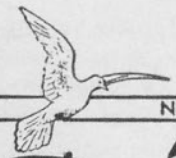


NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



The Pentecostal Evangel

THEY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Under a Pirate Flag

A True Story by Oswald J. Smith

THEY'VE come! They've come!"

"Who? Where?"

"The robbers! There! At last they're here. Oh, what shall we do?"

It was in the heart of Kwang-si, the robber-infested province. Nellie Jones was hastening to her school of girls in Kweilin. Hers was the leading boat.

"Yes, at last they've come. So many escapes. This must be the time. How can we evade being captured now?"

"Our God in whom we trust; He will deliver us," calmly responded the missionary as she knelt in the boat.

Down the robbers swarmed on every side, out of defiles and from behind rocks and trees. The mountain slopes became suddenly alive with quickly moving figures. On they came, hundreds upon hundreds of them. Escape seemed out of the question. Panic prevailed in every boat.

Like hungry vultures sweeping down upon their prey, like starving wolves eager to devour, like demon-possessed, blood-thirsty savages, straight for the boats they came.

The Fuh River had witnessed many a tragic scene since the robber bands began their deadly work. It appeared as though another was about to be enacted.

What would they do? What could they do? Nothing but sit still and trust God. Were they not in His hands. And would He not protect His own?

On came the brigands, their murderous weapons gleaming in the noonday sun. Hard were their faces, cruel their eyes.

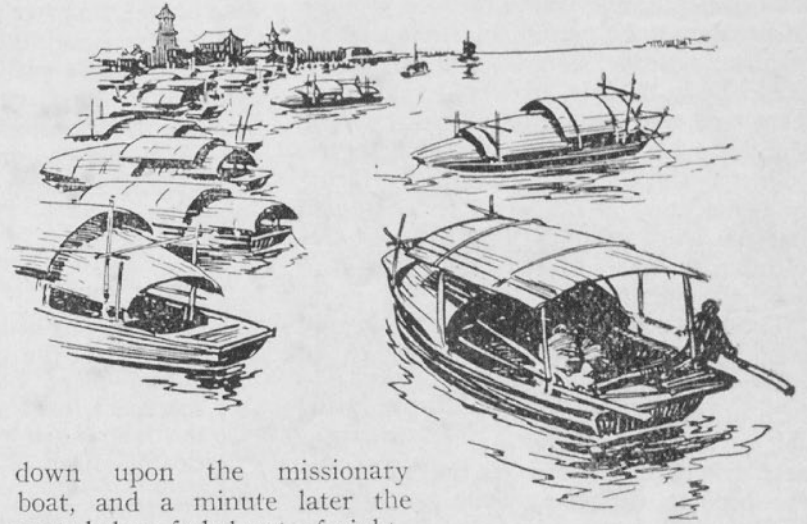
But the missionaries were praying, praying as they had seldom prayed in their lives before. Even yet, might not God intervene and save them?

Bullets began flying thick and fast. It was dangerous to remain exposed. Quickly drawing their mattress over them for protection, they settled down to wait and pray.

With their blood-curdling war cry, they hurled themselves on the boats lower down. Men and women were quickly bound and hurried off to the mountains. A few minutes later every article of value had been taken, and the last boat sunk.

The sun faded behind a cloud. Something seemed to be taking place in the very atmosphere while the plundering had been going on. The robbers, intent on the boats lower down, had not had time to look higher up.

Nellie Jones watched every move—and prayed. Presently, call it what you will, a fog, a vapor, a cloud, something came



down upon the missionary boat, and a minute later the scene below faded out of sight.

"Quick!" cried the young woman, "push out, push out!"

"I dare not," replied the boatman, trembling with fear.

"In the name of our God, push out," commanded the girl, her slender, frail body tingling in every nerve.

"But they will hear," objected the Chinese boatman in a whisper.

"Not a splash! Not a sound! Row quietly. This is the deliverance of our God," replied the missionary, with conviction in her voice.

Slowly, quietly the oars were dipped in and the poles used. Soon the distance widened between them and the scene of plunder, until in a half hour they were safe once more.

"Thank God! Another escape!" exclaimed the missionary heroine as she gazed back toward the place of danger; and even the Chinese boatman seemed impressed as they silently poled along.

Stopping at the next village, they rested for the night, sleeping as well as their cramped condition in a Chinese houseboat would permit. Next morning they were off in company with a score or more of other boats all headed up the river. But by nightfall they were left far behind.

"The rapids! the rapids! Now what?"

The exclamation came from the younger missionary as she saw that all the other boats were out of sight.

"We must get to the next village for the night," answered her companion. "It would never do to stay here. The robbers would find us for sure. These mountains are full of them."

Vainly they tried, but again and again their boat refused to go. The current inevitably carried them back. What could it mean? Finally they were compelled to give up the attempt. They must spend the night in the open.

(Continued on Page Eight)

Life in the Kingdom

Noel Perkin at the Central Assembly, Springfield, Mo.

And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The Kingdom of God cometh not by observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. Luke 17:20, 21.

SOME people today do not have the privilege that is ours. Their life is one continual round of misery. They do not dare to bring out the Bible to read, because someone would see them, and it would be ruthlessly snatched away from them, and they would be put into prison. Many are having to worship God secretly, just as the Christians had to do during the persecution in Madagascar. I am glad that the word of our Lord is true. He said that the gates of hell shall not prevail against the church.

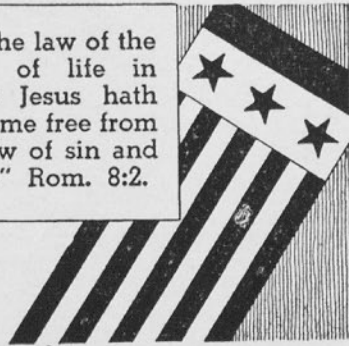
Those Christians in Madagascar—when their Bibles were burned, managed to rescue certain sheets. They would sew them in their clothing, or hide them in the cleft of a rock. They would arrange to meet where a portion of the Scripture was hidden. Perhaps they would say, "Today we'll meet at Psalm 103." And they would know where Psalm 103 was hidden, perhaps in a wooded section, underneath a rock. And, possibly in the silence and darkness of the night, they would take out this portion of the Scripture, and read it by the dim light of the moon, so encouraging their hearts. Thus the life of the church was maintained. Many have to endure like things these days: In many countries of Europe, they do not dare to speak freely about their religion.

We thank God for the form of government in the United States. In spite of all its mistakes, and the deficiencies in human leadership, we are glad for the government that rules our land. We have freedom of speech, freedom of religion, freedom from fear, and freedom from want. They are ours, these pillars that have been considered the foundation of true democracy.

But there is another kingdom just as real as these earthly kingdoms, in which we may live and whose blessings we may enjoy—the kingdom of God. The Pharisees came to Jesus and said, "When is this kingdom going to be established?" They had in mind an earthly kingdom, with the Lord Himself reigning in person and His kingdom will be established one of these days. The Lord Jesus Christ, who lived and died for us, and who has cleansed us from all sin in His own blood,

is going to appear upon the earth again in all His glory, and the kings of the earth will come and render homage unto Him.

Some have already accepted Him as their King as well as their Saviour. It is one thing to look upon Him on the Cross, and say we thank God for Him who loved us, and died for us, and cleansed us from all our sin. But many do not get very much farther than that; to them He is still the Christ on the Cross. But it is God's plan that He should not remain on the Cross, wonderful as that atoning sacrifice was. He wants a place on the throne of our heart, that He may reign there, and that we may not only rejoice in what He has done for us, but



"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

bow before Him and say, "Lord, what may I do for You?"

There is a real kingdom, and its location is definitely stated in this scripture: "The kingdom of God is within you." It is a real kingdom, and a real Christ reigns in this kingdom. We have been brought into it by His matchless grace. There are no virtues nor good works that we can look back on as the ground of our acceptance into this kingdom; but by His grace we have entered the gates, we have met the King, and we are in a different realm. It is not just a religious form. It is not meat and drink. It is not through ritual or ceremony, it is not through refraining from doing certain things that we are in the kingdom.

An African said, "What things are taboo in your religion? What are the things you must not do?" Some African religions consist in a long list of things you must not do. And I sometimes wonder if some of us have gotten very much further than the Africans. We testify that we do not do certain things. We thank God that we do not smoke, play cards, dance, drink; and finish by saying "Thank God, I'm saved." Has it meant

anything further? The Scriptures tell us, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. We have gotten into the realm of righteousness, where things are done right.

And so we come to consider what life in the kingdom is. We have contacted One who is righteousness itself, and we can say with the Psalmist, "As for God, His way is perfect." Psalm 18:30. God's ways are right ways. If we know God's way, we know the right way. And all His ways are pleasantness, and all His paths are peace.

This is not the case with most people in this world. They are far from having peace in their lives. I am talking about the *within* place—where the kingdom of God is. Within—is there peace within?

Because of the lack of peace within, many people are suffering all manner of ills. I suppose many of us would be surprised if we learned how many human ills are the result of lack of peace of heart. Things that do not belong to the kingdom of God, and that we should not yield to are there. The law of this world is, *please self and get*. The law of the kingdom of God is, *deny self and give*.

If we could realize that the fundamental law is to give, it would deliver us from a lot of trouble. This desire to hold on to something often causes us much grief. Our reputation is at stake. Somebody has said something about us, and we harbor resentment in our hearts against that person and we have no peace. If we could only give up the reputation and leave it with the Lord, we should not have that resentment and we should save ourselves a lot of grief. It is according to the kingdom of this world to hold on to your reputation.

How strongly some of these would-be world-dictators are going to hold on to the places which they have, until they are crushed by mighty armies and brought down. All crowned heads are going to be bowed one of these days before the Lord Jesus. Those that do not bow will be crushed. Let us bow now. Jesus bowed His head. He did not try to save His reputation. He made Himself of *no* reputation, and therefore God has highly exalted Him above all principalities and powers. Here in the kingdom of God, God will look after our lives. It is not our business to save our reputation. Never mind what people say. If resentment rankles in your heart, it may make you actually sick.

I heard of a minister who, because of certain conditions, harbored resentment, and shortly after he began to complain of a pain in his back. It developed until

he had a pain in the kidneys. Finally, he stayed at home to brood and worry, and at length gave up his pastorate. He became bitter against everybody. It is a sure sign of getting out of line with the King, when we begin blaming everybody else. Everybody else is wrong and we are right. It is a camouflage to hide our own shortcomings. If we are all right ourselves, we do not feel bitter against everybody else. We feel love or compassion for others.

One of the leading psychiatrists lives in Hollywood, California. Many of the Hollywood actors come to him for advice because of their nervous condition, and he has made the statement that the vast majority of those actors do not need him. He said they need the old-fashioned mourners' bench and God. But you say, "Don't they suffer?" Surely, they suffer—all kinds of nervous ills, but it is because there is something within that is wrong.

Anger—this is something that we are told to put away. It is not appropriate clothing for the kingdom of God. We are to put on new garments in this kingdom. You go to some far land, and find that people are not clothed as they are in our land. There is also a clothing that conforms to the kingdom of God. It is written, "Put off all these: anger, wrath, malice, blasphemy." Col. 3:8.

A woman who had a strong dislike for her husband's mother, was taken with an attack of vomiting when she heard that her mother-in-law was coming. She did not know what the cause of it was, but the doctor, who was a wise man, when he could not find anything constitutionally wrong with her, began to inquire into her life and her circumstances. She said, "My mother-in-law is coming very shortly. I don't like that woman, and I don't want her here." So the doctor said to her husband, "I believe I can help your wife. You write your mother and tell her not to come, to put off her visit indefinitely. And have her write and say she is not coming." This was carried out, and sure enough, the vomiting stopped.

It is a fact that our spiritual state affects us physically. We may be harboring thoughts that actually cause sickness. You know, arthritis is supposed to be caused by resentment and anger. A similar situation I have been reading about just recently. A woman had arthritis from the time a sister came to her home, and when she went away the arthritis went away. There was something in her attitude that was causing poison in the blood stream, and she suffered in her body.

The kingdom of God has its laws, and nature has its laws. We are to "Put off ... anger, wrath, malice, blasphemy ...

The Reigning Life

E. C. W. Boulton

*"Enthroned us with Him.—Eph. 2:6,
Weymouth*

O teach me, blessed Master,
The pathway to the throne
Lies not where nature chooseth,
More oft 'tis like Thine own;
A path of thorns and briars,
Of weariness and pain,
Of which the flesh soon tires,
Unless Thou forge its chain.

"Enthroned!" Here we have a word with a regal ring about it; a word that implies authority and supplies dignity. It lifts all spiritual life to the heights of possibility in God. It furnishes a vision of the believer's position in Christ.

"Enthroned us with Him!" This offers a noble challenge to faith, and bids the believer arise and claim his Blood-won privileges in Christ. The Cross means authority for the Christ-conquered and Christ-partnered soul. The power that resides in the living Head is to be shared with each member of the Body that lives in vital union with Him. Life is to become kingly in character, and to develop and exercise the authority of holiness and righteousness.

Ere this soul in God may reign,
All self-seeking must be slain.

What life wields such tremendous spiritual power as that which comes into closest fellowship with Him who is the Source and Center of divine might? Such a life must possess a driving energy that when operating in the divine will becomes irresistible. Forces that otherwise would bind the believer are brought

into subjection to the indwelling and reigning Lord. The limit is always "according to the power that worketh in us." It is this which accounts for the accomplishment of the impossible, and makes even the miraculous within the reach of those who abide in Him.

It is a spiritual and a moral sovereignty which the Holy Ghost establishes in the life of the surrendered Christian. Sin's dominion is broken; the tyranny of self is overthrown; the lordship of the flesh is annulled, and the soul is brought into a place of spiritual supremacy in God.

It is only to such souls that God can really entrust empire. Not until the soul is truly Christ-centered is it in a position to rule in the kingdom of the Spirit. The throne truth may be a beautiful ideal long ere it finds expression in the life, but not until the entire being has willingly submitted to all the claims of God can this glorious experience of spiritual dominion become actual.

Blessed are those souls who have surrendered all their own natural resources, exchanging them for those precious endowments and enduements of the Holy Ghost Himself, who then comes into the life as the great Energizer of all ministry, making it fruitful and effective because surcharged with power from on high.

Let me sink lower and lower
Into Thy perfect will;
Ceasing to strive for more power,
Restful, praiseful and still.

but put on charity, which is the bond of perfectness." Col. 3:8, 14. This is the garment which becomes us in the kingdom of God. Your righteousness, your wisdom, your sanctification, your redemption are in Jesus Christ. Paul said, "My God shall supply all your need." Phil. 4:19. He said, "I know both how to be abased, and I know how to abound." Phil. 4:12. "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. He was content because he was in the kingdom of God.

It is good for us to conform to such scriptures as, "Give, and it shall be given unto you." Luke 6:38. "It is more blessed to give than to receive." Acts 20:35. This relates not only to financial matters, but it relates to every realm of our being. You will find that most people worry because they have been imposed upon, or

somebody has said something to hurt their reputation, or somebody has taken their goods. They are holding on to their rights, or their reputation, or something. Let's give it all up. Christ is our righteousness, and in that day we shall find that the seed that has fallen into the ground and died, is the seed that has brought forth much fruit.

What a wonderful thing it is! This peace of heart! A peace that only comes when we cease from struggling, cease from our warfare against circumstances! Some people have such a fight against the old man, they never do get through. I found he was too much for me, and I turned the whole thing over to the Lord. "On Christ the solid Rock I stand, all other ground is sinking sand. I dare not trust the sweetest frame, but wholly lean

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The Training of Spiritual Athletes

WE read of Samson that "the Spirit of the Lord came mightily upon him." Judges 13:25; 14:6. We read also that "the Spirit of the Lord came upon David," and through the Spirit he was able to do exploits. However, he did not take the credit for these exploits himself, but gave all the credit to the Lord, declaring, "By Thee I have run through a troop; by my God have I leaped over a wall." 2 Sam. 22:30.

The same Spirit that was upon Samson enabled David to leap over a wall of continuous opposition, and enabled him also to see the gradual subsidence of his enemies—the troop he was enabled to run through.

By the power of the Spirit of God, Samson was enabled to take up the gates of Gaza bodily and carry them away. Judges 16:3. David, by the same Spirit, in a less spectacular way, gradually subdued the forces arrayed against him.

There is a tornado of the wind; and there is the warm wind of the chinook, melting the ice and transforming the land. Samson was a tornado of the Spirit, concentrated and embodied in the human. With David the Spirit was like the warm winds of the chinook that spread their beneficence.

You could never imagine the writer of the twenty-third Psalm being a tornado, and Samson could never have written the twenty-third Psalm.

God has his tornadoes, and He has His chinooks, by which the Spirit of God operates continuously and effectively.

"By Thee I have run through a troop"—a great spread-out troop; "by my God have I leaped over a wall"—a wall that would encircle him. David did not climb walls in a laborious fashion, but he was so filled with the Spirit that he was above and over them all the time.

Samson carried the gates of Gaza, a very heavy load; but David leaped over the wall of opposition. Samson carried the opposition—with David it was under his feet. It was a continuous process with David, because there was continuous opposition to stop the anointed one from obtaining the position the anointed one was called to.

Samson failed in his life of consecration, was betrayed by Delilah, and the Philistines put out his eyes. But God heard his cry and restored strength unto him, and more was accomplished in his

death than in his life. And because of his faith in God we find his name in that picture gallery of faith in Hebrews 11.

David also failed God in yielding to sin. But he repented of his sin and cried to God for mercy. His penitential prayer, as recorded in Psalm 51, has been immortalized, and God restored David.

Samson judged Israel for some years, but David was a ruler after God's own heart. Samson's victories were spasmodic. David's victories were continuous. Continuous perseverance brings continuous victory. Troops and walls exist for the anointed to run through and to leap over.

A troop, a combination of people armed to resist progress! Troops are a multiplication of a number. Through the power of God David could run through every one, and he did.

Walls are built of a multitude of stones to impede progress. You do not run against them, but if you have hind's feet you will go over them. David was strengthened by the exercise of running and leaping. *God wants spiritual athletes in His kingdom, therefore He provides walls and troops that we learn to run and leap.*

David did not say that he hoped to go over and through them; but "by Thee I have run through a troop; by my God have I leaped over a wall."

David says, "Great deliverance giveth He to His king; and sheweth mercy to

His anointed, to David, and to his seed for evermore." Psalm 18:50. Great deliverance for evermore! "By Thee I have run through a troop; by my God have I leaped over a wall. And I am going to have greater deliverances in the future, and for evermore!" And so the seed of David, those who are in Christ, can be seated with Christ above the walls, above the troops, and can rejoice in the great deliverances that God provides.

"One Thing Thou Lackest"

C. Yesson

What souls are lost, and blessing unreached, through *one thing* standing between a man and God!

Jesus was addressing Himself to an earnest seeker of life. The man was prepared to fulfil almost every condition—yet there remained *one thing* which he held dearer than the life he sought, and rather than surrender it, he went out from the presence of the Lord a sorrowful man.

One bit of paper, a quarter of the size of a dime, inserted in a certain place in the magneto of a motor, will effectually arrest the spark necessary to the functioning of the engine!

One spot containing invisible bacteria on the lancet of the surgeon may result in disastrous operation and an untimely death!

So one nauseating habit, one wrongfully used possession, one persistent act of wilfulness in the life of the child of God, will arrest the mighty flow of the Spirit's fulness which he seeks, will blight otherwise fruitful service, and forever rob him of God's richest, brightest and best.

Israel could not conquer Ai until Achan was dealt with.

Jehovah could not reveal Himself a second time to Abram until Lot was gone! Only then was His voice heard, "Lift up now thine eyes from the place where thou art, northward and southward, and eastward and westward: for *all* the land which thou seest, to thee will I give it."

"We never can prove the delights of His love, until *all* on the altar we lay!" The Lord asks a full consecration from His children.

One reservation in the heart of the disciple means reservoirs of blessing untouched, wells of supply untapped, heights of bliss unreached, and the Spirit's power withheld.

More than that, it means loss of blessing by those to whom you might have ministered, and—worst of all—robs God of His glory!

Let us pray with David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

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A Pentecostal Camp Meeting

Myer Pearlman

SEVEN years ago our beloved Brother Pearlman of sacred memory, in reply to a letter of inquiry about how to plan a camp meeting, sent a suggestive outline so unique and instructive that we are passing it along to our readers. Brother Pearlman wrote:

I presume you plan to deal with the Tabernacle in the wilderness as a picture of what a Pentecostal camp meeting should be. For the text I suggest Ex. 25:8, which records God's desire to dwell with His people in a great tent in the wilderness. I suggest the following outline:

I. The Nature of the Camp Meeting.

This will be seen from the names applied to the tabernacle.

1. The word *tabernacle* means literally, dwelling. God dwells everywhere, but He appointed a place where His people could always find Him at home and responsive to their needs. Is not that one purpose for a camp meeting?

2. It was sometimes called the tent of the congregation or tent of meeting, because it was a meeting place between God and His people.

3. It was called a tabernacle of testimony from the presence of the two tables of the Law which reposed in the ark of the covenant. The purpose of a Pentecostal camp meeting is to sound forth a special testimony concerning God and spiritual experience.

4. It was also known as the sanctuary, that is, a holy, or consecrated place. The atmosphere of a camp meeting should be characterized by reverence rather than by lightness, etc.

II. The Planning of the Camp Meeting.

1. God Himself provided the blueprints and specifications for the tabernacle, and commanded that everything should be made according to His pattern. Does God have a pattern for our camp meeting?

2. The materials for the tabernacle were provided by freewill offerings (Ex. 25:2), and we read that the people contributed more than was needed. Ex. 36:5. For a successful camp meeting there must be a spirit of co-operation and generosity, not only in material contributions, but in spiritual service—prayer, singing, praying at the altar, helping seekers, etc.

3. Moses superintended the work in those days, having charge of the mate-

rial and inspecting the work. From the book of Acts we learn that the Holy Spirit as Christ's agent is in charge of the development of the church. Are we letting the Holy Spirit lead?

4. The work was done under the direction of divinely inspired workers. Ex. 35:10, 34, 35. At this point you can bring out the truth that what we need today is not so much natural talent but inspiration and consecration.

III. The Message of the Tabernacle.

You could show how the various pieces of furniture in the tabernacle described God's message to man and the manner of man's approach to God.

1. The tabernacle taught the way of *salvation*. The curtain showed that man was shut out from God's presence through sin. The door showed that there was a way of access into God's presence—typical of Christ the Door. The altar told of pardon for sins, and the laver spoke of cleansing.

P. P. Bliss, the noted song writer, urged by Mr. Moody to devote his life wholly to evangelistic labor, decided, in co-operation with Major Whittle, to make a test campaign at Waukegan, Illinois. "If souls are saved," they said, "we will take it as an indication that God has called us into this work."

The first meeting was not encouraging. But the following night, although it rained, and a smaller audience was expected, there were twice as many present. The workers felt the responsibility upon them, and the next afternoon spent some hours in prayer. Bliss surrendered everything to the Lord, his musical ambitions, his writing of secular music, and in simple childlike faith, placed himself and his talents at the disposal of the Lord in the proclamation of the Gospel. That night they had a wonderful meeting. In God's gracious response to their faith souls were saved, and a deep spirit of conviction was upon the people. That meeting decided the question of continuing. They went from place to place with the evident blessing of God resting upon their labors. The cities visited witnessed scenes of revival blessing. That day of humiliation and prayer was the turning point in their experience.

2. The tabernacle showed the way of service by the objects contained in the holy place. The golden candlestick spoke of testimony concerning Christ, the Light of the world. The table of shewbread spoke of communion with Christ, the Bread of life. The golden altar spoke of prayer and intercession in the name of Jesus, our High Priest.

IV. The Crowning of the Camp Meeting.

After the completion of the tabernacle the Lord manifested His approval by filling the tabernacle with His glory (Ex. 40:34-38), and thereafter the Israelites saw over the tabernacle a pillar of cloud by day and a pillar of fire by night—a symbol of Jehovah's constant presence with His people.

Conclusion

Do we wish to have the glory cloud fill this tabernacle? Jesus said, "I have finished the work which thou gavest me to do; now glorify thou me." Have we finished the work that God has given us to do? Is there anything that we have not done that we should do? Remember the words of Jesus' mother, "Whatsoever He saith unto you, do it."

How Revival Came

Christmas Evans tells in his diary that one afternoon, as he was travelling along a very lonely road to an appointment, he was convicted of a cold heart. He says, "I tethered my horse and went to a sequestered spot, where I walked to and fro in an agony as I reviewed my life. I waited there three hours before God, broken with sorrow, until there broke over me a sweet sense of His forgiving love. I received from God a new filling with the Holy Spirit. As the sun was westering, I went back to the road, found my horse, mounted it and went to my appointment. On the following day I preached with such power to a vast concourse of people gathered on a hillside, that a revival broke out that day and spread all over Wales."

If ever I should listen to that siren song, "Spare thyself," I believe my Master would spare me no longer, but soon take me away.—John Wesley.

In prayer it is better to have a heart without words than words without a heart.—John Bunyan.

Under Scrutiny of Friend and Foe

By Lt. Gen. Sir William G. S. Dobbie, the Defender of Malta

ONE sometimes hears it said: "If . . . is a Christian, then I will have nothing to do with Christianity." This is, of course, a childish argument, and is really rather an excuse for continuing to live without God, than a valid reason for so doing. One might as well say: "There are spurious pound notes going about. I met one the other day; therefore I will have nothing to do with pound notes any more!"

It is, however, a terrible dishonor on the name of Christ and a disgrace to us, who profess to bear His name, that such a thing could even be said, whatever the motive may have been. We have got to see to it that it can never justly be said of us. It is not enough to take it for granted that of course it could not be said of us. No, we have got to get down to it, and "examine ourselves," and go through our lives with meticulous care so as to ensure that nothing has slipped in which may cause offence to "weaker brethren" or repel anyone from Christ.

What is more, we have got to let God examine us with His all-seeing and holy eye to "see if there be any wicked way in me." After all, in the case of many persons with whom we come in contact, all that they know or learn of Christ is what they see in us. They perhaps do not bother to read their Bibles—but they read us, and they probably do so far more closely than we imagine.

David apparently realized this. He asked God; "Lead me in Thy righteousness because of those who observe me" (marginal reading of Psalms 5:8 and 27:11). It is all important and must be our constant concern that we give a true picture of Christ and not a caricature. It involves taking trouble, since it cannot be achieved otherwise. Paul said, "Herein do I exercise myself (take trouble) to have always a conscience void of offence toward God and toward men." Acts 24:16. Peter said we must be "diligent" in the matter. No, it is not easily ensured, nor can we ensure it by our own human efforts alone; but the grace of God and His power can do the impossible. Our part is to be in dead earnest about it.

The quotation above from Acts 24:16, is significant. There are two sides to the question, the God-ward and the man-ward. It is significant that Paul

puts the God-ward side first. If God can look into our lives, and see in them nothing which is displeasing to Him, man will not be able to find anything about which he can justly find fault. Men may, of course, find fault, but in that case the circumstances to which the Lord referred in Matthew 5:11, would seem to apply, for man would then be saying evil things against us "falsely for Christ's sake." But let us be sure that, if evil things are said against us, they are not said because of any lack of the Christian graces in us, or because of any wrong action on our part. Peter was alive to this danger when he warned Christians against it. 1 Peter 4:14-16. "If ye be reproached for the name of Christ, happy are ye; . . . But let none of you suffer . . . as an evil-doer, or as a busybody in other men's matters."

Our lives must bear scrutiny on the part of God and man, and if they are to pass muster under this scrutiny, Christ must live in us—not intermittently, but constantly. Can this be done? It must be possible, since God never gives an impossible order, but rather, when He gives an order He also provides the means whereby the order may be carried out in its entirety. He is willing to give us that constant renewing and replenishment which we need, and by "renewing a right spirit within us" He can "create and maintain in us a clean heart." This is what David sought and found in Psalm 51:10. This was Paul's experience when he said "the inward man is renewed day by day." Paul's remark, or rather, the Holy Spirit's word through Paul, recorded in Philippians 1:10, is significant. He exhorted the Christians to be "sincere," "without offence till the day of Christ." These expressions remind us of the statement he made before Felix which we have already noticed. The word translated "sincere" is a remarkable one. The meaning of it as given in the Greek Dictionary is "that which, being viewed in the sunshine, is found clear and pure." This surely corresponds to the "conscience void of offence toward God" at which he aimed. But what a standard it is! It comprises not only the deed done or the word spoken but also, and perhaps chiefly, the motive behind it! That is a thing which only God can see. Man may see the outward result, but

God looks into the heart, and discerns its "thoughts and intents," so that everything is laid bare "before the eyes of Him with whom we have to do." We can now enter into the Psalmist's feelings when he said, "O Lord, Thou hast searched me and known me . . . Thou understandest my thought afar off." Psalm 139:1,2. We do well to ponder this matter, and ask God not only to search us, but to cleanse us and indwell us. Thus only can we face that scrutiny of the "sunlight," and be found clear and pure.

But Paul also tells the Philippians to be "without offence." This would seem to correspond to the "conscience void of offence toward men." In this connection he warns us also to "abstain from all appearance of evil" so that we may neither cause offence nor make to stumble some who may be weak in the faith, nor hinder others from coming to Christ. This may involve a measure of unselfishness on our part. If we hesitate to make any little sacrifice that may be involved, let us remind ourselves what Christ gave up for us and of the sacrifice He made. We will then hesitate no longer.

Paul also tells us that this attitude toward God and men is to be maintained "till the day of Christ." What we have been considering is not to be an isolated act—or a series of such acts. It is to be a permanent condition, brought about by Christ living in us, and showing Himself in all departments of our life. We may remind ourselves again that such a state is not easily attained or maintained. It needs diligence, earnestness and love to Him. But it is surely worth the effort, because by this means, and this means alone, will men "see our good works and glorify our Father." May God help us all, who name the Name of Christ, to be in earnest about these things and allow Him to work in us "both to will and to do of His good pleasure."—*Practical Christianity*.

Life in the Kingdom

(Continued From Page Three)

on Jesus' name." He is our righteousness. And that peace comes into our hearts when we stop struggling and put all into God's hands.

Another feature of the Kingdom is joy in the Holy Ghost! How wonderful it is to have joy when every human source of joy has been removed. I remember the story of a little African woman, who had buried four children on the hillside outside her village. She was a regular attendant at the mission, and always seemed to be full of joy. Finally one

day she found that she had been stricken with leprosy, and the mission leader told her, "You cannot come to the meetings any longer." One would have thought that her sickness would take all the joy out of her life, and undermine the foundation of her faith. But it was not so. Though she was grieved in heart, she said, "It was the dearest thing that could have been taken from me, my opportunity to meet with God's people but though my children have been taken, and the privilege of meeting with God's people is over, they cannot take the Lord away from me. He is in my heart."

Joy in the Holy Ghost! That is what is sustaining some of our friends in this present day. I think of those fifteen thousand American boys who are in Japanese prison camps. I tell you, that is something to pray about. How many of these boys have the Holy Ghost to sustain them? Even then, the situation is far from enviable. Think of the sorrows and trials and hardships of such a situation. How good it is to have joy in the Holy Ghost. It caused Paul and Silas to sing when they had their feet in the stocks in the Roman prison. Roman prisons in those days were far from desirable places. Pitch dark. No light filtering through. I went down into one. There was a ledge of rock about six inches wide, on which the prisoner would sit with his arms bound with an iron ring. There in the darkness he would sit, hour after hour. There was a big hole further down, where you could see the bones of those whose bodies had been thrown there. But in that situation, Paul and Silas sang songs of praise with joy in the Holy Ghost.

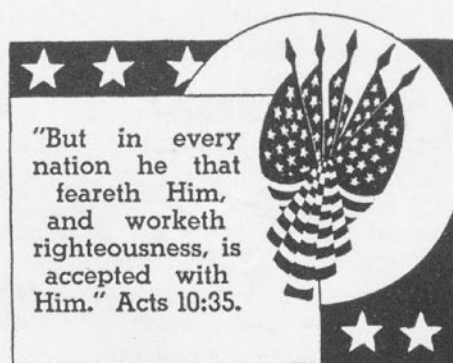
It is a new kingdom we have passed into, friends. We pass into this kingdom by being born again, and that new birth comes in no other way than by trusting in the King of this kingdom. You leave the old things behind, and you enter into the new life and take Him as King.

If you visit a foreign country they say: "Why are you leaving your own country, and why do you want to enter into this country?" You say, "I am going on business," or "I am going on pleasure," or whatever it is. They say, "How long are you going to stay?" You reply, "I shall be here six months," or "I should like to be here for an indefinite time." They want to know all your reasons for coming, before they allow you to pass over the border.

When we come to the gates of this heavenly kingdom, what do we say? When the question is asked, "Why do you want to come here?" We say, "I want eternal life. I want real life. I want to enter into that realm of peace, and righteousness, and joy in the Holy Ghost. I want life for eternity." That's what

you will find in this kingdom. "How long do you want to stay?" "For ever and ever, Lord; for ever and ever. I am putting that down on my application." "What is your ground for coming in?" "I haven't anything except that the One who is ruler of this kingdom loves me, and died for me, and I have put my confidence in Him. Will You let me into the kingdom?" "Will you leave your old life behind and all its record?" "Yes, Lord, I want to go into the kingdom and be subject to the King." The doors will be opened, and the music will begin to play in your heart.

Anyone here who is not in the kingdom, may enter in this morning. If you have any question in your heart as to whether God would welcome you, I will tell you there is a welcome for you.



I remember reading about a minister who was traveling. The coach in which he was riding gradually emptied until there were but himself and a young man left. He noticed that the young man was very restless. He would get up and look out of the window, and then sit down again. Pretty soon he would go and look out of the window again. Finally, this minister went over and spoke to him and said, "Friend, what's your trouble? You seem to be distressed." He said, "Yes, I am. I ran away from home many years ago. I had trouble with my parents. During these years I have learned things, and I want to go home. But I don't know whether my father will accept me. He was so angry that he told me I should never return. I wrote to my mother and told her I would arrive on this train. It passes the back yard of my home. There is an old apple tree there, and I told her to tie a white handkerchief on it if I was welcome. If I saw the white handkerchief I would get off the train and know I was welcome. But if there was no white handkerchief I would go on. I would not come home." And he said, "We're getting near there, in fact, we are very close. I don't know whether there is any welcome for me." Suddenly he said, "There's the garden—and there's the tree. Look at it! It has white handkerchiefs all over it!" And so when he got to the

station his heart was happy. He bounded down the street to his home, where his father and mother were waiting to welcome him home.

That is what the Heavenly Father is waiting to do for us, to welcome us into the heavenly kingdom. We can enter the kingdom of righteousness, and peace, and joy in the Holy Ghost. He will look after our rights, He will judge with equity.

That is why we are happy in our hearts. We are in the kingdom. When the old ducky was asked, "How many folks are there in this town who are enjoying religion?" he looked up and said, "Them that has it is enjoying it." That is true, "Them that has it is enjoying it." Joy in the Holy Ghost. Thank God for this heavenly kingdom, this life into which God wants to bring us. Our physical ills, our spiritual ills, all the unrest, are largely related to our lack of conformity to the laws of God. Let us bow down before Christ, give up all and acknowledge Him as our King.

Our Commission

Christ went about doing good, and healing all that were oppressed of the devil, for God was with Him. And before He left the earth He commissioned those that were His, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils (deliver those oppressed of the devil); they shall speak with new tongues" (enter into holy communion with God, as He, the Son, entered into holy communion every day, speaking unto God that which no man understands but that which edifies and builds the saint up in the most holy faith); "they shall take up serpents; and if they drink any deadly thing, it shall not hurt them" (having power over all the powers of nature); "they shall lay hands on the sick, and they shall recover" (having the same gracious ministry the Master had). And He tells us He will be with those who enter into this communion always. When they went forth at His command He went with them, confirming the Word with signs following.

The only way to learn how to do personal work is by *doing* it. Ask God to help you and begin at the first opportunity. Carry your Bible with you and use it to show others the way of life.—Charles M. Alexander.

Difficulties! There are no difficulties with God. so let Him undertake *your* case.

Under a Pirate Flag

(Continued From Page One)

Nellie Jones was mystified. Then, after a moment spent in prayer, her face lighted up with trust and confidence.

"Did we not commit the trip to Him?" she said, "and are we not now in His hands? God can protect us from the robbers here as well as in the village."

Oh, the memory of that night! Will they ever forget it? Who could? Silent and ghostlike stood the mountains on either side. Weird and dark was the shore. With ears strained to catch every sound, they sat the whole night through. But not a robber was heard, nor a sign of danger seen.

Early next morning they reached the village, but what a sight met their eyes! The houses lay in ashes, a mass of wreck and ruin. Not a boat was in sight. Silence like the silence of death surrounded them on every side. A mile farther up the river they were accosted by a man, weary and fatigued in appearance.

"Fortunate for you," called the man, "that you did not reach the village last night!"

"Why? Tell us what happened," shouted the missionary.

"The robbers!" responded the man. "In the night they came and plundered every boat and house. They sank the boats and burned the village. I only escaped. All others, men, women and children, have been carried off to the mountains."

"The angel of the Lord encampeth round about them that fear Him, and delivereth them," quoted Nellie Jones to those in the boat.

Once again they had been saved; but the end was not yet.

That night they reached their village in safety before dark, and looked for a place to tie up among the boats already there. Not succeeding very well, the boatman suddenly decided to go on.

"Now what? Go on! That would be folly indeed. Were they to fly in the face of Providence? What madness!" So reasoned the girl missionary, as she thought of the robber-infested mountains and the danger of a second night in the open. But the boatmen insisted, and finally, realizing that God must be in it, she agreed to let them have their way.

Two miles beyond the village the party rested for the night. Hardly had they started next morning, when they were overtaken by a group of men hurrying on foot.

"Well for you," cried one, as they passed by, "that you went on last night."

"Why well?" shouted one of the boatmen.

"Robber raid! Village burnt. All boats sunk! People killed or carried off," explained the man in jerky sentences, breathing hard.

"And had we stayed we, too, would have shared a like fate," commented the young woman. "Surely we are under God's protection. What a miraculous intervention."

* * *

It was in the mission compound. They had made the river journey in safety, and Nellie Jones was again with her girls. The city of Kweilin had already changed hands several times, according to the strength of the army attacking, and now it was in the hands of the robbers of whom the missionaries were in hourly danger.

At last one day they came. Nellie Jones met them alone at the door. It was the hour she had dreaded for weeks, but never for a moment did she flinch. Just behind her in the dormitory were her girls, the girls for whom she had toiled and labored these many months. Oh, what a bond of affection had sprung up within her heart for each one! How could she bear to see them torn from her sheltering care and carried off to a fate worse than death? Never! She would lay down her own life first. She was ready to die if need be.

"We have come for those chairs," stated the leader, while greedy eyes searched the room.

Nellie Jones knew that everything depended on the next few moments. Before her were gathered men who had committed many a murder and from whom she could expect no mercy. It was their daily habit to enter the homes of the people, make a demand for something, and upon the least sign of resistance, stab the owner to the floor. Many a poor woman had been nursed back to life after having been found lying in her own blood, the victim of an ugly stab.

Knowing that she must be polite, according to Chinese etiquette, even to robbers, the young woman replied:

"Well, most honorable gentlemen, I should give you my chairs, but I need them for tomorrow, and I would be glad if you would leave them with me."

"But we are having a party, and we require the use of them," argued the robber in an insinuating tone of voice.

"But I, too, am having company, and I will need them," politely responded the brave girl.

Why they did it will never be known. There is only one explanation, and it is, "But God." Humanly speaking they should have overpowered the frail wom-

an who blocked their way to the girls beyond, but they did not. Instead, they turned and walked away. God had again delivered those who trusted in Him. Hallelujah!

These were nerve-racking days. Never did the brave girl know when the robbers would return. Very frequently she caught them looking in the windows and occasionally throwing in stones. One rushed out of the door and pouncing on him with both hands, exclaimed:

"I'll appreciate it if you will be gone, and never come back again."

Needless to say, he obliged his fair antagonist with alacrity, and was never seen again.

* * *

It was in the streets of Kweilin. Our heroine, with another missionary, was attending to some business. The newcomer became alarmed and urged her companion to hasten back.

"Don't return the way you came."

It was the voice of the Lord. Nellie Jones had escaped so often that she had come to know God's voice in her soul.

"Let us go by a longer route," she said.

"Oh, no. The way we came is shorter, and I want to get in quickly. I'm so afraid," pleaded the other.

"No, let us go another way," insisted her companion. "I feel impressed not to return by the shorter route."

Yielding, they turned down a new street, and were soon headed for the mission.

Suddenly there came sounds of conflict, wild, unearthly yells, men in a death struggle, and presently, people fleeing in all directions.

With hearts beating wildly they sought to find out the cause, but it was some time before they could stop anyone long enough to inquire. Finally, however, they succeeded.

"The jail has been broken open and all the criminals have escaped. They are fighting and robbing on K — Street," naming the very one they would have taken had they gone the shorter way. "They are breaking off their irons and chains as fast as possible."

Oh, what a mob they would have met had they failed to heed God's voice!

* * *

One more scene in this marvelous drama of God's delivering power, and our story is told.

Wrecked and worn with months of nerve-destroying experiences, much overworked, the day at last came when our heroic missionary was pronounced seriously ill, and it became imperative that she reach the coast at once. But how? The robbers were now masters of the

country. Thousands of them living in the mountains preyed on every boat that attempted to go down the river. In the city of Kweilin the great robber chief himself walked openly on the streets in his rich oriental robes, with no one to dispute his sway. What could be done?

"I will make a way in the wilderness."

It was God's voice. Once more He had spoken, and the tired worker found rest in His assurance. "A way in the wilderness!" What did it mean? A way through the robber bands! How could it be!

Suddenly the senior missionary was struck with a new and strange idea. Hastening down to the city, he found the robber chief and went boldly up to him.

"Do you know of any way by which we could get a sick lady down to the coast?" he inquired, stating the circumstances in a few words.

"Why, yes," responded the chief at once. "Here's my flag. Take it, and I will send an escort of eight of my men."

It seemed almost too good to be true. Protection by robbers. In company with desperadoes. Murderers for companions. Under the flag of the great chief himself. What a solution! But, lo, and behold, it was done. Nellie Jones found herself in a few hours lying in a Chinese houseboat, and as she gazed into the hardened faces of her robber protectors she wondered what the outcome would be.

Again and again they were challenged, but pointing to the pirate flag that floated above them, they were unmolested.

When she arrived at the city of her destination, the amazement of the missionary who had just received news of her severe illness was inexpressible.

"Well, wherever did you come from, and how?" was his first exclamation.

"Under a pirate flag and by robber escort," responded the missionary, as they made their way to the compound.

—From *Oswald Smith's Short Stories*, copyright by Zondervan Publishing House and reprinted by permission. This book can be purchased at the Gospel Publishing House, Springfield, Mo., \$1.50 postpaid.

Wesley on Wealth

FEAR, wherever riches have increased, (exceeding few are the exceptions) the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore do I not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as

riches increase, so will pride, anger, and love of the world in all its branches.

How, then, is it possible that Methodism, that is, the religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently, they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

Is there no way to prevent this continual declension of pure religion? We ought not to forbid people to be diligent and frugal: we must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich! What way then (I ask again) can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who "gain all they can" and "save all they can," will likewise "give all they can"; then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.

FROM A PRISONER OF WAR IN GERMANY



Kriegsgefangenenlager

Datum: 16th April, 1944

To the Editor, The Pentecostal Evangel—

Dear Brother in Christ:

I have been a prisoner of war for three years. Over a year ago, after writing to Geneva, I managed to obtain a year's supply of the *Pentecostal Evangel* (1939), and would like to take this opportunity of saying how much I appreciate the gospel message contained therein. Before the war I lived in Windsor, Ontario, Canada, and attended the Bethel Pentecostal Church many times when Pastor J. Morrison was there. I truly thank the Lord for salvation. "Jesus paid it all, all to Him I owe; sin had left a crimson stain, He washed it white as snow." Please pray for me.

In His service,

Leslie Rowsell.

How was it that the Red Cross headquarters in Geneva was able to send a year's supply of the *Pentecostal Evangel* to this prisoner of war? We wonder if there was not a Pentecostal worker laboring in the Red Cross office who could furnish these papers. Or possibly one of our subscribers in Switzerland donated a year's copies of the *Evangel*

for distribution among the English-speaking war prisoners.

We are not able to send any periodicals to this brother but have mailed him a five-pound parcel of helpful books. Books can be sent to prisoners of war provided they are new books, not of a technical nature that will be useful to the enemy, and that they are mailed from the publishers.

FGLOBE FORWARD...

to the uttermost parts

Tibet's New Religious Leader

Tibet has a new spiritual leader—a mere child! The amazing story of his selection and enthronement is graphically told in a letter which has just been received from Victor G. Plymire, our Assembly of God missionary who was privileged to attend this unusual event.

"During 1938 the great Panchen Lama died," writes Brother Plymire, who has served the Lord in Tibet for about 23 years. "According to Tibetan belief, the spirit of the dead Lama enters into a baby that is born at the precise moment of the Lama's death. A diligent search must be made until the child is found, and he is then enthroned and given great powers as the spiritual leader of the land.

"When the Panchen Lama died in 1938, the search began for his successor. It was finally decided that their new "god" is a child found in Tsinghai, not far from the Kum Bum monastery. This child Lama was brought to Kum Bum and was publicly enthroned as the new Panchen Lama on February 8th. Someday he will be taken to his monastery beyond Lhasa toward India.

"I started out early for the monastery on the 8th of February, the day of the great Butter Festival, to see this ceremony. However, when I arrived on the hill, the child Lama had already been taken out and was being carried about the monastery grounds and temples in his special chair by eight ordinary Lamas. I went to his private dwelling where he was soon to be enthroned. He was carried into the courtyard, taken out of his chair by his guardian, carried into the building, and placed upon the throne.

"In the courtyard immediately in front of the throne room were seated about a hundred ordinary Lamas of the monastery, on several rows of woollen mats. Inside the room higher Lamas were chanting, reading their sacred books before the child Lama on the throne. Food was then served to both those participating in the ceremony and the spectators. The first course consisted of small roots prepared in butter with oil cakes and bread. These oil cakes and bread were piled in the courtyard on low tables. There followed more chanting and then the second course of food. This time it consisted of rice with small roots.

"As the second course of food was finished

the chanting was taken up again and the guests lined up in front of the throne room with their gifts which they presented to the child Lama. There was roll after roll of the most beautiful and expensive silks. Some brought costly silver ornaments, one Tibetan even bringing a large shoe of silver which was valued at about \$150.00 in United States currency. Another brought a magnificent ceremonial scarf of silk with Buddhas embroidered into it. A large brick of tea weighing about 60 pounds and sewed up in a beef hide was carried in by two men. Still another came with a beef stomach packed full of butter. On and on they came, from the highest of rank to the most lowly. As they passed by the child Lama they bowed, and he, in turn, placed his hand on their heads and blessed them. At times he merely waved his hand above their heads with a smile, as if he himself knew that the whole procedure was but a farce.

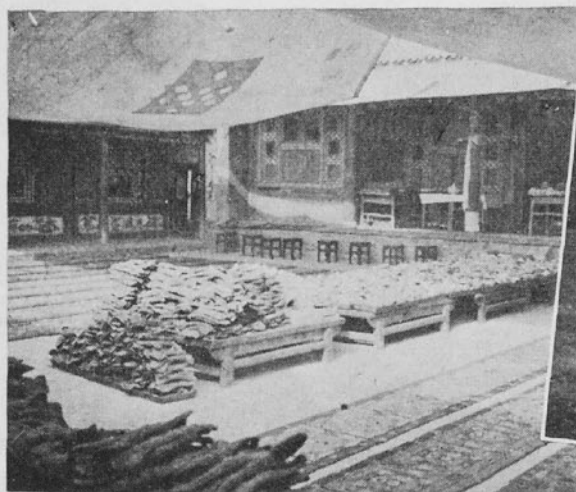
"The presentation of gifts and worshipping before the Lama continued for about two

hours. Suddenly loud cries came from inside the room, as if somebody was being beaten. It was an aged Lama who was going through all manner of twisting and contortions before the child. His voice became harsh and his acting exceedingly rough, when the child Lama's guardian approached the old Lama and spoke to him. He then became more calm and lowered his voice, finally taking a seat. There is no doubt but that the old man was completely under demon control. His aged body could not endure such strain in the natural and his voice was evidently controlled by another power.

The guests then began to take their leave, escorted to the door by the young Lama who bowed and watched them walk away. It appeared as if he, too, would be happy to leave and enjoy liberty—but no more, for he was now a "god." He gave the door sill a kick and then bolted out over the porch and into the back yard where tents were standing that had been used for brewing tea for the guests. His guardian ran after him as fast as he could go, bringing him back in his arms and putting him in his private room.

"The boy Lama sent out a gift to me of oil cakes and bread, and a plate of dried persimmons. The very eating of these dainties were supposed to bring blessing. As the gifts were given to me I made a second

● Tibet's new Panchen Lama and the courtyard, containing the oil cakes and bread, where he was enthroned.



appeal to get a photo of this new Panchen Lama. It was granted. He was brought just outside the throne room and, although the light was by this time very poor, I managed to get a picture. I was then taken to the guest room for tea, after which I left with my gifts of bread and oil cakes in hand. I watched this most unusual ceremony from about ten in the morning until after five in the evening, and was able to give Gospels to some of these men. We have never sold so many Gospels and gospel literature as at this time, and we pray that the Lord will cause the people to read and accept the message."

Thus we have a picture of the gross spirit-

ual darkness of heathen lands. These people are a daily—yes, and hourly—challenge to the Church of Christ. With such darkness and bondage it is little wonder that the Lord commanded that this gospel of light and deliverance from the power of sin should be preached in all the world and unto every creature. Have you prayed today for their deliverance? Are you daily looking to the Lord in prayer on behalf of the 500 new missionaries that are needed to carry out our missionary program? Have you sent a missionary offering to the Missions Department recently? Let us serve God in these last days with greater zeal than ever before!

ficient evidence that our missionary work continues. Although in some sections the amount we are now giving is quite small in comparison with normal times, we are glad that there is a remnant of workers carrying on in practically every field. In all probability even those sections where we are unable to help at the moment still have faithful native workers who are continuing to let their light shine for God.

New advances are being planned, so we appreciate the co-operation of our friends in this great work.

Noel Perkin

Missionary Secretary



From Our Missionary Secretary

● DEVELOPMENT IN DEPUTATIONAL PROGRAM

We are very happy to have a number of our missionaries on furlough assisting so practically and effectively in the development of our missionary program. We not only have our field secretaries, H. C. Ball for Latin America, H. B. Garlock for Africa, and G. Kinderman for Europe, but others such as Kenneth Short who is so ably editing the "Missionary Challenge" and who also arranges this missionary section in the "Evangel."

And now Glenn Horst has very graciously consented to take an active part in the supervision and direction of our deputational workers who are visiting assemblies in the home land while on furlough. It may be that some of our brethren will be receiving letters from Brother Horst, as he seeks to arrange for itineraries and appointments for some of our missionary speakers. We shall feel grateful for all the co-operation that can be given him.

We have felt that we should like to use as far as possible those speakers who are best qualified to present the need of the mission field and give them as wide a sphere of influence as possible. We also hope that eventually we may be able to have some good missionary conventions arranged in strategic points throughout the country.

Some of these plans will have to await the time when war conditions no longer hamper transportation problems, but for the time being individual missionaries can travel in the interest of missionary effort. Brother Horst, who has spent a number of years in China, will be working from headquarters to co-ordinate this ministry and cover as much territory as possible. Much of the time our brother will himself be on the field, speaking in the interest of missions, but he can be contacted at any time in care of our Missions Department here in Springfield.

All of the brethren mentioned who are

now assisting us in this way, expect to leave for the various mission fields just as soon as it seems expedient for them to do so. We appreciate, however their co-operation at the time and trust that when they do have to leave for those fields that will be needing them, there may be others who will be able to fill the vacancies here at headquarters. In the meantime we thank God for His provision and for these faithful servants of His who are helping so very efficiently in the enlarging of our missionary work throughout the world.

● OUR MISSIONARY DISBURSEMENTS

We are indeed grateful to God for the excellent missionary offerings of this past month and for the help that it will mean to our extension program which is already in progress.

A large number of missionaries are now in various stages of preparation to leave for the foreign field. We fully anticipate that practically every month of the year some will be sailing or, in some cases, flying to the places where they believe God has called them.

You will note that our obligation to our aged missionaries is increasing so that now we are having to pay out around \$1,000.00 a month to help some of these who have spent the major part of their lives in foreign service. We feel that it is only right that we should care for these aged workers and see that they do not lack the necessities of life during their latter years. We have made very little appeal for this fund in the past, but actually it is reaching a place where the outlay is exceeding the income, so that any who feel they would like to make a contribution to help our aged missionaries will be giving to a needy and worthy cause. The fund for aged ministers handled by our General Council office is distinct from the fund for aged missionaries.

Many friends have wondered if work is continuing in certain fields. The following list, showing funds that have been sent out for the work, should be suf-

FOREIGN MISSIONS DISBURSEMENTS FOR MAY 1944

Congo	\$ 3,159.80
Egypt	5,269.00
Gold Coast	1,126.50
Ivory Coast	1,128.95
Liberia and Sierra Leone	3,364.86
Nigeria	3,307.60
Tanganyika	686.50
Transvaal	2,579.11
China	4,586.52
India and Ceylon	14,908.66
Palestine and Near East	501.50
West Indies	4,833.01
Mexican Work	2,139.85
Central America	3,557.92
Argentina	1,509.02
Brazil	1,952.60
Chile	644.25
Colombia	911.73
Paraguay	915.88
Peru	2,649.65
Venezuela	1,367.80
Fiji	291.00
British West Indies	884.25
Hawaii	160.00
European Workers	461.00
Non Council Missionaries	2,137.71
Miscellaneous Fields	1,351.61
Superannuated Missionaries	1,077.70
Total Disbursements	67,363.98
For Extension Work	21,493.26
Credited to Designated Accounts	10,868.48
Total Receipts for May	99,725.72



Martin B. Kvamme has informed the Missions Department that he is anxious to receive letters from the homeland as it has been a long time since he has received any mail. Friends wishing to write to Brother Kvamme should write their letters on thin paper, addressing him in care of V. G. Plymire, Hwangyuan, Tsinghai, China. These letters must be sent by air mail, the postage rate being 70 cents for each half ounce.

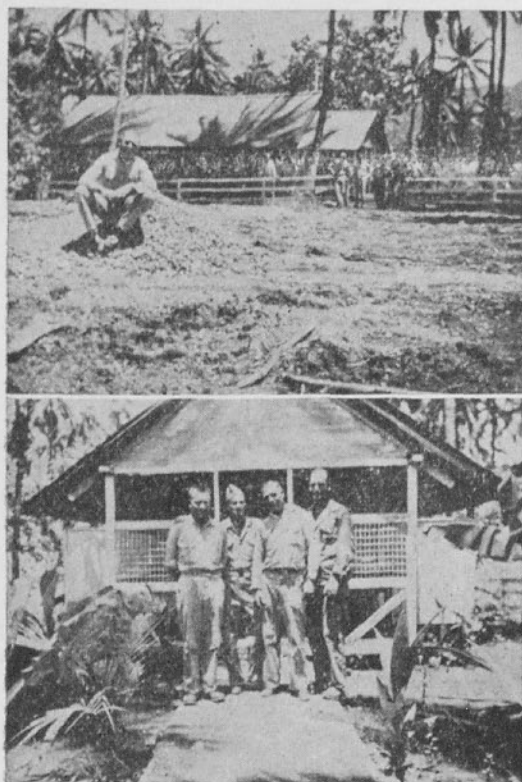


A Missionary Church

The largest missionary offering ever raised in Canada was raised recently at The People's Church (nondenominational) in Toronto (where Oswald J. Smith is pastor). The total pledges amounted to over \$115,000 for the year. Last year this church pledged \$77,000 for foreign missions and \$78,000 actually came into the missionary fund. The members gave three times as much toward foreign missions as they gave toward all other expenses in the church combined.

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

Somewhere in New Guinea



"Jesus Saves" stands out as a glowing sign atop a little chapel in New Guinea. November 19, 1943, a group of servicemen dedicated the above chapel to the preaching of the gospel of Jesus Christ and its power

to salvation. Since that time, God has wonderfully blessed and it has been necessary to enlarge the chapel to accommodate the crowds that have attended. Services continue every evening in a constant revival effort carried on entirely by servicemen.

In three months, these men have provided missionary contributions of nearly \$500.00 that have been designated for Bible Schools, orphanages and other Christian institutions.

Different chaplains are invited to speak. Chaplains Robert H. Warren and Alva Mullins have been bringing evangelistic sermons on certain evenings when they were free but the nightly revival meetings continue under the direction of the enlisted personnel. Many souls are being saved.

Of the faithful founders of this work, four are pictured above. They are Dwight Messerschmidt, Gilbert Chappel, Orville H. Cox and Richard L. Imbler.

Let us pray earnestly for these and hundreds of other servicemen who are witnessing for Christ in every corner of the world where our combat troops are assigned. Let us pray also for the thousands of men in need of Christ—that we may reach them with the gospel message. Pray for the work of the Servicemen's Department as we continue ministering to your men in the armed forces. Address all communications:

SERVICEMEN'S DEPARTMENT
Gospel Publishing House
Springfield, Missouri

I WAS IN HELL WITH NIEMOELLER

By Leo Stein

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

Here is a human document, unique and authentic, which is an overwhelming warning for the present generation and an indispensable source of information for generations to come. The author of this book is not a Christian. He is a Jew. Nevertheless many Christians will enjoy the message this book has to offer. **Price \$2.50.**

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

A CHRISTIAN SUMMER RESORT

THE MAPLES is a beautiful lakeside resort indorsed by the Central District in its current June bulletin. It is operated by a Pentecostal Brother, William L. Green, a member of the Central Lake, Mich., assembly. *The Maples* is located on Intermediate Lake just north of Bellaire, Michigan. For Christians who desire a restful vacation with plenty of facilities for fishing and other forms of recreation this place is ideal. There is a safe beach for children.

There are a number of modern cottages and a comfortable lodge in which single or double rooms may be secured. Reservations may be made for light housekeeping or meals may be had at the cafeteria.

Brother Green has lost some business by his refusal to sell liquor and tobacco. It is hoped that this loss may be more than made up by the increase among patrons who keep themselves from these things. Write to Wm. L. Green, Bellaire, Michigan.

JEWS IN THE BALKANS

A manifesto issued by the Zionist Organization of America pleads that "action, immediate action, is imperative if the remaining two millions of our brethren trapped in the satellite Balkan states are to be rescued from death," and demands that the doors of Palestine be opened to the thousands straggling across borders to escape the inevitable fate of all Jews under Nazi rule.

U. S. Marines in the Southwest Pacific contributed over \$1,000 toward a chapel for one of the mission settlements.

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- Invigorating Recreation

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THE NATIONAL YOUTH CONFERENCE

Ages 15-35

August 22-31

Write for additional information:

336 W. Pacific Street

Springfield, Missouri

Among the Assemblies

LITTLE ROCK, ARK.—We have just closed a 3-week revival at the First Assembly with Miriam Hooks and Pauline Sawyer as evangelists. This was one of the finest revivals ever held in this church. A special feature was the conducting of a special children's service preceding the night evangelistic service, by Ruth Durst, the churches' S. S. and Children's worker.—Robert C. Sellers, Pastor.

VINDEK, MD.—May 28 we closed an 8-week meeting, wherein more than 70 were at the altar for salvation, and 32 were filled with the Holy Ghost. We baptized 22 in water. The revival fires are still burning. Clifton M. Wood of The Plains, Va., was the evangelist.—George W. Burkhart, Pastor, Elk Garden, W. Va.

SPRINGFIELD, ORE.—May 14 we closed a revival, with John E. Kabisch of El Monte, Calif., as evangelist. Eighteen received the Baptism in the Holy Spirit, 10 were refilled, 22 were gloriously saved, and many testified to having been healed. Large crowds attended every service and a great moving of the Spirit is continuing in our midst.—Arthur Hyland, Pastor.

BILOXI, MISS.—We are praising the Lord for one of the greatest revivals in the history of Lee Street Assembly, with Chas. C. Robinson of Waxahachie, Texas, as the evangelist. About 40 were saved or reclaimed, about 30 received the Baptism in the Holy Spirit, 32 followed the Lord in water baptism, and 16 came into the church. God also wonderfully blessed the ministry of Brother Robinson's son, Johnnie, among our young people.

God is still blessing. In the week since the revival closed, 5 have been saved, and one has received the Baptism in the Holy Spirit.—A. L. Wolfe, Pastor.

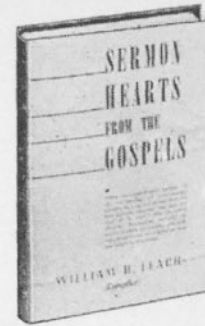
MINNEAPOLIS, MINN.—Fremont Tabernacle recently witnessed the greatest outpouring of the Holy Spirit in the history of the church. Evangelist Anna B. Lock of Galva, Ill., was with us for a 5-week revival. God saved many souls, and 66 received the Baptism in the Holy Spirit, among them a great number of young people. We had real, old-time, Holy Ghost meetings. Truly the power of God is just the same today. Sister Lock's straightforward preaching brought conviction and hunger upon the audience night after night.—Russell H. Olson, Pastor.

PECKVILLE, PA.—Our annual Memorial Day C. A. Rally of the Northeast Section was held in the church where A. T. Smith is pastor. A goodly representation of C. A.'s from our section were present. The inspiring messages brought by District Superintendent A. Newton Chase were encouraging and uplifting. In the afternoon Brother Chase spoke on the topic, "Can a man be profitable unto God?" He used as his text Job 22:2. The evening sermon, taken from the 73rd Psalm, was helpful to every

C. A. present. Brother Chase related David's temptation to return to the world, and his reasons for not doing so. The day ended with prayer around the altar, where God richly met us, and one soul was reclaimed.—Mary Abate, C. A. Secretary-Treasurer.

FAYETTEVILLE, ARK.—We closed a 10-day meeting at the White Chapel Assembly, with Lee Krupnick, Jewish evangelist, of Tulsa, Okla. Brother Krupnick is a real Pentecostal preacher, and will not lower the standard of Pentecost. He refuses to compromise on the message of Divine Healing or the Baptism in the Holy Ghost. He is a bitter opponent of booze, and fights it with the Word of God and with all his strength. In spite of the rainy weather, we had a full house almost every night; one night the crowd overflowed and many here were turned away. We had many in our services from other denominations, people who had never before attended our church. We feel that this meeting has made a lasting impression on the city. Four people came for salvation.—H. E. Shaw.

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Coming Meetings

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

PRICHARD, ALA.—July 11-23; Evangelist and Mrs. J. E. Hamill.—Jesse E. Smith, Pastor.

SPOKANE, WASH.—Glad Tidings Temple, July 2-16; Evangelist and Mrs. W. E. Kirschke, Ft. Worth, Texas.—W. H. Boyles, Pastor.

SOLEDAD, CALIF.—Calvary Tabernacle Church, June 9—; E. C. Lagmay, President of Filipino Branch, Evangelist.—Stanley Walsh, Pastor.

PASCAGOULA, MISS.—July 16-Aug. 6; Floyd E. Heady, St. Louis, Mo., Evangelist.—Kenneth Erwin, Pastor.

MANASSAS, VA.—Revival in progress to July 16; Robert Hancock, Richmond, Va., Evangelist.—Mr. and Mrs. Harry Rupp Jr., Pastors.

DALLAS, TEXAS—Peak and Garland Sts., July 18—; Lee Krupnick, Christian-Jewish Evangelist, and Mrs. Krupnick, Tulsa, Okla.—Loren B. Staats, Pastor.

MERIDEN, CONN.—Connecticut C. A. Convention, Trinity Methodist Church, W. Main and Cooke Sts., July 3-4. Speakers: Evangelist Paul Kaufman, Chaplain Don Lehmann, Melville Hatcher, Secretary of Evangelism, N.A.E., and others. For accommodation write Glen Emerson, Host Pastor, 38 Newton St., Meriden, Conn.—John A. Lindvall.

GREELEY, COLO.—Open-air Bible Conference and Revival, 13th Ave. and 9th St.; July 9, for 3 weeks; B. H. Armes, Grand Island, Neb., Evangelist.—W. Keith Reed, Pastor.

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.

WYOMING CAMP MEETING

Rocky Mountain District Sectional Camp Meeting, Gillette, Wyo., July 2-9. Evangelist A. W. Smith, special speaker. Earl Harper, local pastor.—J. E. Austell, District Superintendent.

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.

NEW ENGLAND DISTRICT CAMP MEETING FRAMINGHAM CENTER, MASS.—New England Camp Meeting, July 16-30. Speakers: W. I. Evans of Central Bible Institute, and B. E. Mahan of Washington, D. C. Missionary day, July 23; Young People's day, July 22. For reservations and information write Camp Committee, 7 Auburn St., Framingham Center, Mass.

OHIO STATE CAMP MEETING AND CHILDREN'S CAMPS

BIG PRAIRIE, OHIO—Lakeland Beach Park, Camp Meeting, June 24-July 9; Wm. E. Long and A. G. Ward, main speakers. Ohio State Presbyters' meeting, June 28; Girls' Camp July 9-16. Boys' Camp July 16-23. For further information or reservations write Roy H. Wead, Secretary, 328 W. 6th St., Muncie, Ind.

MICHIGAN BOYS' and GIRLS' CAMPS

Boys' Camp, July 8-15; Girls' Camp, July 15-22, at Fa-Ho-Lo Park, Grass Lake, Mich. Ages 10-15 inclusive. Cost, \$12.00 per week. Religious instruction and supervised recreation under supervision of District Superintendent G. F. Lewis and a capable staff of workers. For further information write E. D. Cooley, 92 N. West St., Hillsdale, Mich.—Arden Ragsdale, Secretary.

ALABAMA DISTRICT CAMP MEETING

NEW BROCKTON, ALA.—Alabama District Camp Meeting, July 26-Aug. 6. Ralph M. Riggs, day speaker; James E. Hamill, night speaker, assisted by his wife, famous pianist and singer. Three services daily. Rooms for rent. Meals served in cafeteria style. For reservations write C. W. Davis, Camp Meeting Secretary, Box 4, Kinston, Ala.—Marvin L. Smith, District Superintendent.

MARANATHA PARK CAMP MEETING

H. Earl Winburn, Toronto, Canada, and David H. McDowell, Elizabeth, N. J., will be night speakers at the annual Maranatha Park Camp, Green Lane, Pa., July 14-Aug. 13. George B. Griffin, Montreal, Canada, Bible teacher. The camp is sponsored by the Eastern and New York-New Jersey District, with Bryon D. Jones as Camp Committee Chairman. For information write: Maranatha Park, Box 113, Green Lane, Pa.—Thomas R. Brubaker, Secretary.

OREGON DISTRICT CAMP MEETING

Oregon Camp Meeting, June 27-July 9, at beautiful Bethel Gospel Park, 9 miles north of Salem; A. N. Trotter, Melrose, Mass., speaker. New tabernacle will be ready. The newly-formed, State-wide C. A. organization will be in charge, June 29-30. M. L. Grable, Superintendent of Sunday School Department, Springfield, Mo., will conduct special Sunday School workers' sessions, July 6-9. Write Heath W. Lowery, Rainer, Ore., for reservations.

NORTH DAKOTA DISTRICT COUNCIL AND CAMP MEETING

The North Dakota District Council and Camp Meeting will be held at Lakewood Park, near Devils Lake, June 22-July 4. The Council sessions open June 22, 10:00 a. m. Usual business to be transacted. T. J. Jones, of Glad Tidings Bible Institute, and John Hall, of Southern California Bible College, special speakers. All necessary facilities on camp ground.—Herman G. Johnson, District Superintendent, 723 First Ave. N., Jamestown, N. Dak.

HAMMONDSVILLE, OHIO—Good Samaritan Farm Camp Meeting, July 20-30. Fred Neubauer, Saginaw, Mich., evening speaker. Allen A. Swift, Green Lane, Pa., Bible teacher, beginning July 25. Some cottages and tents for rent. Cafeteria on grounds. Ministers and families one-fourth off. July 30, Missionary Day. Can arrange to meet those coming by train to Salineville or by bus to Amsterdam, Ohio. Those coming by car, watch for sign at Bergholz and Hammondsville. For information write Mrs. Floyd McCausland, Matron, Hammondsville, Ohio.

MONTANA DISTRICT COUNCIL AND YELLOWSTONE BIBLE CAMP

LIVINGSTON, MONT.—Montana District Council and Yellowstone Bible Camp, July 10-19. Speakers: Wm. E. Long and Ralph M. Riggs. Missionary Representatives: Mr. and Mrs. H. B. Garlock. Sunday School Representative M. L. Grable will be with us July 14-16. Presbyters' meeting July 11. District Council, July 12-13. Meals on grounds. Tents and cots for rent. Trailer parking free. Rooms available in city at reasonable rates. For further information address: Leonard Palmer, District Superintendent, 1026 Third Ave. S., Great Falls, Mont.

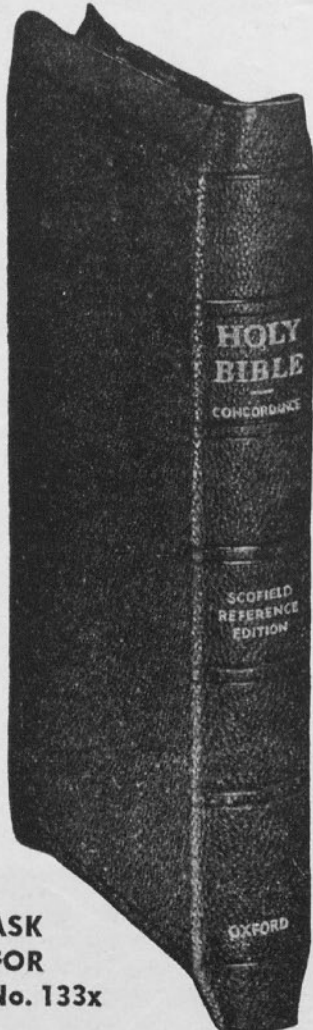
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Specimen of Type

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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THE SYNAGOGUE OF THE NAZARENES, by Myer Pearlman. Here is an outstanding message to the Jews. Reading this book will help your Jewish friend to accept Christ.

UPON ALL FLESH, by Donald Gee. You will appreciate the world wide Pentecostal Movement as never before as you read this book.

PENTECOST, by Donald Gee. This book contains nine of Brother Gee's outstanding messages on Pentecostal subjects.

MAINTAINING THE GLOW, by A. G. Ward. Can the glow be ours in spite of feeble health and strange temperament? Read this splendid book and enjoy the refreshing messages found in its chapters.

WHY I AM NOT AN EVOLUTIONIST, by Otto J. Klink. This is a companion book to "Why I am not An Atheist" and deals with the evolutionist as the former book does with the atheist.

THE STORY OF STAR. The latest method of visual aid for children's workers. A flash card story complete with patterns and instructions.

SUPERNATURAL TOUCHES, by Jeannette E. Marckley. Here are stories of God's supernatural workings which are truly amazing, and glorifying to Him.

WISE WORDS, from the lips of J. W. Welch. Wise words of our "Daddy" Welch preserved by a thoughtful on-the-scene listener.

A BARLEY LOAF, by Alice Reynolds Flower. This is a 48-page book of brief inspirational poems.

NATURE STORY SERIES, by Chas. E. Robinson. Four books, 25c each. Adventures of Blacky the Wasp, Adventures of Keo the Colt, Adventures of Sally Cottontail, Hush-Wing the Owl. In language the child understands, "Daddy" Robinson in this series makes a definite contribution to child-character.

THE FRUIT OF THE SPIRIT, by Donald Gee. This is a 94-page book containing ten chapters dealing with the nine fruits of the Spirit, and will be a blessing to all who wish to live a life of faith which is hid with Christ in God.

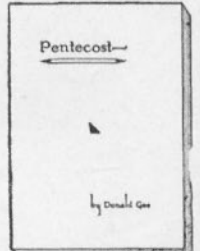
BALM OF GILEAD, by Lilian B. Yeomans, M. D. A group of inspirational messages on Divine Healing which should be read by all those who are in agony and on beds of suffering.

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SLEEPY TIME TALES, told by Clara B. Clark. A go-to-bed story for every night for more than a month, and more pictures than stories.

A FAITHFUL MINISTER, by Ernest S. Williams. This book of heart-to-heart talks concerning the life of a faithful minister should be in the library of every minister.



GOSPEL PUBLISHING HOUSE - - Springfield, Missouri



WAYNOKA, OKLA.—Evangelistic Bible Study, Elm Street Chapel Assembly, June 27-July 9; William B. McCafferty of Southwestern Bible Institute, Waxahachie, Texas, speaker. Ministers of Northwest and Panhandle Sections especially invited to attend.—Dewey L. Heath, Pastor.

ARKANSAS DISTRICT CAMP MEETING
Using the facilities made available for so many years for the Interstate Camp Meeting, the Arkansas District Council will hold its Camp Meeting at Eureka Springs, Ark., July 6-16. T. J. Jones of London, England, main speaker. Other speakers will include F. D. Davis, Superintendent Texas District; F. C. Cornell, Superintendent Oklahoma District; David Burris, Superintendent Arkansas District; and Mrs. Agnes Stokes, S. S. and C. A. President Arkansas District. For information write David Burris, Box 436, Hot Springs, Ark., or Lee F. Stokes, Box 423, Eureka Springs, Ark.—Carl W. Barnes, Secretary, Arkansas District Council.

POTOMAC DISTRICT COUNCIL AND CAMP MEETING

FALLING WATERS, W. VA.—Potomac District Council, July 18-21. Annual C. A. Convention, July 22. Potomac Park Camp, July 23-Aug. 13. John Wright Follette will minister during Council and first week of camp. Allan A. Swift, Bible teacher, last two weeks of camp. J. T. Johnstone of Canada, camp evangelist.

Those who are requesting recognition during the Council, and all wanting renewals, must have their

blanks in the hands of the Secretary 30 days before Council begins.

Those desiring reservation for either Council or Camp should contact T. Burton Pierce, Glencoe, Md., as soon as possible.—O. L. Harrup, District Secretary.

LOUISIANA DISTRICT COUNCIL

The eighth annual session of the Louisiana District Council will convene at Bastrop, La., July 25-27. Rooms furnished to ministers and delegates as far as possible. A one-dollar registration fee will be charged each registrant. This will entitle him to a meal ticket good for two meals daily for the three days of the Council session.

E. S. Williams, General Superintendent, will be speaking each evening except Monday. C. A. Rally, under direction of Margaret Miller, C. A. President, Monday, 8:00 p. m.; S. C. Scott, Oklahoma District C. A. President, will speak.

All ministers applying for credentials must meet the Credentials Committee of the Council, otherwise their application will not be considered. For further information write B. W. Flanagan, Host Pastor, P. O. Box 508, Bastrop, La.—W. S. Ramby, District Secretary-Treasurer.

OPEN FOR CALLS

Evangelistic

Le Roy Duke, 1602 Missouri, Joplin, Mo.
Robert R. Morrison, 408 W. 8th St., Hutchinson, Kansas.—"I am resigning my pastorate to enter evangelistic work."

Pastoral

Ora De Von, Port Orford, Ore.—"Have had experience in pastoral work, also am a teacher well known in the Council."

MISCELLANEOUS NOTICES

NEW ADDRESS—Aberdeen, Idaho.—Homer M. Doyle, Secretary, Southern Idaho District.

NEW ADDRESS—Box 1123, Electra, Texas. "Have resigned my pastorate at Victoria Tabernacle, Kansas City, Kansas, to re-enter evangelistic work."—H. W. Barnett.

NEW ADDRESS—807 N. Buchanan, Amarillo, Texas. "We have resigned the pastorate at Memphis, Texas, and expect to enter the evangelistic field."—John and Leona Coxie.

NEW ADDRESS—220 N. Main, Greenfield, Mo. All prayer requests given due consideration. Send us yours. Council brethren passing by will find an old-fashioned Pentecostal welcome.—Ted Stephens.

WANTED—Used car, in good condition, for work among Spanish-speaking people. Write stating price and full particulars, to Henrietta Sauer, c/o Gregorio Villarreal, 409 Grant Ave., Socorro, N. Mex.

WANTED—Evangelist with tent for 5 or 6 weeks. This is a new work. We are able to take good care of him financially. Write, giving date, to Pastor E. B. Turner, Warrenton, Mo.

The PASSING and the PERMANENT

A TRILLION-DOLLAR WAR

All the belligerent governments have spent almost \$1,000,000,000,000 (a million millions) on World War II, which is more than twice the cost of World War I. A deputy director-general of U.N.R.R.A. presented this estimate at a convention recently.

SIX-SIX-SIX

The Armistice was signed at 11 a. m. on Nov. 11, 1918—the eleventh hour of the eleventh day of the eleventh month. The actual invasion of France began at 6:35 a. m. on June 6, 1944—the sixth hour of the sixth day of the sixth month—a commentator points out.

PALESTINE'S DIAMOND INDUSTRY

The rapid development and expansion of Palestine's new diamond-cutting industry is causing concern in Antwerp and Amsterdam. These centers of the world's diamond industry fear they will not be able to compete with Palestine when they resume activities after the war, unless the Diamond Syndicate in London refuses to increase the amount of supplies that are being sent to Palestine.

CHRISTLESS EDUCATION

Professor Robert Dick Wilson of Princeton University was perhaps the greatest linguist of the past generation. He was master of some 26 languages and about 40 dialects. He successfully exposed some of the infidelic statements in the *Encyclopedia Britannica*. His statement might well be applied to the modern classroom when he said: "Mere education in itself only makes a man the more devilish."

THE "GREAT GATES TO HELL"

Martin Luther, the German Reformer, thundered the following warning regarding higher institutions of learning:

"I am much afraid the universities will prove to be the great gates to hell, unless they diligently labor to explain the Holy Scriptures and to engrave them upon the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution where men are not unceasingly occupied with the Word of God must become corrupt."

MODERNISM IN THE SCHOOLS

The Bishop of Gloucester wrote to the *Times* of London, England (Dec. 21, 1943) saying: "I have before me a report of a course of lectures, designed to qualify teachers for giving religious instruction and recognized by the Board of Education. In these it was stated that modern scholarship had entirely altered traditional Christianity, that the traditional views of the inspiration and authority of Scripture were refused; neither the Virgin Birth nor the Resurrection could be accepted. It seems to me an act of injustice and cruelty to compel religious and devout parents to send their children to schools where such teaching may be given."

METHODIST DECLENSION

The Methodist Church is on the decline, according to some of the reports given at the Quadrennial General Conference in Kansas City a few weeks ago.

Sunday School enrollment dropped almost half a million during the past four years—125,000 a year!

The average age of Methodist ministers has been growing steadily older. More than one third of all Methodist ministers now in service will die or retire within ten years, it was reported, and there is a dearth of young men qualified to fill in the gaps.

This cannot be because the message preached by Wesley has lost its appeal. It must be that the ministers have departed from Wesley's message!

AN OUTSTANDING ATHLETE

Gil Dodds, who received the James E. Sullivan Memorial Trophy as the outstanding athlete for 1943, is also an outstanding Christian.

In March 1944, at Madison Square Garden, he broke the world's all-time record for the mile run, and then moved on to Chicago the following Saturday and beat his own world record—Time 4:06.4. Three weeks later he stood in the same Madison Square Garden during the great "Youth for Christ" Victory Rally and testified for Christ. He told of the greater race upon which all Christians are engaged, and the reward of righteousness that awaits at the end.

Gil is a divinity student. Sports writers call him, "The Flying Parson." He testifies for Christ at every opportunity, even writing "Phil. 3:14" on every autograph (which caused one admiring young lady to ask, "And is this your telephone number?").

D-DAY RELIGION

"When a nation as a whole," says David Lawrence, "turns toward the spiritual, something of transcendent significance has occurred." And that is what happened on D-Day. "There was a distinct difference in the mood of the American people as between Monday and Tuesday (June 5 and 6). On Monday the nation went about its affairs as usual. On Tuesday there was tension, anxiety, worry; and at night an extraordinary thing happened—the President of the United States led the people in prayer, communicating it to tens of millions by means of the radio networks. Back of that signal change of mood within 24 hours is the key to the future behavior of nations, the future steps that must be taken if the next war is to be prevented. For in that single day the nation recognized the importance of spiritual help."

For the religious awakening that was apparent on D-Day we should fervently thank God. However, D-Day religion is not enough. D-Day religion must become everyday religion if we as a nation are going to be worthy of the victory and peace for which we are praying.

THE "WHITE PAPER"

Many friends of Israel, including earnest Christians, have petitioned our government to intervene in the affairs of the British government regarding the "White Paper," on the basis of which the British have restricted Jewish immigration to Palestine. *The Voice*, however, mentions two points that should be kept in mind: (1) When it is God's time to restore His people to the land, none will be able to prevent them. (2) The restoration in which we might help would demonstrate little kindness in view of the awful affliction awaiting them there. If we are indeed in the last days, the Jews who are returning to Palestine are going back to the most terrible sufferings of all time—the time referred to in Jeremiah 30:7 as "the time of Jacob's trouble."

FAMINE IN CHINA

The Black Horse of Rev. 6:5 may not yet have set forth on its universal tour of famine and death, but foreboding shadows of what that tour will mean are falling across suffering, bleeding China. Since last summer a million Chinese have died of famine in the province of Kwangtung alone. George Adams, Chairman of the International Relief Committee, says (*London Times*, Feb. 5):

"Whole families have been blotted out; tens of thousands have been widowed, and tens of thousands orphaned. I have seen children with eye infection caused by malnutrition. These children are one week from total blindness, and less than a month from death. I have seen orphanages where children died at the rate of twenty a day, and other homes where living but hopeless cases were placed in rooms already full of the dead awaiting burial. I have been in streets so lined with dead that the authorities were unable to bury them fast enough."

"HALLELUJAH IN BOOM TOWN"

Editors and leaders of a number of different denominations have branded as "blasphemous" and "shameful" the recent article in *Collier's* entitled, "Hallelujah in Boom Town." The article is purportedly an expose of religious rackets. Actually, however, it is a sarcastic attack on all evangelistic effort.

The article dealt with a number of Detroit churches, including Berea Tabernacle, where Brother J. R. Kline is pastor. The assistant pastor, Brother Lewis H. Horn, was in charge. Brother Horn co-operated with the photographer from *Collier's* in getting perhaps a score of pictures at Berea, including several secret shots of the altar while the people were praying. He says that upon the Tabernacle officials' objections the photographer promised not to publish any of the latter group. However, when the article appeared, altar photos were the only ones of the Tabernacle that were used. *Collier's* could find no place for the other pictures which showed the attendance and other favorable phases of the Tabernacle program.

The article held up Pentecostal meetings to national ridicule. We rejoice, however, that we are gaining the world's attention, no matter by what means. Did not Jesus say, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets?" Luke 6:26.