



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

# PENTECOSTAL EVANGEL

THEY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

SPRINGFIELD, MO., MAY 6, 1944

NUMBER 1565

\$1.00 a year in U. S. A. Outside U. S. A., \$1.50. Single copy, 2 cents.  
Printed in U. S. A.

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.

In going through Brother Pearlman's file, we found the outline of a message he had prepared on the Crucifixion. It is so rich that we recommend that it not only be read, but be preserved for future study and meditation.

## The Crucifixion

Myer Pearlman

Bible reading: John 19:17-30.

### Introduction

1. The change from chapters 13-17 to 18-19 of John is from warmth to cold, and from light to darkness. In the former we see the development of faith; in the latter, the culmination of unbelief.

2. The picture of Christ is one of calm dignity and real majesty, showing that the last and supreme test was met victoriously, and that His closing hours were in entire consistency with His beautiful life.

3. The cross is central. John gives nearly one half of his Gospel to the last week of Christ's earthly ministry. This is contrary to the custom of biographers. In Rev. 5:6 we see the Lamb "as it had been slain" as the very center of heaven, in the midst of the throne and of the living creatures, and in the midst of the elders.

### A. THE STORY: THE CROSS OF CALVARY

#### I. UNDER THE CROSS. Verse 17.

1. *Bearing the cross.* The Victim carries His altar toward the mount of sacrifice. Christ is alike Priest and Victim, carrying the altar. Compare Gen. 22:7-14.

Whose cross did He bear?

2. *Outside the city.* The sin offering must be taken "without the camp." Lev. 4:12; Heb 13:11, 12.

#### II. ON THE CROSS. Verses 18-24.

1. *Between two thieves.* His central position may have been intended to mark His supremacy in shame.

2. *The horrors of crucifixion.*

- Even in suffering it is apparent that He is a king.
- He was numbered among the transgressors. Isa. 53:12.
- Casting of lots. According to the prophecy in Psalm

1 During the modern celebration of the Jewish Passover, three cakes of unleavened bread are placed one upon the other, each separated from the other by a napkin (suggesting the Trinity).

2 At a certain point in the Feast the middle cake is broken in two (the death of the second Member of the Trinity).

3 One piece is distributed among the company and the other hidden beneath a cushion (death and burial). Toward the end of the Feast the hidden portion is brought to light and eaten by those surrounding the Passover Table (the resurrection of Christ).

4

—Myer Pearlman

This hidden piece of unleavened bread is called the "afikomen," which word according to a Jewish Christian scholar is a corruption of the Greek word "aperchomenos" which means "the Coming One" that is, the Messiah.

## The Broken Matzo

Joseph Hoffman Cohn writes: As every Jew knows, a remarkable and unique custom has come down in the Passover ritual through the hundreds of years, and no one has yet been able to explain how and where and why this custom originated. It has to do with the ritual of the three Matzos. Perhaps we can put it before you a little more intimately and vividly if we quote here from the personal narrative of the former rabbi, Leopold Cohn, now with the Lord. He writes, in his autobiography:

"Among other sacred rites performed on the first night of the Passover Feast are the following ones: Three cakes of unleavened bread are placed on the table, one above the other with a napkin between them so that each is separate from the other. The head of the family who is performing the ceremonies takes the middle cake and breaks it in halves, concealing one-half under the pillow of the lounge on which he reclines at that meal. Reclining is a symbol of the freedom the Jews gained at the time when God brought them out from the bondage of Egypt. At certain intervals, four cups of wine are served to those seated at the table and at the third cup, the father takes out the half cake from between the pillows and divides it among the family. I used to perform that ceremony year after year without considering the real reason for doing so, but with the light of the teaching of the Lord Jesus Christ in my mind and heart, it suddenly dawned upon me what it all meant. The three cakes represent Father, Son and Holy Ghost; the middle one, the Son, broken in halves, indicates the body of the Son of God, broken for our sins. Concealing it under the pillow signifies the burial of the broken body, and bringing it forth again at the third cup of wine indicates strikingly the resurrection of the Lord Jesus Christ on the third day."

It was the broken matzo that Christ gave to His disciples with the word, "Take, eat; this is My body." Matt. 26:26.

22:18, they parted His raiment among them, and for His vesture they cast lots. This must have been a weighty element in the sufferings of the afflicted. Few things make a dying man feel more desolate than to overhear those who sit by him already disposing of his property, counting him a dead man who can no longer use the apparatus of the living.

(d) His clothes were of some value to men; Himself, of none. (Continued on Page Eight)

## "Love Never Counts"

Lee Krupnick

*Love your enemies!* Matt. 5:44. This command falls upon us with a shock. Our first impulse is to say, "What does Christ mean?" What does He signify by the word "love" in this commandment? Enemies! Our inclination is to quibble about the meaning of Jesus' words.

He knew that we would do that, and so He defines the meaning of this commandment with greater care than He ever defined the meaning of any other sentence that He ever spoke. He says, "Love your enemies! *Bless those that curse you!*" But here again we are likely to stop and ask for further definition. What does He mean by "bless" and "curse"?

The answer comes immediately, "do good to them that hate you." There is room now for no further quibbling. "Do good," we know what that means. "Hate," we know what that is. And when He tells us to love our enemies, or, in other words to do good to them that hate us, we understand the meaning of His words.

But suppose our enemies will not let us do them good; suppose they keep out of our way, and we cannot come near them. He anticipated all that for He added "Pray for them which despitefully use you and persecute you."

Love is not a sentimental thing to be buried deep in the recesses of the heart; it is a disposition which must express itself in language. When my enemies throw at me words which blast and cut, I must return words which caress and heal. I must not only speak my good will, but I must also live it. My kindly disposition must be poured into forms of conduct. I must not only bless, but also do good.

But even this is not enough. I could have evaded the law even here. I could have spoken sugared words and poured honey upon the sentences so that it would drop from every syllable. I could have done all sorts of gracious deeds, and at the same time carried the dagger in my heart.

But there must be no sham. My speech must be *genuine*, and my conduct must be *honest*. I must love my neighbor in the deepest recesses of my soul, and carry him to the throne of grace, and ask from God the same blessings upon him which I would ask upon myself.

In order to make His meaning clear beyond all question, He says, "If you forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." He shuts the door of heaven and writes above the door, "No

*soul shall enter here who has an unforgiving disposition."*

If this is the law of the kingdom of God, who can be saved? Be sure to read 1 John 3:15 and 4:20. When Jesus talked in Jerusalem and in Capernaum, men listened dumbfounded and amazed. They cried out, as He made the condition high and hard, "Who, then, can be saved?" "This is a hard saying, who can hear it?" "How can these things be?" "Lord, increase our faith." But never did He apologize for anything He said, and never did He go to men with any suggestion of compromise. He pushed up His standards higher and higher. He laid down the law of love and never modified it in a single syllable.

He had a strange way of *repeating* His hardest sayings. He said to Nicodemus, "You must be born again." When Nicodemus asked for the reason, His answer was, "You must be born again." To the men in Capernaum he said, "You must eat My flesh and drink My blood." And when they asked for an explanation, His answer was, "You must eat My flesh and drink My blood." There were certain facts which He would never allow His hearers to forget. He never would allow them to escape from the fact that to enter the kingdom of God they must be changed. They must be "born again." The change must extend to the roots of their being. It must be a change of heart. This change could be wrought by Christ and Christ alone. 2 Cor. 5:17.

All the enemies of Christianity have known that it is the command of Jesus that His followers shall love their enemies. In the natural this appears like an impossible commandment. The ungodly have said, "Christianity is a lovely dream, but it is absolutely unworkable in a world like this." But whenever we find a man or woman who is spiteful and revengeful, ugly and unforgiving, we say he is not much of a Christian. Instinctively we condemn him. Whenever we allow hateful feelings to take possession of our hearts, whenever we breathe revenge, or keep alive the fire of hatred, we feel so out of sorts, so wretched, so under conviction that we know we have parted company with the Lord, and there is no peace for us again until we have allowed Him to take all the bitterness away.

Did not Jesus live the doctrine which He preached? What man in all human history has ever been so misrepresented and maligned, so hooted and hated and

hounded? What man ever had greater exasperations and more numerous provocations to retaliate and strike back? And yet, it is impossible for us to conceive of Jesus of Nazareth entertaining a malicious feeling. On one occasion, two of His disciples, disgusted by the boorish action of some Samaritan peasants, wanted to burn them up. Luke 9:54. They rushed to Jesus for permission. His reply was, "I am not come to destroy men's lives, but to save them. No matter what they do to Me, it is My mission to do good to them."

What an illustration of love we have in His treatment of Judas! The despicable wretch steps out in the moonlight and implants a kiss on Jesus' cheek. Certainly any man with any spirit in him will hurl the traitor off as he would spurn a viper. No; His only rebuke is, "Judas, betrayest thou the Son of Man with a kiss?" He would not strike him with a sword; He struck him only with a heart full of love. "Father, forgive them, for they know not what they do," I believe He kept repeating, as the Roman soldiers drove the nails through His quivering hands. Luke 23:34.

But someone says, "Jesus was different from all the men who have ever been or ever shall be. There was that in Him which has never been in any other man, and therefore conduct which to Him was possible is beyond the reach of ordinary men." It is true that Jesus was different from all other members of our race, but it is not true that ordinary men cannot follow Him in obeying this commandment of love. The New Testament tells us that other men besides our Lord were able to love their enemies. Within a short time after Jesus' death one of His followers was stoned. As the stones came crashing into his flesh, he fell upon his knees and prayed, "Lay not this sin to their charge." What Jesus did upon the cross, Stephen did upon the ground.

Nor is Stephen the only man who did that. Paul was able to forgive his enemies, too. Wherever Paul went, he was misrepresented and misunderstood. He was made the offscouring of the world; but harsh treatment never soured him, and injustice never made him vindictive. In one of his letters he sets forth the manner of his living, "Being reviled, we bless; being persecuted, we suffer it." Not only did he suffer all sorts of abuse at the hands of the pagan world, but he suffered still greater insults at the hands of Christian converts. After they had done their worst, he says, "I will gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."

"That was nineteen hundred years ago; that was in the age of the apostles. We cannot expect such dispositions in these times." Do not say that. Do you mean to say that forgiveness is such a delicate

plant that it blossomed once upon our earth, to blossom no more forever? No, forgiveness is a plant that grows and blossoms wherever hearts are willing to give access to the Holy Spirit. There are men and women living now, and they are numbered by the thousands, who have experienced this change.

You ask, "Is there not a limit to this forgiveness? Can we set boundaries to love? How many times may a person do me a wrong and still have a claim upon me for forgiveness?" For hundreds of years the rabbis had been arguing about that question. In the time of Jesus they had reached the conclusion that after a man has forgiven his enemy three times, forbearance ceases to be a virtue. One day when Jesus was talking about offences, Peter's curiosity was aroused. "Master, how many times must my brother offend against me and I forgive him, until seven times?" Peter knew that three will never satisfy the heart of Jesus, though it satisfied the rabbis, and so he suggests the figure seven. The question gives a revelation of the heart of Peter. Peter knew that vengeance is sweet, and he did not like the idea of having every possibility of retaliation taken from him. His natural disposition was like a tiger. He was willing to hold it in *once, twice, thrice, even seven times, but* he could not allow himself to think that the natural disposition must be held in forever. "Master," he said, "shall I hold the tiger in seven times, and then let him spring?" Jesus' reply was, "Forgive thy brother seventy times seven." O Peter, you do not know what spirit you are of. *Love never counts.* You must quit your counting. Forgive your brother seventy times seven.

This interpreted into our modern speech means, Forgive your brother a million times. When we say we have done a thing a million times, we do not mean we have done it 999,999 times, plus one. Nobody ever counted up to a million times. And so when Jesus says, "Forgive your brother seventy times seven," He says you must *always* forgive him. There must never be in your heart any malice or vengeance. You must *always* maintain the spirit of love.

(To Be Continued)

### Our "Deposit" With God

He is able to keep my deposit (Greek) against that day. 2 Tim. 1:12.

What is my "deposit" with God? It is that which He can keep for me; and when by surrender I have deposited or committed the habits of my life and even myself, He is able to keep all.

Christ Jesus turns all things into blessings. He turns temporal blessings into spiritual blessings, and temporal miseries into spiritual blessings too.—Romaine.

## Building With a Bitter Spirit

Howard Carter

IT is recorded that when Michelangelo, the sculptor, and Raphael, the painter, were executing works of art for the beautification of the Vatican, there was such a bitter spirit of rivalry between them that they would not speak to each other when they met in the same building. Their work, in each case, was for the same end. They were beautifying the Vatican "for the glory of God," but their attitude to each other was characterized by an ugly disposition.

In the eyes of the world this would hardly call for comment. Provided the work of the artist or the musician is out-

jealousy as bitter as arose between those two craftsmen of the fifteenth century, and the remarkable thing is that in a spirit of bitterness some of the apparently most successful work is accomplished. Let us ever remember, however, that the urge that springs from a jealous disposition—the fire that is kindled by envy—though it may result in highly praised service, yet it is but the offering of "strange fire" to God. If we serve the Lord with bitterness of spirit, "envying one another, provoking one another," we shall surely reap the reward of our folly at the Judgment seat of Christ.

Shall we examine our own hearts? Do we envy those who seem to be doing more than we? Is much of our service rendered in a spirit of vain glory desiring to be known among men as those who are doing much for the Lord? Have we any ulterior ambition? Are we seeking the praise of men while apparently doing all for the "glory of God"? If we are more interested in building up a "movement" than in building up the Church generally, a competitive spirit is sure to arise, bringing with it all the evil which is found in the world today. We must beware, says the Scripture, of these roots of bitterness, which spring up and defile.

Let the vision of the Cross rise before us as we labor. The One we are serving is the Christ who gave His life. "He came not to be ministered unto." He came not to seek position, or pleasure or wealth or fame. He delighted to do the will of His Father, and that will led Him to the cross. But through the shadows and the sorrows of Gethsemane, He saw a glory beyond when an innumerable number of redeemed souls from every land and people would be in the presence of God. Let us follow in His steps and seek for nothing but the will of the Father and we shall find a joy that is purer than earth ever knew, and a peace that passeth all understanding. In seeking thus only to serve the Lord and all men; in spending and being spent in the sphere where we have been placed; in giving our lives in sacrifice, the rank weed of selfishness which bears the defiling fruit of bitterness will be crushed to death, and in its stead will spring up the fair flower of the character of Christ, delightful to the heart of God and satisfying to the needs of men.



wardly pleasing, very little notice is taken of his character, which in some cases is positively vile and immoral. But we are "not of the world." The Lord has redeemed us by His precious blood to be a holy people. We are to mortify our members which are upon the earth, and to "put off . . . anger, wrath, malice, . . . and put on the new man, which is renewed in knowledge after the image of Him that created Him," and holy service must spring from holy living. We must serve God in the spirit of the Lord Jesus.

Now we are all engaged as Christian workers in building, upon the great foundation, that Church against which the gates of hell shall not prevail. The Master builder is the Lord Himself, and our work is to do whatever He decrees. Some cut the stones from the quarry, others fashion them, while some are engaged in firmly cementing them into their respective places. The Lord will find each of us some service to do. There is no unemployment in the work of God! There is much work to be done and the laborers are all too few for the task.

In this great work we often find a bitterness among the builders. Instead of realizing that all whom the Lord has engaged for the various tasks are necessary, some are guilty of deriding others and esteeming their service as of little importance. Often an unhealthy competitive spirit will spring up and produce

## Casting Out Devils

Being sent forth by the Holy Ghost on their first missionary journey, Paul and Barnabas soon came to Cyprus. And when they had gone through the isle to Paphos, they found a certain sorcerer, a false prophet. The first recorded remarkable scene in this missionary tour was Paul's dealing with this sorcerer, this perverter, this false prophet, this hinderer, who withstood the gospel as it was preached by men filled with the Holy Ghost.

The prince of Persia withstood Gabriel when he had a divine message for Daniel. Daniel 10:13. There is a realm of thought opened up here for workers in the Lord's service. God's people are interested in Divine Healing. They should also be interested in the removing of demon-organized hindrances to the preaching and acceptance of the gospel.

A prominent man in Cyprus, a deputy of the country, was hindered from believing by demon power in a prophet—a false prophet, certainly. He withstood the preaching, doubtless with argument and false teaching, covert, subtle, deep. The Holy Ghost does not argue with demons—He exposes them rather. Paul had the gift of the discerning of spirits, and he exposed their character.

Note this word in Acts 13:9, "Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him." Even Paul had to have a special infilling for the occasion. He did not trust in his past experiences. Filled with the Holy Ghost, Paul said, "O full of all subtilty (snaky subtilty, the same snaky spirit that beguiled Eve); and all mischief (bent on destruction); thou child of the devil (one of the brood of the serpent, one of the enemy's children, one of the offspring of the viper who ever was a liar and a murderer); thou enemy of all righteousness (implacable, having no tolerance, antagonistic to everything belonging to God and to righteousness and the kingdom of God); wilt thou not cease to pervert the right ways of the Lord?" Here was spiritual wickedness from high places, even with a prophetic spirit, but Paul made a show of the evil powers openly, and before the deputy the demonic power was brought to light and fully exposed.

Paul further said, "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him

by the hand. We read of no deliverance. God's power was shown here as greater than the power of the enemy. The deputy heard the whole of the conversation, and saw the judgment, the blindness that came to the sorcerer. He saw the divine power manifested, and he accepted the glorious gospel and believed.

God wants Spirit-filled people today to make a show of the wickedness in high places, so that some may be led to believe.

At Philippi, Paul and Silas were followed by a certain damsel possessed with a spirit of divination, who brought her masters much gain by soothsaying. This girl was a dupe, encouraged in her way by those who would make merchandise of her terrible condition. There are commercial demons, but today they have smooth, high-sounding, deceiving titles; men call them mediums, clairvoyants, crystal-gazers, astrologers, and other

high-sounding names. They bring their masters much gain. But there is hope even for these deluded, possessed people if they want deliverance. God wants Pauls raised up to deliver these poor victims of demons.

The demon who possessed this damsel knew the way of truth, but his victim did not. He kept it from her, but he could not keep it from people filled with the Holy Ghost, the servants of God. Spirit-filled people stir up demon-filled people. The soothsayer was perfectly normal and well behaved until Paul came along. Paul got blamed and punished for the whole transaction. The same spirit that put the demon in the girl prompted those men to have Paul put in prison.

God's servants are not promised immunity from the rage of the enemy, but God can for His glory overrule the wrath of the enemy, as we see in the sequence—the salvation of the Philippian jailer. Trust God to make you more than conqueror when you are put in a hard place. You will find what Paul himself found out—God hath delivered, doth deliver, and will yet deliver.

## A Yielded Instrument

**J**UST the jawbone of an ass! What is the use of that? You cannot make a meal out of it. You cannot use it as building material. You cannot even utilize it to write a letter with. You cannot make it a present to a king. A useless thing! So everybody thought, and they left it by the wayside. But Samson needed a weapon to destroy the enemies of the Lord, and there was nothing else that he could use; so he took up the jawbone of an ass, and with that simple instrument he destroyed a thousand enemies of the Lord. Judges 15:15.

What are you? Nothing. Have you a college degree? No. Know anything about astronomy? No. Are you a great scientist? No. You may count yourself a helpless, worthless, useless thing. But there is One who is wanting implements, and He is willing to pick you up for His service, putting to flight and destroying His enemies.

Do not count on yourself. You are worthless. He knows all about that. Count on the power of Him who picks you up. All power in heaven and on earth is given unto Him. He has not many noble, not many rich, not many wise, but He delights to pick up the foolish things, the weak things, the base things, the things which are despised, and things which are not, that no flesh should glory in His presence.

Do not despair of yourself, but have faith in Him—your Samson—and give to Him a yielded instrument. He can do great things with little. Have perfect confidence in Him. Do not despair about your own nothingness. Trust in the One who is greater than Samson.—S. H. F.

### Treasure

Believers in a momentarily returning Lord, who amass treasure, stultify their testimony before both God and man. George Muller, after \$7,500,000 had passed through his hands for his orphans, died, with \$590 in the bank—his entire personal fortune. One secret of Wesley's power was his superb divorce from money. "I fling money out of my hands," he said, "as quickly as possible, lest it find a way into my heart." It is estimated that he gave away during his lifetime \$150,000 (an equivalent of \$500,000 today), derived principally from gifts and the proceeds from the sales of his books and pamphlets; and dying, he left behind him, as someone has put it, "a library, a well-worn clergyman's gown, a much-abused reputation, and—the Methodist Church."

Money never stays with me. I throw it out of my hands as soon as possible, lest it should find a way into my heart.—John Wesley.

# The Quiet Time

## Prayer in the Quiet Time

V. G. Banham

THE subject of prayer in the quiet time is to be considered here. The word prayer will be taken in a broad sense to cover all which takes place between the soul and God when the door is shut.

I shall confine myself to the making of practical suggestions in connection with the formation of the habit of regular, unhurried, systematic daily prayer.

### The Call

It is of the first importance that we should have a deep God-given conviction in this matter. The cost of the daily prayer life is such that, unless we have a firm assurance that God has called us to spend this time with Him each day, we shall never continue in the face of the prolonged initial difficulties, the subsequent occasional hindrances, and the sustained opposition of the enemy. If we are in earnest we shall listen for God's call.

Christian biography abounds with illustrations of the fact that the men who have moved the world for God have been men of sustained prayer habits. There is, then, a strong case for a personal enquiry on the part of every Christian for the knowledge of the will of God. The spiritual life must, indeed, be sluggish where there is no desire to move men for God. We may catch, presently, a glimpse of what the daily prayer of a redeemed soul means to God, and, if that is the case, we shall be sure that we shall be met in our enquiry with the longing of His heart. God is not careless of detail, and He will make clear when we are to meet with Him, and for how long.

We must not model ourselves on the life of another—that way lies danger. Health and circumstances vary, but God knows our lives, and will not fail to direct us in a matter of such moment.

There is, I believe, a tendency to think that we must acquire knowledge about praying before making our approach to God about His will concerning the prayer habit. Have we here the explanation of the fact that while the demand for books on the subject of prayer is very large, praying Christians are comparatively few? Mr. Chadwick in *The Path of Prayer* has this sentence: "Though a man shall have all knowledge about prayer, and though he understands all mysteries about prayer, unless he prays he will never learn to pray."

In this, as in other directions, ours is a

life of faith. If God has made His purpose clear, you must step out in faith, and continue trustfully in the school of prayer.

### The Cost

I have in thought the keeping of the morning watch. There is no assertion in the Bible that the morning watch is God's will for all, but there is not a little in typical incidents as well as in the utterances of the saints of God to suggest that the morning may be the normal time. We move in a world which has no place for the prayer habit in its daily program. For other needs provision is made, but for prayer none. In business life the arrangement of the day leaves no room for quiet and undisturbed prayer. For this reason, as well as on other grounds, many arrive at the assurance that they are called to meet with God in a time captured from the morning hours of sleep.

The cost involved becomes apparent immediately. Watchful discipline is needed in connection with the hour of retiring to rest, and such discipline is not only irksome but unpopular. Early rising is a new and uncomfortable habit which the body resists. Other sacrifices must be faced, some of which may be demanded. The enemy will not fail to exaggerate difficulties. How many, in face of the cost, have stifled God's call and placed "impossible" as a barrier to an entry of the school of prayer.

Any later hour will have its cost—there will be no exemption. I quote again, "*The cost in the prayer life is not so much in the sweat of agonizing supplication as in the daily fidelity to the life of prayer. Nothing in the life of faith is so difficult to maintain.*"

### The Method

I have felt directed to set down thoughts which have come from a declaration by God of what we are to Him.

God says of His people in Exodus 19:5, "Ye shall be a peculiar treasure unto Me... ye shall be unto Me a kingdom of priests, and an holy nation." God does not change; and we have a repetition of the same three clauses in 1 Peter 2:9. Our response to what we are to Him covers a vital ground of devotion.

### By the Blood of Jesus

There is a striking contrast between the verses in the O.T. and the N.T. In the Old the honor is conditional, "Ye shall

be, if..." In the New the sentence runs, "Ye are..." It is the Blood of Christ which has effected the change. In Him who died, we are what He has declared. I urge that the entry into the presence of God in this time should be, consciously, "by the Blood of Jesus."

### Love Fellowship With God

"A peculiar treasure unto Me" is the reading of the A.V. "My most precious jewel" is the paraphrase of a French translation. We need to dwell still before God's thought of us. But it is in the New Testament that the heart of God is fully opened. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him"—come home to His heart. Is this the most vital thing of all? To be quiet before the love of God, and then respond, loving with all the heart, the soul, the strength, the mind.

### Praise

"By Him therefore let us offer the sacrifice of praise to God." Heb. 13:15. How little we are occupied with the praises of God. Let us see to it that we give Him "the utterance of lips that give thanks to His Name." This will be the occupation of eternity. Let us begin now. Let us observe that this sacrifice is to be offered continually.

### Consecration

"Present your bodies a living sacrifice unto God." Rom. 12:1. "To do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. 13:16. Day by day in the spirit of a deliberate and considered transaction, we must place every power of this body, our ability to do good and to give, upon the altar. There is a hymn which will serve us well.

"Take my life, and let it be  
Consecrated, Lord, to Thee."

### Prayer

"Let my prayer be set before Thee as the incense, and the lifting up of my hands as the evening sacrifice." Psalm 141:2. In the Revelation we read of the prayers of all the saints which are upon the golden altar which is before the throne. Here, indeed, are spiritual sacrifices acceptable to God by Jesus Christ. It is His will we desire, and we are entering into fellowship with Him at His appointment in the accomplishment of His purpose.

A large space will be needed here, no doubt—a growing space—in the prayer time. Some fear system, but I have not found that prayer becomes mechanical when the names and causes are entered on a list with the sense of God's urging.

### Holiness

"A holy nation." In Christ we are that  
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# Twisted and Straightened

A True Story by Mrs. E. M. Whittemore

**M**Y SON!" With this one cry an aged woman flung her arms around the stalwart man standing before her, to whose knock she had just opened the door of her humble Western home. Then she led him into the sitting-room. He glanced around with tear-dimmed eyes. The same furniture—yes, all seemed to be there, but so faded and worn.

Such a reception! "How little I deserve it!" was the thought that came to his mind like a flash, especially when, looking into his mother's face, he noticed how prematurely aged she was—the wrinkles so prominent, hair so white, and mostly on his account. It smote him to the heart. Placing her gently in that old well-remembered rocking-chair, big man as he was, he fell on his knees, and put his head on her lap, as when but a little lad he had been in the habit of doing when either naughty or in trouble. His misdeeds were too numerous to mention all at this time, but with sobs and groans he managed to pour out (and not desiring to spare himself) enough to cause one to recoil with horror.

But not so with the dear old mother. Though sadly grieved and shocked, while tears streamed down her cheeks, she uttered not one word of rebuke, but as he paused for a moment she placed her trembling hands tenderly on both sides of his face, and lifting up his head looked for a moment silently into his eyes, and then said: "O John, my boy, you need Jesus! You need Jesus!"

Oh, if every mother would but deal so with a repentant wanderer, how many a life might be spared from further disaster!

\* \* \*

But there is another and a longer story to be told, leading up to this reunion of mother and son.

At the Door of Hope a letter was received from a far-away Southern city asking for suggestions as to what was best to be done for a young girl, who was living a most wicked life, but who desired to find a place of security and seclusion. The hour was late, but a wire was immediately sent for her to be brought to the Door of Hope.

As she crossed the threshold there was a look of great weariness on her face. She was lovingly welcomed, and after several hours of rest was introduced to the head of our Home—the blessed Lord Jesus. With wonderment she listened attentively to all that was said, and then convul-

sively burst into tears, exclaiming, "Oh, but He couldn't, He couldn't save me!" For several days after each conversation and reading of God's Word in her presence she would repeat the above sentence, clasping her hands in apparent anguish of soul.

The conviction of sin so rested upon her that long into the night she could be heard pacing to and fro in her little room, until one morning upon entering the Home the matron met me at the door and asked that I might have another talk with the suffering girl, adding: "I have always thought I could help a sinner to find the Lord, but in this case I feel powerless. I was pleading with her and praying for her till nearly 2 o'clock this morning, but though she sobbed and sobbed no relief seemed to come; and she would cry out again and again, 'But, oh, He couldn't, He couldn't save me!'"

Lifting up my heart in fervent prayer I sent for her. It hardly seemed possible that in only ten days such a change could be wrought in one's appearance. Her head, with a dejected look, was dropped on her chest, and her eyes had become bloodshot from almost constant weeping on account of her sins. I endeavored to open up to her mind the wonderful far-reaching process of God's love; but, throwing up her hand, she cried, "But, O Mother Whittemore, you don't, you don't understand! Can't I tell you my story?"

It never pleases me to listen to a sinner's past; it consumes much time that, as a rule, could be better employed with the sinner's Saviour. But she was so evidently desirous to unburden her heart that I felt it was my place to listen. And this was her story:

"Father died when I was but a little girl, but though I was her only child my mother, who was a private drunkard, cared little of what became of me, and at an early age I mingled with those I had better never have known. When I had reached the age of fourteen there was scarcely any sin that I had to be introduced to. A great greed for gain had sprung up in my childish heart, and by the time I was eighteen others equally bad and I together had secured the lease of quite a large establishment, and everything that was wicked that the devil could invent was faithfully carried out in it."

After a pause, with tears running down her face, she continued:

"One day I was told that my mother was seen reeling around on the streets

like any common drunkard. That hurt my pride, although I furnished all the liquor she craved. I also kept my old grandmother in affluence, and had plenty of money at my command. I became most tortured in mind, till I heard of a mission way down in the lower part of the city, and was told that there a drunkard might be helped. I never was in such a place, but down I hastened, and was told by the one in charge that everything that could be done for my mother would be attempted. Then, just as I started to go, the man to whom I had been speaking took me by the hand, saying, 'Oh, you poor child, you are a sinner and need to know Jesus!' And, believe me, O Mother Whittemore, I have not had a happy moment since! If I could only now go and tell the other wicked women, who have not fallen so low as I have, some little good might be done, but as for me Hell keeps staring me in the face night and day. If it was only some personal sin indulged in that affected me individually, I believe God might forgive, but No! No! it's not that, and now I will tell you, for I truly don't see how I would dare to ask Him to receive such a fearful sinner as I am. How could He? I have enticed more than one young girl from her home fire-side, laughed their scruples away when pressing the wine cup to their lips, and through my wicked influence helped to hurl them down, down until some of them," she added, with a most heart-rending cry, "are in Hell now, and it's their blood that keeps crying out against me every moment. Oh, no! God could not forgive such atrocious sin as that! I can't see how He ever would or could!" She clutched her head with her hands, as her despairing blood-shot eyes looked into mine, and she awaited my reply.

For a few moments silence reigned between us, my thoughts almost paralyzed with horror at the fearful recital I had heard.

Finally taking her by the hand I said, "Well, you poor girl, to tell you the truth I, too, cannot comprehend how God's love could forgive such hideous and abominable sin as that, so it is not to be surprised at that you are unable to fully grasp what that marvelous love will accomplish when fully accepted. But we are told in the Word that our thoughts are not His thoughts, and that 'His Word cannot return unto Him void,' so let us see what His Word has to say." I then quoted "Whosoever shall call upon the name of the Lord shall be saved."

Through the mysterious workings of the Holy Spirit the Light dawned upon her. She dropped on her knees, and, with a tearful face, lifted her head and cried, "O God, be merciful to me a sinner!" Quickly she was told to put in, "For Jesus' sake." With trembling lips she repeated the words, and instantaneously the Spirit of God bore witness with her spirit

that she had been forgiven *all*. The matron and myself, as we knelt beside the repentant and forgiven sinner, could not but rejoice as we perceived the look of wondering joy that broke upon her face.

I suggested she should go to her room for a little while and be alone with God in her new-found joy, feeling that even those who had been used to bring her to Christ should be lost sight of just then. A few minutes later, hearing the sewing-room door open, I looked out of the room she had left and saw and heard what took place. E— had entered and with tears running down her face she was saying, "O girls, God's just saved me, and if He could do this for such a wicked, sinful girl as I've been He can surely save anyone of you! Oh, *let Jesus* come into your hearts!"

How I praised the Lord for such a demonstration of His power; also for ever crowding out the love of the world from my heart and giving me a cry for such a one as she.

A few minutes later two of the girls came running downstairs and entered the room where I was still and with some excitement said, "O Mother Whittemore, whatever is the matter with E—?" Asking what they meant, they replied, "We just saw her in the hall and there is such a strange look upon her face." "O girls," I answered, "God has just saved her. It's the mark of Jesus you saw." And so it was.

Two days later she came to me in great distress. With much surprise, as I knelt by her side, did I listen to what was said. It was concerning the love in her heart for one which she felt must now be relinquished. After some battling with herself and prayer the victory was won.

A letter came the following morning from the very man she had thus, as it

were, placed upon the altar, entreating us to allow him at least to have an interview with her, stating that he never knew how deeply attached he was to her, as wicked as he was, etc. But to this we could not consent. In refusing, however, we pleaded with him to yield also to Christ and assured him of our prayers in his behalf.

The next communication we received from him, a week or so later, was of a decidedly different tone. He had become deeply convicted of sin, and so distressed in mind that he could not sleep, and had lost appetite and interest in his business. Suddenly he felt impelled to go and see that dear old mother he had for years most cruelly neglected, after running away from home when still but a boy.

This brings us to the scene with which our story opened. To be so warmly welcomed, and to have such affection bestowed upon him, when, as he felt, he deserved nothing but blame and reproach, overwhelmed him with a sense of his wickedness and kindled in his heart a great desire to find Christ.

After a few days of quiet in that little old-fashioned home he bade his mother good-by and started on his way to New York, with a heart bubbling over with thanksgiving to God for such a mother. Several of us had interviews with him, and we agreed in belief that God had indeed taken, as is described in Jeremiah, the marred vessel into His hands "to make it over again into another vessel."

Eventually a wedding took place at the Door of Hope. When the service was concluded we all knelt around the library table and praised the Lord for what He had wrought.

The next question was where they should begin their married lives. The husband left it to E— to decide. She retired, upon my suggestion, to her room to wait upon God for His guidance.

About twenty minutes later she returned, and stated that she felt it was the Lord's thought for them to return to that very Southern city from which she had come and let the people see what He had wrought.

They left with hearts of gratitude, and earnestly desiring we should pray for E—'s mother, who had disappeared during their absence. This we did, and in less than a week she was found, and a room was fitted up for her in their new home. With such love and patience did they deal with her that ten days later she wrote, stating that she had seen Christ so live Himself out in her daughter's life that it had simply broken her heart with grief and penitence, and she had decided to give herself in full surrender to God.

One small room in their comfortable home was kept open for any young girl who needed a helping hand, and thus there was in this home for Christ a Door of Hope on the quiet, and more than one

who was in danger was cared for and prayed with and helped back to friends.

\* \* \*

A few years slipped by during which time both mother and E— became most active in church work and decidedly generous in granting relief to those in need, as her husband never restricted her but gladly furnished financially what was required. Suddenly her strength gave way and for weeks she was critically ill. Then, a month or two later, there appeared in the church paper an announcement that their beloved workers would soon be in their midst again, as the sufferer was rapidly improving.

From time to time I would go, when journeying South, to see mother and daughter and husband, so gloriously redeemed, and learn how things were progressing with them, always coming away with blessing in my heart which was a tonic to my soul and encouragement in my work.

Some time elapsed since the last brief visit, when one night I was suddenly awakened with the sense of some unknown need in connection with E—. Oh, the hid-away service that can be rendered one for another, known only to God and the recipient! And how important is the ministry of prayer! So I waited on God in her behalf, desiring to be of assistance if possible. After continuing in intercession I felt prompted to stop on my way further South, where arrangements had been made for me to speak, and see her. When I reached their home the door was opened by the dear girl herself. Throwing her arms around me she sobbed and sobbed as she led me into their little drawing-room, exclaiming over and over again, "O Mother Whittemore! What brought you here today?" As I promptly told her it was the *Lord alone*, she answered, "Oh, yes! *I know it was! I know it was!* And so I thank Him, but my heart is broken," and then she endeavored to explain how that three Sundays before upon entering church, she had noticed two ladies looking at her and whispering together. Then, catching the glance of a few others, she was made to feel most uncomfortable. "O Mother Whittemore," she said, "the next service I attended many seemed to avoid me. It was unbearable, particularly as up to the time of my illness I had always been treated with so much courtesy."

Someone who knew of her previous life had spread reports concerning it among the members of the church. This had resulted in their being ostracized, and the pastor had called to say he felt it would be best for all concerned if they stayed away for a time. He had endeavored to explain it was but natural that his respectable congregation should hesitate at associating with one who had

(Continued on Page Nine)

#### NOTICE

Many have missed several issues of the "Evangel" because they failed to renew their subscription at once when they received a renewal notice. This has been due to the fact that mail moves more slowly and we cannot handle orders as promptly as before because of insufficient clerks. To insure an unbroken delivery in your subscription, please renew immediately when notified that your subscription is soon to expire. Then allow thirty days before writing in to make inquiry should you miss several numbers. Thank you.

## IN NEED OF TRAINED WORKERS

Owing to conditions caused by the war, we are in need of Printers and office workers here at the Publishing House, Springfield, Missouri.

We can use one or two pressmen; one make-up and lay-out man; one Linotype operator, and several ladies who have had office experience and training.

Working conditions and wages are good. If you desire to see your labors count for eternity and at the same time earn good wages, write to us at once stating experience, age and church affiliation.

J. Z. KAMERER, Manager

### The Crucifixion

(Continued From Page One)

3. *Fulfillment of Old Testament prophecy.* In verse 28 we read, "That the Scripture might be fulfilled." In the smallest acts and words of Christ, the will of God was finding expression, a will which had long since been uttered in the form of Old Testament prophecy. In those prophecies, the will of God that the Messiah should suffer is anticipated. "Those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18.

### III. OVER THE CROSS: THE INSCRIPTION. Verses 19-22.

1. *The custom:* to declare the crime of the executed one.

2. *Pilate the prophet.* On his side, this was a coarse jest in retaliation against the Jews. It was an insult to the nation. His prophecy is being fulfilled. *Jesus is King.*

3. *His accusation, His coronation.* He was declared King in the three representative languages—of religion, law and culture.

(a) His accusation was written in Hebrew. He was King in the religious sphere, bringing salvation, love and holiness.

(b) His accusation was written in Greek. He was King in the realm of culture, art, song, literature and philosophy.

(c) His accusation was written in Latin. He was King in the realm of politics, and gave rules concerning social and commercial relationships.

### IV. NEAR THE CROSS: THE DIFFERENT GROUPS.

1. *Roman soldiers.* They showed apathy before the great drama of redemption. They were indifferent, living as if Christ had never died.

2. *Members of the Sanhedrin.* They showed antipathy. They rejected His claims and mocked at what they think is His powerlessness. "The weakness of God is stronger than men." 1 Cor. 1:25.

3. *The group of women who followed Him to Calvary.* They showed sympathy. Their faith survived in the form of love.

### V. FROM THE CROSS: THE SEVEN WORDS.

These are seven windows into the soul of Jesus. There is always an impressiveness in last words.

1. *"Father, forgive them; for they know not what they do."* Luke 23:34.

(a) The invocation: "Father!" This word proved an unshaken faith. It seemed as though God had withdrawn from the world, but Christ counted on His nighness.

(b) The petition: "Forgive them." He practiced the Sermon on the Mount. Sometimes it is better not to know the author whose beautiful sentiments we have read.

(c) The argument: "They know not." Jesus' prayer meant that time should be granted for repentance, and that they should be plied with providences and preaching to awaken their consciences. Forty years later Jerusalem was destroyed.

2. *"Verily I say unto thee, Today shalt thou be with Me in paradise."* Luke 23:43.

(a) His position—the Friend of sinners—between the penitent and the impenitent.

(b) He had an opportunity to illustrate his magnanimity and the nature of His mission. This gave Him an opportunity to do good. As the story of the Prodigal Son is an epitome of the whole teaching of Christ, so is the salvation of the thief the life of Christ in miniature.

(c) What explains the thief's repentance? Was it his background of religious training? Had he a pious mother? Was it through the words of Jesus or seeing His patience under suffering? Paul sums up Christianity in two things which we see in the penitent thief: repentance towards God and faith in Christ.

(d) The conversion of the thief must have been a comfort to Christ. Did ever New Birth take place in so strange a cradle?

(e) In this statement we see Christ's certainty as to the future life.

3. *To Mary, "Woman, behold thy son,"* and to John, *"Behold thy mother."* John 19:26, 27.

(a) We see the blending of the majestic and the lowly in Christ. A heavenly home for the thief; now, an earthly home for His mother. There is throughout His life a complete absence of anything pompous or excited. Everything is simple. The great acts were performed in the most common places; His greatest words were spoken on the most casual occasions.

(b) Simeon's prophecy to Mary: "A sword shall pierce through thy own soul also." Luke 2:35. This prophecy was here fulfilled. Oh, her powerlessness to help her Son! Oh, the apparent failure of the promises at His birth! Had God failed?

(c) There was no arm on which Mary could lean so confidently as that of him who had leaned on her Son's breast.

(d) This is a sermon on the fifth commandment. While saving the world, Jesus had time to take care of His mother. No duty, however great, excuses us from being considerate at home.

4. *"My God, My God, why hast Thou forsaken Me?"* Matt. 27:46.

(a) Had God forsaken Him? Was not the prophecy in Isaiah 54:7 being fulfilled, "For a small moment have I forsaken Thee; but with great mercies will I gather Thee"? The reason for this cry is shown in Psalm 22:3, "Thou art holy, O Thou that inhabitest the praises of Israel." A holy God could not have fellowship with sin, and at Calvary He who knew no sin was made sin for us. But is anyone fully forsaken who can pray, "My God"?

(b) We see three causes for His cry.

(1) Physical agony. He was *not* made for death.

(2) Intellectual agony. "Why?" All the contradictions and confusions of the world are focused at Calvary. In justice triumphant; innocence scorned and crushed. Everything the reverse of what it ought to be. A million "whys" are concentrated in that one word.

(3) The travail of Christ's soul. He was looking at the hideousness of sin—identified with it. In a reprobate family a refined sister may feel all the shame and debt of the household.

5. *"I thirst."* John 19:28.

(a) Thirst was the supreme distress of crucifixion. In the description of Calvary given in the 22nd Psalm we read, "My tongue cleaveth to My jaws."

(b) It was His only cry of physical suffering.

(c) He gave others to drink. He



declared, "If any man thirst, let him come unto Me, and drink." John 7:37. But there was no water for Him at Calvary—only vinegar.

(d) When does Christ thirst again? He will say to some, "I was thirsty, and ye gave Me no drink." And when they ask, "When saw we Thee athirst?" He will say, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25:42-45.

6. "It is finished." John 19:30.

(a) A worker's cry of achievement. Compare His first recorded words, "I must be about My Father's business" (Luke 2:49), and His last, "It is finished." The union of God with man is perfected when the Word, who is God, and who became flesh, submits to this last, the darkest experience of man. God is no dramatist who arranges thrilling situations for others to pass through and assigns to each the part he has to play, but who Himself has no real interest at stake and has no actual experience in the world of feeling, hope and trial.

(b) The sufferer's cry of relief. Suffering is the shadow that follows achievement, due to the resistance offered by those among whom the worker toils. Jesus met with much opposition, that culminated in Calvary. He finished the work, despite all opposition.

7. "Father, into Thy hands I commend My spirit." Luke 23:46.

(a) A prayer. If we desire our last words to be a prayer, we should begin praying now.

(b) A quotation from Scripture. Psalm 31:5. Scripture is the natural language of a deathbed.

(c) He prayed about His spirit, not His body. The spirit is the most sacred part of our being.

(d) This saying revealed His view of death. He was giving away His spirit in the hope of finding it again. His body was in man's hands; His spirit, in God's. He knew that the union in resurrection was shortly to come.

## B. THE INTERPRETATION: CALVARY IN OUR LIVES

### I. DEATH—IT KILLS.

1. *Death to sin.* Rom. 6:6; Gal. 5:24.

2. *Death to self.* "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

3. *Death to the world.* "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

4. *Death to the ordinances of the law.* "Blotting out the handwriting of ordinances that was against us, which was

contrary to us, and took it out of the way, nailing it to His cross." Col. 2:14.

### II. LIFE—IT MAKES ALIVE.

1. *It is the power of God.* "The word of the cross is to them that perish, foolishness; but unto us who are saved it is the power of God." 1 Cor. 1:18, R. V.

2. *It brings reconciliation.* We are reconciled unto God by the cross. Eph. 2:16.

3. *It makes peace.* He made peace through the blood of His cross, to reconcile all things unto God. Col. 1:20.

It is not sufficient to stand and survey the Cross; we must enter into its deepest meaning.

## Twisted and Straightened

(Continued From Page Seven)

been what she once was, etc. "It almost makes me feel," she sobbed, "that *no one* cares whether a poor sinful woman is rescued or lost!"

Placing my arm tenderly around her I endeavored to show her, even if it was so, that *Jesus cared*. I could not but feel, and righteously, too, most indignant at such cruel treatment. Then in prayer I begged it all might bring her into *closer* fellowship with Him who had made her acceptable unto God.

I am pleased to say that a little later she committed all unto Him who cares, and in salvation work in the slums of that Southern city they have been permitted to bring sunshine and relief into more than one burdened heart. Her mother told me the great secret of her power was through the study of the Word and waiting much upon God in prayer.

May I not be permitted to plead that no one who reads this story will ever give way to the temptation to treat the redeemed of Christ as this dear girl was treated? Surely no matter how great the sinner, if pardoned and cleansed through the Blood of the Lamb so as to be made acceptable unto God, they should, for Christ's sake, be received into fellowship by us. If ever a thought arises as to what they *once* were, may it immediately be banished in rejoicing over what, through the atoning Blood, they *now are!*

Though sad and trying experiences have been E——'s lot, never has she withdrawn from the solemn committal made that day to be more than ever subservient to the will of her Lord.

Repeatedly through her correspondence has the power of God been emphasized when endeavoring to acknowledge how the all-sufficiency of His grace has enabled her to meet and overcome the testings that would arise.

Though much more could be added of interest, may what has been given suffice to encourage the worker to labor faith-

fully and especially to lend the helping hand to those to whom so very few comparatively give a thought but to criticize or condemn.

1 John 4:13. Eph. 3:19. Col. 1:10.  
2 Peter 3:9. Luke 15:6.

## The Quiet Time

(Continued From Page Five)

before God. But there is appropriation by faith needed day by day if we are to walk aright and please God. It is easy for us to neglect the daily feeding upon Christ, easy to be careless about the secrets of a blameless life. Give room, ample room, for meditation before God on all which comes through our identification with Christ in His death and His life. Remember that we are to be continually filled with the Spirit.

Here might well come the devotional study of the Bible with its cleansing power and its revelation of Christ.

How gladly the cost of the quiet time will be met if we are assured that, as the outcome of our intimacy with God in prayer and through the study of His Word, we shall step out into the day to show forth the virtues of Him who hath called us out of darkness into His marvelous light.

Sins are like germs, for they cannot exist when exposed to the light of God's holiness.—Lionel B. Fletcher.

## I WAS IN HELL WITH NIEMOELLER

By Leo Stein

"When you are free tell the world what you have seen and heard." These were the parting words of Martin Niemoeller to Dr. Leo Stein, author of this book. Released after two years' confinement with him, Dr. Stein, former political prisoner, tells the whole, grimly fascinating story, including much that he learned from Niemoeller's own lips.

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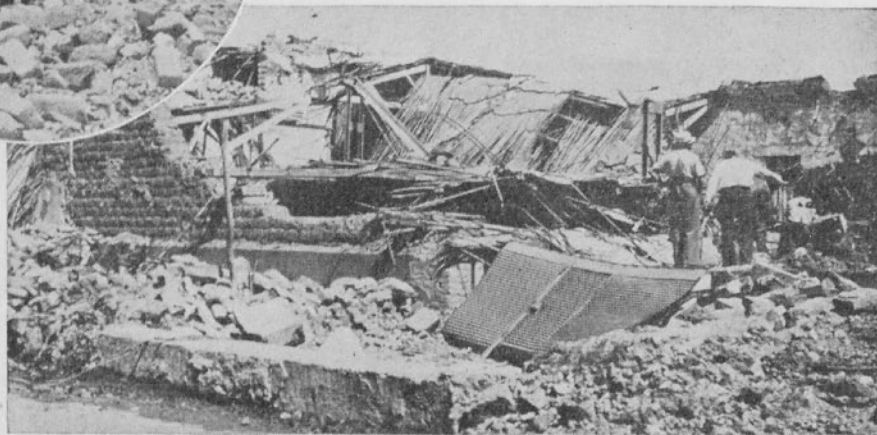
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# The WHOLE GOSPEL for the WHOLE WORLD



## The Destruction of San Juan

W. F. Dunbar



There was a strange feeling in the atmosphere! It had been cold and cloudy for more than a week in midsummer—a thing that is unheard of in Mendoza. Since it was Saturday, we took a lunch and went to a nearby desert place to pass the afternoon. We had just finished eating and Rolfe, our second son, stood looking into the ominous sky. There was a long rent in the clouds and he startled us by calmly announcing in Spanish, "There is going to be an earthquake tonight!"

Just before dark we returned to Mendoza to visit some friends who had moved into a large house, where they were to teach English. We were looking through the class rooms when suddenly the floor began rolling beneath our feet and the furniture reeled drunkenly around the room.

"Esta temblando! Esta temblando!" This was no uncommon experience for Mendoza. As usual we got out of the house and hurriedly made our way to a small clearing at the back of the lot. By that time things were really stirring. The trees were dancing about in an unearthly fashion. The walls about us rocked and swayed. A large water tank on a roof directly above us was swishing its contents insanely in every direction. We were seemingly being tossed up and down and sideways all at the same time. We were frantically watching the walls to see which one would collapse first in order to avoid, if possible, being caught beneath one.

Would the pandemonium never cease? It

did—finally. We could not tell whether the whole experience had covered a period of seconds or minutes, but to us it had seemed like hours. Somewhat pale and a little shaky, we finished our visit and made our way home. Apparently, no serious damage had been done. We were preparing for bed when we heard the neighbor's radio suddenly interrupt its transmission with, "All doctors and nurses please report immediately to the Public Aid Station." So, there had been damage done somewhere, after all. We turned on our radio and soon learned that the city of San Juan had received the full force of the earthquake! Every radio station was pleading for serum, cotton, bandages, alcohol, flashlights, automobiles and money. We in Mendoza did not learn of the enormity of the tragedy until the next day. A city of 86,000 inhabitants was completely destroyed in 20 seconds! In one third of a single minute, those who had built for time and had forgotten about eternity, had lost their all. Only 2 per cent of the houses of San Juan were left in any condition to be repaired, and none escaped damage. Some of the oldest cathedrals of Western Argentina were destroyed. The images that were supposed to represent the "higher powers" were left sprawling grotesquely, as powerless as the other debris into which they had fallen.

The world is shocked over the sudden tragedy of San Juan—but it need not be! A holocaust of terror and destruction a

thousand times worse is coming upon the whole earth! Everything that can be shaken will be shaken in that awful hour. False religions will be shattered with everything else. Those who have hoarded away the treasures of earth and denied God will suddenly come to the realization that they have lost all—even themselves! Nothing will stand in that day but men and women who have been redeemed by the blood of Christ. This, then, is the reason for missions! It is the motive that prompts men and women of God to go to the ends of the earth. It is the divine truth that stirs Christians to pray and to give, in a sacrificial way. It is the driving force of the Great Commission. Judgment is coming! Humanity is at stake! God is not willing that any should perish! Therefore we are determined to put forth every effort to lift up the name of Jesus to every kindred, tongue and tribe in these last days. We accept the challenge of the cross! We will occupy till He comes!

\* \* \*

## Revival in Brazil

For those who consider the days of revival as a thing of the past, we present a portion of a most interesting letter from Theodore Stohr, one of our missionaries in the vast, needy land of Brazil. He writes:

"Brother Kolenda had to go to Porto Alegre to give the Bible studies for the annual camp meeting in that State. He invited me to accompany him, which I did, and am very happy to have visited the church in Porto Alegre. It was the 20th anniversary of the landing of the Nordlands. When they arrived 20 years ago, there was not one Assembly of God Christian either in the Capital or in the State. Today there are about 2,500 members in the Capital and between eight and nine thousand in the entire State. Surely God has given them a real revival.

"Their church, finished four years ago, is a large building seating 1300, but with room for many more seats. After the war they plan to build the balconies and hope to seat 3,500 people."

Yes, this sounds like revival! Hallelujah! Let the people of God catch the vision of the world-wide harvest of souls and put forth every effort to join in the gleaning while it is yet day.

\* \* \*

Giving and living for Christ are usually so closely allied that one follows the other as the night follows day, especially when giving comes first. Larger giving helps to larger living.—Selected.

## When Prayer Penetrated a Prison

Did somebody mention closed doors? There never was a door fashioned that our Lord is not able to open, for it is "He that hath the key of David, He that openeth, and no man shutteth . . . He that saith, 'Behold, I have set before thee an open door!'"

### The Door Opens

It looked as if there was a fast-closed door in Spanish Town, Jamaica; in fact, they were great, barred prison doors that separated condemned men from the rest of the world. Cyril Huckerby tells us that for years our missionaries had been praying that the Lord would place that wonderful key, the key of David, into the locks of government regulations that withheld the gospel from needy men.

At last it has happened—the key has turned, and all opposition and every regulation has disappeared and the Word of God has found a ready entrance. But it all happened in such an unusual way! Instead of the missionaries going into the prison, the Lord sent some of the jailers to gospel meetings. Three of them were marvelously saved, and right then and there the Lord had His witnesses BEHIND the closed doors! Hallelujah! His ways are past finding out! The missionaries are now able to send Gospels into the prison through the jailers themselves, and God is using their consecrated lives to the salvation of many forgotten men.

### Meet the Jailer

One of these jailers is Stephen Miller. He tells of how his life was completely given over to sin; the very soul within him became as hard as the walls that encircled the prison, and his one delight was to do something spectacular at the risk of his life.

"One day," says Stephen Miller, "a murderer who was soon to be hanged, was found with a large knife in his possession. He swore that he would kill anyone who dared lay hands on him, declaring that he would never hang—they would have to kill him first!

"I was called upon to take this man out of his cell, dead or alive! My very ruthlessness was my qualification for this job. Pride, rather than good sense, led me unhesitatingly to that cell with three other jailers. The prisoner had hung his blanket across the cell in such a manner that we were unable to know exactly where he was standing, and this gave him the advantage of striking before we could see him or get to him.

"As the small iron door swung open I entered the cell, tore the blanket away and calmly walked to the corner where the prisoner was standing, knife in hand, motionless as death. Without saying a word, I reached forward and took the knife out of his hand, leading him out of the cell—alive!"

### Dead in Sin

That was 40-year-old Stephen Miller. But Stephen had a Spirit-filled wife who held on

steadfastly in prayer for his soul. That prayer was answered in July, 1943. "I left home for the week-end," Stephen testifies, "going to a nearby town and giving myself over to drinking and other sin. Late that Saturday night I went to bed and dreamed that I was in hell. The torment was terrific and my condition was pitiful. To make it even worse, my wife was standing on the brink and I plead with her to help me. She only replied that she had been continually warning me and that I was now beyond her assistance.

### The awakening!

"I awoke, horrified and shocked—so real had been my dream! Returning to Spanish Town, I went to the Tabernacle at the very first opportunity and surrendered my heart to God. For years I spurned the gospel, but God brought me to the fellowship of His people and now I choose, with Moses, to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season.

### A Soul Winner

"The Lord has completely changed my life; the superintendent of the prison knows it, the jailers know it, and the prisoners know it, too! Not long ago I was posted for duty in the hospital. I was telling some of the prisoners how the Lord had saved me from a world of sin and that they must take Jesus as their Friend. Approaching the bedside of a desperate criminal, he suddenly sat up and cried out, 'Tell me more about Jesus!' I felt the power of God upon me as I spoke to him about the Man of Calvary; when I had finished speaking, the tears were falling on his cheeks as he confessed his guilt to God in my presence. Other prisoners gathered by his bedside and there they knelt, yielding their hearts to the Saviour! I am fully trusting in the Lord that many more will be saved and that one day, together with them, we shall sing the new song, 'Saved by Grace!'"

## LETTERS DELAYED OR LOST

Since letters sent by ordinary boat mail are often lost or delayed in transit, word from many of our missionaries is often not received for long periods of time. Because of this fact Carl Graves of Ceylon wishes us to thank all his many friends and contributors for their faithfulness in sending offerings to him through this office and also for their personal letters to him. Our brother, as well as other missionaries, is supplied regularly with funds which are cabled each month; these cables being followed by an air mail letter of advice telling just who the money is from. But since it is very expensive to acknowledge offerings by air mail, our missionaries often attempt to send letters of acknowledgment by ordinary mail which always takes a number of months to get through, and in these war times they are very apt to be lost at sea through the sinking of the vessel carrying them. Thus, if you have not heard from a favorite missionary for some months, do not wonder. Your money is reaching him all right if sent through this office, although it may be some time before he knows from whom it came and yet more months before he can get a reply of acknowledgment to you.

\* \* \*

## 25TH ANNIVERSARY OF CHICAGO REST HOME

The Committee of Management of the Chicago Missionary Rest Home wishes to announce the 25th Anniversary Service to be held Saturday, May 6, at 7:30 p. m. in the Lakeview Assembly of God, 314244 North Racine Avenue. Noel Perkin, Missionary Secretary of the Assemblies of God will be the special speaker. A cordial invitation is extended to all and souvenirs and refreshments will be given to those in attendance. Signed, C. J. Frizen, Treasurer of the Chicago Rest Home, 5003 Berwyn Avenue, Chicago, Illinois.

## Pray for Our Sixteen Interned Missionaries

Seven of our missionaries are still being held in Japanese internment in China. They are:

- Mr. and Mrs. Fred Baltau
- Mr. and Mrs. George Slager
- Mr. and Mrs. Martin Kvamme
- Anna Ziese

Nine of our missionaries are being held in Japanese internment in the Philippine Islands. They are:

- Blanche R. Appleby
- Rena M. Baldwin
- Doris V. Carlson
- Elizabeth A. Galley
- Gladys L. Knowles
- Mr. and Mrs. Leland E. Johnson
- Mr. and Mrs. Robert B. Tangen

## Victory Cometh Through Prayer!

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

# Among the Assemblies

MILBANK, S. DAK.—We are happy for the wonderful revival God gave us with Evangelist F. A. Toller of Salinas, Calif. Souls were saved or reclaimed, several sick were healed, and one was filled with the Holy Ghost.—S. E. Johnson, Pastor.

ST. LOUIS, MO.—Evangelist and Mrs. Vernon Murray closed a splendid meeting at the Trinity Tabernacle, on Easter Sunday evening. The Lord made their ministry a blessing to the saints, and about a score of souls found Christ in saving power.—Fred Lohmann, Pastor.

TERRE HAUTE, IND.—God blessed in a rich way the revival services held by Evangelist and Mrs. Bird H. Campbell of Okmulgee, Okla. Nine were filled with the Spirit and 8 were saved or reclaimed. Real Pentecostal altar services were the outstanding part of this meeting.—E. E. Bond, Pastor.

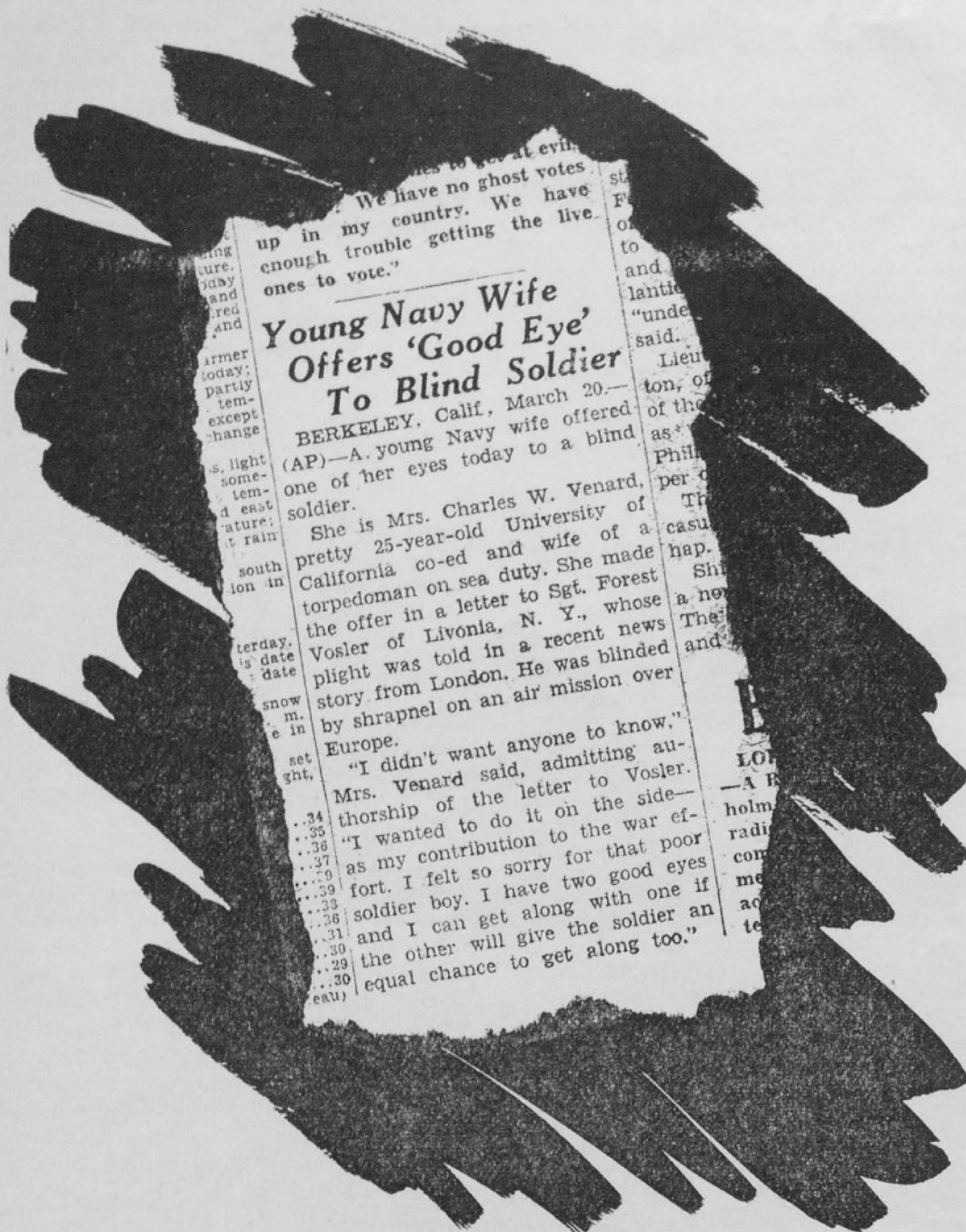
ANTON, TEXAS—The Lord graciously poured out His Spirit upon us in our recent 3-week revival. Birdie Smith of Roswell, N. Mex., was the evangelist. Nine were saved, 11 baptized with the Holy Ghost, and 5 re-filled with the Spirit.—Verne W. Singer, Pastor, 2616 Ave. K., Lubbock, Texas.

SNYDER, TEXAS—We have just closed a twelve-night revival. God met us in each service with an outpouring of the Holy Ghost. Fourteen were saved and 17 were filled with the Holy Ghost. The church was without a pastor and we have accepted the pastorate.—Mr. and Mrs. W. F. McCleskey, 1809 Ave. S.

PITTSBURG, KANSAS—God richly blessed the ministry of Evangelist Delbert Bucher, who was with us in a 6-week campaign. On the closing day, Easter Sunday, 10 were buried with Christ in baptism, and 13 united with the church. Sinners wept during the baptismal service. The revival fires continue to burn. God answers prayer.—Lloyd R. Logan, Pastor.

CORTEZ, COLO.—A very inspiring and uplifting 4-week revival has just been conducted here by Evangelist Thelma M. Dotta of Denver. Although we battled severe storms and much sickness all through the campaign, God's blessing rested mightily upon the services, as 18 were baptized with the Holy Ghost and several were reclaimed.—M. Stanley and Sadie Files, Pastors.

TAYLORSVILLE, KY.—We recently closed a very successful revival with Evangelist Floyd E. Heady of St. Louis, Mo. About 50 or more were saved or reclaimed and 3 received the Baptism in the Holy Spirit. Brother Heady's soul-stirring messages on God's judgments filled the altar and prayer room. Many are still seeking the Holy Spirit Baptism and our tarrying meetings in our regular Sunday night services last until after one o'clock in the morning. Our Sunday School attendance reached 290. The last night of the meeting our evangelist started a building fund for en-



...to get at evil... We have no ghost votes... up in my country. We have enough trouble getting the lives of our ones to vote."

**Young Navy Wife Offers 'Good Eye' To Blind Soldier**

BERKELEY, Calif., March 20.—(AP)—A young Navy wife offered one of her eyes today to a blind soldier.

She is Mrs. Charles W. Venard, pretty 25-year-old University of California co-ed and wife of a torpedoman on sea duty. She made the offer in a letter to Sgt. Forest Vosler of Livonia, N. Y., whose plight was told in a recent news story from London. He was blinded by shrapnel on an air mission over Europe.

"I didn't want anyone to know," Mrs. Venard said, admitting authorship of the letter to Vosler. "I wanted to do it on the side—as my contribution to the war effort. I felt so sorry for that poor soldier boy. I have two good eyes and I can get along with one if the other will give the soldier an equal chance to get along too."

## SACRIFICE

What an example of sacrifice! This young woman was willing to give one of her own eyes to the sergeant, to show how much she appreciated the sacrifices he and millions like him are making for her sake.

Blinded! What a pitiful condition! But more pitiful still is the fact that the vast majority of these young men who are risking their lives for us have been blinded spiritually by the enemy of their souls. The shot and shell of sin's awful power has blinded their minds, lest the light of the glorious gospel of Christ should shine unto them. Is there nothing we can do? Yes. We cannot pluck out our eyes to save them, but we can pray for them, we can witness to them, and we can help those who are minister-

ing to the soldiers by sending offerings to the Servicemen's Department.

This ministry is definitely a missionary project. All funds contributed to the Servicemen's Department are recorded with the Missions Department and credited to the local church as part of its regular missionary giving. When sending in your personal offering, therefore, be sure to mention your church so that it may receive credit.

What sacrifice will you make, individually? What sacrifice will your church make? Every church should receive regular offerings to support this vital ministry because it is reaching your own boys as well as others. Send all offerings to:

SERVICEMEN'S DEPARTMENT  
Gospel Publishing House—Springfield, Missouri

larging our borders, which proved quite successful.

The last year there have been approximately 130 saved, and we have broken the Sunday School record three times.—A. E. Baker, Pastor.

NEW ORLEANS, LA.—Evangelist Lee Krupnick of Tulsa, Okla., recently conducted a 3-week revival at the Assembly of God, St. Claude and Friscoville Ave. Many new people attended services and a goodly number of them accepted the Lord as their Saviour. The meetings were a great blessing to the saints, Brother Krupnick's deep love for Jesus was, in itself, a great inspiration to everyone here. The special meetings are over, but the revival goes on!—T. Horace Clark, Pastor.

PACIFIC, MO.—March 12 we began a revival with George Hammett of St. Louis as the evangelist. Seventeen souls were saved, and one received the Baptism in the Holy Ghost. God manifested His power from the first night, and the congregation was stirred each night by the anointed ministry of Brother Hammett. Sick bodies were healed, 7 new members were added to our church, and our Sunday School attendance reached a new high of 102.—Carl Roberts, Pastor.

COLQUITT, GA.—March 9-24 marked a period of Holy Ghost revival with Louie V. Clark of Eufaula, Ala., as evangelist. The power of God was manifested in a special way in every service. The saints were stirred, the fellowship renewed, and great conviction came upon the unsaved. Nine were saved and 6 were baptized with the Holy Ghost according to Acts 2:4. Gifts of the Spirit were manifested, with messages in tongues and interpretations.—Delma Whitehead, Pastor.

**EIGHTEEN MINUTES WITH JESUS**

Would you be willing to spend eighteen minutes reading an 8-page pamphlet entitled "Christ in All Our Sunday Schools?" We imagine you would, if you realized it would bring to your mind the way Jesus worked with people; how He first dealt with and trained individuals and through them was able to reach the masses.

Perhaps reading this pamphlet will enable you to be a more fruitful soul winner. It will give you a definite understanding of the whole task of your Sunday School and how you can be more useful to your pastor and superintendent—likewise, your Lord.

So with open heart, won't you agree to read this pamphlet which sets forth the 12 unfailling laws of the spiritual harvest? If so, you may fill in your name and mailing address below and return to the Sunday School Department of the Gospel Publishing House.

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**NEW MEXICO DISTRICT COUNCIL**

The fifth annual Convention of the New Mexico District Council was held at Las Cruces, N. Mex., April 4-6. On the first night there was a fellowship meeting at the local assembly, where J. O. Yeatts is pastor. This was a special meeting, and indeed a great one for the local church, when their new concrete-brick church was dedicated to the Lord. The large auditorium was well filled and it was a great service.

Loren B. Staats of Dallas, Texas, was the Council speaker, and his messages were well received. Large crowds filled the First Baptist Church, where the Council was held. Visiting brethren from other districts contributed to the spiritual success of the convention.

The following officers were elected: H. M. Fulfer, District Superintendent, was re-elected, as was the Assistant Superintendent, Roy H. Steward. B. H. Caudle was re-elected Secretary-Treasurer—each one on the nominating ballot. T. S. Miles was elected General Presbyter; Orel Boteler, Presbyter, S. E. Section; James D. Bell, N. E. Section; R. G. Batson, N. W. Section; and E. E. Franks, S. W. Section. Earl G. Vanzant was appointed Sunday School Representative for the year; Wayne Pitts was chosen C. A. President, and Mrs. Lela E. Keener was elected President of the Women's Missionary Council.

It was a precious time of fellowship. The records of the Secretary-Treasurer's office showed a material as well as a spiritual gain in the District. Ten new churches were started during the past year.—B. H. Caudle, District Secretary-Treasurer.

POTEAU, OKLA.—In October, 1941, we came to the Polk Creek Assembly, two miles north of Poteau, for a revival. We found a

small band of saints, most of them very discouraged. God gave us a good meeting and the church voted unanimously for us to stay as pastor.

The building was much run down and there was no deed to the church property. We began at once to straighten up the title and repair the church building. We lived in two small rooms built on the church, and as soon as we had repaired the church building we began to plan to build a parsonage. We now have a nice 5-room parsonage completed and the foundation started to rock veneer it. It has cost us about \$600.00 which is all paid except \$200.00.

The quarter before we came here, the Sunday School attendance averaged 39, and now we have a yearly average of 72, having twice broken the all-time record.

After having spent 2½ years here, we feel definitely led of God to re-enter evangelistic work, and will be open for calls after May 10.—Rees Brunson, Pastor, Route 1.

COLUMBUS, GA.—We just closed a great 2-week meeting with Lee Krupnick, Jewish evangelist of Tulsa, Okla. On Sunday night we had to secure extra chairs to seat the crowd. Many came to the altar for salvation and several received the Baptism in the Holy Spirit. On the closing day we had 1,293 in Sunday School, the largest attendance in the history of the church. This was also the largest Sunday School class in the city, among all denominations.—Jimmie Mayo, Pastor, East Highland Assembly of God.

**CORRECTION**

Mrs. William Cannon, whose testimony of healing appeared in the Evangel of April 1, advises us that her correct address is P. O. Box 284, Bicknell, Ind., not Blacknell, as stated.

## Personal Witness Month

May is "Personal Witness Month" for the Christ's Ambassadors. Our goal is to witness daily, making at least 20 contacts for Christ during the month, so that by the end of the month we shall have made more than a million contacts for Him and shall have won hundreds of souls by personal work.

The May issue of the C. A. HERALD is devoted to Personal Witnessing—why we should witness, how to witness, when and where to witness—with many articles, testimonies, stories, etc. on that subject.

One feature is a **Chart for Christian workers**. It contains more than 500 Scripture quotations, arranged under some 50 headings, by means of which a worker may quickly find a reference that answers the particular problem of the person with whom he is dealing. The Chart is so arranged that it may be cut out and kept in your Bible. It alone is worth the price of the paper.

Subscribe today. Order the C. A. HERALD for a year (60c) or for 2 years (\$1.00)—for yourself, for a young friend, for a loved one in the armed services.

A cadet in the Army Air Forces wrote to us, saying: "I have just finished reading the April issue of the C. A. HERALD and it encouraged me so much. Right then and there I decided, by the help of Christ, to maintain higher standards in my Christian living. I wish it were possible to place this April issue of the HERALD in every home in America, and especially in every Christian home." That was our theme in April—maintaining Christian standards in life. Our theme in May is witnessing, and each month we will have a different C. A. Objective which will stir young people at home and those in the armed services as well.

Get a bundle each month for your C. A. group. The price is 5c a copy. By ordering a year's supply, amounting to 4 or more copies per month (to a single address), your price will be only 50c a year. (Cash must accompany all orders for the C. A. HERALD.)

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## Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

QUINCY, ILL.—12th at Jefferson, May 7—; Jean Benefiel, Evangelist.—F. R. Davidson, Pastor.

JAMAICA, L. I., N. Y.—90-10 168th St., April 30, for 3 weeks; R. L. Bartlett, Evangelist.—Guy W. Duty, Pastor.

LINCOLN, NEBR.—May 9, for 3 weeks; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—M. E. Brandt, Pastor.

CORTLAND, N. Y.—23 Port Watson St., May 23—June 4; Peter Jepsen, Seattle, Wash., Evangelist.—Robert T. McGlasson, Pastor.

SENECA, MO.—Fellowship Meeting, Joplin Section, May 8. Services 2:30 and 8:00. There will be election of officers.—Joe H. Wooldridge, Secretary.

NEW YORK, N. Y.—37th Anniversary Revival, Glad Tidings Tabernacle, 325-329 W. 33rd St., April 30-May 14; Hattie Hammond, Evangelist. Young People's Rally, May 13, 7:30 p. m.—Mr. and Mrs. Robert A. Brown, Pastors.

SOUTH CAROLINA DISTRICT COUNCIL  
The South Carolina District Council will convene at Assembly of God, Spartanburg, S. C., May 29-31; A. C. Bates of Texas, main speaker.—J. D. Courtney, District Superintendent.

SACRAMENTO, CALIF.—Bethel Temple; April 16, for one month; C. M. Ward and party, Evangelists.—Marcus Gaston, Assistant Pastor.

SAN JOSE, CALIF.—Upper Room Mission; May 7, for 2 weeks or longer; Arthur M. Otteson, Evangelist.—Max Freimark, Pastor.

GREENVILLE, S. C.—Park and Gridley Sts., May 14-28; A. C. Bates, Evangelist.—J. D. Courtney, Pastor.

CHICAGO, ILL.—3142 N. Racine Ave.; April 29, for 2 weeks or longer; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—John A. Westman, Pastor.

WEST FLORIDA CAMP MEETING  
West Florida District Camp Meeting, Marianna Camp Grounds, Marianna, Fla., July 2-9; Marvin Smith, special speaker. Day and evening services. Everyone invited.—R. F. Hudson, District Superintendent.

READING, PA.—Eastern District C. A. Rally, Glad Tidings Tabernacle, 330 W. Windsor St., May 30. Services 10:00, 2:00, and 7:30. Speakers: John Jenkins, Wilmington, Del., and J. Robert Ashcroft, Chicago, Ill. Ralph Bender is pastor.—Albert D. Skymyer, District C. A. President.

OKLAHOMA CITY, OKLA.—State C. A. and S. S. Convention, Municipal Auditorium, May 29-31. E. S. Williams, F. D. Davis, F. C. Cornell, V. H. Ray and others will speak.

SOUTHERN IDAHO DISTRICT COUNCIL  
The second annual Southern Idaho District Council will convene at Jerome, Idaho, May 10-11. The District Presbytery will meet May 8-9. All applicants for credentials requested to appear before that body afternoon or evening of May 9. For further information write W. F. Morton, District Superintendent, 1915 West State, Boise, Idaho, or Homer M. Doyle, District Secretary, P. O. Box 306, Nampa, Idaho.

OKLAHOMA SECTIONAL COUNCILS  
East Central Section, McAlester, May 8-10; North-east Section, Skiatook, May 15-17.

Those desiring license or reinstatement are required to meet the board during any of these Sectional Councils. Licensed ministers are to get their renewal blanks at these meetings. First service, Monday night; closing service, Wednesday afternoon, licensing service.

For further information write F. C. Cornell, District Superintendent, or V. H. Ray, District Secretary-Treasurer, Box 1341, Oklahoma City 1, Okla.



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SPECIMEN OF TYPE

		CHAPTER 3.	
re-	A. D. 26.	1	John preacheth: his office, 5 and baptism: 7 he rebuketh the Pharisees. 13 Christ baptized by John in Jordan.
nd	CHAP. 3.		
1 a	Mal. 3, 1	I	N those days came <sup>a</sup> John the Băp-
rn	Mark 1, 4	t	ist, preaching <sup>b</sup> in the wilderness
air	Lu. 3, 2	of	Jū-dă'ă,
	John 1, 28	2	And saying, Repent ye: <sup>c</sup> for the
	Josh. 14, 10	kingdom of heaven is at hand.	
bd,	Dan. 2, 44	3	For this is he that was spoken of
4p-	ch. 4, 17	by the prophet Ê-să'ias, saying, The	
	ch. 10, 7	voice <sup>d</sup> of one crying in the wilder-	
4y-	Isa. 40, 3	ness, <sup>e</sup> Prepare ye the way of the	
ild	Lu. 3, 4		
pt,	Lu. 1, 76		

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SIoux CITY, IOWA—May 7—“The Lummer Music Makers.”—John Waldron, Pastor.

WILLARD, OHIO—April 30-May 14; Beatrice Best Evangelist.—William Stepp, Pastor.

ELLENSBURG, WASH.—May 4, for 2 weeks; The Kirschke Evangelistic Party of Texas.—J. O. McGahey, Pastor.

SCRANTON, PA.—First Pentecostal Church, April 30-May 14; Paul L. Beck, Evangelist and Bible Teacher.—Leo S. Starner, Pastor.

VALLEJO, CALIF.—407 Capitol St., May 2—; Hans F. Bretschneider, Evangelist.—E. James Cornwall, Pastor.

WILMINGTON, CALIF.—Revival in progress; Evangelist and Mrs. Charles E. Blair, Lincoln, Nebr.—Paul S. Boyer, Pastor, 1161 Ravenna Ave.

DENVER, COLO.—E. Fourth Ave. and Grant St., April 30—; George Hayes, Houston, Texas, Evangelist.—Verne J. Crews, Pastor.

UKIAH, CALIF.—Youth for Christ Crusade, Gospel Tabernacle, May 7—; Robert B. Thomas and Robert Pirtle, of San Jose and Lodi respectively, Evangelists.—Raymond P. Murry, Pastor.

**EASTERN DISTRICT COUNCIL**

The Eastern District Council will convene at the Camp Curtain Memorial Methodist Church 6th and Woodbine Sts., Harrisburg, Pa., May 16-18. For accommodations write Pastor A. Vigna, 2423 Reel St., Harrisburg, Pa.—F. F. Reidenbach, District Secretary

**EVANGELISTIC**

Peter B. Thompson, 1136 N. Jefferson, Springfield, Mo.—“Having resigned as Assistant Superintendent and General Presbyter of the South Dakota District Council, and also from the church I served over 9 years, I have now entered the evangelistic field and am open for calls.”

OKLAHOMA CITY, OKLA.—15th and Drexel Blvd.; revival in progress; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists. Evangel Church of the Air Broadcast, 10:30-11:00 p. m., Sundays, Stations KWFT, Wichita Falls, Texas, 620 kilos., and KOMA, Oklahoma City, 1520 kilos.—J. Elwyn Wray, Pastor and Director.

**NEW YORK-NEW JERSEY DISTRICT COUNCIL**

First annual conference, New York-New Jersey District, Calvary Full Gospel Church, Jones Ave. and Plymouth Ave. N., Rochester 6, N. Y., May 9-11. Opening rally, night, May 8. General Superintendent Ernest S. Williams, special speaker at night services. Those planning to attend should write Pastor Wilfred A. Brown, 45 Jones Ave., Rochester 6, N. Y. Candidates desiring to meet Credentials Committee should write me at 400 W. 8th St., Plainfield, N. J.—Thomas R. Brubaker, Secretary-Treasurer.

**UKRAINIAN BRANCH COUNCIL**

The Ukrainian Branch Council will convene at the First Ukrainian Evangelical Pentecostal Church, 9 East Seventh St. (Third Ave.), New York, N. Y., May 24-27. Bartholomew E. Hutzaluk is pastor. Devotional services 9:45, 1:45, and 7:45. Special speakers at Youth Fellowship Twilight services, 6:15, each evening. Rooms provided as available.

For further information write Fred Smolchuck, Branch Secretary, 447 S. 17th St., Newark 3, N. J., or Joseph J. Matolina, Superintendent, P. O. Box 377, Bethpage, L. I., N. Y.

**MISCELLANEOUS NOTICES**

NEW ADDRESS—615 Pine St., Crowley, La. “I have accepted the pastorate here.”—C. A. McCrary.

WANTED—Clean Evangels and literature for prison work.—Percival’s Book Store, Mayfield, Ky.

NEW ADDRESS—Bolivar, Mo. “We have accepted the pastorate here.”—Mr. and Mrs. Earl Cornelison.

NEW ADDRESS—313 Bourbon St., Georgetown, Ky. “We have accepted the pastorate here. This is a pioneer effort.”—Mr. and Mrs. Melvin P. Leslie.

NEW ADDRESS—Box 237, Ilmo, Mo. “I am resigning Blenheim Assembly to enter evangelistic field.”—N. Cleo Tapp.

NEW ADDRESS—26th Street at State, East St. Louis, Ill. “Have accepted the call to pastor the Full Gospel Tabernacle.”—A. A. Anderson.

NEW ADDRESS—1512 S. Main St., Wichita 11, Kansas.—Paul C. Samuelson, newly elected Secretary-Treasurer, Kansas District.

NEW ADDRESS—Box 828, Rifle, Colo. “After three years and four months at Milliken, I have resigned, and have accepted the pastorate here.”—James H. Fulford.

WANTED—Gospel tent, 40 x 60 ft. or 60 x 80 ft.; must be in A-1 condition. Will pay cash. Also good folding organ. Write Clifford Andrews, 1032 Arkansas St., Bellflower, Calif.

NOTICE—Have back numbers of Pentecostal Evangel, issues from 1940 to 1943 inclusive, files nearly complete; will send to anyone paying postage or express charges.—Thomas Cowley, P. O. Box 111, Ambrose, N. Dak.

NEW ADDRESS—9 Prospect St., Jamestown, N. Y. “We have recently left the evangelistic field and accepted the call to pastor Calvary Pentecostal Church here.”—William L. Devereaux.



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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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WANTED TO BUY—Folding organ or accordion for street meetings. Quote price as soon as possible.—Pastor Edward D. Kidroske, Cavalier, N. Dak.

WANTED—A continuous supply of Pentecostal Evangels, Gospel Gleaners, and other good religious literature for free distribution among prisoners.—Robert J. Hansen, Chaplain, Winnebago County Jail, 3430 W. State St., Rockford, Ill.

WANTED—Young man to assist us in Ozark missionary work. Desire an able accordionist, guitarist, or pianist. Please write for information and give details about yourself.—Herman Line, c/o Central Bible Institute, Springfield, Missouri.

WANTED—Workers and singers, to work with me in tent revivals this summer, beginning May 15. Man and wife preferred, the man to lead the choir and the wife to play the piano. Other singers wanted also. State part you sing. Write Evangelist A. W. Woodard, Box 186, Marks, Miss.

NOTICE—If those having relatives or friends at Santa Ana Army Air Base will send me their name and address, I shall be glad to encourage them in the Lord and tell them where the Pentecostal churches

are.—Pvt. Alexander C. Watkins, 414 Med. Sect., S.A.A.A.B., Santa Ana, Calif.

WANTED TO BUY—Folding organ or accordion for use in Home Missions work.—E. L. Frerking, 206 Central Ave., Blackshear, Ga.

BROADCAST—“The Gospel Harvesters” Program by transcription. Stations KGDm, Stockton, Calif., Thursdays, 6 a. m., PWT, 1140 kilos.; KGIW, Alamosa, Colo., Mondays, 7:15 p. m., PWT, 1450 kilos.; KLPm, Minot, N. Dak., Sundays, 10 p. m., MWT, 1390 kilos.; KPQD, Anchorage, Alaska, Tuesdays, 4:15-4:30 p. m.—Stanley P. McPherson, Director, 315 E. Walnut, Lodi, Calif.

**OPEN FOR CALLS**

**Evangelistic or Pastoral**

J. W. Stovall, 1449 S. Aurora St., Stockton, Calif. —“I have resigned the pastorate at Hemet.”

**Evangelistic**

LeRoy Duke, 1006 E. Brower, Springfield, Mo.—“Have had 8 years’ experience in pastoral work, also some evangelistic. I play guitar and sing; wife plays accordion.”

# The PASSING and the PERMANENT

## ANOTHER CHRISTIAN GENERAL

Lieut. General Sir Arthur Smith, commander of British forces in Persia and Iraq, is a man of strong evangelical faith. According to the *London Christian Herald*, the General is sometimes known as "Salvation" Smith.

## A JEWISH MAYOR

Aaron Horvitz, a manufacturer active in Jewish communal affairs, has been elected mayor of the city of Cornwall, Ontario. According to *Jewish Telegraphic Agency*, this is the highest elective post to be held by any Jew in Canada.

## NEWS FROM THE FRONT

An army chaplain who recently returned from Guadalcanal reports that "more than 1,000 men confessed Christ in six months." He says they eagerly read good religious books when they have time and show special interest in the future life and God's offer of salvation.

## AIRFIELDS IN BRITAIN

More than 250,000 acres of land in Britain are now devoted to airfields for the RAF and the AAF. In a country smaller than the state of Oregon, this means that one out of every 228 acres, counting the mountain areas as well as the plains, is devoted to this purpose.

## CHAPLAINS NEEDED

Captain Robert D. Workman, director of the Chaplains' Division of the Navy, says: "Our most critical need is for Protestant chaplains, since both the Roman Catholic and Jewish organizations charged with securing chaplains are continuing to fill their respective quotas." He states that the Navy is 370 chaplains short of its quota, and 500 additional chaplains will be required in the next six months to keep up with the Navy's ship-building expansion.

## PETROLEUM IN NOAH'S DAY

Sir Frank Smith, F.R.S., in a recent lecture at the Royal Society of Arts, began by showing a bottle of crude petroleum. This, he said, had been taken from a mile below the surface of the ground, not far from the spot where Noah's ark rested. The lecturer suggested that one of the first industrial uses to which a petroleum product was put was that of pitch to make the boats of Noah's time water-tight and to bind the bricks of the great wall of Babylon.

## A LETTER FROM ITALY

A Bible school graduate, now in the armed services, has written home from Italy, saying: "The spiritual condition of the Italian people here is appalling. I had no thought that such ignorance and spiritual blindness existed to such depths as it does. My heart really aches for these people. I wish I could tell them the gospel story as it is, simply and clearly. . . . Where we were last stationed there was a city of about ten thousand people. A Baptist church there has about sixty members; the remainder are Roman Catholics." Pray for Italy, that spiritual liberation as well as political liberation may be her portion.

## LIQUOR CONSUMPTION IN U. S. A.

America drinks 2,450,659,955 gallons of liquor a year, in spite of war. The American people paid \$4,093,711,170 for liquor during 1943. This amounts to more than \$30 for every man, woman and child in the country, in spite of the fact that the majority of Americans, counting children, do not drink. As short as shipping space was last year, Americans drank 12,000,000 gallons of imported liquor.

## GERMAN WAR PRISONERS

A chaplain of a prisoners-of-war camp in the United States recently wrote the American Bible Society: "In anticipation of the distribution of the German Bibles that you are sending me, I had the German prisoners who wanted a copy sign a written request. To my astonishment, I already have 532 signatures." To date, German prisoners have asked for and received 5,086 Bibles and 24,909 Testaments.

## PRAYER AND INVASION

On both sides of the Atlantic the suggestion has been made that a National Day of Prayer should be proclaimed before the invasion of Europe begins. God has honored the act each time President Roosevelt and King George have called their nations to prayer. Each National Day of Prayer has been marked by a signal deliverance or success in the war. Surely the coming invasion is a crucial call to earnest prayer on the part of all believers. One writer suggests that if the nation would humble itself and pray, and seek God's face, and turn from its wicked ways, it might be seen that an invasion campaign is not necessary, and great loss of life might be avoided.

## TWO NETWORK BROADCASTS

Two network broadcasts that will be a blessing to listeners are scheduled to begin immediately.

One will be given by the American Bible Society every Thursday at 12 noon EWT, beginning May 4 and concluding October 26, over the BLU Network. Francis C. Stifler will be the speaker, bringing the latest news about the Bible's unfailing ministry and giving helpful ways of reading and studying it.

The other is a fifteen-minute gospel program sponsored by the National Association of Evangelicals. It will be broadcast every Friday at 12 noon EWT over the BLU Network, and will continue throughout May, June and July. Urge your friends to listen to these programs.

## SPECIAL NOTICE

When notifying us of your change of address please state your OLD address as well as your NEW address. Also give us the name of the publications to which you have subscribed. Please PRINT your name plainly.

The Gospel Publishing House

## WHO WILL BE THE WORLD RULER?

C hurchill  
H itler  
R oosevelt  
I I Duce  
S talin  
T ojo

## TRIBULATION TODAY

The Polish National Council in London reports that 520,000 Jews, 83,000 Poles and 26,000 Russian prisoners of war died or were murdered in Oswiecim concentration camp in Poland up to the end of 1942. *Prophecy Monthly* comments: "The figures one reads these days concerning Nazi atrocities dwarf to insignificance those revealed in connection with the destruction of Jerusalem in 70 A. D. What have those to say who long have insisted that the horrors under Titus consummated the 'Great Tribulation' and the 'time of Jacob's trouble,' are never again to be surpassed? Today Jewish persecution is world wide; but in our opinion the worst suffering looms ahead, not only for the Jews but for all nations."

## DO WE DESERVE PEACE?

David Lawrence, writing in the *U. S. News*, recently said:

"For some parents the war is already over—the overwhelming darkness that sweeps in from the casualty lists makes of post-war hopes only an illusion.

"For those who have known what it is to lose their sons, no enthusiasm for the maintenance of worldly pursuits can exist unless there has been a regeneration of the individual—an adjustment to God's will or a surrender to Divine purpose . . . .

"We can cry out in our misery and ask a merciful God to give us the answer. We can ask Him to intimate to us in our hours of meditation why the human race is paying so terrible a price for its failure to learn . . . the simple teachings of Jesus—to which such wide assent has been given and to which unhappily such wide indifference has also been exhibited.

"We will deserve peace only when we have made our peace with Almighty God."

## FALSE TEACHING ON SEX

Dr. Lawrence Aronberg, a paid teacher of the Missouri Social Hygiene Association, is reported in the press as having advocated sex relations before marriage while speaking to twenty young men, seniors at Central High School, St. Louis, Mo. As reported in the newspapers, one of these students asked Dr. Aronberg, "Is it advisable to have sex relations before marriage?" He is quoted as replying that, while he was not expressing the opinion of the Missouri Social Hygiene Association, he felt that having sex relations before marriage is "a good idea."

Comments the *Lutheran Walther League Messenger*: "What a shocking statement! It brings American instruction down to the lowest level of the communist attack on morality; it opposes every principle of purity for which the Church contends; it is a stab at the welfare of tomorrow's nation." But that is the kind of teaching the young people are getting today in some schools and colleges. Their parents and pastors are failing in their responsibility to give them the right kind of sex education and ungodly teachers are giving them the wrong kind.