



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

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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Can We Expect REVIVAL Today?

Evangelist Louise Nankivell

Here we have indeed some sober serious thoughts for our contemplation. Judgment must begin at the house of God—judgment—with us—the people of the Lord. It is written, "If we would judge ourselves, we should not be judged."

Sin must be *confessed* and put away. "If I regard iniquity in my heart the Lord will not hear me." "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you."

There is nothing wrong with the Lord's saving hand, His listening ear. He is just as able, just as willing, just as ready to bless, to work, to answer prayer as ever, but it is *our ear* that has become heavy, *our iniquities* that have caused the separation, *our sins* that have hidden His face from us.

Oh, if we could only be made to see the exceeding sinfulness of sin, the terrible heinousness of sin in the light of His holiness—the great barrier that sin is. If we could only perceive how we have many times stood in our own way of His blessing. Yes, God will revive us today but we have been our own barrier to His working.

We must deal with the sin question, for unless sin is put away we can pray and pray and revival will never come. We must put away every sinful thing before God can send revival to our hearts.

We have not been definite enough in our dealing with God regarding sin. We are prone to confess our sins collectively,

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"CHRIST'S ROAD" NAZARETH

When I am tempted to repine that such a lowly lot is mine, there comes to me a voice which saith, "Mine were the streets of Nazareth."

So mean, so common and confined, and He the Monarch of mankind! yet patiently He travelleth those narrow streets of Nazareth.

It may be I shall never rise to place or fame beneath the skies—but walk in straitened ways till death, narrow as streets of Nazareth.

But if through honor's arch I tread and there forget to bend my head, ah! let me hear the voice which saith, "Mine were the streets of Nazareth."

Read this article,
Reread it, and
then read it again

Wilt Thou not revive us again: that Thy people may rejoice in Thee? Psalm 85:6.

HERE is no question but what this hour presents a crying need for revival. Iniquity is abounding on every hand. Men have forgotten God. Multitudes of people never enter the house of the Lord. Apostasy is making havoc in the church of Jesus Christ. And with it all, the spirit of the age is encroaching even upon many of God's believing people.

We heave a sigh because of existing conditions which are only too glaring—therefore, little wonder we ask our hearts if it is possible there can be revival in our day. And if it is possible to have revival, why does not God send it? Is God not able to meet this contingency? Is not God as willing to bless today as

He always has been? Does not God still love lost humanity? Is not the Gospel still the power of God unto salvation? There surely is an answer to all this.

But to begin with—what do we mean by revival? The dictionary tells us in these terse words—"act of reviving, renewal of life, spiritual awakening." And this is just what revival is.

There can be no reviving where there is nothing to be revived. The sinner cannot be revived. He not only does not have spiritual life, but what is more, according to the Scripture, he is "dead in trespasses and sins."

Revival is an awakening, quickening, reanimating by the Spirit in the hearts of the people of God. Of course the conversion of sinners will naturally follow, but revival is specifically a work in the hearts of Christians. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17.

The Burnt Offering

T. J. JONES AT THE INTERSTATE CAMP MEETING, SPRINGFIELD, MO.

EXODUS is the book of redemption. God wanted to bring His people out of bondage into the liberty of the sons of God. The blood of the lamb was shed, the mighty hand of God was stretched out, and the children of Israel came out of Egyptian bondage, singing songs of redemption. There is only one way to get out of bondage, and that is through the blood of the Lamb.

But Leviticus follows Exodus. Isn't it wonderful that after God has delivered us from Egyptian bondage, He wants to lead us into holiness? Leviticus is the book of holiness. It tells us how we can get to God, and how we can maintain unbroken communion with God in holiness.

The whole theme of this marvelous book of Leviticus is to teach us that after redemption from Egyptian bondage we must walk in holiness and righteousness before Him all the days of our lives. After the people had been delivered from Egypt they still needed the blood of the sacrifice and the priest of God to keep them in touch with God. I believe that although we have been saved and delivered from the old things by the blood of the Lamb, we need the Blood of sacrifice and the Priest of God to keep us in continual touch with God. We need the ministry of the perfect Priest, the One who was raised from the dead. Through that Priest and His precious Blood I can be kept in continual touch with God. Hallelujah!

The purpose of Leviticus is to teach us to keep the access clear. We have to be frank enough to admit that after we have been saved certain things crop up that have a tendency to block the road between our hearts and God, and it is for this purpose that God instituted the priesthood and the offerings which kept the redeemed in an acceptable position before God.

Jesus is our High Priest, and He has gone to the Tabernacle on high to keep me in continual touch with God. Through His efficacious blood and through His ceaseless ministry as High Priest, it is possible for me to keep in continual touch with God. Glory!

There are five offerings mentioned in the first seven chapters of the book of Leviticus, the burnt-offering, the meal or meat-offering, the peace-offering, the sin-offering, and the trespass-offering. They set forth five aspects of Christ's glorious sacrifice on Golgotha, which is

the foundation of our gospel. Christ died and rose again, and through that death and resurrection it is possible for us to reach God. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

These five offerings were divided into two parts. The first three—the burnt-offering, the meal-offering, and the peace-offering—were sweet-savor offerings. They were a delight to God; He was pleased with them. He "smelled a sweet savor,"—meaning that God was delighted with them. But the last two—the sin-offering and the trespass-offering—were not sweet-savor offerings. There was no sweet savor about them; they spoke of sin, and sin is loathsome.

Calvary in one aspect was a delight to the heart of God—Jesus was a sweet savor to God, for "He loved us, and gave Himself for us"—a sweet-smelling savor. But on Golgotha we also hear the cry, "My God, My God, why hast Thou forsaken Me?" Jesus was also an offering for sin; upon Him was laid all our iniquity, and it seemed that even God's face was averted from Him.

Let us consider the burnt-offering. First of all, the meaning of the word "burnt-offering" is an "ascending offering." It ascended to God as a perfumed smoke, a sweet odor. It was a delight to Him. You say, "How could a burnt-offering smell sweet?" It was the flesh that was burning, but let us consider that it was not so much the natural flesh as that which it typified, the willingness of God's Lamb to give Himself that we might be brought to God. This was a delectable offering which arose as a sweet savor to the nostrils of God. Isn't it wonderful that out of bloodshed and slaughter and suffering God could be pleased? Isn't it true today that a lot of men and women are offering themselves up to God by their yieldedness, and it costs them tears many a time, and even blood, yet out of their sacrifice God smells a sweet savor?

"And Jehovah called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto Jehovah, ye shall bring your offering of the cattle, even of the herd, and of the flock." Verses 1, 2.

They could bring a bullock or a ram, or they could bring a kid, or a young pigeon. Thus God came down to meet the poor. Mary the mother of Jesus

offered two young pigeons, the one a sin-offering and the other a burnt-offering. That is a little glimpse of the poverty of Mary. They were so poor that she was compelled to bring the simplest offering to meet the need of the hour.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish." Verse 3. I suppose "male" suggests that he is vigorous. In the days of Malachi they brought the lame, the blind, and the diseased to God. Whatever the burnt-offering that ascends to God is, it must be of the very best to be acceptable.

Next, it was to be "without blemish." There may have been many things which would disqualify an animal from being a burnt offering. If we are to be burnt-offerings wholly for God, there must not be any blemishes. If there are any sins that we have not got the mastery over, and which prevent us from dedicating ourselves to God, we must be cleansed through the Blood before we can spread ourselves on the altar wholly and entirely for God. We must be without blemish. That can be applied to the Lord Jesus Christ. Was there ever another burnt-offering like Him? Pilate said, "I find no fault in this man." Judas said, "I have sinned in that I have betrayed the innocent blood." The demons admitted He was holy, "the Holy One of God." Jesus was the perfect Sacrifice. They could find no flaw in Him.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish." Verse 3.

"And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." Verse 4.

When the Israelite came he was conscious that he did not have anything that could make him acceptable before Jehovah, so he brought his burnt-offering which was without blemish, laid his hand on the head of the burnt-offering as if to say, "I am so unworthy; but this creature is my atoning offering. It is spotless, it dies for me, and its smoke ascends from the altar as a sweet incense, and I am covered with the incense. I am under the excellency of the ascending offering." And that is what Jesus is. He gave Himself for us, an offering that was a sacrifice to God, a sweet smelling savor.

Yet we feel our unworthiness as we come. I suppose it is God's way that we should feel our unworthiness, and that we should depend upon the merits of the Lamb for our approach to God. We do not receive the Baptism in the Holy Spirit, the gifts of the Spirit, or anything else from God because of our merit, but because of the worthiness, the loveliness and the excellence of Christ.

In the sin-offering Jesus takes my demerit, but in the burnt-offering I take His excellence, His worthiness, His preciousness to cover me. We need Him for a sin-offering, and we need Him for a burnt-offering too. So you had better put your hand on that Head, that precious Offering, and come before God and say, "The excellence and merit of Jesus cover me." Praise the Lord!

"And he shall kill the bullock before Jehovah: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation." Verse 5.

Isn't it remarkable that out of slaughter and blood God can find satisfaction? It says about Christ, "It pleased Jehovah to bruise Him." Isaiah 53:10. Horrible and ghastly as Calvary was, there was something about it to delight God—the surrender, the yieldedness of the Son of God. It brought pleasure to the heart of God, for God knew that through His yieldedness salvation would come to untold millions.

"And he shall flay the burnt-offering, and cut it into his pieces." Verse 6.

The word "flay" means to skin. O wondrous Jesus, not only was He perfect externally, but perfect through and through! When the priest examined the offering internally as well as externally, if there was any blemish it could not be a burnt-offering. Isn't it wonderful to know how the Burnt-offering that satisfied God has been scrutinized within and without! There was no spot or blemish in Him. He is the Son of God, without blemish and without spot.

God desires truth in the inward parts, and if we are to be a burnt-offering to God, wholly and entirely, we shall have to be subjected to the scrutiny of God even within. He desires truth in the inward parts.

"And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto Jehovah." Verses 7-9.

The animal was not only examined externally but even skinned and examined internally and washed with water, before it could be a burnt offering on God's altar.

When we bring ourselves as burnt-offerings to God, we must be without spot. May God bring us to that place where we are "holiness unto God" continually.

In the burnt-offering every particular

part is mentioned. This was the outstanding thing about the burnt-offering, that it was wholly burnt upon God's altar. Not so with the meal-offering, not so with the peace-offering; not so with the sin-offering, that was burned outside the camp. But the burnt-offering was entirely and completely burned on the altar, and it was the food of God. God satisfied Himself with the perfume and the aroma that ascended to Him.

Notice it tells here how each particular part is laid. "The head"—it takes a good deal to get our heads on the altar, with the thoughts of the mind. You understand that behind the literal is the spiritual, and this thing is typical of what God wants to be true in our hearts. Doesn't He want every thought brought into captivity, ambitions and everything else brought into subjection? And we see the head of the burnt-offering placed on the altar. The mind of the Lord Jesus was always subject to God.

"The priests, Aaron's sons, shall lay the parts, the head, and the fat"—the fat is the richest part. The fat was always reserved for God's altar. I would that folk read the first seven chapters of Leviticus. As you read you will find that the fat was always reserved for God. The fat was the richest and the best. Don't bring the lean things and the things you can throw away. The fat was to be burnt on the altar, an odor of a sweet smell.

"But his inwards and his legs shall he wash with water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto Jehovah." Verse 9.

Now the "inwards" set forth the affections, just as the "head" here sets forth the mind. The "fat"—the richest and best. What does it say? "Thou shalt love the Lord thy God with fifty per cent of thy heart, twenty-five per cent of thy mind, ten per cent of thy strength, and

a little bit of thy soul"? No, that's not right. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind, and with *all* thy strength." Mark 12:30. Hallelujah!

So the head, the legs, and the inwards, even the affections, are to be placed on the altar. Jesus said that if we love our relatives so that we put them before Him, we are not worthy of Him. It is necessary to have the affections placed on the altar, that out of these things God can get pleasure.

Next, the "legs." We walk with the legs, and it is a good thing to have our walk an odor of a sweet smell unto God. If you put your legs on the altar, you can go only to the places where God wants you to go. All your steps will be ordered by Him.

"And the priest shall burn all on the altar"—that was the most important thing about the burnt-offering. It was wholly consumed, as a sweet savor to God.

The only way you can have fire burning is to bring some sacrifice, bring some burnt-offering, and by the burnt-offering the fire shall be kept burning. It was a sacrificial fire, a flame from heaven. That fire had to be kept burning. The supernatural fire must be maintained by fresh consecrations, by new dedications, by new yieldedness to God. Men and women who love God should constantly bring fresh offerings and keep the fire burning. If we fail God may get somebody else—because the fire must never go out. God will find some who will say "Yes" to God who will say, "God must be glorified, God's will must be done; therefore I spread myself on the altar, that out of the fattest and richest of my dedication I may emit a sweet savor unto God."

"And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar." Verse 10.

Isn't it wonderful how God looked after those ashes? Those ashes were precious because they were the remains of some dedicated creature. What is that? Only a few ashes. Yet they are a joy to God. There may not be much left but it is a joy to God. Our missionaries on the foreign field have given their lives and through their yieldedness to God have carried the gospel to untouched parts. We might say the same of home missionary workers who have sacrificed to carry the gospel to some untouched locality. They have sacrificed and suffered for it. The ashes of their sacrifices are precious to God.

"And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall

(Continued on Page Seven)

Time Has Not Changed

the need for supporting our older ministers. They are still with us and their needs are just as great today as they ever have been. You responded splendidly last fall when this need was called to your attention. That was six months ago. It is time now to remember this need once more.

Memorial Day, Sunday, May 30th, is the day. Give your offering through your own assembly when the opportunity is presented. Your assembly treasurer will forward to J. R. Flower, Treasurer, 336 West Pacific Street, Springfield, Mo.

The Compassion of Christ

JESUS knew the disposition and the limitations of His disciples and He came down to their level. He never gave the admonition of Paul to Peter nor of Peter to John. He knew the spiritual capacity of every one of His disciples. And to Thomas, the unbelieving one, there was a special manifestation of His patience, saying, "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless but believing." Not a word of reproof! He met Thomas on the plane he was on, and the rest could profit.

At one time He took three of His disciples away by themselves upon a mount, and as He prayed He was transfigured before them, and His raiment became shining as white as snow, as no fuller on earth could whiten it. They were so limited in their comprehension of words that He had to teach them through their eyes. And they came down dazed and stupefied, but they kept these things in their hearts. Why was it that only three had this revelation? Because the other nine were absolutely incapable of receiving the revelation. These three were farthest in advance so they received the advance revelation.

But even they bungled on the mount. "Let us build three tabernacles!" This was Peter's remark, "not knowing what he said." Christ could not hold converse with them as He was transfigured, He had to hold converse with the other transfigured beings. Human limitations were never more manifest than on the mount of transfiguration. Booths put up to entertain the inhabitants of glory! Booths in exchange for the mountains of glory! But booths were in harmony with the finite mind. Christ never reproved but made allowance, for they knew not what they said. Jesus would rather have ignorant bungling than clever indifference.

The woman that washed His feet with her tears and wiped them with her hair was a sinner, but He preferred those hot tears of contrition to all the comforts and refinement of Simon's house. He knew the limitations and made every allowance.

He asked His disciples, "Could ye not watch with me one hour?" and they failed. But He had an excuse ready. And this seems to be the one time when man did not deserve to be excused, when they failed the Son of man in the very crisis of His life, at the time when He needed human sympathy; but He made excuse for them. All this shows that He was

indeed the *Son of man*, for in making excuses for man He showed that He was entering in Himself into the very weakness of human nature.

As He sat by the well at Sychar He was weary and said to the Samaritan woman, "Give me to drink." He showed His weakness, His tiredness, and that touched the heart of the woman. He won her confidence and He revealed to her His own divinity. Tiredness and divinity! Revelation and petition! He gave to the woman the revelation that God was a Spirit, and that they who worship Him must worship Him in spirit and in truth. And yet He had deigned to ask her for a drink. He knew the character of the one of whom He was asking a drink. The extent of the depravity of the woman did not hinder the extent of the revelation, "I that speak unto thee am He!" revealing Himself as the Christ and His Father as a Spirit.

The disciples marveled that He spoke to a Samaritan woman, but when they knew her character shock would follow marvel. But He was touched with the feeling of our infirmities. He knew the weakest point in this human character, but He knew she was capable of being the finest missionary. Hear her as she testifies to her people, "He showed me myself and now I want to show you Himself." Christ never makes mistakes. He did not speak to the woman in vain.

Do not lose sight of the character of Jesus Christ in these days. *He has not changed.* He sees the depraved, the outcast, the misunderstood, but He sees the possibilities—what grace can do. He can make missionaries of Samaritans! Fallen

women, indeed, but they can bring a town to the feet of the Messiah!

"He must needs go through Samaria," leaving the beaten path to come the untrodden way to speak to the woman of Sychar, the most notorious character in the town. God wants people today that will go out of the beaten track to go after the notorious characters that may become noted characters for Him.

You study the side of His glory, His majesty, His deity, but study also the side of His character as Son of man, the tender, the considerate One. He wants the Magdalenes, the Samaritan women, the doubting Thomases, the boastful Peters, the passionate Johns and the persecuting Sauls. And He can turn these rough stones into stones for the foundation of the New Jerusalem. Oh, the reality of the personality of the man Christ Jesus! Study Him as man and as the Son of man. It is all in the Word.

Kept

A father once rose in one of Mr. Moody's meetings and told the following incident: "This morning my little girl and I started to take a walk together. Though only four years old, she is a sturdy, self-reliant little lassie and thought she could walk very well alone. So she refused to take hold of my proffered hand, and skipped along beside me in joyful independence. Presently we came to an icy place where the footing was slippery and uncertain. At this point she took hold of my little finger, and then, as the path grew worse, by degrees of my whole hand.

"As we went on we came to still worse places, where it was hard for even my mature strength to walk safely. Then she let go of my hand, and said, 'Dad, take hold of me.' She knew that I was strong, and that if I held her hand in mine, she could not fall unless I fell. It came over me like a flash that this was an object lesson for me. I have been slipping, slipping, slipping for the last eleven years and my child's simple words and action revealed to me that it was because I had not put my hand into the hand of God. As long as He has hold of me I cannot fall. He would have to be dethroned first. My heart went up in a mighty appeal to be taken and kept by divine power. And now I can say with confidence: "*Jehovah is my strength and my shield; my heart hath trusted in Him and I am helped.*"

A woman was dying in the poorhouse. The doctor bent over her and heard her whisper, "Praise the Lord." "Why, auntie," he said, "how can you praise God when you are dying in a poorhouse?" "Oh, doctor," she replied, "it's wonderful to go from the poorhouse to a mansion in the skies!"

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Editor
STANLEY HOWARD FRODSHAM

Associate Editors
MYER PEARLMAN CHAS. E. ROBINSON
Missionary Editor *General Manager*
NOEL PERKIN J. Z. KAMERER

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The Sin of Pride

JOSEPH WANNAMACHER

"He that exalteth himself shall be abased." Luke 14:11.

Pride is inordinate self-esteem. Above all things we should be thoroughly convinced that the sin of pride is so abominable in the sight of the Lord, that any other sin is as nothing in comparison.

It was pride that caused Lucifer to be expelled from the glory of heaven. Lucifer would not realize that he was created by God, and of himself was nothing. Elated with his sin of pride, he despised God; and wrapt in the false sense of security, he makes light of the enormity of his crimes.

He took delight in his comeliness and beauty and glorying that "every precious stone was his covering," exalted himself in his pride, and because "pride goeth before a fall" in the twinkling of an eye he was hurled headlong from his place of pride down to the lowest depth of abject misery. Thus the most exalted of angels became the most depraved of demons.

Let me blush to be proud. This is the sin which made angels in heaven to be cast headlong into the abyss. This it was that corrupted the whole human race and brought upon the earth an infinitude of evils.

Besides, a soul laden with sin is worthy only of hatred, contempt, and punishment. Imagine, therefore, what possible esteem you can have of yourself—you who have already been guilty of so many sins. Weep in your heart over so deplorable a state, and firmly resolve to reckon yourself one of the most unworthy of sinners.

Know, O proud one, that of your chief it is written, "He is the king of all the children of pride" (Job 41:34), and know that the proud, while they exalt themselves, descend to the imitation of the apostate angel. Is there anything, therefore, more despicable than pride, which while it exalts itself actually recedes from the height of true greatness?

Descend, therefore, in order to ascend. Humble yourself that you may be exalted, for the more vile you are in your own estimation, the more precious shall you be in the sight of God. Be, therefore, little in your own eyes, so as to be great in the eyes of God. Who then would not desire to be very humble since it is a means for gaining the heart of God and for being loved by Him?

But this virtue of humility no man can attain unto without the fear and

grace of God. The truly wise man in all his actions fears God, because he knows it is impossible to hide from His presence, according to the words of the Psalmist in addressing God: "Whither shall I go from Thy Spirit or whither shall I flee from Thy presence?" Psalm 139:7.

Since it is clear that without the grace of God you are not able to do any good whatsoever, and that you would fall at every step and be overcome by the slightest temptation, always acknowledge yourself to be a weak and impotent creature. Bear in mind that in all your actions you stand continually in need of divine assistance.

I implore you, therefore, dearly beloved, to keep the fear of God ever in your minds. Strive at all cost not to be unmindful of His precepts but to consider seriously that whereas he who fears God and keeps His commandments enters into life everlasting, he who despises Him and rejects His precepts will go into everlasting torment.

Once more I beseech you to nourish interiorly within your hearts true humility. Therefore, ask for it, spare no effort or labor until you attain unto it; but do not flatter yourself that you will ever be able to acquire humility unless you practice those particular means which are conducive to it—acts of meekness, of patience, of obedience, of self-abnegation, of self-hatred, of the renunciation of your own feelings, opinions and judgments, of sorrow for your own mistakes in life, and the like.

These are the only weapons that will destroy in you the earth of self-love, that abominable soil which germinates all your vices and wherein your pride and presumption take root and spread out in luxuriant growth.

We are all frail, but count no one more frail than yourself. Dust and ashes, why are you proud? The Lord abominates pride even in the angels. Let the rejection of angels be a lesson to man. "Woe to the crown of pride." Isa. 28:1.

"Thus saith the Lord God; remove the diadem, and take off the crown; exalt him that is low, and abase him that is high." Ezek. 21:36.

Who Is He That Condemneth?

"He that is without sin among you, let him first cast a stone at her." John 8:7.

The Master said this when they brought unto Him a woman taken in adultery. "And they which heard it . . . went out one by one." He asked the woman, "Where are those thine accusers? hath no man condemned thee?" and she said, "No man, Lord." Jesus said unto her, "Neither do I condemn thee: go, and sin no more." The scribes and Pharisees had said to Him, "Master, this woman was taken in adultery, in the very act." But they dared not act. Christ did not act, except in mercy.

The accusers of the brethren are sometimes the brethren of the brethren. Satan can use God's children as well as his own, if he can get them out of the Spirit. When he does this, the thrust is more severe, the wound is deeper, and that suits Satan. But the deeper the wound, the more opportunity for the Good Samaritan to pour in the oil and the wine. No wound, no wine and no oil.

The wounded wayfarer arrived at the inn and got free entertainment, was well taken care of in a stranger's house, without cost to himself. He had been stripped, but he could stay in the hotel and everything was provided.

The Law of the Spirit

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7:7.

God's giving is inseparably connected with our asking. He applies this especially to the Holy Spirit. As surely as a father on earth gives bread to his child, so God gives the Holy Spirit to them that ask Him. The whole ministration of the Spirit is ruled by the one great law: God must give; we must ask. When the Holy Spirit was poured out at Pentecost with a flow that never ceases, it was in answer to prayer. The inflow into the believer's heart, and His outflow in the rivers of living water, ever still depend upon the law: Ask, and it shall be given.—Andrew Murray.

"Whatsoever He Doeth Shall Prosper"

The sermon which made the profoundest impression on me I heard when I was not more than ten years of age. Samuel Coley was the preacher. He talked about the "lily among thorns," and I remember some things he said as though it were yesterday. He quoted the first Psalm. When he came to the sentence, "And whatsoever he doeth shall prosper," he said, "It is not what he thinks he will do, not what he hopes he is going to do, not what he half does, not what he does ten minutes too late, but whatsoever he doeth promptly and thoroughly and heartily and with both hands to the Lord," it shall prosper.—Samuel Chadwick.

A Chinese John the Baptist

LEONARD G. BOLTON, MISSIONARY FROM CHINA

ONE time I was burdened with the need of a certain untouched territory. Taking four natives with me to speak the different language, I went out into this country. On crossing the high mountains between Burma and China we had to cross a swollen river where there was a rope bridge, so holding hands we tried to wade the stream, up to our waists in water. In the strong current our food was washed away, and so we were there in the mountains with no food, and we had lost our way. We were about forty-eight hours without food. We did not know which way to go to find food.

Looking to the Lord for guidance, I prayed, and went forward, saying, "Come now, God will provide." And as I cut my way through the high grass in upper Burma, a big snake jumped out—I suppose it was about ten feet long—crawled right across my path, making a hissing noise. But we did not fear, for the Lord has promised us victory over serpents.

Going forward in the name of the Lord, I found an opening, and there a bamboo hut. I ran forward, calling to the natives, "Come! God has provided food." I said this in faith. When I got to the hut, I found the bamboo floor all covered with corn on the cob—all that we could eat, and more besides. We all praised the Lord, and made a fire and cooked our food. I called, but I found there was no native around at all. So to pay for this corn we hung a piece of salt over the door. We had been able to save the salt, even though our food was gone.

And then we went on and found a village where the people had never seen a white man before. We were able to bring the gospel to these people.

These natives, having only heard the gospel once, came over the high snow mountains some months afterwards to our mission station to get more of the gospel. Many were saved and baptized.

On my return journey we came down the Seween River, and not having had any other food but red rice for nearly a month, I told my native evangelist David I was going to see if I could catch fish in the river. We had to climb down a mountain, and got into a rock slide. One of the Christian natives rolled down, I suppose, about 200 feet, and the rocks and boulders were coming down behind us. But again looking to the Lord, our lives were saved.

We got down to the river. I put out

my fishing line, and we had a swim and washed our clothes, and caught a fish on the line about three feet long. This fish had been bitten by an otter, but as we were so hungry for fish we ate it. Ten days after this, through eating that fish, I took typhoid fever, and we were a 9-days' journey from home.

The natives put me in a hammock with bamboo poles and carried me—a three-days' journey to Brother Morrison's and a 6-days' journey over to our mission station. Brother Morrison had no milk to give me, but I knew if we could get back home we had our own cows.

We had to cross a rope bridge, but being so sick I could not pull myself across, so a native took me on his sling and conveyed me across. But in untying me he dropped me into the river. I must have gone on my head because my sun helmet was smashed, but I knew no more. The natives fished me out and carried me to a log cabin, where David prayed for me. They expected me to die that night. The natives said I was "speaking funny" all night. Then they carried me another day's journey over a 12,000-foot mountain and down to our station at Wei Hsi; and David called Mrs. Lewer, my sister-in-law (as my wife was a ten-days' journey away at the school), and said, "The pastor is dying." Mrs. Lewer and her daughter nursed me until my wife came back. She came back on horseback, a ten-days' journey.

The natives prayed. One native, of whom I want to speak particularly, stayed out on the mountains and prayed night and day for me for about ten days. He used to come in every other day. I could not talk. The other natives told me how he prayed for me. He came days after and said to me, "I knew you were not going to die. God has answered my prayer."

I want to tell you about this native who prayed for me. He said he wanted to be like John the Baptist. I often offered him some of my clothes, but he prefers sheepskin, and wants to live on wild honey and fish. I have given him several traps, and he catches small game.

One day he was in debt and so he went to a Chinaman to borrow some money, and the Chinaman sarcastically said to him, "You go to your God and hold out your bowl, and He will give you all the food you want." So he was simple enough to do it. He knew that God would provide, and so he went out on the

mountains and set his traps and prayed. And when he came back to his traps, he found an otter. An otter skin is very valuable. So he took this otter down to the Chinaman and said, "How much will you give me for this?" It was a testimony how God helped him.

This native is a real saint. If anybody is sick, even if a day's journey away, if they call him he will go and pray. He studies the Word of God while in the mountains.

One day he came to my home and I had the radio on; and Herr Hitler was yelling and screaming, making a speech. As he sat on the floor he said to me, "Why, that's one of the three frogs spoken of in Revelation!" I looked at him and thought, "Well, just an ignorant native!" But he recognized the spirit. This will illustrate how these natives as they study the Word of God are being taught by the Holy Spirit. His theology may not have been perfect, but he recognized it as an unclean croaking spirit that was talking into the microphone in Berlin.

Being out and out for God, the devil stirred up people so that persecution came to this man. His wife persecuted him first. Then afterwards, because he cut down some trees to help build a chapel, the Chinese took him and threw him in prison—but not until they had beaten him with many stripes because he told the magistrate that if he did not repent he would go to hell. This Chinese magistrate was living a very wicked life. The native was acting the part of John the Baptist and upbraiding him for the wickedness of his life. Then he was beaten and thrown into a dungeon, in a dirty Chinese prison where there were robbers and wicked men. Although I went to intervene and try to get him out, it was of no avail.

These prisoners are left to die of starvation unless someone brings them food. We took food to this Christian, but he did not want it; he gave it to others who were more hungry than he. He had the Word of God, the Bread of Life, and I do not think he ate anything at all for ten days. But he preached to those prisoners in prison, taught them to read and pray, and had a revival in the prison. Like Paul and Silas in the Acts of the Apostles, he sang with victory in his soul—with a bleeding, scarred back, yet victorious.

At last the Chinese official became sick unto death. One of the Chinese soldiers said to the official, "You will die if you do not let that man out of prison, for he is a Christian." So they sent and brought him out. He came out seemingly fatter than when he went in. Many of the prisoners were taken out and shot, but were saved through our "John the Baptist's" ministry before they went before the firing squad.

The Burnt-Offering

(Continued From Page Three)

be burning; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings." Verses 11 and 12.

"The fire shall ever be burning; it shall never go out." Verse 13.

How is the fire to be kept burning? Only by yielded members, only by men and women who will come to God and say, "Yes," to Him; and will, though it cost them everything, yield to God and spread themselves on the altar.

It is best to bring something big to God. Some brought a bullock, some brought sheep, some brought a fowl. When they brought a bullock they brought strength and their best to lay before God. Isn't it good to know that we can bring our very best to God?

I am going to apply this to the Lord Jesus Christ. I know you will all agree with me that there never was another such burnt-offering as the Lord Jesus. It is said about Jesus, "The zeal of Thine house hath eaten Me up." John 2:17. He was a burnt-offering, the richest and best. His days on earth were spent in ceaseless service without spot to God. He was full of devotion, nothing held back. He said, "The cup which My Father hath given Me, shall I not drink it?" John 18:11. **Praise His name!** He said, "Sacrifice and offering Thou didst not desire." Then He said, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God." Psalm 40:6-8. The burnt-offerings, the sin-offerings, the meal-offerings, the peace-offerings were only shadows.

Jesus said, "I have meat to eat that ye know not of. . . My meat is to do the will of Him that sent Me, and to finish His work." John 4:32, 34. That "meat" even got Him to stop eating, He was so consumed with the passion to do the will of God. And the shadow offerings ceased to make way for the greater offering, the offering of a wholly dedicated will.

Jesus had been talking with His disciples and He said, "The prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." John 14:30, 31. Do you know where He was going? Right out to the garden to be betrayed. Right out to Calvary to die. But He said, "Arise, let us go hence."

My brethren and sisters, Jesus outstrips us all in His devotion, in His wholehearted desire to please God. Jesus was the odor of a sweet smell to God. He

said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John 10:17, 18. Jesus was the whole burnt-offering.

In Lev. 7:8, it says: "The priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered." The priest who officiated had as his wages the skin of the burnt-offering. The "skin" you know is that which covers, and isn't it wonderful to know that Jesus was the burnt-offering, and I can have the "skin," I can take His excellence and cover myself with it.

But here we come to the practical side. God says, "This is what I want from you. Now that you have been delivered from the old things, the thing I desire is that you present your body a living sacrifice." Paul gives us a wonderful discourse in his epistle to the church at Rome, and tells how justification takes place, how sanctification takes place, and how God is glorified. He breaks out in strong utterances and in Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"Conform" means to run along with. "Transform" means to run across. Don't go along with the world. Be changed by the mighty power of God so that you can swim against all the evil earth currents.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies." The only true response to the amazing grace of God is to yield yourself eternally, completely, absolutely, to God on the altar. We should follow in His

blessed steps. The fire must be kept burning. God must be satisfied. How else can there arise a sweet savor to God?

God broke the silence to say of Jesus, "This is My beloved Son, in whom I am well pleased." Don't you think He was pleased with that sweet smell? And don't you tell me that God has not a sweet savor here and there. Someone has said, "Yes," to God. Somebody is living a clean and holy life.

The testimony must not fail. Perhaps things are at a low ebb. I ask you, How shall the flame be kept burning? Only by outpoured sacrifice, by yielded hearts that will say, "Yes," to God. Costly? Of course, it is costly. The Jesusite wanted to give David something to offer to God. But David said, "I am not going to offer burnt offerings of that which cost me nothing. I will pay the full price for it." Burnt-offerings are costly things. Wholly yielded lives are not cheap. It costs something. Don't forget that through surrender and yieldedness the sweet savor arises.

Then I think of Paul when he said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Acts 20:24. Beloved, there is no other way then to place ourselves on the altar. The Holy Ghost is saying, "Who will go? Who will say, 'Yes, I will present myself a living sacrifice?'"

I came across a passage in 2 Chron. 29:27, "When the burnt-offering began, the song of Jehovah began also." The song of Jehovah had not been heard for a long time; but when the burnt-offering began, the song of Jehovah began. Brethren and sisters, the song only really begins when the burnt-offering begins, when yielded men and women put God first. Then the song begins, and a sweet savor ascends to God.

Giving Prayer Its Proper Place

Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do! When we pray God works.

Listen! We have come once more to the parting of the ways. All our past failure, all our past inefficiency and insufficiency, all our past unfruitfulness in service, can be banished now, once and for all, if we will only give prayer its proper place. Do it today. Do not wait for a more convenient time.—From *The Kneeling Christian*.

There are things that even God cannot do for us unless He allows us to suffer. He cannot have the result of a process without the process.—Hudson Taylor.

The Lord preserveth all them that love Him: but all the wicked will He destroy.

Psalm 145:20

CAN WE EXPECT REVIVAL TODAY?

(Continued From Page One)

in a general way. It would do us good to be specific. Do we not need to confess our sins of prayerlessness, spiritual indifference, worldliness, vanity, frivolity, murmuring, mistrust, pride, anger, bitterness, evil speaking—our sins of commission—and our sins of omission, which have been so many?

"Sow to yourselves in *righteousness*, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till He come and *rain righteousness* upon you." Hosea 10:12. It is time right now to seek the Lord until He sends showers of *righteousness* upon us.

Then too, it is not enough to confess sin, but sin must be *forsaken*, as God will not work where sin is covered up. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. There are those who have been moved under the pressure of an appeal, have knelt at an altar confessing their need, but after the meeting was over they soon forgot and went back to the very sin over which they had repented. No, we have not seen the awfulness of sin against God. There has not been enough contrition. Our sorrow for sin has not been godly sorrow. It did not work real repentance.

Perhaps you remember the day when you realized the Spirit of God was talking to you about your "evil speaking." You knew you had spoken evil of your brother. For a moment under the fervor of some ministering servant you became conscious of your failure. You said, "Yes, Lord, I know that I am guilty of this very thing. I am sorry and I am going to stop this. I will no more speak evil of any man." But today you are back in the same old rut of that evil speaking—that backbiting, that murmuring, that criticism.

Do we want revival today? Oh yes, we do. And can we have it today? Oh yes, we most certainly can, if we meet the conditions.

"If My people which are called by My name, shall humble themselves, and pray and seek My face, and turn from their wicked ways; then will I hear from heaven and forgive their sin, and will heal their land." 2 Chron. 7:14.

When we do our part, God will do His. He will hear, forgive, and heal our land.

My heart has been deeply stirred in recent reading of the Book of Joel. There in this wonderful prophecy is a picture of chastisement, repentance, blessing. Judgment has come and the Lord through His prophet is calling the people together for prayer. I could not help but notice that the call is first to the priests, the ministers of the altar to lament—the ministers of the altar, to gird themselves, to lament, to howl, to lie all night in sackcloth; the ministers of the Lord, to weep between the porch and the altar and pray, "Spare Thy people, O Lord."

The call to humiliation, to intercession begins with the ministry. God is calling us as evangelists, pastors, ministers of the Word to be the first to lament and mourn, to humble ourselves and pray. And if I understand the Scriptures rightly regarding the serious soberness of our Gospel, our messages should not be such as to entertain and keep the congregations in laughter but such as would rather bring them to weeping. We need more somber

preaching of sin, repentance, and judgment to come.

But to get back to a praying ministry. God through His prophet reveals to us He is seeking a praying leadership—a ministry that will be prayer-examples to the people and in turn lead the people to prayer. The preachers of the early church gave themselves "*continually* to prayer" and the ministry of the Word. But what of the church leaders of our day?

A multiplicity of sermons is being preached, multitudinous activities are being carried on, but we need more than these. We must have praying leaders if we are to have praying people.

O ministers of the living God, shall we not take the lead in deeper humiliation before Him, and as the Lord cries through His prophet Joel, call a solemn assembly, gather the elders, the people, and even the children and set them praying? The value of prayer cannot be overestimated if the church would accomplish great things for the Master's Kingdom.

Christians, are we praying? Are we seeking God? Are we asking of the Lord rain in the time of the Latter Rain? Many have a yearning in their hearts to see revival but what are we doing about it? All may not go forth to preach this Gospel, to enter definite public service, but every Christian can *pray*, can, through intercession, have a part in in the great work of harvesting souls.

Are we willing to give ourselves to prayer? There isn't anything in life that can take the place of communion with Heaven, but we have been so filled with our own interests, we haven't time to pray as we ought. There has been time for the radio, the newspaper, visiting, and other things, legitimate in their place, but we have lost sight of that which is of primal importance, prayer, prayer, *prayer*. We have been so occupied with our daily round of duties that we have neglected the most essential business of all. Jesus, our precious Saviour, taught us that men ought always to pray and not to faint, but we have loved our ease, and prayer has seemed a weariness to the flesh. We faint so quickly and tire so easily.

There has been too little praying and the consequence is being reaped—a low state of spirituality—with professing Christians living all too much like the world. There is plenty of concern for nice homes, fine cars, the latest in wearing apparel, but where is our concern for the multitudes who know not the Saviour, the multitudes who are perishing all round about us? It should not be said of those who have tasted His marvelous grace that "there is none that *stirreth* up himself to take hold of God."

Let us bestir ourselves. If people needed to pray, the time is now. Real Holy Ghost praying is needed. Let us be much in prayer. Let us unite in intercession for a mighty work of God in our hearts, in individuals, in our nation, and throughout the world. Let us pray for revival in the body of Christ for revival does not just "*happen*." Revival comes from God in answer to the earnest, believing prayers of faithful intercessors. The day of revivals is not past if those who know their God will truly pray.

God is still on the throne. He still answers prayer. Jesus Christ is the same yesterday, today, and forever. The promises are ours, and in view of all the marvelous promises relative

to prayer, how tragic should we lose the blessing because we fail to meet the conditions and appropriate them. It is wonderful what God will do when people are willing to pray. Oh God, give us such a spirit of prayer, until pray we will, pray we must, until prayer becomes an all-consuming desire, until we cannot refrain from praying.

Can we expect revival today? Why not! After the weeping, the mourning, the rending of hearts comes the blessing, the glorious fulfillment of promise. Joel in His prophecy foretells a great outpouring in the end-time of this present age.

"Be glad then ye children of Zion and rejoice in the Lord your God.

"He will cause to come down for you the rain, the former rain, and the latter rain in the first month....

"And I will *restore* to you the years that the locust hath eaten....

"And it shall come to pass in the last days saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams: and on my servants and on My handmaidens I will pour out in those days of My Spirit."

These words should be enough for anyone. In the *last days!* The *last days!* The outpoured Spirit! Revival! All flesh! Prophecys! Visions! Dreams! Well, praise God it is all for us today. These are the days in which God has promised to pour out His Spirit upon all flesh. We haven't passed the last days yet.

Just recently I was moved upon by the Spirit of the Lord to spend days and days in prayer and waiting upon God. I was seeking very especially to humble myself in His Presence, but I was in no wise praying in particular regarding revival.

It was one of these nights when in my sleep there came the revelation of these words over and over again, "The Word of God grew and multiplied, The Word grew and multiplied, The Word grew and multiplied." Over and over the word came—just these, nothing else—and I awoke. It was 5:15 in the morning and I began to pray. "Lord, what is it? What do you mean by this?" The words sounded familiar, as though they could be from the Book of Acts but I was not altogether sure whether they were Bible or not.

Sunday came and at night I felt led of the Lord to attend a church which I had never entered before, where I did not know the preacher or a single soul, and no one knew me. When the minister got into his sermon, he brought forth the words I had received in my sleep. There they were from the 12th chapter of Acts and the 24th verse, "The Word of God grew and multiplied." The minister explained that the Word of God growing and multiplying means "Revival." I had asked, "Lord, what do you mean?" and there was my answer.

The following Thursday (Feb. 4, 1943), I received the revelation of a song in my sleep. The Lord has permitted me to do quite a bit of song writing and I had previously received "songs in the night" lying upon my bed meditating upon Jesus and the wonders of His love. But never before had I been given a song in my "sleep." Here were both the words and the music. I heard them over and over

again and this was the substance of the message,—“There will be a great revival, praise the Lord.” Upon awakening, I immediately arose and wrote down the words and music so as to record this identically as I had heard them.

There will be a great revival. Is that beyond our fondest expectations? It shouldn't be. The increasing desire of many hearts is expressed in the words of the psalmist, “Wilt Thou not revive us again: that Thy people may rejoice in Thee?” And He will revive us again. With God nothing shall be impossible.

We wonder how it can come to pass. We sometimes think of God as afar off, as a disinterested spectator in the affairs of men. We see evil rampant on every hand, world-wide war and chaos. We behold the Laodicean condition of the church. Everything looks hopeless. But there have been dark periods before. Out of the midst of veritable darkness, visitations have come from Heaven. Even the blackness of this dense, dark hour does not preclude the moving of the Spirit of God in great showers of reviving. If we will only get right and pray through, God will send us a mighty outpouring of the Spirit in this very day.

“Though I walk in the midst of trouble, Thou wilt revive me.” Psalm 138:7. Trouble to the right, trouble to the left, trouble before me, trouble behind me, trouble in every direction—yet *He will revive* in the midst of it all. Is there trouble every way you turn? Then, look up. There is no trouble up there, and as you call He will answer and show you “great and mighty things which thou knowest not.”

He will fan into flame the smoldering embers on the altar of your heart. He will bring to warmth and life and glowing the love that has grown cold. He will melt away your hardness by the fire of His divine love. And if your soul is barren and you feel very dry, He will revive you. You are good material for the Lord to work on, for dry sticks make a good fire.

He will revive. His desire is toward us. Our Father is yearning over us in love. He would remove from our lives all that is contrary to His will and set our souls ablaze with His glory. We long to have a sweeping Holy Ghost revival but how much more does the Father desire we shall have it. “If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him!” He desires that revival flame shall leap high in the hearts of His own. Then shall our blessed Lord truly see of the travail of His soul and be satisfied. Then shall we bring Him the glory due His worthy Name and give Him the joy for which His heart is longing. He will rejoice, and we too will rejoice, for where there is holy fire there is holy joy.

“That Thy people may rejoice in Thee.” He will revive us that we may rejoice in Him, and when our souls are revived and on fire for God, there will be great rejoicing. Nothing gratifies the Father more than to see us rejoicing in Himself. In HIM! Not in earthly things, not in that which is temporal,—but in HIMSELF. Independent of our lot, independent of every circumstance, of every condition, rejoicing in Him! Not even rejoicing in our spiritual experiences and bless-

ings, however precious they may be—just rejoicing in HIMSELF.

Then, when our hearts are aflame with His Spirit of reviving, when our souls are filled with this rejoicing, sinners will be attracted, yea, sinners will yet pause to behold our joy and they too shall find the Saviour.

O Pentecostal saints of the Lord, who knows but what we have come to the kingdom for just such a time as this? Shall we not go down before God for a deeper heart-searching, for a putting away of every hindrance to His working? God desires a yielded people through whom He can perform greater works than we have ever seen before. Let us not fail to give ourselves to serve His pleasure that He may be able to fulfill His desire through us.

GIVING THANKS ALWAYS!

Augustine tells us that the early saints,

when they met each other, would never separate without saying, “Deo gratias!” “Thanks be to God.” Frequently their conversation would be about the persecutions which raged against them, but they finished their conversation with “Deo gratias!” Sometimes they had to tell of dear brethren devoured by a beast in the amphitheater, but even then they said, “Deo gratias!” Frequently they mourned the uprising of heresy, but this did not make them rob the Lord of His “Deo gratias!” So should it be with us all the day long. The motto of Christians should be “Deo gratais!” Giving thanks always for all things.—C. H. S.

Young people of today will constitute the church of tomorrow. Be sure this coming church is supplied with proper, spiritual reading matter. Send them the *C. A. Herald* at only 60c per year or 5c per copy.—*The Gospel Publishing House.*

A Call to Prayer

About a year ago we printed in the *Evangel* a call to prayer that was sent to us by George T. B. Davis of the Million Testaments Campaign. (Brother Davis is seeking at this time to distribute a million New Testaments among the Jews).

Brother Davis writes: “Recently, in prayer, very early in the morning, the Lord seemed to show that more people might be enlisted in the prayer plan by making it ‘at least five minutes’ daily, instead of ten minutes. We are putting on our new cards new prayer suggestions which I think are an improvement on the old.”

The following is a copy of the new cards.

R	epentance evival eturn to God	Revival and Victory Prayer Movement	V	ictory on land on sea in the air
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With God's help I will endeavor to spend at least five minutes daily, alone or with others, praying for repentance, revival, and return to God, throughout our land; and for victory for our armed forces on land and sea and in the air.

Name _____

Date _____

If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chronicles 7:14.

DAILY PRAYER SUGGESTIONS

- Praise God for the civil and religious liberty that we enjoy in our land.
- Pray for forgiveness for the multiplied sins and iniquities of our nation.
- Pray for a great outpouring of the Holy Spirit upon our people, to bring conviction and confession of sin, and whole-hearted return to God.
- Pray that God will send revival to your own heart and life first of all, and then, to the hearts and lives of others.
- Pray that vast multitudes of civilians, and men in the armed forces, may be born again; and that multitudes of backsliders may be brought back to God.
- Praise God for protection thus far from bombing and invasion; and pray that we may continue to be preserved as we turn to the Lord.
- Pray for great victories for our armed forces on land, sea, and in the air.
- Pray for Divine wisdom and guidance for President Roosevelt, Winston Churchill, Chiang Kai-shek, General MacArthur, General Montgomery, and other civil and military leaders; and that they may seek the Lord with all their hearts.
- Pray that great multitudes may speedily be enrolled in this prayer movement; that they may pray in faith; and that they may persevere in prayer day by day.
- Whenever possible, cottage prayer meetings should be held one night each week (preferably Monday night) to pray for revival and victory for our armed forces.
- Card containing this pledge and prayer suggestions can be obtained for one cent a copy; 75 cents a hundred; \$3.50 for 500; or \$6.00 a thousand. Address the Million Testaments Campaigns, 1505 Race Street, Philadelphia, Pa.

The GOSPEL in FOREIGN LANDS

Travelogue

Earl Wilkie, El Salvador

After considerable difficulty and much rearranging, we finally got the car loaded for the trip. Our load included musical instruments, a gasoline lamp, a varied assortment of gospel literature, as well as a hammock and necessary bedding for each member of the party. And so we started out.

The journey took us through the capital, San Salvador, where we stopped to greet the pastor of our work. It was a joy to learn that the church there has doubled in size during the past seven months since we have been able to assist by paying rent for a hall in a good location. This was made possible because the Lord has been gracious in sending extra funds through the Missions Department. We covet an interest in your prayers that God may continue to prosper that church, making it a work worthy of its place in the capital.

After leaving San Salvador, we continued our journey over a hot, dusty and very rough road. The car crept along at hardly more than a snail's pace, because of the holes and ruts in the road; then, too, the many oxcarts, donkeys with their burdens, men on horseback, and people on foot all had their share in hindering our progress. But finally we did reach our destination, having covered the 20 miles from the capital in about three hours.

In this place, Potrero Grande (meaning "large pasture"), we held our first service. Unaware of our coming, they did not have opportunity to announce the meeting ahead; nevertheless, a nice little group of Christians

as well as some unsaved gathered, and all enjoyed together the blessing of the Lord.

After everyone had gone home we found ourselves alone in the church. Having the privilege of using its four walls and roof to shelter us for the night, we strung our hammocks up between the beams that ran across the building. As mine was next to the wall, I made it a point to place my clothing and boots on a bench toward the center of the room—not between my hammock and the wall. Very eager, sticky fingers only too gladly would have reached through the half open walls of that grass church, carrying off all they could reach. But thanks to the Lord, we enjoyed a good night's rest and all was kept safe and sound.

After breakfast the next morning we packed our belongings and started out once more. Soon we had the privilege of crossing by ferry the Lemp river which because of its commercial value is considered the most important river in Central America. In spite of car trouble, and a road that proved rockier, rougher and steeper than ever, we arrived at another of our churches a little after midday.

This church, called Los Gramales ("the grasses"), is one of the strongest we have in the country. It has a membership of considerably more than a hundred, and in addition there are a number of branch works, some many miles from the home assembly. Even though the church is in the mountains, surrounded on every side by

hills which make travel difficult, the saints faithfully come to the services, and the pastor is equally faithful in visiting his flock. May God bless this group of Christians and give us many more like them!

In the two days of services there it was our privilege to enjoy sweet fellowship with the saints whom we had not seen for about seven months, and we rejoiced to see the Spirit graciously move, bringing souls to the Master's feet. The people told us of the trouble they had had with the Catholics. It had become so acute that finally the government had to step in, reprimanding the priests and publicly guaranteeing freedom of religious worship for all.

When the services were over, Brother Arbizu (our native presbyter) and myself began to wonder how best to get home. We had come in Brother and Sister Oren Munger's car, but they were remaining to visit some of the churches in that section. Since a bus had passed during the service the night before, we knew another could not be expected for days, so as far as we could see it meant returning by foot or on horseback.

After trying for several hours, we finally managed to procure two horses, one to carry our baggage and another to ride. So taking turns on the one horse we started out for the railroad station about thirty miles away where we could take a train for home.

Travel is very slow over these rough, mountain trails, and having made a late start we saw that it would take us the remainder of that day as well as part of the next to make the trip. Therefore, we decided to have two meetings on the way.

About twenty-five Christians gathered for the first meeting which was held at El Chu-



Left: Mrs. Wilkie in a children's service at a village called Colorado. Eleven of these children accepted the Lord. This service was held in a barnyard as you may guess, seeing cows in the background. Center: Just a couple of little folk caught with their homemade wagon. Right: One of the finest bridges in Central America, spanning the Lempa River near San Miguel. It is located on the new Pan-American Highway which is nearing completion.

tillo, a branch work of Los Gramales. Not having planned these meetings, we were without our gasoline lamp, and it was our privilege to enjoy real good Central American light—pitchy pine splinters. By the light of these nice smoky, flickering pine sticks we had our service. The light itself was appreciated, but after the service we discovered our nostrils and throat were like a chimney flue, so filled with soot from the smoke we had inhaled! But thanking the Lord for the opportunity of giving them a meeting, we forgot the rest.

* * *

Off we started again the next morning, this time with a horse each to ride. On through the mountains we rode, our trail ever leading downward as we headed for the great valley through which flows the Lempa River. Late in the afternoon we made our last stop—at the little church in a place called Obrajuelo, located almost in the center of the Lempa River valley. As the people gathered in the church that night we thought of a service held with them just a little more than a year before. This same building was then the home of an elderly Christian brother, and on entering at that time we found him seriously ill. Greeting us warmly, he said, "I'm glad you have

come; you are more than welcome, and you may know that my house will always be open to the gospel." We held a service there, and afterwards even before we had retired the Lord very gently took the aged brother from this life. But he kept his promise that his house would always be open to the gospel. It was turned over to the Christians for their regular meetings. And so more than a year later we held our service in that same house, which is now their church, preaching to about thirty people, half the number Christians and the other half unsaved.

* * *

Next morning, arising at four by the light of another good Central American light, burning corn shucks, we saddled our horses and started out. In about an hour we reached the river which even during the present dry season comes up to the horses' breasts. Putting our legs up over the pommel of the saddle, we forded the river, and a few minutes later we reached the railroad station. After a four-hour trip by train we arrived home, tired and sleepy, yes, with clothes very dusty and dirty, but rejoicing in the blessing God had given us on another journey for Him. Praise His name!

Surely It Is the Time of the Latter Rain!

E. H. Simmons, Liberia, West Africa

Our Christmas convention proved a time of real blessing—not a large nor spectacular gathering, but the Lord's presence was in our midst in a precious way. One evening such a spirit of prayer fell upon us that the song service was stopped while we again went to our knees before the Lord.

Nor did the moving of the Spirit cease with the closing service. It has continued throughout the district in spite of the busy farm cutting season. Word has just been received of how the Lord broke through in Bwebo. Six were saved and two received the Baptism during a Friday evening service which lasted until the small hours of Saturday morning. The pastor writes that he has never seen anything like it in the tribe before.

Here in Feloka, too, the Lord continues to work. The three Sundays following the convention indicated the beginning of new things in our midst. One Sunday not long ago the Spirit came down upon the service, with a real hunger for a Pentecostal revival. After the last service, the Lord again moved upon some who remained for further prayer. An unsaved girl was brought into the kingdom, while two received the Baptism in the Spirit. I think I can say with the Bwebo pastor that we have never before felt such a strong undercurrent of God's presence here in Feloka as during these past few weeks. Surely we are in the time of the latter rain, and we need the prayers of the saints at home that we

may not fail in this hour of blessing to receive all He has for Liberia.

The Liberian brethren who kept a record of the convention meetings report that 12 tribes were represented, 12 were saved, 2 received the Baptism, 65 were baptized in water, 93 received prayer for healing, and 11 babies were dedicate to the Lord.

One of those baptized in water was the wife of a clan chief. She had been ill and finally turned to the Lord for healing. God not only healed her but saved her soul as well, and now she wanted all to know what Jesus had done for her.

Another candidate for baptism was the son of the local pastor. Though still but a boy, David Jr. has already begun his career as a soul winner. When his father told of the boy's longing to be in the Bible School, and of his tears when not admitted . . . well, he would make only one more. How could we refuse one who had such a longing and was even now a preacher among the children, some of whom have been saved through his efforts? He was admitted.

We have been greatly encouraged with the school this year. The trial term of a united boys and girls school has proved successful beyond our expectation. The girls especially have manifested a spiritual hunger, along with a growing interest and understanding in their work.

I have just been thinking back over the

seven years our school has been in progress. In 1936 we had 11 boys here and about 25 girls at Palipo. Last term we had 241 students on the roll, counting day students. A number of these are even now in part-time ministry, two of the boys doing evangelistic work in the Kitteabo tribe. Reviewing the list of former students I find four in pastoral work, seven assistant pastors, one evangelist, five accredited teachers serving on four mission stations, five have taken the Liberian teacher's examination and are now awaiting the results. Those teaching here are also continuing their studies.

One of the former students, a boy who could not speak any English when he came to us, is now assistant pastor of the assembly at Takarodi, Gold Coast. At one time they were brought before a British official to give an account of themselves, which they did and then preached the gospel to the officer. The meetings continued with the sanction of the authorities. The last report was that the membership had risen from 35 to 52, with congregations up to 200.

FURTHER EXTENSION OF CUBAN WORK

Mr. and Mrs. Louie W. Stokes are opening work in a new section of Cuba, the Province of Santa Clara. "For months we had felt the desire to enter this province," writes Brother Stokes, "and after the annual conference in Havana God helped us to make the change. Our responsibilities were turned over to others, and taking the train we travelled the 200 miles to the city of Cienfuegos, having already rented a house for services as well as living quarters.

"We arrived February 19, began radio services the following Sunday, and opened the mission March 7. The first service was encouraging, with an attendance of about 25 adults. Thousands of pieces of gospel literature have been distributed, and almost daily we engage in visitation and personal work. With radio program, Sunday School, street meetings and church services, our time has been fully occupied, but we hope soon to preach also in the neighboring towns.

"The Province of Santa Clara presents a challenging opportunity to the Assemblies of God in Cuba, for there is no other Pentecostal work here. Cienfuegos is considered the fourth city of Cuba, with a population of about 100,000, and three evangelical churches. Our mission is located in a section where there is no church, many never having heard the gospel story. Although the people are very friendly, they do not readily accept the full gospel message which would change every aspect of their lives. We must start with almost nothing but faith and hope and the promises of God, and endeavor, steadily but slowly, to build up a church worthy of our Lord. And you, sharing with us now the burden of prayer and finances, will rejoice with us in that day of reaping."

Send all contributions to Noel Perkin, 336 West Pacific Street, Springfield, Missouri

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

The Early Life of Moses

Lesson for May 23. Lesson Text: Exodus 1 and 2.

Exodus may be divided into two sections: (1) **Redemption.** chs. 1-18. God miraculously brings about the deliverance of His people, working through a human instrument, Moses, who is the outstanding figure of the book. (2) **Relationship.** chs. 19-40. God, through Moses, lays down terms for permanent relationship with His people. These terms are accepted, engraved on tables of stone, explained, then broken, and finally renewed. Having entered into covenant relationship with God, the people, under divine supervision, assemble, erect, and consecrate the tabernacle as a place where God may dwell and where they may worship Him according to the terms of relationship.

In our first lesson we have: (1) The Cry for Redemption—Israel in Bondage; and (2) The Captain of Redemption—Moses' Birth and Early Life.

I. THE CRY FOR REDEMPTION.

"And the children of Israel . . . cried and their cry came up to God by reason of the bondage."

1. Reason for the bondage. 1:1-10. The Hittites were threatening to invade Egypt. Pharaoh feared what might happen if the Hebrews, now probably one million strong, joined forces with Egypt's enemies. It was therefore, deemed necessary that their power and numbers be reduced.

2. Prediction of the bondage. Revealed to Abraham in Genesis 15:7-17.

3. Duration of the bondage—400 years. Since God works when conditions are just right, Israel's entrance into the promised land was to be delayed until the Canaanites who dwelt in that land were ripe for judgment.

4. Nature of the bondage. 1:11-22. (1) **Rigid Tasks.** The Israelites were forced to work at jobs in which they were inexperienced and which, therefore, would be unusually difficult for them, namely, brick making and field service. Purpose—to break down their physical health. (2) **Infanticide.** In order to prevent increase in population the male children born of the Israelites were to be drowned in the "sacred" river.

5. The effects of the bondage. Israel's sufferings worked "together for good," resulting in—(1) **Conviction.** Israel was made to feel her need of God as Redeemer. (2) **Unification.** Their sufferings bound them together. (3) **Separation.** Prosperity

in Egypt was dangerous; affliction kept them separated. (4) **Civilization.** Laboring at Egyptian occupations gave them experience which would be valuable when they came to settle and build in their own land. (5) **Revelation.** Had there been no affliction, there would have been no revelation of God's mighty delivering power. (6) **Multiplication.** "The more they afflicted them, the more they multiplied and grew."

II. THE CAPTAIN OF REDEMPTION.



While the nation cried unto God, He was preparing them a deliverer. Moses' life is divided into three periods of forty years each. The first forty years were spent in education in the schools of Egypt. In ch. 2:1-15, we see him as—

1. The Babe. Something in his baby countenance appeared to his mother's eye as the halo of special divine favor. "Divinely fair," Stephen describes it. Acts 7:20. "By faith" his parents hid the baby Moses (Heb. 11:23) "and were not afraid." "Miriam stood afar off" to see what would happen. She and her mother expected a miraculous intervention.

The providence of God is seen in the coming of Pharaoh's daughter at that particular time to bathe in the river. She decided to adopt the child whom she had rescued. Had it not been for the cruel

edict of Pharaoh, Moses would have missed the necessary education "in all the wisdom of Egypt." Christian parents ought to cast their children upon God and definitely trust Him to work in their lives.

2. The Student Prince. According to tradition, Moses was sent to the great city of Heliopolis and educated in its university, the Temple of the Sun, where he became one of 10,000 students. The thoroughness of his mother's training may be seen in the fact that Moses never succumbed to Egyptian religious teaching. In Acts 7:22, Stephen tells us, Moses "was mighty in words and deeds." As to "words" he evidently studied reading, writing, geometry, astronomy, art, architecture, chemistry, metalurgy, musical appreciation, etc. As to deeds, Moses is said to have led Egyptian troops in battle against the Ethiopians and to have distinguished himself thereby.

3. The Would-Be Deliverer.

(1) **His choice.** "It came into his heart to visit his brethren." Cf. Acts 7:23; Heb. 11:24-26. (a) Moses made his choice when he was in full maturity, forty years old, possessed of best possible education, a keen mind, and mature judgment. (b) His choice meant giving up a good deal. He stood, as it were, on the steps of the throne of Egypt, and like Jesus was offered the kingdom. (c) He made his choice when it was not fashionable to be a follower of Jehovah and a member of a despised race. (d) Finally, he made his choice "by faith." There is no other explanation. "Beyond the boundary of earth and time he saw a glory and a greatness which dazzled into dimness the glittering pomp of even an Egyptian royalty; and he gave up the latter that he might secure the former. Through the veil which conceals the spirit-world he saw the living throne of the Eternal God."

(2) **His mistake.** He had a noble resolve to deliver his people and defended a mistreated Hebrew, deliberately killing the Egyptian offender. The following day when he sought to make peace between two quarreling Hebrews, he discovered his act had been found out.

4. The Fugitive. "Moses fled from the face of Pharaoh and dwelt in the land of Midian." Here, in the desert Moses was destined to spend the next forty years of his life. For what purpose? He must learn the following lessons—

Two wrongs never make a right.

You cannot redress a nation's wrongs by meeting brute force with brute force. "The weapons of our warfare are not carnal."

More haste, less speed.

There may be a long distance in point of time between the formation of a right purpose and the right opportunity for its execution.

Moses was sent to the back side of the desert to learn to control his own spirit. Prov. 16:18; 25:28.—J. Bashford Bishop.

The PASSING and the PERMANENT

TESTAMENTS FOR BRITISH SOLDIERS

The British and Foreign Bible Society has presented 1,250,000 New Testaments to the British troops.

IN CHILDREN'S SCHOOLBOOKS

James O. Sowell declares, in *World's Call*, that fifty years ago 70% of the contents of the First Readers, which were put into the hands of children, had to do with religion. Today the books used for the same age group devote only 3% of their space to religion and morals. Is it any wonder today's children are so unruly?

JEWS TURNING TO CHRIST

Writes the eminent Jewish author, Dr. Cecil Roth, of Britain: "It is no secret that the number of conversions in our midst, among all sections and social classes, is increasing to an alarming degree." He states that the war is exposing the inadequacy of Judaism to meet the spiritual needs of its followers.

JAPAN'S NEW UNION CHURCH

"The leaders of the Japan Union Church are reported to have stated that the first three gods of the Kojiki are in reality the Christian Trinity under different names," reports *Sunday School Times*. "The first head of this Union Church, a Presbyterian, Mr. Tomita, visited the shrine of the Sun Goddess and made obeisance to her. So easily do Modernists slide into idolatry."

RELIGION IN THE SCHOOLS

Said Prime Minister Winston Churchill in his world-wide radio address on March 21: "Religion has been the rock in the life and character of the British people upon which they have built their hopes and cast their cares. This fundamental element must never be taken from our schools, and I rejoice to learn of enormous progress that is being made among all religious bodies in freeing themselves from sectarian jealousies and feuds while preserving fervently the tenets of their own faith."

LAWLESS INTOLERANCE

The Antichrist is described as the Lawless One (*Anomos*) in 2 Thess. 2:8. According to *Dawn*, he is remarkably preshadowed in Germany today. The Chief Justice of Germany, Thierack, has been appointed with power to act independently of all law. "I shall tolerate no judge," Hitler says, "whose work consists in the mere interpretation of the law." The Deputy Chairman of the Academy of German Law, Professor Reinhard Hohn, says: "The police must not be hampered by the law, and the enemies of the state must be identified by their character and ideas rather than by their acts. Consequently the basic enemies are Jews, Communists, Freemasons and church officials who meddle in politics. Against these the police must take the offensive, regardless of whether or not they have actually broken the law." This is lawlessness hitherto unprecedented.

MURDER EN MASSE

The World Jewish Congress reports 700,000 Jews already murdered in Poland and Lithuania; 125,000 in Rumania; 200,000 in Russia; 100,000 in the rest of Europe. The pre-Nazi Jewish population of Germany, totalling about 600,000, has been reduced to a little more than 100,000. Jews deported en masse to Central Poland from Germany, Austria, Czechoslovakia and Holland are being shot by Nazi firing squads to the number, often, of a thousand daily. It is little wonder that the Saviour exclaimed: "Weep for yourselves, and for your children." Luke 23:28.

TWELVE DOLLARS PER CORPSE

Dr. Stephen S. Wise, chairman of the World Jewish Congress, writes: "Hitler is even exhuming the dead Jews for the value of the corpses, which are processed into such war-vital commodities as soap fats and fertilizer. The price established by the Nazi for each corpse is 50 Reichsmarks, at normal exchange equivalent to about \$12." And so the Jews cry, with the Psalmist, "We are counted as sheep for the slaughter. Awake, why sleepest Thou, O Lord? Arise, cast us not off for ever." Surely He will arise soon, if His people keep crying to Him.

HE HAD NEVER LEARNED TO SWIM

A salvage party was aboard the crippled Aircraft Carrier "Yorktown" trying to tow her in, when submarines torpedoed her. Members of the salvage party at once jumped in the water. At least one of them was a Christian boy. He had never swum before, but when he hit the sea he swam about 150 feet; then an airplane wheel floated by and he climbed on it. Just as he got on it, depth charges went off near by, but he was unharmed, while many boys were killed and drowned by the crushing force. How God does protect His own! (The foregoing story was given to us by Stanford E. Linzey, a fellow seaman, who was leader of a Bible class of which this boy was a member.)

HELPERS NEEDED!

The fourth annual National Young People's Conference will convene at Central Bible Institute from June 22 to July 2. The past three Conferences have been full of God's blessing, and we are looking forward to a mighty outpouring of His Spirit this year upon our Pentecostal young people as they gather from all parts of the United States. There are indications that we will have a large group attending this year's Conference. Full-time workers have the privilege of attending all evening services. Part-time workers are given room and board and their work is so arranged as to make it possible for them to attend all the classes and the evening services. Would you like to work part or full time at the Conference this year? If so, please write immediately to the National Young People's Conference, 336 W. Pacific St., Springfield, Mo. Applicants, please state age.

WINNING SOLDIERS FOR CHRIST

During 1914-18 half a million soldiers in France signed Gypsy Smith's decision card saying that they were taking Christ as their personal Saviour. Not every one of us can win half a million soldier boys, but there are opportunities which each of us can seize. One is the opportunity to help provide gospel literature for the camps. You can do this by sending an offering to the Home Missions Department, 336 W. Pacific Street, Springfield, Missouri, marked, "For Service Literature." Your offering will bring you dividends through all eternity.

THE SWORD OF THE SPIRIT

The sword of a British officer who served for many years in India, was long preserved as a family treasure. Recently, however, it was sold to a curio collector and the money was given to the Bible Society to buy Bibles for the people of India. Thus the sword of man was exchanged for "the Sword of the Spirit, which is the Word of God."

Wouldn't it be wonderful if a fraction of the money being spent on implements of warfare could be spent for missionary work and Bible distribution? What a different world this soon would be! The cost of ten modern battleships (about \$500,000,000) would buy a twenty-five cent copy of the New Testament for every person in the world.

A RABBI'S APPEAL

The following is an appeal to those of his race that was made by Rabbi Isaac Lichtenstein:

I entreat you to read these words calmly from beginning to end, to read them thoughtfully, without prejudice, and undisturbed by the outcry made by people who are either deceivers themselves or deceived. It is true, I have penetrated into the holy of holies; I have boldly—my enemies say madly—crossed the Rubicon and trodden an unfrequented path, hitherto shunned like the pest by every Jew, and especially by the rabbis. I have paid homage to the Founder of Christianity and rendered Him praise as the Redeemer of the world, the Saviour, the long-expected Messiah of the Jews. Yes, a rabbi grown gray in office, as an old Jew, faithful to the Law, I confess candidly, Jesus is the predicted Messiah of Israel. He is come! This is now my shout of rejoicing. Shall Israel—God's possession above all people, elected and called of God to render priestly service to the world, to stand at the head of the nations, as the most excellent witness of God's truth, light, and salvation, as represented by Moses and the prophets, proclaimed by Christ, and written in the New Testament—shall Israel willfully, defiantly and obstinately renounce such high privileges? Why, I ask, this unconquerable apathy, this blind inextinguishable hate, this fanatic rage against one of the greatest, most exalted, most excellent, who, it is impossible to deny, has brought to a whole world civilization, salvation, redemption, and blessed faith? It is incomprehensible!

Now, through all these centuries, thousands upon thousands of the most excellent of all nations have cried triumphantly to us: "Rejoice and be glad, O daughter of Zion, behold thy Redeemer, He is come. He spreads out His hands to you; He will gather you as a hen gathers her chickens under her wings."

GOD STILL ANSWERS

Is It Worth While to Pray for Our Men in the Service?

On Friday evening, March 12, during revival services being held by Evangelist and Mrs. Charles Schaffer, at the River Rouge, Michigan, Assembly of God, special prayer was offered for First Class Seaman Ralph McPherson, with the Merchant Marine on Atlantic convoy duty.

His wife stated that she had felt a special burden for him of late and had not received any word from him for several weeks. On the following day, his wife and sister, both received a telegram from the Columbia Broadcasting System, stating that Ralph would appear on the "Report to the Nation" program that evening at 7 o'clock.

To the utter amazement of all he came on speaking from a hospital bed in the American Naval Hospital in London, England. This program which spotlights the most interesting features of the war each week, was interviewing him because of the miraculous rescue which he had experienced. He was the sole survivor of the tragedy announced by the Navy on February 22. For the first time in American history the Navy had lost a troop transport in convoy. Two ships were sunk with the loss of 850 lives.

When the torpedo struck Ralph's ship he was below asleep. He rushed to the deck to find all the lifeboats were demolished excepting the one to which he was assigned. He, with fifty men finally lowered it on the weather side, although the waves, he said were nearly fifty feet high. They had hardly cleared the sinking ship when the lifeboat was swamped and 30 men were drowned.

But somehow the waves presently righted the swamped boat and 20 of the men climbed



RUSTY

By Frank Vandenberg

Nobody cared what became of Rusty. Though he was told by his teacher he was not wanted at school, he was still too young to have a full-time job. At last the friendless boy decided to try to find a place in the world where he would belong.

His journeys led him to a distant city and to a group of people such as he had not known before—"Grandpa" Martin, Miss Thomas, and Mr. Cross, and in a high school that was "different" Rusty got a new chance and learned a new way of life. Rusty's sturdy self-reliance and slangy good humor won him a real place in a new world. And at the same time he found the greatest Friend of all. Every Intermediate should have this splendid book. Price 50c.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri



Westhaven

by Frank Vandenberg

"Here and now I commence the year of my exile."

So said Harry Case Jones when he arrived in little Westhaven.

It was a year of hard work, long hours, and frugal living. He had embarked on the exploit with the sole purpose of demonstrating to his father that he really did possess, after all, the will and the ability to succeed.

That same year Harry found the peace that Jesus gives, and Christ to be the solution of his problems. Harry's employer, a hardhearted lumberman of the old school, came to the radiant light of Calvary's Cross, and his life became one of complete dedication.

Westhaven is a novel, but also more than that. In the unfolding of the story in its pages the reader will discover a pattern for practical Christian living. Price \$1.00.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

back aboard. For the next five hours the oarless boat was battered by the storm until all were drowned but Ralph McPherson. At daylight he was picked up by a British Corvette, but he was so nearly drowned that it took 45 minutes of artificial respiration to bring him to consciousness. He was taken to London, where he was treated for badly frozen legs, but he has since cabled that he is recovering and will soon be home.

Ralph was saved in our church, and was for years a member of the Sunday school. With fifteen other boys his name appears on the Service Honor Roll that hangs in our church. *Those boys are prayed for in every service.* The news of this marvelous rescue has so strengthened the faith of every Mother of boys in the ranks, who has heard it, that we pass it on to you with the hope that all of us will rise to grip God in a new way for His protection over our precious boys.—Pastor J. Philip Hogan.

He that endureth to the end shall be saved. Matt. 10:22.

SPIRITUAL HUNGER OF MEN IN ARMED FORCES

A soldier in the signal corps of the army recently wrote to his wife of the spiritual hunger of the men in his company. "They know," he said, "that out there only a short time off they will probably enter eternity, and most of the men here want to be prepared. They will grab up a copy of the *Evangel* you have been sending to me and devour its contents before looking at the funny papers."

More than likely these men, before induction into the army, never gave eternal matters a passing thought. But now, face to face with the reality of death and eternity, they are anxious to know the Way. Don't fail them. Pray and subscribe to the *Evangel* for them. Be sure to give full address of each one for whom you are subscribing. The cost is only \$1.00 a year.

HEALED OF GALLSTONES

About seven years ago I had a severe sickness for about six weeks and became greatly reduced in flesh, and despaired of life. My daughter, Mrs. A. W. Matson, came from her home, 4580 South Logan Street, Englewood, Colorado. She was greatly depressed at finding me in the condition I was and wanted to pray for me, but, knowing there had been strife in her heart with another, she felt she could not pray. Driven by the necessities of the case, she went to the other party and humbly took all the blame, resulting in brokenness and reconciliation.

This was on my return from the doctor's office where she and her brother had taken me. The doctor had taken X rays and had showed the children on the picture the gallstones lodged in the duct of the gall bladder.



☆ ☆ ☆

More Stately Mansions

By Brenda Cannon

Life took on, not only a new—but, an entirely different aspect for Richard Twadell Whitcomb when he stepped "down" from his level of society to begin schoolwork at a working man's business college. When he introduced himself to Garnet Thornton over her typewriter at the close of the class, and later accepted an invitation to Thanksgiving dinner at the Thornton home, little did he realize the upheaval that would take place among his circle of acquaintances.

This is a story of contrasts. It is a picture of a home where Christ is honored as seen against the background of one completely devoid of any knowledge that such a condition even existed. Price \$1.00.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

He said unless I went to a hospital and was operated on I could not possibly live. Then the children got on their knees about me and prayed. God made it plain to Mrs. Matson that I was healed and she said so, telling me to get up and praise the Lord. I did, and while we were praising I had a sharp pain, which I supposed was the passing of the stones out of the duct, for I have never had any difficulty with the gallstones since. We had gathered the church people in to help us praise when this sharp pain came.

The doctor could not understand it and several months later asked to be allowed to examine me. He could find no trace of gallstones.—Mrs. J. W. Vincent, Chappell, Nebraska.

Reports from the Reapers

TIPTON, OKLA.—When we came here eleven months ago, the saints were worshipping in a dwelling house with the partitions taken out. We rebuilt and now have a 24x32 ft. tabernacle. Our Sunday School has grown from 30 to 80. The Lord has been with us, and we are glad.—Pastor and Mrs. Gene H. Davis.

GREENVILLE, TEXAS—We have just closed a very successful 5-week revival with Evangelist J. B. Smith and party of Teague. Brother Smith's old-fashioned gospel preaching together with the fine singing of Inez Smith and Mary Dean Sherrill brought tears to the eyes of Christians and conviction to the hearts of sinners. God's approval and blessing were upon the entire revival.—Pastor and Mrs. F. D. Wall.

COALINGA, CALIF.—We have had very satisfactory results from a 3-week meeting under the direction of Evangelists George Branch and Burton Pierce. The meetings were an inspiration to saved and unsaved alike. Several were at the altar for salvation and at least 4 were definitely reclaimed. A marked feature of the campaign was the morning Bible studies which led to renewed interest in the Word and new efforts in soul-winning on the part of our people. Many nights we continued in prayer until morning. Our young people have caught a new vision and are already taking forward steps for God. Considerable prejudice is being overcome in our town and we look forward to a continued harvest. The evangelists have definitely left a solid foundation in our church for further advance.—Gerald R. Furman, Pastor.

Coming Meetings

OKLAHOMA DISTRICT SECTIONAL COUNCIL MEETINGS

Panhandle, Woodward, May 10-12; Northeast, Tulsa, Capitol Hill Assembly, May 26-28.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

MARSHALLTON, IOWA—District-wide C. A. Rally, High School Auditorium, May 31. Aaron A. Wilson, speaker. Services 10:30, 2:30 and 7:45. Orchestra 7:15. Wiley Hinecker is pastor.—Floyd T. Buntensch, C. A. President.

CENTRAL BIBLE INSTITUTE COMMENCEMENT

SPRINGFIELD, MO.—Central Bible Institute Commencement, May 23-24. Baccalaureate address, May 23, 2:00 p. m., Frank J. Lindquist, speaker. Commencement exercises, May 24, 7:30 p. m. Services in auditorium seating 3000. Plan to attend.

SOUTHEASTERN BIBLE INSTITUTE

Graduation exercises, Southeastern Bible Institute, 301 Capitol Ave., Atlanta, Ga., May 21. Preceded by prayer conference, May 19, 20.—Ralph Byrd, Business Manager.

EASTERN DISTRICT COUNCIL

The 27th Annual Conference of the Eastern District Council will convene at Maranatha Park, Green Lane, Pa., May 11-13. The Credentials Committee will meet for the purpose of examining candidates for ordination. For application blanks write Wilfred A. Brown, District Secretary, 445 Main St., Pennsburg, Pa.

SOUTHWESTERN BIBLE INSTITUTE

Southwestern Bible Institute Baccalaureate, May 27, 8:00 p. m., at Rosen Heights Baptist Church, 2524 Roosevelt St., Ft. Worth Texas, with W. I. Evans of Springfield, Mo., speaker. Commencement

exercises, May 28, 8:00 p. m., at the same place.—C. P. Robinson, Business Manager.

OKLAHOMA CITY, OKLAHOMA.—State C. A. Convention, Municipal Auditorium, June 2-4. Services 10:00, 2:00 and 7:45. Evening speakers: S. J. Scott, U. S. Grant, and Carl Holleman, Governor Robert Kerr will give welcome address. First night, broadcast Station KOMA, 8:15 p. m. June 3-4, broadcast over Oklahoma Network, 2:30 p. m., G. W. Hardcastle and W. S. Bragg, speakers.—S. J. Scott, C. A. President, Route 1, Box 146A, Oklahoma City, Okla.

BAXTER SPRINGS, KANSAS—District Bible Conference, May 18-20. First service evening of May 18, then three services daily. Ralph M. Riggs, Superintendent of Southern Missouri District, night speaker and in charge of V. B. S. C. A. Brown in charge of Young People and Sunday School program. V. G. Greisen, and other brethren will minister also. The church will furnish free rooms to all ministers. For reservation write Pastor J. L. Whittaker, 1702 Lincoln, Baxter Springs, Kansas.—V. G. Greisen, District Superintendent.

CHANGE OF ADDRESS

Box 502, Clifton, Colo.—“We have accepted the pastorate here.”—W. A. Vanzant.

Box 434, Malta, Mont.—“After 7 years in Poplar, we are branching out into a new field. Council ministers passing this way are requested to stop and give us a boost.”—Pastor and Mrs. Albert A. Howell.

MISCELLANEOUS NOTICES

NEW ADDRESS—432 W. 15th St., Concordia, Kansas. “I have accepted the pastorate of the assembly at 514 W. Washington St.”—Fred J. Greve.

WANTED—Used Evangels, Gospel Gleaners, and other good literature for free distribution in needy community.—Roxie Michaels, Route 3, Quaker City, Ohio.

SERVICE CONTACTED—Moody Air Field, Valdosta, Ga. Write Raymond I. Sanders, P. O. Box 775, Valdosta, Ga.

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THE SUGAR CREEK GANG IN CHICAGO, By Paul Hutchens. Chicago is an exciting place to the boys—the rushing traffic, the tall buildings, and the thousands of the people see to it that the Gang have plenty to remember and talk about when they go back home and gather on the bank of their Sugar Creek. **Price 50c.**

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