



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

# The PENTECOSTAL EVANGEL

THEY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD MO., JULY 3, 1943  
NUMBER 1521

\$1.00 a year in U. S. A. Single copy, 2 cents. Printed in U. S. A.

## Taking Our Place With God's Rejected King

### I. David

DAVID is a type of the Lord. The anointing of God was upon him, but he didn't sit on the throne till many years had passed. He was a man after God's own heart, but he was ill treated and much persecuted. You remember David saved the nation by slaying that champion of the Philistines, Goliath of Gath. David typifies the Lord as the Deliverer, as the Shepherd, as the man after God's own heart. David means "beloved." God spoke from heaven and said of Jesus, "This is my beloved son, in whom I am well pleased." Jesus is the real David. He is the anointed of God today—Jesus the Christ, and as you know the very word Christ means anointed. Upon His blessed head rests the anointing oil. He is to rule and to reign to the ends of the earth.

### II. The Rebellion

As our story opens in 2 Samuel 15 we notice there is a rebellion on. Absalom was trying to steal the hearts of the people from David. Absalom had a lovely face but a base heart. He had beautiful hair, too. This beautiful hair was his downfall. "But in all of Israel there was none to be so much praised as

Absalom for his beauty: from the sole of his foot to the crown of his head, there was no blemish in him."

David was their ideal. There was no one to compare with him. He was all to them, David their king. What happens? Absalom comes around and with good words and fair speeches, by stealth and subtlety he would steal the hearts of the men of Israel.

I believe that there is an Absalom around today. There is a subtle, cunning devil; and his business is to steal the heart's devotion that belongs to Jesus. Notice how artful Absalom was. He pretends! Things are bad! "Oh, that I were made judge!" "Things would be different if I were in authority." Absalom was using all of his skill and cunning to get the people won over to himself.

There is a subtle devil around today, doing all he can to steal the hearts of the people of God. He is trying to take away that loyalty that belongs to Jesus. In the New Testament, Satan is presented as a roaring lion and as a serpent. I would rather meet a lion, because you could hear him roar and you could climb a tree, but you never know where the serpent is hiding and you do not see him approach. He is subtle. He slips up on you unawares.

It takes a real storm sometimes to let us see who are our true friends. There must be heresies that the approved be made manifest. 1 Cor. 11:19. The word "heresies" means

by  
T. J.  
Jones



"parties, factions." These occur that the genuine may be shown. It took this rebellion of Absalom for David to discover who were his loyal friends. If we are not true to Jesus, if we fail God, then He may go into the very heart of the Belgian Congo to find those who will be loyal to Him. God will have a people who will be true to Him.

"And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing." v. 11. They were carried away in the sweep of things. If they had only known this subtle deceiver, this smooth-mouthed Absalom! The conspiracy was strong, and David hardly knew the people who were for him. "For the people increased continually with Absalom." This was David's rejection. It was the darkest day in David's life.

He, the king of Israel, was compelled to flee out of Jerusalem; but in his darkest day David found his truest friends. We have to take our stand today in spite of this usurper, the devil, who is stealing the heart loyalty. I am glad there are some today who are standing true to God's David. In the third Psalm, written at this crisis David said, "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, there is no help for him in God." They thought God was finished with David, but he declared, "Thou, O Lord, art a shield for me; my glory and the lifter up of mine head. I cried unto the Lord with

(Continued on Page Five)



The Mount of Olives where David ascended in his rejection and where Christ later prayed in Gethsemane.

# The Plight of the Conscientious Objector

## In the Present World Conflict

J. ROSWELL FLOWER

A FEW weeks ago, the writer attended a conference of the National Service Board for Religious Objectors. Thirty-eight Christian leaders sat around the conference table, representing the larger denominational churches, including Episcopal, Methodist, Congregational, Disciples of Christ, Evangelical and Reformed, United Brethren, etc., etc. It was as solemn a gathering of church leaders as we have ever seen. The weight of responsibility for the members of their churches who are conscientious objectors rested heavily upon them. They sensed the inconsistency of expecting the three historic peace churches (the Mennonites, Friends and Church Brethren) to bear the entire financial burden of support of religious objectors in the Civilian Public Service Camps, and especially for those men who are not members of the peace churches. Conscientious objectors are found in all denominations, including the Unitarian, Seventh-day Adventist and the Jewish faith, and are not confined by any means to the three historic peace churches.

The conscientious objector was referred to briefly in an article which appeared in the June 12 issue of the *Pentecostal Evangel*. That article should be read again in order to understand the setting for the material which is to follow. The difference between the ordinary follower of Christ and the religious objector is that while both believe the war spirit to be anti-Christian, the one submits himself to governmental control while the other refuses to take part in any phase of the war effort.

The members of the three historic peace churches are solidly religious objectors and have been recognized by the government as such since the last world war. To this group have been added hundreds of men from other denominations. They are a minority number in all the churches, nevertheless they are standing for the right of conscience and therefore should be given consideration and protection in a land which is fighting for freedom of conscience and religious liberty.

We refer to them as a minority group because the latest figures indicate they are a small percentage of the huge number of draft age men who have registered under the Selective Training and Service Act of 1940. The men in the armed forces are now numbered in the millions, serving in the Army, the Navy, the Marines and the Air Corps. The latest

figures indicate there are approximately eight thousand religious objectors now serving in Civilian Public Service projects. These men were assigned to Civilian Public Service by their draft boards, when they filed their objections to military training and sought refuge in the Civilian Public Service which was opened to them. There are also possibly twenty to thirty thousand objectors who have refused training in combat units but who have been willing to serve in the army in noncombatant work. The exact figures are not available.

There is a third class of objectors, numbering about one thousand, who have been sent to Federal prisons. This class includes about six hundred religious objectors who have refused to do anything, including the Civilian Public Service work. Many of these are from the sect known as Jehovah's Witnesses. Then there are about four hundred men in Federal prisons sent there for the reason that they refused to register or report for induction. So far as we know none of this group are members of the Assemblies of God.

Religious objectors to war are found in all countries, but only in the democracies are they given any fair consideration. We have reason to believe that under Fascist rule the religious objector would be given no consideration at all, and it is certain there are no religious objectors in Japan. According to a recent London news release, the latest statistics supplied by the British Minister of Labor show that about 65,000 men in the British Empire have registered as conscientious objectors to military service. This represents about 86 out of every 10,000 men registered. The numbers of men have fallen in successive registrations from 222 out of 10,000 in October, 1939 at the start of the war to 36 per 10,000 in 1942.

A survey of those consigned to Civilian Public Service indicates that not all of those classified as religious objectors are in reality Christians who because of religious training and belief find it impossible to gain consent of conscience to participate in military training for combat service. Some of them are objectors because of philosophical, socialistic or communistic ideas which they have imbibed in colleges or from other contacts. But they have been classified as religious objectors by the draft boards and dumped into the Civilian Public Service camps along

with true Christian objectors. These non-religious objectors are men of brilliant minds, natural-born leaders, capable of imparting their views and influencing strongly the life of the C. P. S. camps. Some of our ministers who have visited the camps have been shocked to find there a spirit and conduct far out of harmony with their conception of Christian ideals. They expected to find a praying, Bible-reading, Christian-living group of men but in some instances have found just the opposite.

Ever since the passing of the Selective Training and Service Act of 1940, the Executive Office of the General Council has had much correspondence with young men who wanted help in determining their attitude toward military service. Hundreds of them have signed up as religious objectors and their names were reported to the General Council Executive Office through the National Service Board of Religious Objectors located in Washington, D. C. This Service Board is working in close touch with the U. S. Selective Service System and the names of all religious objectors in all parts of the country are reported to it. In turn, the Service Board reports these names to each denominational head so that the church authorities can get in touch with their own members in an effort to assist them morally and financially. The Service Board is also the central agency for controlling all the Public Service projects to which religious objectors are assigned.

The creation of the Service Board and the opening of a hundred or more distinct Public Service projects resulted from a plea made to the government in behalf of their members by the historic peace churches. The three peace churches knew their members would refuse to engage in military training and so made a plea in their behalf that the U. S. government would deal with them sympathetically and with understanding.

With the remembrance of the attitude of these church groups in previous wars, the government granted their request and assigned to them the responsibility of creating public service projects in which their members who are of draft age may be employed. The further stipulation was made that they should accept all other religious objectors irrespective of the church group from which they might come. Three peace churches assumed this obligation as a



definite Cristian service to all religious objectors. The results of their decision could not be foreseen at the time and the complications resulting therefrom have been very great. For one thing they could not anticipate the large number of men who would be assigned to their oversight from outside their own ranks. Only about fifty percent of the men in the camps are from the three historic peace churches. It has been difficult therefore for them to control the spirit of the camps which are under their supervision.

The plight of our boys who have taken the extreme conscientious objector view has in some instances been sad indeed. To begin with they had strong convictions that war is anti-Christian and that therefore they should have no part in it. Their friends could not fully understand these convictions and often misjudged them. In most instances, they were taken from home and placed in the camps and forgotten. There is little incentive to send letters to boys who are not in the army. But they need encouragement just as much as do the boys who are in the training camps or who have been sent abroad in combat units. Misunderstood by their friends, often by members of their own families, and by the churches of which they are members; forgotten and neglected, they should be the objects of our pity and compassion.

If bitterness enters into their souls, it is not to be wondered at. Soldiers are cared for by the U. S. Government and are paid wages. The conscientious objector is placed in a camp which is not supported by the government. He must labor in forestation and other public projects without pay. In addition, he is charged for board and room at the rate of thirty dollars per month. If he has no financial resources, he must look to his family, or to his home church to stand back of him. If the family or home church ignores his need, his only hope is that his denominational headquarters will do something for him, or else leave him to the mercies of one of the peace service commissions entrusted with the management of the Public Service Project.

Because the major denominational bodies have not been prepared psychologically for the task of caring for their members who take the objector view, the main portion of the financial support of the Civilian Public Service projects has fallen upon the three peace churches. These churches had assumed that other denominational bodies would be as concerned for their church members as those churches were about their own. In this they have been disappointed. One of the peace churches has been raising regularly among its membership, so we have been informed, about \$35,000 per month. This is a huge sum for a small church

body. The membership has been producing this sum month after month without a whimper, feeling that by so doing it is standing true to its convictions on the subject of war and helping not only its own men but others with similar convictions. They also feel that they are standing for the principle of liberty of conscience, which could be lost with disastrous results should the right of conscience not be recognized by our government.

The representatives of denominations which met around the conference table referred to in the opening paragraph of this article, heard reports of the efforts being put forth by the peace churches service committees, the number of civilian service projects that have been undertaken, and the efforts being made for their maintenance. Then a number reported on the plans that had been adopted by their denominational committees to help the three peace churches bear the financial burden. The larger number of men assigned to the projects have had no money with which to pay their board and room. They have not been turned away on that account (the only alternative to the C. P. S. camps would be prison) but the three peace churches have taken them in just as though they did have money and have hoped and trusted that friends or church organizations would understand the need and would come to their help.

When called upon for a report as to what the Assemblies of God have been able to do for the twenty men who have been assigned to the C. P. S. camps, we confessed we had done but little for them. These men have been assigned to the camps since the adoption of the Selective Training and Service Act of 1940, and the number has been growing slowly but surely until it has reached the present number. Some men have had a little money which they have paid into the projects for their support. Many of

them have been unable to pay anything. The result is that the total amount owing for the maintenance of these men has grown to something over \$5,000.00. The question we are now facing is whether we ought to throw the full responsibility for the support of these men who claim membership in the Assemblies of God upon the three historic peace churches, or to share with them the burden of caring for these men who have been assigned to them by the draft boards.

They are a minority group, only twenty out of a membership of 222,000. They have been assigned to the C. P. S. camps because of conscience. We may or we may not agree with them in the stand they have taken, but whether we do or not, should we not stand back of them with our prayers, our moral support and even our finances, or, if we do not wish to stand back of the men, should we not help the three historic peace churches who have undertaken a gigantic task because of Christian principles, bear at least a portion of the burden? Every dollar contributed for this purpose will be applied to the support of our own men and not used for any other purpose. Send your offering to J. R. Flower, Treasurer, 336 West Pacific Street, Springfield, Mo.

### *A Healthy Spiritual Condition*

The new nature of a true Christian loves the Word of God—earnestly desires it. We read in 1 Peter 2:2, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby." If the sincere milk of the Word be not sought after, diligently used and eagerly fed upon, we must be in a low, unhealthy, dangerous condition of soul. There may not be anything outwardly wrong in our conduct, we may not be publicly dishonoring the Lord in our ways, but we are grieving His loving heart by our gross neglect of the Word, which is but another term for the neglect of Himself. It is the very height of folly to talk of loving Christ if we do not love and live upon His Word. It is a delusion to imagine that the new life can be in a healthy, prosperous condition where the Word of God is habitually neglected in the closet and the family.—C. H. M.

### *Twentieth General Council*

Pray much for the next General Council, to be held in Springfield, Mo., beginning Sept. 1.

The general theme for our consideration will be Our Responsibility as a Fellowship in a Postwar World. We believe the call should go out from this Council for 500 new missionaries, 5,000 intercessors (or better still, 50,000), and \$5,000,000 for new missionary work.

Love is the secret of all true service.

**The PENTECOSTAL EVANGEL**

*Editor*  
STANLEY HOWARD FRODSHAM

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

The Pentecostal Evangel is a weekly publication and is the official organ of the Assemblies of God in U. S. A.

Subscription Rates: \$1.00 per year in U. S. A.; Canada, \$1.50; Great Britain and possessions, 7/6. Send all subscriptions to the Gospel Publishing House, 336 West Pacific Street, Springfield, Missouri, U. S. A.

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Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

## The Conquest of Fear

THE Master predicted that in the last days there would be "distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear." But for those who are His, He gives peace instead of perplexity, and an assurance that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Psalm 93:4. In His own time our Lord will still the troubled sea and will banish all fear from His disciples' hearts.

Then time came when God purposed that the children of Israel should go up to the land of Canaan and take it. He had taken His people out of Egypt to bring them into this favored country. Yet because of the report of the ten spies who were filled with fear, Israel forgot the promises of God and became inoculated with the spirit of fear. They actually wanted someone to be raised up to lead them back to Egypt, back to bondage, rather than to go fearlessly into the land which God had promised.

Caleb and Joshua had another spirit. They were filled with faith. They declared, "We are well able." They realized the presence of God with them and that He would give them victory. But the rest of the people were tormented by a spirit of fear. This spirit does not come from God. Paul wrote to Timothy, "God hath not given us the spirit of fear." 2 Tim. 1:7. When you are tempted to fear, you may be assured this does not come from God. Reject it as a thing that comes from an enemy of God.

Do not believe false reports. Do not fear the words of men which contradict the clear statements of God. If those children of Israel had believed God, they would have said with Caleb and Joshua, "We are well able." But they feared because of the word of man. They were filled with the fear of man which brought a snare. No, God does not give the spirit of fear, but He gives the spirit of love, and of power, and of a sound mind. And as you open your being to receive the love of God, fear will be purged from you.

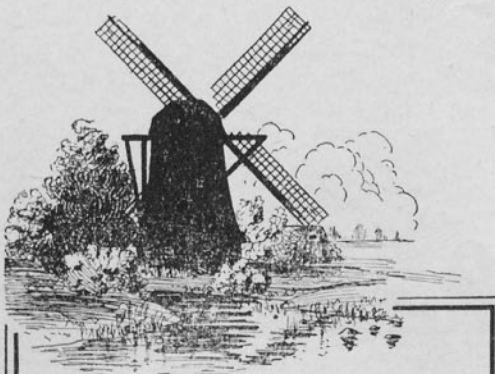
Spend much time in the presence of God. Listen often and long to what He has to say to you through His gracious Word; but spend little time, as little as you can, listening to the words of puny man. And even when you do hear man's words, weigh them up against the Word of God. And when they contradict the Word of God, reject and refuse them. God calls His people to dwell in the secret place of the Most High, to drink

in as did Mary of Bethany the precious words that have proceeded out of the mouth of the Lord. He says to His own, "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Prov. 1:33.

There was a time when David came back from the camp of the Philistines and found Ziklag, where he and all his men had their homes, burned. Their wives and families and all possessions had been carried away. At that time all David's men were ready to stone him. They reasoned that if he had not taken them down on that fool's errand they could have been home protecting their wives and families. He had led them astray and must pay the penalty. David wept. His heart was broken. Had he failed God? But he remembered the kindness of God and encouraged his heart in the Lord.

There are times when the enemy will suggest to you that you have missed the will of God, when men will speak evil of you as one who has failed. The iron will go deep into your soul. You did the best you knew, but men criticize you as having done the worst. At such times it is well to go to the Lord and encourage yourself with the remembrance of all His goodness, His love, His care, His longsuffering, His mercy.

On such occasions say, "Lord, what would You have me to do?" David did not lean on his own understanding, but



*In Famine*  
He shall redeem thee  
from death;  
*And in war*  
From the power of  
the sword.  
**AT DESTRUCTION AND  
FAMINE THOU SHALT  
LAUGH**  
Job 5:20, 22

he inquired of the Lord, and the Lord showed him His plan, that he should pursue after the Amalekites, and he would recover all. David obeyed and pursued after the enemy. He won a great victory and did recover all. Did his men stone him? No, they were the first to crown him king.

There came another testing in David's life when his son Absalom took the throne, and Ahithophel counseled his destruction. David again wept before God. But he realized that He who had been so kind to him in days gone by would not forsake him now. He declared in faith, "Thou art a shield for me." Let us remember that God is a shelter for His own, a shield to preserve us from all the fiery darts of the enemy. He will give His angels charge over us, to keep us in all our ways. He has pledged His word never to leave us nor forsake us. Why should we fear?

Continually fortify yourself with the words of Scripture, God's exceeding great and precious promises, for by these you are made partakers of the divine nature, and that nature is love. As you are filled with His Word—that Word which is the word of faith, the word of love—fear will be expelled.

Do not fear the wrath of man. Do not fear the wrath of the enemy. He who preserves the sparrows will not fail to preserve you. It is written, "The Lord is thy keeper . . . The Lord shall preserve thee from all evil: He shall preserve Thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Psalm 121:5-8.

Does the babe that is in the mother's bosom fear the wolf on the outside of the house? No, it sleeps calmly. It has no fear. Mother is protecting the little one, and so it sleeps in peace. It is your privilege to rest in the bosom of your Lover Lord, and the wolf without cannot come nigh you. The faithful Shepherd will not fail to keep His sheep.

It is written, "Keep yourselves in the love of God." Jude 21. It is written again, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18. It is the thought and desire of your Lord that you be freed from fear and perfected in love.—S. H. F.

"This book of the law . . . meditate therein day and night." Joshua 1:8. It seems a small book for such an amount of labor and study, yet God's word is "meditate," and I say, "Amen."—Bishop Taylor Smith.

"As for God, His way is perfect." We cannot add to a perfect thing. To meddle is to spoil.



## Taking Our Place With God's Rejected King

(Continued From Page One)

my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about."

It was in this time of trial that David found true friends. They are not all after Absalom. They are not all backslidden. There are some left who serve the Lord. Elijah thought he was the only one left when he went to hide in the cave at Horeb. God said, "What doest thou here, Elijah?" He said, "Lord, all the people have forsaken you and I only am left." The Lord told Elijah that he had yet seven thousand in Israel who were true. Not long after that the Lord took Elijah home. And when you begin to think you are the only one who is true to God then it is time for you to go home.

"And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise and let us flee for we shall not else escape from Absalom." vv. 13-14.

### III. Those Who Took Their Place With David

David had to leave Jerusalem, the city God had chosen, because of the rebellion of this usurper. It meant suffering to go with David, and the people had to make their choice whether to go with the crowd that followed Absalom or to be true to David, who was now an outcast and a wanderer, forced to flee for his life. But the king's servants said, "Behold thy servants are ready to do whatsoever my lord the king shall appoint." It is remarkable that centuries later Jesus crossed over this river Kidron when He Himself was rejected. I do not believe that that was by chance. God was in the whole thing.

When hundreds are backsliding and falling away, following Absalom because he has a flattering way with him, if you can then look up into the face of our David and say, "Behold, Thy servants are ready to do whatsoever my lord the king shall appoint" you are in a good place. This was during a rebellion. It was going to cost these true-hearted ones everything. But when David has your heart, He has your all. Though the hearts of the men of Israel were after Absalom, there were a few who were loyal to their king, and a thousand beautiful-faced Absaloms could not steal their hearts. They were too deeply in love with David.

Are you true to Jesus? That is the question. Are you ready to say, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint"? No wonder David could go on when he had

a band like that as true as steel. David was first. And if we love Jesus above everything else, no sweet words of an Absalom will ever be able to steal our heart's affection for Him.

The king went forth and all his household with him. If we are associated with Jesus, we shall be with Him in His sufferings and in His trials. There were people who would not follow Absalom even when it meant parting with everything they had. "If any man will serve Me, let him take up his cross and follow Me."

It is rather remarkable that these Gittites who went with David were from Gath, for Gath was a Philistine city, and they were aliens. When many of the Israelites were swept aside and lost their loyalty to David, some of these strangers and foreigners stayed true. "They shall come from the east and the west and shall sit down in the kingdom of heaven" and the very people who should have been in it will miss it, for the last shall be first, and the first, last.

Notice verse 19. "Then said the king to Ittai the Gittite, Wherefore goest thou also with us? Return to thy place and abide with the king, for thou art a stranger and also an exile." David said, "I don't know where I am going, and you had better go back and join the new king; you do not belong to the Jewish nation anyhow. I do not know what will happen to me, for I have been turned out of my palace; so you had better go back." David was a wanderer, an exile, an outcast. He did not know where he would lay his head, and if Ittai came with him, he had nothing to offer. Note Ittai's answer to David. It was the heart response of real love to David. "As Jehovah liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." That is the response of real heart devotion.

We have the same picture in the book of Ruth. When Naomi entreated her to go back to her people, Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge, thy people shall be my people, and thy God, my God."

We are enjoined in the Epistle to the Hebrews to "Go forth therefore unto Him without the camp, bearing His reproach." "Without the camp" is a bad place. It is the place where people were stoned. It is a place where the festering lepers were, where the despised people are. They put Jesus "without the camp." The only thing that can woo us to that place is the presence of Jesus. Ittai said, "No matter what happens, I am going with you, David." You cannot stop the people who are in love. Ittai influenced others, for in verse 22 it says, "And Ittai the Gittite

passed over, and all his men, and all the little ones that were with him." If we stand true, take up our cross and follow Jesus, it will cost us something; but others will be influenced.

### IV. The Rejected King Returns

But that is not the end of the story. Absalom had his way for a time, and he decided he would make a big show. He thought he would go in person and lead his army. Making his way through the forest, his beautiful permanently waved hair caught in a tree, and the mule walked out from under him, and he was left suspended in the air. Someone came along and stuck a javelin into him, and that finished Absalom. The rebellion was quelled, but what about the people? Their king was an outcast; the kingdom was in chaos, and no one knew just what to do. They had strife among themselves. Someone got up and said that he had a solution; he proposed that the only thing to do was to send for the king. "Why speak ye not a word of bringing the king back?"

I believe the only answer to the present chaotic international situation is for the King to come back. They may do whatever they can, but there will be no real peace until the King comes back. My heart is set on bringing back the King.

They sent an invitation to the king to come and take to himself the throne. How willing and eager he was to return to the very people who had driven him away! Those who had stood true to him were the very ones who brought him back. Do you think David forgot the men who stood loyal and true to him? Never. He gave those faithful ones special honors. He rewarded every one who stood true to him in the days of revolt and trouble.

When Jesus comes He will not overlook the men and women who are standing true in these evil days. However bad things may be, the outcome is bright. "He sitteth above the water floods." Has David got all your heart or has Absalom been around and stolen some of your heart's affections that belong to Jesus? The rebellion is on. Many hearts are failing in their love. "Because iniquity is abounding, the love of many is waxing cold."

The devil concentrates his attack on the heart love of the believer, because when all is said and done, salvation is personal devotion between the heart and Jesus. If I love the Lord then I will gladly serve Him, but let that love wax cold, my service becomes a drudgery. The concentrated effort of the devil is on the heart love of the child of God. Above everything else, let us keep devoted to Jesus. "As Jehovah liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will Thy servant be."

# Following the Example of Christ

A TRUE STORY BY MRS. HOWARD TAYLOR

From the charming village of Pan-ta-li came one of the first and most promising inquirers. Chang was well known as a man of some influence, elderly and well to do, but—an opium smoker.

Earlier in life he had fallen in with Romanists, and had nominally become a Christian. But he went on smoking opium just the same, and succeeding years only found him more deeply sunk in sin and misery. At length he heard of the Opium Refuge at Ts'ao-seng, and went over to see what was happening. And there, at last, Chang really met the Saviour he had heard about so long. His chains were broken, his life transformed, and he went back to Pan-ta-li rejoicing.

But one great trouble remained. His wife was not a Christian. At times she seemed interested, and would go over to service at the Refuge. But she was bound by a tyranny more terrible than the vice that had so long enslaved her husband. Suffering from the malady that, though common, is always mentioned with bated breath, she was known throughout the neighborhood as a demoniac.

After her husband's conversion, this poor woman seemed to be worse than ever. The fits of frenzy were more frequent, and she would cry out as if in terror:

"I fear nothing and no one, save Pastor Hsi of the Western Chang village." And this she repeated constantly.

The circumstance was peculiar, and attracted a good deal of attention in the district. Finally, Hsi heard of it, and was not a little troubled.

At length, distressed on her account as well as his own, Hsi went over to the village, and was warmly welcomed by the Christian husband. A crowd gathered as usual in and around the house, to see what was going to happen. After putting the truth plainly before them and committing the whole matter to God in prayer, Hsi laid his hands on the woman, and in the name of Jesus commanded the evil spirits to leave her and return no more.

From that moment the trouble ceased. Mrs. Chang became quiet and self-possessed. All the symptoms of her strange disorder passed away, and she was soon as earnest as her husband in seeking to bring others to the Saviour. The interest aroused by this circumstance, among neighbors and friends, was so great that the Changs soon found their guest hall too small for the people who wished to attend the meetings. At their own ex-

pense they rented a house near at hand for the purposes of a Christian church, and before long twenty or thirty believers were meeting regularly in that mountain village, from whose changed lives and fearless testimony the blessing spread to other places.

But all was not smooth sailing at Pan-ta-li even in those early days. Dissensions among the Christians arose, here as elsewhere, and Hsi had to be sent for to put matters right. With the heart of a father toward his children, he always suffered keenly in their sins and failings. He felt them as his own. Instinctively the thought would come: if he had been more watchful, more prayerful, more instant in season and out of season in the care of these little churches, the trouble might never have arisen; and all the sorrow and dishonor to the Master's name would have been spared.

On one occasion he was hurriedly called to Pan-ta-li on account of a disturbance that threatened to prove serious. It was the depth of a cold northern winter, but he went at once. Wrapped in his furlined gown, he made the toilsome journey over those mountain roads, his heart heavy for the scenes he knew he was about to face.

Two brothers named Chang, both leaders among the Christians, had quarreled over some trifling matter, and several of the others had become involved. As the dispute went on, neighbors and friends gathered round, until the excited crowd seemed to embrace the whole village. In the midst of this disgraceful scene, the younger Chang, transported with passion, seized a chopper that was lying close at hand and flung it at his brother's head. The instrument was sharp and heavy, and the blow, if well directed, would doubtless have proved fatal. But missing its aim, the chopper struck another man, an inquirer named Koh, wounding him severely in the knee.

It was a dreadful moment, for murder had been intended, and the assailant was a younger brother. This added to the crime tenfold. And then poor Koh was seriously injured, and all his relatives involved. After the first breathless pause, of course the strife and altercation were more violent than ever. Nothing could be done to quiet the brothers, and friends of the wounded man purposely aggravated the trouble.

Arrived at the scene of disturbance, Hsi found matters even worse than he had anticipated. The Changs were irreconcilable; Koh's party, perceiving

their advantage, were pressing outrageous demands for compensation; and worst of all, the cause of Christ was openly dishonored before the heathen. Satan had triumphed; and there was no telling to what proportions the trouble might grow.

All eyes were turned on Hsi. What would he say? How would he handle the affair? Everything seemed to depend, just then, upon his skill and strength. In the midst of such an outbreak the wrong word would be as a spark to gunpowder; while any sign of fear or weakness must make matters worse. Hsi knew well enough the danger of the situation: old enmities and village feuds on the point of reawakening, and a lawsuit imminent, or perhaps several, with all the bribery and oppression involved. For one thing leads on to another in China, and the chain seems endless.

And more than this, he knew what lay behind it all; that such anger is, in terrible reality, giving place to the devil, against whose wiles he was powerless indeed.

And so the thing he did was just what no one expected. He simply walked away without a word, and left them. To upbraid or condemn would be useless. No appeal to reason or conscience would be tolerated at that moment. So just as he was, without food or rest, he sought a place, alone, where he could pray.

A considerable time elapsed before Hsi was seen again, and curiosity as to what he could be doing grew to almost suspense. And when he did appear the surprise of the crowd only increased. For instead of addressing the angry disputants, or attempting to pacify Koh's relatives, he quietly made his way to the coroner where the wounded man was sitting, neglected in the general excitement, and asked to be allowed to do something for his suffering limb.

This effectually changed the current of thought and feeling. And as Hsi dressed the wound with remedies he had provided, talking kindly with the patient meanwhile, even the onlookers could not but feel more or less in the wrong.

Then while still busy with Koh, Hsi began to express his deep sorrow for all that had happened, and the shame it was to himself and those present who called themselves Christians. By this time he had the sympathy of the crowd, and could say almost anything. Little by little he went on, still making himself one with the offenders, until he could speak more directly to the Christians, and lift the whole matter on to a different plane. Not against each other or their fellow villagers only was this sin, but against the One who loved them best, and whom in their deepest hearts they truly loved. Then turning to the Changs he appealed to them on this ground, with humility



and tenderness that would have been hard to resist. He spoke of the triumph of the great adversary, and of the sorrow of the heart of Christ whom they had crucified afresh, putting Him to an open shame. Earnestly he besought them both to acknowledge their wrongdoing, for each had been to blame, and ended by reminding them how much worse matters might have been had not God in His mercy intervened.

"Chang, younger brother," he exclaimed, "go thank the Lord upon your knees for saving you from untold misery and remorse. Had not He turned that blow aside, your brother's death might even now be at your door."

"And as to Koh," he continued addressing the crowd, "he is indeed to be thanked. For, receiving in his own person the wound intended for another, he has prevented a greater injury, and probably averted the death of his friend."

This was a new point of view, and approving glances were turned upon Koh, who began to assume the role of benefactor. His relatives, in spite of themselves, were disarmed. And meanwhile the Chang brothers had an opportunity to recover themselves. Appreciative comments followed Hsi's exhortations, which appealed to Christian and heathen alike, and he was able finally to explain the true principles of the faith that had been so sadly misrepresented.

But Hsi went a step further than this. He knew that words, no matter how convincing, would never heal the breach nor mend the injured limb. Something more practical was needed. It was no use telling the Changs to make reparation, or exhorting the Kohs to be forgiving. They were not yet ready for this. Besides it is so much stronger to preach by example than precept only. "Come . . . follow me," is still the most eloquent sermon.

Practical compensation had to be made, for Koh was disabled from work, and in a good deal of suffering. The relatives must be satisfied, and onlookers convinced that Christianity is right and honorable, not in word only. And most important of all, the Changs had to be fully reconciled, and the Christians made to feel that such sin could not be lightly passed over, and though forgiven, must entail suffering and loss.

Hsi had not come prepared for financial outlay. But he was not without resource. Leaving the village for awhile, that his words might take effect, he went himself to the nearest pawnshop, and came back without his fur-lined gown. The loss was immediately noticed, for in the absence of his outer garment he was poorly clad for such wintry weather. But regardless of remonstrance, he handed a generous sum to Koh and his family, not as reparation, but in token of his

sympathy and sorrow as a Christian for what had taken place.

Then with tears and great freedom of heart he besought the Changs to be at peace, and all the Christians to confess their sins to God with true repentance. To see him suffering for their fault was more than they could stand. The Changs were completely broken down. Love and unity were restored. And Hsi was able to put other wrong things right, and leave the little group of Christians stronger in some ways for the sad experience that might have had so different an ending. They could not make up to him what he had sacrificed, and were distressed to let him start on that long cold journey so unprotected. But he tried to comfort them, insisting:

"It is all right, and only duty. God has called me to bear your burdens, and care for you as my own children. I must do it, because I love you, and have you in my heart, and cannot help it."

From that time the work at Pan-ta-li flourished in quite a special way. The Christians drew together, and not a few were added to their number. Before long so many opium smokers were applying for help that Hsi had to commence a Refuge in the village. This was made a blessing, and men saved there for this life and the next, carried the glad tidings to many distant places.

And the Chang brothers never went back. They grew in usefulness as years went on. One of them, the offender on this occasion, became much valued as a deacon of the church, and the other, who was first a deacon and then an elder, subsequently labored for some years as a missionary a thousand miles away from home, in the most antiforeign province in China.

### *The Menace of the Self-Life*

*For all seek their own, not the things which are Jesus Christ's.* Philippians 2:21.

This indictment by Paul of the spiritual state of the believers of his day, points to one of the most prolific sources of evil within the Church, and is the cause, to a great extent, of her lack of power and progress. The self-life is one of the fruits of the fall, and, if allowed to remain, it will usurp the place of Jesus Christ, sitting as a goddess on the throne of the heart. It may be fittingly illustrated by the ancient Canaanites, who occupied the land of promise, and whose extermination was ordered by the Lord because they were a constant source of compromise, corruption, and warfare.

Self is manifested in innumerable ways. Chameleon-like, it changes its appearance as often as may be necessary to fit into any situation. Like the Gibeonites of old, it may put on a religious garb and assume a mock humility, in order that

it may be permitted to live. In it is wrapped up, indeed, the deceitfulness of sin. It may even plead its cause on the ground of reasonableness and principle. The direct and visible act may be commendable, and even generous; but the hidden motive, entirely selfish.

Who can effectively deal with this hydra-headed monster! What havoc and desolation have been wrought in the individual life, in the home, and in the work of God through this evil power! What misrepresentation of the character of Christ! The object may be money, ease, prominence, or the attention and praise of others. Self is delighted when the center of attention, but crestfallen when unnoticed. It would fain make its possessor the hero of every situation.

There is deliverance from this deadly foe through the absolute enthronement of Jesus Christ in every department of the life. This involves a complete renunciation of self in all its forms—self-will, self-love, self-seeking, self-pity, and self-praise, even all that does not glorify God and reflect the spirit of Jesus Christ.

When Christ indwells the believer and is in actual control of the life, then, like the apostle, we are enabled to say, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God . . ."; and then, only, shall we be lifted to a spiritual plane where we shall not seek our own, but the things which are Jesus Christ's.

### *The Lord Is Coming*

*"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."* James 5:7, 8.

Whatever the tribulation, the trial, the persecution; however great the distress; whatever men are doing to deprive you of your wages, or deal with you unjustly; be patient, friends, the Lord is coming to put those things straight. We have tried nine times out of ten, ninety-nine times out of a hundred, to put things right ourselves but we only spoil matters. Do not have a storm in the Manager's office and get dismissed for doing it. The Scripture says "*Be patient.*" Be robbed. *Why?* Because the Lord is coming. You will get your wages in full; what you have been robbed of will be restored a hundred times over. Be patient, suffer, endure affliction for "*the coming of the Lord draweth nigh.*"—Howard Carter.

Said Livingstone when, due to jealousy of a colleague, he had to give up his station, with his house and all the years of labor, to begin again elsewhere: "Paradise will make amends for all our privations and sorrows here."

# The Fixed Heart

JOSEPHINE E. TURNBULL

IN the 57th Psalm we read what David said unto the Lord when he was under great pressure because of the dangers and calamities that surrounded him. As he talks to God he comes into a place of assurance and rest, and we find in verse seven a remarkable statement, a Spirit-inspired statement: "My heart is fixed, O God, my heart is fixed: I will sing and give praise." Of course he could sing and give praise. The unsettled heart fears, complains, moans in uncertainty, it loses its song; praise unto the Lord no longer flows. The fixed heart sings and praises with assurance.

In these days of uncertainty, with the unsettling of our plans and ways, there is a great necessity for us to have the "fixed heart." This is no time for a child of God to be bewildered and uncertain and fearful: this is the time to have an established, fully assured heart, to have a *heart fixed upon* our God.

Let us look Scripturally into this subject of a "fixed heart." What has taken place in such a heart?

*The fixed heart is sure of God*, and is set upon Him supremely. It has been awakened to the fact that man and his schemes are a failure. There is no help in man, he cannot be relied upon. The man with the fixed heart has come to put everything into God's hands and to rely wholly upon Him. He firmly believes that God's ways are the best ways; that He has a program which is to be consummated in ultimate triumph. In Psalm 112 we read of the man with the fixed heart. "Hallelujah!" says the Psalmist, "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments"—(all He hath said). This man does not take God's Word lightly, but "delighteth greatly" therein. This man (v. 7) "shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." God has revealed Himself to this one as a personal, loving, wise God, full of mercy and grace; He will perfect that which concerneth His children. His purpose and His working has to do with *Eternity* and not merely with time.

The man with the fixed heart has come to absolutely believe this.

Look further. This one with a fixed heart has made a surrender to God of his own will and plans. We have things all made up in our own minds as to what we want God to do, and we think He should do, hence, we become unsettled, all "unfixed" when our plans do not go through. It is a tremendous and blessed thing when we not only sing,

"I surrender all," but *do surrender* our wills, our plans, our all to God. When we do this with full confidence in Him, a fixed heart takes the place of old restlessness, old uncertainty. God is our wonderful, loving God and we may rest in His plan for us individually and for His whole family. We can never have this precious, established heart until we are fully surrendered to God.

Still further, the man with the heart fixed upon God is a man with a *fixed purpose*. He purposes to go through with God. He does not take the line of least resistance. He is not a drifter, going with the crowd. He is not a weakling. He'll have a purpose to do God's will at any cost, and to amount to something for God's glory.

Look at Daniel. He purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Dan. 1:8. Here is a young man whose heart is fixed upon God. He has been removed from his homeland, brought into an environment that he would never have chosen; but here he is sure of his God and surrendered to his God. Pleasing Him meant more to Daniel than pleasing man. This is always the purpose and attitude of the one whose heart is fixed upon God, such an one purposes, as did

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## Spurgeon's Sermons on the Second Coming

Condensed and edited by

David Otis Fuller

Charles Haddon Spurgeon's favorite theme in all his preaching was the Lord Jesus Christ. Oh, how he loved to magnify and glorify the spotless, righteous Son of God. This "prince of preachers" was at his best as he preached the blessed truth of the imminent return of our Lord, the One he loved and served so faithfully. The outstanding messages which come with such power and might from the great London Tabernacle were centered on this great theme.

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Daniel, that he will not let himself be defiled by his environment. Did God come to Daniel's aid? Surely He did; and kept him all his life long, a man with a purpose to glorify his God. The blessed Holy Spirit is a reality, moving in the lives of those whose hearts are absolutely fixed upon God. He leads them into a life separate from the world with its ambitions and ways.

Recently I was talking with a father worried about his young son, and other children. I urged the need of young people's going to Sunday School and being taught the Bible. "Well," said he, "I figure out that the young people have to live in the world and get along in the world and so they need to learn how to be worldly." What a wrong attitude! Young people with hearts fixed upon God will find that a loving, wise God will lead them into ways that are blessed according to His loving, far-reaching plan.

The New Testament teaches us about the fixed heart, the assured heart concerning Jesus Christ, God's Son, our Redeemer. When Luke undertook to write the Gospel that bears his name he addressed it, as he did the book of Acts, to a man of means and influence by the name of Theophilus, and he says, I write these things from the first, things about the blessed Jesus, *that thou mightest know the certainty* of those things wherein thou has been instructed. There is certainty, full assurance concerning Jesus. John says in his Gospel (ch. 20:31): "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." And in his first Epistle (ch. 5:13) John says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." The fixed heart can say, *I know Jesus is my Redeemer and that I have eternal life*. Not only does the New Testament believer have a fixed, assured heart about being born again, but his life is rooted in Christ—controlled by Him. This is the divine plan. Read the blessed word in Col. 2:6, 7: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, established in the faith . . . abounding therein with thanksgiving." "My heart is fixed in Him," we can say, "I am sure of Him. I will sing, Oh I will sing of Him. I need not the mirth of this world to cheer my heart for I have Him."

Paul had a fixed heart. He was surrendered to the will of God. Getting men saved was more to him than life. Hear him talking when fellow Christians would restrain him because of possible and probable dangers. Acts 20:24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with



joy, and the ministry, which I have received of the Lord Jesus, to testify (to proclaim) the gospel of the grace of God." That is the kind of fixed heart that Jesus can give to those who are fully given up to Him. Hear the Holy Spirit talking to all of us through this fixed-upon-Christ man (Rom. 8:35-39): "For I am persuaded (fully assured) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

O children of the Lord, what a wonderful place of assurance and confidence is ours in our Lord Jesus! Let us live in that place these days of turmoil, strife and uncertainty. The fixed heart rests, sings and gives praise!

Let us hear from Peter, another fixed heart, fully assured about Jesus. In 2 Peter 1:13-18 we find Peter an old, tired servant of the Lord's, knowing he was soon to leave this world. There is no uncertainty, no unsettled, perplexed thoughts; he, by the inspiration of the Holy Spirit is passing on something to fix us more firmly to God's program in His Son Jesus. "For," writes Peter, "we have not followed cunningly devised fables when we made known unto you Jesus Christ, but were eye witnesses of His majesty." Peter knew he had not been misled nor deceived about the future glory and coming of the Lord Jesus. It is not a cunningly devised fable. The fixed heart expects that great coming of Jesus Christ as the only solution to world problems. The man whose heart is thus fixed isn't a calamity howler; he is a confident, steady rejoicer in the hope of the coming of the Lord.

Look at the fixed heart of our beloved Saviour. We read of Him in Luke 9:51: "And it came to pass when the time was come that He should be received up, *He steadfastly set His face to go up to Jerusalem.*" He steadfastly set his face to go to the cross for us. He steadfastly endured the cross. His unwavering is our salvation. He is the Author and Finisher of our faith. He went through the life of full surrender to the Father; He lived the life of faith. He had a steadfast purpose in enduring the shame and suffering of the cross. He wanted us for Himself—that was the joy set before Him. He went all the way, through the grave, up and clear through to the right hand of the throne of God. Heb. 12:2. And we are linked to Him. Our hearts will be kept steadfast, assured, *fixed* as we keep our eye of faith on Him. He will surely finish in us what He began, if we keep yielded and trust Him to do so, for He is the Finisher of our faith.

"My heart is fixed, O God, my heart is fixed, I will sing and give praise." Amen! dear fellow saints, let us sing about Jesus, for He is a wonderful Saviour, *He will carry us through.* The fixed heart says, "Amen!"

### The Christian and His Bible

The Christian should make the Bible his supreme and absorbing study, that in which he delights, in which he finds refreshment and recreation. It is feared that some of us read the Bible as a matter of duty, while we find our delight and refreshment in the newspapers and light literature. Need we wonder at the shallow knowledge of Scripture? How could we know aught of the living depths or the moral glories of a volume which we merely take up as a cold matter of duty, and read a few verses with a yawning indifference, while at the same time the newspaper or the sensational novel is literally devoured?

What mean the following words to Israel: "Therefore shall ye lay up these My words *in your heart, and in your*

*soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes?*" The "heart," the "soul," the hand," the "eyes"—all engaged about the precious Word of God. This was real work. It was to be no empty formality, no barren routine. The whole man was to be given up in holy devotion to the statutes and judgments of God.—C. H. M.

### Self-Defence

Do you think it wrong for me to learn the art of self-defence?" asked a young man of his pastor. "Certainly not," answered the minister. "I learned it in youth myself, and I have found it of great value during my life." "Indeed, sir! Did you learn the old English system or Sullivan's system?" "Neither. I learned Solomon's system." "Solomon's system?" "Yes; you will find it laid down in the first verse of the 15th chapter of Proverbs, 'A soft answer turneth away wrath.' It is the best system of self-defence of which I know."

## What One Pastor Is Doing

Pastor U. S. Grant, who was guest speaker at the recent C. A. Conventions held by the Oklahoma and Kansas Districts, is an enthusiastic booster of the *Christ's Ambassador Herald*. He is anxious for the young people of his church at Bartlesville, Okla., to read it—so anxious, in fact, that he buys them twenty copies a month and pays the bill himself.

He does not hand the papers out freely, however. He lets the C. A.'s sell them at 5c each, and the money goes into their C. A. treasury. It costs him \$1.00 a month to do this, but he considers it a very worthwhile investment, for the paper helps his young people both individually and collectively. It helps them in planning their C. A. meetings, and also provides spiritual help for their individual lives. And, of course, the extra dollar that they get for their C. A. treasury every month is a real encouragement to them.

We would not expect every pastor to follow Brother Grant's generous example. We do believe, however, that every pastor ought to encourage his young people to read the *C. A. Herald*, and we want to suggest a way whereby any C. A. treasury can be augmented. It is called the Yearly Bundle Plan. This is how it works:

You order four or more copies per month to be sent to a single address, placing your order for a full year at a time. We allow a special price of 50c a year on such an order, which permits you to make 20% profit when you sell the paper at 5c a copy. In other words, you make nearly 1c on every copy you handle, and there is no assembly that cannot use at least five or ten copies a month.

Why not have a *C. A. Herald* Secretary appointed in your church, whose duty it shall be to look after your *Herald* fund, to order the papers, and to sell them? This would give some energetic young person an interesting job which would help to keep them occupied, and the result would be three-fold. (1) The paper would help your young people to plan interesting and helpful C. A. services. (2) The stories, testimonies, Bible studies, and articles in the paper would inspire them to be more consecrated to the Lord. (3) The papers would yield a 20% profit which would help to swell the C. A. treasury.

If you love your young people—and what pastor doesn't?—take advantage of this Yearly Bundle Plan today. Send an order for four or more copies per month; or, better still, have your C. A. leader or *C. A. Herald* Secretary do so.

The July issue, a special patriotic number with several fine features, is just off the press. Send your order in time for it to begin with this issue. Address your letter and money order to:

GOSPEL PUBLISHING HOUSE, Springfield, Missouri



# Problems and Opportunities in Palestine

Ida Beck at Missionary Conference in Springfield, March, 1943

Some months ago while traveling from the West by train, I met a young girl, who, when she discovered I was a missionary, became much interested in what I had to tell her about Palestine and the places of interest there, especially those relating to the life of our Lord Jesus. We spoke of Bethlehem and the stable, of Jerusalem, of Nazareth, His boyhood home, and beautiful Galilee where Jesus ministered to so many in so many ways. All of this was very interesting to her, then she became quiet and sat in a pensive mood for a time, and again speaking she said: "Isn't it strange that we should have to send missionaries to Palestine, the land where Jesus lived and gave His life?"

I have found that very many Christians feel the same way. Missionary work in Palestine seems strange to them. Thoughts of the land are usually mingled with sentiment because of its inseparable connection with the life of our Lord and sacred history, or perhaps the interest lies in the fulfillment of prophecy in that land, and these same people always consider a missionary to the country, "very fortunate to have had a trip to the Holy Land."

This is a very regrettable fact, because Palestine and the surrounding territory presents a very real need for missionary endeavor. We not alone need missionaries, but we also need those at home who stand behind the missionaries in prayer that the gospel of Christ may triumph in the bound and darkened hearts there.

## Three Powers in Conflict

There are centered in Palestine three great religious bodies, namely—Mohammedanism, Judaism and Christianity. To all three of these religions Jerusalem is a sacred city. The Mohammedans have their mosque where formerly Solomon's temple stood, and if a Mohammedan pilgrim cannot get to Mecca, their holy city, he receives merit by praying at the Mosque of Omar in Jerusalem. The Jews have for centuries back looked upon Jerusalem as the city of their king and their meeting place with God, so to them it is sacred. To the Christian world it is sacred because of the life and ministry of our Lord. It is as though three great powers meet in opposition and those who have the souls of these people at heart feel and meet the conflict.

## The Religion of Islam

Mohammedanism has the greatest number of followers. These are bigoted and fanatical in devotion to their prophet and his teaching. They pray five times daily, and yet their lives are not changed. They lead

very wicked lives and can do almost anything in the name of their religion. The common saying among Christian Arabs is, "Trust a Mohammedan as far as you can see him." His word cannot be relied upon. Their whole philosophy of life is a blind fatalism which has stamped itself upon every Moslem country and subject and paralyzed all progress. As to the bearing of the religion of Islam upon Christian missions I quote Sir William Muir, who says, "They labor under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the Christian faith; for there is in it just so much truth—truth borrowed from previous Revelations, yet cast in another mold—as to divert attention from the need of more. Idolatrous Arabia (judging from the analogy of other nations) might have been aroused into spiritual life, and the adoption of the faith of Jesus; while Mohammedan Arabia is, to the human eye, sealed against the divine influences of the gospel. Many a flourishing land in Africa and Asia, which once rejoiced in the light and liberty of Christianity, is now crushed and overspread by darkness gross and barbarous. It is as if their day of grace had come and gone, and there remained to them 'no more sacrifice for sins.' That a brighter morn will yet dawn for these countries we may not doubt; but the history of the past and the condition of the present, is not the less true and sad. The sword of Mohammed and the Koran, are the most stubborn enemies of Civilization, Liberty and Truth which the world has yet known."

## Has the Christian Church Failed?

Sometimes one is almost made to wonder if their day of grace has come and gone because of the tremendous difficulties in getting the gospel to them; but we cannot accept such doubts because the Word of God declares Jesus died for all, and His victory was full and complete. We know salvation is for them because of the Word and we have seen some of them saved. I wonder if the results, comparatively small, are due to any failure on the part of the Christian Church, in real earnest seeking God for the salvation of these people.

When a Moslem accepts Christ his difficulties are not over; he is in danger of losing his life at the hands of his own people, for heretics are to be done away with and according to the Koran it is of merit to kill a heretic.

Then too he has difficulty in establishing himself in the Christian community. They doubt his sincerity and feel that he has

turned Christian for some ulterior motive—this because of what they know him to have been before.

The Word is being given to as many as can be reached, and we believe Abraham's prayer, "Oh that Ishmael might live before Thee," will be answered.

## Judaism

Judaism presents the same problem in its hatred toward anything that has to do with Christ, as it has since the time the Jews rejected Him, and it becomes if anything more difficult for a Jew in Palestine to accept Christ because each racial community is so distinctly separate from the other. A Jew is known among Jews to be a Jew, and if he becomes a Christian, that is known very quickly, and immediately he is ostracized from home and family and boycotted in business.

In the face of these difficulties there has been a greater response to the gospel among the Jews the past few years than ever before. There is a great demand for the Scripture, reponse to Bible classes, and some have professed their faith in Christ, openly and secretly. There is a springing forth of life.

## Christianity

The Christianity we find in Palestine is dead. When we speak of Christianity we do not mean born-again believers, but merely adherents to one of the Catholic sects or a Protestant community. It is merely a system of forms and rituals and a superstitious belief. They know almost nothing of the teaching of Scripture. Moslem fatalism has influenced the Christian Arabs until they too have settled into a dormant state accepting life as it comes. However the greatest freedom for work is presented among these Christians. They can more freely come to gospel services, while contacts with the other two religious groups must more often be made in private. They haven't the difficulties and persecutions to face that the others must meet. The majority of our converts are from this group. We have seen them thoroughly saved, filled with the Spirit, and living lives for God.

## Our Missionary Personnel

God has given us a splendid staff of efficient consecrated missionaries. These workers went to the field with a purpose to fulfill the call of God upon their lives and have fitted into the needs and lives of the people very well. All of our General Council workers, with the exception of one who was advanced in years when she arrived on the field, have a good working knowledge



of the Arabic language, which is so very essential—since most of our work is with the Arabic peoples. They are giving of themselves wholeheartedly to the work. Our numbers however are limited which prevents the expansion which we should like to see. I think the consecration of our missionaries and their sense of duty to God and the people has been proven unmistakably in these past few years. When hostilities broke out in Europe they were advised by our American Consul in Jerusalem to leave the country and go home, but feeling the Lord would have them stay, they made that decision, though they saw approaching danger and faced being entirely cut off from home.

One very great need which rested on the hearts of our workers was the strengthening, encouraging and building up of the native Church, so that if the day came when the missionary must leave, they could carry on alone. As yet she hadn't become strong enough, nor had she efficient leadership to do this.

#### Problems and Progress of the Work

We have found that the Arabic people know very little about discipline. There is none or very little of it in the home, and consequently children grow up to manhood and womanhood without this essential quality in their natures. We have often commented that they are just children grown up. Neither have they learned the spirit of co-operation. They do not have many games or much play where they learn team work; rather, if in play something doesn't suit one child he may become angry and pick up a stone and throw it at his friend. It is each man for himself. We saw these characteristics during the recent years of trouble between the Arab and the Jew. Because some broader-minded men among the Arabs wouldn't link themselves with the Arab cause in carrying on their brigand operations and rebellion—the Arabs killed them, thus doing away with men who could really have helped them as a people.

When a man becomes a Christian he must get rid of these things, and this takes time. We have seen God bring to maturity some

of our Arab Christians and see material for leadership in the Church, which has been lacking, as well as sensing a co-operative spirit at work.

Some time before I left Palestine the men in the Jerusalem Assembly had become very much concerned and burdened for the unsaved, so they formed a prayer group that was busy every night of the week. They met in different sections of the city holding cottage meetings. Neighbors were invited in who would not attend a church and thus they had the gospel presented to them. God gave results too, in saving souls. One man, as an example, was converted for whom our workers had been praying for years. How proud and happy he was the next Sunday as he came to church bringing with him the entire family.

Tithing has just begun to be practiced by our believers as a group, and as a result the Jerusalem church is supporting a worker in a near-by village.

These conditions indicate progress toward the self-supporting church and we believe as they follow on to know Christ, they will be better enabled to bear the burden of the work.

#### Palestine's Immediate Need

There is a rise of younger men in our churches—educated young men who have been thoroughly saved and provide some fine material for preachers, evangelists and leaders. If these young men with their secular training could be given a good Biblical training and then be sent out into untouched villages in Palestine and Transjordan, I believe there would be real progress and growth in the church and another of our needs met, that of further evangelization. We realize we must have the help of our native church to reach out and really evangelize as we should.

I feel the immediate need for Palestine is a Bible School to train young workers who feel the call of God. When the late Miss A. E. Brown built our mission house, she built with that aim in view, so we have facilities for taking care of students, but we have lacked in missionary personnel. One of our missionaries went to the field with

this work in mind, and she is well qualified for this type of work. But thus far she has been hindered because she had to fill the gap along other lines.

If a few more workers could be sent to the field, to work with those who are already there a Bible school could be opened to serve not only Palestine and Transjordan but also the other Arabic-speaking countries. Also a senior worker could be set free to supervise the young trained workers who would be placed in new fields.

#### A Word to Prospective Missionaries

Workers coming to the field will find that experience in pastoral work serves as an excellent background for foreign work, not alone giving experience in dealing with a church and its problems but also in learning to value our General Council fellowship. If a prospective missionary cannot work in harmony and fellowship with his church and fellow pastors here at home, he will find it more difficult on the foreign field.

Children's work always plays a big part in our work. This falls especially to the woman missionary; so experience in this field is useful—children's meetings, Sunday School and Vacation Bible School. Young hearts are more tender and open to the truth and we have seen some very gratifying results among them. Since my return home I have heard that some of the teen-age girls who were saved while I was on the field are today taking their places as Sunday School teachers. Also through the young we find opening wedges are made into homes and hearts of the older. Entry to Moslem homes has been gained in this way.

The Lord has placed a tremendous responsibility upon us as His followers and we want by His help to be faithful to that trust. If Jesus carries and this war comes to a close we hope to see the work in Palestine and Transjordan go forward with an increased missionary staff and a trained native ministry anointed by God, for His Glory.

We in sincerity pray—"Thy kingdom come, Thy will be done on earth as it is in heaven."



(1) Brother Benjamin views the city of Jerusalem from Y. M. C. A. Tower. (2) Jericho Garden, as seen from Elijah's Pool. (3) Jordan River.

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

# SUNDAY SCHOOL LESSON

## Whole Bible Sunday School Course

### *The Golden Calf*

Lesson for July 11. Lesson Text: Exodus 24, 32, and 34:1-35.

**Exodus may be termed a two-volume book.** Volume one (chs. 1-18) has been covered in previous lessons; it is the **Book of Redemption**—Jehovah redeemed Israel from Pharaoh and Egyptian bondage. Volume two (chs. 19-40) is the **Book of Relationship**—Jehovah entered into a new relationship with the people He had redeemed. Let us summarize the particulars of this second section of Exodus which lead up to the story of the golden calf:

**The Offer of Relationship.** 19:1-6. "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people.

**The Nature of Relationship.** What took place at Sinai was really a marriage ceremony in which Jehovah became the husband and Israel His wife. The ceremony was performed by a mediator or minister, namely, Moses. The nuptial vows were the terms of relationship laid down in the Law and agreed to by Israel. The seal of the union was not a ring but a solemn sacrifice. See Isa. 54:5; Jer. 31:32; Hosea 2:1-13, 16 (margin).

**The Terms of Relationship.** These were stated in the Law which had a threefold division: (1) the Commandments (20:1-17) or moral laws, which are the foundation for all the laws of the Old Testament and which perfectly expressed God's will, nature, and character; (2) the Judgments (21:1 to 24:11) or civil laws, which applied the commandments to the everyday life and prescribed penalties for violations; (3) the Ordinances (25:1 to 31:18) or ceremonial laws which governed Israel's worship.

**The Purpose of Relationship.** "Ye shall be unto Me a kingdom of priests, and an holy nation." The covenant relationship had a threefold purpose: (1) to make Israel a chosen people to witness to other nations; (2) to give them a standard of conduct for living before the people of other nations; (3) to educate and discipline them.

**The Acceptance of Relationship.** "All that the Lord hath said will we do, and be obedient," was the fervent declaration of the people. They then sealed their vow with a solemn sacrifice (24:7, 8), after which Moses was called up into the Mount where God gave him further details of His plan for Israel and the specifications of the Tabernacle.

**The Violation of Relationship.** Ch. 32. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, "Up, make us gods... as for this Moses... we wot not what is become of him." Thus begins the sad story, concerning which, observe the following points:

**1. The fickleness of Israel.** How soon Israel forgot her vows to Jehovah! Moses represented God in the eyes of the people. Since he had been gone so long, they became discontented and wanted a god they could see, a religion that appealed more to their senses. Christ is now in the "Mount" pre-

paring a place for His own. His tarrying represents a test of our fidelity. Many are saying, "My Lord delayeth His coming," and have begun to deny Him. Is this story not a warning to end-time Christians?

**3. The idolatry of Israel.** 32:6. With reckless abandonment the people gave themselves up to sensuality and excess in the name of religion as they feasted, danced, and sang around the golden calf. The same thing is happening today on a tremendous scale. Idolatry is simply substitution. Some substitute formality, elaborate ritual, intellectualism, ethics, etc., for true spiritual worship. But to bring it closer home, it must sadly be admitted that emotionalism, human enthusiasm, psychological methods, and spectacular means are also substituted for the power of the Holy Ghost. "Having begun in the Spirit are ye now made perfect in the flesh? Have ye suffered so many things in vain?" That is, having once paid the price for real Pentecost, can we be so foolish to let go the only worship that will fully satisfy the heart of God and man? See Gal. 3:3-5.

**4. The wrath of Moses.** 32:15-19. The action of Moses in breaking the tables of the law was not a childish display of temper, but a holy zeal and jealousy for the cause of God, a picture of what Israel herself had already done to the law. However, before quoting this incident to justify anger on our own part, let us be sure we know "what manner of spirit" we are of (See Luke 9:55)! What many ministers and laymen often label as "righteous indignation" is nothing but downright carnality! And remember, that though he was angry, Moses at the same time stood ready to give his very life for his people!

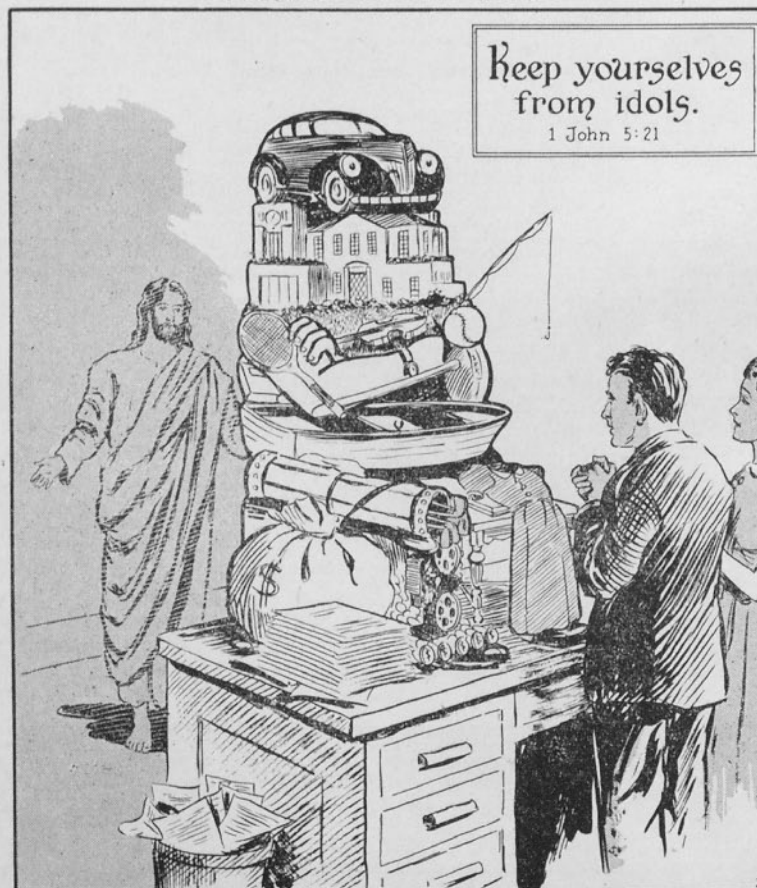
**5. The punishment of Israel.** 32:20. What a delicate dish the burnt ashes of the calf must have been! Those who allow substitution in the realm of worship, who allow the senses to rule the soul, are feeding on ashes and will sooner or later eat the bitterness of their own folly!

**6. The excuse of Aaron.** 32:21-24. How ridiculous and flimsy was Aaron's excuse for his neglect of duty! "The furnace did it," he said. And how very easy it is to blame our human failures and sins on others or on our circumstances. We can easily see through Aaron's rationalization; let us see through our own when we are tempted!

**7. The challenge of Moses.** 32:25-29. "Who is on the Lord's side?"—a searching question to be applied to our own hearts. God will tolerate no compromise! See that noble Levite company who stepped out in response to Moses' question. Do they not picture those who are faithful in last hour worship and witness for Christ?

**8. The intercession of Moses.** 32:30-35. Moses had no holier-than-thou or "serves-them-right" attitude. In Christlike intercession, he identified himself with the need of his people for forgiveness and desired to die rather than have them condemned.—J. B. B.

### CHRIST OBLITERATED



paring a place for His own. His tarrying represents a test of our fidelity. Many are saying, "My Lord delayeth His coming," and have begun to deny Him. Is this story not a warning to end-time Christians?

**2. The weakness of Aaron.** 32:2-5. Sooner or later men reveal what they really are. Instead of firmly refusing the ignoble request, Aaron complied and later tried to throw the blame upon the people, thinking, perhaps, that they did not want an idol badly enough to give up their jewelry, etc., for it. Carnal reasoning and evasion of distinct duty is disastrous to our own



INVALID FOURTEEN YEARS—HEALED

For fourteen years I lay in bed a helpless invalid, from paralysis of the stomach and bowels. Finally I got so bad that my blood vessels began breaking all over me—four broke in one day.

They took me to the hospital and kept me alive sixteen days; but as there was no way that my stomach could take food they said there was no hope. Everyone, nurses, friends, relatives knew my end was near. I asked to be taken home.

Back in the same bed in which I had lain for fourteen years I began to pray. I more than prayed. I talked with God. I was ready to go. My peace was made. My liver had entirely stopped working; I had had twenty-three doctors, and had been prayed for by many ministers without results. There was no hope.

Just before twelve o'clock I fell asleep. When I awoke it was a quarter to three. Like a loving hand laid over my heart—that was the way it felt, and the only thing I could think of was, "Peace, be still." A wonderful change of life came through my wrecked body weighing only fifty-one pounds. I knew God had touched me and I told Him, if it would be for His glory, to heal me that night. It was when I gave up trying to help myself that He healed me.

The next morning I wanted to eat. They brought me some cream of wheat and some toast and some milk. I ate it and it didn't bother me a bit. I began to get hungry and in a few days I began to eat everything and grew strong. That was July, 1942. Now it is June, 1943.

I talked with God again and told Him that I could eat and surely I could walk in faith, as I knew He was my life. I sat up in bed, reached over and got hold of a window ledge, got out of bed and walked all around the bed. In a week they brought me a pair of shoes and I went downstairs and out on to the lawn. What a beautiful world it seemed, after



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SPECIMEN OF TYPE

re- nd  1 a rn eir  ed, ip- y- ild pt,	A. D. 26. CHAP. 3.  a Mal. 3, 1 Mark 1, 4 Lu. 3, 2 John 1, 28  b Josh. 14, 10  c Dan. 2, 44 ch. 4, 17 ch. 10, 7  d Isa. 40, 3 Lu. 3, 4  e Lu. 1, 76	<p style="text-align: center;"><b>CHAPTER 3.</b></p> <p>1 John preacheth: his office, 5 and baptism: 7 he rebuketh the Pharisees. 13 Christ baptized by John in Jordan.</p> <p><b>I</b>N those days came "Jōhn the Bāp'tist, preaching 'in the wilderness of Jū-dæ'ā,</p> <p>2 And saying, Repent ye: 'for the kingdom of heaven is at hand.</p> <p>3 For this is he that was spoken of by the prophet Ê-sā'ias, saying, The voice 'of one crying in the wilderness, 'Prepare ye the way of the</p>
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## Shadows Under the Midnight Sun

By Ken Anderson

The publishers of this dramatic novel firmly believe that **Shadows Under the Midnight Sun** will prove to be one of the greatest stories to come out of this present war, from either the secular or religious press! The background of this stirring romance is laid in Nazi-occupied, Quisling-controlled Norway. The author graphically reveals the fortitude of the deeply spiritual Norwegian people and their quiet, firm faith in God despite the severest persecution by the Nazi Gestapo and Norwegian Quislings.

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having been in bed fourteen years. Sunsets, flowers, birds—what a beautiful world the dear Lord has given us.

In a month I was perfectly well. We rented a five room house, my family all come back home, and now I work all day, go anywhere and eat anything. My body is healed, but best of all my soul is saved. Salvation first, healing next.

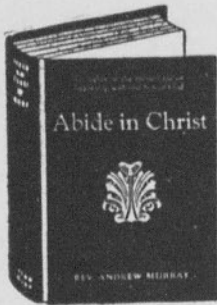
I want to hear from many who read this testimony that I may be of help to you in prayer.—(Mrs.) Grace B. Hamblet, 5611 2d Avenue, N. W., Seattle, Washington.

### THE STORY OF STAR

This is a flash card story—the latest device in visual aid for children. The booklet gives

the story of Star, a little Indian girl, who was eager to know which of all the gods of India was the one true God. The way she found her answer provides the interesting material for this story. As the teacher stands before the class, telling the story, she slips one large star-shaped card behind another. The pictures on the nine large stars tell the story in themselves. The visual aid does not **accompany** the lesson but is a **part** of it, making it not only the "story of Star," but also the "story of salvation." **The book, the visual aid material and complete instructions sell for 25c.**

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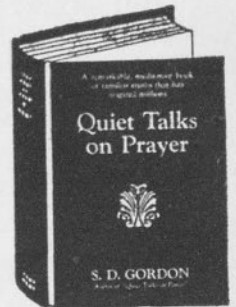


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of his most worthwhile books, "Quiet Talks on Power" and "Quiet Talks on Prayer," have been a blessing to many, and we are grateful that these also have been reprinted at an inexpensive price.

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## Reports From the Reapers

**GARY, IND.**—For the past 26 months we have been pastors of the church at 15th and Polk. When we came here there were only a few believers, but God has helped us to build a tabernacle to seat 150 to 175 and a small Sunday School. We are now moving to Cleveland, Ohio.—Pastor and Mrs. David F. Raroha.

**MANASSAS, VA.**—Evangelist Paul Ridings, Martinsburg, W. Va., has just closed a 4-week meeting here. Souls were saved, baptized in the Holy Spirit, and bodies were healed. One little child, crippled from birth, was healed by God. Our Sunday School has doubled in number. We paid off \$700 of \$1,000 mortgage, of 7 years standing, while Brother Ridings was here.—Pastor and Mrs. Harry Rupp.

**DRY FORK, W. VA.**—The uncompromising and anointed messages of Evangelist T. Godfrey Skoog, Battle Creek, Mich., during the recently closed meeting, were a real inspiration and encouragement to the hearts of the Christians. Several were saved and one was filled with the Spirit. Seven followed the Lord in water baptism. The Sunday School attendance during the campaign reached 114.—Mary E. Warren, pastor.

**FAIRVIEW, W. VA.**—We are very grateful to the Lord for the way He met with us during our 4-week revival, beginning April 4, at Jakes Run Assembly of God. Thomas G. Skoog, Battle Creek, Mich., was our evangelist. Nineteen sought the Lord for salvation, and two were filled with the Spirit. The revival is still going on, and two weeks after its close three were filled with the Spirit in a regular Sunday night service.—Emmett L. Lambert, Pastor.

**PINE BLUFF, ARK.**—Evangelist Lee Krupnick of Tulsa, Okla., began a revival here on May 18, which continued 3 weeks. We had the largest crowds in the history of the church. After a few nights of heart searching by the Holy Spirit, the break came, and there was never a service that someone did not get saved or filled with the Spirit. Brother Krupnick's ministry was a real blessing to our church. Night after night, the Word went forth in power, and people were moved to seek God.

Our church is now in better spiritual condition than it has ever been since we have been here as pastor.

God is making it possible for us to take care of every obligation on our new church building this year. Every department of the work is growing. This has been the best year in the history of the church. Carl W. Barnes, Pastor.



## TERRY'S CALL

By Ethel S. Low

This unusual and intriguing romance has as its theme the blessing which comes to young Christians who are active in the service of Christ. Many young people in these days feel that the living of the Christian life is perfectly natural and normal for their elderly friends—but not for them! Some of those who walk through the pages of this book felt the same way. But—they came to realize differently. How they arrive at this realization weaves itself in and through the plot of this appealing novel.

The author knows how to play on the heart-strings of the reader; the story is at once humorous and touching; fast-moving and didactic. The reader's interest is captured from the first page and held through to the last. Price \$1.00.

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## Coming Meetings

**JOPLIN, MO.**—Joplin Sectional Fellowship Meeting, First Assembly of God, 1508 Virginia St., July 5. Services 10:30, 2:30 and 8:00. A. J. Burk of Mt. Vernon, morning speaker.—S. K. Biffle, Sectional Presbyter.

**OKMULGEE, OKLA.**—Dedication of new church and homecoming; July 11. Three services. Speakers: E. S. Williams, General Superintendent, and G. W. Hardcastle, Oklahoma District Superintendent. — J. E. Hamill, pastor.

**SOUTH CAROLINA DISTRICT COUNCIL**  
The Second Annual Meeting of the South Carolina District Council will convene at Bethel Temple, Florence, S. C., June 28-30. Fellowship Meeting, Monday Night, June 28. Host pastor, Paul S. Knight, 823 McSween St., Florence.—Edgar W. Bethany, P. O. Box 248, Spartanburg, District Secretary.

**NORTH TEXAS CAMP MEETING**  
The North Texas Camp Meeting will be held at Denton, August 1-10. District Superintendent F. D. Davis, night speaker. Harold Miles in charge of music. Other ministers will take part. Large camp ground. Bring your tents and trailers. For further details write R. E. Ford, Denton, Texas.

**SOUTHERN MISSOURI DISTRICT COUNCIL**  
The Southern Missouri District Council will be held in connection with its Camp Meeting, July 8-18, 1943, at the District's Camp Grounds, 13 1/2 miles Southwest of Eldon, Mo. Cabin and tent accommodation and good meals at cheap rates available on grounds. Good train and bus service. Wm. McPherson, Camp speaker. For room reservation write Southern Missouri District Office, 1885 N. Douglas Ave., Springfield, Mo.

**NEW ENGLAND DISTRICT COUNCIL AND CAMP MEETING**  
The New England District Camp Meeting will be held July 4-18 at Framingham Centre, Mass. A. G. Ward and Wm. E. Long will be the speakers. The New England District Council will convene July 14-15, at 8:30 a. m. The Executive Committee will meet



July 13. For further information write Roy Smuland, 7 Auburn St., Framingham, Mass.—Roy Smuland, District Superintendent; by H. H. Shelley, District Secretary.

**NEW MEXICO DISTRICT COUNCIL**

The 4th Annual New Mexico District Council will be held at Tucumcari, N. M., July 13-15. Ernest S. Williams, General Superintendent, principal speaker. Fellowship Meeting on night of July 12 at Assembly of God, Hancock and Monroe. The District Presbytery will meet at the time. Rooms in Tourist Camps and hotels at reasonable rates. For further information write: H. M. Fulfer, District Superintendent or host pastor, B. H. Caudle, Box 878, Tucumcari.—B. H. Caudle, Secretary-Treasurer.

**POTOMAC DISTRICT COUNCIL AND CAMP MEETING**

The Annual Pentecostal Camp Meeting of the Potomac District will be held at Potomac Park, W. Va., July 25—August 15. Special speakers: E. S. Williams, General Superintendent; W. I. Evans, Dean of Central Bible Institute; W. F. Duncan, Evangelist. Annual District Council, July 20-22. C. A. Convention, July 22-24.

For information and reservation of rooms, cabins or tents, write Pastor T. B. Pierce, Glencoe, Md.—E. F. M. Staudt, District Superintendent.

**YELLOWSTONE CAMP MEETING AND MONTANA DISTRICT COUNCIL**

The Yellowstone Camp Meeting and Montana District Council will convene in Armory Building, Livingston, Montana, (Gateway to the Yellowstone Park); July 12-22. T. J. Jones, Bible Teacher, and Robert R. Morrison, Hutchinson, Kans., Evangelist. Three services daily. Special services for children. District Presbytery meets July 13; District Council, July 14, 15. Meals served on grounds. For further information write: Leonard Palmer, District Superintendent, 1026 3d Ave. So., Great Falls, Montana.—Leonard Palmer, District Superintendent.

**MINNESOTA DISTRICT COUNCIL AND CAMP MEETING**

The Minnesota District Camp Meeting will be held at Lake Geneva Camp, Alexandria, Minn., June 25-July 5. Special Speakers: Wesley Steelberg and Fred Vogler, Assistant General Superintendent.

The 22nd Annual District Council will begin Tuesday, June 29, at 9 a.m. Candidates for credentials must meet the Credentials Committee before the ordination service on Saturday, July 3.

For further information and reservations for room, cots, tents, etc., write to H. R. Snyder, 910 Elliot Ave., Minneapolis, Minn.—F. J. Lindquist, District Superintendent.

**LOUISIANA DISTRICT COUNCIL C. A. RALLY**

The Louisiana District Council will convene July 6-8 at the High School auditorium, Jennings, La. Sessions open July 6 at 10:00. Ernest S. Williams, General Superintendent, will be the main speaker. All applicants for ordination and license must meet the Credentials Committee.

The C. A. Rally will precede the Council on Monday night, July 6. Miss Margaret Miller, C. A. President, will be in charge.

Rooms will be furnished to ministers and delegates as far as possible. Due to war conditions meals will not be served.—W. S. Ramby, District Secretary-Treasurer, 135 Ryan Street, Lake Charles, Louisiana.



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—SPECIMEN OF TYPE—

**PSALMS, 41-44.** *Care of the*

519 **PSALM 41.**  
*1 Care of the poor. 4 David's complaint. 10 He flees to God for help. To the chief Musician, A Psalm of David.*

**BLESSED** is he that considereth the poor: the LORD will deliver him in time of trouble.  
 2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

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**Sermon Outlines and Illustrations**

By Theodore W. Engstrom

There is a constant demand for outlines and illustrations to be used as aids in the preparation of sermonic material by preachers, evangelists, lay speakers and teachers of God's Word. With this in mind, the compiler of this volume has endeavored to bring together material which will prove most helpful and valuable in the preparation of messages for many different occasions. These outlines and illustrations are not meant to be used as a cane or a crutch, but rather as signposts pointing the way to new fields of study and opening new vistas of thought. **Price \$1.00.**

**GOSPEL PUBLISHING HOUSE**  
Springfield, Missouri

**KANSAS CAMP MEETING**

Woodston-Alton Camp Meeting, July 22—August 1; Attica-Sharon, August 5-15. Hugh Cadwalder of Waco, Texas, Evangelist. T. J. Jones, Dean of Glad Tidings Bible Institute, San Francisco, Calif., Bible Teacher. Christ's Ambassadors' service in afternoons. For reservations and further information write Okra Gaddis, 509 N. Main St., Caldwell, Kansas.—V. G. Greisen, District Superintendent.

**OPEN FOR CALLS Evangelistic**

K. L. Godbey, 602 W. Mountain Ave., Ft. Collins, Colo.—“Have tendered my resignation as pastor of the church at Greeley, Colo., with plans to re-enter the evangelistic field.”

C. G. Owen, 1017 Allston St., Houston, Texas.—“Have resigned my church to do evangelistic work.”

Mrs. O. E. Creighton, P. O. Box 576, Banning, Calif.—“After pastoring the work here for the past year, my daughted Josephine and I have resigned and are open for evangelistic calls.”

**MISCELLANEOUS NOTICES**

SERVICEMEN CONTACTED—Pastor Harry Rupp, Triangle, Va. Near U. S. Marine base at Quantico, Va.

CHRISTIAN CENTER FOR SERVICEMEN—Broadcast, Station KMED, Medford, Ore., Tuesdays, 9:15-9:30 p. m.—Carl and Grace Allquist, Pastors.

SERVICEMEN WELCOMED—“If you have friends or loved ones in Hawaii, please write them that they will find a welcome at the Honolulu Rescue Mission, 1042 Liliha St., Honolulu.”—Roy Burge, pastor.

NEW ADDRESS—430 Irvine, Chippewa Falls, Wis. “We are now in charge of the Gospel Tabernacle, Duncan and E. Columbia Sts.”—Pastor and Mrs. W. L. Williams.

CHANGE OF ADDRESS—“Our permanent address is 305 5th Ave., Columbia, Tenn. We were recently elected pastors of the Full Gospel Tabernacle, Columbia.”—Charles and May Miller.

NOTICE—Have accepted pastorate in New Jersey. Church and parsonage located on Wyckoff Ave., Wyckoff, N. J. We shall be glad to contact any soldier at Camp Lee upon request.—Andrew C. Maracle.

NOTICE—We are opening another church, The Brevard Assembly, at 318 N. Brevard St., Charlotte, N. C. A welcome is extended to our brethren and friends. Can use old copies of Pentecostal Evangel, C. A. Herald, and other good literature. In need of evangelists and other workers. Plenty of work in this city.—Bunn E. Hicks, Pastor.

# The PASSING and the PERMANENT

## RELIGIOUS IGNORANCE

One Army Chaplain found that only one soldier out of every twenty in a certain area could recite the Lord's Prayer.

## CARRYING ON IN CHINA

A wireless from Chungking, reported by *Religious Press*, states that there are still some 1,188 Protestant missionaries remaining in Free China.

## JEWISH BANKER WHO ESCAPED

James H. de Rothschild, the French banker, who escaped from France with his wife and two daughters, has offered his services to General de Gaulle, *Jewish Missionary Magazine* reports.

## CHINA INLAND MISSION

The great work founded by J. Hudson Taylor continues to grow, and God continues to supply the needed funds. In 1941 the total income of the Mission for General and Special Purposes, exclusive of Relief Funds, was \$5,338,037 (Chinese National Currency). In 1942 the total income was \$7,218,063, an increase of \$1,880,026. About 40% of these totals represent offerings received from people in North America.

## JEWS IN SHANGHAI

A notable work has been going on among the Jews who had fled from Europe to Shanghai, and quite a number have been won to Christ. However, this work has been stopped, according to *China's Millions*, and the Jews have been interned by the Japanese. All "stateless nationals," of whom there are said to be about nine thousand, are required to live in a prescribed area which will amount to a Jewish ghetto.

## ASTROLOGY SPREADING

According to *Newsweek*, the war has brought a world-wide epidemic of soothsaying, but it is in the United States that the most cash is being paid to all manner of fortune tellers. Upwards of 80,000 Americans who make a living out of "strange wisdom," including 30,000 astrologers, are fattening their pocketbooks to the extent of \$200,000,000 a year. When deeper comfort and safer guidance can be had from God's Word—free of charge!

## THE GERMAN AFRIKA KORPS

A dispatch from a press correspondent who has been with the British Eighth Army in North Africa says:

"The picked men of the German Afrika Korps remain brave as long as they are fighting, but wilt once they surrender. Some give way to tears, and others chatter nervously about the terrific bombing they have taken for weeks. Most of them seem devout, some wearing crosses and others carrying Bibles. No matter what view a governmental regime may take toward religion, the hardships and dangers of war seem to make men turn toward it.

"On both sides of every fighting front are found copies of the Christian Scriptures—God's unchanging marching orders."

## GERMANY'S PUNISHMENT

*Our Hope* states that within Germany there are increasing protests against anti-Semitism. Dr. Galen, Bishop of Muenster, in a sermon a few weeks ago, declared that Germany's defeats in Russia were God's punishment for Hitler's crimes against the Jews. He added that honorable Germans did not support these anti-Jewish atrocities.

## PRAY FOR THE CHAPLAINS

More ministers of religion are serving as chaplains with the armed forces of the United States, in proportion to the total number of men in service, than with the armies of any other nation in the world, says *The Christian Advocate*. And it may also be said that the American chaplain, thanks to the fortunate status that has been accorded him by the military authorities, is more nearly free to do spiritual work among the men than almost any other clergyman in today's life.

Freed from all responsibility for financing his work, provided with at least the physical necessities of his office, given a military rank that entitles him to respect, recruited entirely on a voluntary enlistment basis, given as much freedom as a man in uniform can possibly have, granted freedom of utterance and conscience within the limits of good taste, chosen by his denomination and not by the Government, paid an adequate support with generous pension and insurance benefits, and stationed in the midst of a multitude of men in need of his ministrations, the American chaplain enjoys a religious opportunity of enormous possibilities.

## ASSEMBLIES OF GOD RANK FIFTH

The report of the American Bible Society shows that the Assemblies of God ranked fifth during 1942, among the 46 denominations that contributed to the Society's War Emergency Fund. Our total contributions amounted to \$7,925. Four larger denominations gave larger sums that we did, although our contribution per 1,000 members was greater than theirs. On the other hand, several denominations smaller than ours gave more money per 1,000 members to this Bible work.

In the report for 1943 we hope to make a better showing, for in the first 5½ months of this year we have already sent \$8,450 to the Bible Society. Of this total, \$4,000 was for Merchant Marine Testaments, \$600 for Easter Gospels for Servicemen, \$2,000 for Spanish Service Testaments, and \$1,000 for other Service Testaments. This money is that which our people have sent in to the Home Missions Department for these various purposes. In addition, the Foreign Missions Department has sent \$850 to the Bible Society.

We have set a goal of \$35,000 to be raised for Spanish Service Testaments. We hope all our people will respond to the appeal and send an offering to the Home Missions Department, so that Spanish Testaments can be put in the hands of 250,000 of the servicemen in the forces of the Latin-American Republics. (Our missionaries are asking for a further 50,000 also.) Surely there is no more worthy cause than the publishing and distributing of the pure and unadulterated Word of God.

## WORLD EVANGELIZATION IS POSSIBLE

"Our troops are now stationed everywhere on earth," writes Dan Gilbert. "Some of them are on tropical islands never before inhabited by white men. If every soldier were a soul winner, the evangelization of the world could be achieved during the war itself."

## CHRISTIANITY IN RUSSIA

Basil Matthews, writing in *Christian Herald*, indicates that Christianity is stronger in Russia than in France. He states that in the last census in France, forty million or three fourths of the French people were registered as having no religion at all, whereas the Russian Government has admitted that the number of Christians in Russia reaches sixty million. This is a reduction by a third from the ninety million reported in 1914, but when judged by realistic tests it appears that there are more true Christians in Russia today than in 1914. It seems that Communism has failed to capture the hearts of the people. Keep praying for Russia.

## WHY THE JEWS LOVE JERUSALEM

Lord Balfour's interest in the Jews was lifelong. It originated in the Old Testament teaching of his mother, and in his Scottish upbringing. As he grew up, his intellectual admiration and sympathy for certain aspects of Jewish philosophy and culture grew also. But when, in 1902, the Jews refused to accept an offer of land for settlement in British East Africa, made by the British Government, he was deeply perplexed. He could not understand why the Jews insisted that Palestine was the only place they could settle.

Then, in 1906, Balfour met a young Jewish scientist from Russia. His name was Chaim Weizmann. As he was one of the leaders of the Zionist movement, Balfour asked him why the Uganda scheme had been refused. Dr. Weizmann said, "Mr. Balfour, if you were offered Paris instead of London, would you take it? Would you take Paris instead of London?" Balfour looked surprised. "But London is our own!" he said. Weizmann replied, "Jerusalem was our own when London was a marsh." "That's true!" exclaimed Balfour. They did not meet again until 1916, but the unique form of the Jewish patriotism, as seen in Dr. Weizmann, made a deep impression on the British statesman.

The more Balfour thought about Zionism, the more his respect for it, and his belief in its importance, grew. And that is the reason for his sympathy toward it, a sympathy that was one of the greatest factors in bringing the famous "Balfour Declaration" into being.

The Balfour Declaration stated: "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

Someone has given four reasons why Jewish people have a right to Palestine: (1) By right of homestead under Abraham; (2) by right of conquest under Joshua; (3) by right of tenure, having spent 1,450 years there; and (4) by right of covenant, according to Genesis 17.