



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

PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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Mother's Prayers

More than forty years ago, one lovely Sunday morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac River, not far from the city of Washington. They were going to a grove to play cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church in a village, not many miles off, began to ring.

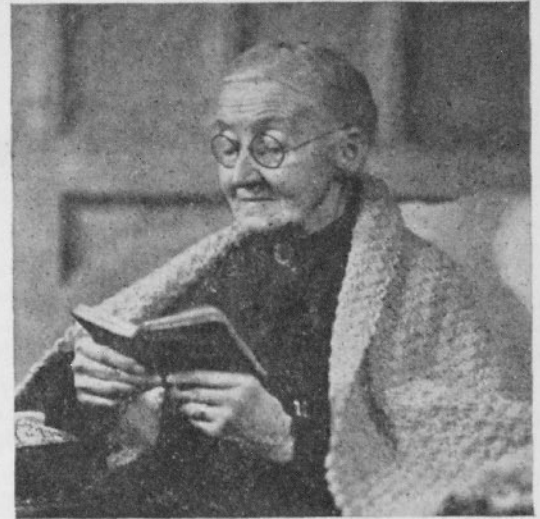
Presently, one of their number, whose name was George, stopped and said to the friend nearest him that he would go no farther, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of them: "Fellows! Come back here: George is going religious; we must help him. Come on, let us baptize him by immersion."

In a moment they formed a circle around him. They told him that the only way he could save himself from taking a cold bath was by going with them. In a calm but earnest way, he said: "I know very well that you have power enough to put me in the water, and to hold me there till I am drowned; and, if you choose, you can do so, and I will make no resistance, but listen to what I have to say, and then do as you think best.

"You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left in her. At length, after much prayer on the subject, she yielded and said I might go.

"The preparations for my leaving were soon made. My mother never said a word to me on the subject till the morning when I was about to leave. After I had eaten my breakfast, she sent for me. At her request I kneeled beside her bed. With her loving hand upon my head she prayed. Many and many a night I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she said:

"My precious boy, you do not know, you never can know, the
(Continued on Page Nine)



My Mother

C. B. Manning, a returned missionary from South America, writes: "My mother taught General Pershing in Sunday School for six years in Laclede, Mo." When General Pershing was in Denver, on his return from the first world war, it was his great joy to meet his old Sunday School teacher again. Miss Harriet Bradley, a blind poetess, has immortalized that meeting in the following poem:

If in thy path a little child today
Is waiting for the lesson thou canst teach,
I pray thee, coach him well in wisdom's way,
For who can tell how far thy text may reach?
A leader great, the child one day may be;
And through him God a million lives may touch;
So follow him with prayer, o'er land and sea,
Remembering that this availeth much.

A hero, flushed with victory and fame,
Is just returning to his native land.
The boys "Hurrah," at mention of his name,
And mighty statesmen bared before him stand.
The proudest man America can boast
Is flattered by the Chieftain's friendly glance;
While round him flock a military host
To clasp the hand which guided them in France.

Escaping from the noisy, crowded street,
He enters, like a prince, the bannered hall;
Beneath its brilliant lights he stands to meet
The throngs that welcome him, both one and all.
A tiny woman comes, with modest mien,
And calmly waits before him, frail and weak.
He bends to her, forgetful of the scene,
And fondly prints a kiss on either cheek.

She lifts her hand and strokes his beaming face,
As was her wont, when he was but a lad.
The smile, which lends his features youthful grace,
Proclaims to all that she has made him glad—
One whispers, "She's related to the Chief,
Or thus he would not break the social rule"—
The General offers explanation brief—
"She taught me, long ago, in Sunday School."

Through flood or flame, and storms of shot and shell,
Her prayers have followed him a-down the years.
How much they helped him, God alone can tell;
And she may know, beyond this vale of tears.
If in thy path a little child, today,
Is waiting for the lesson thou canst teach;
I pray thee, coach him well in wisdom's way;
For, who can tell how far thy text may reach?

"LOVE NEVER COUNTS"

Lee Krupnick

(Continued From Last Week)

Are we, then to say that we must take no notice of any wrong whatsoever? Are we to submit to injustice without rebuke? Are we to be blind and deaf to every unkind word and every unjust deed? Are we to allow people to walk over us as though we were a worm? Certainly not. We are to do our enemy good. In order to do him good, it may be necessary to rebuke him. Jesus gives His disciples instruction on this point. Read what He says in Luke 17: "If your brother offend you, rebuke him, but do it in a brotherly way; do not make a fuss about it in public, but go and have a quiet talk with him in private. Tell him that he has done you a wrong. Try to show him the sin which he has committed. By being brotherly, you may bring about a reconciliation. But if he will not listen to you alone, then take a friend along. Possibly two or three of you together may accomplish what one cannot do alone. If he will not listen to you and your intimate friends, then make the matter public; bring it to the attention of the Christian brotherhood. If the man is still unrepentant and goes on in his evil way, then have no more to do with him; separate yourself from him."

All this, of course, must be done, not for vengeance, but in love. We must treat our enemies in such a way as to do them good and bring them, if possible, to repentance. It is not right for any man to allow himself or his family to be abused with impunity. If a man breaks my windows or cuts down my trees or insults my wife or beats my children, it is my duty to bring him to punishment. He is not only my enemy, but he is the enemy of society. I must do everything in my power to do him good. To arrest him may be to him a means of grace. A few months in jail may bring him to repentance. Love does not always caress. Love may sometimes strike. Blows may be necessary to redeem. God loves us, but He rebukes us. He rebukes us *because* He loves us. He chastens us because He has compassion on us. Love may seize upon painful measures in order to bring the transgressor to himself again.

One day Christ gave His disciples a sketch of what true prayer ought to be. He told them the manner of it and the spirit of it; He suggested the direction in which the petitions ought to move. Right in the middle of the prayer, He put this strange petition, "Forgive us our debts as we forgive our debtors." As soon as He had completed the prayer, He gave a

word of explanation. He said, "I have put *that in* because unless you forgive those who trespass against you, your Heavenly Father will not forgive you your trespasses." The gates of the kingdom of heaven are closed to the unforgiving heart. We ought to love our enemies as a recognition of God's forgiveness of us.

No man has done us as large a wrong as we have done God. No man owes us so much as we owe God. If He is willing to forgive us our trespasses, out of sheer gratitude we ought to forgive the transgressions of our enemies. In order to make this plain, Jesus told the parable of the unforgiving servant. A certain king came to make a reckoning with his servant. One man owed him ten million dollars. He could not pay his debt. The king ordered him and his wife and his children to be sold. And the poor debtor in great distress throws himself on the ground and says, "Have patience with me, and I will pay you all." The king's heart is moved with compassion, and the man is forgiven. But no sooner is he loosed than he goes out and finds a man who owes him twenty-five dollars. He takes him by the throat and says, "Pay me what you owe me." And although the man begs to be released and promises to pay all, his petition is spurned, and the man is cast into prison. The word is immediately carried to the king, who orders his debtor to be handed over to the tormentors, to be kept by them until he has paid the entire debt. Jesus ends the parable with these awful words, "Even so shall My Heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

Let me give you six reasons why you ought to forgive your enemies.

(1) In the first place, most offences are trivial. The wrongs which men commit against us are not great wrongs. They do not burn down our houses, or kidnap our children, or slap us in the

face. All the offences are only penny debts. Somebody insults or snubs or misrepresents us on some insignificant matter, or somebody doesn't agree with us in art or music or politics or religion, and we are mortally offended. Maybe you were not invited to sing a special or lead in prayer. Maybe somebody has lied about you. What are these but penny debts?

Little boys and girls keep banks in which they drop their pennies from day to day, and now and then they shake the bank to see how the pennies are increasing. Grown men and women sometimes *act like children*: they keep a bank in which they drop from day to day the slights and insults and misunderstanding and disagreements and cruel words and unkind deeds which they suffer, and every now and then they shake the bank to remind themselves how fearfully the old world is abusing them. The next time you go to your little "bank," remember God's great bank; when you count up your penny debts, calculate your great debt to God. If you expect His forgiveness, you had better forgive your offending brother!

(2) *Love your enemy!* Forgive him now, for he may die soon! In Ian MacLaren's story, the hero, on approaching Communion Sunday, thinks of a misunderstanding he had with a college friend years before. That misunderstanding lies like lead upon his heart. One night he does not go to bed, and after midnight he walks a long distance to the telegraph station and sends a message to the man to whom he has not spoken for many years. It so chanced the man is on his death-bed, but before he dies he regains consciousness long enough to send a message in reply. That is the way it happened in the story, but that is not the way it generally happens in the world. Usually we wait too long. We wait until our enemy is dead, and then we say, "If he were only back, I would put out my hand. I would work to bring about a reconciliation."

(3) *Love your enemy!* Forgive him, and do it now, for you may die before another day passes. What would you say if you should go into the presence of God and admit that the preacher had made it all plain, that he had read to you the parable of the unmerciful servant with its great words of warning at the close? Would it not be an awful confession to make? "I had my attention called to it—I wanted to do it—I was half inclined to do it—but I would



As the Father hath loved Me
so have I loved you:
continue ye in My love.

JOHN 15:9

"The love of Christ constraineth us"
2 Cor. 5:14.

DAY OF PRAYER
FOR
MINISTERS AND MISSIONARIES

Sunday, May 28, 1944

"In distant lands they wondered how
Their slightest word had power;
At home the Christians, two or three,
Had met and prayed an hour."

Join the Great Commission Prayer
League in its Annual Day of Prayer for
Ministers and Missionaries.

not do it. I did not do it, and here, O God, I am!"

(4) *Love your enemy*, because God may give you many years yet upon the earth, and no matter how long you stay here, you will never know what true life is so long as you hate a single human being. Life is not life when there is hatred in the heart. Those of you who have ever had a misunderstanding or a quarrel and have made it up, know that after your pride had been crucified, and you had done the disagreeable and long-postponed duty, a flood of joy came into the heart that could not be expressed in words. It is after such experiences as that that one comes to know "the peace that passes understanding."

(5) *Love your enemy!* Forgive him because God has forgiven you. Do not be ungrateful. Do not be mean. If God will wipe out a debt of ten million dollars, shame on you if you will not wipe out a debt of five dollars.

(6) *Love your enemy!* By doing so you become a true child of God. We must be like Him in order that some day we may be with Him where He is, and behold His glory.

Oh, dear hearts! listen, as I close, to the words of Jesus: "Verily, I say unto you, *love your enemies.*"

Redeeming Love

All that Jesus did for His church was but the expansion and unfolding of His love. Traveling to Bethlehem, I see Love incarnate. Tracking His steps as He went about doing good, I see Love laboring. Visiting the house of Bethany, I see Love sympathizing. Standing by the grave of Lazarus, I see Love weeping. At Gethsemane, I see Love sorrowing. Passing on to Calvary, I see Love suffering, bleeding and dying. The whole scene of His life was but an unfolding of the deep, wonderful, and precious mystery of "Redeeming Love."—McCheyne.

What is the real value of a thing but the price it will bear in eternity?—J. Weslev.

Acceptable Speech

OUR Lord Jesus Christ declared, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. It is also written, "The Lord cometh . . . to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their *hard speeches* which ungodly sinners have spoken against Him." Jude 14, 15.

But there is correspondingly the blessed side. Christ declared, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10:32. It is written, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16. All our talking about the Lord and His salvation, concerning His goodness and His grace, concerning His sacrifice at Calvary, concerning His resurrection, His ascension and His coming again, is noted by Him. He is pleased with such conversation.

Two disciples were walking to Emmaus. They talked together concerning Jesus of Nazareth, whom they spoke of as a prophet mighty in deed and word before God and all the people. And as they communed together, Jesus Himself drew near, and went with them. And He expounded unto them in all the Scriptures the things concerning Himself. When they went back to the upper room they told the good news to the disciples, how the Lord drew nigh and spoke unto them. He listens, He knows, and He recalls the conversations of His people concerning Himself.

It is better to talk about Him than to find fault with those who are His. There is a reward promised to those who speak about Him. He declares, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Mal. 3:17.

But there is no reward for the reverse, for speaking against those who are His. "But I must draw attention to their faults," you say. Suppose Christ said the same thing about you. The Psalmist declared, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" But he added, "But there is forgiveness with Thee." Psalm 130:3, 4. The high priest is pleading for those you find fault with

as well as for you. Maybe you need more intercession.

It is written, "He that speaketh in an unknown tongue speaketh not unto men, but unto God." 1 Cor. 14:2. Some will have a surprise when they learn hereafter concerning the secret nature of the holy secrets in their conversation with God. To converse with the almighty Creator is no mean thing. Some belittle it because they have no part nor lot in it.

Esau valued his birthright at the price of a meal of only one course. Jacob would not have parted with his, if Esau had promised to keep him supplied with three meals a day for the rest of his life. And so men today are not valuing that which Paul valued so highly. He wrote, "I thank my God, I speak with tongues more than ye all." 1 Cor. 14:18. Men take Paul as a pattern in some things, but in this they do not. They try to rearrange his pattern to suit their own ends.

"They that feared the Lord spake often one to another: and the Lord hearkened." He is hearkening. Give Him something worth hearing. There is hay, wood and stubble conversation. There is gold, silver and precious stones conversation.

The world speaks of its kingdom. Let the saint speak of His kingdom. It is written concerning the saints, "They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the saints of men His mighty acts, and the glorious majesty of His kingdom." Psalm 145:11, 12.

Christ declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. Idle words belong to idle people. The saint should have no idle words, for he is a citizen of another country. Get the language of the country to which you are traveling.

Their speech betrayeth them—saint or sinner. For it is written, "Therefore wait ye upon Me, saith the Lord . . . for then will I turn to the people a pure language." Zeph. 3:8, 9. God has been raising up a people who have been speaking to Him in a purified language, free from the dross of the world, inspired by the Spirit of God. It is a spiritual language, given by the Spirit to the spiritual one, so that he can speak of spiritual things to Him who is spirit and truth, and as such it is entirely incomprehensible to those who are not spiritual.

DAYS OF HEAVEN UPON EARTH

THERE is perfect unity in heaven. Everything is in harmony there. And when the Holy Spirit brings the children of God into perfect unity and harmony, then He brings to them days of heaven on earth. Thus it was at the recent convention of the National Association of Evangelicals at Columbus, Ohio. Surely the prayer of the Master, recorded in John 17, that the saints might all be one, was answered there.

The question might be asked of any of the hundred or more Pentecostal saints who attended, "Did you not have to compromise your testimony at this meeting of the Evangelicals?" The answer is an emphatic "No." Neither did the strong Calvinists or the Arminians have to compromise on their convictions. The devil has done his best to divide the blood-bought saints into a hundred different sects, but God in these days is uniting His twice-born ones into a blessed happy fellowship. And since we have been making this a definite matter of prayer for many years, as we see the true saints of God getting together and making a united front against the common foe, we can only say, "The Lord be praised!" For, though on every hand there are opened doors, there are many adversaries, and it is only by our united front against the foes of the old-time gospel that we shall overcome.

There were two outstanding things about the recent convention. First, there was a constant emphasis, from the first day to the last, on the importance of intensive evangelism on every line. The second was the spirit of prayer. The first public meeting of the convention was a prayer meeting. This was so good that someone asked, "Could we not have an all-night of prayer?" This was agreed upon. On the Saturday night, in the all-night of prayer, how God met us! It has been our privilege to be in many all-nights of

prayer, but this was by far the best. We would like to see this as a permanent feature of NAE conventions.

Two sessions to discuss Sunday School work were held before the convention started. Dr. Clarence Benson, who has written three books on Sunday School work, painted a very sad picture of the decline of Sunday Schools. The Methodists have lost one third of the young people in their Sunday Schools. He gave figures concerning the Presbyterian church which showed that if the present rate of decline continues, in fifteen years that church will have no Sunday School. He also gave figures concerning the Episcopal church which showed that if the present rate of decline continues, in eleven years they will have no Sunday School. He stated that the Southern Baptists are still holding their own, and so are the Lutherans, and he mentioned especially the Assemblies of God and their progress in Sunday School work.

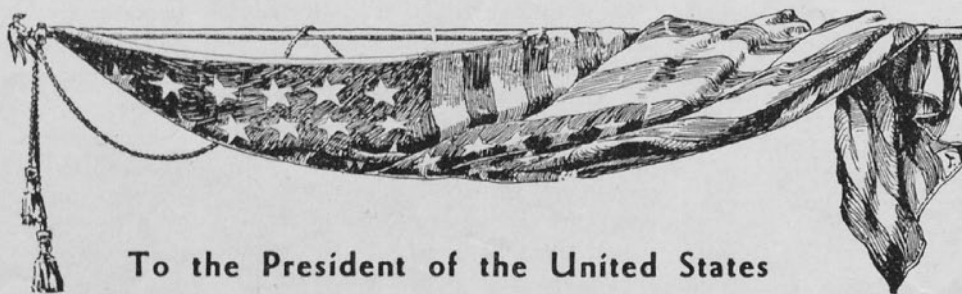
Dr. Benson spoke of the old Sunday School movement, and told how Moody went up and down the State of Illinois organizing Sunday School conventions in every county. There was an average of forty-seven Sunday School conventions held every day. The enthusiasm

of these conventions added two and a half million scholars to the Sunday Schools in America.

A resolution was passed to revive this old Sunday School movement. Dr. Benson spoke of how in those early days of the Sunday School movement, it had the backing of laymen like Wanamaker and Colgate. But, alas, the Sunday School work today has gotten largely into the hands of a group of ecclesiastical politicians and is dying on their hands.

One who spoke at this meeting was Miss Henrietta Mears. She was a school teacher in chemistry in the city of Minneapolis, but retired to spend the rest of her days in California. But there she found a task to help in Sunday School work in the First Presbyterian Church of Hollywood. The Sunday School increased in attendance from 600 to 4,200. Today as many as 200 college young people attend the prayer meeting in this church. Ninety-six converted in this Sunday School are now in the ministry.

Sunday School superintendents and teachers, recognizing what a great work was being accomplished in this school, said, "Tell us how you did it." And so meetings were arranged in a downtown cafeteria in Los Angeles, and from 8 to 12 p. m. Sunday School workers from sixty denominations learned (until gas rationing hindered continuance of the class) all that they could concerning helpful methods. Miss Mears said, "The thing we need to pray for is *tremendous leadership.*"



To the President of the United States

The National Association of Evangelicals assembled in annual convention at Columbus, Ohio, hereby assures Your Excellency of our loyalty to the form of government and the institutions which have combined to make America great.

Cognizant of the fact that all the coveted freedoms of our American Democracy are the product of Evangelical Christianity and that the best in our Western civilization has been built upon Christian principles, we as Christians and patriots desire to perpetuate and re-emphasize the same, to the end that our nation may continue to occupy its exalted place among the nations of the world.

We therefore renew hereby our allegiance to, and our prayers for those in authority over us, that guidance and wisdom from on High may be given to them in these days of perplexity, and that in the weighty duties of your high office and the important decisions to be made by Your Excellency from time to time, we give you the assurance of our prayers to the end that our sacred privileges as free men may be preserved and the blessing of Almighty God rest upon our land.

A special session was held on Wednesday, April 12, to discuss the question of Gospel broadcasting. A unique survey had been made by the NAE concerning broadcasting work. Questionnaires had been sent out to various broadcasting stations and replies had come from three hundred and forty-eight. An analysis of these reports was very interesting.

This is a crisis hour when many ef-

THIS IS A REMINDER

that the time is at hand to remember the aged ministers of the Assemblies of God fellowship. This need is presented to you only twice each year, in the Spring, near Memorial Day, and in the Fall, near Tranksgiving Day.

Sunday, May 28

has been designated as the day in which this need is to be presented to you in your assembly. Be prepared to share in this benevolence for the support of our aged ministers. All offerings should be forwarded to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Mo.

forts are being made to keep all Evangelicals from broadcasting. It was realized that Evangelical broadcasters are in urgent need of uniting, and so a recommendation was made that an Evangelical Broadcasters Association should be formed as an affiliate of the NAE. As Dr. William Ward Ayer, who is president of this new association, said, "This is God's great opportunity to reach the unevangelized fields. It is the eleventh-hour call, but it is possible if the children of God will awaken to the possibilities of the situation, to evangelize the world in this generation."

On the morning of April 15, some sixty brethren met at seven a.m., and for two hours discussed the matter of world-wide evangelism by means of radio. Clarence Jones, of The Voice of the Andes, in Quito, Ecuador, a station that sends out 500 gospel broadcasts every month, in nine different languages, and has a world coverage, spoke at length, and said that at this time Evangelicals should seek to get sites in every part of the world, and get permits now for evangelistic broadcasting, permits that might be difficult to get after this war. He spoke of one place where he would like to see a broadcasting station—in Abyssinia, where the Christian emperor is most sympathetic. Another speaker, a Brother Jacobson, told of gospel broadcasting from Shanghai, China, and the marvelous results from the sending forth of the gospel over the air.

There are many difficulties concerning broadcasting, both national and broadcasting on foreign soil, but God is able. As one speaker said, The only thing essential is for Christian men to own their own broadcasting stations.

We cannot take space to go into details concerning the different phases of evangelism that were dealt with by the

United Evangelical Action

ONE of the most encouraging evidences of the solidarity of the new movement designated as The National Association of Evangelicals, was the manner in which difficulties were met by the delegates, twice-born men of many divergent theological views, but all standing for the simplified statement of essential truth, on which they could all agree, strove to magnify the principles of agreement and to minimize all points of difference. This has been the only movement known in history in which are found everything from Presbyterian to Pentecostal, with all the varying shades in between, meeting on a common level, endeavoring to keep the unity of spirit as twice-born followers of the Lord Jesus Christ.

Presbyterians with a decided Calvinistic background sat side by side with Methodists who are avowed Arminians. Representative brethren of the Assemblies of God, the Pentecostal Holiness, the Church of God, the Open Bible Standard, etc. mingled freely with Free Methodists, Wesleyan Methodists, Christian Reformed, Lutherans, Swedish Covenant, the Christian and Missionary Alliance, etc. so that no difference could be detected. All were united in the one common cause of raising a standard against modernism and of lifting high the blood-stained banner of the cross for a world-wide revival.

Many of the messages were heart-searching in the extreme, and prayer

was called for many times throughout the convention. The opening service, devoted to prayer, conducted by Dr. Ernest M. Wadsworth, of the Great Commission Prayer League, was located in the Central Presbyterian Church. The Saturday all night of prayer was well attended by a large number of delegates. This was held in the Hall of Mirrors, a room set apart in the rear of the Convention Hotel where prayer could be offered freely without disturbing hotel guests. These prayer meetings will long be remembered by those who participated.

Bishop Leslie R. Marston of the Free Methodist Church was elected to serve the Association for the coming year. One of the first of his acts was to send a representative of the Free Methodist Church to Springfield to attend a conference of workers among the servicemen. This conference was conducted during the latter part of the week of April 16th, and was attended by chaplains, servicemen's workers, etc., closing on Saturday night with a broadcast from the Victory Service Center in Springfield.

The inspiration of the NAE convention in Columbus is abiding. The spirit of the assembled brethren, the plans for future evangelism, the hope held out to preserve the radio for the preaching of the gospel in spite of the forces now arrayed against this cause, is all very reassuring to each one of us who was privileged to be present.—J. R. Flower.

various speakers. One spoke on Evangelism in Industrial Plants, another on Campus Evangelism. A third spoke on Youth Evangelism, another on Child Evangelism. Clyde Dennis, of the Good News Publishing Company, Chicago, discussed Tract Evangelism and told of the many souls won through tract distribution. Another told of Evangelism in Army Camps, and much time was given to discussion of the work among the servicemen. Another spoke on Evangelism in the Schools.

No one could sit in those different sessions and listen to those various speakers without being intensely quickened. There was a revival spirit in the very atmosphere, and we are convinced that all the 600 or more who attended will go back to their various spheres of service to serve the Lord more earnestly and more effectively.

The last night we gathered together in the grand ballroom of the Deshler-

Wallick Hotel. Dr. Walter A. Maier, the well-known radio preacher, was the speaker, and his was a stirring message which sent us to our knees. It would be interesting to know what the employees of the hotel thought as they saw a group of 200 or more on their knees singing, "Revive us again," heard the spontaneous prayers that came from many lips, and then the united singing,

"Spirit of the living God, fall fresh on me,
Spirit of the living God, fall fresh on me;
Break me, melt me, mold me, fill me,
Spirit of the living God, fall fresh on me."—S. H. F.

You can do nothing truly effective in the world of tomorrow unless you give yourself unreservedly to God and His service in the world of today—Dr. Paul H. Scherer of New York.

THE QUIET TIME

Some Practical Suggestions by Howard W. Guinness

Initial Considerations

GO TO bed in time. Late nights are the relentless enemy of the Quiet Time. It is physically impossible habitually to sit up to the small hours of the morning talking with one's friends and then to get up each morning fit for a proper Quiet Time. The devil will fight a man here. He must be fought back. Here lies the initial victory. Pray about your getting up the night before.

2. As for getting up, Dr. Holden used to stress the fact that all that is required is a "momentary act of the will." Once the bedclothes are off it is scarcely worth going back to bed again. The battle is lost, or won, during the few seconds which elapse between waking and a purposeful movement of hand or foot.

3. Get wide awake before starting your reading or prayer. It is probably better to complete ablutions of all kinds and to dress fully before any part of the Quiet Time is attempted. Some men find it even better to go for a short run, or to do physical jerks.

4. If you tend to get drowsy, change your position at once. While kneeling is obviously the most befitting position for a man to adopt when approaching the Divine Father, if you persistently find that kneeling induces sleep, it would seem better reverently to take some other posture. (The late Bishop of Durham used to read the Word and to pray standing or walking in the grounds of Auckland Castle.) It may be well to add, however, that on no account must these considerations be made an excuse for laziness, and standing is to be preferred to any unnecessarily lax position.

5. When reading the Scriptures, it is best regularly to sit in the same position at a comfortable desk. Distracting (gaudy-covered) books should be removed and everything planned for comfort and the greatest possible concentration.

The Right Approach

1. Let your first conscious thoughts on waking be of your Saviour whom you are rising to meet. He is waiting for you. He has been interceding for you through the night watches.

2. At the commencement, a moment or two of quiet thought in which one is reminded of the aim of the Quiet Time is essential if we are really to appreciate the presence of God.

3. Bring back your thoughts again and again during your reading and prayer

to the fact that you are not alone. Two of you are sharing the room and the Bible. Reverently remind yourself of His presence by your side. He is there. The realization of this fact makes the Quiet Time a living reality.

4. Don't do all the talking! There should be stillness and expectancy. *Psa. 46:10.* "God reveals Himself to you not as you struggle to get into His presence and to feel Him, but as you yield freely to Him." This does not mean that you are to make your mind a blank—but that the attitude of reception is necessary as you concentrate your thoughts on the glorious Person of Christ and meditate on the Scriptures you have read, thinking into their inner meaning. The Holy Spirit reveals the deeper things only to those who are at leisure to receive from Him the secrets of the Scriptures.

5. Be the time available long or short, it must be unhurried (*Isa. 30:15*)—*i.e.*, if there is not much time available do not attempt to crowd in too much.

6. Come to the Bible and prayer willing to obey and to put into practice all He shows you, instantaneously and unquestioningly. *John 2:5.*

Using Time to the Best Advantage

1. If possible, commence your Quiet Time at the same hour each morning. This practice will make it easier both to be regular in your meeting with God and also to gain adequate time.

2. The question may be asked: "How long shall I devote to my Quiet Time? What is the minimum?" No rule can be given. The details of each individual reader's home associations differ, in some cases widely, from that of the writer. The most that can be said is that men whose lives have been fruitful in Christ's service have tended to *take every opportunity of lengthening* the times of their communion with God. Spiritual maturity will demand a longer time than that which a new convert may find difficult "to fill." A minimum of twenty minutes has been suggested by some, others would set this limit for Bible reading alone. God knows all the limitations or advantages of your circumstances, and it is really a question of what is the *maximum* I can gain to give Him.

3. The ideal is to have more time than "enough" at your disposal. Try to err on the liberal side, just as you like to do when you meet another you love. You must, if possible, have "time enough to

forget time." But, in any case, aim at quality rather than quantity.

4. When you have decided how long you will spend, aim at some definite, but simple, plan. But do not be rigidly tied to it. If your usual practice is 50 per cent Bible reading and 50 per cent prayer, be prepared for God to lead you from time to time to change that proportion. Be flexible. Avoid "ruts" like the plague.

5. As regards the order, it may be of interest to add that George Muller always read his Bible first and then prayed, because he always found something new for which to praise God as he read the Scriptures. He found that proceeding in this order made his prayers living and fresh each day. It may be that some students who find themselves praying in almost the same phrases each day would be advised to "feed" their prayers in this manner, *e.g.* praising God for what they have just read of His attributes and asking Him for those things which they have just discovered that they lack.

(N.B.—Such would, of course, commence with a brief prayer for new light to be given from the Scriptures.)

Bible Study

1. Some method is necessary as to the order of reading the Scriptures. There are several methods of reading through the Bible in one year according to the time which is available each day. For the Quiet Time the Scriptures must be approached *mainly* from the devotional standpoint.

2. A notebook should be used in which to write thoughts which the Holy Spirit may give you as you read and peruse your morning's portion. But do not attempt too elaborate note-taking, as this will tend to distract your attention.

3. Remember that you are coming to the Scriptures at these times for the satisfaction of your own needs. Reading in order to help others, or to prepare addresses, should normally be done at other times.

4. If you are not getting much from your daily reading, cross-examine yourself by such questions as—

- (a) Is there any example for me to follow?
- (b) Is there any command for me to obey?
- (c) Is there any error for me to avoid?
- (d) Is there any sin for me to forsake?
- (e) Is there any promise for me to claim?
- (f) Is there any new thought about God Himself?

Prayer

1. Remember that this does not mean a mere recital of things which you need. Daily prayer should contain at least some

of the following: *Thanksgiving* (see the Psalms); *Worship* (consider the Names of God); *Confession* (see 1 John, chapter 1.); *Intercession* for others (Rom. 15:30); and *Committal* of the new day to Christ.

2. It is doubtful if any Christian should let a day pass without having devoutly thanked the Lord Jesus for Calvary.

3. There are methods, *e.g.* by the use of the *Missionary Challenge*, for regularly remembering certain needs daily.

4. Avoid formality. As soon as prayer becomes formal, it is really dead. Ask God to show you what is wrong. Has sin, or a careless, lazy spirit come between Him and you? Remember the hint which seems to be enshrined in George Muller's method, as indicated above.

Concluding Remarks

1. Some Christians find it easier to spend a longer period in the morning and to devote their shorter evening time chiefly to prayer. Others who have to leave home early each morning have been able to compensate a shortened morning Quiet Time by a longer one at night.

2. Do not forget that a number of Christians misuse their Sundays. Make the best use of the extra free time, and do not fall into the trap of shortening your Quiet Time because you are "going to spend the greater part of the day in Christian worship and service." That is what the day is for!

3. If you miss your Quiet Time for one reason or another, do not imagine that the day will necessarily be a failure. It need not be. If the fault is yours, confess it, obtain immediate cleansing, and as you go out into the day claim the full power of the Holy Spirit for that day. If the fault is not yours, remember that God on His side is not necessarily limited by the amount of time His servant has spent in direct communion with Him. He is sovereign. (Do not regard the Quiet Time as having a mechanical connection with Divine blessing. It is our highest wisdom to spend as much time with God as we are able, but He does not use us *merely* because we have spent so much time in prayer or preparation.)

4. If you have no sense of His Presence and feel that your prayer is empty and worthless, tell Him about it quite frankly. At the same time tell Him that you believe He is there because of His promises (John 14:16, Heb. 13:5, Matt. 28:20, etc.), and that you know He will answer prayer quite independently of your feelings.

5. Finally, there are some Christians who find it very difficult to concentrate. There is a great need of perseverance in the avoiding of wandering thoughts. The Apostle meant this when he wrote to

the Ephesians of the need of "watching thereunto with all perseverance." Eph. 6:18.

The secret lies in the Person of our Lord. Though there may be many who find it difficult to concentrate their thoughts on abstractions, few are unable to think for long about a person whom they really love! But they may argue that they have seen the physical form of those they love on earth and that the Person of our Lord seems to them little more than an abstraction. It is precisely for these people that the Quiet Time is absolutely indispensable!

Nothing could be of greater importance than that no Christian should be under any illusion concerning the reality of Christ's Person when they pray. The Bible—particularly the New Testament—definitely teaches us that faith is not a vague, intangible, subjective "influence." It is presented as an "instrument" by which the individual Christian is enabled to grasp the Unseen and to come into the enjoyment of God's provision for him. In the case of the Person of Christ, the New Testament would lead us to believe that by faith we are able to see Him in a manner which (though it differs in kind) may be as real as physical sight. To those who have seen Christ (in the Gospel sense), there is no unreality about the vision!

The reason for the difficulty appears to lie in the fact that the greater part of Christendom is occupied with the principles, ethics and ideals of the Faith, rather than with the Person who em-

bodies them all. The greatest need for us all is to become more Christ-centric in our thinking. The very people who complain of their inability to concentrate on the Person of Christ are to be seen using photos to remind themselves of the physical form of absent loved ones, whom they assert are real to them. Why, then, do they not make more use of the full portrait of Christ enshrined in the sacred Scriptures? No true seeker who has ever read through the Gospels, earnestly desiring the Holy Spirit's aid, has failed to see the moral beauty of Christ and a *true likeness* of His Person. Let us carry the impressions of that likeness with us as we go to prayer. Those who find it difficult to do so should saturate their minds with all they can find in the Gospels and the Epistles.

What special viewpoints of our Lord's many-sided character do we need chiefly to carry with us to prayer? All Bible teachers would probably agree that after the Cross (which must ever be kept before us) we should do well to concentrate more on the Resurrection and the Throne. How many Christians really live in the daily enjoyment of our Lord's present position of authority at the right hand of God's Throne? We would urge those who have difficulty in concentrating, first to allow the (scriptural) portrait of the Cross to come before them and then to turn their thoughts to the Glorified Christ in whom all power now resides. The Books of Hebrews and Revelation give the necessary portraits.

When the Christian Church awakes to the true glory of her Lord's Presence and really grasps the reality of His Resurrection power, in *that day* there will be a mighty Revival. God is willing. Are you?

Some soldiers visited Westminster Abbey. Seeing they had come too late for the official guide to conduct them through the historic shrine, Dean Stanley explained all he knew about the noble people whose names were inscribed on the walls and tablets, and in brass letters on the floor. As the soldiers were about to pass out of the gates, the Dean said: "Now, lads, you may never do anything great enough for your country to keep your names in remembrance carved here in Westminster, but I can tell you of a greater honor than that of having your name in this old Abbey, that is, of having it written in the Lamb's Book of Life."

Awake to the significance of the insignificant! Trifles are trifles only to triflers. To ignore trifles is to overlook the spot where decisions are made and where destinies may be determined. God is not only the God of the Infinite but of the infinitesimal.—Maltbie D. Babcock.

Manna IN THE MORNING

By Charles E. Fuller
and J. Elwin Wright



A book of devotional readings for every day of the year, containing the cream of the writings of many men of God. A book of great comfort, inspiration and spiritual instructions for the Christian as well as the unconverted. Some of the writers whose articles appear in this book are as follows: F. B. Meyer, A. B. Simpson, J. H. Jowett, Amy Carmichael, S. D. Gordon, R. Moffat Gautrey, Herbert Lockyer, James H. McConkey, G. Campbell Morgan, Vance Havner, Oswald J. Smith, Andrew Murray, Jonathan Goforth, Charles E. Fuller, J. Elwin Wright and many others.

Price \$2.00.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

Proving God Faithful

Mrs. Howard Taylor

IT makes all the difference with whom we are when we look at things that trouble us. A little boy of five years was out with his father one day when a big dog came down the Toronto street toward them. To the child, this great creature looked most ferocious. The red tongue and gleaming eyes and teeth drew nearer; but, quick as thought, the little fellow sought safety. Dropping behind his father, he slipped to the other side, and put his hand into the strong right hand that closed upon it. Where was fear now? Was not his father between him and danger? So the big dog was passed without a tremor, and our friend, Dr. Henry W. Frost, learned a lesson from the confidence of his child.

"Look unto me," is the word of Almighty Love. "Come with me from Lebanon... look from the top of Amana... from the lions' dens, from the mountains of the leopards" The essential thing is that Almighty Love is with us, nearer than any fear, actually between us and threatened danger, whatever it may be. As I write, the sound of singing comes up from the kitchen below my little study, where a white-haired friend of many years is busily at work. Her song is rich with experience, but its gladness is the same as that of the child:

"Just when we need Him most;
Just when we need Him most;
Jesus is near
To comfort and cheer,
Just when we need Him most."

"Just when we need Him most" brings to remembrance a time of extremity in China, when it seemed that one could bear no more. We were on a journey—a journey that had to be taken in spite of illness and the flooded state of parts of the Honan plain. The cart was packed at day-dawn and we made an early start, hoping to reach our destination before dark. A springless cart, drawn by mules over the roughest of dirt roads, mended only from deep ditches on either side, was not just the setting one would have chosen for an attack of malarial fever; but we were needed to give help in far more serious illness, and thought only of pressing on. The carter, happily, was optimistic.

"It will be all right," he kept saying, "when we reach the village on yonder ridge. Beyond that, the road will be better."

But the ridge seemed to recede as we plodded on, and the road and ditches were so often covered with water that it was

hard to keep the track. Bravely the mules struggled up the slippery incline at last, splashing through mud inches deep, as we gained the highest part of the ridge. Houses and trees hid the plain beyond, but how eagerly one was looking out as we passed through the village! And then my heart sank—for there, as far as eye could see, was one vast expanse of water. No roads, no bridges—only water, water everywhere, and who could tell how deep?

"Oh!" I exclaimed in dismay. "We cannot possibly—"

But there was no help for it. The village was almost deserted. There was no inn or shelter for cart and mules, and even a boat to take the passengers was nowhere to be had. With a heart that cried to the Lord, but also, it must be confessed, with a good deal of nervous distress, one faced the inevitable. How to keep his mules on the road and urge them through the remaining half-day's journey even the carter hardly knew. He would hire guides, he said, wherever possible; and the westering sun warned us to lose no time, if we were to reach the city before nightfall.

So on we went, the water rising round the cart as we left the ridge to cross that lake-like expanse. Saying nothing to my husband, but conscious of our oneness in prayer, I looked out over the flood, none too quiet in places, and held my breath as the carter felt his way with a long pole, to keep out of unseen ditches. Could one endure it hour after hour, as the sun slowly moved toward the horizon? The nervous distress, increased by fever, was becoming almost intolerable.

And then I do not know what happened, but I seemed to hear the softest, sweetest singing—until close beside me came the refrain:

"Safe in the arms of Jesus,
Safe on His gentle breast,
There, by His love o'ershaded,
Sweetly my soul shall rest."

The mules were still splashing through the water. The carter's shouts rang out, loud and insistent as before. But for me everything was changed. In unspeakable relief, I leaned back upon the Presence which was far more real than the distressful surroundings—for the singing was now in my heart: "Safe in the arms of Jesus." Never before had the assurance been so precious, so sustaining! I could have gone on restfully to the end of the journey, whatever it might bring.

But, what was that call behind us? A

cry, a boatman's cry! The carter stopped. We all looked back. And there, following us, a boat was actually coming—ready, the boatman shouted, to take us to the city. A boat from somewhere! "A way of escape," for the water was already coming into the cart. So, right in the midst of the flood, we transferred ourselves and our belongings to the friendly craft, and the mules, even when swimming, were able to get through in safety. How one realized as night closed in—for we did not reach the city until after dark—the shelter and upholding of those Everlasting Arms!

"Jesus is near, burdens to bear,
Just when we need Him most."

It was a terrible moment, some years later, when the bandits sprang out upon us from their ambush by the roadside, and we were taken prisoners. The band of twenty men, armed to the teeth, were wild with excitement. It may have been fear that we would whip out revolvers to meet them that contorted their faces with such frenzy, or it may have been simply their way of striking terror to the hearts of their victims. And to this their appearance added. Huge black turbans made their heads a fearsome size, and their leather doublets and broad girdles were formidable with cartridges, knives and swords. But still worse was the fury of the men themselves. One had never seen anything like it.

For a while all was turmoil and terror. Then they turned our chairs and chair-bearers off the main road, and by lonely paths we were soon being carried back into the mountains. Happily we each had a rug and pillow, and they did not take them from us. Everything else had gone on into the city. So we had no change of clothing, no food basket, no wash-basin, soap or towel, luxuries that bandits do not supply to their captives. We were wholly dependent upon them and at their mercy.

UP FROM THE GATES

By Capt. H. E. Beresford Mash

A study of Divine dealing through Dunkirk. It is a testimony of his deliverance. Highly commended by Mrs. Charles E. Cowman and others.
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GIANTS IN THE VALLEY

By Jimmie Johnson

Ten stirring, scriptural, evangelistic sermons. Price, Paper 35c.

GOSPEL PUBLISHING HOUSE
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Gradually one took it all in—the utter heartlessness of these men and the terror of the poor farmer folk at their coming. How sorry one felt for some hapless travelers who had made a detour to escape this very band, only to meet them face to face on the narrow pathway. The bandits rushed on them with ferocious yells, rifled their merchandise in a few minutes, taking all the silks and other goods they wanted, and left them thankful, no doubt, to have it over so quickly. They escaped being carried off only because we were more valuable prey.

Of course, thoughts would come of the tortures these men inflict upon their captives, though one handed such thoughts over at once to Him in whose hands we really were. This very band, while my husband was still with them, took a Chinese merchant, traveling as we had been, and, because he did not give them all the ransom they demanded, they slowly put him to death. They hung him up by his feet to the beam of the house and poured boiling water over him.

It may have been half an hour after we were captured, and we were out of sight of all but the armed men surrounding our chairs and the lonely mountains to which they were taking us, when the wonderful thing happened that made it all worth while.

It was no dream, no imagination. The leader of the band, a ferocious young brigand, his chest covered with cartridges, rifle over his shoulder and dagger and revolver at his belt, was walking beside my chair, so close that I could have put out my hand and touched him. All the others were before us and behind, determined to leave no chance of escape. But there in the very midst of them I became conscious—how, I cannot tell—of Someone Else, Someone much nearer and more real than they. Yes, He was there, the Lord Himself, according to His promise. And His presence was so real, so wonderful, that it flooded my heart with joy. He did not seem to say anything. He was just there—nothing between! And the joy was so great that I scarcely knew if I were on earth or in heaven. All fear was gone, quite gone, and I found myself singing that same sweet chorus:

"Safe in the arms of Jesus,
Safe on His gentle breast,
Here, by His love o'ershaded,
Sweetly my soul shall rest."

The leader of the band must have heard, for he turned and looked in through the little window. Perhaps one's face reflected inward gladness, for he called to the others walking round the chair:

"Listen, listen, she's singing! She is not afraid."

"No," was the answer. "We are not afraid. We know that you could kill us if you like. But we are not afraid to die. If you did kill us we should go straight

to heaven, to be with the God we love and worship. And He is with us here, keeping our hearts in peace."

It was all so strange and new! They could hardly believe they had heard aright. And through the long six weeks that followed, my husband was equally helped. His life was often threatened, but day by day he was enabled to "serve the Lord with gladness," even among the brigands. There were 4,000 of them, though not all in one place. Several of them told him they wanted to leave that wicked life and become Christians. It was a wonderful answer to prayer when, in the end, they set him free without ransom or conditions.

But I must not dwell further on that story, save to say that in every emergency we proved afresh that "Jesus never fails." You too have proved it, are proving it today. Let us go forward, then, without fear. Trials greater than any we have known as yet may lie ahead. But "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

To put Jesus Christ between you and everything is the secret of a heart at rest. And He Himself has said, "I will never, never leave you, no, never, never forsake you."

Mother's Prayers

(Continued From Page One)

agony of a mother's heart in parting for the last time from her youngest child. When you leave home, you will have looked for the last time, this

MOTHER-HEART OF GOD

God, dost Thou know a mother-heart's deep anguish

When from her arms her well-loved sons are torn,

Or feel her depth of woe, when but a Father's
And not a *mother's* lot Thyself hath borne?

God answers: "With my warmth of love eternal

I gather all Mine own beneath My wing
Like as a hen her startled brood doth gather;
I hold them close as she doth—*mothering*.

"I keep them 'neath the covert of My 'feathers,'
All safe from harm they lie beneath My breast,

As with a mother's hand I sooth their heart-ache,
Nor cease till answered is their last behest.

"A mother's heart? 'Lo, I am He that bare thee';

A mother's love? I gave to all their birth;
A mother's grief when her loved sons are 'given'?

That grief was Mine—I gave My Son to earth."

—Clara M. Brooks.

CENTRAL BIBLE INSTITUTE COMMENCEMENT

The baccalaureate service will take place at the Central Bible Institute campus in Springfield, Missouri, on Sunday, May 21, at 2:00 p. m. The speaker will be Harold C. McKinney of Pittsburgh, Pa.

Commencement exercises will be held on Monday, May 22, at 7:30 p. m.

These services will be in a large auditorium seating 3,000 people and all are invited to attend.

side of the grave, on the face of her who loves you as no other mortal does, or can. Your father cannot afford the expense of your making visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sand in the hourglass of my life has nearly run out. In the far off, strange place to which you are going, there will be no loving mother to give counsel in time of trouble. Seek counsel and help from God. Every Sunday morning from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during the sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you.

"Boys, I expect never to see my mother again on earth. But by God's help I mean to meet her in heaven."

As George stopped speaking, the tears were streaming down his cheeks. He looked at his companions. Their eyes were filled with tears. In a moment the ring which they had formed about him was opened. He passed out and went to church. He had stood up for right against great odds.

They admired him for doing what they had not the courage to do. They followed him to church. On their way there, each of them quietly threw away his cards and wine flask.

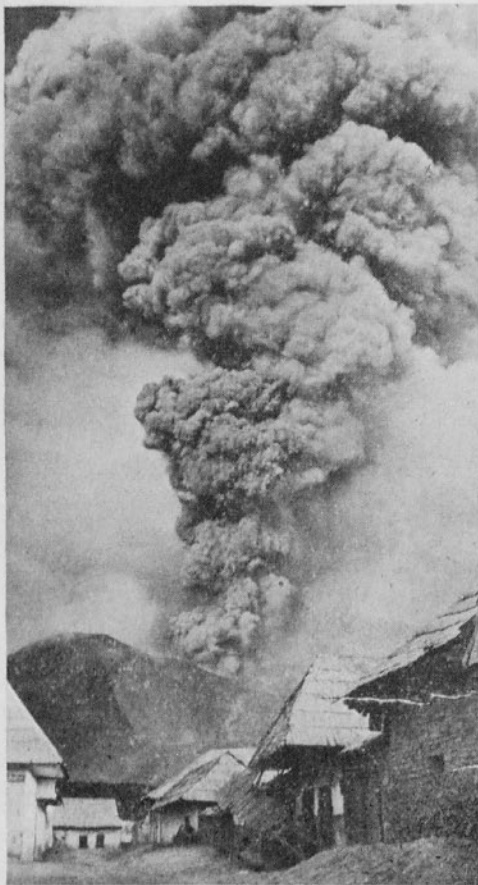
From that day they all became changed men. Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men convicted by the prayers of that Christian mother. And, if we only knew all the results of their examples and their labors, we should have a good illustration of a mother's prayers.—*Baptist and Reflector*.

"So into His hand went mine,
And into my heart came He;
And I walk in a light divine
The path I had feared to see."

The WHOLE GOSPEL for the WHOLE WORLD

God Used A Volcano

John L. Franklin



It seemed that the end of the world had truly come for the humble countryside dwellers of the little Republic of Guatemala in Central America, when the volcano Santa Maria erupted. A pent-up inferno belching forth smoke and lava had found an escape for its deadly gases and destructive fires. The earth rocked and trembled under violent earthquakes! Adobe houses came tumbling down, crashing and burying their occupants! A thick pall of black smoke hid the land for a hundred miles around—and the sun, all the while, had dressed itself with sackcloth and refused to shine. Ashes and volcanic dust as fine as powder filtered down and choked the people who sat silently and fearfully outside their dwellings.

If the end of the world were really at hand, there was at least one person who was preparing to meet God. Don Maximillano was a reputable business man in the little town of Progreso, where he owned a general merchandise store. Before the eruption of the volcano, he had never dreamed that he would one day be the first person in his town to accept the gospel and become a

preacher and the chosen instrument of the Lord in raising up a church.

He had heard of the gospel through his father-in-law, who had become a believer after having heard the good news in a neighboring country. Returning to Progreso and testifying of his faith, the people laughed against him to scorn. They were prejudiced against the gospel, even though they had never heard it. It happened that about forty years ago a colporteur from the American Bible Society had passed through the town giving out Bibles and Testaments. The Roman Catholic priest followed immediately and ordered the people to burn them, calling them the "cursed Protestant books."

The story was circulated about that the Protestants were made to strike the Holy Cross three times and then sign their names with their own blood in order to become believers in the gospel. The people were horrified and, in blind obedience to the priest, burned their Bibles. Those that were not burned were torn to pieces. So it was that for many years afterwards Maximillano's father-in-law, who lived in a nearby village, was the only believer in that part of the country. The people were utterly indifferent to his message. Finally he warned them that the day of judgment was coming and that the end of this world was not far off; that they had better get ready to meet God.

And then it happened! Maximillano says he will never forget that awful day. With the earth rocking under his feet, he had sent through the gloom of the smoke and falling ashes to bring his father-in-law to tell him what he must do to be saved. He came quickly and hurriedly explained to his anxious son-in-law what it means to repent and believe. It was a glorious sight to see Maximillano down on his knees, repenting of his sins in all sincerity. His faith rose up, far above the impending judgment—up to the very throne of God. He arose from his



Brother and Sister John L. Franklin in front of a native hut

knees a new creature in Christ Jesus! And then what? One might think that Maximillano's having accepted the gospel was a sort of a provisional measure and that he would turn back to his old life after the mighty volcano had spent its fury and the sun had shone again. But to the contrary, he emptied one of his storerooms and began holding meetings, inviting his friends to hear the gospel. A short time later he built a small church building with his own tithes. Some evenings he journeyed to a neighboring village, where God honored his message and several souls were saved and filled with the Holy Spirit. Some of our most promising ministers on this mission field today are his spiritual sons in the faith.

Above everything else, God is concerned about souls. He will do everything possible in order to bring a man to Himself, even if it is necessary to cause a volcano to erupt or to shake the whole earth. God will have souls. He is not willing that any should perish! The Word of God never goes out in vain. The little church in Progreso is a monument to the truth that the Word of the Lord shall prevail! How marvelous it is that He has made provision for us to be workers together with God to the fulfilling of His eternal purpose!

A Letter of Appreciation

We are very happy to be able to do a little to help some of our missionary friends who are not affiliated with our organization but who are standing for the Pentecostal testimony and, because of war conditions, have been embarrassed because of a lack of support getting through to them. A recent letter from one of these missionaries in Southwest China reads as follows:

"Beloved Brother:

"Your kind letter came to hand this morning and I have given it to the friends to read and they are thrilled with joy. It almost brought tears to my own eyes for this kindness towards them. Yes, it is a great blessing to them and I am just as happy in being used in paying the money over to them as if I were going to town to buy myself the things my heart desires most.

"It surely is distressing here in China at this time. If only there were some way to control prices, all would be well. They are asking for the rent of a horse 75 United States dollars for a comparatively short trip. A bundle of fire wood costs us \$2.50 and this has only a few sticks in it.

"The missionaries appreciate so much the kind help you are sending them. Their lot has been and still is a hard one. It is indeed wonderful how the Lord has kept us going and met the needs up to this time.

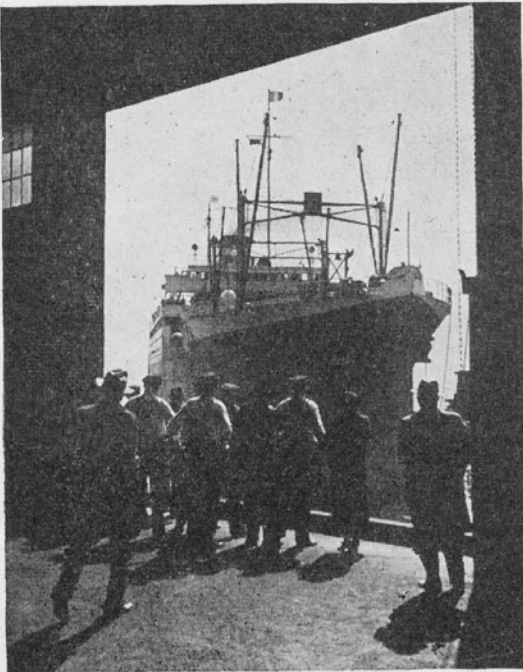
Last week we sold our organ. I felt sorry to see it go, but I will sell anything in order to hold on to the work. The cost of living has risen so high that even if we should receive \$300.00 to \$400.00 United States currency per month, this would hardly see us through. We have wondered if we shall be able to stay on another year, but the words of the Master come to us, 'Take no thought saying, Wherewithall shall we be clothed.'

"We went out to buy some native cloth to make some clothes for our orphan children. It is very coarse, rough cloth, 24 inches wide, and we had to pay \$4.00 a foot for it. We tried to get some buttons, but they

asked \$1.00 for each button, whereas at home you can buy a card of these for five cents."

This is just a little picture of conditions that some of the missionaries in China are living under and will give a better understanding of why it is necessary to do all we can to keep up the support of the missionaries and also to render help to our missionary friends who are either independent or with organizations that are unable to help them adequately in this time of need. We have sent many thousands of dollars to just such missionaries in different parts of the world since the outbreak of the war.

Prisoner of War Returns Home



Lily Ganz, who was interned as a civilian prisoner of war during her missionary service in Ningpo, China, gives an inspiring account of God's deliverance of herself and other workers in like position. It should encourage our hearts to continue to pray for those of our missionaries who are still confined to concentration camps.

For a time after Pearl Harbor, the missionaries were able to carry on their work among the Chinese. Although they were hindered from having as large an attendance in their meetings as in previous years, God was working among the natives, and no doubt preparing them for the time of trial before them. Miss Ganz reports a touching incident:

"A very interesting sight was a row of old women, all of them over seventy, who were especially blessed one evening when the power of God was very manifest. Each

one stood with her hands raised, giving praise and glory to God for His wonderful goodness to them. A number of them were unable to walk without the use of their canes, but at the time of God's special visitation to their hearts, the canes were not in evidence, for the power of God was their strength and stay. It was a beautiful sight to me, realizing that these old souls, who were formerly bound by heathen darkness, had been brought into the light of the gospel only a few short years before."

Gradually the freedom of ministry was curtailed, until the missionaries could visit only in the homes, but here they found very many opportunities of helping the Chinese believers in their problems and burdens. It was a time in which the missionaries grew close to the hearts of those whom God had given them, and the cords of Christian love bound them together stronger than ever.

On May 27, 1943, the missionaries were ordered to leave Ningpo, for Shanghai, to be interned in one of the concentration camps. "We had a very blessed season of prayer and comfort from God's Word, encouraging us to continue in the Faith in spite of the trials and testings which were before us."

The love of the natives is evidenced by the description of the sad parting. "It was difficult to make our way through the streets, which were literally lined with Chinese people—Christians and non-Christians—who had come to bid us farewell. As we came near them, they would press our hands or arms, or pat our shoulders, and express the hope of seeing us soon, with other words of comfort. The tears stood in the eyes of all of us; though Chinese and foreigners, both were trying to be brave and to control their emotions. The Chinese were concerned about our having to carry our heavy bags, and wherever possible would lend a helping hand."

They were taken to the building where, day in and day out, life was the same. They were not able to see anything outside the

camp grounds, only as far as one's vision could carry. All was very monotonous, although the Presence of the Lord brought refreshing and strength.

When rumors of possible repatriation began to get around, our sister tells how daily she prayed, "Not my will but thine be done." She writes: "Daily—even many times during the day—this was my prayer, that my own desire should have no place in the matter. I felt not to seek being selected, but to leave it all in God's hands, praying that His will alone concerning me should come to pass. When I was informed by the camp commandant that I, too, was listed for repatriation, I knew it was God who had brought it to pass."

Even in the joy of release, there was a deep, underlying sadness, as with tear-filled eyes, they had to leave those other missionaries behind who had not been granted release. It was no doubt as painful to those who were leaving as to those who had to remain behind to say good-by.

The trip back was peaceful and attended by the sweet Presence of God. We shall let our Sister describe it: "It was a solemn time as we walked along the shore, every moment bringing us nearer to our liberty. But it was not fully realized until we placed our feet on the gangplank of the MS Gripsholm and wended our way onto the aft deck, where we were served ice cold water in new paper cups, and a bar of Nestle's chocolate was given to each person. It seemed that nothing had ever tasted half so good! Our hearts were, indeed, filled with gratitude to God and our country for its care over us. On this part of the journey, those who were emaciated during the previous two years because of much deprivation, now had ample time for recuperation through the proper, nourishing food and the extras which were so amply provided for us.

"In my own case, God was indeed most gracious; for my homecoming was to be a blessed reunion with my precious mother, who had been marvelously kept in the very trying months of not hearing from China; and also for a loving reunion with many dear friends.

"The work in China is now being carried on through the labors of the Chinese workers, who count not their lives dear unto themselves but are spending and being spent for the gospel's sake. Your prayers and your gifts have not been in vain, but one day we shall know in full what has been accomplished for the extension of the kingdom of God. We still have a part—and a very important part—and that is to hold up their arms in prayer and faith, believing that the enemy of our souls shall not be able to turn them aside, and that harm shall come to them in no way; but that they may be kept by the power of the living God. Will you pray? Prayer will not only work effectually for those for whom we are praying, but will do a deep work in our own hearts and lives."

**TWELVE
MILLION
MEN
AT
STAKE**



THE outstanding opportunity in the field of evangelism at this hour lies with the twelve million men bearing the uniform of the U. S. A. Realizing this, Harry Jaeger, of our Servicemen's Department, called together all the workers devoted to evangelism among our armed forces, for a three-day conference, from April 20-22. Some 42 were registered.

Among those who attended were five of our Assemblies of God chaplains—Chaplains E. M. Brengle, Joseph L. Gerhart, F. L. McGown, D. F. Lehmann, and C. P. Smales; workers from all our Service Centers scattered from coast to coast, as well as John Sitton and Curtis Carlin, who are devoting their lives to hospital evangelism. Evangelist Raymond Richey, who goes from camp to camp with his red, white and blue tent, Sister Richey and their daughter, and Brothers Leonard and A. J. Richey, were also in attendance. We were glad to have with us Martin Brandt from the Free Methodist Church, whose time is devoted to the men in the service, and Samuel Todd, the director of the Servicemen's work in the Pentecostal Holiness Church.

There were many helpful discussions. Chaplain Lehmann deplored the fact that boys from home assemblies are discouraged because month after month there is no word from their pastors or folk in the churches. Surely this should be corrected. Every Pentecostal boy deserves a monthly letter from the home assembly.

Three important resolutions were made. First, That all field workers, service centers, chaplains, and all civilian pastors should cooperate in sending full military names and addresses of men who have accepted Christ as Saviour to our Servicemen's Department, which can be used as a clearing house for a follow-up system. The Servicemen's Department will supply decision cards.

Second, That all our Service Centers be urged to establish activities for Christian servicemen, such as forming them into gospel teams or encouraging them in other methods of service, giving them definite Christian responsibility.

Third, It was recommended that the General Council appoint a committee to investigate the spiritual and social problems existing among the unmarried girls in the military centers of our country, and to recommend proper methods for ministering to the needs of these girls.

A great Reveille Rally was held at the Central Assembly on the night of April 20. A cash collection for Servicemen's work amounted to \$548.00. Needless to say, it was Raymond Richey who was responsible for the hilarious giving of that evening. The needs of this work are great, \$7,500 being needed for the next million copies of REVEILLE.

The night of April 21 was one long to be remembered. It was at the time of getting together around a simple meal when God graciously poured out His Spirit in the old-time Pentecostal way, melting every heart.

The last night was spent at the Assemblies of God Service Center in Springfield. The

soldiers crowded into the meeting, part of which was broadcast. When the altar call was made at the end by Raymond Richey, a number indicated their desire to receive Christ Jesus to be the Lord of their lives.

WHERE THE EVANGEL GOES

California	12,284
Texas	7,806
Washington	6,150
Oklahoma	5,458
Illinois	4,496
Missouri	4,427
Pennsylvania	4,421
Ohio	4,034
Michigan	3,842
New York	3,748
Oregon	3,305
Kansas	3,013
Arkansas	2,807
Minnesota	2,381
Iowa	2,035
Canada	2,005
Florida	1,974
Georgia	1,923
Indiana	1,831
Colorado	1,669
New Jersey	1,541
Wisconsin	1,534
Alabama	1,359
Nebraska	1,335
Idaho	1,022
Tennessee	986
Virginia	969
Montana	957
South Carolina	901
South Dakota	887
Louisiana	845
Arizona	834
Kentucky	827
North Dakota	819
New Mexico	760
Maryland	743
West Virginia	669
Massachusetts	654
Mississippi	527
Maine	516

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THE GOSPEL ACCORDING TO JOHN, Price.....	3.00
HOSEA, THE HEART AND HOLINESS OF GOD, Price.....	1.50
VOICES OF THE TWELVE HEBREW PROPHETS, Price	1.50
LIVING MESSAGES OF THE BOOKS OF THE BIBLE; VOL. 1, from Genesis to Malachi	2.00
LIVING MESSAGES OF THE BOOKS OF THE BIBLE; VOL. 2, from Matthew to Revelation, Price.....	2.00
THE ANSWERS OF JESUS TO JOB, Price.....	1.25

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Foreign	499
District of Columbia	466
North Carolina	462
Connecticut	404
U. S. P.	373
Wyoming	356
Delaware	296
Rhode Island	146
Nevada	132
Utah	117
New Hampshire	105
Vermont	74
<hr/>	
Total	101,724

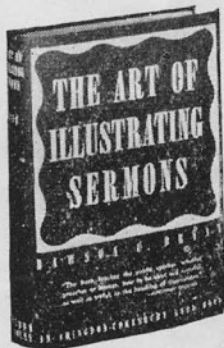
Since the above figures were prepared, April 1, a large number of new subscriptions have been received so that we are now printing 111,000 copies of the **Pentecostal Evangel** weekly.

"BIG BUSINESS"

According to *Advertising Age*, the largest buyer of time on Mutual during 1943 was the Gospel Broadcasting Association whose theme song for the Old Fashioned Revival Hour is, "Jesus Saves." The Association spent \$1,566,130 to broadcast the gospel. There were six other religious groups among Mutual's 60 network sponsors. These six accounted for a total of \$3,367,268 which is 26.9 per cent of Mutual's "national" business.

"Big business, indeed," comments Tom. M. Olson. "All who are carrying out the Great Commission and giving the gospel of Christ to a sin-sick world are doing 'big business' in the truest sense of the word." Did not Jesus speak of His mission as "My Father's business"? Luke 2:49.

The Art of Illustrating Sermons



This is a fine book for ministers. It is full to overflowing with just the things they need to know concerning the art of illustrating sermons. It is concrete, practical, well organized, and easy to read.

It will contribute to any minister's cul-

ture to range through the various fields which the author opens. He will glean rich harvests, and if he utilizes, in accord with the principles which the book lays down, what he thus gathers, he will have grateful and attentive congregations. Price \$1.39.

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A Complete Set of Thirteen Volumes.

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"Handfuls on Purpose" contain an immense fund of expository outlines, selected Bible readings, short seed-thoughts, apt illustrations, and practical suggestions.

No other set of books will yield as much positive inspiration, encouragement and help as this set. It will prove to be a perpetual source of aid.

We have just received a shipment of "Handfuls on Purpose," and owing to the acute paper shortage at this time we do not

know when we may be able to get additional shipments. We suggest that if you are planning to secure one of these sets that you do so at once.

Single Volume\$2.00

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THE REGATHERING OF ISRAEL

A critic writes that the sixteen million Jews throughout the world are not a homogenous people, but that, to the contrary, they have no common and peculiar characteristics, tastes or beliefs. "Biologically," he says, "they are made up of brunettes and blonds, short and tall, nice-appearing or ugly. Socially they are composed of rich and poor, educated and illiterate, honorable and crooked. . . . Even in the matter of religion, once their common bond (while today the bond is anti-Semitism), a million Jews will vary as widely as a million Gentiles. Jews, like non-Jews, come from every land and dwell in every land, and they are, like Gentiles, loyal citizens of the land of their birth or adoption." He contends, therefore, that we are all wrong in looking for a national migration of the Jews to Palestine.

In sharp contradiction to the above is the following observation by Ralph Fried, Palestine: "A remarkable achievement of Zionism is the unification of the Jews coming from all parts of the world. What we see in Palestine of varieties of types and of cultural and social backgrounds of one race of people cannot be paralleled anywhere on the face of the globe. Tall, blond, blue-eyed Jews from northern and central Europe having a cultural background and upbringing of the highest type are brought together there with brown- and black-skinned Jews from Persia, Afghanistan, India, Arabia, and Africa—then all shades and types between. They are all thrown together, depending one on the other and working together for the common goal—the upbuilding of *Eretz Yisrael* ('Land of Israel')."

What Zionism has already accomplished in

a limited measure, God will accomplish on a wholesale scale. He will yet gather Israel as a nation in the Promised Land, as it is written: "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23:7, 8.

Among the Assemblies

EL CAMPO, TEXAS—We have just closed a 2-week revival with Evangelist and Mrs. L. L. Hudson of Austin. There was a great outpouring of the Spirit of God. The church was wonderfully revived and we had large altar calls. Sixteen prayed through to salvation and the Baptism in the Holy Ghost according to Acts 2:4. The revival spirit is still burning. The good preaching and the good music and singing by Brother and Sister Hudson were enjoyed by all.—R. A. Bryan, Pastor.

CLAREMORE, OKLA.—We just closed a glorious revival with Evangelist and Mrs. Ossie B. Jones. Waves of glory swept over the congregation from the first night. Twenty-five prayed through to old-time salvation, and many were healed, including an elderly man who had had rupture for many years. Many were added to the church, and the saints were

STOKE OF BRIER HILL

By Zenobia Bird

The story takes the reader down into the Kentucky Mountains. Stokely MacDevitt, a heroic and likable young mountaineer, is the chief character. Stokely plans to make a lovely young mountain lass, Marjorie Worth, his bride. But there had been a feud between the Worths and the MacDevitts for a hundred years, and no MacDevitt could ever marry a Worth. But all is changed when a young missionary and his wife moved into the hills with the story of the Cross. You will enjoy Stoke of Brier Hill. **Price \$1.25.**

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Springfield, Missouri

greatly encouraged to press on. Our Sunday School and Sunday night crowds have outgrown our building, so pray that God will make it possible for us to enlarge our church.—C. O. Haymaker, Pastor.

TORONTO, CANADA—During the month of January, 1944, Beatrice Best of Springfield, Mo., conducted a 3-week revival in Glad Tidings Tabernacle, when 15 souls were saved and several received the Baptism in the Holy Spirit. We had a good spirit in the meetings and Sister Best's ministry was greatly appreciated by all. We also made arrangements for her to conduct other revivals in Ontario which she did with great blessing and souls were also saved there.—H. R. Pannabecker, Pastor.

CRICHTON, ALA.—Since our return to this assembly, November 14, 1943, we have witnessed a rejuvenation in every department of the church. Showers of refreshing and seasons of delight have been our portion as we have waited before the throne of our Heavenly Father. Our radio broadcast is no longer to be heard, but God has helped us to use other mediums. We were privileged to give more to Missions last year than in any other year of our pastorate. Our Sunday School attendance has again reached 281.

February 6 to March 5 will long be remembered as a great time of revival. Evangelist Bob Ashby of Tulsa, Okla., was our speaker, and I. L. Fullerton of Ft. Worth, Texas, was in charge of the music. Almost immediately after these brethren left, Evangelist Lee Krupnick of Tulsa, Okla., came to us for a meeting. Night after night, under the ministry of these torch bearers, the building was packed to the doors. It was a common thing to see the altar filled from one end to the other. Twenty-five united with the church during this time of revival. Soon we expect to stretch a large gospel tent for our summer battle against the enemy.—Clyde C. Goree, Pastor, 119 Mobile St.

MILLVILLE, FLA.—We are having the mightiest revival that ever hit this city, conducted by the Jewish evangelist, Lee Krupnick of Tulsa, Okla. The spiritual tide keeps rising and the crowd keeps getting larger and larger. Last night, during a downpour of rain, we had the largest week-night crowd we have ever had. Scores are attending who have never been to church before. Our church seats 400 and we packed in 600, and on Sunday night over a hundred stood up outside, while many were turned away. Many sat in their cars and listened to the evangelist through a loud speaker which was hurriedly connected.

The Spirit and presence of God was so real, and Brother Krupnick was so mightily anointed, that when he made the altar call at least a hundred people wanted Christ as their Saviour. These were not Christians wanting to re-dedicate their lives, but unsaved people. There was no room to move around the altar, but sinners were crying out to God for mercy, seeking to be saved. It was the most wonderful sight we have ever witnessed in this church. And again last night, even though it was raining, and many people had to walk to get to the service, we had the auditorium full. The power of God was so real and sinners were

so under conviction, that 11 ran to the altar, and as the power kept falling 9 more came. Besides the 20 who were saved, 3 received the Baptism in the Holy Ghost. We believe this to be the greatest revival ever held in Florida.—H. D. Ferrell, Pastor.

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.

UKIAH, CALIF.—Meeting in progress; Robert B. Thomas, Evangelist.—Raymond Murray, Pastor.

FLINT, MICH.—6029 Lapeer Rd., May 7-28; Evangelist and Mrs. Don Mallough, Seattle, Wash.—C. M. Brooks, Pastor.

MARSHALL, MO.—266 West Morgan St., May 7-28; Evangelist and Mrs. L. L. Nash.—V. L. Hertweck, Pastor.

WINSTON-SALEM, N. C.—430 N. Main St., May 11—; Otto J. Klink, Miami, Fla., Evangelist.—F. Wildon Colbaugh, Director.

MACON, MO.—May 6, for 2 or 3 weeks; Mr. and Mrs. V. L. Mathan, Evangelists.—Mr. and Mrs. Robert Sandfort, Pastors.

EL DORADO, KANSAS—501 S. Topeka, May 7-21; Mr. and Mrs. R. S. Peterson, Evangelist.—L. J. Hollis, Pastor.

DALLAS, WIS.—Gospel Tabernacle; May 14, for 10 days or more; Clarence Jensen, Evangelist.—Albert J. Taxdahl, Pastor.

SULLIVAN, MO.—May 2, for 3 weeks; Evangelist and Mrs. Loren W. Wooten, of Springfield.—Odis Virgin, Pastor.

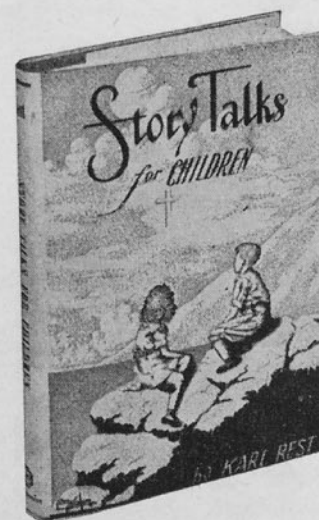
CHELSEA, MASS.—113 Hawthorn St., May 23-June 11; R. L. Bartlett, Bristol, Va., Evangelist.—C. C. Garrett, Pastor.

SAYRETON, ALA.—May 14-28; H. R. Bagwell, Evangelist. Special music and singing.—Ben Wainwright, Pastor.

BRAINERD, MINN.—Gospel Tabernacle, May 7-21; Paul V. Chamless, Houston, Texas, Evangelist.—R. D. E. Smith, Pastor.

STORY TALKS FOR CHILDREN

By Karl Rest

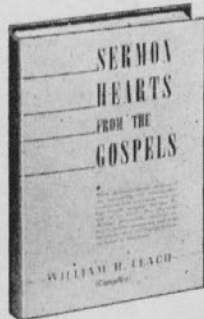


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book to compare with the incisive realism of the Bible, each junior sermon has been orientated by a passage from Scripture, and illustrations from the same source are frequently incorporated. These sermonettes catch and sustain the interest of the junior boy and girl. **Price \$1.00.**

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The aim of this splendid, ever-timely volume is to present in a concise form the substance of what has been written in recent years on the central subject of Christianity—the Person and work of Christ. Its fourteen chapters are devoted to a scholarly, yet popular study of the tenets of the Christian faith as in Christ.

The summary of the Christian position as stated by its leading modern exponents will prove of service to all in our churches who are brought face to face with various attacks on the Christian faith. **Price \$1.25.**

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MARION, OHIO—David and Herman Sts.; May 14, for 3 weeks or longer; Thelma Wilkins, Granite City, Ill., Evangelist. Neighboring assemblies please co-operate.—Nola West, Pastor.

CHICAGO, ILL.—35th Annual Missionary Convention, 70th St. and Stewart Ave., May 7-14. Noel Perkin and missionaries from various countries will be speaking.—Ernest C. Sumrall, Pastor.

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.

NORTHWEST BIBLE INSTITUTE

Graduation exercises, Northwest Bible Institute, Seattle, Wash.: May 14, night, baccalaureate sermon. May 16, night class promotions. May 17, graduation. Alumni rally, May 17.—Henry H. Ness, Principal.

MISSION CITY, B. C., CANADA—British Columbia Conference and Camp Meeting, July 2-16. J. D. Saunders, main speaker. Kindly make reservations early.—Pastor C. R. Cobb, Box 265, Mission City, B. C.

SOUTHWESTERN BIBLE INSTITUTE COMMENCEMENT

Commencement, Southwestern Bible Institute, at the Bible School, Waxahachie, Texas, May 25-26. Alumni banquet, May 26. Ernest S. Williams, baccalaureate speaker.—F. D. Davis, President.

ATTENTION—C. B. I. ALUMNI

Annual C. B. I. Alumni Fellowship and Business Meeting, 11:30 a. m., May 22, in the Old Chapel of Central Bible Institute, Springfield, Mo. Alumni luncheon, 1:00 p. m., on campus.—Chelsea Melvin, President.

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. Skymer, District C. A. President.

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.

UNITED PENTECOSTAL RALLY

United Pentecostal Rally, sponsored by the Ministerial Fellowship of Metropolitan Washington, Continental Hall, 17th and D Sts., N. W., Washington, D. C., May 28, 2:30 and 7:30 p. m. Ralph M. Riggs, Springfield, Mo., guest speaker.—Herbert A. Nunley, President.

TEXAS DISTRICT COUNCIL

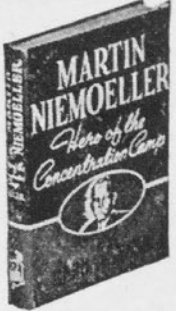
The 29th session of the Texas District Council will convene at Waxahachie, Texas, in the gymnasium of Southwestern Bible Institute, June 6-9. June 5, Fellowship night. Ralph M. Riggs, Assistant General Superintendent, main speaker. All those desiring ordination must meet the ordination committee. For any information desired, address C. P. Robison, District Secretary-Treasurer, or F. D. Davis, District Superintendent, 1200 Sycamore, Waxahachie, Texas.

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.

Inspiring biographies by Basil Miller



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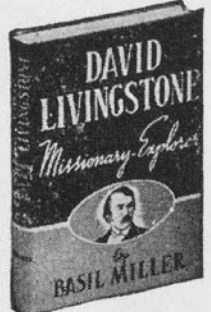
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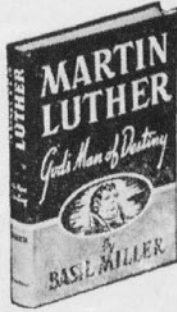
The life story of this great Negro Christian scientist known as "The Wizard of the Peanut."
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An entrancing biography of this great man of God.
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A splendid biography of the Reformer's life, with a particular emphasis on his striving by works what he finally came to believe was faith.
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PRAYING HYDE

A remarkable biography of this great prayer warrior and missionary to India.
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GOSPEL PUBLISHING HOUSE Springfield, Missouri

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.
Isaiah 53:5

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.

ARITON, ALA.—Eleventh annual C. A. Convention, High School, June 14-17. J. Billy McIntosh, Nashville, Tenn., special speaker. For further information write Mrs. Jimmie Flowers, District C. A. Secretary-Treasurer, P. O. Box 272, Troy, Ala.

GEORGIA DISTRICT COUNCIL

The annual meeting of the Georgia District Council will convene at 301 Capitol Ave., Atlanta, Ga., June 12-15; Ralph M. Riggs, main speaker. Other leading ministers and officials from other Districts as well as God-sent, able workers willing to do Home Missions work in new fields, invited to attend. Monday night, fellowship service. District Presbyters' meeting, 4:00 p. m. Monday. Council opens 10:00 a. m. Tuesday; W. M. C. meeting 2:00 p. m. Rooms free. Ralph Byrd, 301 Capitol Ave., is pastor.—S. W. Noles, District Superintendent, Box 1101, Columbus, Ga.

MISCELLANEOUS NOTICES

NEW ADDRESS—79 Milford St., Springfield, Mass. "Have accepted the pastorate of Bethany Pentecostal Church."—F. D. Eide.
WANTED—Good portable organ for gospel work. Write Pastor Charles T. Butrin, Centerburg, Ohio.—Mrs. Pearl Conway, Secretary.
GOSPEL BROADCAST, Station KID, Idaho Falls, Idaho, 1350 kilos., Tuesdays, 9:00-9:15 a. m.—John F. Green, Pastor.

The PASSING and the PERMANENT

PRENATAL MURDERS

The editor of the *Journal* of the American Medical Association estimates that a million babies in the U. S. are being killed each year by criminal abortion, or one fourth as many as are born annually in this country.

PAGANISM IN AMERICA

A statue of Buddha is being brought from Peiping, China to be placed in a beautiful setting on Avery Island, Louisiana. After being the center of worship for Chinese Buddhists for hundreds of years, it is to provide a perfect setting for the worship of American Buddhists!

VENEREAL DISEASE TOLL

"The casualties the Navy will suffer this year from venereal disease are enough to man a fleet of twelve battleships, six carriers, twenty-four cruisers, and eighty destroyers," says Patricia Lochridge, writing in the *Woman's Home Companion*. "The Army casualties are enough to form approximately twenty-six complete combat divisions."

A PRODIGAL LAND

The United States spends \$9,000,000 daily on liquor. The four billion pounds of grain and the 165,000,000 gallons of molasses used each year by the liquor industry would provide 40,000,000 underfed people with an extra loaf of bread daily and a quart of milk, if the products were used for bread or fed to cows. This is a prodigal land, wasting its substance in riotous living. It needs to return to our heavenly Father.

SOME THINGS NEVER CHANGE

The world changes, but human nature is the same in every age. So is sin. All the forms of sin which prevailed 1900 years ago are prevalent today. Paul spoke of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Sin is one thing that never changes. Another thing that never changes is the remedy. Now, as then, the only solution to the problems of mankind is Christ. He alone can deliver men from sin in all its forms.

RADIO AND NERVES

Dr. Walter Alvarez of the Mayo Clinic declares that radio is not doing the nerves of the American people any good. On the contrary, he says that radio is an enemy of our nervous system. Many homes keep the radio going practically all the waking hours with all its cacophony of swing music, "soap operas," murder mysteries, and such like. As a consequence, he says, repose and relaxation are becoming scarcer and our nerves suffer as a result.

Our spiritual lives suffer as well, for this kind of radio listening crowds out the Lord and fills our minds with the world and its sin.

JAPANESE C.O.'S

There is provision for C.O.'s (Conscientious Objectors) in the Japanese conscription law. According to Americans recently returned from Japan, any religious or political objectors are put in prison or shot unless they are fortunate enough to get into noncombatant divisions of the army. Neither Buddhist priests nor Christian clergymen are exempt. We should thank God for the tolerance we enjoy in America.

UPROOTED JEWS

The World Jewish Congress has informed the U.N.R.R.A. that when the war ends there will be over 3,000,000 uprooted Jews in occupied Europe and Soviet Russia whose existence will depend solely upon organized relief. Out of the prewar total of 8,300,000 Jews in Axis-dominated countries of Europe, more than 3,000,000 are believed to have perished; the remainder were transported to concentration camps or evacuated to the Russian interior.

JEWISH RABBI BECAME BISHOP

Solomon Michael Alexander came to England as a young man, where he received his first introduction to the New Testament. Subsequently he became a rabbi in Plymouth, and agreed to teach Hebrew to a curate of St. Andrew's Church. As the two men studied the Bible together the message of the New Testament sank into the rabbi's heart. He attended the preaching of the curate, and unknown to him, his wife, with a similar desire to know the truth, also attended the church. Alexander became a Christian, and in 1841 was appointed the first Anglican Bishop in Jerusalem. He had wonderful opportunities of ministering to the Jews, and gained the good will of all classes. Three years later he died suddenly, but he laid the foundation of a work that abides to this day. —*The Christian*.

ASSEMBLIES OF GOD CHAPLAINS

- R. S. Berg, 1st Lt.: 0-501274: ETO DTC No. 4: APO 546, % Postmaster, New York, New York
- E. M. Brengle: 667th Med. Clr. Co. Sep.: APO 187: Los Angeles, California
- F. E. Evans: 54th Field Hospital: Fort Bragg, North Carolina
- J. L. Gerhart: 1122nd Engineer Combat Group: Camp White, Oregon
- O. W. Keyes: ASN 0497105: 70th Regt., IRTC: Camp Blanding, Florida
- A. C. Lane: 120 General Hospital: Camp Van Dorn, Mississippi
- D. F. Lehmann, Captain: Hq. Special Troops: APO 95: (A. S. N.) 0-524521 Indiantown Gap Mil. Res.: Pennsylvania
- J. K. McConchie, 1st Lt.: 323rd Inf. 81st Division: Camp San Luis Obispo, California
- C. P. Smales, 1st Lt.: Hospital Chaplain's Office: Station Hospital: Jefferson Barracks, Missouri

AMERICA'S GREATEST ENEMY

Dr. Albert Schweitzer says: "Drink is commercially our greatest wastrel; socially it is our greatest criminal; morally and religiously it is our greatest enemy."

WORSHIPING MAN

A Russian scientific commission examined the embalmed body of Lenin a few weeks ago. The body of the founder of Soviet Russia, who died twenty years ago, was reported to have "excellent color in the skin, firmness and elasticity of connective tissues, flexibility of the joints and elasticity of muscles, along with excellent preservation of the features of the face." Lenin's tomb is a veritable shrine in Russia. The homage paid there reminds us of the man-worshiping propensity of human beings which will be exploited to the full when Antichrist reigns. Rev. 13:4.

HAS NOAH'S ARK BEEN FOUND?

Is it true that two Russian aviators sighted Noah's Ark on Mount Ararat during World War I? *The Sunday School Times* believes not. It has published a letter from Capt. Ben F. Allen, who was supposed to be the authority for the report, which reveals that the story was based on an unconfirmed statement he received from relatives of the deceased Russian aviators. According to Capt. Allen, the story is 99 per cent pure fabrication. He says the fragmentary report got into the hands of a man with a fertile imagination, who whipped up the tale to startle the public.

Comments *S. S. Times*: "It is too bad that unreliable stories such as this get such wide circulation. We have a great amount of good solid material relating to Biblical research, concerning which there is no doubt, because it is based on the facts of solid archeological discovery and not on hearsay. Let us stick to the facts."

FILTHY LUCRE

The Boston Post said: "There will always be controversies between the wets and the drys, but whatever the soundness of the arguments of either side, there is no getting around the fact that the national and state treasuries have reaped harvests from the taxes imposed on alcoholic beverages. During 1942, a total of \$1,750,166,010 poured into the government from this source. The industry led all others as a producer of public revenue."

The best answer we can find for this is to tell a fable which we have read. Once upon a time a soap manufacturer gave coupons with one-tenth of the value of the soap itself. These coupons were so attractive to certain mothers that they cared little for the qualities of the soap itself. So, when neighbors and friends told these mothers that the soap was irritating the skin of the children—even causing ulcers, boils, and other eruptions, which in turn affected the nerves, and even the minds of the little ones—little attention was paid to these warnings, for the coupons were accumulating. The precious collection was the answer to whatever evil resulted. At length it was found that a certain community had spent \$50,000,000 for the injurious soap and sustained the consequent injuries in order to collect \$5,000,000 in coupons.

It has, indeed, been well said that people do not think when the sale of spiritous liquors is involved.