

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

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PENTECOSTAL  
**Evangel**

OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

*A searching article  
by Norman R. Burns,  
Dohnavur, India*

## *A Corn of* **WHEAT**

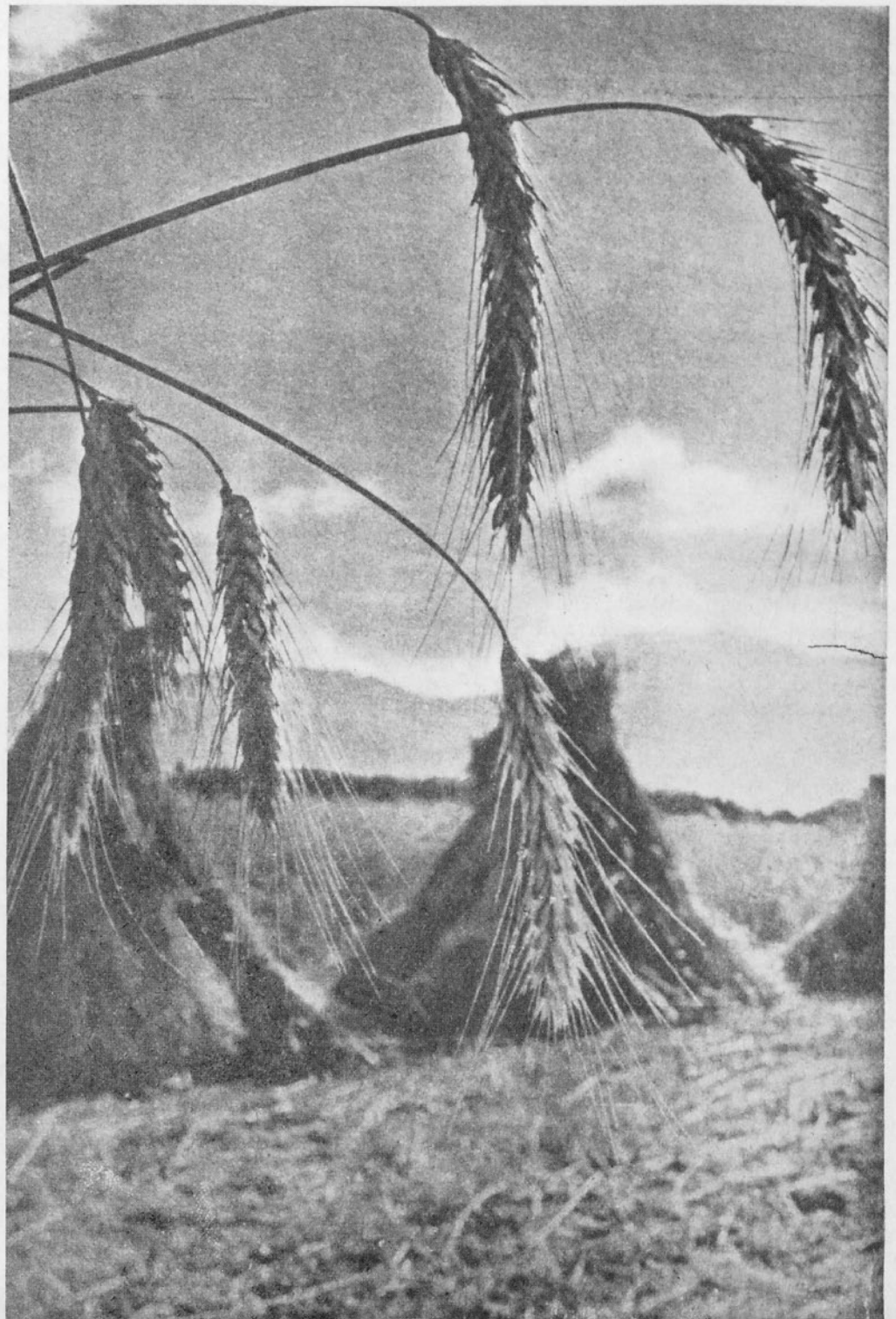
*Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire. Matt. 3:12.*

*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24.*

**I**N these verses we are told that the Lord Jesus will gather the wheat into His granary. But we are also told that the wheat must die if it is to be fruitful. In the granary the wheat is safe. But it can never bear fruit until it falls into the ground and dies. The chaff can never bear fruit. That must be sifted out, taken away and burnt. The chaff represents the things in our lives which are useless to the Lord Jesus. For these the wind and the fire are necessary. They must be dealt with in such a way that they will never appear again.

But it is the wheat about which I want us to think. The wheat in our lives He wants us to bury, so that it may die, and come to living fruitfulness. What represents the wheat in our lives? It is those things which are useful to the Lord Jesus. He can use our wills, our affections, our desires and our ability. He does not want to destroy these. He wants to use them for His glory. He wants them to bear fruit. He has told us that they can only bear fruit if they fall into the ground and die. Otherwise they will simply be

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# "By Faith Moses Refused"

T. J. JONES

*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Heb. 11:24.*

**M**OSES had Hebrew blood in his veins, and he could not stay in the palace of Pharaoh and see God's people persecuted. Now the word "Hebrew" means "one who passes over or passes through." Moses was a Hebrew—he had Hebrew blood in his veins and could not be identified with Egypt, but chose God's way. Even so real Christians, who have "passed over" from death to life, and who "pass through" this world as pilgrims and strangers, refuse to be conformed to this present evil age. They are God's pilgrims, His "Hebrews."

Now it is the choice of Moses that I want to say a few words about. Momentous issues hang upon a choice. Whom are we going to live for? Are we going to be those who look for a city whose builder and maker is God? "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city." If we are Hebrews we look away beyond. That is the Hebrew character—refusing to be induced and drawn away by the charms and allurements that are all around us—passing through this evil world.

Has it ever struck you what this choice meant to Moses? He was possibly recognized as heir to the throne of Egypt. Without a doubt we understand from Acts 7:22, that Moses was educated in all the wisdom of the Egyptians and he was a mighty statesman (he would never have been able to rule so vast a company had he not been skilled in organizing and governing), but all these prospects he refused. The wealth of the Pharaohs lay at his feet. Egypt was a very rich country, rolling in wealth, especially when they buried their dead in golden sarcophaguses. He made a momentous choice; a choice that governed the whole of his life. It comes to every one of us to choose whether we will go this way or that, the way of ease or the way of the cross.

Pharaoh was making it intensely hard for the Hebrews. "I am not happy here; how can I stay in Pharaoh's palace?" says Moses. "I must identify myself with the people of God." You cannot stay in the gilded churches when you have Hebrew blood in your veins. He refused the pomp and grandeur, and chose poverty

and suffering. He refused to be called the son of Pharaoh's daughter, taking his rank with the saints.

God's people were being persecuted, but the more they were persecuted the more they grew. It is the best thing we can have—a bit of persecution. If you stop God's work in one place it will break out in another. God was among His people and they multiplied and multiplied, and they caused great alarm. God's movements always do. Moses refused to be identified with the fame and wealth of Egypt; "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." I believe that wonderful things depended upon that choice; but he did not make it in a hurry. He was forty years old when he made this momentous decision. I believe he had had many a struggle whether he should waive the rights of a Pharaoh's palace and identify himself with these people of God. The choice was the result of many a struggle. "But are you Pharaoh's daughter's son?" "No, I belong to these Hebrew slaves." There are a lot of Pentecostal people I do not like, but when I said to the Lord, "Thy people shall be my people," I took all these in. Moses refused to be called the son of Pharaoh's daughter. The choice was freely made.

Then there is the other side, the pleasure of sin for a season. There is pleasure in sin, but it is transitory, it does not last. Moses refused this, choosing rather to suffer affliction. When did he do this? He went out one day to look on his brethren, and he said, "It is done. Good-bye, foster-mother." He made the choice. You cannot stay in Pharaoh's palace if the blood of the Hebrew is in you. "But, what is the matter with you, Abraham?" "I am looking for a city that hath foundations." "Are you not satisfied with this one?" "What is the matter with you, Joseph?" "Carry my bones up from hence; I cannot stay here." A steadfast, intent gaze on that which is beyond will fix us for ever.

"Where are you going, Moses?" He said, "I have made my choice for ever." Crowns, prospects and positions are crumbling to the dust as he identifies himself with a race of slaves. He said, "I cannot be known as Pharaoh's daughter's son any more. I refuse that position." He left the court of Pharaoh once for all, and people knew where he was and if they

wanted to find Moses they must go where he was. The only position that is open to us as Hebrews is to make a clean cut and choose. It looked foolish, but he was moved by something eternal in the choice. He chose the cross. It was Jesus who said, "Take up your cross." He refused and denied his position as Pharaoh's daughter's son, choosing rather to suffer, and he took up his cross with the people of God, and the cross means suffering.

Now why did he do this? "Moses, what is the matter with you?" He chose reproaches instead of riches, pain instead of pleasure, persecution instead of princedom, God's people instead of Egyptians, invisible things instead of visible things. It was by faith, in faith, and faith prevails, Hallelujah! He counts reproaches as riches and esteems them greater treasures than all the wisdom and the wealth of the tombs of Luxor.

I think we forget this somehow. What surrenders there would be, what identifications with the persecuted Pentecostal saints there would be if we looked into that which is beyond. (Conybeare and Howson's rendering of verse 26 is "He looked beyond unto the reward." Footnote, "He looked away from that which was before his eyes.") This word "esteem" means he saw and calculated the business. He was not a hot-headed fellow; he measured the whole thing up and he sat down and counted the cost. Paul did it. He counted all things but loss, and it is open to us at the end of the age to tread the Hebrew path with a steadfast look beyond.

Moses endured as seeing the invisible. He saw somebody whom nobody else could see. I have never seen Jesus, but I love Him a little. "Whom having not seen we love."

Moses said "Good-bye." I daresay there were some tears shed, because it was a big thing. He packed up his belongings and off he went. The best thing we can do is to come out and take our stand. We do not know all that it means, but we get the gleam of the glory. He had respect unto the recompense of the reward that is beyond. It was the coming reward that moved him. There is a reward to be given and those who identify themselves with the persecuted people of God will receive it.

If you have Hebrew blood in your veins you cannot bear to hear those Hebrews spoken about, and you must come out and join them; esteeming the reproach of Christ greater riches than all the treasures of Egypt. For he looked beyond as seeing the Invisible One. True Hebrews refuse to be fixed to this present evil age. They look away to the age to come. God make us real Hebrews.

**H**OW often we feel our need of a guide. The path we tread is so many times a wilderness: sometimes with the denseness of a jungle or the bleakness of a trackless waste. We feel we are lost. We know not which way to turn. Then we cry for a guide. Nor do we cry in vain, for the Lord has promised, "I will guide thee with Mine eye."

In Old Testament days God thundered from heaven; spoke through prophet and priest; led with fire and cloud. Then He sent His Son. The Lord Jesus became our Guide. The writer of Hebrews calls Him the "Prince Leader" (Heb. 2:10, Weymouth), the "Leader in chief" of our salvation and in the Christian race.

For three and a half years He had been His disciples' guide. He led them step by step into understanding and in spiritual growth. He guided them into service and shaped the ministry which should begin His church. Then, when the time came that He must leave His little flock, He gave them assurance that He would continue to be their Guide, saying, "I will not leave you comfortless (or orphans): I will come to you."

There is a sense in which Christ Himself, through the power of the new birth, lives in the heart of every believer. For this reason Paul told the Ephesian church that his prayer for them was, "That Christ may dwell in your hearts by faith," and reminded the Colossians that Christ in them was their hope of glory.

Let us look for a moment at the implications of this thought. If Christ actually dwells in the believer then the believer takes Christ with him every place he goes, and involves Christ in every conversation. Paul carries out that thought when he says in 1 Cor. 6:15, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." What an argument for holiness: To think that a believer could drag the Christ in him back into the very sins that crucified Christ on Calvary! This is why the believer himself must be

crucified, even as Christ died—so that by his conduct he will never crucify Christ afresh.

So Christ in the believer is the believer's Guide. But how does He guide? Not through conscience alone, for conscience is a human quality which has been perverted and weakened by the fall. Thus a person can so live as to have an entirely clear conscience, but yet miss the voice of the Guide. It is through surrender to the dictates of the life of Christ within. Every purpose, thought, ambition, action and deed is to be so shaped that it contributes to the life of Christ lived again in you.

But, how? The question is asked even more emphatically now. Again comes the answer, Christ is our Guide. Paul not only told the Colossian church that Christ in them was their hope, but he instructed them as to how to achieve that hope. He said, "Let the word of Christ dwell in you richly." So we are to be guided not only by the urges of the new life within, but by the Word.

The Bible is God's infallible Guide. In it is Christ. He was present at the dawn of creation, promised at the moment of the Fall, pictured by every Old Testament ordinance. Christ was hidden in the Tabernacle, in its offerings and the priesthood. His holiness was shown in the Law. He was preached by the Old Testament prophets. And, in shadow, He often appeared to His own. Then—no longer in pictures of type and shadow, but as a living reality—He walked through the pages of the Gospels, inspired the exploits of the Acts, shaped the doctrines of the Epistles and dictated the final Revelation of Himself.

But it is not only as Christ is pictured in His Word that He guides. Christ is the Word! To John it was revealed that, "In the beginning was the Word, and the Word was with God, and the Word was God. 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." Thus the Word is alive and can dwell in the heart of the believer as Christ our Guide.

How important is the Word! As Christ, it is come to shape the life, to lead into right paths, to guide safely through the wilderness of life. To neglect the Word is to neglect Christ. To neglect the Word is to neglect the appointed Guide, and to wander aimlessly, missing the goal, sidetracked in the bleakness of earth's wastes.

Yet it is possible to know the Word and still not have a guide. Just as there are multitudes who knew Christ but found nothing in Him, there are many

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# Christ Our GUIDE

WILLIAM E. PICKTHORN

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who read the Word but find it dead. The mere words of the printed page are not enough. To enable one to find Christ in the Word there is need of a guide. And Christ provided that Guide. He sent His Spirit, saying, "When He the Spirit of truth is come, He will guide you into all truth." John 16:13.

Through the Spirit an anointing rests upon the Word. It is through the Spirit that Christ could say, "The words that I speak unto you, they are spirit, and they are life." This anointing is so real that the Bible is quickened to even the most unlearned of its readers, and is sharper than a twoedged sword to every tribe in whose language it has been translated. But, beyond this initial opening of the Word, a more intimate knowledge of the Spirit will lead to deeper understanding of the Word.

"He will guide you into all truth." This is one of the most important ministries of the Spirit. As our Guide, He wants to lead us to the Word, to unfold its beauties, to make it a revelation of Christ. Christ said, "He shall testify of Me." Greater than the Baptism (because it is for the purpose that we are baptized) is the Spirit's ministry of quickening the Word so that the Word can bring us to Christ our Guide.

The Spirit and the Word—both are essential if we are to know Christ our Guide. And, as the Father and the Word and the Spirit are one (1 John 5:7), so these agree in one. No revelation given to us alone is sufficient as a guide. It must meet the conditions of the Word. Nor is the letter of the Law alone sufficient as a guide. It must be quickened by the Spirit.

Plan your life according to the Word. Let Christ live in you as He lives in the Word. Be sensitive to the leading of the Spirit. Keep about your Father's business. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.



Stand fast... in the  
liberty wherewith Christ  
has made us free.

Gal 5:1

## Filled With the Spirit

**T**HERE are many gracious promises and prophecies in Scripture which are often spoken of as exclusively for Israel. Many, who would be teachers of the Scriptures as a whole, overlook the glorious truths set forth in the second chapter of Ephesians, that those who are in Christ, even those who were Gentiles in the flesh, and at one time aliens from the commonwealth of Israel, are now brought into Israel's wonderful covenants by means of the blood of Christ, and are "no more strangers and foreigners."

Ezekiel saw a valley of dry bones. Ezekiel 37:1-10. These bones were very dry. The prophet was bidden to prophesy, and he says: "As I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone . . . the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said He (the Lord) unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

Every child of God is bone of His bone, and flesh of His flesh; we are members of the body of Christ. Gen. 2:23; Eph. 5:30. In Ezekiel's vision we see bone coming to bone, in the various stages, until they rise to their feet as one whole army of living souls, an exceeding great army.

This picture of a united army is supplemented in the New Testament by a very wonderful promise: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "Caught up together"—caught up *as a whole!* The saints of the first century together with the saints of the last century forming an exceeding great army, the army of the Lord, who follow Him who rides on a white horse and whose vesture is dipped in blood. Rev. 19:11-13.

The Lord said to the prophet, "Can these bones live?" This is supplemented

by another question, "How are the dead raised up? and with what body do they come?" God likes to ask hard questions. Ezekiel could not answer. He said, "O Lord God, Thou knowest." He dared not say No, for that would have been unbelief. And he dared not say Yes; his faith did not reach for that. The raising of the bones depended upon obedience to instructions. Paul wrote of the seemingly improbable and impossible, but he never questioned it. The extraordinary message from 1 Thessalonians 4 was prefixed by him by a strong affirmative: "For this we say unto you by the word of the Lord." He wrote previously by the word of the Lord, but now he emphasized it. A most inconceivable thing it was, and Paul's statement had to be explained by the fact that he wrote it "by the word of the Lord."

The first stage of the forming of this living army was the dry bones coming together—bone to bone—a movement accompanied by noise. Can you imagine a great field of dry bones sorting themselves together, the noise of one proceeding here, another there, and another over yonder, a strange medley of action and noise! But the final process was an exceeding great army standing upon their feet, breathing and ready for marching.

On the day of Pentecost bone came to his bone. There was a strange mixture of a hundred and twenty diverse men and

women, and as they were filled with the Spirit there was stammering of lips accompanied by strange noises, for the Spirit was operating. And as those bones came one to the other, so the individuals swayed backward and forward like drunken men. Their strange actions caused the multitude to come together and be confused, astonished and distressed. And later these bones which had been joined together were joined with other bones, and three thousand out of those that had come from all nations to worship at Jerusalem were added to the hundred and twenty. This was the early rain outpouring.

Today we are seeing the latter rain outpouring of the Spirit and manifestations of the Spirit similar to those seen in the beginning, men and women speaking with other tongues as the Spirit of God gives them utterance. It is the same Spirit operating. Bones are still shaking, getting together, being covered, breath coming into them and causing them to stand upright. We are standing, as it were, with outstretched necks; we should not merely be ready to march, but we should be ready to ascend. The Spirit of God who placed those bones together, and covered them with flesh and sinews and skin, is the same Spirit who also raised up this later army by His breath.

In the meantime, there is still some praying, some prophesying to be done to the wind of heaven, to the breath of God, the blessed Holy Spirit, that the whole of the army of God which shall be translated may be normal in its breathing capacity. There must be no asthmatic, consumptive patients in this army; they must have full capacity of lung power, and they must be filled with the Spirit.

"Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but *be filled with the Spirit.*" Eph. 5:17, 18.

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### ONLY A COBBLER

When William Carey, "father of modern missions," first went to India, the British there denied him a landing place. When he died, however, the Government dropped all its flags at half mast in honor of one who had done more for India than all Britain's generals. Humility was one of the outstanding characteristics of this brilliant and devoted servant of Christ. At the height of his fame he was attending a state dinner when an English officer asked, with a sneer, "Was not your great Dr. Carey a shoemaker?" Carey overheard the remark and answered, with quiet dignity, "No, sir, only a cobbler."

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## THE PENTECOSTAL EVANGEL

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There are three important reasons why we should consecrate ourselves entirely to God: (1) We are the Lord's by *creation*. (2) We are the Lord's by *preservation*. (3) We are His by *redemption*. Therefore we ought to be His by *absolute surrender*.

We are His by *creation*. Jesus sent His disciples for a colt which had never been used, and told them what answer to give should anyone ask them, "Why do ye loose him?" namely, "The Lord hath need of him." In the original version the word for "owner" and the word for "Lord" is the same word. Therefore, it would be perfectly correct for us to read, "And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, *The Owner* (or the Over-Lord) hath need of him." Luke 19:33, 34.

We speak of our property, our home, our bank account, our family. God does not deny our ownership so long as it does not interfere with His over-ownership, but He wants us to recognize that He is the Over-owner, and that when He wants something, He doesn't have to take us into consideration and ask us if we are willing. All that ought to be necessary is for God to acquaint us with what He wants. The very next thing on the program ought to be the signing of our name to the divine requirements, saying, "Why certainly, Lord, it is Yours because I am Yours, and all that I have under my control is Yours."

Then, we are the Lord's by *preservation*. You can without difficulty recall times when God has intervened and preserved your life in a most miraculous way.

Then, we are His by *redemption*. We are redeemed, not with silver or gold, but with the precious blood of the slain Lamb of God. He who was with the Father before the morning stars sang together, or ever the sons of God shouted for joy, took upon Himself the form of man in order that He might redeem man at Calvary, thus making it possible for us to find our way back to God and to become the recipients of grace divine. We are His by redemption, and because of this we ought to be His by full surrender. It includes every fiber of my being, every faculty of my mind and every power of my immortal spirit.

If you want an illustration from nature, see the leaves on the trees in spring or summertime. These leaves are abandoned to an unseen force called the wind. Sometimes they are perfectly

# CHRIST or SELF . . .

## Which Shall It Be?

A. G. WARD (Continued from last week)

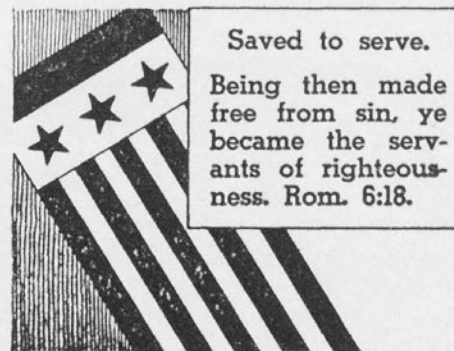
still; other times they move so gently, while again they are tossed about vigorously. When the air moves them, they move, and when the air doesn't move them, they are silent. God is asking us to be like the leaves on the trees, to be silent when we are not moved by the Spirit, and to move only as the Holy Ghost impels us and moves us. Oh, what would happen if God's people would thus surrender themselves to the Holy Ghost!

Another reason is because there is great danger in refusing. "Let us labor, therefore—that is, let us make speed—to enter into this life lest any man fall after the same example of unbelief." There is danger of refusing because it opens the way for *unbelief* to enter in, and unbelief will suggest a great many things that will somehow get us away from the simplicity of the faith of our fathers, and then we will lose our love for the way of the cross.

It would hardly be fair to present this life without speaking of the benefits. There are benefits that you will never enjoy unless you make the surrender. The first benefit is that of *sonship*. If you will separate yourselves, then He says, "I shall be a Father unto you and ye shall be my sons and daughters." Sonship! That implies three things. First *unlimited partnership*! Some of the biggest concerns in Canada go under the name of *limited*, but I belong to an unlimited concern or company, consequently there is no limit to what may be accomplished. This is no small concern that we are representing and in which we are stockholders. I do not ask anybody to extend their sympathy to me, for I do not require it. I do not feel like going around with a glum countenance as if the Almighty had died and the bottom had fallen out of everything and I was just on the verge of bankruptcy. We have resources that no finite mind has ever comprehended. The greatest exhibition of divine power that has ever been necessary up to date, has left a tremendous resource of power in the Head of this company that I represent, which He is willing to put into operation any day if need be in the defense of the stockholders. We belong to an unlimited concern.

Then it means *unobstructed access*. I wish to call at your house tomorrow. I find the street on which you live, go up the steps and stand there waiting to be admitted. While I am waiting, your boy comes down the street, bounds up the front steps, rushes through the hall out into the kitchen and says, "Mother, I have a ravenous appetite." And the moth-

(Continued on Page Twelve)



Then another reason is because of the failure of self-management. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25. Some folks love their lives so much they will not surrender them to God. They say, "Indeed I will not run the chance of bleaching my bones on India's coral strand or the burning sands of Africa." "I will not run the chances of God making such demands on me that finally I will end up in the county house." So they love their lives to the extent that they lose them, but he that hateth his life in this world says, "I do not care what happens to me. I'd just as soon my bones would bleach on the burning sands of India or Africa," or "It is immaterial whether I die in a palace or the county house." "He that hateth his life shall keep it unto life eternal." It is eternal life that counts. This life down here is "but a piece of paper white; we write our names and then 'tis night," but eternal life is what counts. I feel like throwing up my hat and calling for "three cheers" for the Christ who has revealed to us the way by which we may be kept unto eternal life.

# The Spirit-Filled Church

E. S. WILLIAMS ON NATIONAL ASSEMBLIES OF GOD RADIO HOUR, SUNDAY, JUNE 16

**T**HE Church is no one denomination. It includes all born-again believers irrespective of the name by which they are called. We will never get to heaven because we belong to the church of our fathers or because we take to ourselves a certain denominational name. Of all the smallness that there is in religion, the worst is the feeling that "we are the people, the divine pets."

The Church is the body of Christ. It recognizes Him as its Head. Using another term, it is the bride of Christ. The only way to become a member of this Church is by the Holy Spirit of God.

We wish, however, that the Church of today were similar to the Church at the beginning; and we believe this could be if members would pay a kindred price and earnestly seek the Lord.

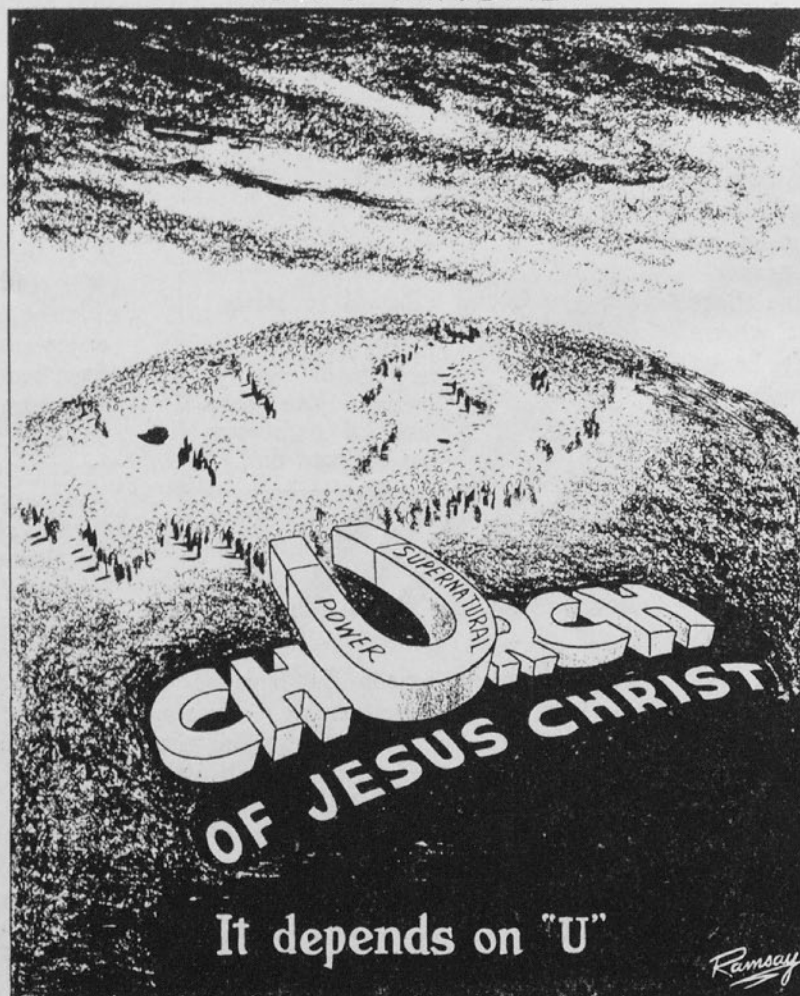
When Christ established the Church He filled it with the supernatural. Christ's birth had been supernatural; His ministry and works were also. And in His resurrection He came forth in supernatural splendor. It is only reasonable to suppose that, when His Church was brought into being, it too would be filled with supernatural power. It was a body of believers filled with the Holy Ghost, endued with power from on high.

How different were believers then from many who claim to be believers now. They were distinct and separate from the world, and through their Spirit-filled presence "fear came upon all . . . and of the rest durst no man join himself to them." Their godliness made unbelievers feel their sinfulness. While miracles took place, the inward results in hearts and consciences were more vital than outward manifestations. The Christians loved one another, were earnestly prayerful, zealous, unselfish, and wholly dedicated to the will of God. They had spiritual meat to eat that the world knew not of.

How does the Church of today compare with the Church at the beginning? Or,

rather, how would it like to compare? Are we willing to give up sin, to deny self, to make ourselves wholly the Lord's, that He might fill us with the Spirit and make us the blessing that He made the Church of old? Our world is going to destruction. Nothing but the grace of

## GOD'S MAGNET



God can save it. Responsibility for its salvation or for its doom rests largely on the Christian Church. Will you not make it your earnest, consistent prayer that God will send His mercy, awaken hearts, make us all what we ought to be, and demonstrate again His power as in days gone by? This is no time for Christians to be trifling. Forms without godliness are a stench before God. Pray, my brother; pray that God will revive His work, convict the sinner of his sins, and bring a returning to Him such as attended the message given by the Church in the beginning.

## A Corn of Wheat

(Continued from Page One)

uncrucified good things which are of no use to Him. In fact, if we do not cause these grains of wheat to die, they will continually be a hindrance to Him. He can use them only in the degree to which they die. It is the active grain of wheat that falls into the ground and dies to bring forth fruit. So it is our active wills, affections, desires and ability that must die, if these are to bear fruit for Him.

I think it will help if we look at the way our Lord Jesus caused the wheat in His life to die. He turned aside from His own will, His own affections, His own desires, His own ability, that we might have life eternal. He is not asking us to tread in a path which He has not trod. He has shown us the way, and He calls us to walk in it. There is one thing especially which we must note. Our Lord Jesus dealt with each of these things in His life alone with His Father. He faced the way of the Cross alone with His Father. And on the Cross even His Father had to forsake Him. He relied on no human support at all.

So if we are to deal with our wills, affections, desires and ability, and cause them to die, we must do so alone with our heavenly Father. Only thus will there be any reality in the transaction. Others may give us advice and help us to see the way more clearly. But we ourselves must see to the burying alone in the presence of our heavenly Father. Let us remember that each grain of wheat is separate. Each grain of wheat must have a separate death under the ground away from the sight of all but God.

So we must deal with each good thing in our lives in the solitude with God until we are certain that it has died. Let us now look at the grains of wheat which must die if we are to be living and fruitful.

THE WILL—Matt. 26:36-39.

In these verses we read how our Lord dealt with His own will, causing it to die, so that the Father's will might be done. He withdrew Himself from even His most beloved disciples until He was alone with the Father. There in the loneliness with His Father He buried His own will for our sakes. "Nevertheless not

as I will, but as Thou wilt . . . Thy will be done." He did it purposely, so that He might show us that there is no short cut in bringing life to others. And so we, alone with God, not dependent upon any human help, must yield our wills until they are buried and die—not only once, in some meeting, but in each matter in which the will is concerned. We must take the matter to God alone and yield our will in that very thing. Only so will our will be buried and die. Only so will our will bear fruit for His glory.

If we are not willing to take the time for this, we shall find that our uncrucified will is continually clashing with God's will. It is only the buried and dead will that is always alive to do the Father's will. Let us also remember that the will is the most important grain of wheat that must die in us. If our will is not buried and dead, then there is little use in trying to bury our affections, desires, ability or any other good things. In each of these the will is involved. First of all the will must die and be raised to living fruitfulness. Therefore, in every matter which concerns our will, let our willing and joyful prayer be, "Thy will be done."

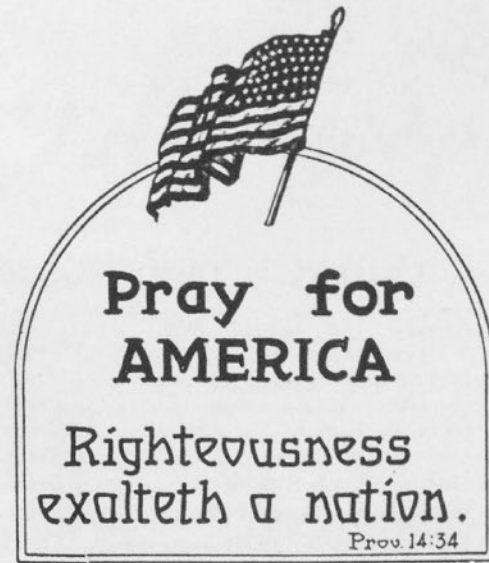
THE AFFECTIONS—John 19:26, 27.

By our affections we mean our love for one another, which can be a very good thing. It can also be a very great hindrance to the doing of the will of God. Our Lord Jesus was faced with the question of His affections when He was nailed to the Cross. He saw His mother and His beloved disciples standing forsaken. There must have been a very great longing to be alongside them to comfort them. But no, He would not, because the way of the Cross was the will of the Father for Him. He set His face to go right through, so that we might have life. Without shirking the responsibility, He refused to let it turn Him from the known will of God. He caused His own affections to die that eternal life might come to the world.

If we are not careful, our affections will very easily keep us from the will of God. We must learn to bring every relationship with one another to Him alone. We must take time to let Him show us any friendship, any love, which hinders His will being done in us. Only then can we say that our affections have been buried and have died. Only so can our affections be used in fruitfulness for His glory. The commandment is to "love one another": but only as our love is buried and dead can the fulness of the love of God flow through us. The love of God in us can be gloriously fruitful. Our own uncrucified love will only be shamefully barren.

THE DESIRES—Luke 22:31, 32, 61, 62.

Our Lord Jesus had a great desire to



keep Peter from falling. He knew the trial that was coming to Peter. The longing to stand alongside to strengthen him must have been very great. But He would not, for it would have kept Him from the will of God. He was prepared to let Peter go through denial and repentance. He was able to fulfil the whole will of God because His own desire was dead. He desired to do only the will of the Father. "My meat is to do the will of Him that sent Me, and to finish His work." Nothing, not even the desire to stand alongside Peter, could turn Him from that. The corn of wheat of His own desire was buried and dead that we might have eternal life.

We may have many very good desires: the desire to see others coming to a knowledge of Christ; the desire to see those who know Him growing in that knowledge; the desire to help others in this way and that; the desire to be used for God's glory. We may have these and many other good desires: but unless they are buried and die they will only lead us away from the will of God. Very often our uncrucified desire to be of use to others only hinders the will of God being done. My enthusiasm may block the way for God to work. We must learn to bring all our desires before Him. Each desire must be dealt with alone in the presence of the Father, until we know that it has been buried and is dead. Only then will His desire be worked out in us in true, living fruitfulness.

THE ABILITY—Matt. 26:53, 54; 27:39-42.

Our Lord Jesus could have used His authority to command twelve legions of angels to deliver Him from Judas, but He would not. On the Cross He might have shown His power by coming down from the Cross, but He would not, because it

would have turned Him from the will of the Father. If He had come down from the Cross, there would have been no resurrection; there would have been no victory over sin; there would have been no power available for us. But His ability to do everything was buried and dead, so He went through death that He might give power to those who are in bondage to sin and Satan.

God has given us many talents. Each of us has the power to do something useful for God and others. But that very ability can be a very great hindrance to God. It can be a huge block against the flow of the supply of His power to us. A water channel is very useful, but if it is blocked the water only goes to waste. It is only as we bring to our Father, alone, each power to do something useful, that it can be of any use to Him and others. What are we able to do? We may be able to do much: but, in the light of eternity, uncrucified ability is worth nothing. We may be able to do very little. But each grain of wheat of ability, big or small, must be brought to Him. In the quiet of His presence we must bury it so that it dies. Only so will it truly be of use to our Lord Jesus. Only so will there be a continual flow of fruitful usefulness to others.

So I leave with you His word concerning the corn of wheat: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Either we must get alone with God, "fall into the ground," and let Him make us fruitful through death; or we shall "abide alone," barren and unfruitful because of our refusal to let the grain of wheat die. Then we shall have to face Him in the last day with no fruit, and we shall hang our heads with shame.

Let it be true of us as it was of Paul, who was "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest." Our body is the present home of our will, affections, desires, and ability. If the life of Christ is to be seen in our bodies, each grain of wheat they carry must die. Only here on this earth will this body have that high privilege. Only here can we have the joy of showing His life through the buried corn of wheat.

So let us bring all our wheat before Him. Let us ask Him to teach us by His Holy Spirit to bury each and every grain. Let us ask Him to give us the strength to bury every grain deep and to leave it buried. Let us ask Him to cause it to die that it may bear much fruit for Him. Let us ask Him at any cost to keep us from being unfruitful and from having only chaff to bring to Him.

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By Robert Chandler Dalton

Above is the title of a 127-page book just off the Gospel Publishing House press. The author, Robert Chandler Dalton, college and seminary graduate, was a Baptist pastor when he joined the army as chaplain in November, 1941.

The book is historical rather than argumentative, beginning with an account of the speaking in tongues in apostolic days, and tracing the history of this remarkable phenomenon through the centuries down to the present. The author shows the vital importance as a part of the doctrine and practice of the Assemblies of God, that vigorous young church movement which is forcing its way into the favorable thinking of educated people everywhere.

It will prove intensely interesting to Pentecostal readers and will prove a weapon of vast efficiency in combating that diminishing number of ministers who have felt it their duty to oppose the spread of the "tongues" movement. It will enable our people as never before to give a reason for the hope that is in them, in a way that will impress their listeners.

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He speaks of disappointing baptisms (and who has not seen them?); the decrease of supernaturalism in our services; the great need for holier lives among us; the shallow lives of many of the saints and the abundant crop of backsliders everywhere. His one chapter, "Is Our Modern Revival Deep Enough?" is alone worth the price of the book to those who want to see the work of God progress in their assembly.

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# OUR



# MISSIONARY ADVANCE IN

## Blessing at Ningpo

OUR hearts have been gladdened by the good reports that are coming to us of how our Chinese brethren have remained true in their faith and ministry throughout the trying years of the war.

A letter recently received from Joshua Bang, our Chinese brother who has been in charge of the work in Ningpo, states: "Your good letter of February 15, together with the gift of money, came to me on March 13. We do greatly rejoice at God's faithfulness in sending in this very timely gift. At the same time we want to express our sincere gratitude from the depth of our hearts for your thoughtfulness and care for His vineyard here in Ningpo.

"I had just been at Shio-Chiao-Tao for a week of meetings. The little chapel was packed to overflowing in spite of almost continuous rain during the entire period. In the last meeting we ordained one deacon and one deaconess. Both of them are Spirit-filled Christians and have proved faithful and trustworthy in church affairs.

"The whole congregation gave a very liberal offering for the construction of an extension to their present chapel and also for the erection of a two-story building of six rooms to serve as the living quarters for both the workers and short-term Bible School students. The total cost, it is estimated, will reach three thousand dollars.

"It was very touching to see those country folk come to the altar to offer to God their products such as rice, cotton, native cloth, and even secretly-hoarded silver coins long out of circulation. As they marched to the altar,

singing 'Bringing in the Sheaves,' my heart was greatly moved by their liberal and cheerful offerings as I considered their pitiful poverty after eight long years of war."

There is a great need of an enlarged church building for the accommodation of the growing congregation. At first, our Brother Bang estimated that a building capable of accommodating one thousand would be large enough, but now, it seems that his faith has risen to believe for a building to seat two thousand, as a center of evangelism and other gospel activities. The over-all plan is to include in the church building, a Bible School to accommodate two hundred students, and also an orphanage which at present is caring for about forty.

Cost of material has gone up so tremendously that it is difficult to calculate accurately what such a building will cost, but the Chinese Christians have set for their goal the raising of forty thousand dollars to erect this church as a memorial to our Sister Nettie Nichols. This is a large sum of money, and if all the money they hope for does not come in, they will have to adjust their building to the extent of the income. But the work has been growing with such rapidity that we are glad to present this need so that our *Evangel* readers may at least pray with the friends in Ningpo, that, if it is God's will for such a building to be erected, the money may be provided.

The Ningpo work, founded by Mrs. Nettie Nichols, has always been conducted on a faith basis. Although it had a humble beginning, it has grown until today it is one of the best works in our Assemblies of God fellowship in China. The Chinese Christians are giving liberally out of their poverty. If there should be those who wish to help in the erection of this memorial chapel, we know it would gladden the hearts of our Chinese friends in the city of Ningpo.

Offerings for this work may be designated for the Ningpo work or for the Nettie Nichols Memorial Church.

## Shanghai Difficulties

Howard C. Osgood

SHANGHAI has within the past year doubled its population until there are now six million in that teeming city. During the war many of the homes and business sites were destroyed by bombs so that these six million are many times more crowded than the former three million used to be. During the past winter, throughout the entire city, there was no fuel for heating. Food, though plentiful, was extremely expensive.

Now that the weather has moderated, our

missionaries, Brother and Sister Ahlberg, are more comfortable. However, due to the recent rains many parts of the city are flooded. "It has been cloudy and raining for three weeks here," writes Brother Ahlberg. "The streets in the business districts are covered in many places with water from six to eighteen inches deep. We are thankful to be living in one of the higher places where we are not affected by the water."

There is much confusion and disorder; nevertheless, Shanghai is looked upon as the great city of China, and it is expected that within two or three years it will take its place again as the most important city in the Pacific area. We are anticipating, therefore, a splendid opportunity for missionary work in the city of Shanghai. After much searching for a suitable place, Brother Ahlberg has already been able to rent a house, and he will soon be ready to receive our missionaries as they return to this great port.

## Cruel Mockings and Scourgings

(Dr. Wong's testimony as told by Harland Park and Glen Dunn.)

ONE of the most wonderful testimonies that we have heard since returning to China is that of Dr. Wong. It thrilled us to see that in the midst of terrible experiences he grew in faith and in personal knowledge of God.

Shortly after the Japanese occupied Hong

### MISSIONARY CONTRIBUTIONS May, 1946

Alabama	\$ 1,684.22	New Hampshire	65.15
Arizona	685.41	New Jersey	2,861.43
Arkansas	1,992.07	New Mexico	483.61
California	22,008.77	New York	5,102.16
Colorado	2,275.89	North Carolina	106.44
Connecticut	636.57	North Dakota	3,603.20
Delaware	692.96	Ohio	8,871.65
District of Columbia	819.00	Oklahoma	5,556.02
Florida	1,839.18	Oregon	6,264.28
Georgia	792.57	Pennsylvania	6,059.40
German Branch	133.24	Polish Branch	10.00
Hungarian Branch	3,174.69	Rhode Island	150.74
Idaho	1,166.91	South Carolina	113.26
Illinois	5,762.43	South Dakota	1,642.06
Indiana	1,945.12	Tennessee	537.78
Iowa	1,660.14	Texas	11,955.75
Kansas	4,800.40	Ukrainian Branch	176.76
Kentucky	504.96	Utah	45.15
Louisiana	438.40	Vermont	22.00
Maine	94.28	Virginia	1,223.88
Maryland	803.55	Washington	11,428.70
Massachusetts	863.55	West Virginia	349.71
Michigan	5,926.83	Wisconsin	5,092.01
Minnesota	6,766.34	Wyoming	229.23
Mississippi	188.38	Alaska	88.53
Missouri	9,325.58	Canada	211.00
Montana	1,151.45	Foreign	301.06
Nebraska	2,227.58	Legacies	200.00
Nevada	125.64	Miscellaneous	11,760.67

Total Amount Reported	164,997.74
District Fund	9,589.25
Office Expense Fund	2,689.04
Literature Expense Fund	163.94
Given Direct to Missionaries	16,970.01
	29,412.24

Amount Received for Foreign Missions	135,585.50
Amount Received for Home Missions	6,789.97



● Joshua Bang baptizing a Chinese convert.

# THE REPUBLIC OF CHINA

Kong, the gendarmes came to Dr. Wong's home early one cool December morning, and arrested him before he was fully dressed. They would not wait until he had finished dressing nor allow him to gather up additional clothing, but hustled him off to an unknown destination and for an unknown reason.

He was taken to a bare, unfurnished room and compelled to remain in a squatting position facing the wall. The next morning his hopes arose as the guard called for him to come out; he supposed the call was for breakfast. But instead, he was beaten with bamboo and accused of being a spy. Then he was thoroughly cross-examined in regard to his foreign friends, their occupation, their present address, and his correspondence with them, etc. Next, he was questioned about his Chinese friends and his relationship with them. This beating and cross-examination was repeated daily.

At the time of his arrest, all that he had with him in the way of money, keys, eye-glasses, etc., was taken from him. They had also taken his New Testament and Psalms. Since he had nothing to read, the hours between sessions of beatings and accusations passed very slowly and monotonously.

Finally, he prevailed upon the guard to return his New Testament. However, the print was so small that he could not read it without his eye-glasses. Then he called upon the Lord to have mercy on his plight and either restore his sight or cause the guard to be willing to return his glasses. God heard and answered by touching his eyes. From that day on he averaged reading forty chapters each day.

He knew that his physical frame could not long stand up under the harsh treatment of his

accusers, the exposure caused by scant clothing, and the poor food. But during this time, he made two wonderful personal discoveries from reading the Word. First, that the Bible is for believers, i. e., for those who read it with an attitude of faith. Second, that the Bible is soul food to strengthen the believer in meeting the conflicts of this life.

After continual whippings and accusations, he asked for death. The accuser dared him to sign a statement to that effect. This was an unusual thing to do, but he wrote out the statement requesting execution. His statement gave the reason that, since they thought he was a spy and the continual whippings and exposure would soon result in death, he requested immediate death. The accuser took the paper, read it, and tore it to shreds, saying, "Of course you are a spy!"

He was beaten again, and as before, prayed aloud all during the beating. The guard mocked him for his faith, "Why do you pray to this Jesus? He can't help you! You should pray to me!"

When orders were finally given to release him the next day, Dr. Wong spoke compassionately to the guard who had beaten him so many times, "I have no grudge against you. All that happened to me has been allowed of my Heavenly Father." On that last night his captors became friendly, returning his money, keys, and eye glasses as they confessed, "You are really a good Christian."



## Buying up Opportunity

Glenn Dunn

While Brothers Park, Yau, and I were on our way to Wuchow we got off the river motor vessel at Luk Po to hold street services.

The service was going on splendidly, with the closely packed crowd listening intently, when we noticed that the motor ship was beginning to pull upstream. The meeting was dismissed with haste and we dashed down the river bank to get a sampan. Fortunately we were up river from the pier so it was an easy matter to get to the boat. However our sudden

get-a-way attracted the attention of a great crowd. On looking back, we saw that the ridge was lined with people. So from the sampan we sang our closing song, "My Good Friend Come Quickly and Believe in Jesus."



June arrivals in the States are Mr. and Mrs. Eugene Tanner, and Nellie Meloon, on furlough from the Belgian Congo. Welcome home!

\* \* \*

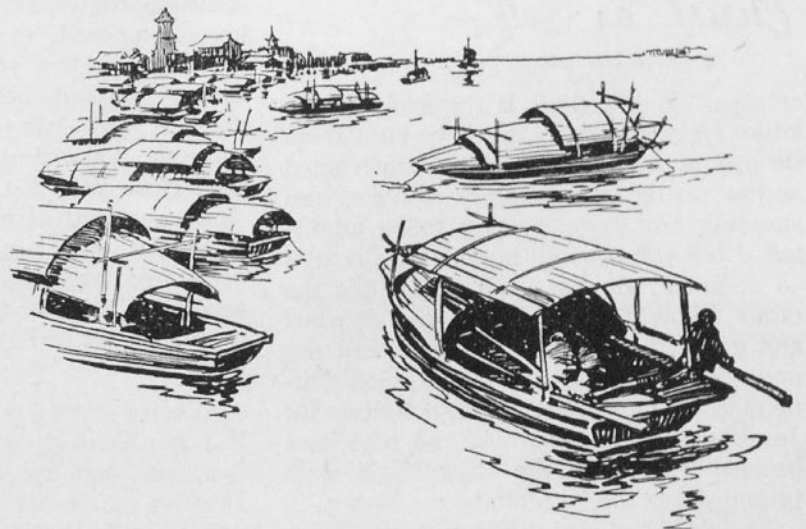
American Christianity must be on its way to world mission fields or else it is on its way to its own funeral.—Selected.

\* \* \*

It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross should be uttered in the ears of every living man.—Simon T. Calhoun.



**Harland Park and Glenn Dunn, Canton, China.**—Our recent trip into Kwangsi accomplished much. Some of the work was badly disorganized after all these years. Even so, we found the churches carrying on with a regular place of meeting. In the services about twelve came forward for salvation. Fifty-five were baptized in water.



### FOREIGN MISSIONS DISBURSEMENTS FOR May, 1946

Congo .....	\$ 2,429.69	Bolivia .....	2,219.39
Dahomey .....	12.00	Brazil .....	2,607.01
Egypt .....	3,665.83	Chile .....	2,157.12
Gold Coast .....	6,188.38	Colombia .....	659.10
Ivory Coast .....	5,021.52	Peru .....	2,585.65
Liberia .....	4,360.51	Venezuela .....	2,318.92
Nigeria .....	4,540.32	British West	
Nyasaland .....	354.33	Indies .....	2,800.69
Sierra Leone .....	879.62	Fiji Islands .....	412.00
Tanganyika .....	488.00	Hawaiian Islands .....	163.04
Transvaal .....	1,318.02	Netherlands East	
China .....	15,541.62	Indies .....	2,652.50
Ceylon .....	617.00	Philippine Islands .....	1,156.98
India .....	18,716.23	Retired Mission-	
Europe .....	1,827.21	aries .....	1,064.50
Palestine and		Non-Council Mis-	
Near East .....	1,633.13	sionaries .....	6,648.00
West Indies .....	7,497.65	Miscellaneous	
Mexican Work .....	1,294.45	Fields .....	4,001.08
Central America .....	4,327.82		
Argentina .....	1,945.04		
Total Disbursements .....	\$114,104.35		
Credited to Designated Accounts .....	21,481.15		
Total Receipts for May .....	\$135,585.50		

## With Christ



Brother P. T. Emmett was snatched from this life very suddenly on Saturday, June 8, when his airplane crashed in South Dakota. He had purchased a new plane only two days earlier for use in his travels as Superintendent of the South Dakota District. With him was his brother-in-law, James Hol-

land, who likewise was killed. Brother Emmett was pastor of a thriving assembly in Aberdeen and Brother Holland was assistant pastor.

May the God of all grace sustain Mrs. Emmett, who is left with two children, and Mrs. Holland. Brother Emmett was widely known in the North Central States for his aggressive leadership in the Lord's work and for his extensive radio ministry. He and Brother Holland will be greatly missed by a host of sincere friends.

### TWO GOOD PAMPHLETS

Two excellent pamphlets on the subject of the Christian home are available. They are reprints of articles by Mrs. Alice R. Flower, which have appeared in the *Evangel* and the *Counsellor*, and for which there have been many requests. One is entitled, "What Mean Ye by These Stones?" The other is, "The Business of Coat Making." The price is 10 cents per copy, or \$1.00 per dozen. Order them direct from the author, Mrs. Alice R. Flower, 1856 N. Douglas Ave., Springfield, Mo. Please do not order them from the Gospel Publishing House.

## Which Shall It Be? Christ or Self—

(Continued From Page Five)

er says, "Willie, there is the loaf and the knife. Help yourself." Then he runs from the attic to the cellar. He has unobstructed access to the whole place while I am standing out there waiting to be admitted. I tell you sonship implies unobstructed access to all that God has. While the other fellow is out ringing the doorbell and going through forms and ceremonies and hoping somehow to get in, God's little ones who have separated themselves for Jesus' sake from the world and who have become children of the Most High, walk in and enjoy the freedom of the house.

The third benefit is *unbroken fellowship*. Fellowship means going shares, having things in common. God wants to go shares with us, and of course in return He wants us to go shares with Him. I beseech you,

beloved, "launch out on the liberality of God and see how near you come to bankrupting heaven before sundown." He will share our sorrows as well as our joys. He will go with us through the deep waters when it looks as though they would overflow. He will stand with us in the fiery furnace and teach us to be content in there with Him. We can have a wonderful time as sons and daughters if we will recognize our privileges.

Then there is the thought of *God's help*. "For the eyes of the Lord run to and fro throughout the whole earth"—what for? Is it that He may detect some flaw in a believer? That He may see some child of His possessed with an infirmity and tell them that He cannot put up with him any longer? No indeed. "That He may show Himself strong—that is, manifest His dynamic power—in behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. Now that is the kind of life I am talking about, a life that has a perfect heart. A perfect heart implies a heart that has submitted to the divine process, which has eliminated all the earthwax, leaving it like clarified honey so God can look through that life without discovering anything contrary to His will. When our hearts are in that condition He says, "I cannot remain in heaven unconcerned about such a life. I must let my eyes wander to and fro throughout the whole earth in order that I may turn my power loose in their defense when need be."

Now then, how are we to live this life? First by making a heart's decision to be the Lord's. A lot of folk go about this matter of deciding for God in a half-hearted way, even in Pentecostal meetings. They come up to the altar and want someone to fan them and keep them cool, and if someone does get a bit warmed up, someone comes along and tells them to keep composed, there is an easier way, just believe. But you have to be on believing ground before you believe. It doesn't hurt folks to sweat their way through. Take time to think it out and then close your fist, put both feet down, shut your teeth if need be, look the devil in the face and say, "Here I am making my eternal and everlasting decision. I am settling it once and forever. I am going to be the Lord's, no matter what it means."

When I started out for heaven I thought if I got through on a coal train I'd be fortunate, but my Lover Lord sprung a surprise on me and moved me into a fine upholstered Pullman, and I have been riding on that Pullman with an Observation Car on the rear and I am making for heaven in that now. Sometimes He will hide all that from you until you have

made a final decision to go through, and then never reverse it. "Who shall separate us from the love of Christ." I believe it is possible to so surrender one's self to God and live from that hour such a life of obedience one need never know what a backslidden life is like. Who shall separate us? Shall tribulation? I say, no. Shall distress or persecution? It takes only a little persecution to make some people backslide. Or perhaps the preacher doesn't get around more than four times a year. But Paul says, "Nothing like that shall move me." "Or famine"—we in this country are far from famine. "Nakedness"—we are getting along that line, but it is as a matter of choice.

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things—famine, persecution, nakedness—we are more than conquerors through Him that loved us."

"More than conquerors"—what does that mean? A vessel in sailing from New York harbor to Liverpool during wartime would have not only the ordinary dangers to encounter but additional dangers because of the war. She must recognize aeroplanes, and mines that have been laid for her destruction, also submarines, but she steams out of New York harbor and arrives in Liverpool just in time, without having had to deviate from her course a hair's breadth or drop anchor for half a minute. She has crossed the Atlantic more than conqueror. So we in crossing the great Atlantic of time are having in these last days not only the dangers which former believers encountered, but in addition, dangers brought into play by the enemy of our souls, but by the grace of our loving Lord it is possible for us to move out of our port and reach the other Port without having to deviate from our course a hair's breadth, *more than conquerors*.

### UNCHANGING LOVE

C. H. Spurgeon was talking to a farmer who had on his barn a weather-vane on the arrow of which was inscribed, "God is love." He said to the farmer, "What do you mean by that? Do you think God's love is changeable—that it veers about as the arrow turns in the wind?" The farmer answered, "Oh, no! I mean that whichever way the wind blows, God still is love."

### "HE LOVES ME STILL"

"He loved me ere creation dawn  
Had decked the mountain and the hill;  
Before the evening and the morn  
He loved me, and He loves me still."

## Among the Assemblies

CHESTER, ILL.—We just closed a 3-week meeting with Evangelist Sidney Rayburn. Five were saved, 7 were baptized in water, and one received the Baptism in the Holy Ghost as in Acts 2:4. The church was revived and is going on with God.—L. A. Dauer, Pastor.

UKIAH, CALIF.—We are thanking God for the increase in our midst since the first of the year. Souls have been saved, filled, and healed. We recently closed a blessed meeting, conducted by Evangelists Holmes and Jackson. We had blessed times of renewing and refreshing.—J. R. Edgar, Pastor.

BINGHAMTON, N. Y.—Our recent revival meeting with Evangelist and Mrs. Paul N. Franklin of Pasadena, Calif., proved a great blessing to our church. Their ministry in song and Brother Franklin's anointed preaching of the Word of God were greatly appreciated. Several came to the altar for salvation.—John Kellner, Pastor.

STOCKTON, CALIF.—One of the best revivals ever held in this city has just come to a close with Thomas B. Don Carlos as evangelist. Twenty-seven were saved, 26 were filled with the Holy Spirit, and 32 united with the church. The Sunday School attendance reached another all-time high of 274. The church was benefited in every way.—Earl F. Davis, Pastor.

ELVINS, MO.—Just closed the greatest meeting held in our section in the last twenty years, with Evangelist Clara Classen of Enid, Okla., and Evangelist Joe Ragsdale, 1005 N.W. 43rd St., Oklahoma City 6, Okla. We thank God for 81 souls saved and 43 filled with the Spirit. This meeting lasted 25 days.—V. R. Ledbetter, Pastor.

SUDAN, TEXAS—Evangelist and Mrs. B. Owen Oslin recently conducted a revival here which was beneficial to the church in many ways. This is a new work and the attendance was the largest it has ever been. Several were at the altar seeking the Lord, and the Word was sown in many hearts. A number of new folk became interested and were on the verge of stepping out for Christ.—Harold Hubbard, Pastor.

NORTH KANSAS CITY, MO.—We recently conducted a 4-week meeting with Evangelist Roy F. Davis of Galena, Kansas. We have never felt before that a meeting could be continued the fourth week, but this revival never lost its momentum. Not one altar service closed before eleven o'clock and most of them lasted until twelve and even as late as one o'clock. Brother Davis is thoroughly Pentecostal and has a message that can fit any church. No doubt the fire kindled in this meeting will burn for months to come.—E. L. Slavens, Pastor, 808 E. 21st St.

SEBASTOPOL, CALIF.—Evangelist H. E. Barnard, from Texas, was with us for two weeks. Five received the Baptism in the Holy Ghost. On the closing night two prayed through to real experience with the Lord. The revival fire is still burning and souls are being saved. You will find a warm welcome at the Assembly of God in Sebastopol.—J. L. Jeffrey, Pastor.

VERNON, TEXAS—We have been in a 2-week revival with Evangelist and Mrs. Vernon E. Wilson, 1500 N. Drexel, Oklahoma City, Okla. Twenty-seven sought the Lord for salvation and one received the Baptism in the Spirit. Our Sunday School showed an increase and the entire church was helped. We appreciated the ministry of Brother and Sister Wilson. Especially did we appreciate Sister Wilson's working with the children. A children's church was held each evening and great interest was stirred among the juniors of the neighborhood.—T. D. Thompson, Pastor.

MOUNT UNION, PA.—John E. Ward of Philadelphia was with us one week recently. The Lord blessed the ministry of the Word in a wonderful way. About 15 were saved, 4 received the Baptism in the Holy Spirit, and a number of definite healings took place. The blessing of God was in the services in such a way that many exclaimed, "Surely this is old-time Pentecost." These services brought a new touch of God to every department of our church, and we are encouraged to press on to greater things in the Lord.—Oran Catterson, Pastor.

LOVELOCK, NEV.—On May 29 our new Assembly was dedicated. District Superintendent W. T. Gaston was in charge, with our Secretary-Treasurer R. J. Thurmond assisting. The Lord has richly blessed the work. We started building in December with a fund of \$450.00. The building is now completed, costing approximately \$7,500.00, and the indebtedness is only \$1,800.00. The night of May 26 we ended a campaign with Virgil and Edith Warens, Artist Evangelists. Our church was blessed, and was advertised through the talent of the evangelists. The attendance at our Children's Hour reached an all-time high of 117.—Lyle Corsaw, Pastor.

SHAWNEE, OKLA.—We praise God for an old-time Holy Ghost revival with the Jewish Christian Evangelist Lee Krupnick and Sister Krupnick, of Tulsa, Okla. Nearly every night for three consecutive weeks we had the church, which seats 500, filled to capacity, and a few nights the crowds were estimated 750 to 800. People came from many other towns, some a distance of 65 miles. Twenty-one were saved, 7 were filled with the Holy Ghost, and the Sunday School record was raised 16 above its highest previous record. No prizes of any kind were offered. Our people worked faithfully, Brother Krupnick preached the old-time gospel, and God gave the increase. Brother and Sister Krupnick preach the Word of God without compromise and are untiring workers at the altar.—C. O. Beauford, Pastor.

FORT SMITH, ARK.—We recently closed a very successful campaign with the Lummer Music Makers, Frank, Gladys, and Dorothy. This meeting continued only two weeks but was the best we have had for quite awhile. A number were saved and filled with the Spirit, and 15 were taken into the church. The last night the spiritual tide was running so high that we could hardly close, but the party was to start another meeting Wednesday night. This was a return campaign, this party having given us a good meeting last year. The crowds were good, and these good people made many friends in Fort Smith who will want them to return.—C. A. Lasater, Pastor.

EXLINE, IOWA — A 2-week meeting has been conducted here by Brother and Sister Jeffries. Sixteen prayed through to salvation, 9 received the Baptism in the Holy Spirit, and 16 followed the Lord in water baptism.

This is a new work, having been started February 15, 1946. Since that time, God has given us 46 souls, and many have been filled with the Holy Spirit. God is still extending His mercy and redeeming souls in these last days. Brother and Sister Jeffries have been a great blessing to us in our work and in the community. Brother Jeffries preached each evening under the mighty anointing and power of God. These evangelists preach the old-time gospel with power, and tarry at the altar until people's hearts are satisfied. At present we are holding services in the city hall. Pray that the Lord will make it possible for us to build a church soon.—Julia McDonald, Pastor, 1122 W. Van Buren, Centerville, Iowa.

DECATUR, TEXAS—After approximately two years of enjoyable and fruitful ministry, I have resigned the pastorate here. There have been about 100 souls saved, and a goodly number have received their Pentecost according to Acts 2:4. The church has progressed both spiritually and financially. We have paid for the air-conditioning unit, for pews, for an 8-room parsonage, and have purchased new songbooks, also provided a fund for a new piano. There has been a good revival spirit since the first Sunday we took over as pastor. We have had some ten revivals during this time. The assembly has been greatly benefited by the timely messages preached by all the evangelists. There have been a number of outstanding healings; our Lord has healed the crippled, lame, and cancerous—all manner of diseases. We are happy to give God the glory.

I am open for service in the Lord's work, with a surrendered will to God, wherever He leads, either evangelistic or pastoral. My wife and I preach, play, and sing.—Pastor Ray Averitt, Box 333, Boyd, Texas.

## 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 15 days before that date.

GREELEY, COLO.—Tent Revival; June 23, for 3 weeks or longer; Pearson and Plunkett, Evangelists. Neighboring ministers and churches invited to cooperate.—W. Keith Reed, Pastor.

**SAN DIEGO, CALIF.**—Blaine and Normal Sts., July 7—21; M. T. Draper, Evangelist.—Floyd McWhinney, Pastor.

**PLYMOUTH, IND.**—Washington and Fourth Sts., June 25—July 7; Mr. and Mrs. William E. Pickthorn, Springfield, Mo., Evangelists.—Wm. Van Winkle, Pastor.

**JOLIET, ILL.**—Youth Crusade, 220 N. Hickory St., June 25—27; Christian Hild, Fargo N. Dak., Evangelist.—Wilbur Weides, Pastor.

**ABINGTON, MASS.**—Tent Meeting, June 20—30; Paul Kaufman, Evangelist.—Roy Nylin, Pastor.

**PRICHARD, ALA.**—June 23—; George Hayes, Evangelist.—Jesse E. Smith, Pastor.

**OSBORNE, KANSAS**—July 7—28; E. C. Lagmay and his Filipino Evangelistic Team.—Harold James, Pastor.

**COLUMBIA, S. C.**—June 30—; Evangelist and Mrs. William Vaughn.—J. C. Hunnicutt, Pastor.

**WEST FORK, ARK.**—June 30—; Leota Rains, Seligman, Mo., Evangelist.—Mary R. Branham and Pauline D. Steele, Pastors.

**CARL JUNCTION, MO.**—Revival in progress; John Wesley Plattenburg, of Kansas City, Evangelist.—C. H. Sleeth, Pastor.

**WAYNE, MICH.**—Great Annual Tent Meeting, 35026 Currier St., June 16—; Mr. and Mrs. R. W. Prince, Boston, Mass., Evangelists and Gospel Singers.—E. A. Manley, Pastor.

**LUBBOCK, TEXAS**—2103 Avenue O, June 26—; R. L. Bartlett, Evangelist.—Mont M. Walker, Pastor.

**SLATER, MO.**—Revival in progress; Clifford Truitt, Kansas City, Mo., Evangelist.—Robert Sandfort, Pastor.

**PELLY, TEXAS**—June 30—July 14; W. Randall Ball, Evangelist.—Bracy I. Greer, Pastor.

**PHILADELPHIA, PA.**—Greater Philadelphia C. A. Rally, Highway Mission Tabernacle, 19th and Green Sts., June 29. Willard T. Cantelon, of Canada, Speaker.—Anthony A. Marinacci, Chairman.

#### SOUTH DAKOTA YOUTH CAMP

South Dakota District Youth Camp, Rapid City, S. Dak., July 5—11. Enrollment ages 9—15 inclusive. Alice White instructor at Central Bible Institute, Springfield, Mo., guest speaker. Fee \$8.00.—M. E. Arn, District C. A. President, Box 305, Clark, S. D.

#### SECTIONAL CAMP MEETING

**AINSWORTH, NEBR.**—Sectional Camp Meeting, one mile south and one mile west of Ainsworth, June 26—July 4; A. N. Trotter, special speaker. Tents and cots for rent. Some rooms available in town. For further information write M. F. Brandt, Superintendent, 601 N. 28th, Lincoln, Nebr.

#### WESTERN SLOPE CAMP MEETING

Western Slope Sectional Camp Meeting, Grand Junction, Colo., June 25—July 4; A. C. Bates, speaker. For accommodations write local pastor, Ralph M. Hutchinson.—J. E. Austell, Superintendent, Rocky Mountain District.

#### UTAH CAMP MEETING

Utah State Camp Meeting, Salt Lake City, Utah, July 7—14; Fred Vogler, special speaker. Local pastor, Guy M. Heath, 328 W. Lucy, Salt Lake City, Utah.—J. E. Austell, Superintendent, Rocky Mountain District.

#### WYOMING CAMP MEETING

Wyoming State Camp Meeting, Wheatland, Wyo., July 23—August 1. Arthur S. Arnold, speaker. For accommodations write local pastor, D. F. Chaffin.—J. E. Austell, Superintendent, Rocky Mountain District.

#### TEXAS CAMP MEETING

Rio Grande Valley Sectional Camp Meeting, First and Madison Sts., Harlingen, Texas; July 4, for 10 days; U. S. Grant, Kansas City, Kansas, speaker.—H. G. Weathers.

#### SOUTH DAKOTA CAMP MEETING

South Dakota District Camp Meeting, Rapid City, S. Dak., June 25—July 4. Mr. and Mrs. Richard Carmichael, San Jose, Calif., camp speakers. Mr. and Mrs. Philip Crouch, returned missionaries from Egypt, missionary speakers. A. A. Allen, Lamar, Colo., C. A. speaker. For cabin reservations and further information write Assemblies of God District Office, P. O. Box 1, Aberdeen, S. Dak.

#### NORTH DAKOTA CAMP MEETING

Annual North Dakota Camp Meeting, Lakewood Park, near Devils Lake, June 20—July 4. Special speakers include Bertil Forsgren, Fred Vogler, Christian Hild, L. C. Honderick, Helen Gustavson, David Kensinger, Mrs. David Kensinger, District and visiting pastors. C. A. Convention in connection with camp. All necessary facilities on camp grounds. For further information write Herman G. Johnson, 723 First Ave. N., Jamestown, N. Dak.

#### ILLINOIS CAMP MEETING

Illinois District 16th Annual Camp Meeting, Old Salem Grounds, Petersburg, Ill., July 19—28. W. T. Gaston, San Francisco, Calif., Camp Evangelist; T. J. Jones, London, England, Camp Bible Teacher; Paul Kaufmann, Stamford, Conn., C. A. Speaker. C. A. State Rally, July 27. Missionary Rally, July 28. G.L.B.I. Day, July 26. A. J. Shields, Box 384, Mascoutah, Ill., in charge of rentals for hotel and dormitory rooms. A. I. Sherman, Box O, South Pekin, Ill., in charge of rentals for cottages. Free space for tents and trailers. Five services daily. Every possible space made available to accommodate all that come.—W. R. Williamson, District Superintendent.

#### YELLOWSTONE BIBLE CAMP AND MONTANA DISTRICT COUNCIL

Eleventh Annual Session, Yellowstone Bible Camp and Montana District Council, Livingston, Montana, (gateway to Yellowstone Park), City Armory Auditorium, July 8—17. Speakers: Robert W. Cummings, returned missionary from India and faculty member Central Bible Institute, Bible Teacher and Missionary Representative. Dwight H. McLaughlin, Pastor First Assembly of God, Tacoma, Wash., Camp Evangelist. Rooms in city, tents on grounds, cafeteria, bookroom. For further information and reservations, write or wire Pastor D. R. Miller, 116 South D. Street, Livingston, Mont.—Leonard Palmer, District Superintendent.

#### GOOD SAMARITIAN CAMP MEETING

Good Samaritan Camp Meeting, near Hammondsville, Salineville, and Bergholz, Ohio, July 25—August 4. Look for signs along the road from these nearby towns. L. T. Stewart, Melcroft, Pa., Evangelist and Bible Teacher. Mrs. L. T. Stewart will be helping in afternoon services. Flem Van Meter Jr., of Marysville, Young People's leader and song leader for camp. Helen Young of Salineville in charge of little ones. Cafeteria on grounds. Rates reasonable. For information write Mr. and Mrs. A. B. McCausland, Route 1, Hammondsville, Ohio.

#### POTOMAC DISTRICT COUNCIL AND CAMP MEETING

The Potomac District Council will convene at the Potomac Park Camp Grounds, July 16—19. Morning and afternoon sessions given to business. Fellowship meeting at night, with special speaker.

The Potomac Camp Meeting will be held July 20—August 11. Boston W. Turner, Evangelist. John W. Follette, Bible Teacher. For reservations and information write T. B. Pierce, 636 W. Washington St., Petersburg, Va., or the District Secretary, E. O. Dickerson, 405 Kentucky Ave., Martinsburg, W. Va.

#### TEXAS DISTRICT CAMP MEETING

Texas District C. A. Camp Meeting, Southwestern Bible Institute, Waxahachie, Texas, June 27—July 4. Mrs. Alice Reynolds Flower and Wm. E. Long, speakers. Four classes each day. Wholesome recreation. Room and board \$14.00. Send \$1.00 registration fee to Texas Christ's Ambassadors, Southwestern Bible Institute, Waxahachie, Texas.—Klaude Kendrick, District C. A. Secretary-Treasurer.

#### RIVERSIDE YOUTH CAMPS

Riverside Youth Camps sponsored by the New England District Council, held at Framingham Center, Mass., off U. S. Rout 9. Accessible by train (Boston and Albany) or by bus.

Girls' Camp, July 26—August 1. Grace L. Walther, Director and Evangelist.

Boys' Camp, August 3—10. William E. Bailey, Director; Paul E. Kauffman, Evangelist.

Registrars: Mr. and Mrs. William D. Wight, 232 N. Main St., Andover, Mass. Music Director: Robert A. Krepmpels. Camp Nurse: Mrs. Robert A. Krepmpels. Advisory Committee for both camps: Roy Smuland, C. C. Garrett, and Lyle W. Butler. For application blanks and reservations address the registrar.—Lyle W. Butler, District Secretary.

#### ROCKY MOUNTAIN CAMP MEETING

Rocky Mountain District Camp Meeting, District Camp Grounds, 5700 S. Broadway, Denver Colo., August 13—23. Guest speakers: G. F. Lewis and Arthur S. Arnold. Camp cabins all taken on grounds. If you have a tent or house-trailer, bring it along. Necessary facilities on grounds.—J. E. Austell, District Superintendent.

#### NEW ENGLAND CAMP MEETING

The New England District Camp Meeting will be held at the Camp Grounds, off U. S. Route 9, Framingham Center, Mass., July 4—21. Speakers: T. J. Jones, London, England, Bible Teacher; Wm. E. Kirschke, Camp Evangelist. Morning Prayer Hour in charge of District Superintendent, Roy Smuland. Missionary Speakers: Mr. and Mrs. J. W. Tucker, Belgian Congo. Children's Church each morning at 10:15. Special Teacher Training course, each week day morning. Les Barnett, special pianist. For reservations address Camp Committee, 7 Auburn St., Framingham, Mass.—Lyle W. Butler, District Secretary.

#### OKLAHOMA CAMP MEETING

Oklahoma District Camp Meeting, District Camp Ground, 4½ miles north of Capitol Building, on Highway 66, Oklahoma City, July 15—25. A. M. Alber, Sioux City, Iowa, night speaker; W. S. Bragg, morning speaker. Children's work in charge of S. S. Superintendent Paul Copeland. Meals served in dining hall at reasonable rates. For further information write V. H. Ray, District Secretary - Treasurer, Box 1341, Oklahoma City, Okla.

#### SOUTH FLORIDA C. A. CONVENTION

South Florida C. A. Convention, Lake Bonny Bible Camp, 3 miles east of Lakeland, Fla., on Longfellow Blvd., July 1—5. Three services daily. R. C. Jones, Superintendent of Georgia District, main speaker. Restaurant on grounds. For rooms in dormitory or nearby hotels, tourist homes, or camps, write the District Office, Route 4, Box 700, Lakeland, Fla.—K. I. Wright, C. A. President.

#### POLISH BRANCH COUNCIL

The 12th Annual Meeting of the Polish Branch Council will convene at the Full Gospel Pentecostal Church, South Maine St., Herkimer, N. Y., July 4—6. Business sessions daily, 9:30 a.m. and 1:30 p.m. Special speakers will take part in the devotionals and evening services. For accommodations write Pastor Joseph Lesko, 322 King St., Herkimer, N. Y.—S. Theodore Wojciechowski, Branch Secretary, 416 Bower St., Linden, N. J.

#### EASTERN DISTRICT CAMP MEETING

Eastern District Camp Meeting, Maranatha Park, near Green Lane, Pa., July 19—August 18. Prayer Conference July 19—20 under direction of District Prayer League Leader, Ralph Bender. Great Annual Foreign Missionary rally, August 4; Home Missionary meeting, August 11. Morning Bible teachers: Arthur S. Graves, Norfolk, Va., and William I. Evans, Principal, Central Bible Institute, Springfield, Mo. Evening speakers: Dewey P. Holloway, Cleveland, Ohio, and Ernest C. Sumrall, Chicago, Ill. Meetings in charge of A. Newton Chase, Eastern District Superintendent, and Ray S. Armstrong, Waynesboro, Pa.

Send for Camp Folder to Byron D. Jones, 79 Mary St., Ashley, Pa.

#### MICHIGAN DISTRICT CAMP ACTIVITIES

Michigan District Council Camp Activities, Fa-Ho-Lo Park Camp Grounds, Grass Lake, Mich.

Boys' and Girls' Camps, July 6 to 13 and July 13 to 20. Directors, Mr. and Mrs. Chas. W. H. Scott. Religious Director, Miss Bertie Doss.

Camp Meeting, July 20—August 4. A. A. Swift, Morning Bible Teacher. Allan Mallory, Evening Speaker.

Youth Conference, August 6—16. J. Bashford Bishop, Evening Speaker. Teachers: A. L. Hoy, A. A. Swift, and Ralph M. Riggs. Director, E. A. Manley, State C. A. President.

Ministers' Seminar, August 5—10 and 12—17. Teachers: Ralph M. Riggs, A. L. Hoy, A. A. Swift, Chas. W. H. Scott, Principal.—Mrs. E. D. Cooley, Secretary.

#### TENNESSEE DISTRICT COUNCIL AND CAMP MEETING

The annual Camp Meeting and District Council of the Tennessee District will be held July 23—August 1, at the Faith Chapel Assembly, 403 St. Paul St., Knoxville, Tenn. The District Council will convene July 30—August 1. C. C. Robinson, Waxahachie, Texas, night speaker; Edgar W. Bethany, Atlanta, Ga., day speaker. Rooms provided as far as possible. For further information write the host pastor, T. J. Lemons, 403 St. Paul St., Knoxville, Tenn.—H. E. Waddle, District Superintendent.

#### SOUTHERN CALIFORNIA C. A. CAMPS

Camp Sierra, 55 miles northeast of Fresno. First camp August 10—17; second camp August 17—24. Olga Woodworth and C. M. Ward, teachers of classes. Evangelist Gene Martin of Creston, Iowa, evening speaker both weeks. For information and reservations for Camp Sierra write: Earl Draper, 5065 Platt Ave., Fresno, Calif.

Forest Home, 16 miles east of Redlands, Sept. 3—8. Olga Woodworth and other capable teachers. Speakers include William Long, Paul Bruton and others. For information and reservations write: E. C. Williams, 1154 Orange St., Redlands, Calif.—L. B. Lewis, District C. A. President.

#### SOUTH FLORIDA C. A. CONVENTION

C. A. Convention, Lake Bonny Bible Camp, July 1—5. Monday night, big C. A. rally; Tuesday, 10 a.m., annual business meeting and election of officers. Sleeping facilities in camp dormitory for single young people, 50c a night. Rooms for married couples at nearby hotels, tourist camps and homes. Those planning to stay on camp grounds please bring bedding. For full particulars write the District Office, Route 4, Box 700, Lakeland, Fla.—J. W. Collins, District Secretary.

LOS ANGELES, CALIF.—Trinity Gospel Tabernacle, 5406 Monte Vista St. Services in progress until end of July; Mr. and Mrs. Arthur Slater, Evangelists and Gospel Singers.—E. Jennette Jones and Zelma Argue, Copastors.

LAKE GENEVA BIBLE CAMP AND NORTH CENTRAL DISTRICT COUNCIL

ALEXANDRIA, MINN.—District Camp Meeting, June 23—July 4; Wesley R. Steelberg, T. J. Jones and Herman G. Johnson, Special Speakers. Missionary Speakers: Mr. and Mrs. T. Hollingsworth, Mr. and Mrs. David Kensing and others.

North Central District Council convenes June 25, 9:30 a.m. This is the 25th Annual District Council and will be marked by a "Quarter Century of Progress" celebration. For further information write H. R. Snyder, Treasurer, 910 Elliot Ave., Minneapolis 4, Minn.—Bartlett Peterson, District Superintendent.

EASTERN DISTRICT YOUTH CONFERENCE

Eastern District Youth Conference, Maranatha Park, Green Lane, Pa., July 2—12. Speakers: Ralph Harris, A. N. Chase, Mrs. A. N. Chase, Walter Buettler, George Gould, and A. D. Skymer. Total cost for entire time, \$15.00; part time, \$1.75 per day, plus \$1.00 registration fee. For application blank, write Mrs. Homer Raymond, Green Lane, Pa.—A. B. Skymer, Conference Director.

OREGON CAMP MEETING

Oregon District State-wide Camp Meeting, Bethel Gospel Park, 9 miles north of Salem, on highway 99, July 2—14. Charles S. Price and Hattie Hammond, speakers. Lawrence N. Olson and Wm. Baltau, Missionary speakers.—Atwood Foster, District Superintendent.

NEW MEXICO CAMP MEETING

New Mexico District Camp Meeting, District Camp Ground, Mountainair, N. Mex., July 16—25. F. D. Davis, Superintendent of Texas District, Evening Speaker; Wm. Burton McCafferty, Bible Teacher. Cool place to camp, good water. Plenty of space for trailers. Bring your wraps. Cabins and hotel accommodations available in town. Meals can be secured in town, a short distance from camp. Expect to have cafeteria ready. Meetings in our Wood Tabernacle. For further particulars write H. M. Fuller, Box 353, Mountainair, N. Mex.—B. H. Caudle, District Secretary-Treasurer.

MISCELLANEOUS NOTICES

WANTED—Used Evangelists, Tracts, New Testaments, Gospels and Full Gospel literature of all kinds, for free distribution in mining camps, on ranches, and in sparsely settled places in the Adirondack Mountains. Please send postpaid.—Mrs. Josephine Hitchcock, Adirondack Gospel Station, 27 Burdick St., Warrensburg, N. Y.

NEW ADDRESS—320 Michigan Ave., Pueblo, Colo. "I have accepted the pastorate here."—Oral J. Burns.

PUEBLO, COLO.—June 16, for 2 weeks or longer; Evangelist and Mrs. Gene Martin.—Oral J. Burns, Pastor.

FOR SALE—120 Bass Wurlitzer Piano-accordion, three years old, very good condition. Price very reasonable. Write Louise Reddick, Chester, Okla.

NEW ADDRESS—901 Eleanor St., Knoxville 17, Tenn. "After laboring 4 years in the Central Assembly, Biloxi, Miss., we have resigned and accepted a call to the Scott Street Assembly in Knoxville. All Council brethren will find a hearty welcome."—A. L. Wolfe.

NEW ADDRESS—308 N. Garden, Roswell, N. Mex.—Paul W. Savage.

WANT TO BUY—Vibra-harp, for use in Gospel work; state condition and price.—Paul W. Savage, 308 N. Garden, Roswell, N. Mex.

NEW ADDRESS—Box 284, Littlefield, Texas. "We have accepted the pastorate here. Council brethren are invited to stop by."—W. R. Evans.

NEW ADDRESS—16 Jewell St., Santa Maria, Calif. "We have accepted the pastorate here."—Pastor and Mrs. C. J. Brown.

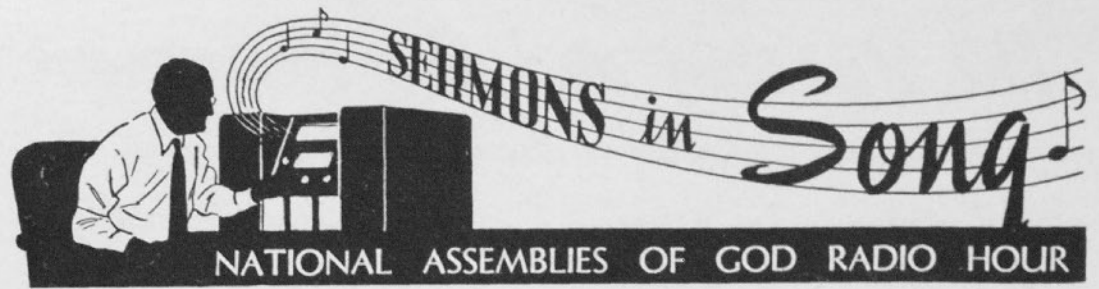
NEW ADDRESS—Dawson, Minn. "We have accepted a call to pastor the Dawson Gospel Tabernacle."—L. A. Miller.

NEW ADDRESS—842 N. Grant St., Springfield, Mo. "After pastoring the Glad Tidings Assembly in Kansas for almost four years, I have resigned and am entering the evangelistic field."—Clifford Truitt.

NEW ADDRESS—Box 867, Big Spring, Texas. "I have accepted the pastorate of the First Assembly of God here."—E. R. Winter.

OPEN FOR CALLS  
Evangelistic

Evangelist and Mrs. James Sawyers, 207 E. Fay, Edinburg, Texas—"Open for evangelistic calls after July 1. In Council fellowship 15 years. Both of us preach, play and sing."



NOW HEARD EVERY SUNDAY OVER 108 STATIONS, AS FOLLOWS:

Call Letter	KC	State	City	Time	Call Letter	KC	State	City	Time
WSGN	610	Alabama	Birmingham	8:15 a.m.	KWOC	1340	Missouri	Poplar Bluff	7:15 p.m.
WSFA	1440	Alabama	Montgomery	8:15 a.m.	KWTO	560	Missouri	Springfield	8:15 a.m.
KLCN	900	Arkansas	Blytheville	8:15 a.m.	KVAK	1450	Missouri	St. Joseph	1:00 p.m.
KWFC	1340	Arkansas	Hot Springs	1:30 p.m.	KGEZ	1340	Montana	Kalispell	2:00 p.m.
KGHI	1230	Arkansas	Little Rock	1:30 p.m.	†KRJF	1340	Montana	Miles City	5:00 p.m.
KUOA	1290	Arkansas	Siloam Springs	2:45 p.m.	KGCX	1480	Montana	Sidney	8:30 a.m.
KPMC	1560	California	Bakersfield	7:45 a.m.	KMMJ	750	Nebraska	Grand Island	2:15 p.m.
KMJ	580	California	Fresno	9:45 a.m.	KENO	1400	Nevada	Las Vegas	8:00 a.m.
KGER	1390	California	Long Beach	5:05 p.m.	WLNH	1340	N. H.	Laconia	2:00 p.m.
KTRB	860	California	Modesto	7:45 a.m.	KGGM	1260	New Mexico	Albuquerque	7:30 a.m.
KWBR	1310	California	Oakland	8:15 a.m.	WGNY	1220	New York	Newburg	1:15 p.m.
KYA	1260	California	San Francisco	7:15 a.m.	WHL	1290	New York	Niagara Falls	8:15 a.m.
KMYR	1340	Colorado	Denver	8:15 a.m.	KILO	1440	N. Dakota	Grand Forks	7:30 a.m.
KFKA	910	Colorado	Greeley	5:45 p.m.	KLPM	1390	N. Dakota	Minot	1:45 p.m.
KGHF	1350	Colorado	Pueblo	8:15 a.m.	WCKY	1530	Ohio	Cincinnati	5:30 p.m.
KGEK	1230	Colorado	Sterling	4:00 p.m.	WTOL	1230	Ohio	Toledo	8:00 a.m.
WONS	1410	Connecticut	Hartford	7:45 a.m.	KWON	1400	Oklahoma	Bartlesville	1:15 p.m.
WOL	1260	D. C.	Washington	7:45 a.m.	KASA	1240	Oklahoma	Elk City	5:00 p.m.
WRUF	850	Florida	Gainesville	1:45 p.m.	KCRC	1390	Oklahoma	Enid	2:15 p.m.
WLAK	1240	Florida	Lakeland	7:45 a.m.	KOMA	1520	Oklahoma	Oklahoma City	7:30 a.m.
WGAC	1240	Georgia	Augusta	7:45 a.m.	KTUL	1430	Oklahoma	Tulsa	8:00 a.m.
WDAK	1340	Georgia	Columbus	7:45 a.m.	KFLW	1450	Oregon	Klamath Falls	9:00 a.m.
WKEU	1450	Georgia	Griffin	8:15 a.m.	KLBM	1450	Oregon	La Grande	8:30 a.m.
KFXD	1230	Idaho	Nampa	7:45 a.m.	KWJJ	1080	Oregon	Portland	1:15 p.m.
KSEI	930	Idaho	Pocatello	8:00 a.m.	KSLM	1390	Oregon	Salem	5:15 p.m.
KVMV	Idaho	Idaho	Twin Falls	2:30 p.m.	WERC	1230	Penna.	Erie	8:15 a.m.
WKRO	1490	Illinois	Cairo	3:45 p.m.	WIBG	990	Penna.	Philadelphia	7:15 a.m.
WAIT	820	Illinois	Chicago	7:45 a.m.	WARM	1400	Penna.	Scranton	8:15 a.m.
WTMV	1490	Illinois	E. St. Louis	5:30 p.m.	WCOS	1400	S. Carolina	Columbia	8:00 a.m.
WROK	1440	Illinois	Rockford	2:15 p.m.	WORD	1400	S. Carolina	Spartanburg	8:45 a.m.
WFBM	1260	Indiana	Indianapolis	7:15 a.m.	KABR	1420	S. Dakota	Aberdeen	1:45 p.m.
WAOV	1450	Indiana	Vincennes	9:30 p.m.	WBIR	1240	Tennessee	Knoxville	8:00 a.m.
KBUR	1490	Iowa	Burlington	8:45 a.m.	WMC	790	Tennessee	Memphis	7:45 a.m.
KFJB	1230	Iowa	Marshalltown	1:45 p.m.	WSIX	980	Tennessee	Nashville	9:15 a.m.
KFNF	920	Iowa	Shenandoah	1:30 p.m.	KVAL	1490	Texas	Brownsville	7:45 a.m.
KGNO	1370	Kansas	Dodge City	5:30 p.m.	KRIS	1360	Texas	Corpus Christi	8:15 a.m.
KWBW	1450	Kansas	Hutchinson	5:00 p.m.	KCRS	1230	Texas	Midland	8:00 a.m.
WREN	1250	Kansas	Lawrence	1:45 p.m.	KMAC	1240	Texas	San Antonio	9:00 a.m.
KOAM	810	Kansas	Pittsburg	8:15 a.m.	KGKB	1490	Texas	Tyler	1:45 p.m.
KFBI	1070	Kansas	Wichita	8:30 a.m.	WGH	1340	Virginia	Norfolk	9:00 a.m.
WSON	860	Kentucky	Henderson	1:30 p.m.	WRNL	910	Virginia	Richmond	8:15 a.m.
WINN	1240	Kentucky	Louisville	8:00 a.m.	WTON	1400	Virginia	Staunton	9:00 a.m.
KPLC	1490	Louisiana	Lake Charles	7:45 a.m.	KXRO	1340	Washington	Aberdeen	7:45 a.m.
KNOE	1450	Louisiana	Monroe	8:30 a.m.	KVOS	790	Washington	Bellingham	2:15 p.m.
WABI	910	Maine	Bangor	1:15 p.m.	KRKO	1400	Washington	Everett	1:00 p.m.
WJEJ	1240	Maryland	Hagerstown	2:45 p.m.	**KRSC	1150	Washington	Seattle	7:30 a.m.
WHDH	850	Mass.	Boston	8:15 a.m.	KTBI	1490	Washington	Tacoma	4:15 p.m.
*WMPC	1230	Michigan	Lapeer	7:00 p.m.	WEAU	790	Wisconsin	Eau Claire	9:15 a.m.
WCAR	1130	Michigan	Pontiac	7:45 a.m.	WFHR	1340	Wisconsin	Wisconsin Rapids	8:15 a.m.
KATE	1450	Minnesota	Austin	10:00 a.m.	KWYO	1400	Wyoming	Sheridan	8:45 a.m.
KGDE	1230	Minnesota	Fergus Falls	6:30 p.m.	CMKW	Cuba	Santiago de Cuba	8:30 a.m.	
KYSM	1230	Minnesota	Mankato	8:15 a.m.	ZNS	Bahamas	Nassau	7:45 a.m.	
WLOL	1330	Minnesota	Minneapolis	7:45 a.m.					
WQBC	1420	Mississippi	Vicksburg	1:00 p.m.					
†KFVS	1400	Missouri	Cape Girardeau	9:00 a.m.					
KHMO	1340	Missouri	Hannibal	9:30 p.m.					

\* Station WMPC releases program on Monday.  
† Station KRJF releases program on Tuesday.  
\*\* Station KRSC releases program on Saturday.

YOUR HELP IS URGENTLY NEEDED

TO PRAY FOR THE BROADCAST AND TO SUPPORT IT FINANCIALLY.

Send a contribution today to the Assemblies of God Radio Hour, P. O. Box 70, Springfield, Missouri. If you are willing to support the program regularly with your prayers and gifts, ask for an application blank for membership in our "SERMONS IN SONG FELLOWSHIP."

# The Passing and the Permanent

## IN THE "CAVES OF THE EARTH"

According to the New York *Times*, the Army and Navy are sending experts into the natural caverns of the nation to study the possibility of hiding industrial and military installations in them in the event of an atomic war. These may provide shelter from atom bombs but not from the wrath of the Lamb! Read Revelation 6:14-17.

## A WORLD BROADCASTING SYSTEM

The President of R.C.A. has suggested that the United Nations set up an international broadcasting system to broadcast "the public proceedings of the United Nations" and to spread "knowledge and understanding among the peoples of the world." Certainly the world is shrinking rapidly and is being made ready for one-man rule, as the Bible foretells.

## THE SYNCHROTRON

The production of energy far surpassing that of the atomic bomb is mentioned as possible, through scientific researches at the University of California. The machine is said to turn electrons into cosmic ray particles, the most powerful manifestation of energy to come within the experimental range of scientists thus far. The Psalmist declared, "Power belongeth unto God." We wonder how many men will use this newly found power for the glory of God.

## THANK GOD FOR FREEDOM!

On July 4 our nation will celebrate her 170th birthday. It will be a celebration quite different from those our forefathers knew. There was a day when not all the speaking was done from bunting-bedecked platforms. Some of it was done from the pulpit, for whether the Fourth fell on a Sunday or not, church services were held. Our forefathers felt keenly the religious significance of the occasion. They knew that their liberties were anchored in the power of God and the truth of the Bible—and we shall do well to remember it, too.

## A CANAL THROUGH PALESTINE

To take the place of the Suez Canal, which will become the property of Egypt in 1968, the British Government proposes the building of a great canal through Palestine. Stretching 200 miles, from Akka (Acre) on the west to the Gulf of Akaba on the east, it would link the Mediterranean and Red Seas by way of the Dead Sea. The Sea of Galilee and the Dead Sea would be merged into one great sea, no longer stagnant, and Jerusalem would become an important port. This waterway would be large enough, they say, to accommodate the world's biggest ships. Whether the experiment ever will be successful, however, is open to question. It may be simply man's effort to do that which, according to Ezekiel 47, will be accomplished by a supernatural act of God: that is, the creation of a mighty river at Jerusalem and the healing of the waters of the Dead Sea.

## PRAY FOR THE PHILIPPINES

With the granting of independence to the Philippines on July 4 of this year, a new era will commence in the history of the Islands. Let us pray that the doors will remain open to evangelical missionaries and that Rome will never again dominate the Government.

## FAMINE OR DRUNKENNESS

Congressman Voorhis of California told Congress recently that the distillers and brewers are using 225,000 tons of scarce cereals—corn, rice, rye, barley, etc.—per month which are suitable for food and feed. He declared: "The 58 million bushels allocated to liquor and beer production so far this year could have prevented the starvation of more than 45 million persons, a high price to pay for such utterly unnecessary production." Food for famine areas or drink for drunkards—which shall it be?

## NO-TIME FLAT

Within three years jet-driven airplanes may successfully race the sun across the continent. It may be possible to eat breakfast in New York and be in California in time to have another breakfast with your friends—the *same day!* Thus men may pride themselves on being able to turn back the hands of the clock, but they will do this in theory only. Times rushes on regardless of men's swift inventions, and each moment we are getting nearer to the judgment. Each moment the time we have to get ready for eternity is getting shorter. How urgent the warning: "Prepare to meet thy God."

## PHILIP MURRAY ON SIN

Said Philip Murray, vice-president of the CIO, addressing the Ministerial Association in Washington, D. C. on "Morality and Legislation":

"For too long we have been concerned about the little sins—the whiskey drinking, the gambling, yes, even the stealing and murder. It is time we grappled with the over-all problem, the one big sin of our times when the economic environment in which a man lives refuses to recognize his essential human dignity."

"In order to wipe out the smaller transgressions of the individual man, we must stop the big sins that cause these transgressions," he added. "The fundamental problem of the twentieth century is to achieve equality of job and property rights."

Mr. Murray inferred that when there is "chicken in every pot," "two cars in every garage," and "an ever-normal granary" there will not be the whiskey drinking, gambling, stealing, and murder that exists today. But that is not so. The standard of living has been raised very greatly since the early days of our national existence, yet crime has not diminished; rather, it has multiplied. The root of the trouble is not in a man's pocketbook, but in his heart.

A man once came to Jesus with an economic problem. He was seeking a fair distribution of

wealth. "Master, speak to my brother, that he divide the inheritance with me," he said. But Jesus answered, "Man, who made me a judge or a divider over you?" And turning to His disciples He said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth."

It is not the business of an ambassador for Christ to correct social inequalities. God has not called His preachers to be judges or dividers over men but to proclaim the power of Christ to change men's hearts. When men's hearts are right, social injustices will be changed—but social justice never yet changed human hearts.

What is "the fundamental problem"—"the one big sin of our times"? It is not the inequality of job and property rights, but the rejection of Christ by employer and employee alike.

## A LITTLE BLACK STOWAWAY

Quite a sensation was caused in Vancouver, B. C., last month, when a ten-year-old black boy, clad in a loin cloth, stepped off a ship from South Africa. No one knew his name, and no one could speak his language. They only knew he was a stowaway from Africa. The newspapers gave him some prominence, and all the city was talking about the boy.

It happened that a Pentecostal missionary convention was in progress at the time, and so Pastor W. E. McAlister took Brother and Sister Earley King to the Immigration Building to see the boy. Imagine everyone's delight when the Kings discovered that the boy belonged to the very tribe among whom they had been working in South Africa. They learned that the boy was an orphan, having no brothers and sisters, and so they applied to the Government for custody of the child so that they may take him back to Africa with them and send him to school. The story brought some favorable publicity to the missionary convention—and may result in the winning of a promising young life for the Lord.

## NO SENSE OF GUILT

Dr. Bob Jones says: "Any thinking person, as he goes to all sections of America, is naturally distressed because of the moral looseness which he finds everywhere. The prisons are crowded with teen-age young people. It is not enough to say this is simply the aftermath of a world war. It is more than that. It is the breaking out of human depravity, and much of it is the result of the satanic philosophy which has been drilled into young people. This philosophy says in substance: 'It's your life. You have a right to live it in your own way, and no one has a right to restrain you.' Up until the last twenty-five years everybody knew right from wrong. Many young people today do not know what is right and what is wrong. They think it is right to have what they want, whether what they want is right or wrong. In the old days, people often did wrong, but they knew they had done wrong and they felt guilty for so doing. The tragic thing about the present situation is that many people are doing wrong and feeling decent while they're doing wrong. As long as a man feels guilty when he sins, there is some hope for him; but when a generation can sin and not feel guilty for sinning, then that generation has arrived at the last station this side of hell."