

The PENTECOSTAL Evangel

JUNE 28, 1947

NUMBER 1729

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

LET ME CLIMB

God of heights austere, inspiring,
Thy word hath come to me.
O let no selfish aims, conspiring,
Distract my soul from Thee.
Loosen me from things of time;
Strengthen me for steadfast climb.

The temporal would bind my spirit;
Father, be Thou my stay.
Show me what flesh cannot inherit,
Stored for another day.
Be transparent, things of time;
Looking through you I would climb.

Now by Thy grace my spirit chooseth
Treasure that shall abide.
The great unseen, I know, endureth,
My footsteps shall not slide.
Not for me the things of time;
God of mountains, I will climb.

—Amy Carmichael

Concerning the Lord's Supper

Mrs. Edward B. Kennedy

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body.

And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it,

For this is My blood of the new testament, which is shed for many for the remission of sins. Matt. 26:26-28.

MATTHEW, Mark, and Luke give an almost identical account of the sacrament that followed the eating of the Paschal Lamb the night before the crucifixion.

John, writing many years later and evidently knowing of the account given by the others, did not repeat the words spoken by the Lord regarding the bread and the wine, but added other details, among them the washing of the disciples' feet by the Lord. It was common courtesy in that country at that time for a host to call a servant to wash the feet of his guests; the Son of God was among His disciples as one who served—an example for all believers for all time.

Practically all Protestant denominations accept the bread and the wine as emblems of the body and blood of the Lord. Such figures of speech are common in the New Testament. For example, in the parable of the tares, Jesus said: "The good seed are the children of the kingdom; the bad seed are the children of the devil," meaning, beyond doubt, that the good seed represent the children of the kingdom, and the bad seed represent the children of the devil.

It remained for the apostle Paul to give the deeper meaning of the Lord's Supper. In the newly formed church at Corinth confusion had arisen regarding the sacrament. Some of the believers were Jews; some were converts from heathenism. Paul had taught them to meet together the first day of the week to worship and to "break bread." Apparently this meeting for worship and the observance of the sacrament had developed into a social meal or feast. Certain of the brethren had written

Paul for advice on the matter. In his reply he rebuked them:

What? have ye not houses to eat and to drink in? . . . What shall I say to you? . . . I praise you not.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread:

And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. 1 Cor 11:22-26.

Note here that Paul does not say, "For as oft as ye eat this bread and drink this cup ye do show or declare what a great teacher the Lord was, or what a good man, or what an example of righteousness, or what a miracle worker"; but, "Ye do show (declare, announce) the Lord's death till He come."

When we partake of the sacrament, we show the crown of thorns, the pierced

side, the nail prints, the scourging, the words on the Cross, the mocking of His enemies. All the sufferings of Gethsemane and of Calvary are inseparably connected with the death of our Lord, but the purpose and meaning of the death we declare and show when we partake of the sacrament can be known only from the Scriptures that explain them.

Looking, then, into the Scriptures, we read in Heb. 2:14, 15: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

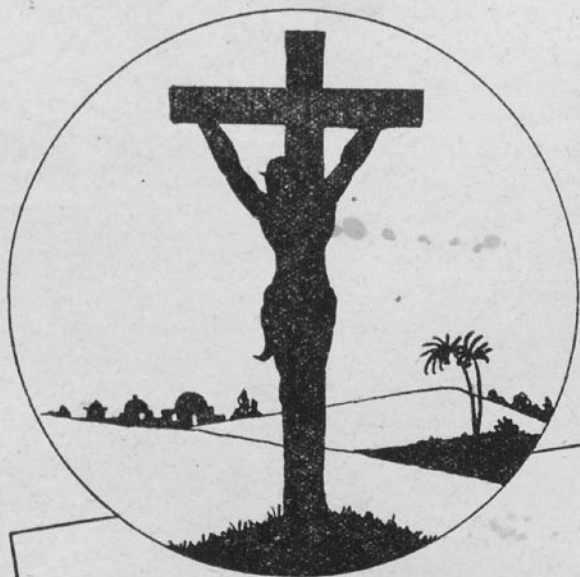
Again, in Heb. 10:5, we read: "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me."

In Phil. 2:6-8, we have these remarkable words: "Who, being in the form of God, thought it not robbery (a thing to be grasped) to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross."

Behold, then, the Son of God, the Word become incarnate by the overshadowing of the Holy Spirit, crucified, hanging on a cross! At His birth the angels had sung, "Glory in the highest, peace on earth." At the moment of His death the skies were darkened; the earth quaked; the veil of the temple was rent in twain. The Son of God had died as a member of the race of Adam; but, hallelujah! death could not hold Him, nor could His body see corruption. He had the keys of death and of hades; the gates of the abode of the dead could not prevail against the Son of God. He arose, and taking captivity captive He ascended on high to the Father's House, triumphing openly over principalities and powers.

If the princes of this world system had known the wisdom of God (in the death and resurrection of Jesus Christ), they would not have crucified the Lord of glory. 1 Cor. 2:8. The chief of these princes, the archenemy Satan, having lured the newly created race of Adam to disobey the righteous wisdom and command of God, had brought it under the domain of death. God found a way to break this curse. He sent His Son to earth

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**"With His stripes
we are healed."**

Isa. 53:5

Not by Natural Might but by Spiritual Power

NOT by might, nor by power, but by My Spirit, saith the Lord," is one of the foundation principles of the Pentecostal Movement, and insofar as it has been applied the work has been marked by the power of God. If the ministry of the Spirit is adulterated by fleshly efforts, they short-circuit His power so much that very little is accomplished.

In the fifty-third chapter of Isaiah, the first three verses, we find a word picture: "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of pains, and acquainted with diseases; and as one from whom men hide their face; He was despised and we esteemed Him not."

In all the wonderful productions of art pictures of the Lord Jesus, we see nothing like this. Often we see a face that is strikingly beautiful, but here we have a picture of One in whom there is no natural beauty that we should desire Him. On the other hand, He was despised. He was One from whom men hid their faces. The record even goes so far as to say He resembled a *root out of a dry ground*, with no form nor comeliness. If you have ever seen a tree turned over by the wind and the roots sticking up in the air, it did not suggest any thought of beauty, and the Spirit of God used that as an illustration of the Lord Jesus as a man.

Why has so much been said about the Lord's personal appearance that would seem against it? I believe it is given here for the purpose of compelling us to see that the ministry of the Lord Jesus was so absolutely free from any relying upon natural means and natural attractiveness, and that He so completely relied upon the Holy Spirit, that the work He did was entirely the work of the Holy Spirit. We find that there is an almost overwhelming temptation on the part of ministers and evangelistic workers to fall back upon natural means, natural attractiveness and personality; to lean on any method that they can use to "put things over," as we say in these days—this struggling and

Alvin L. Branch

straining, high-pressure evangelism, that is so common and requires so much effort, so much time and strength, and oftentimes accomplishes so pitifully little.

We read in the ministry of the Lord Jesus that He labored in the power of the Spirit. He didn't have men follow Him because He was strikingly beautiful, or because He was popular. "He was despised and men esteemed Him not." Yet, notwithstanding this, the multitudes followed Him, thousands upon thousands, and their life's needs were abundantly



Photo by Dorothy Mason Weymann, Mexico

met. Not because of any fleshly effort, not even because He was divine. Not because He was the Son of God, with all that goes with that in the way of divine prerogatives, because the Word tells us that He emptied Himself, and I believe if we could get down to the depths of the meaning of that self-emptying that the Lord Jesus went through, we would see that this was the reason He appeared before men as One with no form nor comeliness, one that was not esteemed, even one that was despised. He took upon Him the form of a bondsman, the lowest social order of humanity. And yet when we read from the Gospels that wonderful record of the ministry of our blessed Lord, how the blind saw, the deaf heard, the lame walked, and even the tempests were stilled and demons were cast out in His name, we realize that there was something there that we are to get hold of; because in the fullness of His ministry

just before those marvelous closing days, He said, "As the Father sent Me into the world, so have I sent you."

When our Lord said, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father," He evidently made provision for their accomplishment through the ministry of His church by the power of the Holy Spirit unadulterated by fleshly efforts, fleshly programs, or fleshly attractiveness.

I suppose, next to the ministry of our Lord, no one accomplished so much as Paul. In 1 Cor. 2:1-5 he says that he came not with excellency of speech or of wisdom, but determined to know nothing among them save Jesus Christ and Him crucified. And he says, "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Just a little about the personal appearance of the apostle. He tells us himself that he was very unattractive, his bodily presence weak and his speech contemptible (2 Cor. 10:10), but his words were mighty. Why was it? Because they were inspired by the Holy Ghost. Here was a man who appeared to set aside everything within himself that seemed to be a means of attraction. He said in Phil. 3:4-6, "Though I myself might have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." And then he says, "But what things were gain to me, those I counted loss for Christ." All the prestige he had, all the education, all the influence he had in the Sanhedrin and among the Pharisees—all those things that men would naturally lean upon as a means of gaining influence among the people, he counted loss.

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Concerning Spiritual Gifts

THE Spirit of the living God is in the world and is working. Every time we hear the sighing of the wind it should remind us that the Spirit is working. We hear the sound of the wind, but how little we comprehend all its countless currents. We simply know that it is powerful. In like manner is the Spirit of God working. He is intensely active, but how few have real discernment concerning His power. We should diligently seek to be filled with the Spirit, and should covet earnestly the best gifts that the Spirit bestows.

Paul wrote to the church at Corinth, "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." 1 Cor. 12:1, 2. In substance he says, "You were led by wrong spirits to worship dumb idols. Now you have been led by the right Spirit—even you who were formerly heathen. Formerly, when led by wrong spirits, you called Jesus accursed; but now, led by the Holy Spirit, you call Jesus LORD. You have started, you have been taught, and you have been led to a saving knowledge of Jesus as your Lord, by the Spirit of God; now, having been born of the Spirit, you have a right to that which follows."

The apostle continues: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." Verses 4-6.

Go back to the account of the creation. The Spirit of God moved upon the face of the waters—brooded over the chaos. God said, "Let us make man in our image, after our likeness." Gen. 1:26. The Son of God was brought into this council; and it is said of the Son, "All things were made by Him; and without Him was not any thing made that was made." John 1:3. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." Gen. 2:7. And as it required a threefold operation of the triune God in creation, so now we see the threefold operation of God in the new creation—the gift of the Spirit, the administrations of the Lord, and the operations of God, to fashion, to build up, to equip, not the first Adam, but the church which is the body of the last Adam. Christ is the head of His church—His body.

The apostle further writes, "The manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7. The new man in Christ needs and may have

the manifestation of the Spirit in the spiritual gifts mentioned in this chapter, for his profit. The ministration and the manifestation of the Spirit belong to and form a part of that which was purchased by our Redeemer at Calvary.

"For to one is given by the Spirit the word of wisdom," and there follows a list of the other eight gifts of the Spirit. The Holy Spirit here shows us it is continuous, by the present tense; to one "is given" one gift, to another, another gift. Unbelief says: "From the church there have been *withdrawn* these gifts." But the Spirit gives us the words, "is given." The gifts of the Spirit have not been withdrawn. When redemption and salvation have been withdrawn from the earth, when the Spirit has been withdrawn from this world, then we may expect the gifts of the Spirit to be withdrawn—but *not before*.

The world, through want of wisdom, crucified the Lord of glory; and the church of today, through want of wisdom, is crucifying and putting away the Holy Spirit and His gifts. They cried, "Not this man, but Barabbas!" Today men desire not the word of wisdom from the Spirit of God, but man's wisdom—the wisdom that is foolishness to God! Not "the word of knowledge by the Holy Spirit," but man's knowledge, the so-called science taught by uninspired men in colleges and seminaries! Not "faith by the same Spirit," but man's faith—faith in man! These things of the flesh are seen in the modern church, the edifice.

the so-called sacred building, and reach no higher than the spire—that points toward heaven, but does not reach it.

"To another the gifts of healing by the same Spirit." The Great Physician's vice-regent, the Holy Spirit, wants pupils whom He can take into the school—not of medicine, but of healing, bringing down from heaven the antidote for hell's virus, which is corrupting the earth and those made in the image of God.

"To another the working of miracles." But men everywhere are saying, "The days of miracles are past!" Yes, and those who say it have part in stopping these miracles because of their unbelief. Christ wrought miracles and the Holy Spirit wants to continue the work of the Son of God through yielded instruments. Christ said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14:12. The Son went to the Father, and the Holy Spirit was sent to the church so that there might be a continuation of the ministry started by the Lord. There has been a suspension, an interruption of the ministry of the miraculous, but this was not God's intent. The Spirit of God has been limited by the unbelief of the church.

Joshua commanded the sun to stand still, and there was not one of the unbelieving Israelites who tried to stop him. As Joshua followed Moses, so the Holy Spirit followed the Son of God in doing the miraculous. Nowadays, if the miraculous is done, it is explained away. There were no astronomers in the camp of Israel to question the standing still of the sun in Joshua's day. So Joshua continued in the ministry of the miraculous.

"To another prophecy." Men explain, "Preaching is prophecy, and prophecy is preaching." And they turn over to the next page with the utmost complacency to explain away the next also.

"To another discerning of spirits." Men say, "We are progressing now, we have mediums of the highest order. We can discern heavenly spirits"—but they know not that these are the denizens of hell. They say, "We can discern the spirits of loved ones who are departed"—and they do not detect the fraud the devil is practicing on his dupes. But God wants to equip His servants to expose those of the type of Ananias and Sapphira, making a show of them openly.

"To another divers kinds of tongues." We have a multitude of explanations here. The Lord, who came down and confounded the people at Babel, had the power to give languages for the overthrow and confusion of natural man. So the Holy Spirit has power in these last days

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Jesus Goes Out to Dine

ERNEST S. WILLIAMS

on National Assemblies of God Radio Hour, "Sermons in Song"

TODAY we are invited to the home of a publican, or collector of taxes for the Roman government, named Matthew. He it was who became one of Jesus' disciples. The Master entered his home—"and it came to pass, as Jesus sat at meat in the house, behold, many publicans (or tax gatherers) and sinners came and sat down with Him and His disciples."

Christians are to "have no fellowship with the unfruitful works of darkness, but rather to reprove them." They are to be "not unequally yoked together with unbelievers." At the same time, they are to show a kindly spirit toward all men.

Jesus was unique in that He was the most holy of all beings, yet He came into this world to meet with men of every kind and lift them out of sin. It is not the spirit of Christ to withdraw from all humanity. It is the spirit of Christ to show Christian life and character among humanity.

The Pharisees of those days thought religion required separation and disdain for such as were publicans and sinners, and so the actions of Jesus shocked them. "And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?" Then Jesus taught the lesson He wishes all of us to learn. "When Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." He had gone to where the publicans were that He might show them the love of God and lift them to where they ought to be.

Then Jesus said, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice." If you will read the Gospels, you will find that Jesus always showed kindness and mercy. When others would stone a fallen woman, He said, "Neither do I condemn thee, go and sin no more." Wherever a need was found, Jesus was there to meet that need. Religion can become very harsh, even cruel, but the spirit of Christ is never so. He came into the world to seek and to save that which was lost. The publicans and sinners were among that number. And you and I were among that number. I do not know what your condition is. You may be a wonderful Christian. If so, God bless you. Pray that the Lord may reach others through this message. Or, you may have strayed from God. If you are a wanderer, I have for you a loving message.

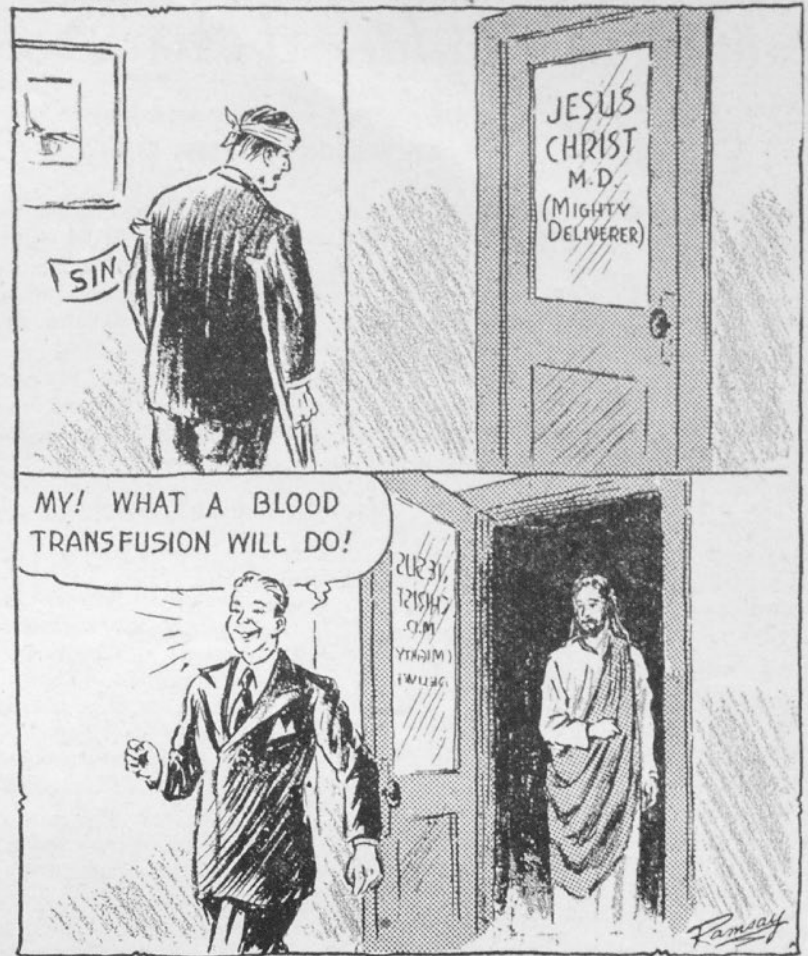
How would you like to have Jesus dine at your home? He will, if you will let Him, and wherever He is His blessings are there also. He says, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Jesus wants you to invite Him to come into your life. He is not interested in your clothing, your home, or your position in this world. It is you He wishes to have fellowship with, and if you invite Him in He will forgive all your sins. Though you may have been a sinner, He will make you a child of God. Let Jesus come into your heart.

THAT TRYING CIRCUMSTANCE

The present circumstance, which presses so hard against you, (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him, then. Do not push away the instrument lest you lose its work.

Be on your guard against the tendency of this generation, to paste a bit of blank paper over all the threatenings of the Bible. —Alex. Maclaren.

VISIT TO THE GREAT PHYSICIAN



When Jesus Is Here

F. M. LEHMAN

(Some day this article would fit into the world's news-net.)

THIS morning ushers in a new regime. 'Twas radio-televisioned around the world that the Master had come. The prophecy that "every eye shall see Him" is fulfilled. A wondering awe lies over the world—an intuitive conviction that the reign of Self is ended. A New Order directs world affairs—no Wall Street stock-juggler, no Ponzi wizard, no Krueger match-monarch, and no billion-dollar manipulator is able to buy a seat on the world's new Peace Exchange.

The Arab, son of Esau, rubs the centuries-old scowl from his face and salutes our and his Lord with a genuine Hallelujah salaam. The happy Mohammedan rises from his prayer-rug to throw away his Koran in praise that his burden is lifted by One never found in Allah-call or Mecca pilgrimage. The Wailing Wall is deserted. He who so mistakenly waited for his Messiah now sees Him sit in regal triumph, the nail-marks in His hands and feet a testimony to Jewish hate and Roman stupidity.

Europe, hotbed of intrigue, of hate and of war—under the "rod-of-iron" rule—scraps her Krupps and converts her war planes into carriers of bread and blessing to all peoples. Russia's newspapers box-car letter the news that her new rulers "breakfast with the last exiled company of Christians just returned from Siberia." A German newspaper headlines that her Reich members "dine and collaborate with a body of Jews." An Italian journal declares that the leaders of her republic

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"My Daughter Was Sore Vexed"

Story of a Demon-possessed Woman

BY GEORGE M. STEED, CHINA

Read Matt. 15:22-28; 17:14-21.

ONE morning as I was sitting in my study, one of the local leaders of the Hwoki church came to me and said that a certain woman of the district wanted to come to the Gospel Hall to be delivered from demons. He told me that he was acquainted with the woman and her circumstances. I assured him of my willingness to help, provided some of the local Christians would bring the woman to the compound.

About half an hour later, this church leader returned bringing with him some of the other Christian men of the city. The demon-possessed woman, accompanied by a few Christian women, followed behind them.

As I glanced up from my work and saw the group filing into the compound, I was unable to see that the demon-possessed woman was any different in appearance from other country women of the district. However, a closer view of her changed this impression. As she came nearer, I plainly saw that there was an unusual expression in her eyes. They were glassy and strange. Her skin was tightly drawn and her face bore a terrified, alarmed expression.

After she and the Christian friends were seated on the chapel benches around the room, I began slowly and cautiously to question her concerning the history of her case. I noticed that she spoke with apparent difficulty and replied to the questions in a guarded manner, usually with only one or two words at a time. At times, her answers were unintelligible. Once or twice she did not answer my question. However, I carefully continued my queries. I asked about her home conditions, how long she had been afflicted by demons, and her reasons for coming to the Gospel Hall. I learned from her replies that she lived on a farm six or seven miles from the city. Never having attended school, she was illiterate. She had been possessed for some fifteen years. In that time she had made repeated attempts to come to the Gospel Hall for deliverance, but was hindered each time by her possessors (demon) from doing so.

As we questioned her thus, she became troubled with occasional fits of hiccoughs (so often associated with demon-possession in China) followed by deep yawning. One of the Christian men sitting near me noticed this, leaned toward me and spoke quietly into my ear. He said, "Here he comes."

I immediately turned to him and asked: "Here who comes?"

He replied in a low voice: "Now, watch closely. When this woman yawns the third time, a demon will begin to speak or sing through her lips."

I watched and listened carefully. This is just what happened. After the third yawn, the woman groaned loudly and began to hum and mutter words which, to us, were at first unintelligible. As we listened more carefully, we could discern some of the things which the demon was saying. It was evident that the

words were not the words of the woman. She sat on the bench with her eyes closed, with a straitened, fearful expression on her countenance. The words came in poetic, rhythmic utterance and were directed to us.

Myself and the other Christians in the room dropped to our knees and began to pray earnestly. Some of us prayed audibly, claiming the promises of God in His Word and victory over the power of the evil one. Then we sang a few choruses in which salvation and victory through the Blood of Christ were prominent themes.

As we prayed and sang, the body of the woman became tense. She seemed under the control of an unseen power. Suddenly, she was thrown violently to the ground from the bench on which she sat. I thought at first she was dead. She lay on the dirt floor and there seemed to be no life in her. I wondered if the demons had taken her life, since they had previously threatened to do so if she attempted to come to the Gospel Hall for deliverance.

We carried her to one of the nearby rooms and placed her on a bamboo bed. Then we Christians gathered in the room to pray. Before long she showed signs of reviving. She spoke to us. Her conversation was a continuation of what she had been telling us in the chapel.

During the next hour, there were times when the woman seemed quite normal. Most of the time, however, she was under the influence of the demon power. We tried to get her to pray with us. She attempted to follow, word for word. All went well until she came in her prayer to the name of Jesus. At the name of Jesus, she suddenly stopped. She could go no further, no matter how hard she tried. She seemed strangled for the moment—as though someone, or something, were holding her throat. She coughed and choked.

When we substituted another name for that Name, she followed us in prayer without any



My peace I give
unto you. John 14:27

difficulty. It was evident to us that the demons were reluctant to have their victim call upon the name of the Lord.

Finally, the demons (they were twelve in number) agreed to leave, provided we first gave them permission to air their grievances and tell of their victim's unfaithfulness. We assented. The woman was lying on the bed in a state of seeming semi-consciousness. Her eyes were closed but her lips moved. The words still came in rhythmic form.

Each demon first gave his name (such names as centipede, lizard, earthworm, toad, etc.) and then related the incident whereby entrance had been gained into the life of the woman. For the most part, entrance had been gained during her fits of rage and anger. They accused her of disobedience and dishonesty. We stopped them from giving all the details of their accusations and commanded them, in the name of the Lord, to leave her body at once.

They agreed to leave and return to their customary places of abode. The abiding places which they mentioned were places of filth and uncleanness and idolatry throughout the city. One was the large stone arch on the north street; another, the main idol temple of the city; while another was the mouth of a filthy drain in one of the back streets. It was significant, too, that each place mentioned was a place where the men and women of the city went daily to burn incense to the spirits of the idols.

When it was the turn of the fourth demon to speak, he said that he would neither give his name, nor reveal the place of his abode. He accused me of jotting down on a piece of paper some of the points of the conversation. True, I had been doing this. But I had been sitting at the foot of the bed where the woman could not see me. Furthermore, a number of the Christians had been standing between myself and the woman as the conversation had been going on.

One by one the demons left the woman. The twelfth demon, however, said that he was unwilling to depart. He boldly announced that he was the leader and champion of the group. This was a fresh challenge to us. For several hours the battle continued. We prayed without ceasing. When the demon blasphemed the name of God and made vile accusations against us, we commanded him to hold his peace and leave the woman.

It was far into the night, as we continued in prayer, before this last demon departed. Toward morning, the poor woman began to sleep peacefully. When she arose at dawn, she appeared normal and happy. In fact, one would scarcely recognize her as the same one who had come into the compound the previous morning. We gave her food. She ate freely—the first time for many months that she had been able to take a complete meal at one time. The haggard, wild expression was gone from her face. Her eyes were no longer glassy and strange; she was peaceful and calm. After having breakfast, still rejoicing, she returned to her home. We have seen her a number of times since her deliverance.

Truly, we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies." Let us, therefore, take unto us, "the whole armor of God."—*Prairie Overcomer.*

How to Be Sure of Eternal Life

J. C. MACAULAY

Things may be pretty wrong with the world, but each person's real problem starts deep within himself.

IF you are like most people, every once in a while you begin to think, "What's wrong with the world, anyway?" You may not say it out loud very often, but it keeps cropping up in your own mind. If you are honest you probably will admit that what is wrong with the world is just the thing that is wrong with all of us, multiplied by two billions or so. An old-fashioned word describes it exactly: SIN.

What it amounts to is that all of us are sinners. The Bible verifies this obvious fact. "All have sinned and come short of the glory of God." But the fact that we are all sinners does not protect any of us individually. A murderer does not go unhung till all the murderers of the world are convicted. So it does not alleviate your situation as a sinner to count how many more there are.

Being a sinner is really serious business. It is not just a social maladjustment and not just a moral defection. God enters into the picture, and all sin bears in on Him as Creator and Judge. We never really know the true meaning of sin until we begin to cry out with David, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." So all these petty revenges and backbitings and slanderings and "white lies" and cheatings and jealousies and angers and feuds and hypocrisies which we so lightly regard are a constant insult to the all-holy God, and shouting aloud our sinnerhood to high heaven.

To make matters worse, we cannot change ourselves. Multiplied broken resolutions are witness that this sinnerhood is a deep-seated condition that all manner of self-discipline, change of environment, or any other earthly treatment, cannot reach. It is we personally who are wrong. "The heart is deceitful above all things, and desperately wicked."

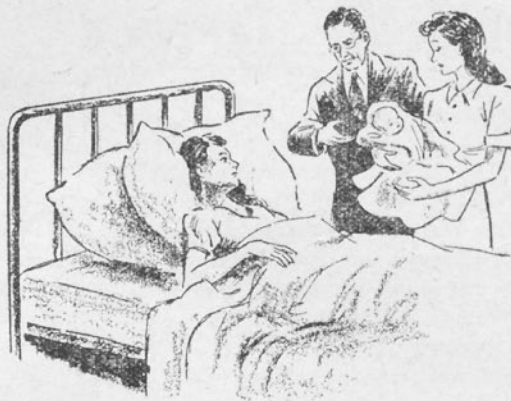
We may as well look at the whole picture while we are at it. This wrong thing that we are, producing all the wrong things that we do, can meet with nothing but condemnation from God. The prophet Habakkuk said of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." When we give God such a cesspool of evil to look at in our hearts, He can only condemn. He says: "Sin, when it is finished, bringeth forth death." "The soul that sinneth, it shall die." As a sinner, there is no very bright prospect lying before us, but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary."

You knew that something was wrong, but it is more wrong than you knew. Now your second question is a bit more urgent than ever before. *Is there an answer?*

There is a famous picture in which the artist depicted a game of chess. The players were a young man and Satan, with the young man's soul as the high stake. The game had been played till the young man was completely

checkmated. Not a move could he make, and the artist drew lines of agonizing despair on his face while Satan grinned evilly. The owner of the picture invited a friend, Paul Morphy, who held the world championship in chess, to see his prize. The chess player studied the picture long and intently. Then he called for a chess board and men. He exactly duplicated on his board the situation in the picture, and said to his friend, "I'll take the young man's place and make the move." With that he made a move of exquisite skill, and saved the game.

You have played your game, and lost, like the rest of us. There is not a move you can make to turn your defeat. But there is an answer.



Jesus Christ came and took your place, and made a move which sweeps the board. Jesus on the Cross was God's move on your behalf. The Bible tells us of that "move" which only God could make to save us: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Or this: "For He hath made Him, who knew no sin, to be sin for us; that we might be made the righteousness of God in Him." Or this: "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."

That was a wonderful move that God made on our behalf at Calvary. It meant for us pardon, cleansing, release, reconciliation, a new character, a new power, a new hope, and eternal life. When God gives an answer, it is a complete answer, not some poor makeshift or compromise.

There is only one question left, and it is almost answered when you have understood the first two. You have often asked yourself about this sense of wrongness: *What can I do about it?* Now you have learned that somebody else has done something about it, and that somebody is God. That will not leave much for you to do, for God does not do half a job. The only thing left for you is to accept what has been done, to rest in the finished work of Christ.

Right here, at the simplest point of all, many people find their greatest difficulty. Paul

said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved"; and you have known from childhood that great verse, John 3:16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." With many others you have wondered what it means to believe, and how to do it, and yet in other departments of life you are doing that every day. When you go to work, you are believing in your employer for your pay-check at the end of the week. When you entrusted your car to a mechanic for repairs you had faith in his ability and trustworthiness to put your car in a safe condition. You were believing, or trusting him for something he had not yet done. Here you are asked to trust Jesus Christ for something He has *already done*, and the moment you trust Him, all the benefits of His "finished work" become yours.

A woman in Northern Ontario had given birth to a child, but knew that she was not going to pull through. She was *unsaved*, but she had a Christian sister who did all she could to help her to the Saviour. The woman, however, stumbled over the idea of "believing." She could not understand it. When I arrived at the hospital the dying woman made a last request of her sister, that she would take the baby and give it a home. The sister, of course, accepted the charge.

I then said to her: "Now you have believed in your sister, and have committed your dearest earthly treasure to her. If you can trust your sister with your baby, can't you trust Jesus with your soul?"

There was silence for a while. Then the lips moved, and we heard the dying mother say slowly: "Dear Jesus, I have given my baby to my sister because I trust her, and I give my soul to you because I trust You." She knew very little theology, but that moment her sins were blotted out, and she passed from death into life. Don't wait till you are about to die. Take this step of faith, of trust, of committal now and give the Lord Jesus the rest of your life in glad service. That is a fair proposition, is it not, in view of the fact that He gave Himself for you, when it meant the cross? You can make the great committal in these simple words:

"Jesus, I will trust Thee,
Trust Thee with my soul;
Guilty, lost, and helpless,
Thou canst make me whole.—

Sunday

A JOB FOR EVERYONE

A Presbyterian missionary writes of an old retired Bible woman in India, named H. Nanubai, who was unable to continue her active gospel work due to failing health. With new vision, she said, "I now spend my time in intercession. This is a great work that has been given me. I pray for all the villages, and for the work in Islampur, that many souls may be brought to the Saviour. When I am too weak to kneel, I sit or lie down to pray." Here is a job for everyone who longs to see God's kingdom grow. No matter how old, how helpless, how weak we may seem, we all can engage in the ministry of intercessory prayer, which, after all, is mightier than any other weapon to the tearing down of the strongholds of Satan.

Afric-ettes

Mrs. H. B. Garlock

Ibadan, in southern Nigeria, is the largest city in West Africa. Its 390,000 people are nearly all of the Yoruba tribe. It is about the same size as New Orleans.

* * *

The wettest place in Africa is Debundscha Point in the Cameroons. Its average rainfall is 360 inches annually. The only other place in the world with more rainfall is Assam in Indo-China.

* * *

There are forty-four Protestant missionary societies working in the Belgian Congo.

* * *

Gold Coast and Nigeria produce more than half of the world's supply of cocoa.

MISSIONARY CONTRIBUTIONS

May, 1947

Alabama	791.71	New Hampshire	49.36
Arizona	604.04	New Jersey	2,714.65
Arkansas	2,764.47	New Mexico	667.97
California	22,593.95	New York	4,795.40
Colorado	2,004.75	North Carolina	181.96
Connecticut	558.76	North Dakota	1,341.31
Delaware	210.75	Ohio	9,750.74
District of Columbia	3,424.89	Oklahoma	4,674.50
Florida	2,015.39	Oregon	4,246.29
Georgia	642.17	Pennsylvania	4,859.88
German Branch	281.55	Polish Branch	60.00
Hungarian Branch	100.00	Rhode Island	190.44
Idaho	1,216.83	South Carolina	50.06
Illinois	5,135.32	South Dakota	1,050.67
Indiana	2,647.71	Tennessee	561.27
Iowa	2,073.96	Texas	9,437.78
Kansas	3,385.59	Ukrainian Branch	40.90
Kentucky	820.98	Utah	12.48
Louisiana	449.57	Vermont	20.10
Maine	100.80	Virginia	1,240.81
Maryland	898.84	Washington	11,786.26
Massachusetts	599.48	West Virginia	745.93
Michigan	7,327.82	Wisconsin	2,499.71
Minnesota	6,811.60	Wyoming	386.95
Mississippi	655.79	Alaska	79.04
Missouri	10,546.08	Canada	1,253.94
Montana	2,183.50	Foreign	169.60
Nebraska	1,918.87	Legacies	118.38
Nevada	155.56	Miscellaneous	6,810.76
Total Amount Reported			152,717.91
District Fund	10,451.40		
Office Expense Fund	2,420.37		
Literature Expense Fund	261.75		
Given Direct to Missionaries	15,810.42		28,943.94

Amount Received for Foreign Missions 123,773.97
 Amount Received for Home Missions 7,839.11

FOREIGN MISSIONS DISBURSEMENTS FOR

May, 1947

Congo	2,753.90	Bolivia	695.82
Dahomey	147.00	Brazil	2,629.00
Egypt	3,595.62	Chile	1,313.42
Gold Coast	5,040.36	Colombia	630.21
Ivory Coast	3,911.03	Peru	2,405.43
Liberia	2,792.38	Venezuela	3,320.49
Nigeria	2,717.59	British West Indies	1,950.43
Nyasaland	433.50	Fiji Islands	400.01
Sierra Leone	575.50	Hawaiian Islands	8,215.90
Tanganyika	2,251.67	Japan	1,223.00
Union of South Africa	3,570.83	Netherlands East Indies	2,738.66
China	19,519.63	Philippine Islands	836.23
Ceylon	1,446.73	Straits Settlements	1,265.66
India	20,459.54	Retired Missionaries	1,157.87
Europe	2,249.22	Non-Council Missionaries	4,630.22
Palestine and Near East	2,061.94	Miscellaneous Fields	4,361.25
West Indies	7,193.36		
Mexico	6,744.23		
Central America	6,661.28		
Argentina	1,705.05		
Total Disbursements			\$133,594.02
Charged from Reserve			5,820.05
Total Receipts for May			\$123,773.97

STATEMENT

Disbursements	\$133,594.02	Received for Foreign Missions	\$123,773.97
		Drawn from Reserve Fund	9,820.05
	\$133,594.02		\$133,594.02



● A view of the congregation of the Assembly of God in Athens, Greece. Harry Mamalis is the pastor. These people have suffered great privations during the long war years and still are faced with many difficult problems. They are in need of our prayers and our help.

Hungry for God in Greece

Harry Mamalis—Athens, Greece

God is moving in Greece and souls are getting saved. There is a great awakening even among the Orthodox people. These people never before were so hungry for God's Word as they are now. Until a few years ago they were not permitted to read the Bible. Now the priests are compelling the people to get the Bible in their homes and read God's Word. In spite of the many troubles we have in this land, God is preparing a people for His kingdom.

We are not free to preach the gospel everywhere in this land, as in some other lands, but we are free to pray for these people and live a Christian life, and thank God He is saving some in a supernatural way. We might not be able to draw near to these people with the gospel, but no one can stop God from drawing near to the hungry hearts and revealing unto them the way of salvation.

After Fourteen Years

John Richards—Tanganyika

After nearly fourteen years of service in South and East Africa since our last furlough, we are happy to be back in the States. We praise the Lord for the souls that have come to Jesus in Africa.

Despite the heavy building program, teaching, and the thousand other duties that come to a missionary's life on a main station, we still tried to keep up the evangelistic effort in the distant villages of reaching 10,000 souls a year. It was hard work, but the glory of the Lord upon our pathway made the heavy tasks seem light.

On several of these trips it was a never-to-be forgotten sight to see hundreds of natives using banana fronds as umbrellas in the drizzling rain watching the lantern pictures of the Life of Christ and listening to the preaching of the Word. In some places the response to the altar call was most encouraging, but in other places it would take a longer time for the seed to bear fruit.

At home there would be teaching, teeth-pulling, car to repair, home to build, etc. On the road over the long, weary miles of Africa's wastes, there were the backbreaking experiences of riding in rough vehicles, trucks, pick-ups, mule-carts, bicycles, and motorcycles. We were often stuck in the mud or sand by the hour; on several

occasions a bridge would break under us. Once on a 225-mile march a dog bit me in the heel, but God gave grace to keep going, for the joy of giving the glad tidings to the lost compelled me to go on.

The Missionaries Win Souls While on Ship

Alice Stewart, Shanghai, China

There were over nine hundred and fifty passengers aboard ship en route to China, the majority of whom were Chinese. Large numbers of them were engaged night and day in gambling in the third class lounge. These souls, bound by the fetters of sin, presented a great challenge to the group of missionaries aboard ship. Right into this gambling den the soldiers of the Cross went, and told of a Christ who suffered, bled and died, and who rose again, and who alone can save from the bondage of sin. Praise God, during the three weeks' trip twelve souls accepted Christ as their Savior and Lord. Efforts have been made to get them in touch with fundamental churches here in China, that they might be helped and encouraged to go on in the way of righteousness.

Ceylonese Interest Increases

Walter H. Clifford, Colombo

We held special meetings in the Tabernacle from February 16 to March 2. Brother and Sister Oliver Foth came over from South India to help us. We held three meetings each day except Saturdays and the usual six services on Sundays. God blessed from the start; practically every night souls came to the altar for salvation, or for restoration from backsliding.

We had great crowds filling the Tabernacle. Most nights we had to borrow chairs from neighboring homes to place in the aisles and in the balcony. Sunday nights we were filled to overflowing, and some sat on the balcony steps. Some forty-five souls came to the altar for salvation. More than twenty came for restoration from backsliding. Two students from our Bible School received the baptism in the Holy Spirit.

One Thursday following our day of fasting

and prayer, we held a divine healing service. That night twelve came to the altar for salvation and then we prayed for more than one hundred sick folk. A number testified afterwards to healing.

The singing of Sister Foth was greatly blessed of the Lord; people would sit in the congregation with the tears running down their cheeks. Many nights as Brother Foth preached and pleaded for souls to get right with God, men would sit with tears in their eyes and great conviction visible on their faces. Some would yield to the wooings of the Holy Spirit and others would resist.

Last Sunday night I immersed four in water—three young women and one young man. We hope and pray that others will follow in their footsteps.

NEW CHURCH BUILDING NEEDED
Our Sunday School has grown so that we have no room in the present Tabernacle to accommodate them, nor proper facilities for the classes. Neither had we sufficient room for many who wanted to come to the special meetings. We are endeavoring to raise funds to buy a piece of land on the main highway through the city where we can build a Tabernacle to seat some 600 to 800 people, with Sunday School classrooms, basement, prayer room, etc. If you would like to help in this project, please send your gift to Noel Perkin, 336 W. Pacific St., Springfield, Mo., designated for New Tabernacle, Colombo. We will acknowledge every gift sent in, whether sent through Springfield or to us direct. Please pray that the Lord will help us meet this great need.

NEW ASSEMBLY
Last night it was my privilege as the Chairman of the Assemblies of God of Ceylon to set in order our first Sinhalese speaking Assembly, at a place called Makevita, some 20 miles from Colombo. Nineteen signed the register; eight others were unable to be present. An official board was chosen and inducted into office. Its pastor, Brother Wickramaratne, is one of our oldest workers in the Island.

A New Name

Raymond Sanders—French West Africa

The day was torrid! My shelter from the African sun was a lean-to crudely constructed of corn-stalks and grass mats, and my helmet. Through the roof of sparsely scattered corn-stalks the sun persistently shone.

I sat in the doorway of this wilderness hotel where the townspeople could have a good look at the white man. Wasn't I the fifth white man ever to set foot inside their mud-covered walls? And only five white men scattered over a village's entire history—well, if there had been a town paper, I would have rated the headline.

With thanks in my heart for the privilege of being an ambassador for Christ in this needy land, I saw two men approaching. Asking them to be seated upon the ground in good native fashion, I soon learned the elder was the village chief. After the usual greetings, he told me that his son, some forty years old, had come desiring me to give him a new name. Of course, I understood this man of the wilderness was telling me, in the best way he knew, that he desired to follow the God whose gospel I had come to bring. It was a section influenced by Mohammedan teaching, and a heathen converted to Mohammedism is given a new name, so they expected me likewise to pass out names to those who desire to follow God.

Whether it be in America's crowded streets or the edge of Africa's desert sand, there is nothing as thrilling as leading a hungry soul to Christ.

This son of the chief, when convinced what he needed was not a new name but a new heart, knelt before God, and in that cornstalk-roofed shed was born into the kingdom of heaven.

Was there a new name for him? Yes, there was a new name written in the Lamb's book of life; and if this newborn child of God is an overcomer a new name will be given him which he alone shall know.

Further Reports on Anna Helmbrecht's Death



Anna Helmbrecht
India

The death of Anna Helmbrecht, who was engaged in missionary work in North India for 29 years, was recently reported.

Anna Helmbrecht was born in Crossingville, Pa., August 29, 1884. She graduated from State Normal School in Edinboro, Pa., in 1904, and during the next four years taught school. Feeling the call of God for Christian work among the peoples of India, she attended the Bible School in Alliance, Ohio and was later ordained as a missionary. She was granted missionary appointment with the Assemblies of God in the year 1919. Sister Helmbrecht was primarily engaged in evangelistic work in India among both the Christians and non-Christians. For a time she was connected with the Boys' School at Nawabganj.

Miss Helmbrecht returned to America for the last time in 1942 and due to the war was unable to return to India, although she greatly desired to do so. Later, poor health prevented her return and for several months before her death she was confined to her bed. Funeral services were conducted by Rev. E. Bond, Ohio District Superintendent, assisted by Rev. F. Anderson, pastor of the assembly in Conneaut, Ohio, where Anna Helmbrecht was a charter member. She was laid to rest in the family lot at Girard, Pa.

The primitive African uses charms as a protection against every conceivable kind of misfortune.

Nigeria and Gambia export 400,000 tons of peanuts annually.

It is estimated that in Nigeria alone there are fully 200,000 lepers.

Children of lepers are always born free from infection.

Keeping Up-to-date

Mr. and Mrs. Elmer Frink announce that Verl Dean came to their home in Nigeria on April 27. Congratulations!

A cable from the Magnus Udd family states that they arrived safely in Tanganyika.

Mr. and Mrs. Paul Pipkin and their two little girls sailed for China on May 30 for their first term.



Mrs. Paul Pipkin
China



Paul Pipkin
China

The Passing and the Permanent

GOVERNORS' PREFERENCES

The Methodist Church recently conducted a survey to determine the religious preferences of the governors of our forty-eight states. They found their own church headed the list with 14, followed by Baptists with 10, Episcopalians 9, Presbyterians 5, Lutherans 4, and all other affiliations (including Roman Catholic) 6.

EXPANDING EDUCATION

Already the universities and colleges of the U.S.A. are greatly overcrowded, but the U. S. Office of Education predicts a 57% increase in enrollment by 1950. And so billions of dollars will be spent on new buildings, to accommodate a total of 3,300,000 students. Educational facilities are being expanded in other lands as well. The prophecy given through Daniel regarding the latter days is being fulfilled, that "many shall run to and fro, and knowledge shall be increased."

BROKEN HOMES

For forty years the United States has been granting more than twice as many divorces as all the rest of Christendom put together. Nine out of ten delinquents which come before our juvenile courts are the products of these broken homes. Why does this sad condition prevail? It is because Christ is not made the head of each home. In all too many cases, family devotions have ceased to be a daily custom. The American home needs to be rebuilt, and the place to begin is at the family altar.

IN GOD'S CARE

An old custom still is in use at certain coastal towns in England. When a ship is about to sail, the captain asks his men, "Are we all here?" They reply, "Yes, sir, and in God's care." Then the captain asks, "Is there anything to fear?" They answer, "No, sir, nothing"—and they set sail, unafraid of the many dangers which, even in peacetime and in this age of speed, still are the lot of those who go down to the sea in ships. Each of us is a voyager on the sea of life. Each morning we set sail on a new voyage. Do we stop long enough to put ourselves in God's care, before we weigh anchor for the day?

AUTO INSURANCE RISE

An increase in automobile liability insurance rates in twenty-nine states has been requested by the National Bureau of Casualty and Surety Underwriters. This has been made necessary by the increasing number of traffic accidents which last year killed 33,500 persons and injured hundreds of thousands more. The great contributing cause has been proven to be drink. One out of every four fatal accidents reported involved either a pedestrian or driver who had been drinking, while of all the accidents that occurred, the number involved who had been using liquor was from thirty to forty-eight percent. "Strong drink is raging," wrote the wise man (Prov. 20:1), and it is time its fury was curbed for the common good. Dangerous drugs are restricted by law. Why is liquor an exception?

IN POSTWAR HOLLAND

A Dutch pastor writes in the London *Christian Herald*: Rice and tea and many other articles of food still are in our land of visions. The Germans robbed us of all the ancient and modern means of travel. We have no trains, no buses, no cars, no street cars, no carriages. We have only our two legs left, and they are pretty thin! Yet our Sunday services are as crowded as ever. People walk one and even two hours, with hymns and psalms in their hearts."

MODERNISM AMONG BAPTISTS

Dr. W. B. Riley, a leader of American fundamentalism, has been a member of the Northern Baptist Convention for sixty years. However, the venerable Baptist pastor recently withdrew his membership because of the modernism which he says has become so evident among the Northern Baptist leaders. Now 86 years of age, Dr. Riley says he would be "ashamed to die in a fellowship that seemed to me un-Biblical, and consequently un-Baptistic."

TRAINED TO KILL

The Army advocates peacetime conscription. They want American boys to be trained—for what? According to *New York Times*, it is training to hate and to kill. That paper quoted General Leslie J. McNair, in July 28, 1944, as saying: "Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fiber of our being. We must lust for battle. Our object in life must be to kill; we must scheme and plan night and day to kill. You must hit harder and harder. You must become tougher and tougher. You must hate more and more. It is the avowed purpose of the Army to make killers of all of you."

How can such training be reconciled with the teaching of Him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"?

THE SAMARITANS' PASSOVER

The Samaritans, whose members claim to be descended from the ten tribes of Israel and to possess the orthodox religion of Moses, celebrated the traditional Passover sacrifice on Mount Gerizim recently. Seven sheep were slaughtered for the midnight feast, presided over by the high priest, who is said to be descended from Uzziel, the younger son of Kohath, mentioned in Exodus 6:18. The story reminds us of the conversation Christ had with the Samaritan woman, recorded in John 4. The woman preferred to engage Christ in an argument concerning her people's sacred mountain, rather than have Him deal with her sins, and evidently the Samaritans are of the same mind today after 1900 years. They still trust in the blood of sheep, ignoring the fact that God's perfect Lamb gave His life once and for all on Mount Calvary that the avenging angel might pass over those who trust in His grace. Still contending for a mere mountain, when all the riches in heaven are within their reach!

RADIO "SPOT SERMONS"

The Baltimore Tract Society has prepared "Miniature Messages" which Radio Station WCBM in Baltimore has broadcast. They consist of brief thoughts from the Bible which are read over the air on one-minute "spots." Special packets of gospel tracts are sent to those who respond to the radio invitation. Here is an idea that other groups might well use.

TEN YEARS OF WITNESS

This year marks the tenth anniversary of the start of Best Seller Publicity, which puts gospel placards in street cars, buses, and other prominent places. From small beginnings in Chicago the work has grown until today more than 10,000 posters are on display in more than 160 of America's leading cities, attracting the attention of the public to words of life from God's "Best Seller."

FOR THE SAKE OF LIBERTY

The Mennonites are still migrating in search of religious liberty. Fifteen families of the Reformed Amish Christian Church at Berne, Indiana, recently moved to Tennessee where they have been promised full liberty to establish their own schools from first grade through high school. Indiana school officials had permitted them to establish only their own grade school, and had compelled their children to attend the public high school until age 16, where it was feared the young people might learn to be worldly and to question the faith in which they had been raised.

ONE-WORLD RELIGION

Among recent "Letters to the Editors" in *Life* was this one from the pastor of the Unitarian Church at Melrose, Mass. Wrote Chadbourne Spring:

"Now is the time to push hard for one religion for One World. . . . Let's begin right here in our home towns by teaching a religion grounded in man's needs and nature, by drawing upon the best in all existing religions and by resisting the temptation to extol Christianity or Judaism, or our particular branch of either, as the last answer in religion.

"Will it be difficult? Of course. There will be determined opposition from every division of every great religion.

"Has it been tried? Yes. I, among many, do not hesitate to use—we eagerly use—scriptures and responsive readings from Buddhism and other non-Christian sources. We believe Jesus, were He here now, would do the same. Even more, with His emphasis upon freedom and truth, we believe that He left the way wide open to go beyond what He taught."

Nonsense! Neither Judaism, Buddhism, or any other non-Christian religion would be endorsed by Him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." He has given a One-World Gospel, and it is the only religion adequate for the whole world. But Satan would offer another religion, a synthetic religion, to take the place of the gospel of Christ, in order that the eyes of foolish men might be darkened and that their souls might be damned. The Antichrist when he is revealed may have just such a One-World Religion as the Unitarian offers. Even now the forerunners of the Man of Sin are in the world, preparing the way for his manifestation in due time.

Ambassadors ADVANCE!

WESLEY R. STEELBERG
National C. A. Director

Youth Camps

"We had thirty-five receive the Baptism, and twenty-one saved, at our boys' camp," said a District Superintendent as he stood talking to some fellow ministers. "And I believe we'll have more this year," he added, as his face lit up with a smile and a glow of expectation.

Youth camps have become a vital factor of the district C. A. program in many parts of our constituency, and in practically every instance they have proven a glorious success.

Stated simply, their purpose is to give our young people an outlet for their boundless energy—a pleasant and reasonably priced vacation in association with others of the same age, and surrounded by such spiritual environment as will be beneficial to them.

The program varies in different Districts but the final aim in each case is to send the young people home after camp with a deeper appreciation for God, a better understanding of life, and a keen sense of fair play and teamwork produced by close association in classes and dormitory fellowship.

To summarize a few of the activities: Most camps have morning prayers shortly after the rising bell. This includes active participation by the young folk, who read Scriptures, lead in prayer and sometimes give a brief talk. This is excellent training. Many of the young people go home with a sense of confidence which enables them to take part in family worship and public services with new zest.

After breakfast and dishes are out of the way, there are morning Bible classes, taught by capable and consecrated leaders. The young people usually are required to attend one class for some specific instruction, and then they may take a choice of two or three subjects for another period. Christian Ethics; Pentecostal Truths; Who We Are and What We Believe; Victorious Christian Living; Missions and Missionaries; The Place of Youth in the Church; The Life of Christ; The Life of Paul; Pentecostal Standards of Holiness—these and similar truths are taught in the daily classes.

After sufficient time for luncheon and rest, the afternoon is usually given over to recreation. Various games, depending upon the age and sex, are promoted with careful supervision. Baseball, basketball, tennis, badminton, croquet, horseshoe-pitching, quoits, and if water is available even boating and swimming may be allowed with proper overseers present to guard against all danger.

Sometimes an afternoon hike to a near point is inaugurated; or there may be an afternoon of races and competitive sports much like those enjoyed at Sunday School picnics. Again, dis-

cussion groups, each one directed by an older person, may gather out in the open to discuss various youth problems.

Usually afternoon activities conclude about 4:00 to 4:30 p.m., then all must retire to their rooms to rest, pray, study or write letters home.

A vesper hour often follows the supper hour, and this is always a blessed service. The young folk may gather down near a lake, out on some grassy plot, or on a chosen knoll, and while the sun sinks in the west and bird songs hush to an evening sigh, the clear, vibrant voices of the young folk ring out in song, testimony, and prayer. Sometimes a speaker addresses them; on other occasions they have a song fest, a chorus hour, a Scripture shower, an alphabetic Scripture contest, a rousing testimony meeting, or some other such program.

The evening service is always evangelistic. Speakers chosen because of their interest in youth bring brief but stirring messages, and then follows an old-fashioned prayer and tarrying service, where boys and girls find Christ as their Saviour, Healer, and Baptizer. Many have received calls to Bible school, to the ministry and to missionary service during these sacred times of seeking God.

Some of our Districts have had to arrange a program of three and four camps in series to take care of the different age groups. Others have had to arrange for camps to be carried on in different sections of the District to accommodate those living in certain areas. Some camps are conducted on the District camp grounds; others on grounds rented from other denominations. Some have been at the seashore, some near a lake, some in the mountains, and some in quite unpretentious surroundings. But wherever they have been conducted and whatever the cost in effort, time and other sacrifices, they have been paying glorious dividends in young lives molded for God.

Pray for our youth camps which will be conducted in dozens of places this summer. If God lays it on your heart, perhaps you could finance some young person's way to attend such a camp.

When Jesus Is Here

(Continued from page five)

"abrogate military training, renounce Fascism," and sit at the peace table with Ethiopia's Haile Selassie. Monarchs, still that in name only, cast their crowns into the discard in recognition of a Sovereign and Authority world-embracing and theocratic.

America, how do you take it? Oh, it must be so!—that the politician walks out of his swivel chair, done with greed and graft and human government. The lawyer closes his briefcase, the tax-gatherer shelves his year-volumes, the doctor drops his medicine paraphernalia, and the surgeon sheaths his scalpel in the dawn of a better day.

A new tang is in the air. From Mount Olivet blows an ozone freighted with perfect health and disease-killing power. It has come to pass that death is checked, as seen in Isaiah's prophetic prediction, "There shall be no more thence an infant of days, nor an old man that hath not fulfilled his days: for the child shall die an hundred years old." Sweet El Dorado!—not fabled, but fact!

But more. The banker no longer pyramids profits, and the merchant clears his shelves of shoddy or trick-marked goods. The dairyman milks his cows away from the pump, the grocer displays evenly sized fruit, the middle of the orchardist's apple-barrel favorably compares with the ends, and the erstwhile conscienceless confectioner stops selling children booz-soaked and dope-soaked candy. The liquor dealer rolls his kegs toward the sewer, the barrel-house bum loses his red nose and whiskey-tanged breath in the sweet new Eden air. The three-inch fag falls from bejeweled fingers paralyzed by the power silently operating, so that infants forced to the birth are no longer stunted or stunted or sent to their death in swaddling by the poisonous inhalation of the habitue. Everywhere bonfires declare that the novel, Western story and lust-provoking sheet, magazine or book has had its day. Printing concerns pie their type and cast columns disseminating truth and trust and triumph—since Jesus is here.

Now that sin lies palsied in our midst, what about government? God's Utopia embraces "a state of ideal perfection" through a thousand happy years of peace. Just HARMONY. Ears no longer distressed by the world's wild yodel hear oratorios keyed to a Hallelujah pitch now in full accord with what God meant melody should be before the foundations of the world were laid.

And the religious realm? Ah! the Fosdicks are pushed off the platform, the ape is sent back to its limb, and the story of Creation is accepted as recorded in Genesis. The well-bound "Mistakes of Moses," the professor's scissors, and the excavator's spade, with prehistoric bone and fossil to prove Darwin's suppose-so's true, now clutter museums. The pontiff at Rome, double-crossed, cursed and crushed by the Antichrist, should now be willing to slip off his stole, unhook his aprons, cease thumbing and counting "Hail Mary, Mother of God" on a sectioned string of beads, and drop the knee—not to the Host and Pyx or to a "shin-bone of St. Anne," but to Him who is our only Mediator, Redeemer and now present-with-us King Eternal.

All hail to His coming!

PASADENA, CALIF.

Concerning the Lord's Supper

(Continued from page two)

to die as a man dies. When He arose from the dead, He broke the power that death had gained over the deceived race.

The purpose, then, of the death of our Lord was to redeem a race that had lost its inheritance, and to give back eternal life to as many as would receive Him as their purchase price—their Saviour. His death, thus, was an event fraught with untold eternal value to all mankind.

Paul continues his instructions: "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." These are strong words and have, no doubt, confused some honest and earnest believers, who, believing themselves unworthy to partake, have refrained from observing the Lord's Supper. However,

Paul gives the needful admonition, "But let a man examine himself, and so let him eat of that bread and drink of that cup." That is, if one is indulging in known sin, let him repent of it, and if need be, make restoration. If one has an unforgiving spirit, let him be reconciled with his brother and cease from it. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "The blood of Jesus Christ . . . cleanseth us from all sin." But if one fails to examine himself, fails to repent, and thus chooses to continue to harbor sin, he is under condemnation. This is grievous to the heart of God.

"Not discerning the Lord's body." There are those who believe the word "body" in this place refers to the mystical body of Christ, the church. This writer believes the word "body" in this instance—"not discerning the Lord's body" to refer to the physical body of the Lord. In His own body on the tree He bore our sins. 1 Peter 2:24.

"For this cause"—eating and drinking the elements unworthily, not discerning the body—"many are weak and sickly among you and many sleep." This passage of Scripture has been the subject of much controversy. There are certain of God's children, who, violently opposing "healing from heaven," have dared to criticize and even to ridicule the testimony of those who have told of receiving the healing of their bodies when partaking of the Lord's Supper. Let all bear in mind that Paul prefaced his instructions regarding the communion of the Lord's Supper with the words, "For I have received of the Lord that which also I delivered unto you." One does not do well to treat lightly the words of the Lord. It is not in the handling of the elements or in the partaking of them that blessing comes to one; it is in the deep communion with God and in worship and praise that one is enabled by faith to partake of the life of the risen Lord.

God's love for the creatures He has placed on this earth has not been fathomed. All that came by sin was met in the Son of God at Calvary. "The Lord hath laid on Him the iniquity of us all." In the same connection, we read, "Himself took our infirmities and bare our sicknesses."

Some one may say: "When you include healing for the body in the atonement you pervert the Scripture; physical deliverance is reserved for a future dispensation." The answer to that objection is: *Calvary is the complete answer to the Fall.* Yet it is quite true that "we ourselves groan within ourselves, waiting for the adoption (sonship), to wit, the redemption of our bodies." Death is not yet destroyed. "Thou hast put all things in subjection under His feet. . . . But we see not yet all things under Him: but we see Jesus . . .," and seeing Him, we have courage to go to Calvary for the earnest of our inheritance. Even the Old Testament saints were given the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." With how much more certainty shall we, who have been bought with a price, go to Calvary for the energizing and strengthening of our bodies! There are many, many of God's children who know beyond all doubt that healing for the body can be found in Jesus Christ. "According to your faith be it unto you."

"For if we would judge ourselves, we should

not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world."

If we would abstain from every appearance of evil in thought, word, and deed; if we would put away all anger, wrath, resentment, jealousy, and rather give place to praise and worship to God who is worthy of all praise, we should have little need of chastisement. However, even an honest believer may be overtaken in a snare and scarcely realize that his attitude toward God and man has become unrighteous. A decline in one's seasons of worship and praise paves the way for a fall; fellowship with Jesus, the Son of God, enables one to walk steadily. Let us be thankful that, if we fall, God in His wisdom and love calls us back to Himself by any means. "His judgments are true and righteous altogether. More to be desired are they than gold."

Summarizing our study of the Scriptures that pertain to the Lord's Supper, then, we learn that the believer should approach this sacrament in true repentance for all sin, known or unknown, with a prayer for cleansing in the precious blood of Jesus, and for the infilling of the Holy Spirit, that he may properly evaluate and apply to himself the mighty victory of Calvary.

ADA, OHIO

Concerning Spiritual Gifts

(Continued from page four)

to give languages, not for the purpose of overthrowing, not for the purpose of scattering, but for building up, edifying, by means of languages that have been purged by the blood of Calvary, making us an habitation for God through the Spirit that shall indeed reach to heaven, that shall touch heaven, and bring down heavenly blessings and benedictions.

Some can see only Babel in this, but others see that it is the prerogative of the redeemed children of men to receive this gift. It is one of the gifts least understandable, but nevertheless most nigh to the individuals that receive; and it is the direct evidence of the power, the nearness, the authority, and the majesty of the Holy Spirit, and also of His supernaturalness. It is uncanny to the natural man. It is repellent to the unspiritual. They will not listen and will not believe that it is of the Holy Spirit. But this very rejection of the Spirit's operation has been foretold; for the inspired prophet Isaiah declared, "For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: *yet they would not hear.*" Isa. 28:11, 12. Every explanation and excuse that man can invent or the devil can suggest is brought to bear to explain away this supernatural working of the Spirit of God.

"To another the interpretation of tongues." The natural man, the unspiritual man, is just as far astray in this explanation, this supplement to the list, this crowning complement of the gifts of the Spirit.

The Holy Spirit does not classify, differentiate, or set one gift against the other. Perverted man does; especially is he opposed to that which touches his perversion.

The natural man received not the things of God, and never will. There are believers on the natural plane; they should move into the realm of the supernatural. If they would, they would recognize the supernatural that God is doing in these last days.

NOT BY NATURAL MIGHT BUT BY SPIRITUAL POWER

(Continued from page three)

To the apostle Paul there was just one thing that was gain, and that was the power of the Spirit of God that was in him, and according to his own words he approached the people from that time on in weakness, in fear, and in much trembling. I often wondered what Paul was so fearful and so trembling about, but I believe he was afraid lest the flesh in him would rise up and make a display; lest the flesh would creep in and attempt to do the work that only the Spirit of God can do.

I believe that the Pentecostal people—preachers, congregation, Sunday School workers and everyone else—should get to the place where they are afraid of the natural man, afraid of fleshly efforts, afraid of things that men do to sway the crowds, to entertain the crowds, amuse them and hold them spell-bound, as it were. We ought to be terrified at the thought of even the appearance of anything like that, in order that our ministry may be a pure, spiritual ministry. If not, then we will go the way of every other religious organization during the past 1900 years. Every revival movement has started out in the power of the Spirit and dropped down to the level of the flesh, being organized and run by human leaders. Man has taken the place of the Holy Ghost, and eventually the Holy Ghost is ignored altogether. Now there is no reason why the Pentecostal Movement will not go the same way if Jesus tarries, unless we take warning from the Word of God. Some will go that way; but there are those who have the vision of going on in divine order, in the power of the Holy Ghost.

Beloved, I wish that we might go to the limit in this thing and come to the place in God where we will truly rely upon the Holy Spirit rather than upon any fleshly effort or fleshly attractiveness. The apostle caught the secret of it and revealed it to us in the third of Colossians, when he said, "For ye are dead, and your life is hid with Christ in God." You died, and there is nothing about a corpse that is attractive; nothing that is winsome, any more than a root sticking out of the dry ground. The longer a person is dead the less attractive he becomes. Let us remember that and not try to dress up the old, dead creature. Undertaking establishments try to make corpses look alive by putting on rouge and powder. It is a mockery—a heart-breaking

mockery, oftentimes—and I believe in the sight of God that when He says "You died" and when we try to make this old flesh attractive by a display of its natural attractiveness, we are doing the same thing. We died, and we were buried with Christ in baptism, and if we reach back into the grave and drag out the old, natural man who is buried, we are guilty of being grave-robbers.

What did the apostle say after he said we died? He said, "and your life is hid with Christ in God." But the natural man does not want to be hid. The natural man wants to show off. When I say "the natural man" I am not talking about the sinner. I am talking about the saint who wants to bring in natural methods; about people who depend upon natural means to draw a crowd. That is where the danger lies.

Shall we pray for divine grace that we may be hid with Christ in God? that we may say with the apostle, "No longer I, but Christ"? I want you to notice the effect of the hidden life. Go back to the prophet Elijah. You remember how he stood before King Ahab and said, "There shall not be dew nor rain but according to my word." That was a short sermon, but right after he preached it God said to Elijah, "Go, hide thyself by the brook Cherith." I believe it would be a good plan for every one of us preachers to go and hide after every sermon, whether short or long, as well as before the sermon. It would be a good plan for every one of God's people to take time every day to hide away, and then for the natural man to stay hidden.

Elijah was hidden a long time, and I suppose if people had known about it they would have criticized him severely. They would have said he was lazy. "What is he doing out there?" "Why doesn't he go to work instead of sitting down by the brook doing nothing?" A man hidden away in God and seemingly doing nothing is like a battery that is laid away on the shelf where batteries are recharged. It appears to be doing nothing but actually it is storing up power to do something when it is brought out. A

little later God said, "Elijah, go show thyself," and then he appeared before Ahab and called down the rain from heaven. He appeared before the four hundred prophets of Baal and watched their antics all day long; how they struggled and cut themselves with lancets and accomplished nothing. Then this man, who apparently had been doing nothing for three and a half years, offered up a short prayer to God; the fire came down and consumed the sacrifice, licked up the water and melted the stones, and the hearts of the nation were turned back to God. Five minutes of the real power of God can accomplish more than months of struggle in the energy of the flesh.

I am longing for the time when God's people who believe in the power of the Holy Ghost are willing to hide themselves sufficiently that the Spirit of God can flash forth out of heaven the power and glory of God. I long for the time when a company of believers are willing to get together and wait on God until we see the power of the Holy Ghost working without any interference from man.

Now there is a possibility that it may take some courage to set aside some of the conventional methods of evangelism. We may have to appear foolish in the eyes of men; but we have divine authority for believing that God hath chosen the weak things to confound the mighty, and the foolish and the base and the despised and the "nothings" hath God chosen. The descending order in the natural is the ascending order in the spiritual.

A brother was telling me that he and a company of workers, starting a meeting, determined that by the grace of God they would not do anything or say anything unless they were absolutely sure the Spirit of God was on them. They had a tent meeting and the tent was filled with people. They sat there and the Spirit of God did not move anybody to speak or sing or pray. They sat there in perfect silence throughout the evening and finally got up and went home without a word being said. It would be so much easier to get up and start something, wouldn't it? How many times, when God is hovering over His people at the altar, somebody thinks he has to help God out!

On this occasion they went home humiliated and went back the next night wondering if anybody would come. Somehow the story of that strange meeting went out and the place was packed to the limit. God is a Strategist. He knew how to get those people, and when they gathered together on that second night the power of God came, the Word went forth as a flaming sword, and the glory of God was manifested. Possibly we are afraid to do that. Possibly it would affect our reputation or our standing. We wonder what people would say, but God says, "Ye are dead," so why should a corpse care? He said, "Your life is hid with Christ in God," so what difference does it make what people think?

Beloved, I am wondering if we shall dare come to the place where we will remain hidden until God moves. And will we dare to let God strip us, to let Him empty us as Jesus emptied Himself, so that we like Him may come up in the power of the Spirit and be able to fulfill the purposes for which He has called us—to do the works that He did?

LOS ANGELES, CALIF.

Among the Assemblies

KERMAN, CALIF.—From April 4 to May 4, we enjoyed one of the greatest revivals in the history of the church, with Evangelists Frederick and Sarah Byers of Seattle, Wash. Several were saved or reclaimed, and 24 were gloriously filled with the Holy Spirit according to Acts 2:4. Two men were filled with the Spirit who had sought the Baptism for from 8 to 20 years. Sister Byers' Spirit-filled messages brought real conviction and a hunger for the Spirit-filled life.—Earl T. Hunt, Pastor.

TALLAHASSEE, FLA.—We recently concluded a very successful 2-week meeting with Evangelist Carl Haas of Birmingham, Ala. His forceful preaching was accompanied by pungent conviction, and a number of sinners were saved. On the last day, 26 were baptized in water and 16 united with the church. Quite a number testified to having been healed. Although it rained the second week, people filled the church. The Sunday School attendance soared to new heights. In fact, every department of the church was blessed.—Alton B. Todd, Pastor, First Assembly of God.

FAIRFIELD, CALIF.—The Lord has surely been blessing us here in these troublous times. In the past year He has enabled us to put up a nice church building free from debt. Since the first of the year we have had two revivals. The first was with Evangelist H. J. Ketner. Twenty-three knelt at the altar and 7 received the Baptism in the Holy Spirit. In the meeting just closed, conducted by Evangelist Bartley Rush, 5 were saved. God is wonderfully working with us on the line of divine healing. A brother was healed after he had showed up positive to T.B. The church felt the burden and one Sunday night we prayed through for him. He was tested about a month ago, and it showed negative.—Carl R. Tucker, Pastor.

MERIDIAN, MISS.—After 14 months as pastor of the East End Assembly, we are resigning to re-enter the evangelistic field. In the 14 months we have been here, we have made some material progress. A loan was secured which went a long way towards completely remodeling the parsonage. A WMC was organized which proved a blessing. They have done some welfare work and raised between \$150 and \$200 towards revamping the auditorium. One side of the church has been re-roofed and some repair done on the cornice, and this has been paid for. God has rewarded our efforts with some remarkable conversions and many have testified to definite healings. Our evangelists have been Mr. and Mrs. B. J. Keen, Hildreth Ethridge, Tommy Ruth Zarnow, M. B. Netzell, and Mr. and Mrs. Q. O. Shipley.

We may be contacted for meetings, care of Pastor C. S. Craighead, 3820 10th St., Meridian, Miss.—Mr. and Mrs. Frank Harding.

Coming Meetings

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

SAINT CLAIR, MICH.—Meeting in progress; Ruth Clem, Evangelist.—Carl Gammell, Pastor.

GADSDEN, ALA.—Meeting in progress; Chas. Hurst, Nashville, Tenn., Evangelist.—Clinton E. Cox, Pastor.

CENTRAL CITY, PA.—Revival in progress; John E. Ward of Philadelphia, Evangelist.—Arthur Vespa, Pastor.

PRIMGHAR, IOWA—June 22—; Hazelle Reed and Evelyn Bethurum, Greeley, Colo., Evangelists.—L. N. Huffman, Pastor.

MONROEVILLE, ALA.—(McGargle); June 15, for 2 weeks or longer; Evangelist and Mrs. A. C. McGaugh.—A. L. Shell, Pastor.

PHENIX CITY, ALA.—Girard Assembly, meeting in progress; Bennie Harris, Ft. Morgan, Colo., Evangelist.—Emory Andrews, Pastor.

COLUMBUS, GA.—East Highland Assembly; June 29, for two weeks; Carl C. Haas, Birmingham, Ala., Evangelist.—J. D. Stevens, Pastor.

MUNCY, PA.—Tent Meeting, Water and Washington Sts., July 1—Aug. 12; Harold and Beatrice Kohl, Elizabeth, N. J., Evangelists.—Naomi Sholtis, Pastor.

ON THE CHINA ROAD

By Martha L. Moennich

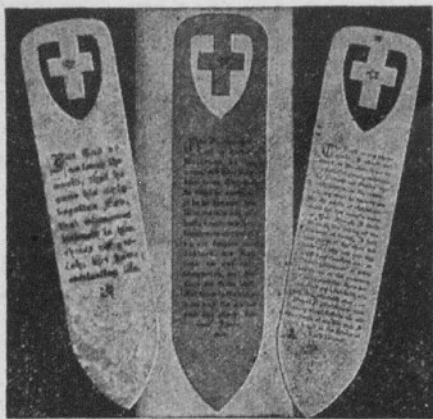
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PORT ARTHUR, ONTARIO—June 29—July 13; Mae Eleanor Frey, Evangelist.—W. J. Taylor, Pastor and District Superintendent.

DALLAS, TEXAS—Browden and Pocahontas Sts.; June 22, for 2 weeks or longer; Clifton McMullin, Evangelist.—J. M. Baker, Pastor; by Mrs. Mildred B. Plachy, S. S. Secretary.

GENERAL COUNCIL

GRAND RAPIDS, MICH.—General Council of the Assemblies of God, Sept. 3—11, 1947. Council will open with grand Youth Rally, night, Sept. 3. Opening address, morning, Sept. 4. For reservations address L. O. McKinney, Chairman Committee on Entertainment, 501 Julia N. E., Grand Rapids, Mich. Be sure to send postage for reply.

WESTERN SLOPE SECTIONAL CAMP

Western Slope Camp Meeting, new site, 1 mile north and 1 mile west of Grand Junction Colo., June 17—27. Ralph M. Riggs, guest speaker. Youth Camp, June 26—27; G. R. Kelly, special speaker, with M. A. Newman, District C. A. President, in charge. Ralph M. Hutchinson, local pastor.—J. E. Austell, District Superintendent.

UTAH CAMP MEETING

Third Annual Utah State Camp Meeting, Ogden, Utah, June 29—July 6. Paul S. Boyer, special speaker. Mrs. Paul Boyer in charge of children's church. C. H. Stephens, local pastor.—J. E. Austell, District Superintendent.

BLACK HILLS YOUTH CAMP

The South Dakota District Youth Camp, State Camp Grounds Canyon Lake Drive, Rapid City, S. Dak., July 7—13. This is a spiritual, educational, and recreational camp, devoted to our youth, ages 9—16 inclusive. For further details write W. E. Cummings, District Superintendent, 410 6th Ave. E., Mitchell, S. Dak.

OREGON CAMP MEETING

Oregon District Camp Meeting, Bethel Park, Brooks, Ore., July 1—13. Speakers: Hattie Hammond, Wm. E. Long, Wm. E. Kirschke, and Harley J. Ketner. For further details and reservations write: Assemblies of God, Oregon District, Bethel Park, Brooks, Ore.—Alan N. Banks, Secretary-Treasurer.

KENTUCKY DISTRICT CAMP AND COUNCIL

Kentucky District Camp and 13th Annual District Council, Peniel Bible Institute, Stanton, Ky., June 8—27. D. P. Holloway, night speaker. District Council will convene June 24—27. For further information write District Superintendent A. C. Trimble, 4657 Cliff Ave., Louisville 8, Ky. For room reservation write Pastor S. W. Brewer, Crofton, Ky.

WYOMING CAMP MEETING

Wyoming Camp Meeting, Glenrock City Park, Glenrock, Wyo., July 8—17. T. J. Jones, London, England, special speaker. Local and visiting ministers will speak at afternoon services. Mr. and Mrs. Wilbur H. Rudnick in charge of Junior Camp. For reservation information write Samuel Hammer, Local Pastor, Glenrock, Wyo.—J. E. Austell, District Superintendent.

KANSAS C. A. CONVENTION

Twentieth Annual Kansas District C. A. Convention, First Assembly of God, Lincoln and Main, Wichita, Kansas, July 2—4. Speakers: V. G. Greisen, Ralph Harris, and W. I. Evans. For further information write Everette Ewing, 1412 Mc Cormick, Wichita 12, Kansas.

NEBRASKA CAMP MEETING

Nebraska Sectional Camp Meeting, Bahers Grove, one mile south and one mile west of Ainsworth, Nebr., June 27—July 4. F. C. Cornell, speaker. Special C. A. services, G. A. Reed from CBI, speaker. For further information write M. F. Brandt, 601 N. 28th, Lincoln, Nebr.

DEVILS LAKE, N. DAK.—North Dakota District C. A. Meeting, Camp Grounds, Lakewood Park, near Devils Lake, July 4—6. Speakers: General Superintendent E. S. Williams and Bertil Forsgren of Canada. "King's Ambassadors Quartet" of Minneapolis. Singers and Musicians. Gospel Artist Eric Forsgren of Canada will make oil paintings. Speed the Light and Home Missions rallies, teen-age sessions, choir, orchestra, and band.—Lloyd C. Jorgenson, District C. A. President.

BLACK HILLS CAMP MEETING

Annual South Dakota District Camp Meeting June 26—July 6, State Camp Grounds, Canyon Lake Drive, Rapid City, S. Dak. T. J. Jones of London, England, camp speaker. Other speakers will include: D. V. Williams, C. A. speaker; John Johnson, Missionary speaker; and Paul Miller, S. S. representative. For further information or reservations, write or wire W. E. Cummings, District Superintendent, 410 6th Ave. E., Mitchell, S. Dak.

OHIO STATE CAMP MEETING

Ohio State Camp Meeting, Big Prairie, Ohio, June 29—July 13; Ralph M. Riggs and Ray S. Armstrong, camp speakers. District Credentials Committee will meet at Camp, July 9, for consideration of applications for credentials. Girls' Camp, July 13—19. Boys' Camp, July 20—26. Youth Conference, August 4—10; Wm. E. Pickthorn, main speaker. For reservations pertaining to cottages, cabins, etc., write Pastor C. W. Hahn, 1501 Malasia Road, Akron 5, Ohio.

NORTH DAKOTA CAMP MEETING

DEVILS LAKE, N. DAK.—The 13th Annual Camp Meeting sponsored by the North Dakota District, Lakewood Park, near Devils Lake, June 23—July 6. General Superintendent E. S. Williams and Bertil Forsgren of Flin Flon, Manitoba, special speakers. For room reservations write Edward Kidroske, Box 824, Devils Lake, N. Dak. Deposit must accompany reservation. Credentials Committee will meet with candidates for credentials.—Herman G. Johnson, Superintendent.

EASTERN DISTRICT CAMP MEETING

GREEN LANE, PA.—The 28th Annual Eastern District Camp Meeting, Maranatha Park, near Green Lane, Pa., July 18—August 17. Prayer Conference opens July 18, under direction of Ralph F. Bender, George Griffin and Thomas Johnstone, both of Toronto, Canada, will speak during first two weeks; A. M. Alber, Sioux City, Iowa, and Lester Sumrall will be speaking during last two weeks. Ralph Harris and David Howe will conduct C. A. meetings. Camp Bible School and VBS led by Pastor and Mrs. Harold Doersom. A. Newton Chase, Superintendent Eastern District Council, Camp Pastor. Write to B. D. Jones, 79 Mary St., Ashley, Pa., for descriptive folder.

RIO GRANDE CAMP MEETING

Rio Grande Valley Camp Meeting, Camp Grounds 7 miles north of Harlingen, Texas, between Combes and Santa Rosa, on Highway 107; July 4, for 10 days. Clyde Goree of Mobile, Ala., night speaker. Curtis Carlin, Dallas, Texas, day speaker. Bring bedding and personal effects for camping.—H. G. Weathers, Box 41, Harlingen, Texas.

STORM LAKE YOUTH CAMP

Youth Camp, West Central District, Storm Lake, Iowa, June 30—July 4. Ages 13—35. Registration fees and cost, \$7.50. Eugene C. Bell invites all C. A. groups to attend. For further information address Stanley H. Clarke, Camp Dean, 1111 29th St., Des Moines 11, Iowa.

SOUTHERN MISSOURI CAMPS

Southern Missouri Camp Meeting, July 1—10; Boys' Camp, July 14—18; Girls' Camp, July 21—25; Youth Conference, July 28—Aug. 2. A. N. Trotter, Camp Evangelist; Gayle Lewis, Camp Bible Teacher. Hilliard Griffin, Youth Conference Speaker, and afternoon speaker on C. A. Day, July 4. James D. Cockman, morning speaker, July 4.

Transportation from Eldon, Mo., to Camp Ground furnished daily during Camp Meeting, and on the first day of the other camps and conference. For further information address Southern Missouri District, 424 Woodruff Bldg., Springfield, Mo.

SOUTHERN IDAHO CAMP MEETING

Southern Idaho District Camp Meeting, Jerome County Fairgrounds, Jerome, Idaho, July 8—17. R. A. McClure, main speaker. Sunday School representative, WMC and CA's will have vesper services and rallies during camp. Meals served on grounds. Tents and cots for rent. For rooms and accommodations in town, contact C. G. Shaklee, Box 1366, Jerome, Idaho.—J. E. Shaw, Chairman and District Secretary.

SOUTHERN CALIFORNIA CAMP MEETING

Annual Camp Meeting of the Southern California District, Pacific Palisades, near Santa Monica, July 11—20. Three services daily. Children's meetings daily at 2:30 under direction of J. Raymond Ton, Young People's vesper service daily under direction of L. B. Lewis. Sunday School Rally, July 16; Women's Missionary Council Day, July 17; special Young People's Day, July 18. J. G. Oster, Irvine J. Harrison, and R. A. Miller, afternoon speakers. G. F. Lewis, evening speaker.—F. C. Woodworth, Superintendent, 1429 Paloma St., Pasadena 7, Calif.

INDIANA C. A. RALLY

Statewide Indiana C. A. Rally, Indiana Camp Grounds, Lake Placid, Hartford City, Ind., July 4. Services 10 a.m., 2 and 7:15 p.m. Visitors urged to bring basket lunch. Peter Bond Bowman of Detroit, Mich., will speak, and NCBI Quartet will be speaking and singing. Our new camp tent will be used. See the new Indiana Camp Grounds and enjoy a spiritual feast.—Wm. Van Winkle, State C. A. Secretary.

MICHIGAN DISTRICT CAMP MEETING

GRASS LAKE, MICH.—Eleventh Annual Camp Meeting, Michigan District, Fa-Ho-Lo Park, July 19—Aug. 3. T. J. Jones, Morning Bible Teacher. Ernest S. Williams and Ralph M. Riggs, Evening Speakers. Chas. W. H. Scott, Camp Pastor. Boys' Camp, July 7—12; Girls' Camp, July 14—19; ages 10-14 inclusive; entire cost \$13.00. Youth Conference, August 4—15. For further information write Michigan District Council, 404 W. Saratoga, Ferndale 20, Mich.

OKLAHOMA DISTRICT CAMP MEETING

Annual Oklahoma District Camp Meeting, District Camp Grounds, 5 miles north of Capitol Building, Highways 66 and 77, Oklahoma City, Okla., July 15—25. Arthur S. Arnold, Christian Jewish Evangelist, night speaker; W. B. McCafferty, Bible Teacher Southwestern Bible Institute, morning speaker. Afternoon meetings for S. S. and C. A. Departments. Dining hall and lunch stand on camp grounds, meals at reasonable rates. For further information write District Superintendent F. C. Cornell or District Secretary V. H. Ray, P. O. Box 1341, Oklahoma City 1, Okla.

NORTH CENTRAL DISTRICT COUNCIL AND CAMP MEETING

North Central District Council and Lake Geneva Bible Camp Meeting, Alexandria, Minn.: Youth Camp, June 27—July 2; Arthur Ruold, special speaker. Faculty: T. E. Ness, Wilson A. Katter, G. Raymond Carlson, Mrs. Russell H. Olson, and Arvid Kingsriter. Bible Camp Meeting, July 2—13; Arthur Arnold and Wallace S. Bragg, special speakers. A number of missionaries will also minister. North Central District Council convenes July 9, 9:30 a.m. Ordination service, July 12, 10:00 a.m.

Camp Grounds at Alexandria, on U.S. Highways 52 and 29, Great Northern and Soo Railways, Northwest Air and Greyhound Bus Lines.—Bartlett Peterson District Superintendent.

ALABAMA DISTRICT COUNCIL

Alabama District Council, Fort Whiting Auditorium (seating 3,000) Broad St., Mobile, Ala., July 14—16. Opening Fellowship Meeting, Monday night. William (Bill) Long, special speaker. Annual business meeting, WMC, Crichton Assembly of God, 126 Mobile St., Tuesday 1:30 p.m.; Mrs. A. T. Hickman, State President, Ministers' Institute, Tuesday and Wednesday, 8:30 a.m.; Bill Long, speaker. Ordination service, Wednesday, 7:30 p.m.

For reservations write Pastor D. V. Williams, P.O. Box 1622, Mobile, Ala. For information regarding District Council write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile, Ala., or Howard P. Trawick, District Secretary, Box 276, Slocomb, Ala.

NORTH DAKOTA DISTRICT COUNCIL

The North Dakota District Council's 12th Annual business session will convene at the Assemblies of God Camp Grounds, Lakewood Park, near Devils Lake, Monday evening, June 23, and continue until all business has been taken care of. Election of officers and usual business matters, as well as General Council and District amendments to the Bylaws to be considered. All affiliated assemblies should send one accredited delegate.—Herman G. Johnson, Superintendent.

YELLOWSTONE CAMP MEETING AND MONTANA DISTRICT COUNCIL

LIVINGSTON, MONT.—Yellowstone Camp Meeting, Civic Auditorium (Gateway to Yellowstone Park), July 8-16. Bible Expositor: W. I. Evans, Principal of Central Bible Institute. Camp Evangelist: U. S. Grant, Kansas City, Kansas. Children's DVBS, supervised by Paul Williscoft, State S. S. Representative. Daily vesper services, auspices of C. A.'s and E. A. Born, State President. Rooms obtainable in nearby city; tents and cots from Camp Committee. Reasonably priced, highly nutritious meals served. District Council sessions, July 14-16. For further information write or wire D. R. Miller, Host Pastor, 116 South D St., Livingston, Mont.—Leonard Palmer, Superintendent, 616 Fourth Ave. S. W., Great Falls, Mont.

TROUTBERG, N. Y.—Lakeview Gospel Camp, New York-New Jersey District. Summer Schedule: Youth Conference, June 30-July 6. C. W. Denton, director. John A. Lindvall, main speaker. Ages 15-35. Rate per person, \$12.00, plus \$1.00 registration fee. Boys and Girls Camp, ages 9-14, July 26-Aug. 2. Chas. W. Denton, director. Leaders: E. Schlossmacher and Mrs. Chas. Shuss. Address all inquiries to C. W. Denton, Box 22, Dansville, N. Y.—Frederick D. Drake, Camp Committee Secretary.

ILLINOIS DISTRICT CAMP MEETING

The 17th Annual Illinois District Camp Meeting will be held at Old Salem Chautauqua Grounds, Petersburg, Ill., July 25-August 3. Arthur Arnold, Los Angeles, Calif., Camp Evangelist; A. M. Alber, Sioux City, Iowa, Camp Teacher; James D. Cockman, St. Louis, C. A. Speaker. July 27, Orphanage Day; July 30, GLBI Day; C. A. Rally, Aug. 2. Great Missionary service, Aug. 3. Noel Perkin and missionaries, guest speakers. Applications for hotel rooms, cottages, and dormitory rooms handled by A. I. Sherman, Box O, South Pekin, Ill. M. M. Brewer, 76 E. Jennings St., Wood River, Ill., Camp Manager. Accommodations available for all.—W. R. Williamson, District Superintendent.

NEW ENGLAND DISTRICT CAMPS

New England District Camp Meeting, District Camp Grounds, Framingham, Mass., July 4-21. Arthur Graves, Norfolk, Va., Bible Teacher; Wesley R. Steelberg, Evening Speaker. Camp ground on U. S. Route 9, accessible by bus or train (Boston and Albany).

Riverside Youth Camps: Girls' Camp, July 23-30. Mrs. Roy Smuland, Director. Boys' Camp, Aug. 1-8; E. P. Anderson Director. Framingham Camp Grounds.

State of Maine Camp Meeting, East Livermore Camp Grounds, East Livermore, Me., Aug. 23-Sept. 1. Ralph M. Riggs, Bible Teacher and Evangelist. Roy Smuland, Afternoon Speaker.

For reservations and further information write The Camp Committee, 7 Auburn St., Framingham, Mass.—Lyle W. Butler, District Secretary.

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MISCELLANEOUS NOTICES

NEW ADDRESS—Springtown, Texas.—E. B. McCutchen.

NEW ADDRESS—75 Locust Hill Ave., Yonkers, N. Y.—J. Boyd Wolverton.

FOR SALE—Late model King trombone, good condition, excellent case, \$150.00. Write Dan Maser, Route 2, Box 143, Everett, Wash.

FOR SALE—Pulpit Commentary, 52 vols., good condition, \$40.00. Write Charles Simmenroth, 105 N. Wood Ave., Linden, N. J.

BROADCAST—"Children's Bible Stories," Station WKTM, Mayfield, Ky., 1050 kilos, Saturdays, 10:15-10:30 a.m.—Mrs. Addie B. Baker.

NEW ADDRESS—Box 374, 529 Forrest, Cannon City, Colo.—"After serving the church at Rifle, Colo., for the past 3 years, have been called to the pastorate here."—James H. Fulford.

NEW ADDRESS—Route 2, Box 530 A, Bakersfield, Calif. "We have accepted the pastorate of the Calvary Full Gospel Church here."—Mr. and Mrs. H. J. Keener.

WANTED—Folding organ in good condition for use in gospel work. Write Mrs. Rose K. Jones, Haven of Rest Camp Ground, Lincoln Highway, Route 1, Malvern, Pa.

FOR SALE—Set of orchestra drums. Bass drum and snare drum not matched. Cymbals and foot lever. Complete set, \$50.00. Write Wm. Buhrow, 1509 Fremont Ave. N., Minneapolis 11, Minn.

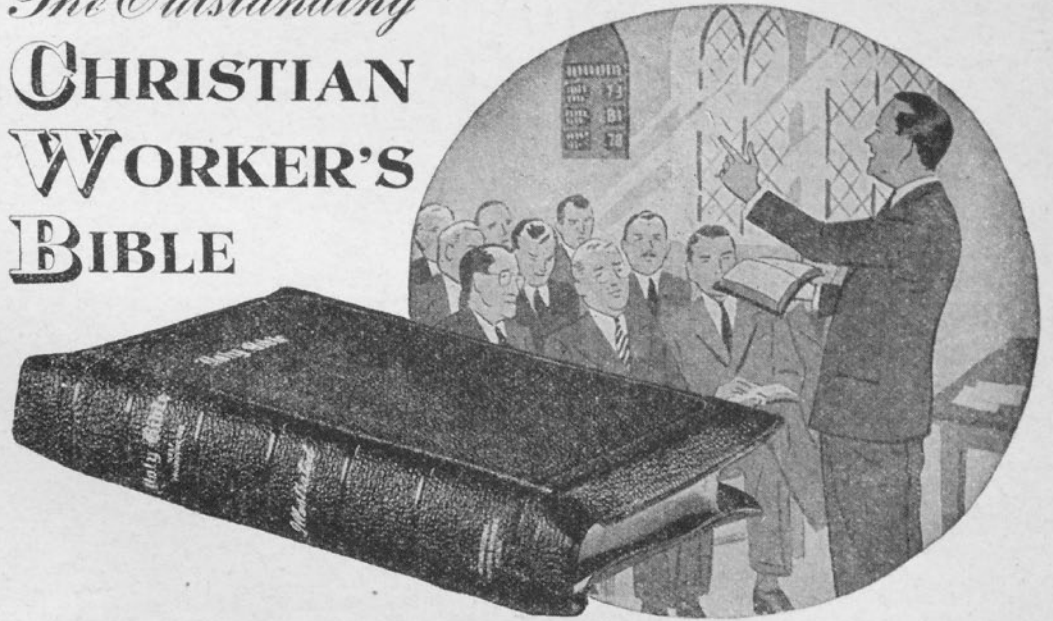
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TYPE SPECIMEN

of the LORD.

9 ¶ These are the generations of Nō'ah: Nō'ah was a just man and perfect in his generations, and Nō'ah walked with God.

6 ch. 10, 19
Ex. 33, 12
Lu. 1, 30
Acts 7, 40
4 Or, up-right.

CHAPTER 7.

F. 12. 1-4

1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood. 21 All flesh destroyed.

AND the LORD said unto Nō'ah, O Come thou and all thy house

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