

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



# The PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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## Healing, a Part of the Christian Faith

Ernest S. Williams

**I**N Jude we read, "Beloved, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Among the doctrines included in this faith once delivered was healing for our physical bodies. Now "faith cometh by hearing, and hearing by the word of God." Some seeking healing have felt it necessary to work themselves into some physical feeling or manifestation in order that they might be healed. This is not necessarily correct. One may have no physical manifestation yet possess faith, while another may have considerable emotional manifestation without being healed because trust was put in the feeling rather than in the Lord who heals.

It is faith in Christ that brings healing, not faith in manifestations. A good woman once said, "Even if I have no feelings I still have the Lord." Let us all remember that we have Jesus, "the author and finisher of faith" even though we do not enjoy special manifestations.

In the providence of God it was my pleasure some years ago to be pastor of a church in northern Ohio, on the shore of Lake Erie. In that church was a woman who was then the church secretary who had been a school teacher. She was a woman of intelligence. Being stricken with heart trouble, Bright's disease, and dropsy, she had reached a condition beyond the aid of medical skill. Her sister living at another city wrote to her urging that she trust the Lord for her healing. When this word reached her this woman asked for her

Bible and read carefully through each of the Gospels to see if there was any record of Jesus ever refusing to heal. When she had finished the reading, finding no record of His having turned any away, she asked where were those who prayed for the sick, since the elders of the church of which she was then a member did not.

A small group of people was found. Their

elders were sent for with the request that they should visit and pray for this woman, anointing her with oil in the name of the Lord as set forth in the Epistle of James. They responded, anointed her, and prayed for her according to the Scripture. There was no immediate result. This woman, confined to her wheel chair, unable to lie down for rest, stepped out on the promise of God without any evidence of feeling and testified to all who called to see her that she was healed. Her friends left her with pitying sympathy, thinking her disease had now reached the acute stage, and was affecting her mind and it would be but a short while before she would be gone. You will notice that this woman claimed healing before it was manifest. This is in harmony with Scripture, for it says concerning Abraham, "Who counted the things that were not as though they were." Needless to say that after a day or so of such standing by faith the evidence was received in a full restoration to health. Others have had similar experiences.

When Jesus was here on earth ministering to the people, some were immediately healed, others were healed as they went, while others "began to amend from that hour." And at present some are instantly healed, others feel no immediate change, the healing coming without conscious suddenness. If we have faith rooted in Jesus and the promises of His Word, the quiet evidence in our hearts that we have done what the Scripture has commanded gives us assur-

(Continued on Page Seven)



How to be  
**HEALTHY**

My son, attend  
to My words...  
they are life  
unto those that  
find them, and  
health to all  
their flesh.

PROV. 4:20,22

# The Flood Is Coming

PASTOR J. NARVER GORTNER

SOME years ago the St. Frances dam near Los Angeles gave way and poured a veritable deluge of destruction and death into the sleeping valley below it. It broke in the night and most of the inhabitants of the valley were asleep. There had been talk that the dam was not safe. Some had heeded the warnings, and had left the valley. Their lives were spared. But the majority had laughed at them. One man who lost his life had said just the day before, when he was told that the dam was going to burst, "The dam is perfectly safe! There is no danger whatever!"

A man named Dave Matthews testified at the inquest that he told his brother the day before the catastrophe that the dam was going to burst and that he should get his family out of the valley. "My brother told me," he testified, "that he would move his family the next day." Then the witness broke down and sobbed. "That night," he said, "my brother and his family died." The man whose life was imperiled might have escaped, and he might have saved his family. But he lost his life, and his family perished, because he decided to wait until "tomorrow." "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Prov. 27:1.

We are told that the reason the dam broke was because the foundation was not good. It had been built upon what is called "rotten rock." If the builders had gone down a few feet deeper they might have built the dam upon a good foundation and it would have endured the strain. He who builds should build upon a good foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." Our Lord emphasized the importance of building on a good foundation by telling the story of two houses, one built upon the rock and the other built upon the sand. Multitudes are building upon the sand today. Alas, only a few are building upon the Rock.

As long as the dam remained intact the inhabitants were in no danger, or at least, were not conscious of being in danger. It was when the dam gave way that their lives were lost and their property destroyed. There was no hope for them when the dam broke unless indeed they could find some way of getting out of the way of the oncoming flood. It has been estimated that not less than four hundred persons perished.

The Bible tells us about a flood that is coming, an awful flood, a flood that will engulf thousands. When the righteous wrath of God shall burst forth, when the lightnings of His holy indignation shall have been unleashed, where can man find refuge? In that day men will call upon the rocks and the mountains to fall upon them and hide them from the face of Jehovah and from the wrath of the Lamb. They will say, "The great day of His wrath is come, and who is able to stand?"

What is holding that flood of wrath back at the present time? The mercy of God. God is taking out from among the nations a people for His name, and He is holding back the flood of wrath in order that His purpose may be

accomplished. The last one to be saved during this present age will one of these days be added to the Church which is the body of Christ, and then the Lord will come. The saints will go up; the mercy of God will cease to hold back the flood of divine wrath; that terrible flood will be turned loose and everywhere in the world there will be tenseness and turmoil and terror.

There are those who would have us believe that conditions here will continually improve until after a while we shall have ideal conditions and find ourselves living in an ideal world. The Bible tells us that the world is wicked, that the human heart apart from God is helpless and hopeless; and of unregenerated humanity it has been recorded, "The best of them is as a brier; the most upright is sharper than a thorn hedge." Micah 7:4. The Word tells us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Satan would deceive the people. Appearing as an angel of light or in the guise of a minister of righteousness, he would lull the people

into a sleep; he would make them satisfied with a false security. Have you ever noticed how often in the Word of God we are warned not to allow ourselves to be deceived? 2 Tim. 3:13.

In Daniel we read "the end thereof shall be with a flood." It will be a flood of divine wrath. And all that is holding back that flood at the present time is the mercy of God. This is distinctly the dispensation of mercy or of grace. God will have accomplished His purpose soon; the body of Christ will have been completed; the age will be at its very close, and the day spoken of in the Scriptures as "the day of judgment" will be here.

Where will you be? Here where the destroying flood will be leaving death and destruction and despair in its wake, or yonder in the presence of the King?

Where we shall be then depends upon our attitude toward the King now. If we share His rejection here we shall share His glory there; if we are ashamed of Him and His testimony now, He will be ashamed to own us in that great day.

Andrew Bonar wrote:

I see the last red, bloody sunset,  
I see the dread avenger's form;  
I see the Armageddon onset,  
But I shall be above the storm.

There comes the moaning and the sighing,  
There comes the year's heavy fall,  
The thousand agonies of dying,  
But I shall be above it all.

## In Such An Hour As Ye Think Not

CHRIST warns us, "Watch therefore: for ye know not what hour your Lord doth come." He stated: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:40, 41.

There is a distinct separation between the two nameless ones in the field, and the two nameless ones at the mill. United in the field, united at the mill, but separated as far as heaven is from earth. The feet of both are planted in the field, but one belonged "in heavenly places." Eph. 2:6. The field is the world. Two men can be in an office, in a store, in a factory, in a locomotive, in any part of the world, joined together in one occupation. One is linked to the occupation, the other is linked to his Lord. Then when the heavenly pull comes, the natural sequence takes place. The one chained to his occupation is still chained. The other one, linked to his Lord, responds to the upward pull. One taken, the other left!

Do you complain, "That is arbitrary—it's unfair to the one left"? All right, suppose that you reverse the order, and the one taken is held back and the one who would have been left is taken to be with the Lord. What would be the result? Neither would be satisfied. The one not ready who is taken would be in terror, in misery, for he would have no wedding garment on and the shame of his wickedness would appear. He would beg and entreat to be allowed to come back to his field. The other one

would be worse off, for he would have missed his Lord; and the field would never have looked so earthy, so uninviting and so much like a wilderness.

Christ says, "Be ye also ready." The ready man, the ready woman will be taken; and the unready ones will be left behind. Who is to blame? A train is advertised to start on a transcontinental trip. One man is delayed by what he considers most pressing business. The train is ready; the man is not. He sees the train pull out of the station, and his friend who caught the train waving to him. Does he blame the conductor? Does he blame the engineer? Does he blame his watch or the clock at the station? He may. It makes no difference. They that were ready went into the train that was ready. His business was to catch the train that he had made reservations for. The pressing business was no excuse.

The door of the ark was shut on time, the rains descended on time, and the ark floated on the timely waters—untimely for those who were behind time. And as it was in the days of Noah, so shall it also be in the days of the Son of Man. God is not arbitrary, but man is dilatory.

How can we be ready? We are bidden to be looking for that blessed hope, watching for the Master's return. There must be detachment from the things below, and attachment to the things above. Set your affection on things above by detaching them from things below. It lies within the province of each of us to be either a left one or a taken one. Amen.

# Powerful Blood

JOHN F. HALL, FRENCH WEST AFRICA

**I**N West Africa the heathen believe in blood sacrifice for the individual, the family and the tribe. They use chickens, sheep, goats and oxen.

It had always been our desire to attend a tribal sacrifice. There had been a long drought. Word came to us that the people were gathering in the "sacrifice grove" and that we might attend.

There in the deep shade of that grove of trees with a dense undergrowth, we saw scores of old men and young men, each with some sacrifice victim. The tribal priest and his assistants stood or squatted facing each other across the sacrificial stone imbedded in the ground. Rooster after rooster was held above the stone, its head severed and the blood allowed to squirt upon the stone. A few feathers were plucked from the back to stick to the stone. A few brought goats which were held forcibly above the stone and their blood was shed. These men were desperate. They wanted rain to save their shriveling crops.

An old, gray-bearded African squatting in front of us looked up and said, "White man, do you not want rain to come? Where is your sacrifice?"

We replied, "Grandpa, we have a better sacrifice than this."

"What do you mean?" he said.

"First of all, let us ask you some questions. Why are you sacrificing all these fowls?"

"Because there is power in their blood."

"But what if rain does not come?"

"We should all sacrifice sheep and goats."

"Why?"

"Because there is more power in the blood of sheep and goats than in the blood of chickens."

"What if rain still does not come?"

"Then the chief would bring a cow, and we would sacrifice all its blood here on the altar."

"And then if rain did not come?" we persisted.

A shrug of the shoulders and the equivalent to an American white lie, "I do not know."

"Now listen here, Grandpa, you do know. Before the white people conquered this country (and it is still practiced in secret and out-of-the-way places), you would select a young girl about twelve years old and cut her throat here over this altar."

There was an excited exclamation, "Who told you?"

"Never mind, Grandpa, it is true, is it not?"

Nodded assent.

"Now why would you do that, Grandpa?"

"Because there is more power in the blood of a human being than in any other kind."

"Grandpa, that is the way God reasoned. For centuries He accepted the blood sacrifice of fowls and bulls and goats, but our sin was so great that it was not possible that the

blood of bulls and goats could take it away. Finally God sent His only Son, who was crucified on a wooden cross and from His hands and feet and His head the blood flowed down. The soldiers pierced His side with a spear and out of it flowed blood. It is the precious blood of Jesus Christ, God's Son, and that alone is sufficient to cleanse your heart and mine. He shed His blood for you, Grandpa. Unless you put your trust in the blood of Jesus Christ, the Son of God, you can never go to God's country."

Yes, friend, Hebrews 9:23 shows us plainly that we have a better sacrifice than

that of chickens and bulls and goats. It takes the blood of the Lamb of God, it takes the blood of the Son of God, to cleanse us from the defilement of sin. Unless your trust is in that precious blood of the Son of God, there is no hope for you. It is written, "For without shedding of blood is no remission." There is no remitting of your sins, no forgiveness of your sins, except through the precious blood of the Son of God.

Those black men in Africa know in a practical way that there is power in blood, do you? You **can** know by first-hand experience how the blood of Jesus Christ cleanses your heart from all sin.

"If you are tired of the load of your sin, Let Jesus come into your heart."

You **can** know that peace and joy that will come to your heart if you will accept the blood sacrifice of God's own Son on Calvary's Cross.

# How to Receive the Baptism

CECIL POLHILL

**F**IRST get a clear idea of what it is you require. When the blind man cried out to the Lord—"Have mercy upon me," the Saviour stopped and asked him, "What is it you want?" and the blind man cried out, "Lord, that I may receive my sight," and he got what he asked. Seek something definite, not general. If you read—and I would advise reread—the various occasions recorded in the book of Acts, where the Holy Ghost was outpoured (ch. 2, 8, 10, and 19), you will find that on every occasion, even in chapter 8, it was a *sudden and definite* experience corresponding to the suddenness of immersion in water, or the downpour of a deluge of rain. Face too, the price to be paid. Will you go all the way with Jesus?—outside the camp? bearing His reproach? reproach even from earnest, good people? and lose your reputation? or is that price too high? Well, then, if you will go so far, let us proceed:

*You must ask.* It is taught by some that we are in the *dispensation* of the Spirit, and so do not need to ask for this. This, of course, is putting upon us the yoke of bondage. It is ridiculous for anyone to *know* that he is living below the mark in spiritual vigor and power and yet be afraid to ask for it *because this is the age* of vigor and power. All the more reason he *should* ask surely.

The Greek word for *ask* means "keep asking"; that is just what you should do. But this is where the trouble comes in. People are not in earnest, they ask in such a half-hearted way; they are *not hungry enough*. Beloved friend, for God's sake *get in earnest*, or ask God to make you so, so that you esteem this more than your necessary food.

How *we* cry out if we are really hungry and have no food. It is true that often strange sort of people get into the Pentecostal Movement; how is this? I'll tell you, they are *real hungry*; a *hungry lot*. Why aren't you? You can give an address, you can talk eloquently, you can make a nice prayer, you can make sacrifice, you are willing to be any-

thing for God, or go anywhere, and all, *without the Baptism in the Holy Ghost and power*, which would make another man of you. My brother, this ought not to be. You even occasionally sigh for revival; and have a languid interest in looking through an article on revival; or pray the prayer on a card, "Lord, send a revival and let it begin in me," once a day or once a week, but it *never comes* your way, and *never will*, until you are in earnest, and your whole soul cries out for God and the Holy Ghost and power "as the hart panteth for the water brook." Now, dear reader, have you got to the point of real desperate earnestness? *Will you go all the way?* Well, if so, come on.

*Ask and receive*, take your stand there unswervingly, unwaveringly, keep believing, keep praising; *give* as much time as possible every day to quiet waiting before God, Bible in hand. In itself, this will bring a big blessing to you—and *go on*, go on, until you have all you read of in the book of Acts of fire and power in the Holy Ghost.

*Don't give up.* Hold on. "It will not tarry, it will surely come, wait for it." It will be *well worth* waiting for.

In two out of the four passages in Acts, namely chapters 8 and 19, *hands were laid* on the seekers, and they received the Baptism in the Holy Ghost. If a godly brother known to you is in your neighborhood, who has himself received the Holy Ghost and bears an irreproachable character, it will be quite Scriptural for you to ask him to lay hands on you, that you may receive the Holy Ghost. But you must exercise care in choosing whom you will ask, and you would be prudent if you were in any doubt to ask advice before allowing another to lay hands on you.

## WHY REDUCED IN SIZE?

We regret that owing to paper rationing regulations it is necessary to cut down this issue of the *Pentecostal Evangel* to eight pages. Next week, sixteen pages again.

# The Spirit and the Bride

DONALD GEE

WE find that the last reference to the Holy Spirit in the Bible in Rev. 22:17, "And the Spirit and the bride say Come."

This verse reveals very clearly that it is the Holy Spirit who speaks. There is a speaking Spirit, and we thank God that He has been made very real to us in our experience. The Holy Spirit is a person, and as a person He speaks.

In Acts 8:29 we find Philip in the desert, wondering perhaps why the Lord took him away from that glorious evangelistic campaign in Samaria. He was waiting and wondering why he was there, when a cloud of dust resolved itself into a chariot, and in the chariot was a man reading the book of the prophet Isaiah. The Spirit said to Philip, "Join thyself to this chariot."

In Acts 10:19 we read of Peter's having a time of prayer on the housetop, and the Lord's calling him to go to the Gentiles. The vision was repeated three times over. God has difficulty sometimes to get His servants to do His will, and Peter was very reluctant to go. After Peter had seen this vision there came three men inquiring after him, and the Spirit said unto Peter, "Three men seek thee. Arise therefore, and get thee down, and go with them, nothing doubting; for I have sent them." The voice of the Spirit!

Turn to Acts 13:2 where the church at Antioch is spending some days in prayer and fasting. It takes some prayer and fasting to get to the place where you hear the Spirit speaking. Here, as they fast and pray, the Spirit speaks, and clear as a bell comes His voice, "Separate me Barnabas and Saul for the work whereunto I have called them."

In each of those letters to the seven churches in Revelation 2 and 3, we have the solemn injunction repeated, "He that hath an ear, let him hear what the Spirit saith unto the churches."

So the Holy Spirit is a person, and the Holy Spirit speaks right to me. This is an exceedingly precious truth. The Holy Spirit desires to bring us into a wonderful intimacy. The word Ananias brought to Saul at Damascus was this: "The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth." Acts 22:14. It is this intimacy of the Holy Spirit that is perhaps the principal witness of the Pentecostal movement. It is so maligned, so misunderstood; nevertheless, there is a glorious truth at the heart of it. This is the distinctive testimony of this movement. We believe that the Holy Spirit speaks today, and that it is our happy experience to know something of the voice of the Spirit.

Now in this last reference to the Spirit we find that it is the Holy Spirit that is speaking with the bride, "The Spirit and the bride say Come." It is not a difficult

matter to distinguish the bride. It is clear from Ephesians 5 that the bride is the church. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2.

Here is a very important truth, the great truth of co-operating with God, working together with God. We plant and we sow and God gives you the increase, but God does not give the increase if you don't plant. God does not give any increase if you don't sow.

There are some dreamy people who have an idea that God will work without human instrumentality, and there are certain twisted and warped teachings concerning the Baptism in the Holy Spirit as though the human spirit were blotted out and destroyed. That is not so. God does not destroy the human spirit, but wants it to be sanctified and filled.

When the Lord baptizes you in the Holy Spirit, He does not destroy your personality. God loves variety in personality. It is a very excellent thing that we are not all the same. What a wonderful variety we have on our Pentecostal platforms! I trust this will continue. God wants these diverse personalities. If you are noisy and temperamental, keep noisy. Just be what the Lord made you. There is something very lovely about quiet people when they bubble over, and something very lovely about the noisy people when they enter into the truth, "Be still and know that I am God."

Let us lay well to our hearts the truth that angels will never do our work. In Acts 10 we find that God sent an angel to Cornelius and told him to send to Joppa to Simon. That is all the angel could do. The angel was not allowed to bring Cornelius the message of redeeming love and full salvation. That was left to Peter. If we fail in our stewardship, the angels will not fill up the gap.

Some people think that we are turned into automatons, that we are simply machines, and if the Lord uses you in the Pentecostal way you are simply a kind of blank. This is not so. Our whole spirit and mind are illumined by the power of the Holy Ghost. There is a blessed co-operation between us and the Spirit. It is as this verse says, "The spirit and the bride." It is as we see it was on the Day of Pentecost, "They spake with other tongues as the

Spirit gave them utterance." That is what my Bible says. May God keep us on very sound lines where our ideas of inspiration are concerned!

Notice that the Spirit and the bride say "Come" together. Let me emphasize that this is the purpose of the true voice of the Spirit. When the Spirit of God is really speaking through you, you will always feel the throb of the love of God seeking after a lost world.

When the Spirit said to Philip, "Join thyself to this chariot," the whole purpose was to lead a hungry heart to the Saviour. When the Spirit said to Peter, "Go with them," the whole purpose was to bring the message of the gospel in all its fulness to hungry hearts. When the Spirit spoke at Antioch, it was to thrust out the first missionaries. When the Spirit speaks to you, you will feel the throb of the love of God seeking after a lost world.

If we want to have a sustained Pentecostal revival, we must be evangelistic. It has been my privilege to travel all over the world in connection with this Pentecostal movement. Wherever the movement has kept evangelistic, where it has not allowed itself to be sidetracked into unprofitable disputations, it has gone on from strength to strength. May God keep us intensely evangelistic!

"The Spirit and the bride say, Come." If we want to retain our walking in the Spirit, we shall only have it as we keep on saying, "Come." The keynote of our ministry will be the message of the Spirit, "Let him that is athirst Come. And whosoever will, let him take the water of life freely."

## HID TREASURES

Dr. A. B. Simpson once said: "God has hidden every precious thing in such a way that it is a reward to the diligent, a prize to the earnest, a disappointment to the slothful soul. All nature is arrayed against the lounging and the idler. The nut is hidden in its thorny case; the pearl is buried beneath the ocean wave; the gold is imprisoned in the rocky bosom of the mountain; the gem is found only after you crush the rock that encloses it; the very soil gives its harvests as the reward of industry to the laboring husbandman. So truth and God must be earnestly sought. They that seek shall find; to him that knocketh it shall be opened."

## THE PRODIGAL

The father charged him with none of his wanderings. He just received him. He just kissed him. His wretchedness was a commendation to that father's love. Oh, that father's kiss! How shall I describe the love of God? the ardor with which He receives the sinner back again? Give me a plummet with which I may fathom the sea. Give me a ladder with which I may scale this height. Give me words with which I can describe this love. The apostle says in one place, "Unsearchable"; in another, "Past finding out." Height overtopping all height; depth plunging beneath all depth; breadth compassing all immensity. Oh, this love! God so loved the world. He loves you. Has He not done everything to make you think so?—C. H. Spurgeon.

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## THE PENTECOSTAL EVANGEL

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# A German Ace

HOWARD GUINNESS

WERNER Moelders, Colonel in the Luftwaffe, was credited with 115 victories in single combat. In his long career of six years as fighter-pilot he had fought over Spain, France, Britain, the Balkans and finally Russia. His country had honored him with the highest decorations bestowed on her men—the Knight's Cross of the Iron Cross with Oak Leaves and Diamonds. He was a wizard in the air. He was also a tough customer—ruthless, fearless, terrifying in the relentless drive of his purpose. From school days he had been taught that his profession would be killing, and he had learned his lesson well.

His god was Hitler, his religion war. His prayers were Nazi songs in which Germany's enemies were consigned to destruction. His "Bible" was "Mein Kampf." Death had no terror for him.

This was the conception of life and death that Nazi teachers had given Werner Moelders. First at school and then from his officers when he put on uniform he had heard the same doctrine. Hitler could do no wrong; and so long as he had faith in the Fuehrer he could not fail. It was fun to hurl bombs down on defenceless civilians, swooping in so low that he could see them running like frightened ants to save their lives. It was fun to shoot up women and children. Wherever the Panzers blazed their flaming trails of death and destruction, Werner Moelders and his comrades darkened the skies overhead. In their leisure hours they danced in the churches of countries they had bombed into surrender.

And presently they came to Russia. Through the summer months they swept forward as irresistibly as ever, pursuing the retreating Soviet forces over their blackened, desolated countryside. The tally of Moelders' victims lengthened, and his arrogance daily increased. A fiendish sense of power gripped him when he sat at the controls of his Messerschmitt and felt his finger rest on the gun trigger.

In the summer skies he was still unconquerable; but when the winter came, the dreadful numbing Russian winter that locked the land in ice and froze the skies, Moelders began to dread his daily patrols. The cold was something beyond imagination. It deadened his senses, his fingers almost froze to the controls; and his plane, once so swift and responsive, no longer obeyed his commands. Ice formed on the wings, bearing him down. The controls froze into frightening rigidity.

Then came the day when two Hurricanes dived on him out of a clear sky and with a damaged engine, he turned and ran for it. With his throttle wide open he screamed over the empty snow-covered wastes with the British fighters in hot pursuit. He threw himself about the sky in a vain attempt to shake them off, but still the tracer bullets followed him, flashing by his cockpit and eating into his machine. And, for the first time in his life, Werner Moelders knew what it meant to be afraid.

If he had died there, his secret would have gone with him. His comrades would have presumed that he met his end fearlessly, glorying in his sacrifice for his beloved Fuehrer. But by a miracle, Moelders escaped. By one of those million-to-one chances he cheated death and struggled back to his base. When he climbed from his riddled plane he was shaken to his depths and ashamed of himself for his cowardice. In those terrible moments when his life hung in the balance he had, almost unconsciously, whispered a few words: "God, God Almighty in Heaven—help me out of this. You alone can save me!"

Back in his own quarters Moelders shut himself up. He wanted to be alone. Often in the last year or two doubts had entered his mind about the Nazi creed; doubts, which he had tried to stifle and rationalize but which had refused to be banished for long, had now stormed the citadel of his soul and captured it. The faith of earlier years was coming back. His thoughts carried him to his childhood's home in the German town of Stettin. He remembered things which for many years now he had ridiculed and rejected: his prayer at his mother's knee, the local preacher who often visited his parents, his early enthusiasm and Christian leadership among boys of his own age, his faith in God. Was it true that faith in Hitler and Nazism could sustain him? Could he have survived the dreadful danger out there in the Russian sky if he had not found again his faith in God.

To Moelders, the tough Nazi, came the realization that only God had saved him. He wrote down his thoughts in a letter to the Stettin parson, and felt relieved from an inexplicable strain now that the nightmare of Nazism had disappeared from his mind. As he left his billet and met his comrades Moelders, the Nazi war hero, became the missionary. It was not easy to talk to his friends about God. Moelders knew what to expect from them—the cynical laughter of youths, whose god was Hitler, who believed in the Luftwaffe and regarded themselves as the supreme creatures in this world of war.

Gently, carefully, Moelders guided the conversation in the mess to the dangerous subject. He was prepared to meet sneers, to face ridicule and contempt. Hardly had he admitted, however, what moved his heart when a strange silence fell over the crowded room. One after another the men turned their faces to hide their emotion. They looked at each other from under their lids, frantically trying to discover what was in the other fellow's mind. Moelders knew then. He saw that every one of them had experienced his own fear in the air, and that every one of them had been taught faith by his grimmest experience. He could sense how these boys were ashamed of their emotions, how they clung to a Nazi world in which faith in God is a sign of contemptible weakness, how they had hidden what they had felt all along.

One after another many of them admitted to him that they too had been praying silently,

secretly; that only their faith had given them strength, and that often, when they were alone and in mortal danger, they had cursed Hitler and his Nazis who had robbed them of their faith. They told him the stories of other men, of German soldiers in front-line pockets, surrounded by Russian armies, besieged for weeks without food or ammunition, to whom they had ferried supplies by plane and giant gliders, and whom they had found kneeling and praying, praying to God to save them. These men had found no encouragement or consolation from their Nazi officers, whom fear of frost and starvation held in deadly grip. Instead, they crowded around the few who, in the face of death, braved the Gestapo agents among them and talked of faith in God.

Moelders dispatched his written confession to the local parson, the boyhood friend of his family, who in his turn passed it on to his parents and then published it. A copy came into the hands of the Bishop of Breslau, who realized that in Moelders he had a man of very great influence who could now help the Church in the hour of her persecution. He therefore appealed to him to intercede with Hitler. Moelders acted without delay and sent a message to the Fuehrer to the effect that he could not continue to fight for the Fatherland if the Gestapo continued to attack the Christian Church on the home front. The Gestapo's revenge was prompt: its agents engineered an explosion in the transport plane in which Moelders was a passenger, and he was killed November 22, 1941, and silenced for ever.

Silenced for ever? That is what the Nazi leaders thought when they rejoiced that Moelders was no longer able to preach his disturbing faith. But they were wrong.

Moelders had not been dead long before thousands of copies of his letter began to circulate in Germany. It was printed on secret underground presses. It grew like a snowball, rolling from village to village, from city to city; and wherever the letter was read the thoughts of the people turned to God.

Soon copies of Moelders' letter reached the front line. Young Nazi soldiers, who had tried to model themselves on his example, read them and pondered. They are reading them still, though Nazi officers have been ordered to threaten such readers with heavy punishment. Hitler knows now that it was not enough to kill Moelders because he believed in God. Meanwhile, it has been officially announced in Germany that several people in whose possession the Gestapo have found a copy of the letter have been sent to concentration camps.

Moelders himself can no longer preach the truth that came to him in the cramped cockpit of his Messerschmitt. But the message he left lives on.

What was that message? What is that truth? What is this "disturbing faith" which the Gestapo are at such pains to eliminate from the Nazi ranks? Who is this God in whom Moelders came to believe, and what is the inner meaning of his experience?

Is it not He who said: "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness"? John 12:46. —From *Practical Christianity*.

In these days men are compelled to choose between a deeper faith or a bolder unbelief.

## The Passing and the Permanent

### ABYSSINIA'S CHRISTIAN KING

The Emperor of Abyssinia has sent a letter, in his own handwriting, inviting Rees Howells, Director of the Bible College of Wales, to open a Bible College in Addis Ababa.

### LICENSING LIQUOR STORES

Horace Greeley said: "To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas."

### FALSE CULTS INCREASING

Superstition, astrology, spiritism are again on the increase, as was very noticeable during the last war. Many tearooms in Vancouver, for example, employ special workers to read teacups, according to *World Dominion*.

### UNSOLVED MURDERS

In a report covering the past 25 years, the Chicago Crime Commission shows that more than 800 unsolved gang murders have been committed in Chicago during that time. Surely the earth is "filled with violence" as never before since the days of Noah, and the coming of the Lord draweth nigh.

### SCIENCE AND RELIGION

Says Dr. R. A. Milliken, president of the American Association for the Advancement of Science: "Men who know very little of science, and men who know very little of religion, do get to quarreling and onlookers imagine there is a conflict; but in my judgment there is no excuse for conflict between science and religion."

### ENSLAVING THE CHINESE

I recall seeing a large number of Japanese playing golf on the links in Teheran, Iran, says J. Christie Wilson, in *The Presbyterian*. I had never seen more than a few people of this nationality there before, and I asked a friend who all these people were. "Why, don't you know?" he replied. "These men are all opium buyers who have been sent to Iran to purchase the crop for shipment to China."

### "TRIBUTE-TO-RUSSIA DAY"

Dr. Ockenga, pastor of the Park Street Church at Boston and Chairman of the National Association of Evangelicals, does not believe that Protestant preachers should pay tribute to Russia. In a sermon he expressed his objection to Governor Saltonstall's proclamation of "Tribute-to-Russia Day," saying that Protestant clergymen are being used by "liberal pink organizations" and "radical thinkers" as the spearhead for Communist godless propaganda. He further said: "The influence of the Russian Communist experiment is being felt with tremendous impact all over the world, and godlessness is being increased in our own country, partly through this influence."

Though Russia may not deserve our praise, she does need our prayers. Let us pray that the Christian believers in that land will be kept by God's power and multiplied through a nation-wide revival.

### OUR ONLY HOPE FOR TOMORROW

Says J. Edgar Hoover, head of the F. B. I.: "No nation or civilization ever crumbled until its people first fell in moral principle, and in law observance, and then drifted into decadence. In the foolish and prosperous years of the past, the seeds of lawlessness were being sown. Now we are paying the price. If this country ever hopes to root out crime, it must begin at the cradle. We must instill a moral sense of responsibility in our youth through religious education."

### EVANGELIZING MOSLEMS

Dr. T. A. Lambie, writing in *Evangelical Christian*, says: "Two of the four freedoms set forth in the Atlantic Charter are freedom of speech and freedom of religion. If these are to be implemented in the new order of things after the war and to be extended to all the world there must be a radical change in the foreign policy of some governments and the replacing of some officials in Africa and elsewhere whose closed minds are opposed to Christian missions among Moslems."

Christians ought to make the masses of darkened souls in the Arabic races a definite matter of prayer.

### BURIED ALIVE

A Russian Jewess, now in Canada, says of the Nazi horrors: "Millions of Jews have been murdered; and not only murdered outright, but tortured to death in ways unbelievable. They kill my people, and then they bury them. But they bury not only the dead; they bury the living—Jewish men, women and little children. At one place in Poland, after the huge common grave of thousands had been filled in, the earth heaved for hours with the struggles of Jews who were still alive. . . . Into cars designed for forty cattle they pack two hundred Jews—standing. Then they seal the doors airtight. But first they pour in lime. . . . A Jewish refugee from Europe, escaping to New York, brought with him a cake of soap. This soap had been processed from a Jewish corpse."

### IS THE CHURCH ASLEEP?

Dan Gilbert says that several weeks ago he sat in the office of one of our most distinguished and highly respected United States senators. The senator said:

"Our greatest danger lies on the home front, not the foreign front. The wave of juvenile delinquency threatens the whole future of America. We expect moral chaos in time of war, but the thing that astounds me is the silence and impotence of the Church."

"We all know the causes of juvenile immorality. They are: 1. Alcohol, which Repeal has made easily accessible to minors; 2. The indecent movies; 3. Godless and even anti-God teachings in our schools."

"Why is not the Church protesting against these evils? Why is it not demanding the safeguarding of the morals and spiritual welfare of our youth?"

"The military forces will win the victory on the foreign front. But the Church must win the victory on the home front."

### BLIND EYES OPENED

Madame Chiang Kai-Shek, the wife of the Chinese Generalissimo, has issued this letter: "A Chinese blind woman became concerned regarding a blind friend who had never heard the gospel. She took a journey of two days over very high mountains to bring her the good news of salvation. The friend was saved, and in answer to prayer *her blind eyes were opened*. Within an hour after her healing the whole city knew that she could see. All day she received visitors, to whom she testified about Christ. Later she learned to read, and the Lord has greatly used her in the women's evangelistic band. As a result of her work, there is now a self-supporting church of a hundred members."

### OPPORTUNITY IN CHINA

Future missionary opportunities in China should be greater than any in the past. Generalissimo Chiang Kai-Shek, in expressing his approval of the abolition of extra territoriality rights, said: "We still need and welcome Christians of other lands who serve the people of China with true sympathy and devotion. Don't feel you are our guests. You are comrades, working with us to save our people and build a new nation. Christians from abroad and Christians in China are on the same footing, and can work wholeheartedly together for the reconstruction of China. From now on, there should be much closer relations between the Chinese and Western Christians."

### A POSTWAR PROBLEM

The wife of Dr. Hermann Rauschnig, a personal friend of Hitler's who escaped from Germany in time, says in a new book she has written: "The brave people who will attempt a reconstruction of the world have a hideous problem before them—the problem of the criminal child trained from its cradle to treachery and wrongdoing. There are millions of 'State' babies in Germany today, bred in the depths of animalism, formula-reared by a godless, heartless state. . . . To bring these human animals back to something resembling the youth of other countries is not the work of years but of lifetimes. . . . These children will come to adult years and spread out over the earth, carrying with them their godless theories of hatred and might."

We know the solution. Only the gospel of Christ can transform Hitler's children. But many of them will never be transformed, probably, with the result that the Hitler spirit will survive even after his defeat.

## Coming Meetings

**NORTH CAROLINA CAMP MEETING**  
Eastern North Carolina Camp Meeting, Bertie, N. C., Aug. 22-Sept. 5. Evangelist R. V. McIntosh, main speaker.—J. E. Garns, Secretary.

**WEST TEXAS FALL CONVENTIONS**  
East Central Plains Section, Paducah, Sept. 28-29; North Plains Section, Shamrock, Oct. 7-8; West Central Plains Section, Lubbock, Oct. 12-13; South Plains Section, Lamesa, Oct. 14-15.—H. Paul Holdridge, District Superintendent.

**WESTERN NEW YORK CAMP MEETING**  
Twelfth Annual Western New York Pentecostal Camp Meeting, Silver Lake Institute (Methodist grounds), Silver Lake, N. Y., Aug. 28-Sept. 6. Speakers: Wesley R. Steelberg, Robert Cummings, Fred Merian, and H. E. Winburn, assisted by many of our local ministers. Junior Bible School for boys and girls ages of 12-17. Vacation Bible School for children under 12. For information write A. T. Smith, 327 Seneca Road, Hornell, N. Y.—G. R. Bender, Camp Chairman.

## Healing

(Continued from Page One)

ance that He "healeth all our diseases." He is the same "yesterday, and today and for ever."

The ministry of Jesus was full of healings. He healed the blinded eyes, touched the lepers and they were made whole, and gave deliverance to the lame and the halt. In Acts 10:38 we read "how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil for God was with him." Now I take it from this that the devil must be back of sickness. Since our Saviour came to "destroy the works of the devil," surely it must be within His plan to heal our physical diseases as well as to save our souls.

Jesus not only wrought miracles as a sign of His power; He also made provision through His atonement for the healing of our bodies. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." To prove that this healing is physical the Scripture says He healed them every one, "that it might be fulfilled which was spoken by the prophet, Himself took our infirmities, and bare our sicknesses." That He healed them every one to fulfill that which was spoken in the atonement chapter of Isaiah shows that through His atonement He has made provision for our deliverance from sickness and disease as well as for our salvation.

One prominent minister said that Jesus could not have healed as a part of the atonement, because the atonement was not yet made. With as much reason one might say that He could not then have forgiven sins because He had not yet died, yet we know He did forgive sins. While it is true that He had not yet gone to the cross, it is equally true that the Man of the cross was there.

When we are sixty years old we cannot expect the vigor we had when we were twenty, for we have not yet received the redemption of our bodies. Our bodies are yet mortal, and subject to decay; natural wear and tear are experienced. We may liken it to an automobile. A car bought some years ago is not the new car that it once was. If it refuses to run farther this may be corrected by putting new parts where those worn out were, but that does not make it a new car. It is similar with us. The Lord heals us where we need healing that we may continue our work until our course here is finished. These things we say to encourage the faith of those who are suffering, to trust the Lord to make them every whit whole.

Because Jesus heals it does not mean that we should yet claim the redemption of our bodies in the sense that they will be redeemed when Christ returns and mortality is swallowed up in life. Neither does it mean, as some enthusiastic but untaught persons have supposed, that we need not feel weariness or fatigue any more. We must be careful not to exceed the Scriptures. Jesus the perfect man became weary and we are not better than He. Those of the early church died and we need not think ourselves superior to them. What we do claim is that through faith in Christ our human machine can be put into

repair when its various parts break down, or foreign substances hinder its proper operation.

For those who deny healing in the atonement we would like to ask, "What have any of us received from God that has not come through the atonement?" Healing is a part of "the faith once for all delivered unto the saints." There is only one reason why more are not healed—the unbelief of the Church. Were there more of the spirit that animated the early church, there would be more results. Healing did not end with the closing of the earthly ministry of Christ. It became the practice of the church. One of the earnest prayers of the early disciples was, "Grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal, and that signs and wonders may be done in the name of Thy holy child Jesus."

It is one thing for the Church to embrace the doctrine of Divine healing, it is another thing to stand in faith when one is tested. The writer was stricken at one time. Fear entered his heart. Then the Lord said "You have preached healing; have you done so merely as a theory or as a fact in life?" He felt his ministry was in the balance, that unless he could overcome his faint-heartedness and trust the Lord he could no longer proclaim in confidence the promises of God. Well does he remember the crisis hour as he walked the floor and cried, "Lord, you calmed the waves of troubled Galilee for your disciples' sakes; will you not calm the raging waves of fear that now dash over my soul?" Friends, it was as real as salvation when the Lord took possession. Immediately there was a great inward calm. How wonderful was the rest that came. For several days there was no evidence of difference in the affliction, but the battle had been fought. Fear was gone, rest had taken its place. It will cost the Church something to practice God's word. It is a great undertaking to "contend earnestly for

the faith once delivered unto the saints," but let us remember that "whosoever believeth in Him shall not be confounded." As we honor God He will honor us and fulfill His word. "Blessed are they that have not seen who yet believe."

## The Name

CHRIST asked, "What is thy name?" The answer came, "Legion!" Mark 5:9. The Lord made the man confess how possessed he was and how weak he was, for the sake of His disciples. The neighbors knew it already.

At the word of command of Christ, the Legion left. They were dispersed among two thousand swine. The deliverance of that man was an example that has come down through the ages, that Jesus Christ can deal with the most possessed person. This man was the embodiment of hell, the home of demons from hell. At Jesus' word, "Go," the temple of hell became the temple of God. Jesus Christ is the same yesterday, and today, and for ever. Let Him speak the word "Go" through you. He can empty hell out of one who confronts you, and He can make that one a missionary as He did in the case of the one who had the Legion. Believe that Christ is the same today as of old. Believe that no case is too hard for Him.

Against the name "Legion" put the name "Jesus." The name "Jesus" triumphs over the name "Legion." We need to be taught the power of the name of Jesus. The angel of the Lord gave to Joseph one meaning of that name, "Thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1:21.

Christ declared, "These signs shall follow them that believe: In My name shall they cast out demons . . . they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. The name of Jesus can reach through to every disease in the human frame. But the name has to be energized by the power of the Holy Ghost.

Take the name of Jesus with you on the streets of the most wicked city, not only for protection but for victory. The name of Jesus is salt to counteract corruption.

Christ said, "Lo, I am with you alway." Matt. 28:20. Count upon His presence with you and in you. God wants you to believe that the Lord Jesus is victor every time. He wants His people to have confidence in His name. Since demon power is apparently increasing God wants His people to have increasing faith in the name of Jesus to counteract the inroads of hell. If you do not, you will be swamped.

Christ said, "Ye are the salt of the earth." Matt. 5:13. Salt preserves. It counteracts corruption. See to it that your salt nips and stings. If it does not, be resalted.

The Lord can give you faith, victory, confidence and trust in His name, even if you have lost it.

### AN EARLY RISER

D. L. Moody was methodical in the use of his time. He was always an early riser. He generally rose at daybreak in the summer in order to devote the early hours to Bible study and communion with God.

### NOTICE TO SUBSCRIBERS

A new ruling by the United States Post Office has gone into effect requiring the use of zone numbers to be added to the address of our subscribers in the cities where such numbers are used.

We kindly ask that all our subscribers in renewing their subscriptions or sending in new subscriptions, be sure to include their zone number, placing it between the name of city and the state, as for example:

Mr. John Doe  
336 W. Pacific Street,  
Buffalo 18, Missouri.

We have been notified that unless the zone number is added to the address when required, that the mailing address is not complete, and it is possible that delivery would not be made.

For this reason we urgently request that you furnish us with the zone number for your mailing address. Your cooperation in this matter will be much appreciated.

J. Z. Kamerer, Manager

# The GOSPEL in FOREIGN LANDS

## He Loved the Indian People



On learning of the passing of Clarence T. Maloney, one of our South India missionaries who had been associated with him on the field wrote, "I am deeply grieved at his death. He loved the Indian people, and they loved him." No greater tribute could

be given to one who has devoted his life to the cause of missions, since the secret of success is a true love for the people and the winning of their confidence.

Clarence Maloney was born at Wilmington, Delaware, March 8, 1909, and passed away in New York City, August 2, 1943. He is survived by his widow, one son, Clarence Jr., both parents, and several brothers and sisters.

Brother Maloney graduated from Central Bible Institute in 1932 and the following year was united in marriage to Helen Davison, after which they engaged in home ministry for several years. In June, 1937 they sailed for India, the field of their calling, where God gave them a very successful and fruitful term of service. Brother Maloney returned for furlough in July, 1942, his wife and son having found it necessary to come home several months previous due to unsettled conditions on the field.

The fact that our brother had the burden of the work at heart and a real vision for the future of his field was evidenced in the inspiring message given during the missionary convention last Spring which he attended as representative of the South India and Ceylon District Council.

As the burden of the work pressed upon him he longed to get back to the field at the earliest opportunity, and it was with this object in view that he went to New York several weeks ago, thinking it might be possible to make contacts which would hasten permission for his return to India. While there he was taken ill and passed away August 2. Our brother has gone ahead to his reward, his lot is far better; but we think of those who are saddened at this time

through separation from husband, father and loved one. May the Lord comfort their hearts, proving indeed a husband to the widow and a father to the fatherless.

We think also of the loss to our work. In speaking at the missionary convention, mentioning his eagerness to return to India, Brother Maloney said, "If and when that time comes, we must go in and possess the land for God." This did not prove to be in God's order for him, but we trust his desire may find fulfilment through the lives of others who will take up the burden he has laid down and go in to possess South India for God.

### AFTER THREE MONTHS IN CUBA

A. H. Bauer

It is just three months since my arrival on the field and a little over one month since I came to Cienfuegos. This is a city of about one hundred thousand. Although the mother church in Cienfuegos is very young, Brother Stokes, who moved here with his family only a few months ago to establish a work, is already reaching out to the neighboring towns purposing to take them also in the name of the Lord. Last week we went by boat several miles across the bay to hold services in the town of Castillo. Another day we went up stream by boat to Constancia. Every Friday we go by bus or bicycle to the city of Caonao.

At present Evangelist Ramon Nieves is speaking every night to those who have become a nucleus for the founding of a church here. Our hearts are deeply stirred as we see young men kneeling at the altars. At our street meetings there are sometimes more than one hundred listening with rapt attention, drinking in every word, and the people are ready to pray with us right there on the street corner. When the time arrives for special children's services in the poorer sections of town, many eager happy children gather to sing the new songs they have been taught and to hear more of the message of the Christ they have learned to love and worship.

Please pray that the Spirit of God will continue to move mightily to the salvation

of souls and the upbuilding of the kingdom of God, and that strength and wisdom may be granted to every worker. We are asking special prayer also for finances to be supplied for the erection of a chapel in Cienfuegos, and in each of the many neighboring towns, as they are invaded for Christ.

## Bundles for Europe

As a result of a special missionary conference held in Springfield last March definite plans were formulated for advance moves in every field, including the continent of Europe. A special advisory committee composed of ministers and missionaries from Europe has been appointed and we shall be glad to get in touch with those of our young people having experience in the work of the ministry and a knowledge of one or more European languages who might be available for service in that continent as soon as war conditions change.

Undoubtedly there is going to be a tremendous demand for material aid of every kind just as soon as the countries of Europe are again accessible. In order that we may not be guilty of overlooking the physical needs in our desire to impart spiritual good, we suggested to the students of our Central Bible Institute that they take the initiative in getting together garments that could be used for the needy people of Europe so that we may start our barrage of love which will later be followed by missionaries bearing the gospel message.

As a result of the efforts of our students a total of over 700 garments were secured and these have already been sent on their way through the co-operation of the War Relief Associations. For the time being we can only reach those who are our allies, but the innocent population of many nations will eventually need our help. In anticipation of this need we are appealing to our readers to send garments in good condition to help make up the bundles for Europe. These will be carefully stored and sent forward as opportunity is afforded.

We suggest that garments be cleaned and in good repair and that each parcel sent to us be accompanied with notification that it is to be used for relief work in Europe. Address all parcels to Missions Department, 336 West Pacific Street, Springfield, Missouri.

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