



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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"If Thou Wilt . . . I Will"

P. C. Nelson

ONE of the finest pictures of Jesus in the four Gospels—the greatest art gallery in the world—is the one showing Jesus stretching forth His hand to touch the wretched leper kneeling at His feet. We have the accounts in Matthew (8:1-14), Mark (1:40-44) and Luke (5:12-14). Jesus had concluded His Sermon on the Mount. The multitude followed Him, knowing that something would take place as was always the case wherever Jesus went—but not knowing what it would be. So His whole congregation followed Him.

Behold a poor leper, forbidden to come near those who were clean, driven from family and home, and out into a lonely place to suffer till leprosy had tormented him to death. He had talked with some whom Jesus had healed, and longed to hear the words spoken by this mighty Prophet whom God had raised up, and still more to get near enough to beseech Him to heal him. His heart was aching and breaking for companionship, but he was shut out from all associations, and his only hope of release from suffering was that which death brings.

He saw Jesus there at the head of His congregation. Driven by dire need and despair, he made a dash for life, and there he was kneeling at Jesus' feet, crying, "Lord, if thou wilt, thou canst make me clean." Will Jesus sternly rebuke this man foul with that loathsome leprosy, and order him away?

If some moving picture artist had been there with his camera, we might have seen "Jesus in action," for He stretched forth His hand and touched him, saying "I will, be thou clean."

Why did Jesus touch him? He healed ten lepers at one time without coming near them. Luke 17:11-19. Why then touch this unclean man? Mark tells us. Jesus was "moved with compassion." He knew the loneliness of this poor man, and how grieved he was that no

clean person dared to touch him. So Jesus stretched forth his hand and touched him. I believe He gave the poor man's cheek a little love pat.

Did He ever touch you? More than once He has touched me—the first time when I was a wretched sinner, full of the leprosy of sin. Moved with compassion He stretched forth His hand and touched me. Another time was when I was pastor of a Baptist church in Detroit. On the 23rd of October, 1920, He came into my chamber and laid His hand upon me and raised me up from what might have proved my deathbed. His touch was enough but He added those sweet words. "I will, be thou clean."

Let us fix our attention on the words of Jesus, "I will, be thou clean"—only two words in the Greek—but they were words of power—"and immediately his leprosy was cleansed."


As long as your mind is filled with doubts about the divine will, you cannot pray the prayer of faith, for yourself or for others. The devil is a destroyer. That is the meaning of his name *Apollyon*. Rev. 9:11. As a thief he came to steal, to kill, and destroy. Christ came for the very opposite purpose, that we might have life, and have it more abundantly. John 10:10. He came to "destroy the works of the devil." 1 John 3:8. He went about doing good and "healing all that were oppressed of the

(Continued on Page Seven)

**ARE YOU IN
NEED OF
HEALING?**

All things
whatsoever ye
shall ask in
prayer, believing,
**YE SHALL
RECEIVE.**

Matt. 21:22




Our Guilt And God's Grace

GEORGE GOODMAN

SUMMING up the argument of the first three chapters of Romans, the apostle concludes: "That every mouth may be stopped, and all the world may become guilty before God" (3:19); all have sinned and fall short of the glory of God." 3:23, R. V. Note the past perfect tense, "have sinned," and the present continuing tense, "fall short." Only grace can meet such a case as this.

Four "nones" are insisted upon for "all" are "under sin." 3:9, 12. (1) "There is none righteous." No, not one; that is, none are in a right relation to God. (2) "There is none that understandeth." Sin has darkened the mind and blinded the eyes of the heart. (3) "There is none that seeketh after God." Sin has turned away the affections—the sinner desires not the knowledge of God. (4) "There is none that doeth good." For how can anyone in such a state produce good works? "A corrupt tree," said the Lord Jesus, "cannot bring forth good fruit." Matt. 7:18. "Who can bring a clean thing out of an unclean? Not one." Job 14:4. Such, then, is the sad case, and this without exception (3:22); without excuse (1:20, 21); and without escape. 2:3.

Having thus concluded all in disobedience, we are told it is that *He might have mercy upon all* (11:32, R. V.), and then the method of His mercy is shown.

A righteousness is revealed—even the righteousness of God which is by faith in Jesus Christ (3:21, 22), a gift of righteousness (v. 17) to all who believe. It is proclaimed "unto all," and is "upon all them that believe." It is the robe of righteousness, spoken of in Isaiah 61:10. It is the wedding garments of our Lord's Parable. Matt. 22:11. It is the best robe put upon the returning prodigal. It is found in Christ who is Jehovah-Tsidkenu, the Lord our righteousness. In this righteousness the sinner is justified, that is, discharged from guilt, acquitted from all charges, relieved of all condemnation. Rom 8:1.

Four things are said of this justification: (1) God justifies the *ungodly* when he believes (4:5), apart from the law (4:2) and from works. (2) He is justified by *grace*. 3:24. It is the sovereign and gratuitous act of God, unmerited and free. (3) He is justified by *blood* (v. 9), the Lord Jesus having died to this end. (4) He is justified by *faith* (v. 1) when, accrediting God's goodness, he turns in submission (10:3) to the Lord Jesus.

The death of Christ was the revelation of God's love—God is our Savior. He loved; He gave; He spared not His only Son; He justifies; He is our Savior mediating our salvation through Christ.

How many souls are longing for the assurance of salvation? Let them rest it on this—the great love that God commends to us in the following particulars.

He gives a fourfold description of our fallen estate. We were "without strength," with no power to help or save ourselves; we were *ungodly* (v. 6), estranged from God and living

without Him in the world; we were *sinner*s (v. 8) by birth and practice; we were *enemies* (v. 10), and yet He loved us.

Men might perhaps die for a good man, but hardly for an unrighteous one; but He loved us, helpless (without strength), ungodly, sinful enemies, and He met our fourfold need with fourfold grace.

The *helpless* He died for.

The *ungodly* He justified.

The *sinner* He saved.

The *enemy* He reconciled.

As a child once expressed it: "If He died for us He must want to save us." This is the great argument for assurance. "If He spared not His own Son . . . how shall He not with Him also freely give us all things?" Rom. 8:32.

How could He love us so and leave us to perish? Surely these things lead us to "*Joy in God by whom we have received the reconciliation.*"

Though the incoming of the Law caused the offense to abound, nevertheless, *grace did much more abound*, and in the death of Christ God found a righteous ground upon which *grace could reign*. So we have *grace abounding* and *grace reigning* in righteousness and life.

Let us look, then, at the five manifestations of abounding and reigning grace introduced by the words "much more" in the fifth chapter of Romans.

(a) *If justified, much more saved from wrath.* v. 9. Here is the ground of assurance. If He has at such cost justified we shall much more be saved. Does a merchantman purchase a goodly pearl at the cost of all he has to cast it away?

(b) *If reconciled when enemies by the death of Christ, much more we shall be saved by His life.* v. 10. The Savior who died to reconcile, lives to save. It is well to be clear on this—Christ died to reconcile, He lives to save. Salvation is from the living risen Lord, our great High Priest, who, because He has an unchangeable priesthood and ever lives to make intercession for us, is able to save to the uttermost.

(c) *If sin produced such dire results, much more will grace produce abundant life.* v. 15. It was grace that brought salvation. It is sufficient for all our needs. It establishes the heart. It reigns in life.

(d) *If death reigned by sin, much more the justified will reign in life by Christ.* v. 17. This is the experience that every Christian should have—*reigning in life*—through the redeeming all-sufficient risen Lord.

(e) So, summing up all, we rejoice that *where sin abounded grace did much more abound.* v. 20.

Let, then, this be our song of triumph in Christ—"Much More! Much More!"

"All Are Yours, And Ye Are Christ's." 1 Cor. 3:23.

GEORGE BOWEN

THE way to possess unlimited treasure is to give yourself away. How little the philosophers who sought by alchemy to learn the art of transmuting mean things to precious—how little did they dream that the art of acquiring worlds of wealth had been long before divulged, and that it consisted simply in giving one's self away to Christ.

Men are victims of the unhappy delusion that their own self is a nucleus, a beginning of wealth, around which they must wrap acquisition after acquisition, till they have greatly magnified themselves. In this way, however, they are only heaping up riches for the last day, only fattening themselves for the slaughter.

Let a man give himself and all belonging to himself to Christ, feeling at the same time that he is only giving what he had never any right to withhold, what it were the most audacious usurpation to think for a moment of withholding; let him rejoice to know Christ as the Lord of all; and in that very hour he will find himself possessor of all. All things were made for Him, it is said; that is, for Christ; and if for Christ, then for the believer, for the two are joint-heirs.

"All things are yours"; therefore all the arrangements of God are yours. In none of the

arrangements of God is your happiness overlooked. The gold and silver of this world are found abundantly in the hands of others, not at all in yours—well, this is one of those arrangements that contemplate your good.

Worldly wealth does not belong to those who seem to have it, but to those who get the good of it. There are a thousand little conveniences of life which you could not enjoy were not other men rich enough to embark in enterprises. They themselves perhaps receive great damage from the wealth that they hold during the brief term of life, but your profit from it all is guaranteed in heaven. "All things are yours"; the prosperity of others, your own adversity, sickness, humiliation, losses, the elements, earth, heaven, time, eternity.

Your chief joy is that you are Christ's and you rejoice that all things are yours, chiefly because they will serve to make you a less unworthy possession to Christ. Holiness is yours; the image of God; spiritual, moral, and physical perfection; a crown of glory that fadeth not away; magnificent and inconceivable destinies. Viewing yourself as the property of Christ, you rejoice for His sake that this wondrous wealth is to roll in upon you, and that the mean stone is to be converted into a pearl of great price.

It Pays to Pray

NELSON E. HINMAN

AT the time of the battle of Fishhook Point, on Attu, a corporal from Tacoma, Washington, was among the wounded. The descent from the mountain was so steep, and darkness was setting in so fast, that they could not move all the wounded boys to the field hospital, so they brought them to a suitable place and bedded them down as best they could for the night, having given them first aid. This boy had been shot twice, once through the upper part of his arm, which had shattered the bone, and once through the chest; he was in a pretty bad shape. Sometime during the night, the wounded boys heard the enemy approaching. They were in no position to defend themselves, and there were not enough sentries to fight the enemy off. The approaching Japs discovered these wounded men and began to bayonet them. This boy realized that he was vulnerable to attack, and began to pray. He did not pray aloud, but in his heart, as well as he could. In his prayer he asked God to defend him, while the boys on all sides were screaming from the torture they were enduring. He rolled over in his sleeping bag, pushed his face down into the mud, just breathing out of the corner of his mouth, and lay as still as he could. Boys on either side were bayoneted but he was not touched. He was one of the few men among those wounded that came through this attack alive.

This corporal publicly told this story in Tacoma, Washington, in my presence. He said, "You can call it luck, you can call it anything you please; but as for me, I know that God answered prayer."

I questioned the boy after his testimony and asked him if he had given his heart to God as a result of it. He was not sure what I meant; but as I talked to him for a little while, I saw the light of the gospel dawn on him, and there on his feet he accepted the Lord Jesus Christ as his Savior. He is now back in active duty, some place.

In the same company, with this corporal, was a Catholic boy, who testified at the same time, saying: "Folks, I am a good Catholic; but one time before the war, I came to one of these Pentecostal meetings. I liked pretty nearly everything I saw, but I hated that praying. It made my ears buzz. Being a good Catholic, I never went back. When I was at Attu, I fell off a ledge, just a few feet, and badly sprained an ankle. My rapidly moving outfit had to go off and leave me. A Jap patrol, cutting in behind the advancing American unit, was coming right down where I lay stranded. I began to pray. I felt for my rosary but couldn't find it. I tried to say my prayers from memory, but I felt worse every minute. I took hold of my St. Christopher medal, and prayed to him, but felt still worse. All the time those Japs were coming closer and closer. Then I remembered how those Pentecostal people prayed, and so I just yelled, 'God help me, for Jesus' sake!' When I did that I felt better. I don't know how it happened, but those Japs

passed me without seeing me. God surely answered that prayer." He closed his testimony by saying, "Now, I am still a good Catholic, but I think you folk have got something on us all when it comes to praying."

The "one man army," Sergeant George Merich, who attained national fame for his exploits on Attu, toured the nation in bond sales, and much of his experience is well known to the public, but the following is not generally known.

Sergeant George said that he was lying behind a rock, with three or four of his buddies, under heavy gunfire. Two boys were wounded, one was killed. The sergeant said that in those ten minutes behind that rock he did more praying than he had ever done before in his life. He promised God that if He would bring him out of that mess, he would never forget Him, and some day he would give his heart to Him. In the next few hours that boy became a national hero.

Here is how God spared his life in answer to that prayer. He was among the wounded who were massacred that horrible night on Attu. But before the Japanese found these injured men waiting for further treatment, he felt an inner voice urging him to leave that place. In the darkness he climbed down the mountain. The next morning he learned the boys he had been with had been bayoneted. The sergeant testified that he is sure God not only saved his life under combat conditions, but helped him get out of the scene of that massacre. I talked with him personally, and he definitely asked for prayer.

When Sergeant Merich was in basic training he received no combat instruction, because

he was hospitalized as the result of poison ivy infection. He was only a company clerk, but in the Attu battle he entered into combat, with his company, and became the man credited with breaking the Jap defense in that Fishhook Point battle.

At the sinking of the U.S.S. *Lexington*, a Dallas, Texas, boy who was a nonswimmer, in abandoning ship had gone over on the wrong side. He went over where the flowing tide pinned him against the side of the ship. As the tide held him there and the ship rolled back and forth in the water, he was in great danger. The tide was carrying him from the after end of the ship toward the forward end. There were great holes in the side of the ship, where the torpedoes had exploded, and this lad was in danger of being swept into one of those holes, and was rapidly getting back into the pall of smoke that hung over the *Lexington* as she burned. The explosions were causing such concussions in the water that he was in further danger. Though he yelled as loud as he could for help, he could not attract the attention of the sailors on other ships that were busy rescuing men from the water.

In his distress he remembered a Sunday School text, where David said: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Psalm 34:6. Instead of waiting for help, he began to cry to God as loudly as he could. And even as he was calling on God, he became aware that he had attracted the attention of men on a destroyer lying off a little way from the *Lexington*. A lifeline was fired in his direction, he grasped the line, and was towed to safety.

His sister testified that she and her mother were praying one night, heavily burdened for the boy. Months later, as news of the sinking of the *Lexington* broke, and the boy returned home and compared notes with his mother and sister, they found that the mother and sister were actually on their knees at their bedside when that boy was in the water. God had heard and answered prayer. It pays to pray.

Is There a Real Hell?

THOMAS JUNK, MISSIONARY TO CHINA

YES, there is a hell, a literal hell, burning with fire and brimstone. I will give in a few words what God has shown me. I speak what I know and testify to that which I have seen.

After the Lord had put me in His work, I, for a number of years, preached and taught there was no literal hell, but our passions were what burned us up. But the Lord showed me better. The Sunday following my Baptism with the Holy Ghost, I was awakened very early in the morning, my body shaking and trembling, while a voice, clear and distinct, gave command to arise. So I arose, and kneeling down at the bedside in prayer, I was taken out of the body, and a being, which I did not or could not see, yet very distinctly felt, led me.

Finally I was let down in what is commonly called Nobhill in San Francisco. The ground under my feet parted and I looked down into

an awful pit of fire. It seemed to scorch my skin, and I smelled the brimstone very clearly. Had it not been for the being at my side I firmly believe I would have been drawn into this terrible whirlpool of living flames. On lifting up my eyes I beheld men and women falling and stumbling into the everlasting fire; some came running and jumping in, some playing around the brink till drawn down by that terrible suction, while others seemed to draw back and yet come forward. I saw the splash as of liquid fire and heard the awful fiendish laugh of demons when a poor soul tumbled in. Shuddering and shivering I beheld the sight.

When I was asked, "Do you believe there is a literal hell, and will you tell your fellow men so?" my answer was, "Yes, dear Lord, yes, if you will spare me." And so I have done ever since, starting the same day

The Coming of the Lord Draweth Nigh

It is written, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth (the completed harvest), and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

It is also written, "For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37. *A little while!* It is difficult for us to understand these words. It seems such a long while.

When we are gathering a harvest, when we are gathering money, when we are gathering crops, it seems such a short while, for time flies so fast. God has been gathering crops right down through the ages. The time of the gathering in of His harvest may seem a long time to us, but God is not slack concerning His promises. He is only unwilling that any should perish. He suspends the enjoyment of His "harvest home" in order that the harvest may be complete. If you will gather in the harvest with Him, the time will not seem so long.

"He that shall come will come, and will not tarry." That is the Word of God. But man's word is just the opposite. He says, "Where is the promise of His coming? We cannot see it in the world, all things continue as they were." They look at the *world*, and not at the *Word*.

Yet the Word does confirm a part of what they say, that all things continue as they were. Christ said they would continue as they were. As it was in the days of Noah and of Lot, so shall it be in the days of the coming of the Son of man. They were eating and drinking, and marrying and giving in marriage, until the day that Noah entered the ark, and *knew not* until the flood came and took them all away. So shall the coming of the Son of man be.

The worldly man looks at the world, but the Christian looks at what Christ said. The worldly man looks through the wrong end of the telescope, but the Christian takes the telescope, cleans the glass, looks through it the right way, and the things that were afar off are brought nigh. He says, "Now is our salvation nearer than when we believed." Rom. 13:11. "Yet a little while, and He that shall come will come, and will not tarry." Heb. 10:27. "It will surely come, it will not tarry." Hab. 2:3. In a little while! Surely come!

We have need of patience, and we have need of prayer. The rains of the Spirit are needed to help the harvest, and the Lord bids us, "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. After telling us, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh," the apostle James says to us, "Ye have heard of the patience of Job." As we wait for the coming of God's Son, whom the heavens must retain until the time of the restitution of all things, we have need of patience. The heavens are retaining Him until His retinue is complete.

In Psalm 24 we have these words: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors." Why open the gates so wide? Because the King of glory is returning with His body. How vast that body! All the saints, of all ages, of all lands, of all nations, of every tribe! The ranks of heaven will be augmented! It is written, "Hell hath enlarged herself." Isa. 5:14. But here, heaven enlarges as the King of glory enters triumphantly, the mighty Conqueror leading the prophets, the patriarchs, the martyrs, the apostles—a goodly company that no man can number. It is the day of His espousals, the day of the gladness of His heart. The Father welcomes Him, and the Son introduces His own, saying: "Those that Thou gavest Me I have kept, and none of them is lost." And He will say, "The glory which Thou gavest Me I have given them."

Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord

A Lost Axehead

JEFF D. RAY

NEARLY 40 years ago I was the young pastor at Caldwell, Texas. Suffering the aftermath of an attack of "flu" (*la grippe* we then called it), I was depressed and the whole world looked drab and dreary. Just before closing the Sunday morning service I said in a sepulchral voice, "Brethren, I think I ought to resign. I am doing no good, and I can never do any more good on this field. I remind myself of the young man in the Old Testament whose axe fell off the handle into the brook. My work here seems to be about as fruitless as his would have been if he had gone about the forest beating on the trees with his axe handle. I think I ought to try another field."

With that the audience was dismissed. In the congregation was a brilliant and pious but somewhat whimsical old bachelor from North Carolina of blessed memory, by the name of John Dalrymple. When everybody else had left the auditorium this kindly old man approached the young Jeremiah and said:

"Pastor, did you say the young man lost his axe?"

"Yes," said the dejected young pastor.

"Well," he said, "what did he do when he found the axe was gone; did he take his axe handle and go off to another forest and begin beating on those trees without an axe?"

WHY ONLY EIGHT PAGES?

The *Evangel* customarily contains sixteen pages but this week there are less due to the fact that paper is rationed. Sixteen pages next week.

Jesus Christ. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:16, 19.

CHILDHOOD CONVERSIONS

Mr. Spurgeon's experience is a wonderful encouragement to the Sunday school teacher. "Capacity for believing," he says, "lies more in the child than in the man. I have more confidence in the spiritual life of the child that I have received into the church than I have in the adults thus received. I have met with deeper spiritual experience in the child of ten or twelve than I have in persons of fifty or sixty." The Church's most golden lamps are lit in childhood. For example, Moody was converted at fourteen; Fanny Crosby, at eleven; Polycarp, at nine; Matthew Henry, at eleven; Robert Morrison, first missionary to China, when a lad; Jonathan Edwards, the great evangelist and soul-winner, was converted at seven; Isaac Watts, the great hymn writer, at nine.

Some are always going back to the forgiveness of sins. Forgiveness of sins is fundamental; it is the only approach into God's presence. But there is such great wealth for us beyond that.

"No," groaned the young parson, almost crying.

"Well, what did he do?" queried the kind-hearted catechist.

The preacher with a tear in one eye and a flash of hope in the other said, "He went back to where he lost it, and by divine help got it."

With a glow of mellow sympathy on his face, the kind critic said: "I think my dear young pastor had better go back to the spot where he lost his axe and stay on his knees till he finds it." With that and a warm hand-clasp he turned and walked out.

The young man followed the old man's advice, and in less than three months we had one of the greatest revivals of real religion the community had ever known.

To Charles Wesley:

I still look for an outpouring of the Spirit, inwardly and outwardly. Should I die before that great day I shall have the consolation to see it from afar. Thank God, I enjoy uninterrupted peace in the midst of my trials, which are, sometimes, not a few. Joy I possess, but I look for a joy of a superior nature. I feel myself in a good degree dead to praise or to dispraise; the one does not lift me up or the other deject me.

I want to see a Pentecost Church in Christ, and if it is not to be seen at this time upon the earth, I am willing to go and see that glorious wonder in heaven. I hope I shall see you before my death. If not, let us rejoice at the thought of meeting in heaven.—From a letter by John Fletcher.

The Laugh of Faith

C. T. STUDD

A GOOD laugh is a very healthful thing. There is no better digestive—"Laugh and grow fat!" "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." Prov. 17:22.

What a lot of dry-bone religion there is! Go and stand at the door of almost any place of worship, and watch the faces of those who enter. How many look as if they were going there for enjoyment? Honestly! Do not the vast majority look as though they were going rather to a funeral than to a feast? To the dentist rather than to "God, my exceeding joy"?

"That's just reverence," says somebody. "Oh, indeed!" "Yes, sir, and a lack of reverence is one of the chief sins of today." Agreed, irreverence is a great sin. But what is reverence? Surely not a long or gloomy face! True reverence is obedience, and disobedience is irreverence in its worst form. Court attire, not fancy dress, is required when one enters the King's presence; and the court dress prescribed by the King Himself and published in His orders is "JOY." "O come, let us sing." "Let us make a joyful noise." "Let us come into His presence with thanksgiving." "Let us make a joyful noise unto Him with psalms." Thus should all loyal subjects appear before their King.

Look at the smile on the faces of the sons of Korah as they go to church singing: "How lovely, how pleasant are Thy tabernacles, O Lord of Hosts. My soul longeth, yea, even fainteth for the courts of the Lord." Where the heart thus sings the face must needs dance for joy. "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Watch David as he enters his pew, the joy on his face says audibly, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple"; and here I am "satisfied."

The wise men came to the house where Jesus was, rejoicing with exceeding great joy. Of course! Had they not seen His star? And were they not sure that He was inside the house? Faith was the cause. Joy is the child of faith, and the fruit of the Spirit of God. "Without faith it is impossible to please God." Faith sees the Son and the Son gives a sunny countenance.

Faith has a large family. Laughter is one of his children. The laugh of Faith is a merry child brightening every heart and home that entertains his parent.

However, there are two children bearing the name "Laughter," but born of different parents, and wholly unrelated. The one is the child of Faith, the other the child of Doubt. The one is the laugh of Joy, the other the laugh of Scorn. The one is the child of God, but the other that of the devil.

Abraham laughed the laugh of faith, but

Sarah the laugh of doubt. But, experiencing a sudden conversion, she later produced and enjoyed the fruit of faith, bearing a child, and calling him "Laughter" (Isaac).

The wise woman of Proverbs laughed at "the times to come," having faith in God, and so in the good times coming.

The minstrels of Jairus laughed the laugh of scorn, doubting the Son of God, and were promptly turned out of the house, thus losing the presence of Jesus Christ, and the wonderful sight of a resurrection from the dead. The Athenians laughed the laugh of doubt on hearing of the resurrection of Christ, and so lost the apostle Paul, and their best chance of salvation.

The laughter of faith abides forever, but the laugh of doubt or scorn dies of fear and shame at the judgment day or at the throne of God, if not before.

Faith is a microscope revealing the things of earth as they really are, and not as they seem to be; a telescope magnifying the things of God and heaven; an eye specialist giving sight to the blind: aye! and Faith is the greatest humorist alive, the drollest of the droll; he would conjure a laugh out of an Egyptian mummy, could he only get inside.

"Is anything too hard for the Lord?" laughs Faith. Is it possible for God to lie? Does He mean His commands to be obeyed? Will Christ keep His promises? "Can God prepare a table in the wilderness?" "Can He give us bread also?" "Will He provide flesh for His people?" Is Jesus Christ the Great Physician? Is it true that the silver and the gold are His, and the cattle upon a thousand hills? "Man may fail or turn tail, I know," cries Faith, "but Jesus never, and He is the only one that really counts."

"I may look a fool or mad, laughs Faith,
But I'm not such a fool as I look,
For I trust in the great infallible God
And His infallible Book."

With prayers and songs of joy, the laughter of faith, must the soldiers of Jesus go to storm the remaining possessions of Satan. They went to Jericho—they marched around it—they took it by a shout of faith. We shall go to the uttermost parts of the world. We shall march around and into every unevangelized region of the earth. We shall also take them by the shout of faith, and our shout is this:

With the sword of God.
In the name of our Lord Jesus Christ.
By the power of the Holy Ghost.

And such simple faith sets us laughing in anticipation of the glory that shall be, for right well we know that it shall be even as He has told us. There is naught but victory in Him. We must be about our Savior's business; for

THE TIME IS AT HAND

to bring the need of our older ministers to your attention once more. Only twice a year is this need mentioned—in the spring of the year, near Memorial Day; and in the fall, near Thanksgiving Day. And so again we ask you to remember the need of our older ministers, on

Sunday, November 26.

You responded to this need in a splendid way when the appeal was made last May, but that was six months ago. Your offering then was divided into six monthly gifts to our older ministers. This will be your opportunity to show once more that you have not forgotten, and that you are still concerned that our older ministers be supplied with the means of sustenance and physical comfort for another six months' period. Plan now to give to this need, and send your offering to J. R. Flower, Treasurer, 336 West Pacific Street, Springfield, Missouri.

"Faith laughs at impossibilities,
And cries, It shall be done."

"AMONG THE POTS"

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Psalm 68:13.

Miss Whately, in her work, "Ragged Life in Egypt," writes of what she had witnessed as a common sight. "A little before sunset, numbers of pigeons suddenly emerge from the pitchers and other rubbish where they have been sleeping in the heat of the day, or pecking about to find food. They dart upwards, and careen through the air in large circles, their outspread wings catching the bright glow of the sun's slanting rays, so that they really resemble bright 'yellow gold'; then, as they wheel around, and are seen against the light, they appear as if turned into molten silver, most of them being pure white, or else very light colored."

Are you one of those Christians described in Phil. 3:19, "Who mind earthly things," grubbing in the flesh pots of Egypt? God has something better than that for you. He says, "Seek those things which are above, where Christ sitteth on the right hand of God."

Let Him attract you to "a life on wings." It is written, "They that wait upon the Lord shall renew their strength; they shall mount up with wings (not merely as a pigeon or a dove but as the king of birds) as eagles."

Yield to Christ's call to come away from the "pots"—the flesh pots of Egypt—to a life in the heavenlies, a life where the beauty of the Lord our God shall be seen upon you. Psalm 90:17. Respond to His call now and say to Him:

"Out of my bondage, sorrow and night,
Jesus I come! Jesus I come!
Into Thy freedom, gladness and light,
Jesus I come to Thee!"

Pioneering in Costa Rica

Are our missionaries still pioneering for Christ? The answer will be found in a letter recently received from Mr. and Mrs. Harold T. Gruver of Puntarenas, Costa Rica in Central America. Mrs. Gruver writes: "We have been having some very interesting times in our work here and Brother Gruver has been getting some experience in real pioneer missionary work. He has made several trips into the interior to isolated mountain districts.

"On one trip he was gone eight days, taking Daniel with him. It was a journey of four hours by launch, one hour by bus, and six hours by horseback to a place high up in the clouds where the people have been asking for a missionary to visit them. There were five conversions in this place and the people kept coming all day long to get Gospels and literature, and to have the gospel explained. Some of them traveled for hours to reach us. It was impossible for many to come at night as the rough mountain paths were too difficult and dangerous. This was truly virgin soil and it seems that the poor people in these secluded regions are more receptive to the gospel. It is indeed a great joy to present the good news to them for the first time, with its message of the saving and transforming power of the living Christ.

"It is difficult to imagine the wild ruggedness of these remote sections, with their tremendously steep mountains. The roads at this season are so bad that in places the mud nearly reaches the knees of the horses. There are the houses made of poles and roofed with straw; the monkeys roaring like lions in the trees; parrots, parakeets, macaws and other birds on every hand. On making such a trek, everyone carries a large, swordlike knife called a 'machete' to cut a path through the jungle if necessary and also with which to kill reptiles. Some of the people carry terrible scars on their bodies as a result of fighting with one another with these machetes. Brother Gruver carries one in the jungles, along with his hammock, blankets and mosquito netting.

"It was on one of these mountain trips that Brother Gruver had an unpleasant experience when a Catholic priest warned the people that they must neither receive him nor his literature; neither must they feed nor house him upon his arrival. He was all alone on this trip and had no way of returning until the launch arrived several days later. But the Lord overruled and opened up the home of a very fine family and blessed his efforts there. We hope in time to be able to have a motor launch, as there is a real need for one here and we should then be able to reach many more people.

"In addition to our work here in Puntarenas we are starting new works in two other places. One of these places, 'Chomes,' we are able to reach by traveling one hour in the launch. The other place, 'Los Chiqueros,' requires a journey of two hours by launch and two hours by horseback.

"In Chomes we have three families of believers thus far, although the attendance reaches almost forty with a number usually standing

on the outside. We go to this place once every week. Mobs have gathered there twice with sticks and stones, but the Lord has overruled each time and the mobs were dispersed without violence.

"Brother Gruver's first trip to 'Los Chiqueros' was the most interesting of all. He went directly from Chomes by horseback, taking a native worker—Pedro Rafael Gomez—and five others from Chomes. They forded innumerable rivers, waded through mud and climbed steep mountains. Near the end of the trip, Brother Gruver and three others took a short cut on foot up a very steep hill and he had to cut his way through. When the group arrived, all were exhausted; but within an hour so many people had arrived that a service was started at 3:30 p. m. Another service was held at 6:30 p. m. in a house close by, with between 50 and 60 people in attendance. These services were held out in the mountains, miles away from any town, but nevertheless very thickly settled.

"This last service continued for two hours and afterward the people crowded around to buy Bibles and literature, and to ask all manner of questions. Some wanted to have their babies dedicated to the Lord, others wanted to be baptized, and still others had various personal problems.

"In the meantime, people were still arriving from a considerable distance and at 10:00 p. m. another service was started. At the conclusion of this, they begged him to go to another house for a service, which he had to decline as he was quite exhausted; so they continued with their questions until 12:30 a. m.

"Here in Puntarenas our work is progressing,

Where the Spirit of God is working and the Lord is pouring out His blessing, the enemy is sure to try to hinder. A number of our missionaries have discovered that unregenerated natives have obtained the names and addresses of Christian people in America and have appealed to them for funds, or for Bibles and literature. They have sold the Bibles and literature and have pocketed the money. Some have even gone so far as to make a thriving business of these tactics.

For instance, the following is an extract from a letter recently received from one of our capable missionaries: "We are thankful for everyone at home who is interested in the gospel going forward, and we know that many have helped in the sending of literature. However, some of the natives are making a practice of writing directly to Christian people whose names they have found in the **Pentecostal Evangel** and other places, asking for books and Bibles. Most of these people who write are not our members and are usually the very ones who do not need such help.

"We are therefore suggesting that nothing

although we are greatly hampered by lack of a building. Our Sunday attendance is now as large as our home will accommodate. Recently a young woman was converted here which greatly infuriated her father who threatened to kill her. But she is not discouraged in the least and is in the class we are conducting for those preparing for baptism. We have received a few Spanish Bibles in response to our request in the last general letter, and they are being placed to good advantage."

Thank God for the good work being carried on by our brother and sister. Let us continue to hold them up in prayer!



FOREIGN MISSIONS DISBURSEMENTS FOR SEPTEMBER, 1944

Congo	\$ 7,366.00
Egypt	3,786.80
Gold Coast	9,344.43
Ivory Coast	1,972.74
Liberia and Sierra Leone	18,359.52
Nigeria	6,623.21
Tanganyika	985.50
Transvaal	2,117.34
China	3,825.71
India and Ceylon	17,859.03
Palestine and Near East	501.50
West Indies	5,922.47
Mexican Work	5,248.17
Central America	6,733.28
Argentina	1,307.00
Brazil	2,220.75
Chile	904.75
Colombia	5,754.00
Paraguay	145.50
Peru	5,009.26
Venezuela	992.00
Fiji Islands	241.16
Straits Settlements	188.25
Hawaii	169.00
European Workers	567.00
British West Indies	976.25
Non-Council Missionaries	1,505.61
Miscellaneous Fields	2,491.01
Retired Missionaries	960.23
Total Disbursements	114,088.47
Credited Extension Work	2,968.48
	117,056.95
Charged from Designated account	14,362.09
Total Receipts for September	\$102,694.86



Warning

be sent directly to any native, but rather to the missionaries who understand the needs and can distribute the material to the best advantage. One young man was so successful in his correspondence that he obtained enough Bibles and books to open a book store and now has a flourishing business, selling the very books that many people at home have sacrificed to send.

"There are many deserving people here who need help and would appreciate it very much. We suggest, however, that all material be sent either directly to us or that at least a letter be written to us first, inquiring as to the integrity of the person who has written. We need literally thousands of Bibles in our own churches and schools. The more that can be sent, the better; but we are not benefited when these Bibles are sold in the market and our own people never receive them."

We are sure that friends in America will be glad to know of this, and will heartily co-operate with our missionaries in order that our every effort and sacrifice may produce the greatest results for the kingdom of God.

"IF THOU WILT . . . I WILL"

(Continued From Page One)

devil." Acts 10:38. He healed thousands, but never made one sick.

When the multitude came for healing, He did not separate out certain ones and say, it is God's will for you to be healed, but it is His will for the rest of you to remain sick or lame or blind. "He healed all that were sick." Matt. 8:16. "As many as touched him were made whole." Mark 6:56. Settle it down deep in your heart that it is God's will for you to be healed. You may have to move forward and go down deeper and reach higher to take this prize, but it is for you. "I will—I WILL," says Jesus.

"I will do it." Listen. When Jesus uses the words, "Verily, verily," the Greek reads, "Amen, AMEN," meaning something settled and sure. "Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also . . . because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

Jesus said "I WILL." John 14:12-14. That will be a great day—the day when we really believe what Jesus said—when we believe His promises. You who are sick or afflicted, get a

good grip on these exceeding great and precious promises. 1 Peter 1:4. They will not only enable you to become "partakers of the divine nature," and to "escape the corruption that is in the world through lust," but also enable you to get your bodies healed. Remember, Jesus said, "I will," not I may or I might.

Make friends with that word "shall." I was lying near death's door in Detroit, as I mentioned before, and I got my eyes on those "shalls"—"shall recover" (Mark 16:18)—the last words of Jesus, according to Mark before He ascended, those three "shalls" in James 5: 14, 15—"The prayer of faith shall save the sick," "the Lord shall raise him up," "they shall be forgiven," and they were like rungs of a ladder let down to lift me out of the pit. I seized one with my right hand, another with my left, and the last with my right, and out I came. Our Lord's "I will" gives the warrant for these shalls. But be sure you are abiding in Him, and that His words are abiding in you, then "ask what ye will, and it shall be done unto you." John 15:7. But the Greek word translated, "be done," is much stronger than our word done. It shall come into existence. You ask what you will, and if it is not in stock, we will make it for you—it shall come into existence! Remember, Jesus said, "I will."

"Wilt thou be made whole?" John 5:6. The bewildered impotent man at the pool of

Bethesda did not know how to answer Jesus, but Jesus healed him nevertheless. If you want to be healed, and say, "Yes, Lord, I do desire to be made whole—I will," and Jesus says, "I will," it is He and you for it. You want to be healed and He is willing to heal you now. What can hinder it? Who can prevent it? He said, "I will."

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.

DAWSON, MINN.—Nov. 1-12; Clarence H. Jenson, Evangelist.—V. J. Burggraf, Pastor.
 HAVELOCK, ONTARIO—Oct. 29-Nov. 12; Zelma Argue, Evangelist.—R. E. Starnall, Pastor.
 LODI, CALIF.—Walnut St. at Washington, Nov. 5—; Hans F. Bretschneider, Chicago, Ill., Evangelist.—Stanley P. McPherson, Pastor.
 WAYNESBORO, PA.—128 Third St., Oct. 29-Nov. 19; Elsie D. Reese, Evangelist.—Ray S. Armstrong, Pastor.

HIBBING, MINN.—Meeting in progress; Evangelist and Mrs. William D. Swanson.—Evar H. Blomberg, Pastor.
 VAN BUREN, ARK.—Oct. 29, for 2 weeks or longer; N. B. Rayburn, Martin, Tenn., Evangelist.—G. A. Brannan, Pastor.

MINNEAPOLIS, MINN.—13th Ave. S. and Lake St., Oct. 1-29; Percy and Dorothy King, King's Musical Messengers.—Frank J. Lindquist, Pastor.
 COLUMBUS, GA.—Hobbs Survey Assembly, Oct. 29-Nov. 11; Etta McCaskill, Evangelist.—W. T. Wilkins, Pastor.

PLAINFIELD, N. J.—Grace Evangel Church, Central Ave., between 7th and 8th Sts., Nov. 5-19; Otto J. Klink, Miami, Fla., Evangelist.—Andrew Rahner, Pastor.

ZION, ILL.—Missionary Convention, 27th St. and Eschol Ave., Oct. 19-29. Kenneth Short, main speaker, assisted by other missionaries. Services 3:00 and 7:45, except Saturday.—Everett L. Phillips, Pastor.

SULPHUR BLUFF, TEXAS—Texas District Fall Bible Conference, Paris Section, Oct. 26-27. Three services daily. F. D. Davis, main speaker. For further information write E. R. Winter, Presbyter, 1925 West 9th St., Texarkana, Texas.

SOUTH FLORIDA DISTRICT COUNCIL
 Twentieth annual Council of South Florida District, Bethel Temple, 2204 Highland Ave., Tampa, Fla., Oct. 23-26. Ralph M. Riggs, guest speaker. For further information write C. W. Ringness, District Secretary-Treasurer, 3709 Darwin Ave., Tampa 3, Fla.

KANSAS DISTRICT COUNCIL
 The Kansas District Council will convene at First Assembly of God, Lincoln and S. Main, Wichita, Kansas, Nov. 13-16; Ernest S. Williams, guest speaker. Each church is urged to pay the expenses of its pastor and one delegate.—Paul C. Samuelson, Secretary-Treasurer, 1512 S. Main St., Wichita 11, Kansas.

PRAYER CONFERENCE
 New York-New Jersey District Prayer Conference and Convention, Riverside Full Gospel Tabernacle, 688 Tonawanda St., Buffalo, N. Y., Nov. 1-5. Services 9:30, 2:30 and 7:45 daily; Sunday morning 11:00 a. m. Wesley R. Steelberg, special speaker. For accommodations write Pastor Fredrick D. Drake, 688 Tonawanda St., Buffalo, N. Y.—Charles R. Shuss, Prayer Conference Leader.

NORTH DAKOTA FALL CONVENTION
 The annual North Dakota Fall Convention will be held at Dickinson, N. Dak., Oct. 24-27. Opening rally, Tuesday evening. Noel Perkin, Missionary Secretary, and C. A. Brown, Sunday School Representative, special speakers. District and visiting ministers will speak also. The District Council will meet in business session Oct. 25, 9:00 a. m. The Credentials Committee will also be in session.—Herman G. Johnson, District Superintendent.

TEMPLE, TEXAS—Prayer and Bible Conference, Oct. 30-Nov. 1; F. D. Davis and A. C. Bates, special speakers.—O. T. Finch, Pastor.

HARTFORD, CONN.—Southern New England Sunday School Convention, Gospel Tabernacle, Warren Terrace and West Beacon St., West Hartford, Nov. 10-11. Services: Friday, 7:30 p. m.; Saturday, 10:00, 2:30, and 7:30. Guest speakers: Norman T. Spong, Paul Kaufman, Mrs. M. L. Ball, Mrs. Glen Emberson. Lodging for Friday evening for those who write.—J. Robert Ashcroft, Host Pastor, 16 Lockwood Terrace, West Hartford, Telephone 322008.

AUSTIN, TEXAS—Bible Conference, First Assembly of God, 501 W. 37th St., Nov. 2-3. First service 10:30 a. m. F. D. Davis in charge. A. C. Bates is expected to attend this conference. Paul Ansohn is pastor.—J. F. Parten, Presbyter.

SAN ANGELO, TEXAS—Prayer and Bible Conference, 1002 N. Oakes St., Nov. 7-9. Opening service 7:30 p. m. Special speakers include: F. D. Davis, A. C. Bates, and District C. A. President Edward Robison. Out-of-district brethren invited to cooperate.—Troy R. Frazier, Presbyter, San Angelo Sec.

IF NO ONE HAD GIVEN . . .

This week we print a single letter, symbol of the feeling of desperate spiritual hunger expressed by many of the letters we receive.

Station Hospital
 Camp Fannin, Texas
 October 5, 1944

"I feel I must write you at once. I've been getting your letters but didn't read them until now. I feel that I must turn to God. I haven't been well lately—my nerves are so bad, and I know it's Jesus I need. I must turn to God. They want to discharge me from the army, but I don't think it's right and wish I could stay. I've been a bad sinner and I don't know anyone here to help me. I am at Camp Fannin, Texas, near Tyler.

"I've done everything, but I know it's Jesus I need. I should have turned to God long ago, but please pray for me. I wish I could stay in the army. I'm sure I could do lots of good—but I can't the way I've been. I think about it when I am on guard and I can't sleep nights, so I must get saved now.

"I better close, so pray for me that I will be saved and stay in the army.

"Yours,
 "Pfc. O. A. N."

What would you give to have the privilege of telling that soldier the way of Salvation? Or, what would you give to make it possible for some one else to tell him? Do you realize that if some one had not given, there would be no Servicemen's Department to which he could write?

But some one gave—and as a result Pfc. O. A. N. knew where to turn for help when he felt his need, for he has been hearing from us regularly since his name was first sent in three months ago. Some one gave—and we were able to arrange for an Assembly pastor near Camp Fannin to contact him within forty-eight hours of the time the above letter reached our office. We are hourly expecting a report of this boy's salvation.

What if no one had given?

* * *

Shortly after this article had gone to press, the Servicemen's Department received a wire from Pastor Guy Phillips, of Tyler, Texas, which read as follows: "Objective reached. Mission accomplished. Pvt. Oscar A. Ness gloriously converted."

Send all offerings to:

SERVICEMEN'S DEPARTMENT, GOSPEL PUBLISHING HOUSE
 SPRINGFIELD, MISSOURI

The PASSING and the PERMANENT

OBSCENE MAGAZINES

Fifteen million copies of obscene magazines are sold in the United States every month. Canada has banned more than 100 of the American publications.

UNFAITHFUL STEWARDS

During the past 15 years, our national income has almost doubled, registering an increase of more than 86 per cent. Our taxes have increased more than 600 per cent, our federal expenditures more than 2,700 per cent, while our contributions for churches and church-related charities have decreased 33 per cent!

DENIED INCORPORATION

Alliance Weekly reports that a Justice of the Supreme Court of Brooklyn, N. Y., has denied certificates of incorporation to two well-known and long-established societies devoted to bringing the gospel to Jews, "because he found they were formed to indoctrinate members of the Jewish faith with Christianity. He said no citizen should ask the State to endorse such an effort."

A SCHOOL FOR PARENTS

Because problem children usually come from problem parents, J. Edgar Hoover has publicly endorsed a school for parents in San Francisco. According to *Newsweek*, over 250 parents have been graduated in the past year. Parents of delinquent children must pay a fine, go to jail, or attend this school for eight weeks, where they are taught the parents' legal responsibility for their children, recreation, work, religion, mental hygiene, etc. None of the parents graduated so far have been "repeaters."

AFTER TEN YEARS OF REPEAL

"Despite the claim that repeal would make for temperance and reduce the use of booze," states the American Business Men's Research Foundation, "the facts show that in 1943 more than 2,450,000,000 gallons of legalized liquor were sold in the U. S. A., a more than 100 per cent annual increase per capita in ten years, and also a more than 132 per cent increase in the per capita consumption of alcohol, diverting more than \$37,000,000,000 from retail trade in groceries, clothing, household utilities and other legitimate business."

WANAMAKER'S BEST PURCHASE

When John Wanamaker, the merchant prince, was eleven years old he purchased a Bible. In later years he said of this purchase: "I have, of course, made large purchases of property in my time, involving millions of dollars, but it was as a boy in the country, at the age of 11 years, that I made my greatest purchase. In the little mission Sunday school I bought a small red leather Bible for \$2.75, which I paid for in small installments. Looking back over my life I see that that little red Book was the foundation on which my life has been built and the thing which has made possible all that has counted in my life. I know now that it was the greatest investment and the most important and far-reaching purchase I ever made."

WORLD'S LOUDEST VOICE

The U. S. Government has dedicated "the loudest voice in the world"—the \$1,500,000 short-wave transmitters near Cincinnati which will cause American propaganda to be heard anywhere in Europe, Africa and South America. The three transmitters (up to 200 kilowatts) are probably the most powerful ever built.

RUSSIAN THEOLOGICAL INSTITUTE

The Russian Orthodox Church claims to have 94,000,000 constituents—about seven times as many as all the other faiths put together. Within the past few weeks it was allowed to open a theological institute in Moscow and it is reported that some one hundred students have enrolled to train for the priesthood. This is the first time theological training has been permitted since the revolution.

THE MORTGAGE ON YOUR BABY

On January 30 next, when the present administration finishes its twelfth year, the national debt will reach a total of about \$258,000,000,000. That means that a payment of \$1,962 by every man, woman and child in the land would be required to lift this invisible mortgage. So your baby, born today, finds a debt of practically \$2,000 hanging over his head.

PAYING THE PRICE

Christians are paying a tragic price for their failure to fulfill the Great Commission. The sons whom they refused to surrender for missionary work have been taken from them for the armed services. The young lives they did not want to see "wasted on foreign missions" are being laid down on foreign battlefields. And the money they refused to give to God for the outfitting of missionaries to save men's souls, is being levied from them for the outfitting of soldiers who are ordered to kill. When are we going to learn that obedience to God's Word is best in the end? When will the Church get down to its one great task of evangelizing the world? There never have been more than 28,000 to 30,000 Protestant missionaries under appointment at any one time. What a paltry few in comparison to what could be done through an all-out effort!

RADIO BROADCASTERS' ATTENTION

Pastor, if you have a Gospel Radio Broadcast, there is need for your own protection that you co-operate with other Gospel Broadcasters. Please send at once to the National Association of Evangelicals, 120 Tremont Street, Boston, Mass., the name and power of your Radio Station, your name and address, the time given to the broadcast, and any other information that will be helpful. Your co-operation in this matter will be appreciated.

PROGRESS IN PALESTINE

Palestine has been opened up beyond recognition, since 1939, by fine asphalted military roads running to Syria and to Trans-Jordan and linking up all parts of the plains and hills.

A new canal may be cut through from Gaza on the Palestinian coast to the Gulf of Akaba, linking the Mediterranean with the Red Sea, for the sake of British security, due to the fact that the Suez Canal will revert to Egypt in 1963.

Dr. Walter C. Lowdermilk, Assistant Chief of the Soil Conservation Service in the U. S. Department of Agriculture, has been making a survey of Palestine. He reports that "full utilization of the Jordan Valley depression for reclamation and power will in time make possible the absorption of at least four million Jewish refugees from Europe, in addition to the 1,800,000 Arabs and Jews already in Palestine and Trans-Jordan."

A MEDIUM'S PREDICTION

Risto Rytö was President of Finland until shortly before the Finns surrendered to the Russians in September, 1944. A Swedish magazine, *Aftontidningen*, says "It may sound fantastic, but it is a fact that Risto Rytö went to Lovissa some time ago for a seance with a medium named I. K. Kay. The most important part of the 'disclosures' from the 'other side' was that, with German help, Britain and America would attack Russia immediately after the fall of Germany. The Russians would last only a few weeks." This is just one more tragic example of how national leaders are forsaking God, the Fountain of living waters, and are hewing out for themselves broken cisterns that can hold no water. Mediums for evil spirits have no power to foretell the future accurately. The best they can do is to guess. "The secret things belong unto the Lord our God." Deut. 29:29.

THE FALSE CHURCH

There is much talk of a World Church. Undoubtedly it is coming. In the words of *Life and Liberty*: "Instead of a state church or state religion, there will be a world church backed up by world political power. The two will stand hand in glove together. One of the objects of Socialism and Communism today is to put everything under state control. They affirm that as religion has its roots in humanity, and must always be a power in human life, its regulation properly comes under state control. They endeavor to make earth a heaven and not to seek a heaven elsewhere—the hearts of men should be content with the world and not hanker after one to come. This world church will be no dead force like present day formal church organization, but is destined to be full of spiritual power through the energy of Satan: men and women will be filled with Satanic power. The devil himself will be revealed as an 'angel of light' and reason, deceiving the whole world, who will worship him as God."

This is the false church. The true Church, meanwhile, may not have world-wide unity in an outward way, but it is a spiritual organism of which true believers of every land are a part. Even war cannot destroy that spiritual unity. Whether Germans or British, Japanese or Americans or Russians, we are one in spirit, knit together in love and praying one for another.