



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

The PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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The Blood of the Everlasting Covenant

FROM earliest days of man's dealings with his fellow man, there have been agreements, contracts, wills and covenants. They are even found among the clay tablets of Egypt and Assyria. They are the most binding things that can be devised, so that every word and punctuation mark is written with meticulous care, and studied with painstaking precision.

How strange, therefore, that many sincere Christians, who have been saved for years, have never given care to the terms of the covenant which links them to Christ.

There are eight outstanding covenants in the Scriptures, just as householders can occupy their premises on leasehold, freehold, copyhold, etc. It would be foolish for a person not to know whether he occupied his house on lease, bond or freehold: whether he paid rent or was full owner.

Yet we find believers, who still attempt to make peace with God by the Mosaic covenant of works, believing that they will lose their salvation if they do not keep the law. Others mix up the Palestinian Covenant and the church, claiming temporal promises concerning the land, to which we Christians have no title rights.

Consider the Eight Covenants

1. The first was unfallen man in Eden. Gen. 1:26-31 and 2:16-17. It was a conditional covenant, life being promised for obedience, and death for disobedience. Our parents disobeyed by eating the forbidden fruit, and thus

W. F. P. Burton, Congo Belge

death came into the human family. It was because of this broken covenant that Christ died for the world. Rom. 5:14-19; 1 Cor. 15:22.

2. The second covenant was with fallen man. Gen. 3:14-19. It was unconditional, pronouncing a curse upon the serpent, subjection and travail in motherhood for the woman and burdensome toil for the

man. It also promised a Deliverer, the seed of the woman. Gal. 4:4; Isa. 7:14. This covenant looks forward to the Lord Jesus Christ. Matt. 1:18-21.

3. The third covenant was with Noah and his family when they came out of the ark. Gen. 8:21; 9:17. The bow in the cloud is God's sign or token, that He promises, absolutely without condition, to send seedtime and harvest, summer and winter, day and night. Also while recognizing man as evil (8:21), yet He undertakes not to destroy the world again by flood.

4. Again there is no condition in God's sevenfold Promise to Abraham. Gen. 12:2-3. There are several other promises made to Abraham, including the promised Seed who was to bless all the families of the earth. Gen. 15:5; 13:15-16; Gal. 3:16.

It is clear that, here and in Gen. 3:15 the promised Seed must be the same. Moreover Gal. 3:16-18 shows that no subsequent covenant could alter God's promise to Abraham.

Circumcision was the token of this covenant, but it was no more a *condition* of the covenant than the rainbow was a condition of the covenant with Noah. Rom. 4:9-12.

5. The covenant with Israel at Sinai (Ex. 20:2-17), was made conditional as the result of their rash vow to do all that the Lord commanded. Ex. 19:8. God knew that Israel had no heart to keep the law. Psalm 81:13; Deut. 5:29. It could only minister death

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THE GREATEST DONOR IN HISTORY



—Vaughn Shoemaker, Chicago Daily News. Reprinted by permission.

Pleading for a Ministry Above Reproach

Ernest S. Williams

THE Scripture says in Hebrews 11:24, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God . . . esteeming the reproach of Christ greater riches than the treasures of Egypt." We are a separated people. The world, as yet, has not been particularly gracious in smiling upon us, and I do not doubt that when that time comes we shall begin to lose our power. But if we are called upon to share the reproach of the Lord Jesus Christ, we as Moses, will have "the recompense of reward."

"When he was come to years." We might speak of it as his majority, when his mind was able to grasp things temporal and things eternal. He weighed that which was temporal in the balance compared to things eternal, and made his choice, and when he made it, he made it *forever*. I emphasize this—he made his choice *forever*. There was much in Egypt that the natural mind might have desired. There were possibilities and privileges which lay before him, among which was the possibility that he would become the ruler of that great people. But he chose to suffer affliction with the people of the living God.

In the seventh chapter of The Acts we find that "Moses was learned in all the wisdom of the Egyptians, mighty in word and in deed." But the wisdom of Egypt and worldly wisdom were not sufficient to meet the responsibility which was to rest upon Moses; and while the wisdom of the world in certain respects may be used advantageously by those engaged in the gospel ministry, each one who gives himself to God must learn that there must be a wisdom in spiritual things, to deal with the souls of men and women, a wisdom that we do not get from this world.

I remember a man with whom I was acquainted. As a salesman he was a great success. He went to his company and asked for some territory. They gave him the state of Oregon, saying, "We have sent salesmen into that state without success." He took over the State and met with phenomenal success, and while out there he gave his heart to God. As far as selling machines was concerned, he was eminently successful, but when it came to wisdom in spiritual things he was woefully lacking.

Ministers of the gospel are looked up-

on as being impractical and lacking in business ability. No doubt that is true. The Lord hasn't called us to go into business, sell groceries, stocks, and a lot of things others have dabbled in, but He has called us to preach the unsearchable riches of the Lord Jesus Christ. I trust the Lord will keep our ministry free from the contamination of business, and especially some of the wildcat schemes, mining stocks, and so forth, which some have engaged in, thereby bringing reproach upon the cause of Christ. If the Lord can only keep us clear of these things we shall see greater power in our ministry. I do not know much about the business of the world, but one thing I do know, that my Redeemer liveth, and that He has called us to preach His gospel.

I remember another case similar to the one mentioned, in a place where I was pastor. He was learned, a good deal like Moses must have been, and now he had retired from business. In worldly things he had been a success, but when it came to the things of Jesus Christ, he was a failure. He was always more or less of a problem because he had a strong will, and because of that there was quite a little friction. The church was rather relieved when he moved his place of residence. From contact with these I see that our calling is entirely different. Truly we are not of this world; our citizenship is in heaven.

Can one who has entered into the Lord's ministry fail? you ask. Yes, he can fail. I remember well when I had reached my thirty-third year. I was passing through a real hard test in my young experience, and discouragement seemed to be settling upon me. I was reminded of a relative of mine who started out when she was sixteen, became a cadet in the Salvation Army, finally rose to the rank of captain, and I think was further promoted to the position of ensign. She labored on until she reached her thirty-second year, at which time I came in contact with her, and found she had dropped out of the Lord's work and had gone back to the things of the world, the glory of the Lord departing from her life. I became considerably exercised about my own condition when I saw how she had turned back. I said, "O Lord, can it be possible after I have served You as best I know how, thus far, and have striven to preach the gospel, that I should

fail now at about the same age as this young woman?" I am thankful to say that as I sought the Lord He gave me a new lease on my own **spiritual life**.

It seems where Moses fell was not in his consecration, but it may be possible that he relied upon his natural wisdom and natural talents. He depended upon his own zeal which was not sanctified by the grace of God, and consequently failed. He supposed the Children of Israel knew he was to be their deliverer, but we have to look out for suppositions. It is not enough that we suppose. Do not take too much for granted. Do not suppose the people will understand your motives, why you do this or that. May God help us and keep us in the place where we do not rely upon *our* wisdom, but upon *His*. O the sadness of men and women who have been unsuccessful! While some have failed because of personal sin that has robbed them of their calling, many have failed because of mistakes. The Lord must help us in our judgment.

We may be thoroughly sincere. Moses was when he slew the Egyptian, and in his sincerity he thought the people would understand that he had been called of the Lord to be their deliverer. He had the conviction of his call in his heart, but the people could not see that conviction. And as we realize the call of the Lord upon us, our hearts are sometimes saddened because people do not understand our call. We feel we have given our best strength, our best talent, and the enemy says it is not appreciated, but if we have done our best let us commit all to the Lord. May God help us not to make mistakes in judgment, but to pray earnestly for that wisdom which comes from above, "first pure, then peaceable; easy to be entreated." Remember the words of James, "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." You will not receive wisdom as a great reservoir, but as you depend upon the Lord He will give you wisdom for the occasion, to help you through.

Just a little while ago I was in one of our Districts, and I rather admired the action of the officers of that District. I am aware that heavy responsibilities rest upon the officers of the different Districts. I trust the people will support them loyally with their prayers and sympathy

and their hearty co-operation. The case in hand was a young man in whom they had placed confidence; but soon after they started him out in the ministry he acted so unwisely with the young ladies that he got his name in disrepute. Finally complaints began to come in from the different places where he had ministered. People said, "We have lost confidence in him."

The brethren had to take the matter up; they could not close their eyes to the fact that he had been at least unwise, and they finally asked him to return his fellowship papers for at least a year.

Then if he would prove himself as a layman they would restore him fully, but he must learn discipline from the hand of the Lord. A little later I was with them when he asked to be restored, but they told him, "Brother, you have not lived up to the requirements. You will have to prove yourself." He thought they were hard on him, but you will notice they were not harder upon him than God was upon Moses. One thing we must do and that is to preserve a ministry that is above reproach. There are some people who seem to have no moral standards, but our group must be above reproach. I have found throughout the length and breadth of the land this one desire, "Lord, keep me clean!" Above everything else let us hold to that standard, that the ministry may be above reproach.

Some people bring reproach upon the work of the Lord by their temper. It is probable that as Moses slew the Egyptian, his temper got the better of him. He thought no one would see the act but it was observed, and furthermore, the Lord saw it. Some of us are naturally pretty hot-headed. I do not know of anybody who was more hot-headed in the natural than I before I gave my heart to God, but when I got under conviction and was saved I learned that if any be in Christ Jesus he is a new creature, and God wonderfully helped me. I find we can be in the ministry like a good cow—we can give a pail of good milk, but it is a terrible thing if we kick over the pail and spill the milk. Remember, as ministers of the gospel, we are conspicuous, constantly before the people and we need continually to pray for wisdom and for proper judgment, keeping victory over our own spirits, to the glory of His Name.

We need also to look to the will of God. We have to know how to abide God's time! Then when we have gotten into the will of the Lord we must walk in His will, God has a time and place for everything. Moses in his zeal, which the Lord no doubt had created, ran ahead of God's time when he slew the Egyptian

whom he saw misusing one of his brethren. I become a little bit saddened sometimes when I see men run ahead of God. I remember a young brother, quite a capable one too, who speaking of one of our large churches in need of a pastor, came to me and said, "Brother Williams, the Lord has called me to that church. I feel it all through me." I said, "If you feel the Lord has called you to that church it might be well for you to send a wire to the officials." He went out and sent the wire, but he did not get the call. When I was giving up my own pastorate, a fairly good-sized church, he got in touch with me, saying, "Won't you put my name in? I feel the Lord has called me there." It is wonderful how some get calls to large pastorates. O that we might commit ourselves fully into the hands of God! It is beautiful to rest fully in His will.

Might I tell you an experience of my own? Mrs. Williams and I had been laboring in a certain section, and I was asked to take the place of a man, temporarily, who was in need of a rest. While there I thought the Lord had laid upon my heart the work of a certain city. When I went home Mrs. Williams said, of this same place, "I feel the Lord is leading us to labor in ———." We said nothing about it and soon after I heard they called another man. We took a trip clear across the continent and engaged in work elsewhere. Had His Word failed? Six months later we received word from this church asking if we would come back into that section, and offering to pay our transportation if we would come and settle for awhile. After we prayed we accepted their call and labored there two and a half years. It became one of the greatest means of development of any place I ever labored. I always pray, "Lord, if this is of Thee Thou canst open the way and keep me in the center of Thy will. Let

not my own natural zeal run away with me." When we have gotten in the will of God, it means much to stay there.

In my first pastorate in San Francisco we didn't get very much money, but God blessed our meetings. It was during the hard times of Theodore Roosevelt in 1908. I had a number of boys in the congregation who took an interest in the work. If one would earn 25c he would use his money to buy potatoes and some meat and we had Irish stew. If I got 50c we'd have some more Irish stew. Another boy would earn a little and we'd have more Irish stew. We had all things in common. I went to a secondhand store and bought some clothes, and we went through with God. Then I felt the hand of the Lord upon me leading me to a certain place. I wrote to those in charge telling them of my convictions. I received a favorable reply, and I went. God worked in that new field. People were saved and received the Baptism in the Holy Ghost all over that place of worship, some sitting in their seats. I stayed there for four months, then I received a letter from San Francisco saying, "Won't you come back? Something has gotten into the work and caused it much injury. We feel you are the only one who can straighten it out." I got on the train and went back. A tremendous change had taken place. I struggled on for a year or more, hoping to revive the work, but labored against tremendous odds. I was out of the will of God in going back. It is wonderful to get in the will of God and equally wonderful to stay in His will.

Moses in his impetuosity and in his own natural zeal slew the Egyptian, which, instead of helping, hindered the progress of his people. We will retard the work of the Lord if we do not keep in the Spirit. Moses' act not only retarded the work of the Lord, but it sent him down into Midian for the space of forty years. Let us be careful not to let our zeal interfere with our growth.

We who have been tripped, must not let our failure interfere with our work for God, but if we have to pass through discouragement let us look to the Lord for help. Down in Midian Moses repented for the failure with which he started out. The Lord watched him as he took charge of Jethro's sheep. One day he saw a bush that burned with fire and the bush was not consumed. Moses turned aside to see this strange sight, and as he drew near, the Lord told him to put off his shoes; and as he stood there in the presence of the Lord, the Lord spoke to him out of the bush

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The Aged Ministers' Fund

will be brought to your attention for the first time this year in just one more week's time, for

Sunday, May 30th, Memorial Day, is the day designated on which this need is to receive special attention from all our Assemblies. Don't forget, it is not the size of the offering that counts, but the fact that everyone has a share. Your nickels and dimes will go a long way to ease the burden of life for our aged ministers. Send your offering to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Mo.

The Great White Throne Judgment

THE Lord Jesus spoke a striking paradox. He told of two different men, giving a glimpse of each of them in time and in eternity. He gave a picture of a certain rich man whose only thought was of himself. This man fared sumptuously every day. He took great care of his body, but he was very careless of his soul.

His time was so occupied and he was so busy looking after his own welfare that he had no time for God, no time for meditation, no time for contemplation, no time to consider how good God was to him, how merciful He was in supplying everything so lavishly to him, no time to think of the hereafter. He was occupied with just one thing—the providing for and pleasing of himself. Every day there was a sumptuous meal, elegant clothes, a well-furnished house, the praise of the citizens who honored a man so rich, the place of prominence that is given to successful men, and the tribute to success in which pride delights.

At the gate there sat a beggar covered with sores. The rich man was so occupied with himself that he never thought of sending down any mollifying ointment to lay upon the beggar's afflicted members. He was more callous than the dogs who, as they passed by, had an eye of pity and came and licked the poor man's sores. He was so occupied in feeding himself that he had no thought of giving the beggar a good meal. But the beggar, tried and tested, had time to think, to meditate. He knew that God was merciful and gracious. He knew that somehow or other He would provide, and he was grateful for the few crumbs that came his way. His heart turned to God and he cried for mercy. His spirit was prepared for the hereafter.

A day came when the angel of death made two visits. The rich man died and there was a pompous funeral. All the great orators were called upon to pay tribute to the merits of this wonderful man who had made his life such a great success. His tombstone bore eulogies concerning his greatness.

The poor man died and they threw his body into a grave in the potter's field. But an angelic escort was sent from the gloryland to bear him home to a place of delight, to a place of comfort, to a peaceable habitation and a sure resting place where there is no more sorrow, no more pain, no more lack; where there is eternal rest, eternal joy, eternal delight; where he was able to sit down with Abra-

ham, Isaac and Jacob in the kingdom of God.

In that kingdom there are many poor, many tested, many despised, many the world counts foolish, many that the world counts worthless—the "are nots." But the Lord Jesus Christ is not ashamed to call these, who are counted the offscouring of this world, His brethren, heirs of God and joint heirs with Him. In the years of eternity they will share His throne. "Blessed are the poor in spirit," He said, "for theirs is the kingdom of heaven." "Blessed are the meek, for they shall inherit the earth." Heaven and earth, the kingdom of heaven and the kingdom of earth, for those who are the offscouring and counted worthless, those who are despised by those who are counted the great on earth!

The rich man however lifted up his eyes in hell, and appealed for a drop of water to quench his thirst in the flames and in the torment. Over the great gulf that was fixed between heaven and hell he caught a vision of the poor beggar, no longer poor but very rich, having a place of honor in the bosom of the great founder of the Jewish race—Abraham himself. And the once rich man called to Abraham and begged that Lazarus, the despised beggar, might bring some water to quench his thirst in that awful flame.

Abraham said, "Son, remember." In the days of his flesh he had not remembered the many benefits he had received from the hand of God. He had had no thought of God, but had only thought of himself. But now Abraham says to him, "Son, remember that thou in thy lifetime receivedst thy good things, and

likewise Lazarus evil things: but now he is comforted, and thou art tormented."

Suddenly the rich man became full of deep concern for his five brothers. He had had no concern in his lifetime about their eternal salvation. He had doubtless mocked, as many today mock, at the thought of judgment, at the thought of the flames of fire, warnings of which are given again and again in the Word. The Lord Jesus warned again and again of the hell fire which awaits the impenitent and unbelieving. During the rich man's lifetime he had had no concern for his brethren who were going the same way as he, thinking only of themselves. But now he becomes deeply concerned and cries to Abraham to send Lazarus back to warn them of the awful doom of the impenitent.

Abraham reminds him, "They have Moses and the prophets." In the days of his flesh he had had Moses and the prophets, and could have read the warnings of Moses and the mighty messages of the prophets who called Israel to repentance. But he had ignored the faithful words of the great prophets whom God had sent. He had only thought of his sumptuous meals, his self-aggrandizement; but now he prays that one should go to warn his brethren. He said, "I know they have the law and the prophets. But they are as I was, unconcerned. But they will believe one who is risen from the dead." Abraham said, "If they refused to listen to Moses and the prophets, they will not listen to one raised from the dead."

Men have had Moses and the prophets. In the last days God has spoken through His Son, who is risen from the dead. Yet men continue in their selfishness, in their greed, making a god of their bellies, faring sumptuously every day. And they think nothing of the important Word which God has spoken through Moses and the prophets, or through His Son who is risen from the dead.

Today the Son of God who rose from the dead is deeply concerned about the doom of the lost. He tasted death in all its agonies, in all its fulness, to bring life and salvation to mankind. He knows the miseries of hell, for His soul was in hell, but it was not left there. Psalm 16:10. He knows the doom of the impenitent, and so He warns the disciples to go into all the world and preach the gospel to every creature. And He declares, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. What is the nature of

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Weeping or a Well

Mrs. Howard Taylor, China

Blessed is the man whose strength is in Thee . . . who passing through the valley of Baca (weeping) make it a well. . . . They go from strength to strength. Psalm 84:5-7.

WHICH is the longest, wildest, most populous valley in the world?" questioned the white-haired professor of his students. For a moment there was silence—more than a hundred young men waiting with interest. But the teacher desired an answer.

"Who will name for me the longest, widest, most populous valley in the world?"

"The valley of the Amazon," ventured one.

"The valley of the Yangtze," suggested another.

"But there is another valley, wider, more populous than these." And the keen, enquiring eyes searched the group. "Have we not just read of it here, in the 84th Psalm? Yes, 'the valley of Baca,' or Weeping. Does not every life, sooner or later, pass into that valley—wide as the world, long as time—that place of lamentation, suffering, tears?"

"But, young men, the important thing is not what we find in that valley, but what we leave behind us there. For I would have you notice the words 'passing through.' Some there are who do not tarry in the place of weeping, and they are spoken of as 'blessed.' They have a strength and inward renewing not from themselves. It comes from a source inexhaustible, like the water from the smitten rock that attended the wanderings of Israel in the great wilderness.

"Blessed is the man whose strength is in thee; . . . who passing through the valley of Baca make it a well; the rain also filleth the pools."

It was a memorable hour as the beloved teacher went on to unfold the secret of inward peace, of the untroubled heart, even in the midst of sore distresses. He spoke of songs in the valley, rising above the lamentation and weeping—songs that tell of heart-gladness amid surrounding sorrow. Such songs were heard from the dungeons of the jail at Philippi, when Paul and Silas were there in cruel bonds. "Spring up, O well!

sing ye unto it." And has it not been flowing ever since through the pages of the sacred record, a source of life and healing, age after age?

And today, when the whole world seems a Valley of Weeping, are there not songs that tell of the passing of pilgrims who have found the well that is always there to quiet faith? For One is with us in the valley who has said, "I will never

So the dear old hymn comes back that we used to sing in the Language School for beginners in China, fifty years ago:

I've seen the lightning flashing,
I've heard the thunder roll,
I've felt sin's wild waves dashing
And trying to conquer my soul;

But I've heard the voice of my Saviour
Telling me still to fight on,
For He promised He never would leave me,
He never would leave me alone:

No, never, no, never alone,
No, never, no, never alone,
He promised He never would leave me,
No never alone.

"Spring up, O well" of divine consolation in the soul! "Sing ye unto it" that others may catch the heartening strain and go on to prove the faithfulness and tender love of God, turning even the Valley of Weeping into a place of praise.

Some of us have been much cheered lately by the passing our way in the Valley of Weeping of the dear Chinese pastor of a group of believers scattered in some forty little churches, in a district ravaged by fire, and sword and flood. The central church in the city, seating over a thousand, was filled Sunday by Sunday with glad worshippers, for they had made many sacrifices to rear and maintain it for the service of God, and the place was dear to them.

But nine great bombing planes came over the city.

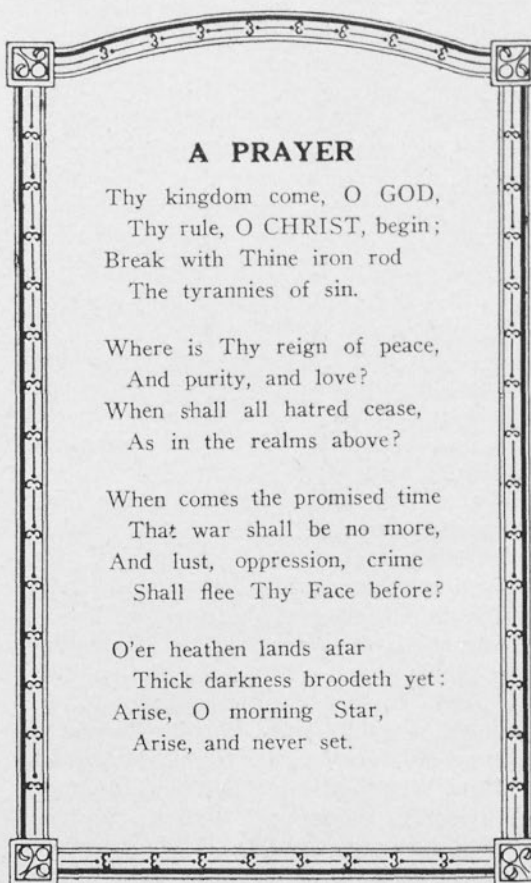
"I could see the tongues of flame leaping ten and twenty feet into the air," wrote the missionary, returning when the raid was over, "while billows of smoke rising to a tremendous height blotted out the summer sun."

In the chapel meanwhile, the Chinese pastor had had a wonderful experience. Japanese troops were killing and looting at will.

"Huge fires," he wrote, "flared up on all sides of the chapel, casting a red glare around us, an awesome and never-to-be-forgotten sight. Yet the peace of God continued to fill my heart. In faith, I knelt beside the pulpit and besought God to work according to His will. Having committed all to the will of God, I had no fear, and my heart was at rest with a perfect peace. Although alone, I carried on as usual—reading the Bible aloud, praying and singing hymns of praise for the Lord's grace.

"Gradually the force of the fires decreased. Buildings on all sides were completely destroyed by the conflagration, and only the church building remained unscathed. This strengthened my faith to trust the Lord more earnestly. My heart was fixed—I would die in the

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leave thee, nor forsake thee." And to find Him close beside us, pouring the consolation of His love into the suffering heart, is a joy the wonder of which heaven itself cannot surpass. For there the Valley of Weeping will be a memory only, left far behind when faith is lost in sight. But now there is a fellowship amid the shadows, with Him who as the Man of Sorrows passed this way for love of us, that angels might well envy, but can never know.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. . . . Fear not." Isa. 43:2, 5.

How the Pigmies Found Christ

Eva Stewart Watt

FROM sunrise to sunset Jack Roberts worked away with Fred Dunbar at the building of the Walese station, bordering the pigmy forest. Hundreds of these wonderful little pigmy people among whom his lot was cast were outside the fold of Christ. They were cold and clannish, and to all appearances terribly unimpressionable. The chief had sent about thirty of them to help with the building. But they smiled indifferently at orders. Work, specially work at the dictates of a foreigner, was not in their line! They give in to the Government only as far as they think they may be forced to, and beyond that live as free as the wind that blows over the high branches of their forest haunts.

An official, camping in a near-by village, asked the chief for carriers. Eight duly turned up; but as soon as they got into the thick of the jungle they deserted.

Independent and turbulent, they are too proud to surrender. Many still refuse to pay taxes. Jack Roberts tells of an incident in another of their villages. "I saw a pigmy one day beating his wife furiously with a stick, and remonstrated with the chief, saying, 'Can't you stop that?'"

"Look here, white man," he answered, "if I interfered, it would be as much as my life is worth. Leave them to it!"

Just then a man (possibly the woman's relative) took hold of the husband and let the poor creature free. However, before she got clear of the village, he broke away and was making chase, now half mad with fury. "It was quite evident," said Jack, "that he intended to be brutal; so I wrestled with him and got the stick. Fast as lightning, he slipped into his hut and came out with bow and arrows, shouting, 'This white man won't see tomorrow.' His own people flocked round me to give protection, afraid of the consequences if he carried out his threat. Half under his breath the chief muttered, 'There's going to be some trouble here: I'm off!' And away he went.

"Meanwhile I returned to the hut put at my disposal and sat in a deck chair. The man had cooled down quite a bit, but still paced up and down in front of the veranda, unchanged in his motive: 'This white man won't see tomorrow.' The sun set and the village got busy with their evening meal, but he kept to

his beat, bow in hand, quite close to my chair. Ten o'clock, and the low murmur of voices was hushed, as the Walese fastened up their wee huts and went to rest. It seemed as though my friend and I were to be left alone together. I wished then that my hut had had a door to it, but it had none. Yet to have asked for one would have been a betrayal of my weakness. Anyway under the circumstances of a thin wall on three sides, a roof overhead, and a cover of darkness more dense than that of the moonlit veranda, was not to be despised. I lay down in my doorless hut and after a while fell asleep, to the uninterrupted rhythm of a pigmy's revenge, 'This white man won't see tomorrow.' When I awaked at daybreak, he was gone!"

But in spite of, if not partly because of, the discord of their turbulent lives, the Walese had found a big place in the heart of Jack Roberts, and he longed that he might share with them his Saviour's love. Every morning he and Dunbar held a meeting in the compound, attended by a batch of these little reticent folk. Their faces were set and almost expressionless: yet often it was evident that they were taking in quite a lot. Gwadombi, an evangelist to the Medje tribe, had been brought down to act as foreman to the Walese. He often gave the message and held their attention well.

Fred Dunbar was standing at the top of the pit one morning, when a young Walese, rather ugly, but quick witted and with an arresting manner, stopped his work, and, with a searching look that went right to Dunbar's heart, asked, "*Bwana, where have our fathers gone to?*"

That was the first evidence of the stirring of the Spirit of God in the tribe. Every time the mail runner brought a letter from Imbai, telling of the workings of the Holy Ghost there, it made Jack Roberts long for the Walese to reach the banqueting house too. He and Dunbar decided to send one or two of them up to the revival meetings, and prayed for clear guidance that those most ready to yield to the claims of Christ might be chosen. Choice was made of three, two youths who seemed not quite such "hard nuts" as the rest, and the older man who put out his poignant query that morning in the pit. An evangelist accompanied them.

The real object of their visit was not

disclosed. "I want you to go with this man," Jack told them, "on a journey to my sisters. When you get there, do whatever they tell you. After a while they will send you back to me with a letter, like this one you are taking them." So saying, he handed them the envelop, bidding them good-bye and a safe journey. There was no answer, no apparent response in their hearts. But they turned and silently followed the Mubudu on the road that led to Imbia.

The Christians at Imbai had been praying for their Bwana who was away and for the new tribe. They asked God to put into his heart to send some of the Walese up to the Revival to get saved. And while they prayed, God spoke to Jack independently.

On arrival the little visitors received, therefore, a royal welcome. They had bought for themselves, from a Greek store en route, white shirts and trousers and tiny straw hats, two sizes too small for their heads, which made them look funny. But in their minds it helped to uphold their dignity in a foreign atmosphere. Lily Roberts shook hands and laughed and chatted to them, not knowing it was an affront of the worst kind, for they imagine that everybody who laughs is laughing at their diminutive height. They were allotted a house of their own, and an evangelist served them with cooked food, which they ate cautiously and distrustfully.

Days passed and they never turned up at the meetings. When they were given an invitation from the whites, they came out of pure courtesy but sat in the front row, gazing through the windows or yawning, or counting their toes, wholly disinterested, it seemed, in anything that was being said or done; while around them blazed a fervor of love from liberated captives, singing in Kingwana, "Overflowing joy fills my heart, because of what Jesus has done for me."

This went on daily for two weeks, the Christians meanwhile holding on desperately for their souls. In the afternoons they would occasionally stroll round the mission house and allow the missionaries to speak to them, but resented the most friendly overtures of the blacks. They knew at least that the whites did not practice witchcraft. Early one morning Lily and Ivy Roberts wakened with the burden of these Walese so heavily on their hearts that they wrestled

with God till daybreak. After breakfast they invited them up to the veranda for a chat. A Mubudu was put on guard to keep all other visitors away. There for five solid hours Lily Roberts read the scriptures with them, explaining God's redemption plan for the human race. It was beautiful to see the light gradually dawn on their souls. It was plain that they were defeated; that is, they knew that the only thing to do was to get saved; yet the flesh kicked against surrender.

Finally they said, "The Bwana, our father, is at Walese (meaning Jack). It was he who sent us here: it is only right to return and believe at his hands."

"Your father would be delighted," Lily answered, "if you were to get saved up here. You know, he wrote us a letter and said, 'Keep these three until you know they are saved: then send them back to me.'"

They opened their eyes wide. "Oh, he said that, did he? Did he really write those words? Well, in that case, we must get saved now." Wistfully they looked at each other, as much as to say, "It's all in! We haven't another leg to stand on!"

"What is it you really want God to do for you?" Lily continued.

"To do for us? This is what we want Him to do. We have noticed from the day we came here, and can't get over it, that the Christians have an overflowing joy. We want God to give that joy to us."

She explained that the joy they had noticed at Imbai resulted from hearts being wholly freed from the burden of sin. Deeper and deeper she took them into the meaning of sin and the need of forgiveness, then prayed with them. The Spirit of God convicted and gave them a very tender conscience about their own sins. When they prayed (for the first time in their lives we must remember it was too!) they thanked the Lord for dying for them to put away their guilt. At the next public prayer meeting they broke into very shy, stumbling, short prayers, and at the service following witnessed to what Christ had done for them. An Australian missionary present that morning said he had never heard testimonies from any Africans that rang so true and clear.

Two evangelists accompanied them back to Walese. As soon as they crossed the boundary into their own tribe, they began telling everyone, from village to village and along the footpaths, what had happened. Jack was sitting on the veranda, when late one evening they entered the mission compound with their bundles. "See! These men are converted," he said, turing to Dunbar; "just look at

their faces." They usually took the precaution of keeping a safe distance between them and the whites in case of danger, and had never before had the Bwana's hand in theirs. But they walked straight up on the veranda, shook hands as if with a brother, and said, "Now we know why you sent us to Imbai!"

"What's happened?" he replied; "tell us."

"At first, Bwana, we were very much afraid of the Babudu, afraid to go out of our house. Then we went to the meetings and found everyone very, very happy. We couldn't understand it all. We had had happiness only in dancing and drinking and feasting. But those people had a happiness of which we knew nothing at all. Ours wasn't a patch on theirs. We couldn't get to the bottom of it. The ladies talked to us and showed us that the spring from which all their joys flowed was Jesus. So we closed our eyes (and he closed them as he spoke, acting everything exactly as it happened) and said, 'Oh God, we don't want our sins any more. Take them away and give us the joy the other people have in Jesus.' And God gave it to us that day." Indeed it was too obvious for words. Their faces told that they had been with the Master. One of them later was left in charge of Walese station.

The Great White Throne Judgment

(Continued from Page Four)

that damnation? It is shown forth in the Word of God: "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17.

The risen Christ came to His prophet John and let him see a vision of the last scenes. He saw the great white judgment throne. He saw Him who sat thereon. He saw the dead, small and great, standing before Him. The sea gave up the dead which were in it, and the graves emptied themselves of their dead. Hades, the place of torment in which the rich man had been placed, gave up its dead, and they stood before the great judgment throne.

Books of record were brought, and a great book known as the Lamb's book of life, containing the names of those who have received the salvation Christ provided. There was given to every man judgment according to his works. And everyone whose name was not written in the Lamb's book of life, in which the names of all who have repented and have believed on the Son of God are written, was cast into the lake of fire.

There is no court of appeal. And those who anticipate another chance to repent have hopes that are false. There will be many like the rich man, whose

glory was great on earth, but their glory shall not descend with them. Though while they lived they received the praise of men, they will go to the generation of the damned, and it is written of them, as they go out into utter darkness, "They shall never see light." Psalm 49:19.

Men will not heed the words of Moses and the words of the prophets, nor will they receive the word of God's Son who rose from the dead. The words of the Son of God still hold good, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. The portion of the damned shall be in the lake of fire and there is no appeal or escape from such.—S. H. F.

Pleading for a Ministry Above Reproach

(Continued from Page Three)

about His afflicted people and that he should be their deliverer. Moses is stripped of his self-reliance. You hear him say, "Lord, how can I go? I am not gifted in speaking and the people will not know I am called." You all know the signs which followed the obedience of Moses.

Let me mention, we have in that burning bush a symbol of our Lord Jesus Christ. It was just a shrub, and the Scripture says our Saviour had no form nor comeliness, but He "shall grow up as a root of a dry ground." So when the Lord calls us if He brings us before the burning bush we stand in the presence of our Lord and Saviour; we behold Him in His humanity and also see Him in the power and majesty of His Deity. There we stand before the Presence of the holiness of Him whom we are called upon to serve and whom we are called to preach. The vision we need is the vision that comes through Christ, once crucified, now glorified and seated at the right hand of the Majesty on high, a vision of His presence which causes us to seek His holiness. I feel we need to appreciate the holiness of God, the holiness of our calling, the holiness of our profession. I would that the Lord could weed out of our movement every man as an evangelist that is just a sensationalist, that doesn't preach holiness, those that have their eyes upon the commercial aspect instead of on the holiness of God. May God raise up more and more those who have stood before the burning bush and received their call from the Lord to carry the unsearchable riches of our Lord and Saviour Jesus Christ to a lost world.

The end of all Christian preaching is to cast the sinner trembling at the feet of mercy.—Vinet.

Time Alone With God

J. R. Mott

WHAT does it cost to acquire and maintain this practice of withdrawal from the activeness and turmoil of the world and from the presence of men for the purpose of spiritual realization and renewal? Do I need to say that it will cost time? Some would have preferred to hear any other word. They would rather pay in any other kind of coin; but for some reason God has required that we shall pay time to know Him and to become conscious of His presence and to live in His power.

Many hundreds of Christians have taken up this challenge, to spend the first thirty minutes of every day for a month alone with God and His truth, for this purpose, and then to say at the end of the month whether it has interfered with their working efficiency. These men have said, "That is a fair proposition." They argued: "It is not fair for us to say that this thing cannot be done without it, as long as so many who have tried it say that it can be done." And so many hundreds of busy men, men who are earnest and honest have tried this plan. I have yet to hear of one who has given it a fair, thorough test, who reports that this practice has lowered his standing, interfered with his working efficiency, or diminished the output of his regular work. On the contrary, man after man has said that the practice has meant more to him than any one habit he has ever formed.

It would hardly seem necessary to defend such a habit. One's common sense tells him that without time alone with God he is not going to be able to do any of the things that he most values. One must devote sufficient time to such a purpose. It takes time to detach ourselves from others and from our work. Two to four minutes spent in reading a chapter of the Bible is not sufficient. It takes longer for a man to detach himself from what he has been doing and what he wants to do next. It takes time for fires to kindle and burn. Psychologically, it takes time to let the truth find a man so that it lays powerful hold on him. It takes time to receive deep impressions.

I am making a plea for deliberation in our spiritual exercises as contrasted with haste. It is not a form I am pleading for. It is the reality. It is to spend enough time, it matters not how much, to be quiet and to really meet with God.

Some men have schooled themselves to make this contact and preserve it in less time than others. It is the reality of actual communication with God and of actual appropriation of His truth at stated times each day on which we should insist. It means time enough to forget the watch, the clock, and the bell—time enough to forget time.

You ask me, how much time? I do not know. I know it means time enough to forget time; I know it means time enough to meet God and to hear His voice, and to be sure we hear it. We are not pleading for a form, but for a reality. We are not pleading that you may be able to say that you have spent your thirty or forty minutes each day in Bible study and prayer, but for you rather to be able to say: "I make conditions favorable for God to speak to me, and for me to hear His voice. Each day I met Him I had personal transactions with Him. I am not the same. It is a reality." God grant that we may give time! Let it be the choicest time in the day. It is our most valuable employment. Let us not crowd it into the corner.

If Christ found it necessary, or even desirable, to spend time unhurriedly alone with the Heavenly Father, can you and I afford to take the risk of doing without this life-expanding practice? God forbid that we should!

The Blood of the Everlasting Covenant

(Continued from Page One)

and curse. Gal. 3:10 and 21:2, 16; 2 Cor. 3:6-9.

Oh, that our Seventh-day Adventist friends could understand that this covenant was with Israel only. Ex. 20:2; Deut. 6:3. It was because the broken law demanded death that Christ died for Israel. Gal. 4:5. Thus He fulfilled the law, and it has no further claims on mankind. Rom. 10:4.

6. Leviticus 26 recounts a giving of covenant promises to Israel concerning their land. It offers blessings conditioned on their obedience, and curses for disobedience. Lev. 26:42-46 shows that this covenant cannot disannul or alter the Abrahamic covenant.

It is amplified in Deuteronomy chapters 27 to 30. It is because of their failure to keep this covenant that the twelve tribes are still scattered abroad. It is precious however, to note an un-

conditional promise, right in the heart of this Palestinian covenant, speaking of a time when Israel will be repentant, restored and given a new heart. Deut. 30:1-6. This looks forward to the New Covenant.

7. God made an unconditional covenant with David. 2 Sam. 7:11-17; Psalm 89:20-37. It secures the kingdom to David and his posterity forever. Consequently Christ is proved to be of David's line. Matt. 1:1. Born king of the Jews, Matt. 2:2, crowned king of the Jews, Matt. 27:29, He is still king, and will soon reign personally in Jerusalem. Zech. 14:16-17; Acts 2:29-31. His kingdom is to be without end. Luke 1:31-33.

8. Finally there is the New Covenant.

Man is created to bring glory to God. Isa. 43:7, 21; 48:11; Eph. 1:6, 12; 2:4-7.

Our first parents fell by attempting to bring glory to themselves. Gen. 3:5. Ever since that time man has been proud, and seeking his own glory. Rom. 1:30.

In the covenant at Sinai, when men promised to do all God's will, their accomplishment of this will would have brought pride and satisfaction to themselves. Thus he did not give them a heart to follow Him (Deut. 29:4), for He must eliminate all ground for pride and boasting in anything but Christ. Jer. 23-24; Rom. 3:27; 4:2; Gal. 6:14.

He promised, however, that the time would come when He would put within man a new heart, and endue him with power to desire and to accomplish His will. Heb. 8:7-12; Phil. 2:13.

Since this covenant is without condition, all the promises being on God's part, it is better than the Sinai covenant. Heb. 8:6.

It is everlasting. Isa. 61:8; Jer. 32:40.

The terms of this covenant are set forth in Jer. 3:31-34, where God undertakes (a) to forgive sin, (b) to put His law in men's hearts, and (c) to be their God and to have them for His people. See also Ezek. 36:25-27; 37:26.

It must be grasped that this covenant was originally with Israel. Heb. 8:10; Rom. 9:4. We Gentiles were strangers to the covenants. Eph. 2:12.

We are told, however, in Gal. 3:14, 29 that we are introduced into the Abrahamic family by faith in the Lord Jesus Christ.

Moreover the middle wall between Jew and Gentile is broken down, and we are made nigh by the blood of Christ. Eph. 2:13, 14.

Thus we are no strangers and foreigners. Eph. 2:19, but fellowheirs, and partakers of His promise, in Christ, by the gospel. Eph. 3:6.

The Ratifying of the Covenant

In our European markets a bargain is still sealed, as it was in Bible times, by striking hands. As soon as hand touches hand, the transaction is considered settled. Prov. 11:21; 16:5.

Sometimes the promiser gave some easily recognizable gift, as an evidence that he had concluded his undertaking, as when King Olaf gave his hunting horn to the monks of York, to show that he had made over to them, for all time, the land on which York Cathedral now stands.

The early patriarchs slew a covenant victim, and the covenant was sealed by the contracting parties walking between the two halves of a sacrificial animal. Gen. 15:9-18.

Now the word "testator" in Heb. 9:16 can refer either to a covenant victim, or to one who has died and left a will. In either case the will, or the contract, becomes valid at the death of the covenant victim, or the testator, as the case may be.

Christ has died, and made over all He has to us. He has been the covenant victim, and has poured out His lifeblood to make His covenant valid. Moses sprinkled the book of the covenant, and all the people who were concerned in it. Heb. 9:19-20. Similarly we are called to the blood of sprinkling. Heb. 12:24; 1 Peter 1:2.

His death has made His new covenant valid and nothing can alter it. Hence Christ said, "This is My blood of the new covenant." Matt. 26:28.

Dear ones, His death has sealed to you God's eternal promise to blot out your sins, to give you a heart to do His will, to be your God and to take you for His people.

The Mediator of the Covenant

A man once remarked that he had only been in two wills in his life. In one case the money was left to him, but the lawyers got it. In the other case the person who wrote the will was still alive. Thus neither will benefited him. However the Lord Jesus has not only died to make the will or covenant valid, but He has risen again to see that we get all that was promised us. He is His own executor. Angels executed the old covenant (Acts 7:53; Heb. 2:2; Gal. 3:19), but I read that Jesus is the Mediator or executor of the new. Heb. 8:6; 9:15; 12:24.

Weeping or a Well

(Continued From Page Five)

house of the Lord rather than leave for another place.

"When the Christians returned next day," the missionary continued, "and found the church building standing alone, amid, the mass of ruins, their joy was unbounded. There and then they met for prayer and praise. And what a praise meeting it was! The mystery of the unburned church was solved when the pastor told us that as he passed out of the courtyard, when the bombing was over, he paused and said: 'Lord, this is Thy House: into Thy hands I commit it.'"

The city was almost entirely destroyed. Amid the smoldering ashes many charred bodies could be seen, whole families having been overtaken by destruction. But "among the killed and wounded there was not a single Christian." And "most wonderful of all," as the pastor writes, was the further preservation of the building in which services were held without intermission, even when floods came and people could only go to the meetings in boats or tubs. With what follows we must close the pastor's story though there is much more one fain would tell.

"Opposite the chapel stood a pawnshop having a brick wall fifty feet high, which suddenly collapsed toward the chapel. The iron door of our neighbor's house was smashed, and the falling wall grazed the wall of the chapel with only an inch to spare! Not the slightest harm was done to us. It is clearly evident that the Most High God protected His holy temple, and as it were, set



Songbird of the Sierras

By Basil Miller

This is an exciting, graphically told tale of a talented young girl converted from a life of night-clubbing through the influence of a gospel song heard over the radio when she was on the brink of suicide. She was led to an acceptance of Christ and into a life of rich service. A large part of the story centers about the work of the Moody Bible Institute in Chicago. War, airplane crackups, gun fights, robberies, radio programs, personal testimonies for Christ—all have a part in this unusual, gripping story. Price \$1.00.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

bounds round about it. Manifestly the living God is with His children, and He is wholly trustworthy."

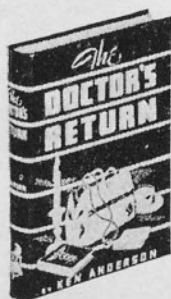
Praise God for such songs in the Valley of Weeping, and that so many come from the section we call China. Praise God for suffering believers everywhere, whose "passing through" is marked not by laments, but by the wells they leave behind them. Are we too in that valley? What manner of "passing through" is ours? Can we be traced by our tears, our forebodings, our complainings—or is there a note of confidence, even praise, to cheer those beside us as we journey?

Yes, we are in the valley, but are we so casting our burden, whatever it may be, upon the Lord day by day that we go, not from weeping to weeping, not from fear to fear, but "from strength to strength"? The same divine Fellow-Traveller is with us. Have our eyes been holden that we did not know Him? Do not let us disappoint Him. Do not let us fail to leave behind us, by His grace, the testimony which shall be to His glory and for the blessing of others.

"Weeping may endure for a night, but joy cometh in the morning." And joy comes, even in the darkness, to those who "forget to weep" because of the comfort of the Everlasting Arms.

"Who is this that cometh up from the wilderness, leaning upon her Beloved?"

"Because many aim more at knowledge than holiness of life, therefore are they often deceived, and bear very little or no fruit."—Thomas a Kempis.



The Doctor's Return

By Ken Anderson

Paula Ammons, an attractive graduate nurse, the sole support of her mother and brother Danny, never thought that Dr. Clay Sheffield Jr., brilliant, cynical, God-defying surgeon, would ever in any manner be attracted to her.

When working together doing first aid in a disastrous flood, however, it was inevitable that case-hardened Dr. Sheffield should take especial notice of Miss Ammons and her simple trust in God. This was the girl he must learn to know. She it was he soon learned to love. But—he was soon to realize that God's ways are "past finding out."

It is a genuinely good story with an excellent Gospel message. Price \$1.00.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

The GOSPEL in FOREIGN LANDS

These People Have Something Contagious--It Spreads!

Maynard Ketcham, North India

Recently we sat at a round table conference, formulating plans with missionaries from other societies for a joint evangelistic move in a section of East Bengal. At the close, a denominational missionary of wide experience, the secretary of a large society, voiced these words: "Fine, but if our Christian people work hand in hand with the Pentecostal folks in this manner, they will be bound to become Pentecostal, FOR THESE PEOPLE HAVE SOMETHING CONTAGIOUS. IT SPREADS!"

Our East Bengal convention for this year, which has just been brought to a successful conclusion, has witnessed still more of the spreading power of our message. We bring you a brief report of the convention.

First of all, let me give a brief sketch of this unique country which is called East Bengal. In the easternmost part of India, the great rivers Ganges and Brahmaputra join shortly before they reach the sea. Tiring of their load of mud and silt, the debris and refuse from half a sub-continent they deposit the same over a large area in vast mud flats, crisscrossed with rivers and waterways. Originally this widespread morass was left to its own dank devices and its natural overlords—royal Bengal tigers, mammoth crocodiles, turtles, and man-eating, malarial mosquitoes. But India's ever increasing population of 350 million people must live somewhere, and so they have gradually penetrated the delta, raising up little islands of mud from the swampy ooze for their dwelling places, fighting as best they may the jungle, disease, mud and flood, dying by hordes, yet ever increasing.

First Missionary Effort

Back in the days of William Carey, early Christian missionaries, filled with burning zeal, braved the imposing array of natural obstacles and succeeded in establishing churches all over this delta area. Unfortunately, liberal and modernistic leaders have arisen in recent years, leaving a sad spiritual declension in their wake. Many Christians, however, fought against the spreading spiritual lethargy and deadness, banded themselves together in a delta-wide evangelistic band (jokingly called the "crazy society" by its enemies), and gave themselves to prayer for a revival.

When our Pentecostal workers entered the

area with the message of Pentecostal fullness and power, this "crazy society" largely accepted the new truths and was set aflame. Every year thousands of people gather for their big annual convention. Although missionaries from other societies are barely welcome and never in evidence, it has been the unique privilege of our Pentecostal missionaries and workers for several years to be invited as special speakers. Those attending have been much moved upon by the Spirit of God and have taken the flame back home with them to every nook and corner of East Bengal. Now invitations to visit homes, preach in churches, address special conventions of many denominations come swarming in to us.

The Fire Spreads!

From such a nucleus has come the foundation for many Pentecostal churches which now dot the delta area and which are joined together in the "Bengal Pentecostal Union," the name given to our local Assemblies of God work in Bengal. A convention is held every year at one of our churches, and the



Roughing it! Maynard Ketcham and Paul Schoonmaker in native boat en route to East Bengal convention.

brethren always work hard to accommodate the large crowds with the simple materials available—mud, straw, bamboo, grass mats, boat sails. This year we enjoyed the valuable assistance of our missionaries Charles Woolever and Paul Schoonmaker, and Brother Dutt from Calcutta, in addition to the regular team, Brother Munshie and myself. God met with us in our Bible classes, evangelistic services and tarrying meetings. Souls were saved and believers filled with the Spirit.

A Definite Need

For some time a definite need has been felt for a systematic Bible School. Now the Union Committee has been compelled to take action and establish such a school. Many eager applicants from our own assemblies, as well as from Baptist, Church of England, even Catholic and Seventh-day Adventist churches, have already handed in their names. As far as possible these men will provide their own rice, as they come together to study and seek for the infilling of the Spirit. For half the year they will study; during the other half they will return to their home mud flats to raise rice. They will be prepared to pastor existing churches, establish new churches, and to fan the flame throughout the whole delta area. Some will not be able to bring rice, and of course there will be overhead in the way of buildings, teaching staff, etc. The cost of maintaining a student will be \$3.00 or \$4.00 per month. It will also cost us a couple of hundred dollars for equipment and buildings. We appeal to every reader of this article to consider the need prayerfully, and to help as God directs. Contributions should be sent to the Foreign Missions Department, designated for Bible School in care of Maynard Ketcham.

NEWS ITEMS

A happy announcement has come to us from Mr. and Mrs. Peter Funk, of Laupahoe, Hawaii, telling of the arrival of a son, Peter Charles, born April 28.

* * *

Mr. and Mrs. Henry Fogelberg, en route to Honduras, reached Guatemala City, April 22. They were delayed there a few days in order to make necessary passport arrangements but expected to be in Honduras around the first of May. Mail may be addressed to them in care of Perry Dymond, Sexta Avenida, Norte #3, Santa Rosa de Copan, Honduras, Central America.

* * *

A. H. Bauer also sends word of safe arrival in Cuba. His address is Box 1372, Havana, Cuba.

THINGS YOU WANT TO KNOW

John F. Hall

Furlough French West Africa

"DO YOU HAVE BIBLE SCHOOL OUT THERE IN AFRICA?"

After unrehearsable difficulties with balky workmen, adventures with lions that make a story by itself, spells of sickness and extreme weariness, and other things which they can better tell, Mr. and Mrs. A. E. Wilson and Vivian Smith had the joy of completing sufficient of the adobe building so that the long-dreamed-of, long-prayed-for Mossi Land Bible School began its first term in April, 1940. Almost all the mission stations in Mossi Land were represented.



Pictured here is a typical family starting out on a journey of 150 miles on foot! Such an undertaking would thin out the applicants for American Bible Schools! The husband, Yaogen, is carrying his sleeping mat, clothing, grain, tanned skins for leather work, a hoe, a bow and quiver of poisoned arrows, his pockets full of peanuts, and a happy heart. He is the only Mossi we ever heard claim that he accepted Christ the first time he heard the gospel preached.

His wife is carrying a basket full of clothing, cooking pots, dried vegetables, meal for preparing food en route, and a month-old baby on her back. The small boy has implements for weaving cloth, his hoe, and a calabash for scooping water en route. A relative has furnished his donkey to carry the heavy load of grain. A Mossi sleeping blanket is converted into a sack for the duration of the journey, to carry guinea corn. Tanned whole skins are slung beneath and tied above full of peanuts, okra, etc. They slept by the way as they journeyed, and on moonlight nights made extra night stretches.

Some more fortunate Bible School students "thumbed their way" on French trucks or rode bicycles, or perhaps kindly missionaries gave some a lift the whole way.

The accompanying picture shows the first Mossi Land Bible School under the supervision of the Wilsons and Smiths who were



chosen as faculty by the Mossi Land missionaries in business session. At present they are in the homeland and need your earnest prayers for physical renewal. Mr. and Mrs. Emil Chastagner are now at Kouberi, carrying on the Bible School with its heavy responsibilities.

SPREADING THE WORD IN TRANSJORDAN

From Transjordan, Mr. and Mrs. John Watts send report of victory and blessing. "From the time the work was begun in Es Salt nearly seventeen years ago," writes Brother Watts, "it was deemed wise to provide a school where children might be trained under the supervision of teachers who were converted and keen to win the souls of those under their care. One cannot deny that the school has been a great blessing in the past. A number of the girls who have graduated entered nurses' training and are rendering valuable service in many of the hospitals of Palestine and Transjordan. Last fall, about the time the school was to open, we found it impossible to secure teachers of the type we require. After definite prayer, we felt that the Lord was leading us into new paths, necessitating the closing of the school.

"The Lord spoke in much the same way to Brother Whitman who pastors in Amman, capital of Transjordan, situated about twenty miles from Es Salt. We decided to leave our pastorates every other week to make trips on foot to the villages, spreading the Word as seed corn everywhere. One such trip taken recently led us to several needy villages. Our first stop was at Jerash where we found a few believers who had been hungry for the Word for months. They prevailed upon us to spend a few days with them, and the Lord wonderfully blessed, with the result that they have agreed to meet together each Sunday for prayer and Bible study. From Jerash we went to Aluk, spending a few hours encouraging a little group of Christians. From there we continued our walk until sundown, when we found ourselves in Zerka, having covered on foot that day thirty miles. We feel that the Lord has called us this year to the ministry of encouraging the children of God scattered abroad, pressing upon them the necessity of meeting for prayer and Bible study, even though no regular pastor be present, until such time as a proper church is formed.

"A blessed door of ministry has opened to us here in Es Salt of late. The Church Mission Hospital has invited us to minister in the wards each day we are free to do so. As you can imagine, this work gives us many contacts with villages, and we hope to follow these up later in our evangelistic trips such as I have described."

PRAY FOR ALL OF THESE

In the accompanying picture are five believers who were baptized by V. G. Plymire, of Southwest China, in August, 1942. "One is a blind boy who is very earnest



for the Lord," Brother Plymire tells us. "The girl in the front also has proved the reality of her experience. She and her mother live in a cave and beg for their food. The elderly lady is from a reasonably good home and has been witnessing to others about her. The young woman at your left is the fruit of our Sunday School work. She has been through severe testing as her husband wants he to worship idols. "Pray for all of these! None have it easy during the present days of expensive living."

A FUNERAL IN CUBA

Kenneth McIntyre

It was six o'clock in the evening when we went to visit a young woman who all summer long had been wasting away with the dread disease, tuberculosis. She was the sister of Mercedes, a Christian lady of our church. We saw only a little heap of skin and bone left of what had once been a woman. We talked with her about the Lord and asked if she had made her peace with God. She answered that she was ready to meet her Saviour. When we prayed with her, we felt the nearness of Jesus in the room. Our stay was brief, for already we could hear the death rattle in her throat.

That same evening Mercedes came to tell us that her sister had gone to her reward. Just before passing away, she told Mercedes that she saw a great light and the angels and Jesus coming to take her home. While Mercedes was singing a song, she passed on without a struggle to be with Him whom she had learned to love for such a short time.

The next day we had charge of the funeral service, which according to their usual custom was held in the home. About the room sat the bereaved and friends. Nearly everybody smoked cigarettes or cigars. Now and then we heard the tinkle of the liquor bottles and glasses as some left the room to have a drink. The casket was in the adjoining room surrounded with huge candlesticks and burning candles. The custom is to sit for three and four hours, smoking, drinking and talking.

Sister Redman gave a message from God's Word, and though it is not usual to sing at funerals, we were asked to sing "Good Morning Up There." No service is held at the cemetery.

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

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

The Burning Bush

Lesson for May 30. Lesson Text: Exodus 3 and 4.

The first forty years of Moses' life was a period of education, during which time he attended the schools of Egypt. The second forty years represented a period of probation, during which he attended the "School of Hardnox" in the desert. The end of the latter period is the subject of our study.

I. THE CALL OF MOSES.

1. **His Occupation When Called.** 4:1. He was tending sheep—a splendid training for one who was to be the future shepherd of Israel. "God never gives an exalted office to a man unless He has first tested him in small things," say the Rabbis who pass on to us an interesting tradition to illustrate the point—"When feeding the flocks, Moses saw a little lamb escaping from the flock, and he overtook it at a brook quenching its thirst. 'Had I known that thou wast thirsty, I would have taken thee in my arms and carried thee hither,' he said. 'As thou livest,' a Heavenly voice replied, 'Thou art fit to shepherd Israel.'"

2. His Fitness for the Call.

(1) The training of the home. His experience as father of his two boys, Gershom and Eliezer, undoubtedly awoke in him emotions of pity, patience and tenderness, which stood Moses in good stead in after-days when the petulance, murmuring and putting of Israel threatened to become unbearable. (2) The silence and solitude of the desert. What a different university the desert was from that at which he studied at Heliopolis! His books were the silent stars and giant hills; often he would pore over the pages of man's first Bible—nature; but most frequently, he would look within and try to read himself; for he must know himself and be able to see through his own soul. Says F. B. Meyer, "Solitude like this is of priceless value in the nurture of strong and noble souls and has been a singular power in the formation of the religious leaders of the world." In the desert, Moses lost all of the self-sufficiency which had caused his premature action in behalf of his people. The discipline of these years was revealed in his humility when God finally spoke.

3. **The Method of the Call.** 3:2-10. What was the significance of the burning bush which attracted Moses' attention? (1) An emblem of Deity. It represented the very presence of the living God, so much so that Moses "hid his face" in reverent

fear and awe. (2) An emblem of Israel in Egypt, existing undiminished amid fiery trials. (3) Emblematic of God's presence in the midst of this suffering and despised people. The acacia is a most humble bush. Yet God has chosen the "base things" to "bring to nought the things that are." 1 Cor. 1:28-30. (4) An emblem of Moses himself—a broken, forgotten man who became a "bush aglow" with God's presence, inspired by the power of the Holy Spirit and a heavenly vision. He was not to become an agent but an instrument; not a promoter, but a conveyer; not a source, but a channel.



A great audience had assembled to hear Paganini play. The great violinist, to the dismay of those who had paid great prices for their seats, deliberately broke all the strings of his violin but one; and then triumphantly holding up the violin before the people, cried, "One string and Paganini!" What cannot God do when He obtains entire possession and control of one life, one nature, one will wholly yielded to Him?

4. **Moses' Objections to the Call.** In God's dealings with Moses notice in the interview in 3:11 to 4:17 how Moses' lack was met by God's supply: (1) Moses lacked confidence and said, "Who am I?" God said, "Certainly I will be with thee," and promised

to confirm His presence with a sign. 3:11-12. (2) Moses claimed lack of knowledge and said, "What shall I say?" God answered by revealing Himself as I AM, the All-sufficient One. 3:13, 14. (3) Moses claimed to lack power to convince the people and said, "They will not hear me." God gave him divine credentials, promising to confirm His Word "with signs following." 4:1-9. (4) Moses claimed lack of eloquence. God promised him both inspiration and the help of a spokesman. 4:10-16.

5. **Moses Obeys the Call.** 4:17-31. God's call was upon him; God had met him at every point of difficulty. Moses could not but obey.

II. LESSONS FROM THE CALL.

1. **Be patient in preparation for a life work!** Moses was 80 before he entered upon his life work; Joseph was 30; Jesus was 30; John Knox was 40!

2. **Be active and alert nevertheless, until**

God's time comes! Moses had been faithfully following the flock for years when God's time came for him. Elisha was diligently plowing when called to follow Elijah. David was tending the sheep when anointed to become king. A practical motto for Christian living is—"Do the next thing." Eccl. 9:10; 1 Sam. 10:7. Compare the following verses—

"I reveled underneath the moon;

I slept beneath the sun;
I lived a life of going to do,
And died with nothing done."

"The heights by great men
reached and kept

Were not attained by sudden flight,

But they, while their companions slept,

Were toiling upward in the night."

3. **Our best work is that upon which we enter feeling it is essential that we do it.** "Young man," said a wise old minister to a young aspirant, "Don't become a minister if you can help it." Good advice! The work which we can keep from doing is not for us. If Moses could have successfully excused himself, he would have proved himself unfit for the great work.

One great cause for so much failure in God's work is that so often there is no consuming passion, no divine compulsion, no constraining heavenly vision. Says one of wide experience in God's service, "Write it on your hearts; grave it on the palms of your hands; keep it continually before your eyes; that the work which you feel you must do, which you cannot run away from, is God's work for you. If you have no such impulse, then go to Midian and seek God until you do have."

4. **Rest assured that when God calls, He has already taken into consideration one's natural abilities and will supply everything supernatural that is necessary for doing the work!**—J. Bashford Bishop.

MISSIONARY PRAYER REQUESTS

Santa Ana, El Salvador—A group of believers in a strong Catholic center have been forced to disband and discontinue their services. These persecuted believers stand in the need of definite help in prayer that God will give favor with the authorities and so get this hindrance alleviated.—Oren E. Munger.

25 de Mayo, Argentina—Pray that God will raise up men and women for His service who are strong in character. The harvest is plenteous but the laborers are few. Also pray for one of our members who seems to be losing her mind. Her large family is nearly all unsaved and they embitter her life. Pray for her conversion.—Alice C. Wood.

Orleans, Brazil—Pray that the Lord will give us at least three native workers.—O. S. Boyer.

Huancayo, Peru—Please pray for a revival in our church here in Huancayo.—John and Ernestine Doan.

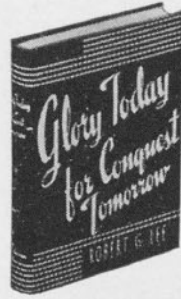
Mexico City, Mexico—Please pray for our Sunday School campaigns, that many will come to the knowledge of the truth. Pray for our native missionaries in the Yucatan, Andrew and Mary Araiza. Pray that we may be given favor with the people in the new towns where we have begun prayer services.—Henry W. Ayers.

results were very gratifying. Around 20 were converted and a number were filled with the Holy Ghost. A great work was done in the hearts of God's people and the revival spirit is still present. The old Sunday School record of 658 was broken on Easter with 811. Our Sunday School average for the revival was 519. We feel that lasting good was accomplished in the campaign and with our Sunday School completely reorganized and our Sunday School building completely remodeled, we are expecting to continue to have a steady growth.—R. C. Jones, Pastor.

PLAINVIEW, TEXAS—The Thirteenth Annual West Texas District Council convened April 20-22. The council proper was preceded by a fellowship night, April 19, with Loren B. Staats of Dallas as special guest speaker. General Superintendent

Ernest S. Williams was council speaker. The fresh anointed ministry of these and other visiting brethren made the meetings most blessed from the beginning to the conclusion. Three days of heaven on earth was enjoyed by some four hundred visitors, delegates and ministers.

With a prevailing spirit of unity in the business sessions the following District officers were elected: H. Paul Holdridge, District Superintendent; E. R. Foster, Assistant Superintendent and general presbyter; Homer T. Goodwin, Secretary-Treasurer; and J. J. Grubbs, general presbyter. The Women's Missionary Council re-elected Mrs. E. R. Foster as President-Secretary-Treasurer, and Mrs. J. B. Essary as Vice-president. The C. A.'s re-elected Fred E. Ball and Mrs. Fred E. Ball as President and Secretary-Treasurer respectively.—Homer T. Goodwin, Sec'y-Treasurer.



Books

By Robert G. Lee

A few years ago the churches of Springfield invited Robert G. Lee of Memphis to hold a city-wide campaign. I was greatly delighted with the way he preached Christ and Him crucified. Every sermon was a masterpiece. I am glad that many of them are now available in book form. I believe all who take time to study Dr. Lee's sermons will be amply repaid. Preachers will especially find them suggestive and instructive.—S. H. Frodsham.

Reports from the Reapers

PORTLAND, ORE.—The Westside Assembly of God has just closed a very successful 4-week Evangelistic Bible Conference with Evangelist John H. Bostrom of Pasadena, Calif. Sixteen were converted and many taken in as members. Our Sunday School reached a new high mark of 200.—Wm. F. Hageman, Pastor, 115 N. W. 15th Avenue.

SHADY POINT, OKLA.—The Fellowship Meeting and C. A. Rally for the Poteau Circle was held April 13. There were some 35 preachers in attendance. The two services were climaxed with a victorious altar service in which souls wept their way to Calvary. Claud Minick is the pastor.—Rees Brunson, C. A. Sec't. Poteau Circle.

LEBANON, OREG.—We just closed a meeting with Evangelist Hans Bretschneider whose ministry was enjoyed by all. Our hearts were stirred, and we realize the need of seeking and believing God for a greater visitation of His power and glory upon His people, and to bring conviction to hearts that will produce repentance unto salvation.—H. Ivan Ryan, Pastor.

SHARP, OKLA. (Southwest of Okmulgee)—We have been recalled to take the pastorate of this church. During our months of evangelistic work, E. D. Lockhart served as pastor. A real co-operative, working and praying spirit is in our midst. Every phase of the church seems to be in an upward trend and many new plans are being made for the future. Sunday School was 134 last Sunday, and a revival spirit is prevalent.—Pastor and Mrs. H. E. Jennings.

SITKA, ALASKA—Evangelist Esther Mae Cooper of Southern California has been with us in a series of meetings. In answer to much prayer, we secured the famous church "St. Peter's by the Sea," built many years ago in the early days of Sitka. The attendance was good under existing conditions. The musical ministry of Sister Cooper was an inspiration and many were touched. It met with a hearty response from the servicemen. As yet we do not have an established work here, but we are grateful to the Lord for the meetings since the gospel was so definitely presented to the people. War conditions present a great handicap and there is great need for the gospel, but the Lord is able.—Berta Vaughn.

COLUMBUS, GA.—On April 25 the North Highland Assembly of God closed a very successful three weeks revival with Evangelist Bernice Vandermerwe of Sedalia, Mo. This was our first revival effort since coming here as pastor last December, and the

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A gripping deliverance, based on an altogether unusual Scripture passage, and to it, the famous Southern preacher directs his readers' attention together with a wealth of spiritual truth adduced from natural phenomena. It is no exaggeration to assert that, in this booklet, Dr. Lee is at his best. His picturesque, vivacious gifts are given full play as he presents a great message, surcharged with assurance and enheartenment for God's believing children. Price 25c.

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Dr. Lee's ringing messages are known the country over. Delivered before unnumbered thousands, they lose none of their virility on the printed page and come to the reader as the cry of a strong man armed. In this booklet, Dr. Lee stresses the inspiring and enheartening truth, that although a follower of the Lord has his limits, often his feeble efforts, linked to the infinite resources and unflinching strength of the Lord God of Hosts, move mountains. Price 25c.

THE BLOOD OF JESUS CHRIST

This is a powerful, direct, and pictorial exposition of the great text, "Without the shedding of blood is no remission." Heb. 9:22. Its message pierces the sinner's heart, and shows positively that without the Blood of Jesus Christ there is no remission. It is sublime oratory in print, and is an excellent booklet to hand to those in doubt and who lack the assurance of being a member of the redeemed family of God. Price 25c.

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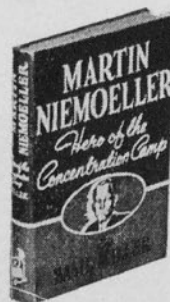
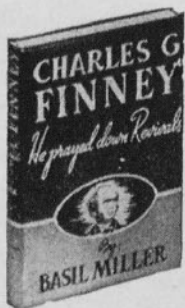
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exercises, May 28, 8:00 p. m., at the same place.—C. P. Robison, Business Manager.

EASTERN DISTRICT ANNUAL C. A. RALLY
The annual Memorial Day C. A. Rally of the Eastern District will be held on Monday, May 31 at Maranatha Park, Green Lane, Pa. Services at 10, 2 and 6. Special speakers at each service. The lunch stand and cafeteria will be open all day. All C. A. groups are urged to attend. Those playing instruments please bring them.—J. E. Jenkins, C. A. Sect. of Eastern District.

SOUTH FLORIDA DISTRICT SECTIONAL CAMP MEETING

Our Camp Meeting will be held at Winter Haven, Florida, May 20-30 with Clyde Goree, Mobile, Ala. as Camp Evangelist. The Camp will be held in the District tent pitched immediately across from the Church at 130 Ave. G S. E. For particulars concerning rooms, etc. write A. G. Voight, pastor at above address, Winter Haven.—A. G. Voight.

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.

TEXAS DISTRICT COUNCIL

The Texas District Council will convene June 7-11 at First Assembly of God, Peak and Garland, Dallas, Texas. Presbyters meeting, June 7 at 4:00 p. m.; fellowship meeting, June 7 at 8 p. m.; session opens June 8, 10:00 a. m. Ernest S. Williams will be our main speaker. All applicants for ordination must meet the Credential Committee. For information write F. D. Davis, Superintendent or C. P. Robison, Sec., 2115 Belle Avenue, Fort Worth, Texas.—F. D. Davis, District Superintendent.

OHIO C. A. RALLIES

Northern Ohio Rally, Massillon Peniel Chapel, 4th and Federal, N. E., Massillon on May 31. Services at 10:00, 2:30 and 7:00. Flem Van Meter will be afternoon and evening speaker. C. Homer is host pastor and Vincent Lucas, C. A. Vice President will be in charge of services.

Southern Ohio Rally, Dayton Bethel Temple, 108 Buckeye St., Dayton on May 31. Services at 10:00, 2:30 and 7:00. G. F. Lewis, District Superintendent, will be afternoon and evening speaker. A. B. Cox is host pastor and T. E. Hartshorn, State C. A. Secretary, will be in charge of services.

Bring your musical instruments. Provisions for meals will be announced at rallies.—Vincent D. Lucas, State C. A. Vice President.

JAKES RUN, W. VA.—Western Section of Potomac District Fellowship Meeting and C. A. Rally May 31. Service, 10:30, 2:00 and 7:30. Please bring basket lunch.—Russell W. Harvey, Sectional Vice President.

OPEN FOR CALLS

Elmer C. Bleacher, Route 2, Deer Park, Md.—"In ministry 7 years. Wife interested in children's work. Musical talent. Have two children. No objections to rural or mountain work. Just resigned Sand Flat Tabernacle. Reference. Write for details."

Evangelistic

"I have resigned the pastorate of the Crichton Assembly of God, Mobile, Ala., to enter the evangelistic field. I am open for revivals or camp meetings this summer. Mail will reach me at 4522 Willowbrook Blvd., Houston, Texas.—Clyde C. Goree.

MISCELLANEOUS NOTICES

WANTED—Bibles, Testaments, Gospels, mottoes, religious books, papers and tracts for distribution. Please send postpaid to E. McLain, Dardanelle, Ark. **NEW ADDRESS**—P. O. Box 926, Memphis, Texas. "Have accepted the pastorate here."—Pastor and Mrs. John C. Cox.

NEW LOCATION—"Our church is now located one half block south of the Baker Hotel. The address is 111 S. E. First Avenue, Mineral Wells, Texas."—Pastor and Mrs. E. R. Anderson.

Coming Meetings

OKLAHOMA DISTRICT SECTIONAL COUNCIL MEETING

Northeast, Tulsa, Capitol Hill Assembly, May 26-28.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Oklahoma.

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. Buntenschach, 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.

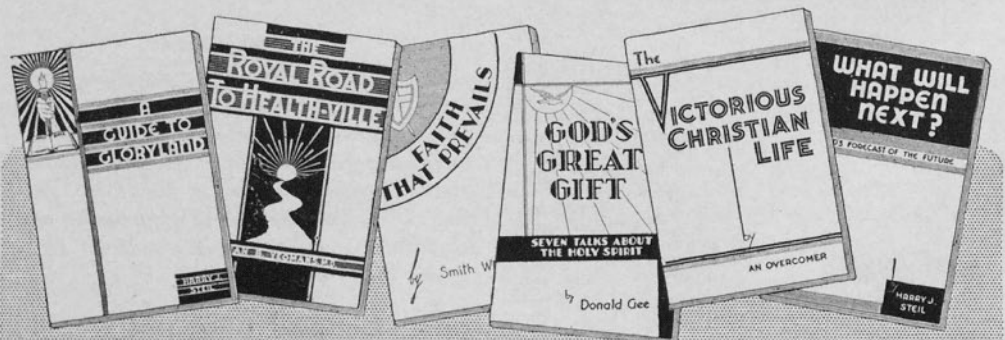
SOUTHWESTERN BIBLE INSTITUTE

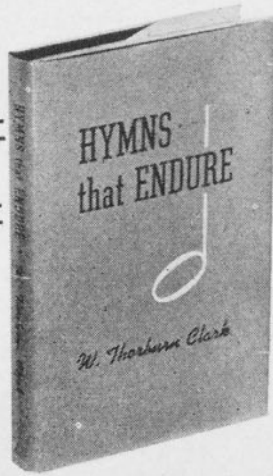
Southwestern Bible Institute Baccalaureate, May 27, 8:00 p. m., at Rosen Heights Baptist Church, 2524 Roosevelt St., Ft. Worth Texas, with W. I. Evans of Springfield, Mo., speaker. Commencement

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California	16,214.65
Colorado	1,194.43
Connecticut	480.48
Delaware	738.73
District of Columbia	658.00
Florida	2,411.77
Georgia	421.89
German Branch	353.72
Idaho	799.13
Illinois	3,552.64
Indiana	1,410.19
Iowa	1,014.41
Kansas	2,983.66
Kentucky	314.81
Louisiana	274.14
Maine	259.03
Maryland	781.86
Massachusetts	766.33
Michigan	4,738.45
Minnesota	2,710.76
Mississippi	247.21
Missouri	3,681.18
Montana	777.61
Nebraska	908.93
Nevada	80.18
New Hampshire	61.84
New Jersey	1,731.92
New Mexico	249.81
New York	3,286.78
North Carolina	152.44
North Dakota	553.38
Ohio	4,897.67
Oklahoma	2,623.42
Oregon	2,621.76
Pennsylvania	4,855.94
Rhode Island	131.97
South Carolina	390.38
South Dakota	398.88
Tennessee	306.46

Texas	4,746.80	Legacies	1,300.00
Utah	54.14	Miscellaneous	935.81
Vermont	10.00		
Virginia	1,646.15	Total Amount Reported	89,040.65
Washington	5,554.71	Home Missions Fund	11,855.77
West Virginia	172.46	Office Expense Fund	1,650.42
Wisconsin	1,235.50	Literature Expense Fund	208.45
Wyoming	219.19	Given Direct for Home Missions	2,767.68
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Canada	116.33		19,370.05
Foreign	17.05	Amount Received for Foreign Missions	69,670.60

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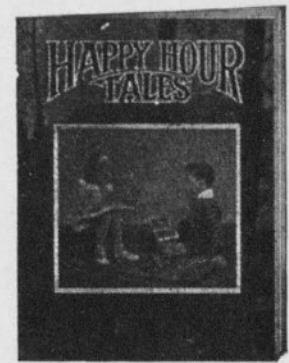
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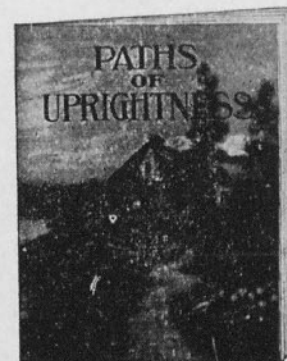
In this book are stories of little children—at home, visiting or at school. Each story is told in such a way that the child can see for himself the results of wrong tempers and bad habits. The stories are not "preachy," but every one contains definite character building qualities. There are fifteen stories in this 64-page book. The seventy-three illustrations of lively children are in black and bright red, or black and bright green. Full-page reproductions in colors of "The Age of Innocence" and "The Boy With the Torn Hat."

PATHS OF UPRIGHTNESS

The purpose of this book is to encourage the building of a noble character. Fourteen paths are considered under such titles as Kindness, Industry, Honoring Parents, Thoughtfulness, Cheerfulness, Forgiveness, Honesty, etc. Nicely illustrated with full-page colored pictures; black and white halftones and decorations in pen-and-ink. A number of stories are told in each chapter to illustrate the central truth of that "Path." Its 75 stories on specific subjects will prove a valuable help to Sunday School teachers.



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THE GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

The PASSING and the PERMANENT

A MILLION ALCOHOLICS-TO-BE?

In this country there are "a million or more persons who, because of excessive indulgence and special susceptibility, are in danger of becoming alcoholics," Dr. Lawrence Kolb states.

CHRISTIAN OFFICIALS IN CHINA

The American who is responsible for the news releases in English at the Ministry of Information at Chungking reports that of the hundred Chinese officials in that office sixty are professing Christians.

ANNUAL LIQUOR TOLL

Americans spend \$4,700,000,000 a year on liquor, the U. S. Department of Commerce reported in February. According to Dr. George Barr Cutten, this is "about twice as much as we spend for education of all kinds of people in the United States, including Alaska."

PERSECUTION IN SPAIN

According to *Our Hope*, it is now treason for Protestants in Spain to meet for worship. Such an act would trespass the law of the Concordat with the Vatican. Even if a Christian is found only discussing the Bible with other Christians, though he says nothing against the government or the Romanists, he is heavily fined and imprisoned, and sometimes beaten.

KEEP LOOKING UP

There are abundant signs of ever-increasing apostasy and Laodicean lukewarmness. The future is dark, but after the darkest hour comes the dawn—the dawn of our Lord's glorious return. Until that glad hour His Word to us is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. So let us not be fearful as the darkness deepens. Let us be watchful, keeping the upward look, knowing that our redemption draweth ever nearer.

THE PALESTINE "WHITE PAPER"

The "White Paper" passed by the Chamberlain Government in 1939 largely cancelled the Balfour Declaration, by which the British in 1917 promised Palestine to the Jews for a National Home. It was designed so as to greatly limit further Jewish immigration and finally to close the door to Jews altogether, the object being to pacify the Arabs. But Winston Churchill condemned the White Paper at the time. Said he: "This pledge of a home of refuge, of an asylum, was not made to the Jews in Palestine but to the Jews outside Palestine, to that vast, unhappy mass of scattered, persecuted, wandering Jews whose intense, unchanging, unconquerable desire has been for the National Home." And it is to be hoped that the British Government will yet redeem its pledge. The *Manchester Guardian* says: "The signpost still points, as in 1917, to a destiny, and the time will come when we must get back to the road from which we strayed in a moment of unworthy opportunism that represented a timorous Government but never the British people."

BROADCASTING THE GOSPEL

The program director of one radio station says: "For the average religious broadcast, especially among those presented from local stations, about twenty to thirty *minutes* is spent in preparation, as compared to twenty to thirty *hours* per week by many commercial programs for a single half-hour network broadcast. The theory that 'anything is good enough for a church program' is untrue—the truth is that nothing is too good."

THE GOSPEL IN ETHIOPIA

Lieut. L. A. Davison, a New Zealander, was a pioneer missionary to Ethiopia. He helped the Sudan Interior Mission to open mission work in two provinces. Now he is with the British Army in Ethiopia, and he writes: "You will have heard of the amazing growth of the work of God in these provinces. When we left in 1936, there were only three churches. Today there are 81, with a membership of upwards of 10,000 baptized believers, none of whom have been baptized with less than eight months of probation. This growth took place while the Roman Catholic Italians were seeking to stamp it out by imprisoning and flogging church leaders, and by making their church meetings illegal. As of old, the work of God seems to thrive under persecution."

A WARNING TO PARENTS

An alarming article appears in the May issue of *Reader's Digest*. It is entitled, "Trouble on the Street Corners." It shows through facts and figures that there is a frightening rise in delinquency among teen-age girls. "Most girls go astray because their mothers are too busy or indifferent to keep them out of trouble," the article says. It tells of increasing illegitimacy and venereal infection, then mentions two answers to the problem, concluding as follows:

"But the root of the problem lies in the American home. Back of every delinquent girl, every tragedy of promiscuity and disease, stands the shadow of delinquent parents. Every father in uniform leaves a double responsibility with his wife; every mother on the production line has a double job to do. America's mothers today must become more deeply conscious of the importance of family life; if they do not, too many of our mothers of the future will have a sordid background of immorality and venereal disease."

R. A. Vonderlehr, Assistant Surgeon General, U. S. Public Health Service, is quoted as saying: "Sexual morality should not be based merely on the threat of venereal disease. We hope that our young people will conduct their sex lives on a high plane, not because they fear infection, but because they understand and respect the dignity of the human body and the creative purposes of sex. The major responsibility for developing this healthy attitude rests on the home, the church, and the school."

Parent, do you have a family altar in your home? That is one of the best preventives of social evils.

SENSIBLE JAPANESE

The Western Recorder says that the Japanese internees at the camp at Gila, Ariz., have more common sense than have many Americans. By a large majority, the 14,000 Japanese there voted to ban the sale of intoxicating liquors from their camp.

A COUNTERFEIT "CHRIST"

"Father" Divine, the little Negro who lets his followers call him God, is still deceiving thousands of people who receive not the truth and so expose themselves to Satanic delusion. A special banquet that was held a few months ago was described in the *New York Times*. The paper said: "Father Divine sat in a red plush chair beneath a picture of himself labelled 'God' in gold leaf. Over his table was suspended a neon sign reading, 'God's Holy Communion Table.'" At another time a group of men made a business call on "Father" Divine. They reported that in one of the rooms in his offices there hangs a copy of Da Vinci's masterpiece, *The Last Supper*, but the head of the figure representing our Lord has been cut out and "Father" Divine's likeness had been placed there instead.

SPIRITUAL SUPPORT FOR SERVICEMEN

Letters are being received constantly asking for names and addresses of assemblies located near Military Training camps. We would like to publish a complete list of assemblies located near these camps, but the War Department does not approve of publicity for military camp locations. We will endeavor, however, to supply by mail such information as we are able to accumulate for the benefit of our men in training who wish to attend Assemblies located near by. Pastor, if your assembly is located near a training camp, please send full information to the General Secretary, 336 W. Pacific St., Springfield, Mo.

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of April, 1943.

Barrow, Ruby (Miss), Dalhart, Texas
Cox, M. C. (Mrs.), Skellytown, Texas
Cummings, James M., Henderson, Iowa
Hill, Paul A., Mercer, Missouri
Martin, Louis L., Lucas, Iowa
McCleskey, Gatha L. (Mrs.), Memphis, Texas
Munger, Roy R., Vinton, Iowa
Ramsey, Roy V., Osceola, Iowa
Ridener, Louis M., Dumas, Texas
Roberts, Everett R., Grandfalls, Texas
Roos, Carl H., Lufkin, Texas
Schirman, Milly, Perry, Iowa
Shockley, Blake H., Collinston, Louisiana
Silvius, Henry E., McCamey, Texas
Smithee, Homer E., Ralls, Texas
Stallings, William T., Wellington, Texas
White, Merle J., Harvey, Iowa

CORRECTION

Cunningham, Florence L. (Mrs.), Denver, Colorado instead of Littleton, Colo.

The following names were removed from the General Council ministerial list during the month of April, 1943.

Browning, Arlie F., Garland, Texas (Dropped)
Hewitt, Earl F., Denver, Colorado (Withdrawn)
Webb, Jephtha L., Tampa, Florida (Withdrawn)
Webb, Mrs. Jephtha L., Tampa, Florida (Withdrawn)