

The Vision Will Not Lie

HANS R. WALDVOGEL

Cast not away therefore your confidence which hath great recompense of reward. . . .

For the vision . . . shall speak, and not lie. HEB. 10:35; HAB. 2:3.

WHEN you give God a chance to reveal Himself, light comes to your heart. Perhaps it is light about the indwelling of Jesus Christ, or about how to fight a victorious warfare, or about the coming of the Lord, or about fellowship with Jesus, or light about divine healing. It is very remarkable how much light we get, very remarkable. The difficulty is this: that most people get stuck right there. They think that this is a climax when God gives them some light, and they forget that light is not our portion, it is not our own, until it has been tested.

Where did you get your light from? Does it lie? Does the vision ever lie? Does God ever say anything that He doesn't mean? Or does He say it in a way that you don't understand what He means? A little girl said, "If God doesn't mean what He says why doesn't He say what He means?" That's what the Bible means when it says it won't lie. That's what Jesus means when He says, "Shall not God avenge His own elect?" But there is a strong suggestion that with light there comes a test.

Your faith is going to be tested, severely tested, but there is a great God in heaven Who is deeply concerned with your victory because your victory is His victory and His victory is the defeat of hell and is a manifestation of the kingdom of

God. That is the reason for the warfare. That is the reason all hell has risen up to quench the light of faith. Don't be surprised if you are tested. Don't be surprised if the devil comes with his devilish lie and asks you, "Has God said? He didn't mean it like that after all. You had better try something else. You had better not be too sure."

What has God done for you? He has given you light. You have testified to it. You have stood up and said you have received light. Hundreds of times I have heard people say that they had gotten light. It was real light, but the next day they were in darkness. They were not willing for God to work out that light because that entails a fight.

God has never been able to do anything upon this earth but it took a fight and it took a fighter. God was not able to establish His kingdom upon this earth until Jesus Christ His Son had paid the price. He had to be crucified for it, but oh the glory that has been descending ever since! The dead that have been raised ever since because Jesus gave His cheek to them that smote Him and plucked off the hair. He set His face as a flint, and when Peter tried to discourage Him he said, "Get thee behind me, Satan." And you have to say that too.

Live one moment at a time and that moment for God.

—ANONYMOUS

Oh, when God gives you light, it will not lie! It will not lie, but you are going to have a fight. When Pastor Blumhardt got light on divine healing, all hell rose up against him. There was a girl in his assembly who was demon-possessed. When he visited her with the deacons, they found the doctor who said to him, "This is no case for a doctor. Where are the elders who have faith to pray the prayer of faith?" When the doctor left, Pastor Blumhardt put on his coat to leave, but one of his deacons said, "Didn't you hear what the doctor said?"

"Ah," he said, "that's the truth." It struck conviction to his soul. He said, "That is in the Bible—the prayer of faith shall save the sick." And so they began to pray, and the more they prayed, the more demons took hold of this girl. They would talk back to Pastor Blumhardt. The more they talked, the more he prayed, and then the demons said, "You and your continuous praying are going to make it impossible for us to abide." Then one night all these demons went out *after two years*. Two years of fighting might have discouraged the staunchest man. It took a Schwab with a square jaw to do that, but he did it. Sometimes

you have to set your jaw and your face as a flint. He knew that the vision would not lie. And when those devils came out they came out with a shriek that was heard all over that town crying, "*Jesus is Victor.*"

While this girl was being delivered, she had a vision and saw the demons flying through the air over Southern Europe, into Spain, and from Spain out across the ocean to an island where she saw a mountain open up and belch forth fire and brimstone. All the demons were cast into that crater as they cried, "*Jesus is Victor.*" The strange thing was that at that very moment there was an earthquake on that island, a volcano burst forth, and the newspapers came out with the story a few days later.

That victory did not only deliver that one girl, but it brought a great revival all over southern Germany. It delivered the atmosphere of hordes of demons, and people got healed by the thousands, even the dead were raised. And to this day after a hundred years, the revival is still going on. When we work there now in Kirchheim, in Weilheim, and in other places we feel the power of those prayers and of that revival. That is what happens when

you are true to the light that God gives you in spite of what the devil does.

Don't be afraid. Tarry for the vision. It will not lie. It will surely come, but it will require a standing by faith. It will require standing against the wisdom and against the reasoning of men, and sometimes against the misunderstanding of your closest associates.

Everything that God does in the world requires men and women like Daniel, Shadrach, Meshech and Abednego who will stand in the name of God and know that there is but one thing to do when you know God's will, that is to do it even if it kills you: "You can heat your furnace seven times more if you like," the three Hebrew children said to Nebuchadnezzar. "That makes no difference to us. You can bring your whole orchestra—your sackbuts, psalteries, harps, your ukeles, and your agony pipes—and let them play their most plaintive melodies. Our God can deliver us, and if He will not, yet we will not bow to your image."

Beloved, the light that God gives you is Christ Himself. "My Father hath revealed it unto thee." We ought to remember that with fear and trembling we must work out our own salvation. And we must remember the great honor God has bestowed upon us to stand.

There were times in my life when God asked me to stand alone and to walk alone. I was brought out of a denominational church into this marvelous Pentecostal movement. Do you know what brought me? It was the sight of Christ. I was hun-

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Bread of Life

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Times of Refreshing

From the Presence of the Lord in Stuttgart, Germany

“OUR campaign closed in a blaze of glory,” writes Pastor Hans Waldvogel of the four weeks’ tent meeting held in Stuttgart, Germany, which ended August 29. “As on former occasions, the tide kept rising till on Saturday night (August 28) great baptismal power was poured out; and on Sunday afternoon when the tent was packed, many received the baptism in the Holy Spirit and the testimonies were very wonderful.”

Robert Lyon, who has had extensive experience in conducting tent campaigns in various parts of the United States and has been accompanying Pastor Waldvogel during his 1954 European Evangelistic Mission gives the following report of the meetings: “I have never witnessed a tent meeting like the one here, nor have I ever seen such a response to the Word and to the work of the Holy Spirit. Jesus Christ alone has been lifted up, and He has manifested Himself and shown forth His glory.

“Across the tent behind the platform has been a large sign with the scripture, Acts 2:38. This verse was a prophetic picture of what took place during the course of these meetings. And indeed the story of the tent meeting here in Stuttgart would read like an additional chapter to the book of Acts if it were possible to tell all that the Lord Jesus has been doing.

“Outside the front of the tent, across the top, was a large, well illuminated fluorescent sign with the words, ‘Jesus is the same.’ Many people came into the tent because of this sign. One young woman, who had

been warned against us, saw the sign while riding by on the street car and got off and came into the tent. She had suffered with epileptic spells every day and was crippled in one foot. That night she was saved and healed—able to walk perfectly—and testified two weeks later that she had had no more spells.

“The front of the platform was kept filled with fresh flowers by a brother who had been healed in Pastor Waldvogel’s meeting five years ago from a head wound. Doctors were helpless for his case, but Jesus was able to deliver and heal.

“From the very first meeting there has been a steady rise in the glory of the Lord. The morning worships were changed to the afternoon to accommodate the many that were desirous to come. There has been a real hunger for the Lord. A number of American G.I.’s have come faithfully, and one would find them in the prayer room at the close of the services earnestly seeking the Lord. Visitors

have come from Switzerland, Austria, Sweden, and all parts of Germany.

“A renowned clown of Germany had his tent on the lots with us for two weeks. Some felt this would have an effect upon our tent services, and it did. Many who came to be entertained by the clown, when they saw the gospel tent and heard the singing and organ playing, were drawn by the Holy Spirit to the meetings, heard the gospel, and were converted. One young person said, ‘I don’t know why I came into the gospel tent, but I am glad that I did.’

“A Catholic woman who came in late one night said upon leaving that she had received more in ten minutes from the Lord in that service than she had received in all her life in the Catholic Church.

“Wednesday afternoons there has been a divine healing service. Many have testified to having been healed during these services. The last Wednesday afternoon the tent was well filled. Instead of a call for the sick in body to be prayed for, however, there was a call for the sick in soul. And more souls were saved in this meeting than in any other. One was made to

(Continued on page 7.)

Stuttgart Campaign Text

*Repent, and be baptized every one of you
in the name of Jesus Christ
for the remission of sins,
and ye shall receive the gift of the
Holy Ghost.*

—ACTS 2:38.

The Baptism in the Spirit

By L. M. JUDD

GOD! What a little word! Yet its meaning embraces all that is excellent and almighty in the universe. God! A little word, but the most wonderful one in language.

The greatest mystery of God that could claim our attention is this Supreme Being's dwelling within us. Nothing else can make much difference in our lives. May we be completely possessed by the One Who indwells us!

Too many Christians fail to recognize the Holy Spirit as God. He is God. He is a Person—not just an influence or principle radiating from the Father and the Son. The Holy Spirit is God, and dwells within every born-again Christian—the marvelous gift of the Father through His glorified Son. Without doubt, the Holy Spirit is God.

The great office of the Holy Spirit within us is to make manifest to us Jesus—dear Jesus!—and the Father. (Oh, that we might get acquainted with God!) And the Holy Spirit lets us know what they have to communicate to us. In addition to this supreme office performed by the Spirit, He has many operations. Chief among these is the Baptism of the Spirit.

As our main concern in this particular article is this Baptism, we might well ask the question, What is the Baptism in the Holy Spirit? I suppose a variety of answers might be given, but the best definition I have ever heard is this one: "It is an advance step in the knowledge of God that makes Jesus Christ more manifest to spirit, soul, and body." We are baptized in the Spirit, and brought more fully into His life, that He

may lead us more completely into the greater revelation of the Christ.

The primary purpose of the Baptism in the Spirit is to make Jesus more real, and also to make the recipient more in possession of the fruit of the Spirit. The experience is indeed very precious, and is in many instances most wonderful. The degree to which these blessings are received depends upon one's yieldedness and surrender to the Spirit, also his desire for the Lord Jesus. Too, the Lord's designs over the life and service of the individual often has something to do with this.

Secondarily, the purpose of the Baptism is to bless the lives of others as they contact the baptized person. Just to be in the presence of the baptized person should be some inspiration with respect to the spiritual life, affording some uplift toward God.

Once in a great while some real outstanding gift of the

Spirit is received at the time of the Baptism. This should, of course, not be confused with the usual speaking at the time of most Baptisms. But this we may know assuredly, no person received any real gift without his first having been baptized in the Holy Spirit.

How may you obtain this precious Baptism? Countless numbers have prayed through to receive that definite blessing. Perhaps the most commendable way is to continuously and perseveringly pray to know the Lord Jesus Christ. "Jesus is everything, and everything is in Jesus." As you enter into a knowledge of Jesus, you will be baptized in the Spirit. Paul, when he was about to finish his course, still prayed to know Jesus. All the saints of the centuries have sought to KNOW JESUS. Oh, that we might get well acquainted with Him, and He will then make us acquainted with the Father, Who is greater than all.

For Morning Watch

Just to know Thee and to show Thee, Lord!

Just to see Thee and to help the rest to see!

Just to gird me with the sword

Of the truth which is Thy word.

That I fail not those whom Thou dost send to me.

—Elsie Storrs Dow.

“Establish”

The Story of the 1954 Season at Pilgrim Camp, Brant Lake, N. Y.

By CAROLINE GARDINER

“Is Mohammedanism a true religion?”

This most unexpected of questions was popped by a fifteen-year-old boy at his counsellor immediately after grace had been said at the dinner table one day at Pilgrim Camp this summer.

Replying with still another question the counsellor said, “Why do you ask?” The counsellor was indeed stalling for time, but he had also been taken by such complete surprise by the question, coming as it did from a New York boy who had attended a Pentecostal Sunday School since he was five or six and had spent several weeks at this a Christian camp almost every year since he was six, that he could not help asking his question.

“You know, I mean, is it a true religion?” he repeated his question. “I’ve been thinking about it,” he continued, his shrewd dark eyes piercing his counsellor who now realized that this must be more than an academic question. He knew he had better have a satisfying answer.

Finally, after a discussion of false religions in comparison with the one true doctrine of Christ, this young fellow disclosed that his father was a Mohammedan Arab from Tunisia, North Africa, and that his mother was an Armenian who seldom ever went to church.

The first night this boy was at camp this year he was convicted of his worldly habits and began following the Lord by going to his counsellor of his own accord and giving up his cigarettes. Gradually, day by day, meeting by meeting, he took further steps after God. He had

heard the truth at Sunday school and at camp in other years but had never surrendered. But this year, we all felt, must be a turning point in his life, a time for the seed sown over a period of years to take root and to spring up into everlasting life. We believe this has taken place and another precious soul salvaged for the glory of God.

This is an excellent example of the type of story which lies behind many of the guests who come through a season to Pilgrim Camp at Brant Lake, New York. This ministry dates back to 1939 when two teachers of the Ridgewood Pentecostal Sunday School, Charles Andrews and Gordon Gardiner, took a group of city boys to the shores of beautiful Lake George for a vacation. Of course the primary purpose in the hearts of the leaders was a spiritual blessing of the campers. God honored their faith and changed a number of lives for time and eternity. Throughout the years this ministry grew and extended to include the girls and adults of the Ridgewood Pentecostal Church.

Then in 1946 the present permanent camp home was secured and the invitation extended to any and all desirous of the physical and spiritual blessings afforded here to come. As in the beginning the purpose for the existence of Pilgrim Camp remains the same—to give souls an opportunity to find God. Thank God, many have done that and have gone away testifying that it was good for them to have been at camp, that it was a little bit of heaven on earth.

Each year the Lord has given us a word upon which to hope.

This year was no exception, and that word was “Establish.” Not only boys, girls, and young people, but also adults thanked God for an establishment of His victory in their souls which He granted them as they had an opportunity to wait upon Him.

One example of the outworkings of this word has already been cited. Another is that of a young fellow who served on the camp staff. In 1951 this young man, an orphan boy, came to camp to be able to spend his vacation with his buddy from the block. Brought up a Roman Catholic he became thoroughly convinced of the truth of the gospel and although he was not yet converted he determined to follow the Lord. His Catholic guardians compelled him to attend their church and refused to allow him to return to camp the next year. The following year, however, he was more “on his own” and nothing could keep him away. Before he left he asked if he could come back to work at camp this year so that he could become established in the Lord. This was another instance which took place this summer proving God’s faithfulness in respect to His promise to us.

Other encouraging signs of God’s work in our midst during the past season were the obvious changes in boys and girls who returned for their last year in the junior section of the camp. In previous years they had professed salvation, but there had not been the accompanying fruits to show for it. This year we were satisfied to see an establishment of God’s work in their lives and a determination to separate themselves from the world.

One case in particular was that of a young Catholic girl. Never before, at least to our knowledge, had she taken her stand for the Lord although she had entered into the worships and had shown no aversion to the things of God. This year she announced that she wanted to "change her religion," meaning she wanted to give her heart to God. Upon dealing with the girl we found she was de-

for sin and peace in her soul. Her face shone from the light within and subsequently her life proved that old things had indeed passed away and all things had become new.

At the end of each camp period there is a farewell service for those who will be returning home the next day. Awards are given out and usually there is a summarization of the lessons studied in the morning worship

from Psalm 103, the first three verses. After having thanked the Lord for salvation and blessing the Lord with the psalmist, he closed with the following, delivered in good "Brooklynese," "And as for dis matter of healin'. I know it woiks cuz God done it on me!"

A never-to-be-forgotten night on Watch Rock left quite an impression on the adult campers. As they gathered for the week-



**"They Come from the East and West
They Come from the Lands Afar"
to
Pilgrim Camp**

A Group of "Pilgrims"

*Representing
Arizona, Illinois, Virginia,
South Carolina, New York,
Canada and Africa.*



termined, regardless of the persecution she is bound to meet, to go through with God. There and then she fell to her knees, poured out her soul and confessed her sins to the Great High Priest, the only Mediator between God and man. When she arose to her feet, one could tell she had received forgiveness

periods. The first farewell service this year was very rewarding. A number gave original talks on the Psalms, the book they had been studying. Through these little sermonettes we could gather what had been going on in the hearts of some of these young campers. One roly-polly read his text

ly wiener roast and campfire meeting the leader sensed an unusual outpouring of the Spirit and expected something special to take place. Towards the close of what was indeed a precious time together in the Lord, one of the group requested prayer for a spiritual need. As all united in prayer God manifest-

ed Himself more greatly. Prayer turned to bursts and shouts of praise and worship, which continued late into the night. Had it not been for a raucous crowd having a beach party across the lake and filling the night air with the strains of "Sweet Adeline," "You Are My Sunshine," and other popular songs, amplified over a loud speaker, our neighbors might well have been disturbed. But God thought of this too!

The next morning's worship was a continuation of the meeting of the night before. God came in baptismal power filling hearts with the Holy Spirit so that a number remained to pray on into the afternoon, paying no attention to the dinner bell. Others hastily returned after their meal to continue to partake of the spiritual feast the Lord had provided.

On Saturday evening of the Labor Day weekend our guests had the privilege to hear and pray for two of our former staff members, Pearl Young of Nova Scotia and Elizabeth Lindau of Brooklyn, who are on their way to Formosa.

The Communion of the Lord's Supper on Sunday evening was indeed the climax of the whole season. Surely those who believed saw the glory of God at that time, especially as He manifested His healing power. Just before the benediction someone interjected a testimony: "Something has happened to me tonight which has never happened to me before and I feel I must testify. We were told to partake of the Lord's Supper in faith for any need we had. My head had been paining me all day and during the service tonight the pain had gained such momentum that I was wretched. [The fact was that for weeks this person had been having much distress in the head due to an injury sustained. Later she testified that during the Sunday night meeting she found it diffi-

cult to see clearly because of the pain.] But as I took the wine I was instantly and completely delivered."

As one six-year-old child who had been here all summer boarded the bus and waved goodbye she said, "And if I don't see you again at camp, I'll see you in Heaven."

This child who came from a broken home and who knew little or nothing of the ways of the Lord previously had learned to pray, to give her heart to God, and to live daily to please her Savior during her time at Pilgrim Camp. Hence there was point and feeling in her parting word which rejoiced the heart of her counsellor and all those who work with the campers, young and old, reassuring them that surely "our labor is not in vain in the Lord."

Times of Refreshing

(Continued from page 3.)

see again how differently the Lord works from men. When Jesus has charge of a meeting there is much fruit.

"On Sunday the 22nd there was a water baptismal service when ninety-seven followed the Lord in baptism and were immersed by Walter Waldvogel, pastor of the Kirchheim assembly.

"On Saturday the 28th there was an unusual service when the Lord came in baptismal power so that a number received the baptism of the Spirit including several children and an old man eighty years of age.

"On Sunday the 29th the last meetings in the tent for this year were held. It was a day long to be remembered as the meetings surely were a foretaste of heaven. In the afternoon there was another tremendous outpouring of the Holy Spirit. God was sealing the work that had been wrought through the month of meetings."

Miss Wally Roth, organist of

the campaign, sends this graphic description of these closing meetings: "The afternoon meeting was a continuation of Saturday evening. During the sermon already one woman quietly received her baptism. After the sermon the power of God fell mightily, and some were standing on their feet in praise and worship while others had their hands raised and such a volume of praise as I have never heard ascended. A large crowd of people prayed clear through until the evening meeting. As far as I am concerned, these are the most wonderful days that I have ever seen in my life, and I will never forget them.

"The evening service ended very wonderfully with many raising their hands for prayer. Pastor Waldvogel spoke to them from the platform and told them how to come to Jesus and also how to continue in the way. There was not prayer afterwards because the tent had to be broken down yet that night. A large host of men stayed to help with the taking down of the tent including two of the G.I.'s."

Cooperating in these meetings were one of the earnest Christian workers of Stuttgart, Miss Paula Gassner and her flock. Brother Gottlob Maile and Pastor Walter Waldvogel also did their best. Mrs. Gottfried Waldvogel and Mrs. Karl Bruestle who have been visiting friends and relatives in southern Germany were present for many of the meetings, and their ministry as personal workers was a great help.

In summing up his brief report of this campaign Pastor Hans Waldvogel writes: "It is a privilege to get a sight of the hunger these people have for God. God certainly approved of our coming to Stuttgart from the start, and eternity alone will tell the whole story. Thank all the folks for their faithfulness in prayer."

VICTORIOUS TENT MEETINGS

IN VIRGINIA

DURING this summer tent meetings in Bowling Green and Fredericksburg, Virginia, have been conducted jointly by the pastors of the local assemblies, Mr. and Mrs. Gordon McKinnon and Mr. and Mrs. Charles N. Andrews. Of the Bowling Green campaign Brother McKinnon writes, "The tent meetings here were good and ended in a great victory, we felt."

The campaign in Fredericksburg continued for four weeks, closing September 12. "We carried on the meetings ourselves (the McKinnons and we) the first week," writes Brother Andrews, "and the McKinnons also started a Vacation Bible School during that week. From the start the meetings were well attended and the blessing of the Lord was evident — perhaps more so in both respects than in any since our first tent services. The same was true of the Vacation Bible School."

"During the second week Robert Lichty was with us, and he brought a nineteen-year-old evangelist, Eddie McDonald, who stayed on for the next two weeks. A number have been saved and baptized in the Holy Ghost, including quite a few children and young people."

Brother Eddie spoke in one session of the Vacation Bible School and all the children came to the altar, and some were quite definitely saved.

"One night the evangelist preached on 'A Divided Heart.' One teen-age girl who had been brought up in a godly home but who had held out against surrendering to the Lord was brought under such conviction that as she later testified, 'I knew that sermon was for me—so I hurried to the altar to pray,' and cried to God with all her heart. Two nights later at the close of the service people were admonished that those who wanted the baptism of the Holy Spirit should come *expecting* to be filled the next night. This young lady responded and had no more than knelt at the altar when she 'began to speak in tongues as the Spirit gave utterance.'

"The attendance has been often near capacity and finally reached capacity on the fourth Sunday. We had visitors from Maryland, North Carolina, and Iowa. We are preparing to have a baptismal service soon, and the first announcement resulted in a dozen or more candidates with probably more to apply."

"From House to House"

in Hong Kong

By Miss Louise Schultz

I am so thankful to the Lord for answering prayer concerning my need for a Bible woman. She is a true follower of our Lord. The Lord is blessing here in the British Territories (Kowloon). We have good opportunities, witnessing for the Lord in the villages from house to house, especially in the places where there are refugees from Red China. To those who can read we give Gospel portions and tracts. We invite all to come to church, the children to our children's meetings.

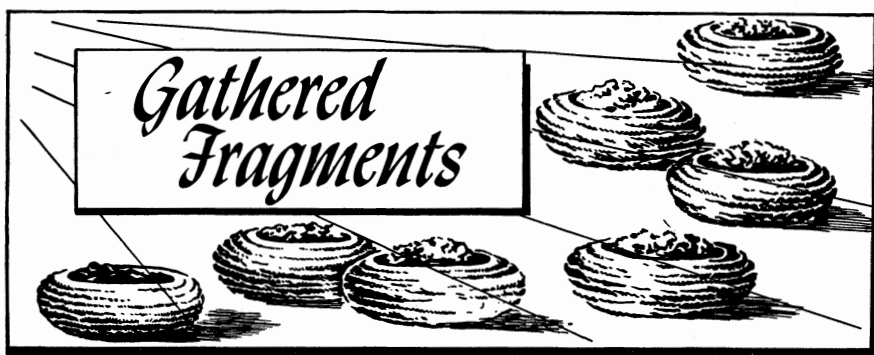
Recently I went with Brother and Sister Morrison to To Fung Hwan where there are many Buddhist monasteries in the mountains. There is also a mission there where people can come to hear the word of God. Some have been converted from Buddhism to Christianity, and some are inquiring. One of these former Buddhist priests who was trained in Ecclesia Bible Institute is now a minister of the gospel. Three more converted Buddhist priests and a Buddhist nun are coming to the Bible school this September for training.

This week we had our Hong Kong Keswick convention for missionaries of all denominations. Before the convention we had a typhoon which brought quite some damage to the rice fields and broke up roads. The area around here was flooded by the ocean. Therefore vegetables and fruit trees are mostly destroyed by the salt water.

These typhoons always bring great sorrow to the people. There is so much need to help them. I am so sorry for them and pray that through this many will turn from idols to the true and living God.



The Gospel Tent
in
Bowling Green,
Virginia.



"The United States has more church members and more churches today than at any previous time in the nation's history," according to a report appearing in the *N.Y. Times* (August 25). "Thirty million Americans have joined churches since 1940 to bring the total membership in all religious bodies to 94,842,845 persons. That meant that roughly six out of every ten persons are on church rolls. The numerical increase in church membership was three times greater in the period since 1940 than in the comparable period of 1926 to 1940, when membership totaled 64,500,000."

* * *

These statistics are taken from the *1955 Year Book of American Churches* which "were collected from official statisticians of all faiths within continental United States." It is true that they include 5,000,000 members of Jewish congregations and 31,476,261 Roman Catholics. At the same time they do not include a large number of independent Protestant churches, some of which have quite large congregations composed of true believers.

* * *

There will be some who will be quick to disregard and to minimize this religious census, dismissing it with the thought that it counts nominal church members many of whom are not born again. That is very true and unfortunate. Yet this is the only way we have of ascertaining even an approximate idea of the growth and strength of the churches in the United States. Certainly there must be wheat even among tares. And furthermore, as we have pointed out, large numbers of evangelical Christians are not included in this reckoning.

* * *

According to the same article "the enrollment in Sunday schools in 1952-

53 was three times greater than the gain in church membership. Sunday school enrollment totaled 35,389,466 persons and was composed mainly of young persons in Protestant Sunday schools, according to the year book."

Partylife, the Communist Party propaganda journal in Soviet Russia, in commenting on the latest anti-religious campaign launched in that country said in a recent issue "that the campaign was necessary because religions were getting stronger in the Soviet Union" (*N. Y. Times*, August 10). "Recently the church and various religious sects have considerably increased their activity and are strongly disseminating religious ideology among the backward elements of the population."

* * *

Subsequently there appeared an interesting editorial in the *Times* on this drive from which we quote:

Religion in Russia

There is a good deal of irony in the news that the Soviet Government has now begun a new and extensive propaganda campaign against religious belief among its people. For more than a third of a century atheism has been emphasized in Soviet propaganda and education; the bulk of the present Soviet population has been subjected to anti-religious indoctrination from the nursery school and kindergarten. Yet today the Soviet Government is forced to confess that religious belief and activity have been gaining ground, even among the young who have never known 'capitalist darkness.'

"If nothing else, the Soviet experience should forever refute the basic Marxist doctrines regarding the nature of religion and religious belief. If religion were really merely an 'opiate' of the masses spread by 'capitalist oppressors to make the exploited more easily exploitable,' then

religion should have died out long ago in Russia. There is no 'capitalist exploitation' there, though the Communist serfdom has long exceeded even the worst ever described by Marx. Obviously religion satisfies a deeply felt need of millions of human beings, a need whose existence is independent of political or economic systems. Before the fundamental mysteries of life and death human knowledge and scientific research stand mute and without answers that can be neatly proved with test tubes and laboratory apparatus. Little wonder, therefore, that all the scientific lectures given by thousands of Soviet propagandists have failed to achieve the results desired by the Kremlin."

* * *

Whatever one may think of the value and importance of the convocation and discussions of the World Council of Churches which met recently in Evanston, Illinois, certainly the theme of the gathering was both important and significant—especially at this hour of the world's history — "Christ — the Hope of the World." Only a few short years ago the very idea of the possibility of the second coming of Christ was considered visionary, to say the least, and more often something fanatical, a thing scoffed at by many professing Christians. Now delegates from 163 church bodies in forty-eight countries met to discuss the subject.

Is this not one more effort of the Lord to awaken both His people and the world at large to the imminency of His return? And is it not also significant that the delegates from the countries which have been broken and beaten, and thereby utterly disillusioned with the falseness of the doctrine that "every day in every way the world is growing better and better," were almost unanimous in believing that the only hope of the world is in the personal, visible return of our Lord and that this is the unmistakable teaching of the Bible?

Certainly all of us can agree with the Council's concluding message to Christians everywhere:

"We do not know what is coming to us. But we know who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ, Our Lord. Therefore, we say to you rejoice in hope."

Amen! Even so, come, Lord Jesus.



MARTHA W. ROBINSON

Seek ye the Lord . . . seek meekness. ZEPH. 2:3.

The following sentences have been culled from a fragmentary and imperfect report of a talk given by Mrs. Robinson, February 19, 1922. Prayerfully considered, however, they will prove to be searching and stimulating.—*Editor.*

What is meekness?

Moses was meek. Jesus was meek. . . . Does it mean [to be] kind of weak, unmanly. . . . [Yet] Jesus could take a scourge. He could not keep still when He ought to speak. When He spoke with authority, they let Him drive them from the temple. . . .

What is meekness?

It is a divine attribute just like peace. It [requires] an act of the Holy Ghost within to establish it. . . .

Have you given up your hasty opinions? Can you keep meekness if you keep high opinions too? It is one of the provisions Jesus has given for your comfort on this earth. Jesus Christ has made an arrangement for the comfort of His people.

Your peace is not to be derived from conditions. You may live with very lovely people and not have peace. *You* may be the ugly one in the house; if so, you are the miserable one. Get rid of opinions and desires . . . earth desires. . . .

When He called for obedience, He provided for happiness. He called you out of the world that you might have peace. He overcame the world for me. He loved you, died for you. He asks you to give up the world for Him. Be in the world, not of it. . . . You can't always be

sure you are out of the world because you are in a retired place or town.

What is meekness?

Are you willing to obey if Jesus said: "Now My child, I will give you the full fruit of meekness?" Some do like to keep the last word, as "I told you so," or, if not so bold, "I thought so." If you are lowly, you can know you are right and keep still.

What is meekness? . . .

Meekness—just the profound will of God without one utterance of yourself . . . temperance or self-control . . . the inability to make quick judgments. . . .

If you *do* these things, you will come to the place where He works in you both to will and to do of His good pleasure . . . God runs to meet us when we turn to Him to do His will. . . . You never become a cross-bearer if you refuse to do the little things of the daily life. . . .

In the Bible are *Himself* and *myself*—what He will do for you, and what you can do for Him, what you can *be* for Him.

Satan is defeated when we live the Bible *in the Spirit*. Learn to *love* the Bible. You will never get it out of a sermon, [but] alone with God is the place to get the knowledge of the will of God. He will sweeten you down—make you more like Him.

The Vision Will Not Lie

(Continued from page 2.)

gry for Jesus. I was longing for meetings where Jesus would have charge and the glory of God would be allowed to fall. We were not allowed to pray in our church except by the clock, but here I came into a movement where people waited upon God. They would come an hour ahead of time, if possible, to pray.

God gave me light in those days about the fact that Jesus Christ was the Lord in the meeting and that a minister was subordinate, that his business was to be a vessel meet for the Master's use. You know, I had a great fight. My first fight was with fanatics. As soon as you open a meeting to the leading of the Holy Spirit, all the fanatics come around and want to blow off steam. I got scared. I thought I had to straighten out every squeaky fanatic, but the Lord said, "Leave it to me. This is My meeting, not yours." It was interesting how the Lord spoke to another minister who said, "I don't like those things in my meeting." The Lord said to him, "Oh, this is your meeting! I thought it was My meeting." That is the choice I had to make in those days, between having my own meeting, between having a work of my own and leaving it entirely in the hands of Jesus. I know between myself and Jesus how very wonderfully He has defended His own cause. In the beginning we came into a town where Pentecost was not known. Some Pentecostal ministers told me, "We have to have a program here. These people don't understand the guidance of the Holy Ghost." After they were through, they turned the meetings over to me and said, "You will have to regulate the meeting." I got frightened and said,

"I came out of that hole and you want to put me back into that concentration camp. I thought that the Lord was able to take care of His own work." And I said, "Lord, if You can't, I certainly can't." Something wonderful happened. I went to the meeting with that faith, sat down on the platform, and said, "Now, Lord, what are You going to do?" Well, He took care of that meeting in such a wonderful way that after two weeks we had such a revival that the whole place was baptized in the glory of God, and He had proven to me that the vision would not lie.

And for twenty-eight years I have seen that Jesus Christ has been able, and no one else is able. He is, but He needs men and women that believe Him in spite of the tests of hell. You will have to stand up against conventional ideas. It's hard, and the great bulk of people will feel that it is easier to swim with the stream than against the stream.

How many have had a wonderful light on divine healing and where are they today? Far from that light. Why? Because the devil didn't like it. But do we have to do the devil's will? God likes it. God likes it so much that Himself took my infirmities and bare my sicknesses. Thank God. You will be tempted a thousand times, but, beloved, with Martin Luther you must say, "Here I stand."

When Columbus got the light that the earth was round, the whole world rose up against him, the church rose up against him. And in order to get his boat filled with helpers he had to take released prisoners to help him. Decent men wouldn't go with a fellow like that on such a "crazy" voyage. But he had a vision, and he knew that vision would not lie.

*Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we
pray,
For lo! the very stars are gone.
Brave Adm'r'l, speak; what shall I
say?"
"Why, say: 'Sail on! sail on! and
on!'"*

*"My men grow mutinous day by day;
My men grow ghastly, wan, and
weak."
The stout mate thought of home; a
spray
Of salt wave washed his swarthy
cheek.
"What shall I say, brave Adm'r'l, say,
If we sight naught but seas at
dawn?"
"Why, you shall say, at break of
day:
'Sail on! sail on! sail on! and on!'"*

*They sailed and sailed, as winds
might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is
gone.
Now speak, brave Adm'r'l; speak and
say"—
He said: "Sail on! sail on! and on!"*

*They sailed. They sailed. Then spake
the mate:
"This mad sea shows his teeth to-
night;
He curls his lips, he lies in wait,
With lifted teeth, as if to bite:
Brave Adm'r'l, say but one good word;
What shall we do when hope is
gone?"
The words leapt like a leaping sword:
"Sail on! sail on! sail on! and on!"*

*Then, pale and worn, he kept his deck,
And peered through darkness. Ah,
that night
Of all dark nights! And then a
speck—
A light! a light! a light! a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that
world
Its grandest lesson: "On! sail on!"*

You and I have a far better call than Columbus. We are going to gain a kingdom that was prepared before the foundation of the world. The Apostle Paul says that God is not unfaithful but He is going to give you that kingdom for which you suffered. May God make each one of us faithful to the light which we have received.

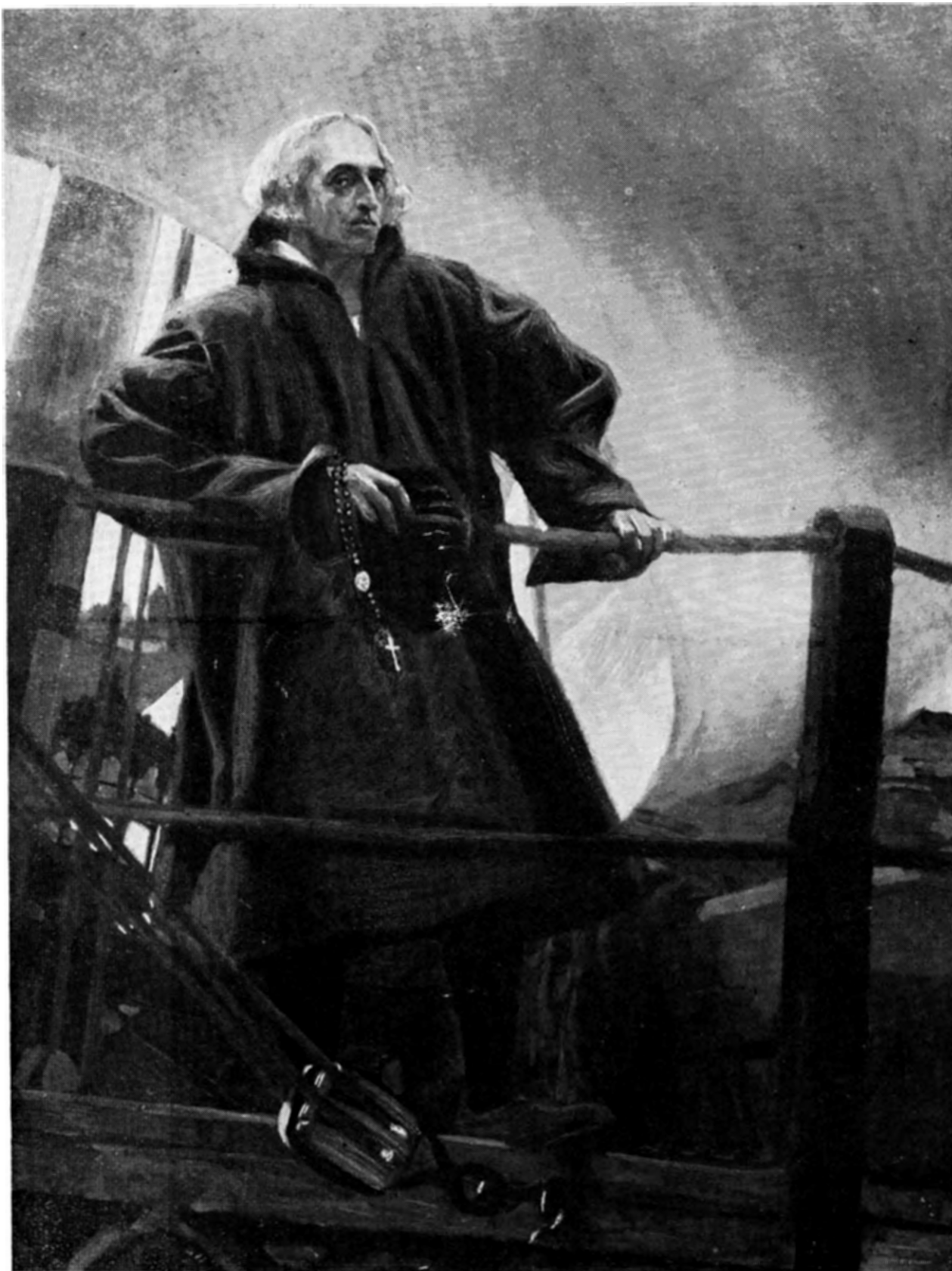
You are not going to be faithful if you measure yourself by

others and think, "Well, I am doing as well as they." Oh, if you please men, that is where more of the saints of God fail than anywhere else. We like the praise of men more than the praise of God. God has to have somebody that has the vision and who is willing to pray through alone, and pray through you must. You have to go alone where Jesus Christ calls you. You will never make the grade if you wait for others to come along; even your wife may not understand you or your husband or those closest to you.

When God gives you a light, He holds you responsible for that light. What a privilege is mine to have the Father Himself speak to my heart and reveal to me things concerning His kingdom! God has to have someone to whom He can reveal the Father and the Son, in these days specially.

There are people that think that the end of God's revelations is here. No, we are just beginning, just beginning. Young people, there are opportunities that are yours that are marvelous. The world is going to be covered with the glory of the Lord. Hallelujah! "And they shall not teach every man his neighbor, Know the Lord, for all shall know Me" (Heb. 8:11). How is it coming about? God is finding a people that know Him and know that His word is true. Look at what God has done in these last years. Sixty years ago hardly anyone knew about divine healing. Today the world is full of it. Everywhere men and women have received from God holy boldness to preach the truth and everywhere the sick are being healed. Everywhere thousands upon thousands are being baptized with the Holy Ghost. What will happen tomorrow? God has more light, but let us be faithful to the light we have.

"SAIL ON"



—Courtesy of Mariner's Museum, Newport News, Virginia.

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