estrangement, coldness, distance, and misunderstanding. Then, as to its effect upon children, it is equally sad. There can be no union of heart in the training of the children. One parent desires to bring them up for the Lord, the other for the world—and the children are almost sure to follow the unconverted parent.

How do Christians become thus entangled? It is by forgetting the words of the Lord Jesus—"If thine eye be single, thy whole body shall be full of light." That is, if we were governed by one object—namely, the glory and honor of our Lord—we should never get into such perplexity. Whenever I am in perplexity as to my path, I have reason to suspect that my eye is not single. If you have chosen a wrong path, do not ask God for guidance along that path, but quit it at once.

Many couples, though not "unequally yoked," are, to say the least, very badly matched. Their tempers, tastes, habits, and views are totally different, so much so that there is a perpetual jar, to the sad derangement of the domestic circle and the dishonor of the Lord's name. All this might be avoided if Christians would make God's glory more their object than personal interest or affection.

How easily the poor human heart persuades itself of the rightness of any step it desires to take, and how the devil furnishes arguments to help! Perhaps there comes a false profession of religion on the part of the person whom he desires to marry. That is a very common case. Alas! what a sad awakening to discover after marriage that the profession was not sincere, that the other's heart is entirely in and of the world!

My young friend, let nothing induce you to yoke yourself with an unbeliever. No sooner will you have taken the step, than your heart will be assailed by hopeless regrets. Rather cry to God for your affections



to be altered by His power, if they are wrongly placed, and sacrifice your temporal interests for Him. It will be to your eternal interests to do so.

In cases where the Christian was converted since marriage, the circumstances are quite different. To such an one the Spirit of God has written, "If any brother have an unbelieving wife, and she think proper to dwell with him, let him not put her away: and if any woman have an unbelieving husband, and he think proper to dwell with her, let her not put him away," for through prayer and a godly example the unbelieving partner can be brought to salvation. 1 Cor. 7:12-16.

THE UNEQUAL YOKE IN BUSINESS

When a Christian yokes himself, for business purposes, with an unbeliever—whether that unbeliever be a relative or not—or when he becomes a member of a worldly firm, he virtually surrenders his individual responsibility. His partner or business associates will adopt expedients in carrying on their business which would be quite opposite to the spirit and standards of Christianity. One cannot expect a worldly firm to act on heavenly principles. If the Christian objects, he is laughed at; and he must either submit and be identified with their schemes, or withdraw from the firm at great pecuniary loss to himself and his family.

Some may say, "We can be very devoted and very spiritual, so far as we personally are concerned, even though we are yoked, for business purposes, with an unbeliever." Experience, however, proves the opposite. When such a man attempts to serve Christ, his business background will discourage others from believing his sincerity. Also, if he seeks to be a soul winner he will be continually reminded by his associates that his enthusiasm and "fanaticism" is unfavorable to business. And eventually, since we get weary of constant resistance, he will probably yield to the current and backslide.

So I would say to any who may be thinking of getting into partnership with an unbeliever, *flee from it!* How can the servants of two hostile masters work in the same yoke? Your partner's object is money; yours, I trust, is Christ. He lives for this world; you for the world to come. If, unhappily, you are already in such a yoke, disentangle yourself as speedily as possible. This must be done calmly, humbly, and prayerfully. I may dishonor the Lord as much in my way of getting out of a wrong position, as by getting into it at the first. Let me honestly and frankly state to my partner that I can no longer go on with him, and then let me do my utmost to wind up the affairs of the firm in an upright, straightforward and businesslike manner. The same Word

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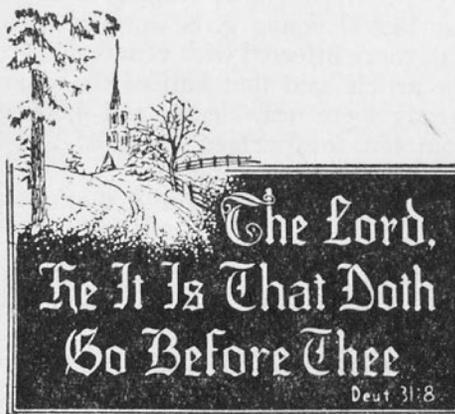
"Treasures of Darkness"

Walter H. Beuttler

I will go before thee, and make the crooked places straight (make the rough places smooth, R.V.): I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places. Isa. 45:2, 3.

A PART from the primary meaning of this passage, relative to Cyrus the Great and his remarkable conquests culminating in the taking of the city of Babylon, there is a valuable lesson here for those of God's people who walk through periods of darkness. As a figure of speech, the term "darkness" may be employed to connote trouble, suffering, adverse circumstances, and even the absence of spiritual light on personal problems.

Darkness may be the result of failure to walk with God, but in the light of Isa. 50:10 it may be categorically stated that such is not always the case. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light?" Evidently there is such a thing as an obedient person walking in the fear of the Lord and yet walking in darkness for a time. Job may be cited as one clear example. It may even be said that God might take us through such experiences **BECAUSE** we walk with Him. There is truth in what someone has said: "God reserves the greatest trials for His choicest saints." God cannot risk to take some of His people through the same experiences as others, because they would become offended at Him and draw back. But whenever He can (that is to say, whenever we permit Him to do so) He makes good saints better, and choice saints choicer. This is not accomplished so much on the mountain peak of glory as in the shadows of the valley, and even in the darkness of midnight.



It is one thing to sing with sentimental tears, "Lead me to Calvary," or "I'll go with Him through the garden;" it is quite another thing to have God credit us with sincerity and to begin to answer our prayers by means of providential circumstances. Many things may be learned from books; many other things can only be learned in God's school of providence. The treasures of darkness are some of these things.

Paul's journey to Rome (Acts 27) contains some incidents which are helpful in this respect. After the soft south wind changed to a tempest, the ship was in danger of breaking up upon the rocks during the howling night. How the soft south wind can change into a fearful tempest—and that in answer to our prayers! A person still inexperienced in the ways of God is very apt to ask in utter bewilderment, "What shall I do?"

The principle of the words of Paul to the centurion as the shipmen were about to flee out of the ship is applicable here: "Except these abide in the ship, ye cannot be saved." So the question must first be answered in the negative. Don't abandon ship! Don't attempt to run from your circumstances. Jonah fled from a difficult assignment and in so doing he fled from "the presence of the Lord." Jonah 1:3.

It must be recognized that very often our difficulties are not at all caused by our circumstances. The difficulties are in us, and our circumstances are merely the conditions which manifest our shortcomings and so bring them to our attention. To run away in such cases is obviously no solution. We may be able to change our environment, but that does not meet our need; it may, in fact, enhance it. Sooner or later we shall be faced by the same thing and in the meantime we have lost irredeemable time.

Answering now in the positive, it is necessary to abide in the ship, as it were, and to find an anchorage in God. "They cast four anchors out of the stern, and wished for the day." Acts 27:29. There are four anchors, four promises of God which can hold us in the darkest hour of the most violent tempest.

The first anchor is found in Psalm 139:12: "Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike unto Thee." We may be in the dark, but God is not. Though God may be hid from us, we are not hid from Him. God

(Continued on page twelve)

Preaching the Gospel in Italy

* Umberto N. Gorietti

IT IS a real pleasure to be here, and it is with great joy that I give you greetings from our brethren in Italy. It isn't an ordinary greeting but it is a greeting full of brotherly love. When they knew that I was going to visit America they wrote me from all parts of Italy and asked me, wherever I should find myself, please to bring their greetings. In the last evening I was there all the brethren and sisters came with tears in their eyes, and they put this responsibility on me to greet all the brethren I would meet in the way. In returning I shall be happy to take with me the Christian greetings of the precious saints in America.

Before anything else, I would thank the Lord for the salvation I have found through Jesus Christ, my Lord—not because I have done anything to merit it, but because of the grace of God. I thank God also for this wonderful experience of the Baptism in the Holy Spirit. Brethren, in the freedom of the Holy Spirit, I feel as though I am one of the family among you. I thank God that in America I am able to speak with full liberty so that we might receive inspiration and consolation from heaven above.

We find written in Matthew 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The way seems to be too narrow to some; there is a sacrifice to make and some persecutions to meet, but at the end there is eternal life waiting for us. Hallelujah!

Many are taking the wrong road. They are going down the broad way that leads to destruction. Our Lord Jesus said that the gate is wide and that many go in thereat, so we must warn this poor world what lies ahead. We must be faithful witnesses for Jesus Christ. Ofttimes there are brethren who are always shouting, "Glory! Hallelujah!" as long as they are

in church, but when the service is over they shut the door and their mouths as well. They are afraid to testify outside the church because of persecution. Even the sisters are often guilty of this. They like to speak, and when they have no one else to talk to in their homes they knock on the neighbor's door. They talk about the next meal they are going to prepare, or the new dress they are going to buy. Sometimes they talk about their husbands. But they fail to talk about our Lord Jesus Christ, and He is not pleased.

The whole world needs a Savior, and especially Europe. Brethren, the war brought many horrible tragedies. Many



cities were destroyed, leaving the people suffering in poverty and with utter desperation in the heart. It brought spiritual destruction, too. Men have lost all vision of God, and it is necessary therefore to lift up Jesus Christ and point the people to the Cross which is the way that leads to eternal life.

When the American and British troops came into Italy, the young girls sank deeply into sin. Their own parents took them by the hand and led them to the arms of the soldiers, at first that they might have an extra slice of bread, and later for the gain they received. They did this because of the poverty; then they abandoned those girls who had become victims of sinful habits. In 1944, an article by Cardinal Ascalesi was published in the newspapers in Naples, which said that 14,000 young girls were in the hospitals there infected with venereal diseases. The article said that half of that number already were near death, and 4,000 girls from ten to fourteen years of age had already become mothers.

There are thousands and thousands of

young men from sixteen to twenty-five years of age who are organized in gangs. They have guns and rob the people who pass by. In 1946 it was necessary for everyone to stay indoors after dark because it had become too dangerous to walk about. Many of those young men were university students, who came from families high in society. Even the richer people couldn't have what they wanted and so the youths had become robbers.

Today in Italy we have hundreds and hundreds of suicides. A good number of them are veterans. After seven or eight years under arms, they returned home, and couldn't find their families. Some had left portions of their bodies on the battlefields, yet no one cared. They could not find employment. They found themselves in poverty. They would not beg; they dared not steal; therefore they committed suicide. I think the same things are happening in other countries in Europe. Many have given up hope. Brethren, pray for us, that we shall never stop preaching Christ and Him crucified until multitudes find life and hope and joy in Him.

There was a very important occurrence in Italy on January 1. The new constitution was to go in effect that day, and it granted religious liberty, so some brethren from a city near Rome organized an outdoor gospel meeting. In that particular city there was such great interest in the gospel that their meeting-place was too small, so they got permission to hold a service outdoors. At the last moment, permission was withdrawn. The chief of police and the mayor of the town came out to stop the meeting. They took away the Bible. The evangelist tried to say something but the chief of police told him to come along to jail. Some began to beat the evangelist and kick him. Blood was streaming down his face when they got him to the jail.

Right in the public square there was trouble fermenting. The priests had taken advantage of the ignorance of the people and had stirred them up against the Pentecostal people by saying we were people of the devil. Some shots were fired. A Pentecostal sympathizer was killed. The news spread all over Italy. Because of the great stir in Rome, the Pentecostal people were taken to a jail in another city. The authorities feared a revolution and brought in reinforcements to keep order. There was a great deal of trouble.

But, thank the Lord, all things work together for good to them that love God. When the Pentecostal brethren were taken

* Brother Gorietti, Superintendent of the Assemblies of God in Italy, gave this message at the Central Assembly, Springfield, Mo., July 29. He spoke in Italian, the interpretation being given in English by Anthony Piraino, Presbyter of the Italian Branch of the Assemblies of God in U.S.A.

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Editor

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to jail in that other city, the curiosity of the people in that city was aroused. At first they believed these people were of the devil, but after a while the jailer began to listen to the words of life. After fifteen days the jailer was converted. Every night they prayed before retiring, and one of the brethren always raised his voice in prayer. Although they didn't know it, a crowd was listening. At a certain hour each night a crowd would gather outside near the window to listen as the people in jail were praying. After twenty days the Pentecostal people were liberated. As they came out the prison door, they found a crowd of people waiting for them. No longer did they look upon them as men of the devil. Instead, they clapped their hands. A man of the town said, "I have a large hall; we want you to preach Jesus Christ to us this coming Sunday." Today, as a result of these things, there is a large church in that city with five or six hundred people who glorify the name of the Lord.

Just this morning I received a letter from a pastor in one of the churches of Calabria. He and others were arrested in April, 1948, because they were preaching the gospel in a private home. Five times since that date he has been arrested again, but he continues to hold services. When he can't have meetings in the church, he holds meetings in the jail, and souls are being saved even in the jail. The hearts of the people are very hungry.

As long as the American occupation troops were in Italy we had full religious liberty, so we organized an evangelistic tour. In the first city we distributed small cards announcing the meetings. When the priests learned of it they had large posters put all over the city, threatening that all who came to our services would be excommunicated from the Roman Catholic Church. Because of this we expected just a handful of people, so we tried to find a small hall. However, we could not find a small hall; we had to hire the largest theater. Disheartened, we prayed; then fifteen minutes before the time for the service we walked toward the theater. We found a great crowd outside. There was such confusion, we wondered if a riot had broken out. They were all trying to push their way in, but without success. We had to get police help to get inside. Among the crowd were priests who tried to interrupt the service, but the Lord did not permit them to do so. They were put to shame. At the end of the meeting we gave an altar call, and two hundred people lifted their hands to accept the Lord Jesus Christ as their own true Savior.

As a result of that first meeting we were greatly encouraged. As we continued our evangelistic tour, instead of looking for a small hall we looked for the largest

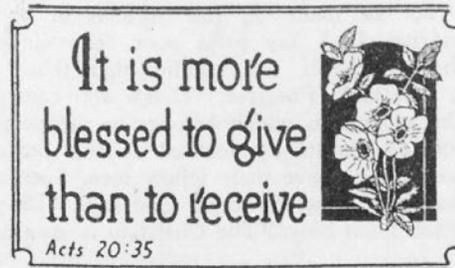
(Continued on page thirteen)

THE BLOOD OF THE COVENANT

A widowed mother in Edinburgh sobbed out her soul to God during the long hours of the night. Prayed she, "O God, my boy! Save him! I plead Thy blood!"

During the same night, her son, a medical student in the university, who was a member of the "Hell Club," was assisting in a mock celebration of the Lord's Supper. He held up a glass of wine and said, "The blood of our Lord Jesus Christ." Then, trembling and pale, he put it down, seized his hat, and ran from the place. The wine had seemed to turn to literal blood; and as he walked, he knew not where, at every step he moaned, "I am guilty of the blood of Christ!"

At dawn he came home and went to his room, and his mother heard him crying there and praying for mercy. Going into his room, his mother threw her arms



about his neck. As the sun came up over the hills that morning, a mother's dead-in-earnest prayers were answered, and her son was saved! He went to his classes and asked for permission to testify to the students of his experience. Then he was excused for the day that he might go out on the streets and witness.

One day, at a conference, he was called upon to pray. In beginning his prayer, he prayed thus, "We praise Thee, O God, for the Son of Thy love—for Jesus who died and has now gone above!" It was William P. Mackay, once the president of "Hell Club," who breathed this prayer, and who became a minister of the gospel!

LIVING BELOW OUR PRIVILEGES

A little fellow, sent to the country one summer by the Tribune Fresh Air Fund, for the first time in his life was shown into a bedroom in the farmhouse where he was to be entertained, and told he was to sleep there. It was like another world to the little fellow, who had always slept in the slums, often in some dark hallway or in the street. As he surveyed the soft bed with its white spread and pillows, he felt sure there must be some mistake. However, for a brief moment or two he ventured to throw himself upon the spread and feel for once in his life he had lain upon a real bed. But fearing that the

rightful owner would come in and find him there, he quietly slipped off and curled himself up on the floor to sleep. In the early morning the farmer's wife came in to see that all was right. She gave a great exclamation as she saw him curled up under the bed. It was only by dint of much physical and mental persuasion that she was able to get him under the sheets and make him believe that it was really for him.

Alas, how many of God's children are like that poor little lad, sleeping under the bed when they might be resting on the soft bosom of His love and enjoying the "peace that passeth all understanding."—A. B. Simpson.

DEFENSE AGAINST BLITZ!

In the 1947 printing of Webster's Collegiate Dictionary, there is a section at the beginning on New Words. One is "blitz," and it means "war conducted with lightning speed and force . . . any sudden overpowering attack."

But the Germans, who introduced this modern version of war in 1939 against Poland, were beaten by the Russians! "Why weren't the Russians licked?" asked Kournakoff in an article at the time. And his answer is a gem for the Christian to study for his ceaseless war against the devil! "The answer is contained in one five-letter word: depth—tactical, strategic, geographical, economic, social, spiritual, and historical depth. Depth is the only way to fight the blitz."

To defeated Christians, both individuals and groups, today, this is the key word of the hour. Almost all the ills of the sickly churches from coast to coast are due to lack of depth. You know—sentimentalism, smugness, selfishness, often unbelievable silliness. All superficiality is dangerous. The powers of evil are plainly putting on an all-out blitz against God and goodness everywhere. Let us realize the truth that "depth is the only way to fight the blitz!"

Sow in deep soil to get big harvests.
Matt. 13:5.

Fish in deep waters for good catches.
Luke 5:4.

Build down deep onto the rock to resist the storm. Luke 6:48.

Live in the deep spiritualities. Jer. 49:8 and 30.

Let the truth of God, the will of God, and the love of God prevail in your life, and no blitz of Diabolus will win over you!—T. Christie Innes in "The Soul-winner."

Three things make a preacher: meditation, prayer and temptation. And three things are to be remembered by a minister: turn over and over the Bible, pray devoutly and be never above learning.—Martin Luther.

Christ Invades the Military

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

THERE was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house." It is also said that he "gave much alms to the people, and prayed to God always." His home life was a model, his kindness to society great, and his devotion to God constant. We can truly say this man lived in four realms. First was the military; next was the home; third was that of his fellow men; and last, but not least, was his communion with God.

Although a good man, the heart of Cornelius felt its need of God and His power. God saw his hunger and sent Peter to preach to him the blessings of the gospel. As Cornelius heard, he opened his heart and believed. The Spirit of God filled him and those who were assembled with him, with the result that they began to speak with other tongues as the disciples had at Pentecost. Thank God that He is willing to fill hungry hearts, whatever their position may be.

We all have our home life. Is it what it ought to be? Can you who are parents say that you fear God with all your house? Do you teach your children by word and example? Do you seek God for yourself, and pray with your family? You know, folk, this is worthy of your thought. Recently I read that of some hundreds of juvenile delinquents brought before a certain Judge over a period of time, only eight of them had attended either Sunday School or church. This proves that Christian teaching and example have marvelous influence for good on young lives. But how are children going to get it if their parents do not guide them into it? What influence have those in the home who constantly live before their children as examples? You may laugh at religion if you wish, but the gospel of Christ is the power of God unto salvation to every one that believeth.

Had Cornelius not been a God-fearing, praying man, he could never have brought up his family to fear God. Neither would he have become the kind and considerate man among his fellows that he was. Military life naturally contributes to austerity. The soldier is disciplined in enduring hardness and seeing misery without flinching. Discipline, order, and rules govern military life. Without God a military man might easily become void of compassionate feeling, but whatever pursuit a man may follow,

if he is filled with God's Spirit and will daily seek fellowship with God through prayer, God can keep him tender.

Whatever then is our position, if we seek God, and become filled with the Spirit of Christ, He will preserve in us the qualities that make for blessing to ourselves, our homes, and our fellow men.

THE UNEQUAL YOKE

(Continued from page three)

that says, "Be not unequally yoked," says also, "Render, therefore, to all their dues."

THE UNEQUAL YOKE IN RELIGION

Whether we study the Old Testament and God's dealings with Israel, or the New Testament and His dealings with the Church, we find great emphasis placed upon entire separation. Israel's position is thus stated in Balaam's parable—"Lo, the people shall dwell alone, and shall not be reckoned among the nations." Their failure in the maintenance of this separation has brought down upon them the heavy judgments of God. Christians also are bound by divine command to be separate. This separation, however, must not be made on the grounds of one's superiority. If I say to a poor fellowsinner, "Stand by thyself, I am holier than thou," I am a detestable Pharisee. Those who contend for the separation which belongs to the people of God, are constantly accused of thus setting themselves up above their fellow men. Such an accusation is false, however. God says, "Be ye holy, for I am holy." The Christian is separate

by command—not because he is holy in himself, but because the Lord whom He represents and follows is holy and "separate from sinners." Be not moved by the accusations of men. The remnant, in the days of Ezra, must have seemed very intolerant in declining the help of the surrounding people in building the house of God. However, they acted upon divine principle, and kept themselves separate even though they were charged with being bigoted and narrow-minded. Yet our separation must not be formal and legalistic. We should ever seek "to maintain a narrow circle with a wide heart;" that is, as the strict and uncompromising maintenance of truth tends to narrow the circle around us, we need the expansive power of grace to keep our hearts wide and our affections warm.

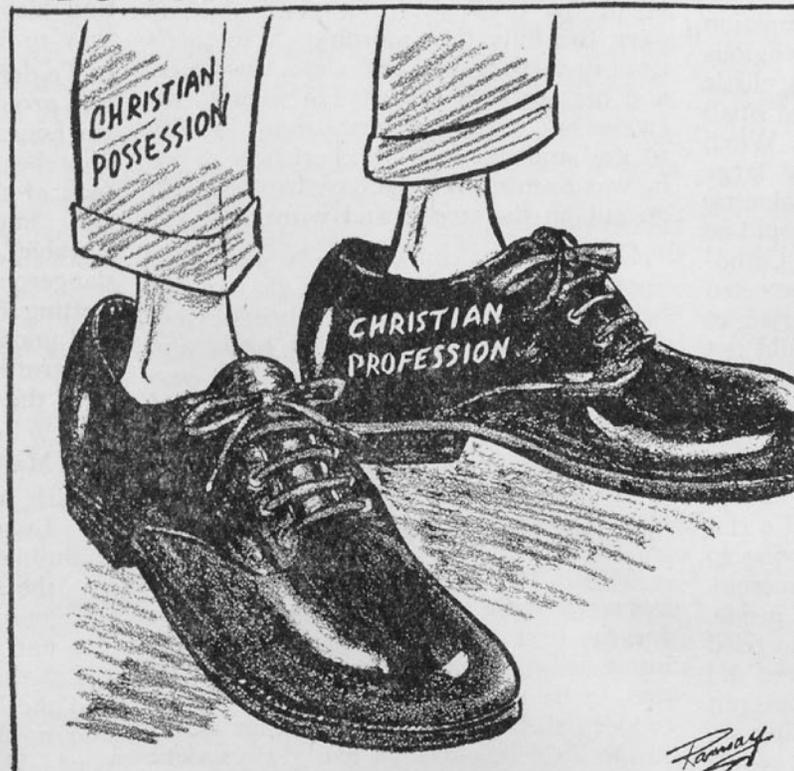
God's work must be done in God's way, not man's way. It is most desirable to circulate the Scriptures, for example, but even in such good work I must not be "unequally yoked." If I could not circulate them save by yoking myself with an unbeliever, I should refrain. (However, blessed be God, His servant can scatter the precious seed everywhere without leaguering himself with those whose whole course and conduct prove them to be of the world.) The same may be said in reference to every object of a religious nature. Some may say that those who engage in such good work as translating the Bible, distributing tracts, and aiding missionary labors, must be Christians. However, in 1 Cor. 5:12 we read, "Do not ye judge them that are within?" While the people of God are not to judge and condemn, they are told to exercise judgment as to all who profess to be "within." I would therefore plead with you to be careful as to those with whom you yoke yourself in matters of religion. No matter how Scriptural the object may be, "Be ye not unequally yoked together with unbelievers."

THE UNEQUAL YOKE IN PHILANTHROPY

Many will say, "I quite admit that we ought not to mingle ourselves with positive unbelievers in the worship or service of God; but, then, we can freely unite with such in feeding the hungry, clothing the naked, reclaiming the vicious, providing asylums for the blind and lunatic, and hospitals, places of refuge, etc., to help our fellow creatures physically, morally, and intellectually." At first sight this seems fair enough, but let us beware. If I were asked if I would not help a man, by the roadside, to get his cart out of the ditch, I should reply, "Certainly." However, if I were asked to become a member of a mixed society for the purpose of getting carts out of ditches, I should refuse, for God's Word says, "Be ye not unequally yoked together with unbelievers."

What must be the moral condition of a heart who could take his seat at a board, or on a platform, on the condition that the name of Christ must not be introduced? It must be cold indeed toward the Lord. That is the policy of many

DO YOUR FEET FIT YOUR SHOES?



And why call ye me Lord, Lord,
and do not the things which I say?
Luke 6:46

philanthropic societies. They say, "We want your co-operation in feeding the hungry, etc., but you must remember that our objects are not at all religious. We are met as men, for a benevolent purpose, and therefore infidels, atheists, Romanists and all sorts can happily yoke themselves together in this glorious work." Such a monstrous appeal must be emphatically declined. What! benefit mortals by the exclusion of Christ? Such policy is not God's but Satan's. All God's philanthropy is connected with the Cross of the Lord Jesus Christ. That is the channel through which God will bless—that is the mighty lever by which He will elevate men physically, morally, and intellectually. With all who understand its worth the Christian can readily yoke himself, but with none other.

The men of this world can "sell ointment for three hundred pence, and give to the poor," while they pronounce it waste to pour that ointment on the head of Christ! Will the Christian yoke himself with such? Will he seek to improve the world without Christ? Will

he join with men to deck and garnish a scene which is stained with his Master's blood? Peter could say, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." Peter would heal a cripple by the power of the name of Jesus; but what would he have said if asked to join a committee or society to alleviate cripples, on the condition of leaving that name out altogether? Peter's object was the very reverse to that of the world's philanthropy, for he healed the cripple in order to exalt Christ.

Let the Christian go forth, and, in the energy of love to Jesus, and by the power of that name, do all the good he can; but let him not yoke himself with unbelievers to counteract the effects of sin by excluding the Cross of Christ. Many do not agree with this view, but that does not alter the case for those who see the truth. God has no other way of blessing men, but through Christ; and no other object in blessing them, but to exalt Christ.

Pentecost in Italy

David J. du Plessis

THE party is ready. Brother Gustave Kinderman, Chaplain Walter Ptashnik and his wife, with the writer, climb in the Chevrolet car at Basel, Switzerland, one Monday morning and start toward Italy. Driving through mountain passes, skirting the lakes and rivers, we arrive at the northern entrance to St. Gothard Pass at 7 p.m. Soon the car and passengers are entrained and in twenty minutes we find ourselves at the southern entrance to this world-renowned tunnel. In a few minutes, we are in the car once more and driving down the mountains to Bellinzona in Tessin, where we arrive at 9 p.m. and stay for the night. The next day, we are joined by Brother and Sister Herman Parli, who are doing such a grand work for God in Italian Switzerland. In the afternoon, a splendid German service is held in Locarno in the very hall where the Nazis assembled before the war. In the evening, an Italian service is held in the same place. Both meetings are well attended and blessed of the Lord.

Wednesday morning at 8 o'clock, the party, with Brother Parli as Italian interpreter, moves on. Soon we are through the frontier at Chiasso and on our way to the city of Milan. A quick look over the famous multi-spired cathedral of the city, and it is time for lunch—a real Italian spaghetti lunch. Traveling all afternoon through the beautiful Po Valley, we arrive in Bologna just after dark and decide to stay over. Early next morning we are on our way and find it to be a very mountainous section. In these mountains, great battles were fought recently; American military cemeteries are frequently seen along the highway, and also a large memorial on the summit of one of the many hills. Cities and villages, and even farm buildings, seem to have been completely destroyed in this area. Some towns have been rebuilt just a mile from the old, totally destroyed place. The people appear poor, ragged, and underfed, but few seem

to be working except some women. The men just lounge around, smoking and drinking and talking politics.

As we approach Florence, in the foothills, the nature of the countryside changes, and olive groves and vineyards can be seen mile after mile. These olives and vines cover most of the land as far as we travel. The farms and gardens are well tilled and should produce a rich harvest in 1948.

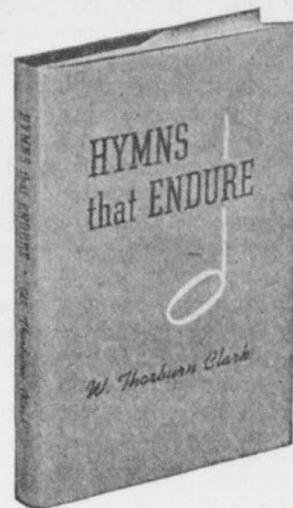
After sunset, we see the lights of Rome and find a hotel by 8 p.m. On Friday morning, Brother Gorietti, president of the newly formed Assemblies of God in Italy, joins our party, and we have a look at the Colosseum, the Catacombs of San Sebastian, and the "Holy Stairs" where we see scores lined up, waiting for a place to begin crawling up those stairs, praying until they reach the top, where they cast money into a large collection box. What idolatry! What mockery!

We are invited to the young people's service on Friday evening. After a long drive from the center of the city to one of the suburbs, we come to a drab-looking building. The car stops in front of a double door with a large neon sign over it. The sign reads "Bar." One door leads into the bar and the other into a dark narrow passage. We feel our way along the passage with two or three turns in it. On the right there are windows through which one can see groups playing cards and drinking. Then out into the back yard—but where is the hall? In the far right corner of the back yard shines a dim light at the head of a long flight of stairs which leads down into a basement. There is the hall—a cellar. Its whitewashed walls are cold and damp. It is well lighted. There is only one door for admission of people and of fresh air. How urgent is the need for a decent church building in Rome!

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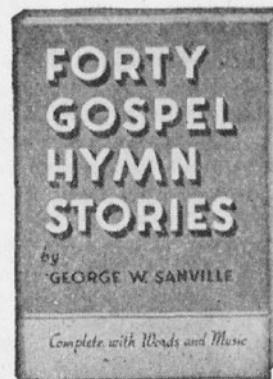
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FORTY GOSPEL HYMN STORIES

By George Sanville

Here is a splendid book complete with words, music and story of 40 gospel hymns. All the hymns in this book are well known through our Assembly of God movement.

Pastors, Sunday School Superintendents and leaders of song will find helpful material for Sunday evening services. Price, \$1.25.



GOSPEL PUBLISHING HOUSE
Springfield 1, Missouri

What a place in which to serve the Lord! Besides the bar sign, there is no other notice outside. Only those who know and whose friends brought them could find the hall. Do many people come? Indeed the youth service is just ordinary, for no one knew of our coming, but there are from 150 to 200 people crowded in from the platform to the back. The people, both saints and sinners, are hungry for the Word of God. The choruses and hymns are sung with gusto. The testimonies ring clear and fervent. The prayers are united and sincere. The Holy Ghost is present, and no one can doubt that it is a Pentecostal service. The young people are on fire for God.

On Saturday morning, we are on our way to Naples. About halfway we detour a few miles off the highway, and come to a village where a revival broke out a while ago. Several dozen believers were to be baptized, and from this vil-

lage, as well as the neighboring towns and villages, over 2,000 people came to the baptismal service at the river. The leading brother asked to have a communion service, also, so the public could see how the Pentecostal movement administered the sacrament. It was explained that there was no suitable hall to hold the crowd. The believers were then informed that the public hall had already been engaged and prepared for them, and they could go there from the baptismal service. We are told it was a grand communion service and many souls saw the light of God. The pastor of this little assembly ministers to groups in almost a dozen villages. He and his wife travel around on a bicycle. Someone has given them a site on which to erect a church.

Saturday afternoon we arrive in Naples. In the evening we walk along the streets, and it is pitiful to see the surging masses of people poorly clad and underfed. Beggars are every-

where. As often as one sees a beggar, one can also see a priest. The one takes no notice of the other. Italy is poverty-stricken, but over and over we are told it was just the same before the war. How we wish we could have a street meeting!

Sunday morning, we drive to Pompeii and first look at the old city, which was buried by Vesuvius in 79 A. D., and has of recent times been excavated. What a beautiful but wicked city it must have been! The new Pompeii is not nearly so beautiful. We see also the hall of the Pentecostal Assembly, which is one of the fourteen churches recently closed by the authorities. Then we drive out of the city, and in a little farmhouse we find 70 to 100 people crowded into a 20 by 20 foot room. They are on fire for God, and we have a wonderful service for these poor, persecuted saints. Their singing, praying and testifying are superb. Even children pray loud and long.

Sunday evening, we go to the service of the Assembly in Naples, and come to a large square with a cobblestone floor, surrounded by high and dirty blocks of flats. Scores of children are playing noisily on the square, in one corner of which is a large Catholic church. Near this church we enter the courtyard of one of the largest blocks, and there park the car. Then once again from this courtyard we descend a flight of stairs into the long, narrow, damp and stuffy basement of the building. Between 200 and 300 people crowd the place. First, a baptismal service is held, and then all the visitors preach, but no one moves out. For four hours the people just hang onto the words of every speaker. When the service closes at 9 p.m., it seems no one desires to go. Over twenty raise their hands for salvation, but it is too crowded to have an altar service. Oh, how hungry are the people of Italy for the full gospel!

We would be very happy to visit the churches farther south, and also in Sicily, if time and money permitted, but for lack of this we have retraced our tracks to Switzerland. However, we have gathered a lot of information about the work. A mighty revival is sweeping Italy. Meetings are being stopped and churches closed, but the believers are not discouraged nor daunted. If services in one center are stopped, the revival only spreads and breaks out somewhere else.

From Rome we rush northward and arrive in Basel after two days' steady driving. We have been gone 14 days, and have traveled 2,000 miles. Our hearts are greatly encouraged. The 250 or more Pentecostal assemblies that have united under the name of the Assemblies of God in Italy are working in wonderful harmony, and the bonds of union between the saints there are getting stronger. But the needs are great. Calls for help keep pouring in at the office of the International Pentecostal Churches here in Basel, Switzerland. The cry for evangelism becomes ever more persistent and loud. Pray for Europe! Italy, Germany, and France are all countries where Pentecost will flourish if the poor assemblies and workers can be assisted and if capable evangelists and teachers can be sent in to help them.

If our Father permits a trial to come, it must be because that trial is the sweetest and best thing that could happen to us. Let us therefore accept it with thanks from His dear hand.

The PENTECOSTAL EVANGEL

"America's most widely-read Full Gospel Weekly"



The Story of an Evangel That Was FOUND IN A BUS STATION

Outwardly, he was just another soldier—a private in the U. S. Army. As he waited for his bus the crowds paid him no attention. But God was watching, for He saw within that soldier's heart a hunger after spiritual realities. And He had arranged for that spiritual hunger to be met, by means of the faithfulness of one of His children.

Someone had placed THE PENTECOSTAL EVANGEL in that bus station. The soldier picked it up and read it. He never had heard of the Assemblies of God before. His parents were Baptists, and he had received good Christian training, but he had not been following the Lord as closely as he knew he should. And when he read the Evangel, his heart was touched. Though he was surrounded by the temptations of army life, he did not stray into the depths of sin like so many of his friends. Instead he began to live closer to the Lord, spending more and more time in Bible-reading and prayer. And he let his light shine among his buddies.

As he moved from place to place in his army training, he sought out the Assemblies of God churches, and there he waited on God. Before many months had passed, he had been gloriously filled with the Holy Ghost—and today that young man is a Pentecostal evangelist, spending his time in winning souls to Christ and leading them into the same blessed experience of the Baptism of the Holy Spirit which he himself enjoys.

We never know how God will use the Evangel if we place it where someone with a hungry heart can pick it up. Place it in railroad depots as well as bus stations. Order it to be mailed to your local public library. And, above all, be sure there are plenty of copies available at church in such a way that visitors and members alike can help themselves to the paper. If your church does not already have an Evangel Box, we will send one free if you will order a bundle of 10 or more copies per week.

The Gospel Publishing House
Springfield 1, Missouri

Please send us a bundle of Evangelists each week for the fourth quarter, beginning with the issue of October 2, and send us a bill for the cost. We do do not want you to send us a free EVANGEL BOX.

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The Passing and the Permanent

BIBLES FOR DRAFTEES

The Gideons are purchasing 500,000 Bibles to supply the new peace-time army. First inductions under the new draft law will start around September 22, and no part of the servicemen's armament will be as important as "the Sword of the Spirit."

A LONG DAY OF PRAYER

In Chicago recently, Protestant ministers and laymen of various denominations joined in a seventeen-hour prayer meeting sponsored by Christian Business Men at the Hotel Sherman to pray for a spiritual awakening. So unusual is such a prayer meeting in the eyes of the world that, according to *Christian Life*, a story and picture made the front page of the *Chicago Daily News*.

NAZARENE "CRUSADE FOR SOULS"

In St. Louis, Mo., the General Assembly of the Church of the Nazarene recently scheduled a four-year evangelism crusade to be called the "Mid-Century Crusade for Souls." The objective is to double the number of Nazarene churches in the U. S. and Canada. The denomination now has 3,316 churches with 4,000 ministers and 210,000 members.

CRIME IN AMERICA

A major crime is committed in America every 18.9 seconds, according to F.B.I. reports. Every five minutes there is a crime of murder, larceny, rape, or assault to kill. At the end of an average day, America has experienced 159 reported robberies, 1,023 burglaries, 506 auto thefts, and 2,585 larcenies. It is written that in the days of Noah "the earth was filled with violence." The fact that violence is so prevalent today is a sign of the times, for Christ said, "As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37.

AMERICAN CHILDREN'S DIET

"Have you noticed how large a stock of comic magazines the drug store, or corner store, is carrying?" asks *Christian Victory*. "Today there are more than 100 different comic magazines published in our country which sell 40,000,000 copies monthly to an estimated 90% of the children. Our children know far more about Superman, Tarzan, Cosmo the Cat, Captain Marvel, and Senor Tamale than they do about David, Abraham, Daniel, Paul, and Christ.

"A famous dietitian has written a book, *You Are What You Eat*. Does the same principle apply to our minds? Do we become, psychologically, like that which our minds feed upon? If so, woe be unto us and to our children. Instead of a blessed diet of daily manna from the Scriptures, think what our children and the general public get for daily consumption, from the corrupt movies, the murder-packed 'soap-suds' dramas over the air, and the highly emotional comics. The cold fact is, we are rearing a generation of juvenile neurasthenics, irresponsible brats—generally speaking. The breakdown of the home is closely followed by the breakdown of society."

RELIGIOUS STATION IN GERMANY

In co-ordination with the American Military Government, a religious radio station will be set up in Bamberg, Germany, to begin broadcasting by the end of the year. The station will be operated jointly by Protestant and Roman Catholic groups.

A MISSIONARY MOVEMENT

The Christian and Missionary Alliance, founded by A. B. Simpson, continues to be a strong missionary movement. Their churches in the U. S. A. and Canada contributed \$1,550,032 for foreign missions during the past year. They have 2,500 workers in 21 foreign fields, including 600 missionaries, it was reported at their recent convention in Winona Lake, Ind.

POSSIBILITY OF ATOMIC WAR

Dr. Edward L. Bortz of the American Medical Association is quoted in the *Chicago Daily News* as saying that every U. S. city should get set immediately to handle atomic bomb casualties, in view of the deterioration of relations with Russia. "Indifference to this need in the face of unstable relations with a major power may result in disastrous consequences," he said.

Preparation is the cry of the hour. The medical men say, "Prepare to meet an emergency." The military men say, "Prepare to meet the enemy." The Bible says, "Prepare to meet thy God." Amos 4:12.

AN "ANTI-GARB" LAW

Many Protestants, including ministers, strongly objected to the fact that 75 Catholic nuns were teaching in the public schools of North Dakota. They roused the voters to action, and on June 29 an "anti-garb" act was approved by 10,000 majority. Under the new law, no public school teacher may wear clothing denoting membership in a religious order. Protestants thought this would eliminate the nuns from the public schools. To their surprise, however, the Roman Catholic bishops gave orders that "in view of the emergency, the sisters will arrange to use in school a respectable secular dress." They will let their hair grow, and give up their religious garb, in order to continue teaching.

ELEVEN MILLION JEWS

"O that thou hadst hearkened to My commandment! then had thy peace been as a river," says the Lord. "Thy seed also had been as the sand. . . ." Isaiah 48:18, 19. But the number of Jews in the earth has decreased, instead of multiplying, through the animosity of Hitler and other Jew-haters. Today there are only 11,000,000 Jews in the world, according to Rabbi Bernstein, adviser to General Lucius Clay in Jewish affairs. They are distributed as follows: 6,000,000 in America, 500,000 in Austria, less than 20,000 in Italy, 180,000 in Hungary, 20,000 in Czechoslovakia, almost 500,000 in Palestine, 300,000 living elsewhere in Arab lands, 2,600,000 in Russia, and a few scattered in other places. Slowly they are coming out of every nation under heaven to Palestine.

RECOGNIZING ISRAEL

The roster of nations that have recognized the new Jewish state now includes the U.S.A., Russia, Poland, Uruguay, Yugoslavia, Czechoslovakia, Hungary, Rumania, Finland, South Africa, Guatemala, Nicaragua, Costa Rica, and Panama.

TEACHING HEBREW IN NEW YORK

The teaching of Hebrew in New York State's high schools as a fully accredited modern foreign language has been approved by the State Board of Regents. There are at present between 3,000 and 4,000 students in New York City who are students of Hebrew. Young Jews want to learn Hebrew in preparation for life in Palestine. Christian boys and girls might find the Hebrew classes to be a valuable preparation for studying the Old Testament Scriptures.

WHAT FRIGHTENS EINSTEIN

Prof. Einstein, the world famous scientist, is an infidel; but he says: "The real problem is in the hearts and minds of men. It is not a problem of physics, but of ethics. It is easier to denature plutonium (another fission agent discovered since uranium) than to denature the evil spirit of man. What frightens us is not the explosive power of the atomic bomb, but the equally explosive power of human personalities. Man's skills have outstripped his morals. His engineering has leaped ahead of his wisdom. We cannot cancel or call back his scientific advance, but we can and must, if the world is to survive, help man to catch up. In God's name, if you still believe in God, take Him seriously, and somehow get control of what science has given to the world, or else—or else we shall all likewise perish."

Science can control atomic power, but only God can control human nature. And if men refuse to submit to Him they will blow each other into a godless eternity.

SERIAL NUMBERS FOR BABIES

Officials have made public a new plan to number all people born after Dec. 31, 1948. "Starting with Jan. 1, 1949, babies born in these United States and Canada will have serial numbers. Halbert L. Dunn, chief of the National Office of Vital Statistics, Public Health Service, explained the system.

"All U. S. births will start with a 1; all Canadian births with a 2. The next two numbers will indicate the state in which the baby is born. For instance, 101 is Alabama, 102 Arizona, and so on down to 148. Then comes a dash, and the next two numbers will tell the year of birth. For all births next year, that will be 49. Another dash introduces the baby's own serial number, to which six digits are allocated to take care of all the births there will be. Thus the first baby born in Alabama under the new system will be No. 101-49-000001."

A person's number will stay with him for life, and will be stamped on birth certificate, and on marriage, divorce, and other certificates later in life.

Christian Victory, in reporting this, adds the comment: "Nothing is wrong with this in itself; but it does show that the world is getting number conscious and that some day it will be comparatively easy to add the numbers '666' or the mark of Antichrist to a person, showing ownership by Antichrist. See Revelation 13:16-18."



International Pentecostal office at Basel, Switzerland. *Left to right:* David du Plessis, Secretary of the International Pentecostal office; Leonard Steiner, Basel pastor and representative of "Swiss Pentecostal Mission"; John Lindvall, of the Assemblies of God; Gustave Kinderman, Field Secretary for Europe for the Assemblies of God; Miss Naomi Papiernik, secretary with the Assemblies of God; Miss Phebe Nyman, secretary from "Filadelfia" Church in Stockholm.

Second Conference in Luzna

Ladislav Huba, Czechoslovakia

THE conditions here have changed considerably and are not as favorable for evangelization as formerly. Nevertheless, in spite of all difficulties we have been able to continue in the work of the Lord.

On July 3-5, we had planned to hold our second conference. The interest among the believers all over the country was great. Several hundred were planning to come, but as official permission was not granted we had to inform them not to come. As it was practically impossible to inform every one of the change, scores of visitors came.

The services were wonderfully blessed. God's power rested on the meetings which began on Saturday night and closed on Monday night with three services on Sunday. John Lindvall arrived from Basel, Switzerland for a brief visit and ministered the Word as well as did other visiting ministers.

On Monday afternoon we made an outing to a near by summer resort spa, Korytnica, which is situated in the midst of the highest

mountain range in this part of Slovakia. Here in a small cold lake right under the summit of the mountain, I baptized five newly-converted persons—four men and one woman. After the baptismal service, some of the visitors left for home while some returned with us to Luzna to attend the evening service and partake of the Lord's supper. God was really in our midst in these meetings and souls came forward to repent and confess their need of Christ. The evening services lasted till midnight.

It is remarkable how God favored us with good weather. Throughout June the weather was rather cloudy and raining very often. Due to this and the failure to gain permission for the services, we had not planned to have the baptismal service. But many of the candidates had come a long ways and from towns where there are no assemblies, so as the weather turned fairer we undertook to grant them their desire. Please remember them in your prayers.

Spring Valley Bible Institute

Leroy Sanders, American Evangelist, visiting in South Africa

SPRING Valley, the only Pentecostal Bible School in the southern half of Africa, has just concluded its first full training year with three great and happy days of exercises May 29-31.

The school was opened and dedicated by H. B. Garlock during his last visit to Africa. Spring Valley has since been filling the urgent need of training the African to evangelize his own race.

The missionary with his vital ministry of teaching and supervising may be likened to a military leader as he studies the field and plans the next phase of the offensive. But wherever the missionary labors he urgently needs an army of national Christian workers to help him penetrate the enemy-held country. Spring Valley is the first move to marshal and equip African Pentecostal youth in the great southern section of

the country, and its future appears promising. Five hundred acres with a fine spring flowing through the valley has been dedicated to the project. Several buildings have already been constructed, including dwelling houses, dormitories, classrooms and a chapel used both by the students and a local congregation.

This year's enrollment reached twenty-two and was drawn from distant points including Portuguese East Africa, which we visited briefly and found practically closed to Protestant missionary activities. It was a real thrill then to see Gideon from P.E.A. receive one of the diplomas. Deeply consecrated and carrying a great burden for those of his race, he has set his face toward his homeland and a ministry for his Master there. Though the white man cannot personally go, he can, through the Bible School, send an equipped national worker to carry the Light to those who sit in darkness.

Fred Burke, who so faithfully and unstintingly is consecrated to the task of expanding the school which he has been used to open, reports that indications point to a doubled enrollment for next year.

The closing exercises were inspiring throughout. The students, directed by Mr. and Mrs. Paul Wright, rendered several fine and commendable musical numbers. Besides many of the natives, about seventy-five Europeans from various Assemblies, including missionaries, pastors and members, gathered to witness and enjoy these grand exercises. It was my privilege to minister at Spring Valley both on this and previous occasions. Brother Stephen Vandermerwe, who is having a fruitful ministry in South Africa, also spoke in one of the services and was made a blessing to students and visitors alike.

An outstanding and surprising part of the program followed when Fred Burke introduced two speakers from America whom no one had anticipated hearing. By special recording the words came clear and thrilling: "This is Noel Perkin speaking to you from Springfield, Missouri, U.S.A. . . ." The message was interpreted and genuinely appreciated by all. When the recording was turned, the African Missionary Secretary H. B. Garlock spoke to us as though he were once again standing in Spring Valley Chapel. I saw tears wiped away from cheeks as the recordings were played.

All in all it was a blessed time as we sent the students away to face the superstitions and unbelief of their African people, with a hearty and sincere, "God bless you and keep you and make you a power in saving many out of heathenism and leading them to know and love the Christ you have become better acquainted with at Spring Valley."

"AMBASSADOR" ARRIVES

The "Ambassador," the giant missionary transport plane, arrived safely in Monrovia, Liberia, West Africa on August 23. The trip took them to Halifax, Nova Scotia; Ganders, Newfoundland; Goose Bay, Labrador; U. S. Military Base, Greenland; a brief stop was made in Iceland for refueling and the plane went on to Shannon, Ireland. Additional stops were made at Lisbon, Portugal, Port Etienne, Mauritania; Dakar, French West Africa; and Monrovia, Liberia.

In American Samoa

Maurice H. Luce, Samoa

EARLY one morning a decrepit station wagon rattled out of Fagatogo and a few miles later deposited us with our five Samoan young people near the foot of the mountain where the jungle trail flung itself upward. Before taking the trail, however, we arranged to have the driver return that evening and meet us.

As we moved through the jungle, we were greeted by natives who were working in their nearby taro patches. They were delighted to learn that it was the "Missie," his wife and "family" and when we gave them a number of mimeographed Samoan gospel tracts they were overjoyed. For many of them, it was the first time that gospel stories had been placed in their hands.

A tropical rain had drenched the forest the night before, and now the sun transformed the whole place until it seemed like we were walking through a gigantic hothouse. We stopped often to rest, for we found that the dank, steamy heat that rose all around made us perspire profusely, and we became very tired. Wherever we stopped, the flies and insects had a welcome committee to greet us and we were more than glad to resume our journey.

Just before noon, we descended the other side of the mountain into the picturesque village of Fagasa, whose thatched dwellings sat in silent contemplation around a turquoise bay. The young people began to give out a few tracts, and soon the inhabitants from all over the settlement began to gather to receive the stories of Christ. How glad they were to read the way of salvation in their own language. For many years they have had the Bible in their language, but no one has come to explain how they might receive Jesus into their hearts. A Samoan leader once told me, "We have had Christianity for over 100 years, but before you came, we did not even smell the real thing."

Towards midafternoon, we started back across the mountain. About halfway to the summit we saw the clouds gathering and knew that in a few minutes we would be caught in a torrential tropical downpour. Our Samoan "family" gathered a few huge banana leaves to keep us dry, but it was only a punitive effort. We squished along, water running down our faces and bodies and running out our shoes; then suddenly it was all over. The sun came out and we had steam heat again. By the time we had gone a mile, however, we were dry. In the distance we could see the old station wagon and as the sun sank into the western ocean, we rattled and bumped back to our village; glad in our hearts for another day of witnessing for Christ in Samoa.

When Sunday comes, we rise early, for church begins at 8 a.m. One of the older men, usually a Samoan pastor or teacher will do the preaching but their remarks contain much of their own personal experiences

and very little from the Bible. The singing is wonderful, for the natives love to sing and spend a lot of time practicing their Samoan songs. Morning service is over by 9, then everyone goes home for breakfast. When the bell rings at 10:30, breakfast is finished and everyone is ready to attend Sunday School.

After two months of Sunday School activity and training, we chose a training party of several teachers and a leader. Now we are ready to go to the village of Pago Pago and establish a new Sunday School there. A mimeographed schedule has been prepared in English and Samoan and placed in the hands of the pastor and his helpers during the previous week. When we arrive in the village, the first bell is ringing and the people begin to assemble. Our training party sets up their blackboards and picture rolls and a new Sunday School begins in Pago Pago. The workers do all the explaining in Samoan and everything proceeds smoothly. By noon Sunday School is over. There were over 100 who attended the first time. Classes have been organized and future teachers have been selected. How thrilled our work-

ers were over their first outside Sunday School service. During the return to our own village, the blessing of the Lord rested upon each one as they spoke joyfully of the events of the morning.

At 3 p.m., it is time for the big meeting of the day. "Missie" is going to preach. There is moving of spiritual conviction upon the people at the conclusion of the service, but no one responds to the invitation to accept Christ. The same evening, however, we hear a gentle knock outside our door and open it to find several of our Samoan friends. One person speaks for the group.

"Missie, we have come to make our decision for Jesus." After they come in and are seated on the floor, they open their Samoan Bibles to the verses that make clear the way of salvation; then with bowed heads they pray asking for forgiveness, and that Jesus will come into their hearts. There are tears in their eyes and joy on every face as they prepare to leave. We are glad, too, for we had thought that our preaching of the afternoon had failed to reach their hearts.

Many days of the month are spent preparing gospel literature. As soon as one story is finished, we start on a new one. The Samoans are very eager to read the stories and always inquire when a new one will be ready. It is estimated that approximately 50,000 pieces of Christian literature have been distributed during the past six months. These have been given out by hand and also sent through the mail.

FOUR NEW SUNDAY SCHOOLS

Mr. and Mrs. A. M. Heetebry, Fiji Islands

FOUR of our workers have started four new Sunday Schools in different sections in the first four months since we have returned. One is in a part where we had a work before. It is divided in three classes, Fijian, Hindi and English with an attendance of sixty. The boys and girls are enjoying it so much they have asked for more services. The Lord has been good in touching an heathen Indian storekeeper's heart to give us his basement or first floor, cemented and very light and airy to use free of charge. Then there are two new Sunday Schools in Fijian with enrollments of thirty-five and forty-five. The fourth Sunday School is in two sections. One was primarily started to reach the Chinese and the other the Eurnesions, but all races are flocking and have seventy-six attending. We praise God for these advances. Remember our workers in prayer.

A week has passed before cutting the stencil of this letter, so will add Fiji has again been visited by terrible torrential rains, causing floods and more gardens washed away. Cattle are becoming so scarce, the meat shortage is very serious. Although this is a hot climate, meat is needed, as the vegetables we get are not very nourishing. So much rainfall washes minerals and good out of the soil, so things grown here are not the same as the States.



Cooking in Suva, Fiji Islands. It is quite an ordeal. Left to right are: Joe, an Indian boy; Mrs. A. M. Heetebry; Lima Benteley, a Samoan girl; Lavone Dahl; and Mr. A. M. Heetebry.

"TREASURES OF DARKNESS"

(Continued from page three)

sees us in the dark as well as in the light. Whatever difference the dark may make to us, it makes no difference to Him. Since God remains the same whether we are in the light or in the dark, the darkness need not be in us for our relationship to Him remains unimpaired by adverse conditions.

Notwithstanding appearances to the contrary, He is with us. Whether we are conscious of His presence or not is beside the point and quite irrelevant. He is with us, not because we feel Him to be with us, but because He said, "I will never leave thee, nor forsake thee." The fact which really counts and in which we must find a firm anchorage, first of all, is the fact that God sees, knows, and is the same in every circumstance of life.

The second anchor is found in Isa. 45:7: "I form the light, and create darkness—I the Lord do all these things." In both the literal and the figurative sense, God makes the light as well as the dark. It has already been said that God is the same. Now it is necessary to go beyond this point and to acknowledge that God makes the dark—that He is the first Cause. It is imperative that we see the hand of God in our darkest circumstances, regardless of who or what may be the instrumental cause. One of the most common mistakes along this line is to blame people or circumstances.

Jonah certainly was in a predicament when he was in the whale. In this case, however, God was obliged to exercise His disciplinary providence owing to Jonah's disobedience. Jonah recognized that the sailors were only the means and not the cause. He acknowledged God's sovereign hand when he said, "ΤΗΟΥ hadst cast me into the deep." We must not mistake the instrumental means for the primary cause. He who makes God his providence never becomes "a victim of circumstances." The circumstances of those who are abandoned to the providence of God are never fortuitous; they are designed. If we are to achieve God's purpose when He leads us through the dark we must believe and accept His word, "This thing is from Me." 1 Kings 12:24.

The third anchor is found in Isa. 50:10: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." This is a call to trust, confidence, and faith. "Let him trust in the name of the Lord." "But what," it might be asked, "is His name?" His name is the sum total of all that He is. The soul who walks in darkness is asked to trust in what He is, in the character of God, in the unfailing and immutable personality of God whose promises are "yea and amen" in Christ. To trust in the name of the Lord involves complete confidence in His justice and infinite wisdom, as also in the trustworthiness of His word which assures us that "all things work together for good to them that love God." Rom. 8:28. Darkness, if and when it does come, belongs to the "all things."

"And stay upon his God." The idea is to lean upon God, to find support in Him. So much is dependent on our concept of the personality of God. Even though one seems to be man-forsaken, and feels God-forgotten, the exhortation is, "Let him stay upon his God." Leaning

upon God, with nothing and no one else to lean on, is an experience well worth the cost.

The fourth anchor is found in Exodus 20:21: "And the people stood afar off, and Moses drew near unto the thick darkness where God was." Though God is never in the dark, He is in our darkness. God permits us to go through seasons of darkness and He may be found in those very circumstances. Like the people in the days of Moses, many of us stand afar off from any such experience. But "Moses drew near unto the thick darkness where God was." He knew God was there. In the darkness we must believe that God is in it, too, but not it in Him. So God does not only send it; He comes with it. The thing to do is not to draw away from it and Him, but to draw near to Him in it.

Summarizing now the first steps to take in the dark, we find an anchorage in God by assuring ourselves that God is the same; by recognizing that God is the providential cause; by putting our trust in His unimpeachable character; and by drawing near to Him in the dark with the full expectation of finding Him there because He is there.

Now it remains to be seen just what kind of treasures may be found in the darkness, although finding our anchorage in God in the most adverse and baffling circumstances is in itself a priceless treasure. One specific treasure may be suggested from 1 Sam. 3:7. "Now Samuel did not yet know the Lord." The treasure is the knowledge of the Lord. When God spoke during the dark hours of the night Samuel did not yet know the Lord. Samuel needed and obtained by revelation the knowledge of the Lord. "The Lord revealed himself to Samuel in Shiloh by the word of the Lord."

In our darkness, too, God seeks to reveal himself to us, for we need to know God, not merely about God. There is a difference between possessing theological information and possessing the knowledge of God. There is a need for knowing more about God; there is a still greater need for knowing God more. It is true that our knowledge of God increases as we daily walk with Him, but it is also true that certain phases of the knowledge of God require a certain circumstantial matrix as the occasion and need for their revelation. It is, therefore, no wonder that when we sing with all sincerity, "Oh deeper yet I pray," God might find it necessary to lead us into darkness in order to enable Him to answer our prayers and so give us the treasure of a greater

intimacy with Him. As it was spoken through Isaiah: "That thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." In other words, in the dark God makes Himself known as the I AM.

The second suggested treasure is found in the same verse: "Neither was the word of the Lord yet revealed unto him." The treasure is the revelation of the word of the Lord. At this juncture it must be said that while many truths in the Word of God can be obtained and understood by intellectual research alone, there are many other truths which can be imparted and comprehended only by divine revelation, i.e., the illumination of our minds by the Holy Spirit whereby He causes us to see truths not otherwise seen.

Here again our circumstances play their part. If we allow seasons of darkness to press us into the Word of God instead of into the counsels of worldly-wise, we shall find treasures of His word entirely hidden from those unwilling to pay the price. There we shall find light and help for ourselves as well as for others. As Jesus has stated it: "What I tell you in darkness, that speak ye in light." Matt. 10:27.

The things which we learn in our darkness we can use to help others in theirs. In fact, our sincere desire to be able to help others in such need may well account for our own experience. This is precisely what Paul had in mind when he wrote to the Corinthians: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 1 Cor. 1:4.

Many a soul is perplexed and dismayed, groping in darkness in search for light on their problem. In order to meet their need God needs those who have learned to walk with God even when it is dark; those who, though walking in darkness, have the light of His word in their hearts so that, while they may be in the dark, the dark is not in them. God needs those who have found the hidden riches of the treasures of darkness in the secret places of divine providence.

It is stated in 1 Sam. 3:1 that the word of the Lord was precious in those days; there was no open vision. Scofield's margin reads, "A word from the Lord was unusual in those days." It is apparent that God did not have the channels. Many a sermon is a mere theological discourse without any of the elements which would constitute it a message from the heart of God. Having found a person to whom He could reveal Himself, God found a means through whom He could reveal himself to others, for "the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel by the word of the Lord." 1 Sam. 3:21.

A third treasure may be suggested from Acts 16:15: "And at midnight Paul and Silas prayed, and sang praises unto God." This treasure is a song in the night. How could God give us a song in the night without the night? We may be sure that the song of Paul and Silas was neither inspired by the subtle rhythm of certain types of "gospel songs" nor by the mass psychology technique of pseudo-revivalism. Their song sprang from an experience with God which neither stripes nor imprisonments were able to silence. They could sing in the dark of a prison cell as well as (or better than) in the assembly of the saints.

"And the prisoners heard them." "Oh, the

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depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." Rom. 11:33. If Paul and Silas wondered why God allowed them to be imprisoned, they soon found the answer. There were other prisoners there. In order to reach them God needed someone willing enough to be imprisoned for Him and able to sing at midnight. Suppose Paul and Silas had murmured and complained instead. There would have been no earthquake. The keeper of the prison would not have said, "Sirs, what must I do to be saved?"

The need of others may account for our circumstances, even our darkness. There are other prisoners who know not the Lord; prisoners who may be beyond the reach of the finest sermon and the most diligent personal worker; prisoners who can only be reached by a song—a song in the night, that shining and convincing proof that our God is the I AM in every circumstance of life. "I will give thee the treasures of darkness, and hidden riches of secret places."

GREEN LANE, PA.

PREACHING THE GOSPEL IN ITALY

(Continued from page five)

in every city, and every night the place was packed. There was not even enough standing room. In Sicily, an hour before the service was to start the place was filled, and outside there was such a crowd of people we had to call the police department and the fire department. They ordered the people out, then took the benches out, and then told the people to go back in. The people stood for the entire service. They filled the platform also, until the police department said that no one else could come to the platform lest it give way with the weight. At the end of every service we saw hundreds of people give their lives to Christ.

The Italian people have a great religion but it is full of formalities. It is a religion of ceremonies which please the eye but never satisfy the heart. The Italian people need to leave this religion and find Christ as their living Savior. Religion will not meet their need. Religion is like a screen; it makes us understand that behind the screen is a God, but it impedes us and keeps us from having an opportunity to meet Him. God help us to put down every screen so that Jesus Christ might be revealed and men might find spiritual reality.

Oh, may God add His grace to the Italian people so that they might find the strait and narrow way that leads to life. They have lost faith in other things. Once they put their faith in a man, Mussolini, whom they thought to be divine. I believe this was an insult to God, for God had already sent the divine Man, Jesus Christ, into the world. He let them suffer the horrible experience of an awful war. Today they are in a hopeless, bitter, wicked condition. They are committing all kinds of sins. Please pray that these desperate people may turn to the Lord. We are asking for spiritual help. We know that the fervent prayer of righteous men avails much. The Lord shall make His light shine upon you and upon our people also, and the time will soon come when He will gather us all up to His glory.

In one American church I asked the question, "Are you anxiously awaiting the return of our

Lord Jesus Christ?" They did not answer readily, so I asked the question again, and only a few answered, Yes. Here in America you have so many comforts and conveniences. Over in Italy we have to do without many of the necessities of life. Here in America you have such freedom. In Italy we have much persecution. Perhaps that is why we are anxiously awaiting the coming of our Lord Jesus Christ. We know that only at His coming shall we find rest and happiness. Here we have tears, but in heaven God shall wipe away all tears. If we would hasten the return of our Lord we must do all we can to complete the number who shall be saved.

I believe the Church which Jesus Christ shall present to His Father is almost complete. No doubt the twelve columns are already in place. The walls probably are very high. Perhaps only the roof is missing. Don't we want to please our heavenly Father so that this spiritual temple may soon be complete? Oh, may God add His grace to us, so that, in the hope that some day we shall be in that eternal city, we shall fulfill the responsibility God has put on us to be true and faithful witnesses of the grace we have received.

THE GREAT NECESSITY

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Christ said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." John 3:3. You may see many countries, but there is one country—the land of Beulah, which John Bunyan saw in vision—you shall never behold unless you are born again—re-generated by Christ. You can look abroad and see many beautiful trees; but the tree of life you shall never behold unless your eyes are made clear by faith in the Savior. You may see the beautiful rivers of the earth—you may ride upon their bosoms—but bear in mind that your eye will never rest upon the river which bursts out from the throne of God and flows through the upper Kingdom unless you are born again.

God has said it, and not man. You will never see the Kingdom of God except you are born again. You may see the kings and lords of the earth, but the King of kings and Lord of lords you will never see except you are born again. You may go to the Tower of London and see the Crown of England, which is worth thousands of pounds, and is carefully guarded night and day, but bear in mind that your eye will never rest upon the Crown of Life except you are born again.

You may hear the songs of Zion which are sung here, but one song—that of Moses and the Lamb—the uncircumcised ear shall never hear; its melody will only gladden the ears of those who have been born again. You may look upon the beautiful mansions of earth, but bear in mind that the mansions which Christ has gone to prepare you will never see unless you are born again. It is God who says it.

You may see ten thousand beautiful things in this world, but the city that Abraham caught a glimpse of—so that from that time he became a pilgrim and sojourner—you shall never see unless you are born again. Heb. 10:8, 13-16. Many of you may be invited to marriage feasts here, but you will never attend the marriage supper of the Lamb except you are born again. It is God who says it. You may be looking on the face of your sainted mother tonight, and feel that she is praying for you,

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but the time will come when you shall never see her more unless you are born again.

I may be addressing a young man or a young woman who has recently stood by the bedside of a dying mother, and she may have said, "Be sure and meet me in heaven," and you made the promise. Ah, you shall never see her more unless you are born again. I believe Jesus of Nazareth sooner than those who say you do not need to be born again. Parents, if you hope to see your children who have gone before, you must be born of the Spirit. I may be addressing a father or a mother who has recently borne a loved one to the grave; and how dark your home seems! Never more will you see your child unless you are born again. If you wish to be re-united to your loved one, you must be born again. "Except a man be born again, he cannot see the kingdom of God."

Among the Assemblies

AFTON, OKLA.—We recently closed a wonderful 2-week revival meeting with Ima Jean Dorsey and Shirley Hasemyer. Seven were saved, one was filled with the Holy Spirit, and the church was greatly helped.—Wayne D. Smith, Pastor.

PORTLAND, ORE.—We are celebrating our tenth anniversary this month as pastors of the Westside Assembly of God Tabernacle. This finds the church clear of indebtedness. The church has grown from a small struggling assembly to one of the largest in the District. We are very grateful to the Lord and to our faithful congregation for all these blessings. Two weeks ago we were presented with a beautiful new 1948 Custom Ambassador Nash sedan from the assembly, for which we are indeed grateful.—Pastor and Mrs. Wm. F. Hageman.

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SAINT JAMES, MO.—Evangelist W. M. Sutley of Box 57, Brantley, Ala., was with us for two weeks in July. In this meeting 7 were saved and the saints were stirred for God. The church enjoyed the ministry of Brother Sutley.—T. B. Conway, Pastor.

BELLEVUE, WASH.—We had three days of meetings with the Myers Party, and the Lord was very gracious to us. Brother Myers has a real ministry in praying for the sick. Many who were hard of hearing could hear the tick of a watch after they had been prayed for. A woman crippled with arthritis came for prayer. The next day she went to church on the bus, something she had not done since a child. We are also praising God for the souls that were saved during the meetings. The services were a real uplift to the church.—Ray G. Jones, Pastor.

ASHTABULA, OHIO—It was the pleasure of the pioneer work in this town to have the services of Evangelist Fred Numrick of Springfield, Ill. He came to us July 20 and preached for 10 nights, bringing us some of the richest messages we have ever heard. Eternity alone can measure the blessing of this revival. It helped us to weather the storm, and gave each of us a greater desire to work for God. The meeting closed with a revived church; there were two converts, and two joined the church. Brother Numrick has been invited back for a week in October. Your prayers for Ashtabula are desired. We need an established work in this town.—R. E. Howard, Pastor.

SEBASTOPOL, CALIF.—Evangelist Wilbur Ogilvie conducted a 4-night meeting for us. He prayed for the sick, and God stretched forth His hand and healed. We had an attendance of about 400 each night. This meeting was held in June.

In July Evangelist Bobby Clark was with us in a 3-week meeting, and during that time we had 10 days of special meetings. Charles Coffey, pastor of the church at Watsonville, spoke in the day services. The church certainly did enjoy the ministry of these two brethren. During the revival with Brother Clark, we reached a new peak of 341 in our Sunday School attendance. We have moved into our new auditorium. Council ministers passing by will find a welcome.—J. L. Jeffrey, Pastor.

MOBILE, ALA.—In the past year we have had two most glorious revivals at the Pichard Assembly with Evangelist and Mrs. R. Von Kemp of Russellville, Ark. God's presence was felt in every service. In the six weeks that the Kemps were with us, about 55 were saved and 50 were baptized with the Holy Spirit according to Acts 2:4.

These evangelists are anointed of God and work with untiring effort. Their outstanding musical ability was truly an asset in the revival. Each night, before service, special musical numbers were rendered on the cathedral chimes, Hammond solovox, vibra-harp, accordion, and trombone. And every night, before the meeting, Sister Kemp had special services for the children, which proved a blessing to all who attended.—Jesse E. Smith, Pastor.

MATTOON, ILL.—We began our fifth year of ministry here in July. During this time we have enjoyed the rich blessings of God. We have not accomplished any big things, we have not had a "landslide," but we do thank God for what He has done for us. We have enjoyed the ministry of the following evangelists: R. L. Bartlett, Claude McKeel, O. L. Jagers, Mark B. Paddock, Smith and Rogers, H. E. Hardt twice, and Funk and Nicholson twice. We are looking forward to a campaign this fall with C. Stanley Cooke of New York.—Pastor and Mrs. A. L. Todd.

SPRING VALLEY, MINN.—We have just closed another great drive for revival. Hazelle Reed and Evelyn Bethurum of Greeley, Colo., were the evangelists. We set up a public address system on a vacant lot, half a block off Main Street, where we had a platform and chairs for people who wanted to get out of their cars. Mostly, the folk sat in their automobiles, which were parked for blocks around. The music and message could be heard quite plainly on Main Street.

For the altar call, we invited the people into the house next to the lot. Some testified to healing, 3 received the Baptism in the Holy Spirit, and about 15 came for salvation. The meetings continued three weeks, every night except Monday. The follow-up seems to be very satisfactory and encouraging. Farmers and others drove in, some coming as far as 35 miles the last night. The townspeople and other churches, as well as our own assembly, have been stirred.—Allen W. Dean, Pastor.

KIRKLAND, WASH.—The Tom Myers Evangelistic Party just closed a series of meetings in the Civic Auditorium sponsored by the Kirkland Tabernacle. The entire community was stirred by the mighty signs and wonders witnessed each night. Blind people received their sight; the deaf were healed; dumb persons immediately spoke; the lame walked—and greatest of all, the unsaved came to the altar weeping their way to God. Six churches on the east side of Seattle had the Myers Party in this co-operative effort, and all were wonderfully revived. God has done great things for us, whereof we are glad.—Earle L. Cleveland, Pastor.

HAWTHORNE, NEV.—Even though we are 72 miles from any other group of Pentecostal people, there is still rain in the desert. We give God the glory for all that He has been doing for us here.

In the ten months that we have pastored here, there have been 13 saved and baptized in water. Three have received the Baptism in the Holy Ghost, and our Sunday School attendance has increased from an average of 20 to an average of 65.

We have just closed a revival meeting with Evangelist Ruth Clem. One was saved, and God blessed throughout the services. The church was greatly encouraged. There IS rain in the desert.—Carl Anderson, Pastor, Box 385-6.

MILLVILLE, FLA.—In January, Leonard E. Page of Greenville, S. C., conducted a revival meeting during an epidemic of influenza. In spite of the absence of many hundreds, due to illness, God gave us souls and we had a good revival. The revival spirit continued to grow in the regular services, and during February approximately 25 were saved and 25 were filled with the Holy Ghost.

Evangelist Carl C. Haas of Birmingham, Ala., conducted a meeting during the month of March. The spiritual fervor reached such a peak as we had never experienced before. Approximately 150 were saved, and about 50 or 60 received the Baptism in the Holy Ghost. Many sick people were healed. Up to the present time, two weeks since the special meetings closed, 10 or 12 others have received the Holy Ghost Baptism and nearly the same number have been saved in the regular services. The whole Panama City area is quite stirred for God. Many nominal church members are hungry for the Baptism in the Holy Ghost. Prayer meetings have reached an attendance of nearly 300. Young People's services, nearly 150. The Sunday School attendance, which had experienced a steady growth for the past 22 months, has increased from 250 to over 600. The 23-room annex, which we recently added, is filled

to its capacity and even overcrowded. Hundreds upon hundreds of people are attending all the services. Our 40x80 ft. auditorium will not seat the Sunday morning congregation, even after 150 to 175 children have left for the children's services in the basement.

We are experiencing a mighty outpouring of the Holy Ghost, such as was received in the upper room. The saints seem to hunger after God as in the days of old. The gifts of the Spirit are being manifested in an unusual way.—J. B. Davis, Pastor.

PATERSON, N. J.—In April we concluded one of the most wonderful revival meetings in the history of Bethany Pentecostal Assembly. Like the rest of our churches we have had our seasons of refreshing from the Lord's presence, sometimes in the ingathering of souls, sometimes in the outpouring of the Spirit, and at other times in some other glorious manifestation of the Lord's presence; but never before have we had anything so glorious, so deep and far-reaching, as during this 3-week meeting. E. N. Stanley was the messenger God sent to us from Vermont, and we thank the Lord for the gracious movings in the assembly from the first day of the campaign. In all 104 precious saints were filled with the Spirit according to Acts 2:4, a small number of sinners were converted, a few backsliders were reclaimed, and the whole church was set ablaze—and the school also. His simple message is dynamite to unbelief and self-righteousness, and these surely were blasted by his ministry. The saints came from churches round about, many of them chronic seekers, but under our brother's able instruction, they soon became receivers.—David Leigh, 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.

WHEATLAND, CALIF.—Meeting in progress; E. L. Saxelid, Evangelist.—C. V. McAteer, Pastor.

GALENA, KANSAS—Sept. 16-26; Lee Krupnick, Evangelist.—R. M. Crenshaw, Pastor.

BELLFLOWER, CALIF.—Sept. 5, for 2 weeks or longer; Davis Evangelistic Party.—E. W. Odell, Pastor.

YUCAIPA, CALIF.—Divine Healing Meeting, Sept. 5-; R. E. Jeffery, Evangelist.—Paul R. Keeth, Pastor.

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SALEM, N. J.—Salem Pentecostal Church, 322 Grant St.; Sept. 21, for 3 weeks; Evangelist and Mrs. David Howe.—A. D. Skymer, Pastor. Phone 1224.

FORT MADISON, IOWA—30th and L Sts., Sept. 14-; William A. Ward, Washington, D. C., Evangelist.—Pastor and Mrs. Mirko E. Parlotz.

ST. LOUIS, MO.—Bethel Temple, Palm at Jefferson; Sept. 12-19; Louise Nankivell of Chicago, Evangelist.—Henry Hoar, Pastor.

MISSOULA, MONT.—601 N. Fourth St.; Sept. 12, for 2 weeks or longer; Emmett McLaughlin, Walla Walla, Wash., Evangelist.—Eugene A. Born, Pastor.

WEATHERSFIELD (near Girard), OHIO—Sept. 14, for 2 weeks or longer; Evangelist and Mrs. A. R. Vanderploeg.—W. W. Martin, Pastor.

COTTER, ARK.—Youth Revival, Sept. 11-19; Paul Sivas, Philadelphia, Pa., Evangelist.—George Royce, Pastor.

HARRISON, ARK.—Sectional Rally, Harrison Section, Sept. 17; Wesley R. Steelberg, special speaker.—George Royce, Sectional Director.

MASON CITY, IOWA—1615 Delaware, N. E., Sept. 5-; Richard Orchard, Evangelist and Musician.—Louis L. Roggow, Pastor.

SALEM, ORE.—Evangelistic Tabernacle; Sept. 5, for 2 weeks or longer; Lummer Evangelistic Party.—W. S. Frederick, Pastor.

INDIANA C. A. CONVENTION

Indiana C. A. Convention, Sept. 6, State Camp Grounds, Lake Placid near Hartford City on State Road 26. Election of State officers in afternoon. Each local group may send 3 delegates besides the C. A. president and the pastor to take part in the voting.—William Van Winkle, State C. A. Secretary.

NORTH BEND AND COOS BAY, ORE.—Twin-city and Sectional United Divine Healing Services, Sept. 16-21, with Tom B. Myers and Party of Bakersfield, Calif. Services daily: 2:30 p.m., instruction and preparation, R. W. Miller ministering; 7:30 p.m., divine healing service. For further information write Peter Jepsen, Presbyterian, Section 4, Box 432, North Bend, Oregon.

TEXAS SUNDAY SCHOOL CONVENTION

Texas District State-wide Sunday School Convention, Bethel Temple, Dallas, Texas, September 17-18, Ralph M. Riggs, main speaker; many other visiting speakers on program. Neighboring districts invited to attend. For further information write James McKeehan, District S. S. Representative, 1200 Sycamore, Waxahachie, Texas.

REGIONAL INDIAN CONFERENCE

The Third Regional Indian Conference will be held on the Fort Hall Indian Reservation, Fort Hall, Idaho, Sept. 23 through Sept. 26. All Indian workers invited to be present. For further information write the Home Missions Department, 434 W. Pacific St., Springfield 1, Mo.—Fred Vogler, Home Missions Director.

CHARLESTON, S. C.—Sept. 8-19; Chas. Hurst, Nashville, Tenn., Evangelist.—Frank Cottingham, Pastor.

CHETOPA, KANSAS—Home-coming, Chetopa Assembly of God, Sept. 5-6. All former pastors will be speaking.—W. J. Mason, Pastor, Box 56.

COTTAGE GROVE, ORE.—Meetings in progress; Evangelist and Mrs. Velmer Gardner, Wenatchee, Wash., accompanied by Wayne Conklin, Musician and Singer.—R. E. Parrish, Pastor.

WEST CENTRAL DISTRICT CAMP

Camp Meeting, sponsored by West Central District, one mile south of Excelsior Springs, Mo., at beautiful Lake Maurer, Sept. 7-15. A. N. Trotter, morning and evening speaker. Special C. A. and Sunday School services, and Missionary Rally. For room reservations write Z. E. Miles, Excelsior Springs, Mo.—J. E. Wilson, Presbyterian.

7th NATIONAL SUNDAY SCHOOL CONVENTION

MARCH 8-10, 1949
SPRINGFIELD, MO

Space for address or church announcement

SILVER CITY, N. MEX.—Meeting in progress; Roy L. Buckley, Springfield, Mo., Evangelist.—R. F. Davis, Pastor.

CHICAGO, ILL.—Stone Church, 70th St. and Stewart Ave., Sept. 12—Oct. 3; Arthur S. Arnold, Evangelist.—Ernest C. Sumrall, Pastor.

JEANNETTE, PA.—First Pentecostal Church; Sept. 14, for 2 weeks or longer; C. Stanley Cooke, Evangelist.—K. D. Baker, Pastor.

NEWPORT NEWS, VA.—Gospel Tabernacle, 617 32nd St., Oct. 3—24; Marvin L. Smith, Mobile, Ala., Evangelist. Nearby assemblies asked to co-operate.—V. M. Dullabaun, Pastor.

LAMESA, TEXAS—N. Second and Roosevelt Sts.; Sept. 5, for 10 days or longer; Evangelist J. P. Mason, Tulsa, Okla., preaching on Prophecy. Neighboring assemblies invited.—Neil Sawrey, Pastor.

MONTANA "SPEED-THE-LIGHT" RALLIES
Montana Sectional "Speed-the-Light" Rallies: Great Falls, Sept. 6; Kalispell, Sept. 8.

"Mission-Aires" Quartet, together with J. Burdette Wiles, returned missionary from Africa, and District C. A. President W. A. Buck will be conducting each of these rallies.—Paul W. Fenton, District C. A. Secretary-Treasurer.

OREGON S. S. CONFERENCE
Oregon District Sunday School Conference, Albany, Ore., Sept. 28—30. William E. Kirschke, Executive Secretary of National Sunday School Association, Conference Speaker. A full program has been planned, covering every phase of our Sunday School work. For reservations write Heath Lowry, 121 Jackson St., Albany, Ore.—V. D. Trimmer, Oregon S. S. Representative.

BROOKLYN, N. Y.—Annual Fall Convention, Ebenezer Tabernacle, 415 53rd St. Sept. 5, 11 a.m. and 7:45 p.m., Allan Swift, speaker. Labor Day, services and speakers: 11 a.m., Allan Swift; 3 and 7:45 p.m., Marie E. Brown. Missionary Day, Sept. 12, with a great number of missionaries taking part, beginning 9:30 a.m.; Missionary Rally, afternoon, Robert T. McGlasson, speaker; night, Allan Swift, speaker. Services will continue every night, 8 p.m., for 3 weeks. Brother Swift, speaker, first week; N. Nickoloff, second week; Martha Moennich, third week.—Evelyn M. Olsen, Pastor.

OKLAHOMA S. S. CONFERENCES
Oklahoma Sunday School Conferences, Paul Miller, National S. S. Representative, special speaker. Theme: "Oklahoma Sunday Schools—Forward." Sessions daily, 2:30 and 7:30 p.m., Paul Copeland, District S. S. Superintendent, presiding.

Sept. 13, Afton. Sept. 14, Webbers Falls. Sept. 15, Panama. Sept. 16, Hugo. Sept. 17, Cordell. Sept. 20, Pawhuska. Sept. 21, 5th and Peoria, Tulsa. Sept. 22, Wewoka. Sept. 23, Lighthouse Assembly, Ardmore. Sept. 24, Waynoka. Sept. 27, Southside Faith Tabernacle, Oklahoma City. Sept. 28, First Assembly, Chickasha. Sept. 29, Mooreland. Sept. 30, Henryetta. Oct. 1, Altus.—Paul Copeland, District S. S. Superintendent.

OAKLAND, CALIF.—Second Annual East Bay Area Conference of Sunday School Workers, Calvary Temple, 6118 E. 14th St., September 7—10; V. Ernest Shores, host pastor. Morning, afternoon, and evening services. Speakers: L. W. Sutare, District Sunday School Representative; William E. Pickthorn, Dean of Glad Tidings Bible Institute; and Willard E. Peirce. Other experienced workers will assist. Lunches served by local women's groups. Entertainment arranged for those coming from a distance. Contact Mrs. Eleanor M. Johnson, 1004 Hearst Ave., Berkeley 2, Calif., or Pastor V. Ernest Shores, 5209 Congress Ave., Oakland 1, Calif.

ALL SOUTHERN CALIFORNIA FULL GOSPEL YOUTH RALLY

All Southern California Full Gospel Mass Youth Rally, Hollywood Bowl, Hollywood, Calif., September 27, 7 p. m. Ray Hughes, Cleveland, Tenn., speaker. Harry Myers, Springfield, Mo., song leader. 100-piece united band conducted by James Boersma. 300-voice choir directed by Audrey Meier. 1,500 trained personal workers. Special guests: Ernest S. Williams and Wesley R. Steelberg of Springfield, Mo. 20,000 free seats.

This is expected to be America's largest Full Gospel Youth Rally. Sponsored by Assemblies of God, Four-square, Pentecostal Church of God, Pentecostal Holiness, the Church of God, and Independent Full Gospel Churches.

For those interested in attending from within and outside California, hotel reservations will be made upon request and at the requester's expense. A \$3.00 deposit should accompany requests. For further information write L. B. Lewis, District C. A. President, 1044 Marine Ave., Wilmington, Calif.

PUTNAM CITY, OKLA.—Meeting in progress; William A. Ward, Washington, D. C., Evangelist.—Kenneth Wray, Pastor.

ALBUQUERQUE, N. MEX.—First Assembly of God, Sept. 1—19; E. R. Winters, Evangelist.—Paul W. Harrington, Pastor.

COLUMBUS, OHIO—Trinity Tabernacle, 50 Hayden Ave., Sept. 5—; Evangelist and Mrs. D. A. Taylor.—R. D. Cooper, Pastor.

KENTUCKY C. A. RALLIES

Kentucky District Intersectional C. A. Rallies, with afternoon and evening services, September 6: Paducah, serving the Mid-Western and Far-Western sections; E. V. Berquist, speaker. Louisville, serving the Northeast and Louisville sections; Hilliard Griffin of Granite City, Ill., speaker. Donaldson, near Mt. Sterling, serving the Bluegrass and Mountain sections; Edward Jones, speaker.—Arthur H. Parsons, District C. A. President.

OKLAHOMA DISTRICT COUNCIL

The 33rd Annual Convention of the Oklahoma District Council will convene in the Municipal Auditorium, Shawnee, Okla., October 4—7. All committees will meet at 3 p.m., Oct. 4. C. A.'s in charge of service, Monday night. All applicants for ordination must be present and have the proper forms filled out. General Superintendent Ernest S. Williams will be present and will speak at each night service. For further information write Robert E. Goggin, District Secretary-Treasurer, or V. H. Ray, District Superintendent, Box 1341, Oklahoma City 1, Okla.

TEXAS BIBLE CONFERENCES

Texas Fall Bible Conferences: Yoakum Section, Sept. 21—22, Quero Assembly, 313 W. Live Oak. San Antonio Section, Sept. 23—24, San Antonio, First Assembly, Lancaster and Dittmar. San Angelo Section, Oct. 12—13, San Angelo Assembly, 1002 N. Oaks St. Wichita Falls Section, Oct. 14—15, Electra Assembly, Illinois and Harrison. Ft. Worth Section, Oct. 19—20, Ft. Worth, N. Riverside Assembly, 3001 Selma St. Dallas Section, Oct. 21—22, Dallas, Oak Cliff Assembly, 919 Morrell Ave. Greenville Section, Oct. 26—27, Wylie Assembly. Paris Section, Oct. 28—29, Paris Assembly, 1540 W. Houston St. Tyler Section, Nov. 2—3, Longview Assembly, 701 E. Marshall St. Lufkin Section, Nov. 4—5, Crockett Assembly, 504 N. 8th St. Beaumont Section, Nov. 9—10, Liberty Assembly, 1825 Grand Ave. Houston Section, Nov. 11—12, Houston, Central Assembly, Keen and Quitman. Waco Section, Nov. 30—Dec. 1, Marlin Assembly, 811 Colman St. Austin Section, Dec. 2—3, East Austin Assembly, 218 N. Chalmers St. Corpus Christi Section, Dec. 7—8, Alice Assembly, W. Center St. Valley Section, Dec. 9—10, McAllen Assembly, 410 N. 17th St.

Each Conference will run two days and one night. Services daily, 10:30 a.m., 2:30 and 7:30 p.m., with District officials speaking. Ministers and Christian workers urged to attend each service. For further information address the Presbyter of your Section or E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.—J. O. Savell, District Superintendent.

MISCELLANEOUS NOTICES

NEW ADDRESS—704 N.W. 7th St., Oklahoma City 3, Okla. "Returning to evangelistic field."—J. C. McCluskey.

NEW ADDRESS—Route 1, Box 80, Murchison, Texas. "We have accepted the call to pastor at Barton's Chapel."—Pastor and Mrs. G. M. Willis, Jr.

NEW ADDRESS—1108 Union, Kingsburg, Calif. "Have accepted the pastorate here."—R. E. Schmidt.

NEW ADDRESS—Odin, Ill. "We have accepted the pastorate here."—H. Ivan and Helen S. Ryan.

NEW ADDRESS—526 E. Main St., Ashland, Ore. "Have accepted the pastorate here."—O. W. Klingheim.

NEW ADDRESS—Box 4, Kellyville, Okla. "We have been called to pastor the church here."—Pastor and Mrs. O. C. Connert.

NOTICE TO SELECTEES—We welcome heartily all men entering the Army in the new selective service draft, and coming to Fort Riley, Kansas. Tabernacle located at 121 W. 10th St., Junction City, Kansas. Pastor's address: 1235 W. 8th St. Phone 930-Y.—E. F. Hofer, Pastor-Evangelist, The Evangelistic Center, Assembly of God.

WANTED—Names and addresses of relatives and friends living in or near Pasadena, Calif., and needing Pentecostal ministry. Also, the pastor in charge of a Swedish service in our church, Sunday nights, would appreciate names and addresses of Swedish people.—S. Paul Carlyss, Pastor, Trinity Full Gospel Church, 2207 Paloma St., Pasadena 7, Calif.

NEW ADDRESS—After pastoring the First Assembly of God, 22nd and Franklin Sts., North Little Rock, Ark., for two years, we have resigned to accept the pastorate of First Assembly of God, El Dorado, Ark.—Pastor and Mrs. C. C. Crace.

NEW ADDRESS—409 Nazro St., Baytown b., Texas. "After having built the Oaklawn Assembly of God church and pastored it for 4 years, I have resigned and have accepted the pastorate of the Central Assembly of God at Baytown, Texas. It was formerly known as the Pelly Assembly."—C. G. Owen.

CHANGE OF ADDRESS—Due to the fact that there is another brother using the initials R. V. Kemp, we are changing our evangelistic advertisements to R. Von Kemp. Our addresses: 917 S. Arkansas Ave., Russellville, Ark., and 925 Cleckler, St., Ft. Worth, Texas.—R. Von Kemp.

NEW ADDRESS—807 Fountain Lane, Biloxi, Miss. "Have accepted the pastorate of Central Assembly of God here. This is near Keesler Field and only about 8 miles from U. S. Veterans Hospital. Glad to contact men at either place. Just drop us a line. Council brethren passing this way will find a warm welcome."—Douglas Carroll.

OPEN FOR CALLS

Evangelistic or Pastoral

W. M. Sutley, Box 57, Brantley, Ala. "Open for pastoral or evangelistic calls. Nine years' experience. Sing and play guitar; 26 years old; travel alone. No family. Would like to work in Texas, but will accept calls in any state."

Evangelistic

T. J. Kerfoot, High Knob Road, Route 5, Frederick, Md.—"Open for evangelistic calls."

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By C. S. Lewis

Based on two series of British radio broadcasts: "Right and Wrong" and "What Christians Believe." **Price \$1.25.**

GOD'S ANSWER TO MAN'S DOUBTS

By William Ward Ayer

The author has watched men battling doubts, and in this book he shouts triumphantly, "God has the answer!" **Price \$1.50.**

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By Hyman J. Appelman

Burning, convincing sermons to the unsaved to seek the one Remedy for Sin. **Price \$1.50.**

TOWARD CERTAINTY

By Robert H. Gearhart, Jr.

A brief and enlightening explanation of the fundamental doctrines of the Bible. **Price \$1.50.**

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