

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



The PENTECOSTAL EVANGEL

 THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS
 

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"Behold the Lamb of God"

Mrs. Edward B. Kennedy

Do not fail to read this remarkable article. Read it again and then pass it on to a friend.

TO John, in the wilderness, communing with God over his commission as the voice of one crying out to men to repent, was revealed the might and power of the One who was to pass over the highway prepared by his ministry. Seeing Jesus approaching one day, he cried out to those around him, "Behold the Lamb of God that beareth away the sin of the world!"

When God was making ready a people through whom to produce His Son in the flesh, He gave to their leader, Moses, detailed instructions regarding their worship and the sacrifices they were to offer, each offering typifying some aspect of the One who was to come. When this same people, the children of Israel, were called from the land of their bondage, they were instructed to sprinkle the blood of a lamb on the doorpost of each house—a lamb for a house—thus typifying the protecting power of the blood of the Lamb of God.

Now, "in the fullness of time," God was sending forth His Son, born of a woman, to redeem a sinful world and to restore all that had been lost when the curse fell upon a deceived race. The fulfillment of the eternal covenant between the Father and the Son was now at hand: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: Lo, I come to do Thy will." And again, we read: "Now in the end of the ages hath Christ appeared to put away sin by the sacrifice of Himself." He that "knew no sin" was to be made "sin for us, that we might be made the righteousness of God in Him."

One of the greatest of the prophets, Isaiah, wrote: "The Lord hath laid on Him the iniquity of us all. The chastisement of our peace was upon Him and with His stripes we are healed." Following His baptism in the Jordan and the forty days of temptation in the wilder-

ness, that He was the Son of God, nor in order to draw men to Himself, but that the word of the prophet might be fulfilled: "Himself took our infirmities and bare our sicknesses."

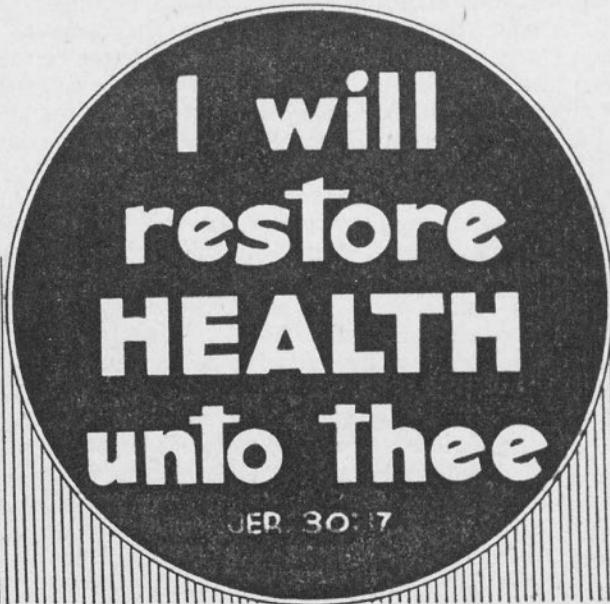
Peter, years later, wrote to the elect: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed." 1 Peter 2:24. From these scriptures and also others, it is evident that not only were

our sins washed away by the blood shed on Calvary, but that our sicknesses and infirmities also were remembered in that offering. By sin came death; sickness and disease are the attendants of death, and as such were certainly covered in the atonement made on Calvary.

Throughout the earthly ministry of Jesus Christ the sick were healed, the lepers were cleansed, those possessed with demons and torments were delivered. Even the dead were raised. He said to His followers, "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 My Father." In His prayer on that last eve before the Passover He said, "As Thou hast sent me even so send I them."

After the day of Pentecost His disciples witnessed to the resurrection with great boldness, and continued the ministry of healing. Behold Peter and John at the Beautiful Gate of the temple! Seeing the lame man, Peter said to him, "Silver and gold have I none; but such as I have give I thee. In the name of (Continued on Page Five)



I will
restore
HEALTH
unto Thee

JER. 30:17

ness, Jesus went forth preaching the good news and healing all that were oppressed of the devil.

Matthew tells us the story of the healing of Peter's wife's mother, and then he adds: "When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick: *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.*" Matthew does not say He healed them in order to prove

The Bloodthirsty Senguele Finds Christ

A REMARKABLE TRUE STORY BY JOHN C. WENGATZ

FOR many years our church has entered many parts of western Africa in search of likely places where we might open new missions. We were discouraged at our survey of the Senguele tribe, saying, "The Sengueles are so base, so vile, so hostile, so good-for-nothing, that we will not stop to open mission work among them."

For many years the Senguele tribe has been the terror of the surrounding tribes. They were warriors and their slogan was, "The Senguele never turns back." Surrounding tribes fought with them, but were always defeated.

For many years the Government tried to subdue them. They organized military forces and marched against them, but usually went as far as the arrowhead or spear point or the cooking-pot, and stopped there. They never came back. Traders had boasted that they could gain entrance. They took stocks of bright-colored trade cloth, pretty beads and quantities of salt, and marched off to bribe their way into the Senguele tribe. The Senguele smiled when he saw the salt come. He smiled at the pretty beads and bright-colored cloth. He knew it was all his. He did not have to buy it, he did not have to trade for it. He could simply take it and have plenty of salt to season his trader victim. Neither traders, beads, cloth, nor salt ever came back.

One time, one of the boys, Niku by name, came to me. He said, "Teacher, for two days I have not eaten anything. For two nights I have not slept, I have been wrestling with God. God has called me to go and preach the gospel to the Senguele tribe." At that my heart seemed to freeze or shrivel up. I was terrified at the thought of this boy, one of the finest we had ever had in our school work, going up to throw away his life among this savage tribe. I asked him when he was going. He said he would go at once.

Niku started out. Day after day he pushed his way across the plains, over the hills, and waded through streams until he reached the Senguele huts. He met some of the savages and asked them where their chief lived. They pointed out the village in the long distance ahead of him. He marched on into the very center of the village. Bold as a lion, he walked straight up to the savage's hut and called to him to come out, for he had a letter from his friend that he

wanted to read to him. He carried in his coat pocket a little Gospel of John bound in red.

As the warrior crawled out of his hut, his body guard gathered about him. They were well armed, but Niku's fears were gone. He drew the little red-covered book from his pocket and opened it and read from it well-chosen verses that he had marked on his way up. He told the chief and bodyguard that his Friend had written that letter and sent it to them, and as he read and explained verse after verse he saw that the chief and the warriors were pleased with the letter from their Friend. He preached for half an hour. Then he said to the chief, "I am tired and there is still much of the letter that I have not read; let me go out and rest, and this evening when your warriors come home I will read some more of the letter to you."

The chief gave him a hut in which he could rest and ordered his wives to bring food and water for him. That evening, when the warriors came home, they came and asked that some more of the letter be read to them. Again they gathered on the termite hill and listened to this wonderful letter. They said they liked the letter, but they did not know this Friend who wrote it; they had never had a friend before, as far as they knew, who had ever loved them, but all had fought with them. Niku told them about the Friend of sinners who came to seek and save that which was lost. He told them about the white man far down near the coast who had a large white brush house that he put up every year, and that there the various tribes would gather together, and the white teacher read to them from a book, and this Friend also came and took away all the sin and unhappiness from the tribesmen and made them clean.

Night after night Niku explained the gospel to them. Morning after morning he gathered the children together and taught them songs of the gospel. He taught them about Jesus.

Then one night, after Niku had been there a long time, the chief came to his hut and called him out and told Niku to look him in the eyes and tell him the truth. Then he asked him if these things he had been teaching them for these months were true or not. Niku was glad that he could stand up as straight as the old chief and look him in the eyes and tell him that he knew these things were true. That this same Jesus whom he was

telling them about had come to his heart. He said he had been as vile as any Senguele man could have been before this Friend of sinners made him clean and happy.

The chief looked Niku in the eyes again and said, "If these things are true, then lead us down to where the white man lives, take us to the place where we can find this Friend of the Sengueles." Niku said, "It is not time for the white man to put up the brush house; wait until you see the new moon over the top of those trees in the distance. Go back to your farms and prepare food enough for two or three weeks. Fill your bags and baskets, and I will tell you when it is time to go."

The old chief seemed not willing to trust Niku to watch the moon. So night after night he looked out from the termite hill to see if he could not see the new moon. One evening he stood a long time scanning the horizon, watching between the passing clouds. Suddenly he turned and hastened to another hut, and called for the official drummer, who came out with his tom-tom under his arm. The chief gave him a message to peal out in the quiet air. The drummer beat off the message calling the attention of the tribesmen everywhere to the fact that the new moon had appeared and asking all Sengueles everywhere to pack up their loads of food and come to the chief's village. In all directions the message was heard by other drummers, and was relayed.

Before the cock crew the second time in the morning the multitudes had gathered within the open spaces in the village. Some had walked for hours in order to reach there in time. Men were bearing their great skin bags of food upon their shoulders. Women were proudly strutting about with their large baskets upon their heads. These baskets often weighed from fifty to seventy pounds. Many of them had their little babies strapped to their backs. Children were happily leaping about.

They waded a large swamp for several hours; they had no boots; their bare feet were soaked up in the marsh and swamp. Their heavy loads weighted them down until they sank in deeply at times. Often they would cut their feet on hard snags; it was a real battle to get across the swamp, but their constant singing bolstered up their courage and strength. Occasionally the chief would call back to them and say, "The Senguele never turns

back." Now they came out on a sand stretch, where at midday the sand gets very hot. It was so hot that many of them said they could not cross it. It burned their feet, but again the chief called back to them and said, "Senguele never turns back." They ran out on the hot sand until it began to cook their feet. Before they had crossed over their feet had been well cooked. After crossing the sand they came to hilly country. It was covered with sharp stones. Some of them sat down and cried, saying they could not walk any farther. Again someone called out that "Senguele never turns back."

The preparations for our large camp meeting had been completed. For a whole year we had prayed much. Everyone seemed to be expecting great results.

We were watching the natives come in from the various tribes and villages. At my left I heard them singing, and soon a large caravan of them came into sight, all carrying large loads of food. Straight ahead of me appeared another group, coming in single file. They also were singing, and others came from various directions.

Then at my right I saw what looked like a huge black serpent. A caravan was slowly wending its way down the path. While I was chatting with the little fellows sitting on the ground before me I saw the women, who had just come in various caravans, drop what they were doing and flee to the bush as if frightened. I saw the men quickly group together, then I heard from them as they called out to each other, "Senguele!"

My heart leaped with joy as I beheld the face of Niku leading these people into the camp ground. I heard him call to the other tribesmen, telling them that they were coming with peace and not for war. Then I watched these people as they passed me in single file. Their strong men were bowed low under their heavy loads. The women were now steadying their heavy baskets with one hand. They had broken limbs from the trees somewhere along the way and were using them as canes. Their feet were so swollen that it was difficult for them to walk at all. The children were so burdened that they could scarcely keep up with their parents. The little babies on their mothers' backs were fretful and crying.

When they reached the place where the other tribesmen were building their camps they stopped. I saw the men stop and let their huge skin bags slide to the ground and then flop headlong to the ground themselves. I saw the mothers put up both hands to lift the baskets from their heads. Gathering all the strength they had left, they lifted the baskets from their heads and with trembling arms settled them to the ground. They also

plunged headlong to the ground. I saw some of them reach back and unhitch some of the little babies from their backs and give them a push over into the grass or into the sand to care for themselves. There they lay on their "tummies," men, women, and children—crowds of them, trying to get the weight off those swollen and bleeding feet.

The other tribesmen seemed to be bewildered by such a scene. They stood and stared at them, and then one man shouted to the women to bring their gourds of water. Quickly the women brought several gourds of water, and the tribesmen stooped and let the Sengueles drink from their gourds. The Sengueles simply turned their heads to one side and tipped the gourd a bit and drank. Then the men took what water was left in the gourds and went around and poured the remainder over the feet of each of his old-time enemies to cool their swollen and bleeding feet.

Another man called to the women to bring food for the Sengueles. The women quickly brought some prepared food and the men stooped down and begged the Sengueles to take some food, for they had come a long way. The Sengueles simply pushed the trays away, refusing to take the food. The other tribesmen were puzzled at this and said, "What is this you are doing; you drank water from our gourds, but you refuse our food." Then a Senguele had to explain. The Senguele looked up and told the tribesmen that Niku, one of their own men, had come to them and told them about the Friend of sinners. He had told them that all the tribesmen down here were finding peace in their hearts, and they had asked him to bring them down. They said that while they were coming down the hill over yonder they saw the various tribesmen at work building their booths. He said that when they came down into the stream to cool their feet and then when they came out of the stream on this side their feet told them that they were on holy ground, and then all stood still and looked one another in the eyes, and then said that no man should take food in his mouth until he has found Jesus in his heart.

We had various meetings throughout the day. The Sengueles did not come; they lay still on the ground; they could not get to us. But the next day they were all at our meetings. Our brush tabernacle was filled. Several thousand were present. The Sengueles attended all the meetings, but said nothing.

The third day at the ten o'clock meeting I tried to talk to them about Jesus, the Friend of sinners. When I had finished, I asked if there was any one who wanted to come to the altar and find this Friend. For a moment there was a tense silence. No one turned his head, no one

whispered, every one had his head bowed. We waited in silent prayer. Then, finally, the Sengueles began to rise from their seats. They were sitting 'way back in the center of the crowd.

The moment the tribe of savage warriors started for the altar I think their Friend and Redeemer started from heaven to meet them there. A deep conviction fell on the whole crowd of people such as we have witnessed nowhere else. When the other tribesmen saw their old-time enemies start for the altar of prayer they broke down and wept like children. There were many unsaved people in the crowd; the conviction was great; it was terrible; the unsaved were frightened and sprang to their feet to flee for home. But they had not reached the bushes to our left until they fell suddenly to the ground with weeping and praying. Others ran to the right toward the stream, but before they reached the stream it seemed as if God reached down His finger and touched them. They, too, went on their faces, confessing their sins and begging God's mercy. Some of them came back to the tabernacle on their hands and knees, and crawled in between the Sengueles, who now were filling the great altar rail. The whole crowd of several thousand fell on their faces and prayed.

Within two hours every person on the camp ground was saved. There were perhaps five hundred gathered about the altar. I saw the great bare bodies writhing and twisting in agony. I saw perspiration and tears flow down freely together. I called Niku to come and stand by me and hear his Senguele people pray through to victory.

What had first seemed to me like discord and lack of harmony soon became music as sweet as that of the angels. I watched them as they struggled with God. I do not believe in running up and down the altar and disturbing the seekers while they are dealing with the Almighty. If the Holy Spirit has dealt with them and brought them to the altar, He is also able to teach them what to do and how to pray.

When the people finished praying they seemed to quiet down, and a wave of blessing came over their faces and rested on their souls. The whole work seemed to be finished at nearly the same time. Now and then someone was rising to his feet. Here and there I heard a testimony of people just saved, intending to tell me what Christ had done.

Then at my right I saw a big burly fellow whom I had specially noticed during the praying. He was one of the leaders of the Senguele tribe. He opened his eyes and looked at me, and his eyes kept widening more and more as he stared at me. Then he turned and looked at the people with surprise. He looked up at the tabernacle and then it seemed to me

(Continued on Page Seven)

Beware the Devil's Smoke Screen

THE apostle Peter wrote, "Prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:21. God prepared men, having a God-prepared message, for men whom God had prepared to receive it. In response to prayer God opens hearts to receive the Word even as He did Lydia's in the days of old. Acts 16:14.

Modernistic scholars and critics are concerned with the characteristics of the individual writer. They ask the question, "Did Isaiah write the whole of the prophecy that goes by his name?" God is not concerned about the characteristics of His prophets, He is concerned about their *character*. He chose *holy* men who were not concerned in putting their own names at the end of their writings. Even if they had, the critics would have found fault still more.

"Prophecy came not in old time by the will of man"—man's will had nothing to do with it, any more than the will of the flesh has to do with our being born into the kingdom of God. John tells us that as many as received Christ were given power to become sons of God, and they were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God*. Holy men of God were chosen because God could convey through them, by means of the Holy Spirit, the message that He had for man.

Do not critically examine the writers of Scripture, the medium, the channel, but seek yourself to be examined by the Spirit who gave the message.

The writers had to be tuned by the Spirit to receive the Spirit's message; and readers of the Word today also have to be tuned, not by Modernistic scholars, but by the Spirit.

Many men whom Peter calls "unlearned and unstable" wrest the Scriptures unto their own destruction. 2 Peter 3:16. Does Peter mean to say those were ignorant men? No, but they are unlearned as far as the things of the Spirit are concerned. Learned as far as the letter, ignorant as far as the Spirit.

The qualifications for receiving the things of God lie not in the mentality but rather in the heart. Children can enter the kingdom. Christ said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. The Spirit of God is able to bring down all carnal reasoning, every high thing that exalteth itself against the knowledge of God, and bring into subjection every thought to the obedience of Christ, to enable us to un-

derstand the Word of God. These high imaginations of ours have to be brought into captivity.

We read this question in Job, "Canst thou by searching find out God?" and who by searching can find out the meaning of the Word? You need the One who gave the Word, the Holy Spirit, to enable you to understand the Word.

Peter further wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19. The Holy Spirit anticipated the condition of affairs at the end, the condition of darkness, of gross darkness; but thank God, in the dark place we have the light—the sure Word of prophecy. God anticipated that man would seek to becloud that light, and He warns and encourages us by showing us that this light, this prophecy, came through holy men who were moved and inspired by the Holy Spirit.

Modernistic critics seek to becloud the light by deliberately criticizing or detracting from the writers. They say, "We reject Moses' account of creation." In heart they are not rejecting Moses, they are rejecting the Creator of Moses, and the Creator of the heavens and the earth. They reject the fact that holy men of God spake as they were moved by the Holy Ghost. It is the vileness of the serpent, who says, "Ye shall be as gods." In the heart these critics are criticizing God—the created criticizing the Creator's account of His own handiwork. A babe, beginning to talk, criticizing and contradicting its mother's account of how it came into the world, would be the per-

sonification of wisdom compared to this other. The most precocious child that ever lived is ordinary compared to the precocious critics of God's Word.

But men love to have it so. Peter shows us that this sure Word of prophecy is a light that shineth in a dark place, but the place is not considered dark by these critics. They have their own torches superseding the divine light. God says His Word of prophecy is a light shining in a dark place, while man prefers his smoking torch to the heavenly light. But the light of their feeble torches will go out, and great will be the darkness—darkness that can be felt.

Their punishment will be all the greater because they misled others by their torches, and because they have obscured the light from heaven by the smoke they have created. They pretend that what they have is a torch of light, but it is a smoke screen to hide the divine light. They are blind leaders of the blind.

"Holy men of God spake as they were moved by the Holy Ghost." It is not a question of differentiating between Amos and Moses, Zephaniah and Jeremiah, Jonah and John. The length of the message does not determine its inspiration. All Scripture is God-inspired and profitable, and the quality is of the highest whether it be a long message or a short one.

God's Word to us is, "Receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only." James 1:21, 22.

In Days of Famine

The famine in Elijah's day was permitted by God in order to discipline Israel. But God had a directive will for Elijah in the midst of it. He planned for Elijah to adjust himself to famine conditions.

Elijah did so. He was content to hold out his hands to the flitting ravens, and to fill his cup at the trickle of Cherith. He took his 10 per cent cut at the brook, and when it dried up he took his 20 per cent cut at Zarepta. He adjusted his needs anew, and fed from the plentiful bottom-scrappings of the empty barrel in the widow's house.

As we trust, He will provide for us, too, from the sufficient hospitality of sharing ravens or poverty-stricken widows. Let us not be frightened because God establishes His store-houses and caches at Cheriths and Zareptas. The rain will finally come either in Revival or His Advent. Meantime His children "cannot drift beyond His love and care."

Prayer is educative. The man who prays grows; and the muscles of the soul swell from thin whipcord to iron bands.

—F. B. Meyer.

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Martyrs for Christ

During the Boxer War in China we were told by Cecil Troxel, a missionary, of a remarkable demonstration of the power of the gospel. A Chinese family, consisting of father, mother, two sons and two daughters, had accepted Christ as their Saviour. One day those in military authority called on them and told them to recant and give up their Christ. They answered together, "Never!" They were told to spit on the figure of the Cross, which had been drawn on the ground. Their answer was that they loved the Cross of Christ too much to desecrate it. They were asked just to step upon it to show their loyalty to the religion of their fathers, but with happy hearts and praises they reaffirmed their love for the Christ of Calvary, and through His precious saving grace declared that they were willing to die for Him.

This so enraged their enemies that they said, "Die you shall!" One hour later the black covered wagon of death came for them and they walked out of their house led by the father and mother, in single file, singing that beautiful old song:

In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime.
When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the Cross forsake me:
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds more luster to the day.
Bane and blessing, pain and pleasure,
By the Cross are sanctified:
Peace is there that knows no measure,
Joys that through all time abide.

This shows the power of Christ in action. They were not ashamed of this gospel, even though they were taken out of the city, lined up against a wall, still singing, they went to their death. What a glorious triumph of faith!

Our Glorious Hope

Amy Carmichael, Donavur, S. India

I had a swift glimpse into what release will be when some weeks ago, I opened the door of my verandah and said to a bird who was sitting on my wrist, "Peter, fly!" He was a parrot, not one of the little green parrakeets which are almost like children, but a biggish, very vigorous

bird which I had from a nestling. He was always gentle with me, but was getting fierce with others, and I thought he would be happier outside; so I gave him the chance to go.

He never looked back. With a shout of joy—it rings in my ears still—he spread his beautiful wings, opened his tail like a fan and was over the roof of the house in a flash of a second. One of the girls saw him next day sitting between two others on a palm. She called and he heard—but he didn't come back. He was too happy to come back.

What will it be
When the cage opens and the bird is free?
No bolts, no bars,
Shall hinder flight beyond the sun,
Beyond the stars.
What will it be, O Lord, what will it be
When all Thy birds are free?

And till then, here is a dear word
which came to me with the dew of
peace upon it, this early morning.

I, the Lord, do keep it;
I will water it every moment;
Lest any hurt it,
I will water it night and day.

"Every moment" means this moment—this moment as I write these words, this moment as you read them. Did our loving Lord break the large mass of time into the smallest possible fragments, because He knew that to some fears would come about tomorrow and the day after? If tomorrow comes, the word will still be, "I will water it every moment." If a night is to close upon us, "Lest any hurt it, I will keep it *night* and day."

"Behold the Lamb of God"

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Jesus Christ of Nazareth rise up and walk." Later when questioned by the rulers by what authority they had done that deed, they replied, "His name through faith in His name hath made this man strong: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

So mighty was the power of God in the first days after Pentecost that the sick were brought forth into the streets that at least the shadow of Peter passing by might fall upon some of them—"and they were healed, everyone." Acts 5:15, 16. We read, too, that "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." Acts 19:12.

The practice of the early church regarding healing is evident from James 5:13-16: "Is any among you afflicted:

let him pray. . . . Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." As the years passed, many of the Christians were scattered because of persecution. Some went on extended missionary journeys; some were martyred. The dark ages fell and hovered like a pall over the civilized world. Thus, for many reasons the practice of calling for the elders of the church fell into disuse.

It is not difficult to understand how easily this could come about. Even among the most faithful, misunderstandings and discussions could have arisen over reasons why the sick one was not immediately healed after prayer. Nothing so hinders the work of the Holy Spirit as criticism or contention. The gifts of the Spirit are not operated at will, nor is faith the product of the carnal mind. There may have been questions regarding the care of the body, of diet or of remedies. One who was weak may have insisted on eating only herbs; another ate "all things." Evidently sensing such a contention, Paul wrote, "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth: for God hath received him." Rom. 14:2, 3. Then, too, there were undoubtedly, as today, those who called for the elders again and again for prayer for healing without the true repentance for sins which must precede divine healing. Also there may have been those who took undue or unwise liberties in one way or another with the sensible laws of health, not respecting the word: "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." 1 Cor. 10:31.

It is true that the epistles for the most part are silent as to the general practice of prayer for healing. Rather, they call all to repentance, to victory over the sins of the flesh and the vanity of the world, the writers having learned by experience and by the guidance of the Spirit of God that Divine Healing as a practice in daily living demands that one remember that he is not his own, but that he has been "bought with a price." But the fact remained true—eternally true—that the Son of God at Calvary bore in His own body our sicknesses and infirmities, just as it is eternally true that salvation is by grace and not by works, though this fact was known to few, if any throughout many ages. *Calvary is and ever will be the complete answer to the Fall of man.*

Some one may ask, "Why, then, if

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The Brightness of the Father's Glory

ERNEST S. WILLIAMS AT THE CENTRAL ASSEMBLY IN SPRINGFIELD

Scripture reading: Hebrews 1:1-3.

WHO is Jesus of Nazareth? Who is the Man who wrought miracles throughout the land of the Jews? Who is this Person that we have heard so much about? Whence did He come? Whither has He gone? What is His relation? Is He just the despised Nazarene who tabernacled for a little time in the small compass of the land of Palestine? Did He die on the Cross to be seen and heard no more? Or who is this Person whom we love and worship? *He is the Son of God, the brightness of the Father's glory.*

The Scriptures abound in descriptions of divine glory. There were the thunderings, the smoke, and the shaking mountain when God appeared in His glory on Mount Sinai. The glory of the Lord was there.

Again at the erection of the tabernacle the glory appeared. A similar manifestation of the divine presence appeared at the dedication of the temple. The temple was filled with the glory of God. Manifestations of the glory were not always the same. At different times the manifestations were different.

A vision was given to Isaiah. It was in the year that King Uzziah died. Isaiah says, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." He describes the shaking of the thresholds and then tries to describe the glory of the Lord that appeared. "Behold, the whole earth is full of His glory." Who is this Person high and lifted up, seated upon a radiant throne? John gives us the interpretation. It is Jesus. "These things said Esaias, when he saw His glory, and spake of Him." Then Jesus was the King of glory before He came to earth to tabernacle among men.

What was Christ's position when He was seen in that glory? The king Uzziah had passed away. Another would take his place. Would he be a kindly and a wise king? What could the nation expect from the one that would follow Uzziah? Isaiah? Isaiah's heart was perplexed and burdened. Then the Lord rolled back the curtain between time and eternity, between humanity and deity, and showed Isaiah that a higher than any earthly king was King over Israel. It was He who was to become their Messiah; He who should be born into the human family at Bethlehem Ephrata, for from there was He to come whose goings forth had been from everlasting. It was He who would become the rejected One to be crucified

on Mount Calvary. But thank God, He was destined to arise to live forevermore. "I saw the Lord sitting upon a throne, high and lifted up." "The whole earth is full of His glory." He reigns in majesty and power, the Eternal Son, the supreme Ruler—King of kings and Lord of lords.

In Matthew 16:27 Jesus speaks of His coming glory, "For the Son of man shall come in the glory of His father with His angels; and then He shall reward every man according to His works." It is His Father's glory in which He has there promised to come, while in Matt. 25:31 He reveals that He will come in His own glory. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

What a glorious person is our Lord Jesus. The veil, "that is to say, His flesh," hid much of the glory of His deity during the time when He was "the Man of sorrows and acquainted with grief"; but the glory broke through on the Mount of Transfiguration causing not only His countenance but His garments also to dazzle with a splendor brighter than day.

Jesus is the unique Son of God. We have been placed as sons through redemption, but Jesus is the eternal Son before all creation. He could speak to those who boasted Abraham as their father and say, "Before Abraham was, I am." He is not one who "has been," or "will be," He is always the great "I Am." That gives to us the thought of His eternity. He is not limited to time. He was with the Father before the world was. None other has ever come to this world that was just like our Lord and Saviour Jesus Christ. When the Scripture says, "God so loved the world that He gave His only begotten Son," it does not mean that He gave a created being, but He gave an uncreated Being, the effulgence of the Father's glory, the express image of the Father's person, who had been with the Father before the world was. When we base our faith in Christ, we base it in Him who is eternal, the author of eternal salvation to all who believe.

The brightness of the Father's glory! Brightness is that which strikes the eye—the expression of the glory of the invisible, incomprehensible God.

Having finished His mission on earth, Jesus prayed that He might return to the Father, and what was the nature of His prayer? "I have glorified Thee on earth:

I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." He had divested Himself of that glory that He might come into this world to save. His heart longing was that, having accomplished the work of redemption, He might return to the intimate glory which He had enjoyed with the Father before the world was, and I am happy to say He now is there.

He had been in the form of God and thought it not robbery to be equal with God; but, in order to save, "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. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We have traveled a long distance in that quotation. We are taken back into eternity before the world was. We find Jesus in the glory which He had then with the Father. "Being in the form of God"—perfect likeness to God—"He thought it not robbery to be equal with God."

Some would like to say that Jesus emptied Himself of His deity when He took upon Himself a human body. He could no more empty Himself of His deity than we can empty ourselves of our humanity. He would have had to obliterate Himself to do that. He divested Himself of the fellowship and communion He had on the plane of distinct deity, and came into the world in which we dwell to take on the form of man that He might become God's saving servant, "Who went about doing good and healing all who were oppressed of the devil, for God was with Him."

He became the Man of sorrows, acquainted with grief, growing up as a root out of a dry ground, having no form nor comeliness. The glory was there, but it was hidden. He had come to stoop to the lowest depths of human need in order that He might lift man up to the highest height of fellowship in time and in eternity. Having made Himself of no reputation, He became

obedient unto death, even the death of the cross. But He did not stay dead. "Death could not keep its prey, Jesus my Saviour! He tore the bars away—Jesus my Lord!" The prayer of Jesus was answered. The glory which He had had with the Father was restored to Him. He came forth in resurrection splendor, ascended back to heaven from whence He had come and today He is seated at the right hand of the Majesty on high, angels and authorities being subject unto Him.

Being seated there in the majesty of His glory and the excellence of His deity He waits for all enemies to be put under His feet. The hour is coming when those who are on the earth and above the earth and under the earth will have to acknowledge that Jesus Christ is Lord, to the glory of God the Father. The angels of heaven will gladly bow; reverent saints, redeemed forever, will take pleasure in casting their crowns before Him; reverent mankind will yield allegiance to Him, while the arrogant pride of the wicked will be brought low. Satan, the hosts of hell, those from the penetrating darkness of doom in the confines of the damned, they will all have to say that Jesus Christ, who died on the Cross, is Son of God, equal with the Father, Lord of all.

Friend, Jesus is going to come again and when He comes, He will come in His glory. It will mean something when Jesus comes again and His holy angels with Him. Then shall He sit on the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. The heavens which declare the glory of God and the firmament which showeth His handiwork will be electrified when Jesus comes in His splendor.

When Jesus met Saul on the way to Damascus His glory was brighter than the noonday sun. When Jesus comes again to take over the government and rule the world, I believe the very heavens will be illuminated until the sun will pale temporarily in its brightness before the radiant glory of the glorified Son of God as He comes in Majesty, King of kings and Lord of lords. Nations and individuals will look toward Him and see the excellence of His glory, the expression of His essential deity, as the knowledge of the glory of the Lord covers the earth as the waters cover the sea. From the wicked there will be a crying for the rocks and mountains to fall and hide them from the wrath of the Lamb. But there will be no rocks and mountains that can hide man from the presence of His majesty then. He is coming in glory and in power.

The coming of the radiant Christ and the glory which shall be revealed need not appall us who have been redeemed

by His divine grace. For us His coming means, "Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." That is the glory that awaits the people of God, likeness to Christ in glory. We are now passing through the valley of sorrows with Him, but "if we suffer with Him, we shall also be glorified with Him." "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

Christian believer, hold fast your confidence in God; continue to walk humbly with your Lord; meditate on the virtues of Jesus; think of His eternal sonship. He was, He is, He is to come, the Almighty, our Lord and our King, Lord of all nature, of all grace, of all circumstances. Jesus is the glorified Son of God. His peace and blessing and glory be your portion. Amen.

The Bloodthirsty Senguele Finds Christ

(Continued From Page Two)

as if this was the first time he had seen it. Then he looked out at the trees in amazement. Suddenly he sprang to his feet and threw his arms in the air over his head, and cried out, "Jesus has come, Jesus has come; Senguele is all clean now." He repeated it over and over, "Jesus has come, Jesus has come, and Senguele is all clean." In a moment the whole group of Sengueles were on their feet and shouting that the Senguele was now clean. This big burly fellow grew excited; his feet became too light to stay on the ground, and he began leaping up in the air, shouting, "Jesus has come," slapping his hands on his breast and saying, "Senguele is all clean because Jesus has come."

I went to sleep that night with the voices of prayer and the shouts of triumph ringing in my ears. About two o'clock in the morning I was awakened by loud crying in the distance. I drew something around me and then ran to the door of my hut. A dozen or more people were coming crashing through the bush and tall grass, like a herd of Montana steers stampeded. As they rushed by me still crying, I asked them what the trouble was. But they simply rushed past me without giving me any reply. They rushed to the tabernacle and threw themselves on the altar, crying for mercy, and calling on God.

After the people had prayed through I asked them where they were from. It was a village some miles away. It was a village that I had never visited during my long years' work there, it was so distant; but while our people were on the

camp grounds praying for God to save sinners, the Holy Spirit went to that village and invited the hearts of those people to turn to God. They were not even allowed to wait through the night, but their conviction was so great that they broke away from the village in the night hours and hastened to the tabernacle to find God. This was repeated night after night. Penitents came from various villages in the distance.

Camp meeting being finished, the people gathered up the remains of their little loads and went back home in all directions singing, testifying, and praising God, all along the way. The Sengueles did not go with the rest. Back yonder in the tabernacle I saw them holding a palaver. Then they came to where I was sitting and got down on their hands and knees before me. A spokesman of them said, "Teacher, all the other tribesmen have gone home. Before we go we want once more to leave our testimonies with you. Jesus has come into our hearts and we the Sengueles are now clean; there is no more war in us; all hatred is gone and we belong to God. We thank you for sending Niku to bring the words of Life." Then they started home, singing as they went.

As they disappeared into the bush their song came back to me, "When the roll is called up yonder, I'll be there." At every path they crossed they divided and went out into the villages to tell the other tribesmen what Jesus had done for the Sengueles, and to assure them that there was no more war left in their hearts. They testified, sang and shouted their way back to their own country, telling everyone they met of the power of Christ to make a Senguele clean.

Almost immediately after they had passed through the country, the various chiefs called messengers and handed them their royal scepters, symbol of authority, and told them to hasten down to where the white man lived and beg him to send them someone to teach them about the Christ who had made the Sengueles clean.

Niku went back with the Sengueles. He is still there, carrying on a great work of school and church among them. One of the hardest things that missionaries ever had to do was to tell these messengers of the chiefs that they could not give them the desired teachers and preachers, for they had not the means to support them. They must go back and live as they had been living and perish as their ancestors had, without the gospel of Christ, unless someone heard the call and felt the power of Christ drawing him toward sending the gospel.

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Behold the Lamb of God

(Continued From Page Five)

healing be in the atonement, are so many Christians sick?" Because the truth of Divine Healing has not been taught by the majority of those in authority in the church, but rather has been rejected and repudiated. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. The fact of the completeness of redemption can be engrafted in the human heart only by the assimilation of the Word of God. Faith that brings results is not achieved by a mental process nor is it nourished by careless or biased reading of the Word.

But, another question, "Why is it that frequently those who really seem to believe and who even teach Divine Healing are sick and not healed?" There could be as many answers as there are persons. When one is fighting a battle against disease, one learns that he is treading on Satan's territory and that every advance toward victory for the body is hotly contested by that enemy who lured the race into sin and thus brought the curse of death and its cohorts—sickness, infirmity and disease—into this world. Our warfare is not against flesh and blood, but against principalities and powers in the heavenlies. Any ground that the enemy may discover in one, as belonging to his domain, will be held tenaciously, whether it be fear, doubt, lack of interest in soul-winning or any of the works of the flesh. If the battle be heavy, and there is no one to hold up the weary hands, even the most valiant may faint, and perhaps fall. Surely it is not defeat for one to fall fighting in the King's battles in the King's highway. Nor is it disgrace to enter into His presence bearing the scars of battle.

Someone may now ask, "What about remedies?" The use or nonuse of remedies is a matter of light. The fact that one eschews remedies is not in itself an assurance that one has faith for healing through Jesus' name only. Nor is it fair to say that one who is using remedies is not fully trusting according to his light. Divine Healing, as a practice in daily living, is not a doctrine that can be believed in one day and mistrusted another. It is a life—a life hid with Christ in God. One who accepts Jesus as his Healer must feed daily and diligently on the Word of God, must "eat" it; thus his acquaintance with Jesus, the Lamb of God, becomes fixed and he knows and doubts not the fullness of the work of Calvary.

About fifty years ago there was a revival of the teaching of Divine Healing. In various localities, throughout the world, ministers arose who with great power, preached repentance, and faith in Jesus Christ as the Healer. Hundreds,

even thousands, repented of their sins, made restitution for their wrong deeds, and were healed of diseases of all kinds. It was a compelling ministry, and has been likened to the "highway and hedge" call, inviting the sick, the lame, and the halt to come to the table of the Lord.

The writer has had close contact with many who, like herself, accepted Jesus as the Healer about that time. Among these was a woman who all her life had suffered from many diseases and who had always been under the care of a physician. At the period when she heard that Jesus was "the same yesterday, today and forever," she had just returned to her home after four months' experience in a hospital from which she had emerged in a far more grave condition than when she had entered.

In response to the mighty faith of one who had a gift of healing, the pressing need of her sadly afflicted body was now met. The joy which arose because of deliverance from continuous physical misery was not greater than the glory of the spiritual blessing which accompanied the divine touch upon her body. She had been a Christian and an active worker in her church, but now the Bible became to her a new book, revealing Jesus not only as the One who had washed away her sins, but also as the Healer of her diseases as well. Hours were spent over the Word in communion with God. She could say, as one of old, "I have esteemed the words of His mouth more than my necessary food."

Now that she had received a healing of a particular condition in her body, what was to be her attitude if and when symptoms of the former usual ills of her body returned? As a child she had suffered from chronic hectic fever which had been followed by a continuous trail of illnesses and infirmities. Supposing these should reappear. To her there was but one answer to this question. She had accepted Jesus as her Healer. From henceforth the covenant name of Jehovah, "I am the Lord that healeth thee," was to be her portion. She discarded all remedies and trusted herself fully to the Lord Jesus Christ. During the years that followed many and great were her conflicts with sickness and infirmities; many and great were her victories.

About seventeen years after the first great healing she began to have symptoms of eczema. At intervals itching sores, from which exuded a fiery discharge, appeared on the back of her head. Hard, dry scales would form. In the mornings her pillow would be wet with the discharge and plentifully sprinkled with scales. Prayer was made by herself and her family and relief was often experienced, but the sores would again appear, causing her much annoyance and discomfort. This condition continued for some

time. After a year or more the torment became almost unendurable. In this extremity she heard of a minister who believed that God answered prayer for healing. He had at one time been a practicing physician, but had relinquished the practice of medicine to devote himself to the teaching of Divine Healing. To this end he had opened a Home where the sick could come for help. To this Home, this woman, who was my precious mother, was now taken. Several weeks passed during which much prayer was made for her, but, though there was relief at times, the fiery burning sores remained to torment her night and day.

Then, seeing that mother was failing rapidly from exhaustion, the minister devoted his time to her case as far as his other duties would permit. Earnest and importunate prayer was made almost without ceasing. The disease was commanded to depart. On the tenth day of this mighty prayer the sores, the scales, the burning, the itching, all disappeared suddenly. The other guests in the Home looked on with awe and amazement at mother's head, now fully cleansed of sores and scabs. It seemed almost beyond belief. Mother's body was badly swollen and bloated. After a few weeks this too passed away and she returned to her home, glorifying God.

It would be comforting to many if we could say that the healing was at this time permanent. But after some months the sores began to reappear with their fiery torment. There are those who maintain that they would believe in Divine Healing if they could but see someone healed as by a miracle. Miracles are not common and are sometimes unobserved except by the one affected. Often, too, we hear someone say, "When God heals, He heals," thus intimating that if one is healed by the Lord, he should never be sick again. Those who have had experience in trusting God for the body make no rules for God. They have learned that symptoms may reappear, but that they are not to be accepted, but are rather to be refused in the name of the Lord, and defeated by praise and worship. Manifestly it would not be in accord with the other Scriptures for one to be given unlimited freedom from sickness or infirmity. The justified man ever lives by faith.

Mother knew whom she had believed and that He was able to keep that which she had committed unto Him. Taking her Bible and hymnbook she went aside to worship. Through praise and thanksgiving she entered into His gates and beyond into the courts. She read aloud the Psalms—to God, as though He were present listening to her alone. Not being able to sing, she read hymns of praise and worship aloud—to Him who was worthy of all praise. Praise drives away

fear; praise brings faith and courage. For months the battle raged; then came glorious victory. The remainder of her life was spent in tranquility and freedom from physical ailments, and at the age of almost eighty-four, she stepped from her bed one morning into the Father's house.

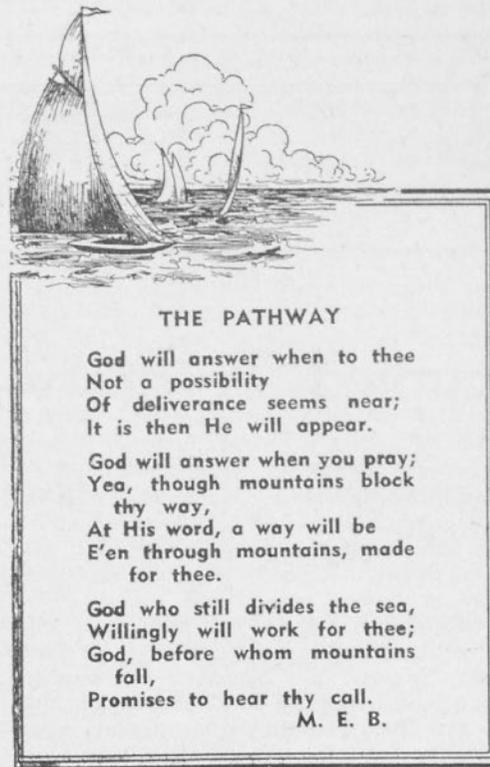
One who trusts God alone for his bodily needs as well as for victory over sin and over the activities of his mind, thoughts and impulses finds that he must live in close fellowship with Jesus Christ. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth: for the Father seeketh such to worship Him." Last year's faith for healing and last year's victory over sin will not suffice for today's needs. One must continually advance in wisdom and stature in Christ Jesus.

As the years pass, the body, through age or excessive toil or the various burdens of the day, becomes less able to resist the ills that are prone to fall upon it, and the believer finds increasingly that he can no longer "trust in himself," but must rather "rely on Christ who raiseth the dead." Pressed down, he searches the Scriptures for a deeper insight into the cross of Christ that he may have courage and strength to continue in the life of trust.

He now finds new meaning in such well-known passages of Scripture as, "If any man be in Christ, he is a new creature (there is a new creation): old things are passed away: behold, all things are become new." 2 Corinthians 5:17. Colossians 1:13 tells him that this "new creature,"—a believer—has been delivered from the power of darkness and has been translated into the kingdom of God's dear Son. He reads in Eph. 2:5, 6 that the believer has been quickened (made alive) with Christ, raised up together with Him, and made to sit in heavenly places in Christ Jesus. Turning to Col. 3:1-3 he finds: "If ye then be risen with Christ, seek those things which are above, . . . For ye are dead (ye died), and your life is hid with Christ in God."

In these and many other like scriptures he discovers anew the firm foundation that underlies the believer's position in Christ—a position that is to be maintained by his faith in the revealed Word of God as he presses on to know Christ and the power of His resurrection. As he waits on the Lord on bended knee, prayerfully considering the riches in glory provided for the believer in this present dispensation, he finds within himself a new strength and courage to overcome the works of the flesh that still battle against him—a dominion over sin, over his thoughts and actions—hitherto unknown.

Could it be possible, he asks, that there is a like victory for the body? Could the believer draw on this marvelous



THE PATHWAY

God will answer when to thee
Not a possibility
Of deliverance seems near;
It is then He will appear.

God will answer when you pray;
Yea, though mountains block
thy way,
At His word, a way will be
E'en through mountains, made
for thee.

God who still divides the sea,
Willingly will work for thee;
God, before whom mountains
fall,
Promises to hear thy call.

M. E. B.

wealth that is granted in Christ for his body also? That becomes a pertinent question to one who needs a new grasp of faith.

Let such an one know that even though the whole creation groaneth and travaileth in pain—waiting for the redemption of the body, yet here and now we may have the earnest of our inheritance. It is for those who can take it. Let him turn to 2 Cor. 5:14, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead (all died)." In the same connection let him read, again on bended knee, Romans 6, stopping with verse 11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

This is the message his hungry heart has longed for—a message that can be grasped only as one realizes that at Calvary Jesus was not only the propitiation for our sins, but that He also delivered us from the old creation and made "all things new." It was there that He made peace through the blood of His cross, *reconciling all things to Himself*, in the body of His flesh through death to present us holy and unblameable and unapproachable in His sight. Col. 1:20-22.

With a new apprehension of the depths of Calvary, the seeker who is determined to press through unto the victory provided by the cross, in deep worship and holy praise, now prayerfully reckons (acknowledges definitely) that he was identified with Christ in His death at Calvary. In return, the Spirit of God operates, and the life also of Jesus is manifested in his body. 2 Cor. 4:10.

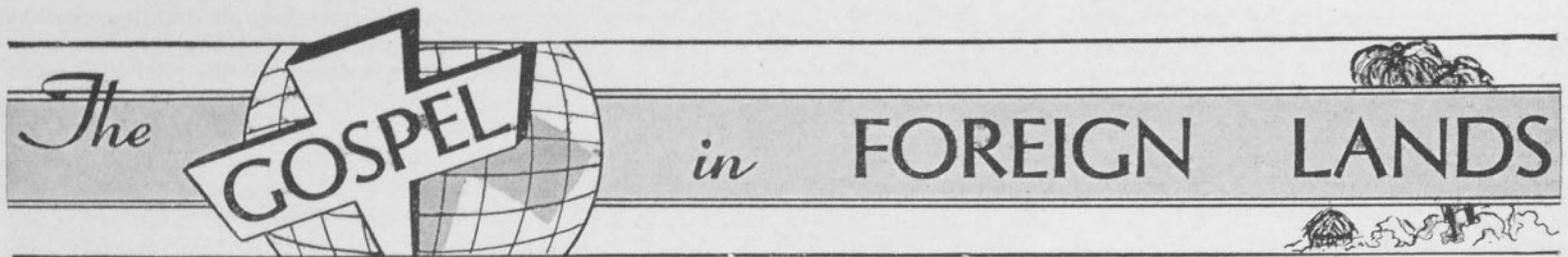
As a concrete example of the operation of the Spirit of God in one who was able to believe, witness Paul's trial at Lystra when he was stoned there. As the disciples stood around him, he rose up and went into the city. His body must have been bruised and sore, but with the "power of Christ" resting upon him, he went next day to Derbe and continued his ministry.

"In labors more abundant, in stripes above measure, and in deaths oft," the Apostle to the Gentiles learned experimentally the "mystery which had been hidden from ages and from generations," but was now to be made known to His saints—"Christ in you, the hope of glory." Paul could say as one who knew whom he had believed: "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God."

Such an experience was not reserved for Paul alone. It is for all who will go after it. True, the highway whereon walks the believer who seeks to maintain his position in Christ as made known in the Scriptures is steep and very narrow, and is beset with snares of doubt and fear which have been placed there by the enemy of souls to trap those who dare to walk thereon. But one whose eyes are fixed on the Word alone is enabled to walk steadily and in triumph over the powers of darkness. He catches more than a glimmer of the meaning of God's word to Paul: "My grace is sufficient for thee: for My strength is made perfect in weakness."

The writer of this article, who has traveled the path of trust for more than forty-eight years, could add many pages of testimony to the faithfulness of God in healing the sick and strengthening the infirm. Personal testimonies are always encouraging, but she prefers to commend to those who are interested the very prayerful consideration of several of the many passages of Scripture that have been especially helpful to her in later years when she has been compelled to take an advanced step in faith. The careful reading of Paul's prayer in Eph. 1:15-23 enlarges one's vision and causes hope to spring up. Hope is raised to faith as the believer "waits on God" over the mighty cry of the Apostle's heart in Eph. 3:14-21, and Col. 2:9-13 has a message that reveals the purpose of God in redemption. The words of Jesus in His prayer on that last night before He, as the Lamb of God went to the cross to bear the sins of the world, were fraught with deepest meaning, "I in them and Thou in Me."

These scriptures and many, many others of like nature, if absorbed and assimilated, will enable the believer to fight the good fight of faith. "One must believe facts, and have faith in promises."



From Japanese-Occupied Territory

We realize that many of you are deeply concerned about our missionaries in Japanese-occupied territory and are anxious for any information as to their welfare. Up to the present there has been very little to report from the Philippines, though every effort has been and is being made to contact our missionaries who were on that field at the time of Japanese occupation and from whom no direct communication has since been received. Once again, we urge your continued intercession on behalf of these nine valiant soldiers of the Cross: Blanche Appleby, Rena Baldwin, Doris Carlson, Elizabeth Galley, Mr. and Mrs. Leland Johnson, Gladys Knowles, and Mr. and Mrs. Robert Tangen. We do not know what suffering they may have been called on to endure for the gospel's sake, but the Lord knows their need and He is able to sustain them through every trying circumstance. Remember that they will be depending on us here in the homeland to be faithful in holding up their hands in prayer.

From time to time word gets through from North China—not always up-to-date, but so far reassuring as to the welfare of our missionaries. The latest news is contained in a letter dated March 8 from Martin Kvamme, who writes: "Your letter of November 17, 1942 was received the other day and you will understand how welcome it was since we had had no word from you for about sixteen months.

"The Hansens and Hindles are still living in their homes as formerly. The Baltaus are here and getting along very splendidly. Anna Ziese on her station, carrying on as usual. The Slagers are camping out, as also the friends in Shanghai. Miss Norli and her coworker remain on their station and carry on as usual.

"Here in Tientsin I am able to work for our Master in preaching, besides the District ministry. Last night a Russian lady accepted Jesus as her personal Saviour and deep conviction rested upon many others. There may come a change soon, but nothing can be said for sure. None of our members are suffering lack of funds thus far. I am sure you will know how to continue in prayer for us all. All the aforementioned friends join in sending love and greetings, with many thanks for prayers and interest."

* * * *

An encouraging letter has just come to us

from Major Frank T. Waller, of the Salvation Army, who pays tribute to two of our missionaries in North China, Mr. and Mrs. Slager. Major Waller and his wife, now in Cape Town, South Africa, were formerly stationed in Tsingtao, China and from that city were evacuated in August, 1942. "Mr. and Mrs. Slager, of your mission, were good friends of ours," they write, "and we saw much of them during the days when we were all semi-interned. Mr. Slager spent some months confined with a number of other Americans but was subsequently allowed to return to his own home. From that time he, in common with the rest of us, was allowed out for three hours daily to purchase foodstuffs and for exercise.

"During these daily walks we often met them and found them always praising God, fully trusting in His guidance and mercy. Both Mr. and Mrs. Slager were in good health up to the time we left and asked us to assure you that they were well and in good spirits.

"They could have evacuated but felt that it was the will of God for them to stay. We honor them for that decision, for the future actions of the Japanese were most uncertain.

"There was no indication that the Japanese intended to change their policy toward British and American internees, although many rumors were abroad. Whatever the future holds, you may be sure that Mr. and Mrs. Slager will give a good witness and will embrace any opportunity to speak a word for the Master."

IN PERFECT PEACE

Grace Walther, Bihar, India

One sometimes wonders what his reactions would be in a crisis. When we read of the missionaries in Burma having to leave their homes, their people, their work, we tried to picture just what it would be like to be in such a position. We found out!

There were rumors abroad, and a condition of unrest, and we were advised to leave our station at least temporarily because of the trouble expected. However, after much prayer about the matter we felt that our responsibility was right here just as long as it was possible to stay. Our hearts were at rest in His Word and the assurance of being in His will, and we proved that God's peace which passeth understanding does keep the heart of him who trusteth in the

Lord. It meant facing the possibility of having to leave at a moment's notice, of perhaps having to slip off through the fields disguised as natives. Yet we felt our place was to stand and help our people to hold steady during this difficult time.

The Storm Broke

In one night all the railway lines in our section of the country were torn up, roads were cut up and all means of communication severed. We had no radio. No news, no letters, nothing whatever from the outside world came through, except hearsay. Yet it is surprising how one's world moves along and one becomes adjusted just to carry on. Rumors were wild and many as to the strength of the independent party and all it was accomplishing. But day by day, night by night, we went on, with such utter peace and rest in our hearts, realizing we were safe in His care. Our work never ceased. With the large family we have, and the school to look after, our days were too full to be given to anxiety—and was it not the command, "Be anxious for nothing"?

Then came the official order, "Be ready to leave within an hour. Take what clothing you need, bedding, a suitcase and small bedding roll." Our choice was to stay, but we were given no choice. So we called in our workers, gave the necessary instructions and told them to carry on. Then, committing the work, the people, the place—all into the hands of our Lord, we started out, not knowing where we were being taken, nor for how long. We were told these were precautionary measures and it might mean an absence of a week or so. It was two months before we returned.

No Anxiety—No Fears

As we were being driven along in the convoy of cars with military escort, we had time to examine our minds and were amazed at the utter rest and peace therein—no anxiety, no regrets, no fears, but a feeling of being carried along on wings. Every arrangement had been made for our safety. The plan had been worked out without our knowledge, and we just had to follow and acknowledge Him as Lord and Master of every situation.

Months before, in considering such a possibility we had asked ourselves, "Could we leave all this without a terrible wrench at our heart? Could we just move out from that which had become such a part of us without it taking almost our very life?" Now, upheld with this sense of absorbing peace and rest, we asked, "How can it be?" Then we realized it was that someone was praying—many were prevailing for us in prayer, and we were proving the mighty power of intercession. If ever we thanked

God for faithful prayer upholders, it was then. We were the first to return. Permission to come had not been obtained, but we did so, trusting the Lord to open the doors for us. We knew if God would have us carry on, He would see that we were allowed to remain. And so we are thankful that permission came, and we accepted it as a confirmation to carry on as long as He desires.

Nor was there any loss or harm to anything or anyone in our absence, but the Lord graciously helped and our faithful workers carried on with His blessing upon them. Ours was the only school in the city that lost not one day because of the disturbances.

The Future?

It is in His dear hands. But this our sure confidence, that He who has in no wise failed us in the past, whose gracious upholding carried us through all the difficult, tense days of strain and stress, will not fail. And we believe that each faithful prayer helper also will not fail to continue praying and sharing the burden with us—so we carry on!

PROGRESS OF THE CHRISTIAN CHURCH IN INDIA

Here are some interesting statistics passed on to us by A. Cornelius, of East Khandesh, India:

In the time of Henry Martin there were no Protestant Christians in India.

In the year 1800, William Carey baptized the first Christian, Krishna-Paul.

About 90 years ago there were 15,000 Protestant Christians in India.

From 1911 to 1921 there were 7,000 converts per month.

From 1921 to 1931 the average was 12,000 converts per month.

From 1931 to 1941 the average was 20,000 per month.

Today the average converts DAILY are 580. Many of these believers are coming from high castes.

THE LOVE OF CHRIST BREAKS DOWN EVERY BARRIER

The reality of that statement is emphasized in an incident related by Maynard Ketcham, of our North India field. During a certain holiday season they had arranged a special meeting and time of fellowship with the new converts from the "untouchable" people at Dakatia, in East Bengal. "We had a fine service," writes Brother Ketcham, "and a fine love feast, with special emphasis on the feast. As a matter of fact, I am sure the people there will remember the spectacle of my shoveling curry and rice into my mouth with my fingers, long after they have forgotten the subject matter of my impassioned message. It is not that I am at all inept with my fingers, but rather that in India eating speaks louder than words!

"Eating is a great sacrament here, and the finest shades of social and religious distinction can be expressed thereby. To begin

with, only people of the same caste group can eat together. Subcastes within the castes are distinguished by the order in which they are served. Food cannot be eaten by a high caste person when a low caste person is in the same house, even in another room. Men never eat in the presence of women, and the men of the house must always finish before the women start to eat.

"Certain food is taboo to certain classes of people, and also at certain times. Mohammedans would rather die than eat pork. Hindus would rather die than eat beef. Some Hindus can eat goat, some can eat fish, some can eat no meat at all. Food must be presented to the idols and accepted by them, with much ringing of bells, before it can be served. There is a special diet for widows, a special diet for people who are courting, a special diet for the young, a special diet for the old. So you see that Jack Sprat and his wife are simply not in the running when compared to the people of India.

"These things become laughing matters to Westerners, but to the Indian, they are as

serious as life itself. Consequently, when I as an American, together with Mohammedan converts, high caste Hindu converts, and converts from the despised "untouchable" people, rich and poor, men, women and squalling babies, all work together to prepare our food, and all sit down together to partake of it with thankfulness to our God the occasion becomes a clear revelation of the love of our Christ, who breaks down every barrier, and sets all captives free!"

THANK YOU

Florence Blossom, of Gold Coast, wishes to thank each one who has been faithful in contributing to her support. She has acknowledged the offerings individually, but it seems that some of the letters have failed to get through. Miss Blossom is expecting to return home for regular furlough but there has been a delay due to difficulty in arranging for her transportation. In the meantime, the Lord has been gracious in giving her strength and a measure of health to carry on with the work at Yendi.

Things You Want to Know

John F. Hall
Furlough, French West Africa

"WHAT KIND OF CLOTH DO THOSE NATIVES HAVE?" is another frequent question. The Mossi people in Upper Ivory Coast grow cotton; the women and girls card it laboriously using a flat stone and rolling a metal rod on the cotton, thus slowly pressing out the seeds. It is they who also spin all the thread by hand with what looks like a clay top with a long stem.

The Skein

is made by running off the thread on pegs driven in the ground about thirty yards apart. The weavers are all men. With their crude hand looms, and working the warp with their feet, they weave all day long in some shady spot.

Traders Buy Cloth

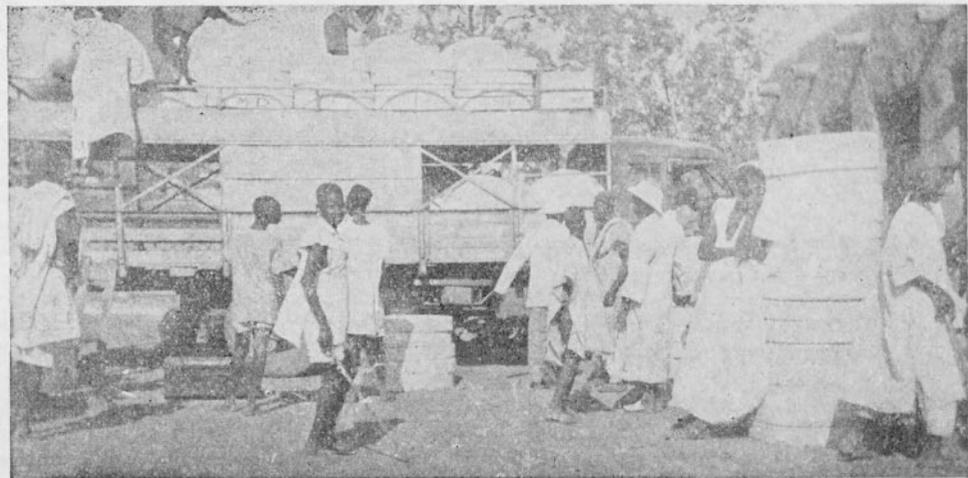
and in this event the Mossi pack the cloth in two large cart-wheel bundles on burros. The picture shows a five-ton French truck loading Mossi cloth for transportation to

Bamako, five hundred miles away, where the Syrian traders will make one hundred per cent profit on it.

Cloth Sold by "Kantiga"

The natives measure cloth by placing the elbow at the end of the narrow strip of cloth and laying the arm flat; then they raise the arm, place the thumb where the middle fingertip was and make a full span of the hand to middle fingertip. A generous trader may roll his finger on over to the middle knuckle. The strip of cloth is then folded over and over again at this length, and the cost totaled. Cutting is done with knife and not scissors.

Mossi weaving is in demand among other tribes in a large area outside their own boundaries. The cloth is of varying texture, weave and pattern. All sewing of garments is done by men, whether by hand or with European sewing machines.



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

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

The Penalty of Disobedience

Lesson for July 25. Lesson Text: Lev. 10: 1-7; 24:10-16; 26:1-46.

Genesis has to do mainly with beginnings, Exodus with redemption, and Leviticus with worship. And true worship has to do with holiness and embraces every area of life. Leviticus, therefore, contains instructions to the priesthood for directing Israel's worship. The book may be termed the "Priest's Handbook," compared to a minister's manual, and outlined as follows: 1. Holy Offerings (1-7); 2. Holy Ministry (8-10); 3. Holy Food Laws (11); 4. Holy Bodies (12-15); 5. Holy Hearts (made possible by Christ's death as typified in the Day of Atonement (ch. 16); 6. Holy Relationships (17-22); 7. Holy Occasions and Days (23); 8. Holy Business Deals (25).

Holiness simply means obedience to God's will and Word. Our lesson today is composed of two occasions upon which God's laws were disobeyed and His Holiness violated.

I. THE SIN OF NADAB AND ABIHU.

"Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not."

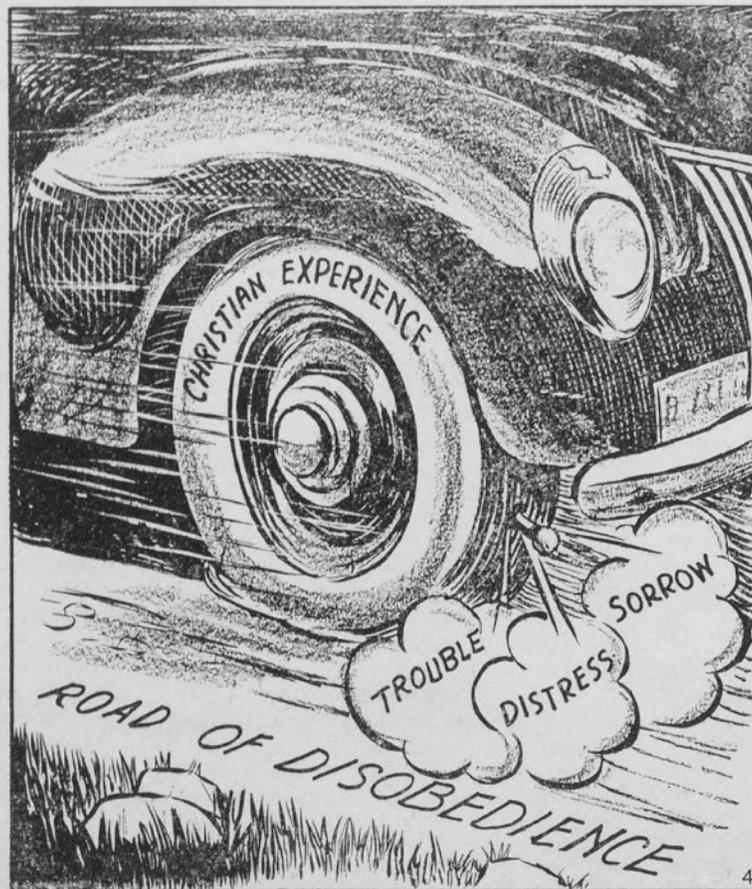
1. The nature of their sin. They made their offering—(1) in a wrong manner. They lighted their incense, not from the altar fire, but elsewhere. See Lev. 16: 12; Num. 16:46. (2) In a forbidden place. It seems strongly implied that these men rashly entered into the holy of holies, into the immediate presence of the Shekinah glory of God, to offer their incense there. Compare Lev. 16:1, 2. (3) At a wrong time. The divinely appointed order of worship for the day had just been completed.

Some feel inclined to excuse these men on the grounds of ignorance and good intention; others condemn them as having been indifferent and careless concerning God's prescribed orders for worship; still others feel that they ventured upon such a perilous experiment because they were excited to do so by strong drink. This is inferred from verses 8, 9. In any case, they were guilty of what Paul calls "will worship" (Col. 2:23), that is, worship according to one's own fancies and inclinations. While their sin, in form may never be repeated; yet in its nature, no sin is more common today.

2. Lessons from their sin. (1) We must

worship God, not according to our own ideas but according to His will as revealed in the Word. No amount of religious performance will substitute for obedience. 1 Sam. 15:22. (2) We ought not to take upon ourselves tasks for which we have not been divinely commissioned. God will not thank us for natural devotion or service performed simply in human energy. Our devotion and service must be Spirit-inspired, Spirit-empowered, and Spirit-directed. (3)

FLAT TIRE



"Strange fire" is unacceptable to God. By strange fire we mean the substitution of fleshly enthusiasm, of emotionalism, of psychological methods, of education or aesthetics for the power and anointing of the Holy Spirit. "God is a spirit: and they that worship Him must worship Him in spirit and in truth." (4) God's attitude toward "strange fire," toward irreverence and presumption, has not changed. Though judgment today may not be as sudden as in the case of Nadab and Abihu, it is nevertheless, just as certain!

3. Problems in connection with their sin. Was God harsh in His treatment of these offenders? Did He act in a manner inconsistent with His character? In answering this question consider the following points: (1) When we read in the Bible of

men being suddenly cut off by death we are not to infer in every case that this death must be followed by the judgment of eternal fire upon the soul. Often the opposite is true as in 1 Cor. 11:30-32, where we are told that certain Corinthian believers suffered illness and premature death not in order that they might be consigned to perdition but that they might be saved from such a fate. (2) Again, let us remember, before accusing God of harshness, that these men sinned publicly; their sin took place before the very sanctuary where all the people were assembled. What would have been the effect and influence of their conduct upon Israel if it had been allowed to pass unpunished? The whole nation would have been encouraged to become careless, irreverent and presumptuous in their worship. (3) Those people whom

God has chosen to be specially near unto Him must ever reverently recognize His transcendent holiness and see to it that He is glorified in them.

II. THE PENALTY OF BLASPHEMY.

1. The occasion of the sin. 24:10, 11. In the course of a quarrel between an Israelite and a half-caste member of that race, the latter blasphemed "the name of the Lord and cursed."

2. The nature of the sin. The words, "of the Lord" are not in the Hebrew. This man, then, blasphemed the name, meaning the most sacred name of God—"Jehovah"—which name was so revered among the Israelites that they would not even pronounce it on any occasion. To this day, when the word "Jehovah" occurs in the Hebrew text, the word "Adonay" meaning "Lord" is substituted. Thus, in the light of the sacred esteem in which this name was held, the half-caste's sin becomes more frightful.

3. The punishment of the sin. 24:12-23. Sentence upon the offender was not passed hastily. No merely man-made penalty was prescribed. Judgment was withheld until Moses sought and obtained the mind of the Lord in the matter (a most excellent example for church discipline today). After divine guidance was obtained, the offender was stoned to death.

But not only those who do as this man did shall receive the judgment of God. But every sinner who despises "the name that is above every name" (Phil. 2:9) shall perish. The swearer and blasphemer, the rash and irreverent, the quarrelsome and passionate belong to the class before us. Amid the flashing flames of the Day of God, and the weeping and wailing and gnashing of teeth, the unbelieving man who rejected the only "name under heaven given among men, whereby we must be saved" (Acts 4:12), shall hear the thunder of his own accusing conscience—"The Lord is righteous, and I am self-destroyed."—J. Bashford Bishop.

"SUGAR CREEK GANG" BROADCASTS

Many are familiar with *The Sugar Creek Gang* books by Paul Hutchens. The Gospel Publishing House has been selling them for some time. *Revelation* announces that the Sugar Creek Gang is now on the air every day, with Mr. Hutchens in person reading the stories and interpreting the various characters and their moods in the way in which he intended them to speak when he wrote the books. The broadcasts are on KXEL, a 50,000-watt clear-channel station, 1540 on your dial, from 5:15 to 5:30 p. m., Central War Time. Parents who do not want their children to listen to some of the radio programs that are addressed to them can encourage the youngsters to listen to the Sugar Creek Gang, for the stories are a high type of Christian fiction.



Reports From the Reapers

NORMAN, OKLA.—After pastoring the assembly at Woodward for nearly four years, we felt God would have us come to Norman. We found a fine group of people who loved God. They have a basement church, 44x74 ft., on which they owed \$1300 when we came here ten months ago. God has helped us to pay that off. There are two naval bases here and some fine service men come to our church. We plan to build as soon as we can.—R. S. Strange, Pastor, 532 E. Main St.

Coming Meetings

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, 2108 N. 14th St., July 18, 2:30 p. m. Brother Sanders is pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary.

YOUTH CONFERENCE

Central District Youth Conference, Lakeland Beach Park, Big Prairie, Ohio, Aug. 10—20. District Superintendent G. F. Lewis, Conference Director, Alice R. Flower, Evening Speaker. For further information write J. E. Engelhardt, Secretary-Treasurer, Atlanta, Mich.

SOUTH DAKOTA DISTRICT CAMP

Black Hills Camp and Bible Conference, Rapid City, S. Dak., June 23—August 1. Ward Evangelistic Party. For information write C. L. Conklin, Chairman Office Committee, Box 758, Huron, S. Dak.—Arthur F. Berg, District Superintendent.

NORTH TEXAS CAMP MEETING

North Texas Camp Meeting, Denton, August 1-10. District Superintendent F. D. Davis, night speaker. Harold Miles in charge of music. Other ministers will take part. Bring tents and trailers. For further details write R. E. Ford, Denton, Texas.

KANSAS CAMP MEETING

Woodston-Alton Camp Meeting July 22—August 1; Attica—Sharon, August 5-15. Hugh Cadwalder of Waco, Texas, Evangelist. T. J. Jones, Dean Glad Tidings Bible Institute, Bible Teacher. C. A. service in afternoons. For reservations and information write Okra Gaddis, 509 N. Main St., Caldwell, Kansas.—V. G. Greisen, District Superintendent.

ROCKY MOUNTAIN DISTRICT CAMP MEETING

DENVER, COLO.—26th Annual Camp Meeting of the Rocky Mountain District, District Camp Grounds, 5700 S. Broadway, July 29—August. 8. Arthur S. Arnold, guest speaker.—J. E. Austell, District Superintendent, 5700 S. Broadway, Littleton, Colo.

SOUTHERN MISSOURI DISTRICT COUNCIL

Southern Missouri District Council in connection with its Camp Meeting, July 8—18, at District's Camp Grounds, 13½ miles Southwest of Eldon, Mo. Cabin and tent accommodation and meals at cheap rates on grounds. Good train and bus service. Wm. McPherson, Camp speaker. For room reservation write District office, 1885 N. Douglas, Springfield, Mo.

NEW ENGLAND DISTRICT COUNCIL AND CAMP MEETING

New England District Camp Meeting July 4—18, Framingham Centre, Mass. A. G. Ward and Wm. E. Long, speakers. The District Council will convene July 14—15, at 8:30 a. m. The Executive Committee will meet July 13. For information write Roy Sumuland, 7 Auburn St., Framingham, Mass.—Roy Smuland, District Superintendent; by H. H. Shelley, District Secretary.

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SPECIMEN OF TYPE		
2 PETER, 2, 3.	Of false teachers.	O
day dawn, and the day star arise in your hearts:	A. D. 66.	13
20 Knowing this first, that no prophecy of the scripture is of any private interpretation.	2 Cor. 4. 4.	um
21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.	6.	it i
	Rev. 2. 28.	Sp
	Rom. 12. 6.	the
	2 Tim. 3. 16.	wh
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1158	CHAPTER 2.	**

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CENTRAL NEW YORK CAMP MEETING

Fourth Annual Central New York Camp Meeting, Sidney Institute Grove, Sidney, N. Y., July 28—Aug. 8, under auspices of Central New York Section of Eastern District Council. Ralph M. Jeffrey, Hagerstown, Md., main speaker. Missionary Rally, Aug. 1, 2:30 p. m. Young People's Rally, Aug. 7, 2:30 p. m. Fellowship Day, Aug. 5. For information and reservations, write to Robert T. McGlasson, 23 Port Watson St., Cortland, N. Y.

NEW MEXICO DISTRICT COUNCIL

The 4th Annual New Mexico District Council at Tucumcari, N. M., July 13-15. Ernest S. Williams, General Superintendent, principal speaker. Fellowship Meeting night of July 12 at Hancock and Monroe. The District Presbytery will meet. Rooms in Tourist Camps and hotels. For information write: H. M. Fulfer, District Superintendent, or host pastor, B. H. Caudle, Box 878, Tucumcari.—B. H. Caudle, Secretary-Treasurer.

POTOMAC DISTRICT COUNCIL AND CAMP MEETING

Annual Pentecostal Camp Meeting of Potomac District, Potomac Park, W. Va., July 25—August 15. Special speakers: E. S. Williams, General Superintendent; W. I. Evans, Dean Central Bible Institute; W. F. Duncan, Evangelist. Annual District Council, July 20-22. C. A. Convention, July 22-24.

For information and reservation of rooms, cabins or tents, write Pastor T. B. Pierce, Glencoe, Md.—E. F. M. Staudt, District Superintendent.

OKLAHOMA DISTRICT CAMP MEETING

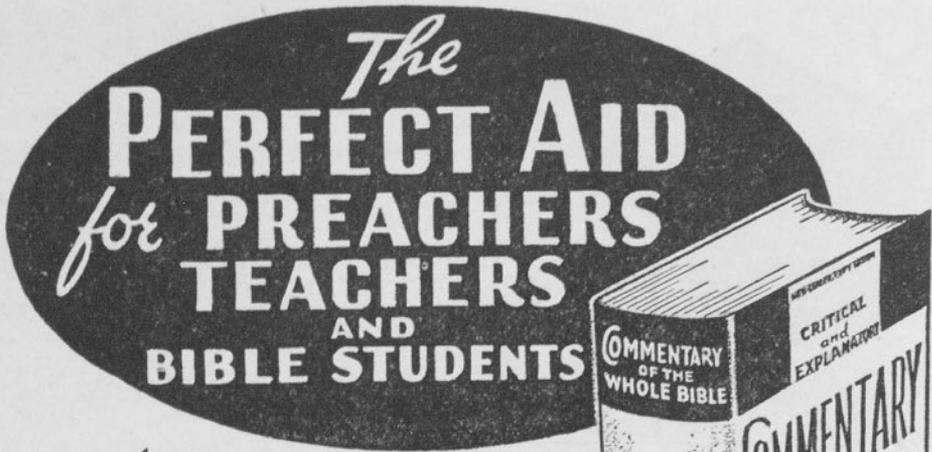
Oklahoma District Camp Meeting July 22-Aug. 1, in large new tabernacle erected on camp grounds, four miles north of State Capitol Building, Oklahoma City, Okla. Ralph M. Riggs, Superintendent Southern Missouri District, will speak at morning and night services. The 2:30 p. m. services in charge of the Christ's Ambassadors of the District. Children's services, in Children's tabernacle, 7:45 p. m., Mrs. Ruth Garvin Bishop in charge.—G. W. Hardcastle, District Superintendent; by V. H. Ray, District Secretary.

TENNESSEE DISTRICT COUNCIL

The 18th Annual Session of the Tennessee District Council Scott Street Assembly, Knoxville, Tenn., July 27—29. George Hayes, principal speaker day and night services. Rooms free. Meals on free-will offering plan. All applicants desiring ministerial recognition should meet the District Board at the Scott Street Assembly, July 26, 7:30 p. m. For information write R. L. Wilkerson, Host Pastor, 1515 Nadine St., Knoxville.—H. E. Waddle, District Superintendent; by J. B. McIntosh, Secretary-Treasurer.

WEST CENTRAL DISTRICT CAMP MEETING

The West Central District Camp Meeting Storm Lake, Iowa, July 27—August 8. Dr. Charles S. Price



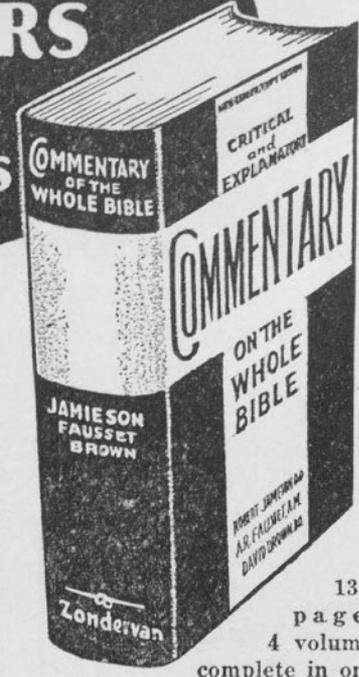
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will be speaking at 10:00 a. m. and 8:00 p. m., other speakers in the afternoons. The District C. A.'s will have twilight services each evening at 6:30. Five services each day. Cottages, cots and pads for rent. Meals served in fine cafeteria. For information write Roy E. Scott, District Superintendent, 1421 E. 12th St., Trenton, Mo., or Chas. E. Long, District Secretary-Treasurer, Box 246, Des Moines, Iowa.

ILLINOIS DISTRICT CAMP MEETING

The 13th Annual Illinois District Camp Meeting, Old Salem Chautauqua Grounds, Petersburg, Ill., July 16-25. H. E. Winburn, pastor Evangel Temple, Toronto, Canada, camp evangelist, and Glenn Horst, formerly of Southwest China, morning speaker. Special services for children. Services for ministers only. A great missionary rally, afternoon, July 25, Noel Perkin, Missionary Secretary, in charge. Write Walter Smith, 105 C. M. R., Peoria, Ill., for particulars.—W. R. Williamson, District Superintendent.

YELLOWSTONE CAMP MEETING AND MONTANA DISTRICT COUNCIL

The Yellowstone Camp Meeting and Montana District Council, Armory Building, Livingston, Montana.

(Gateway to the Yellowstone Park), July 12-22. T. J. Jones, Bible Teacher, and Robert R. Morrison, Hutchinson, Kans., Evangelist. Three services daily. Special services for children. District Presbytery meets July 13; District Council, July 14, 15. Meals on grounds. For information write: Leonard Palmer, District Superintendent, 1026 3d Ave. S., Great Falls, Montana.—Leonard Palmer, District Superintendent.

EASTERN DISTRICT CAMP MEETING

24th Annual Pentecostal Camp Meeting, Maranatha Park, Green Lane, Pa., July 16-August 15. C. Stanley Cooke and Watson Argue Evangelists. Allan A. Swift and William I. Evans, Bible Teachers. Flem Van Meter will minister at various times. Many pastors and evangelists from various fields of labor will be heard. Prayer Conference, July 16-18, with Frederick D. Drake in charge. Credentials Committee meets July 20-21.

Reservations for cabins or tents booked in order received. Address Maranatha Park, P. O. Box 113, Green Lane, Pa. Additional information may be had by Addressing W. A. Brown, 445 Main St., Pennsylvania, or B. D. Jones, 79 Mary St., Ashley, Pa.

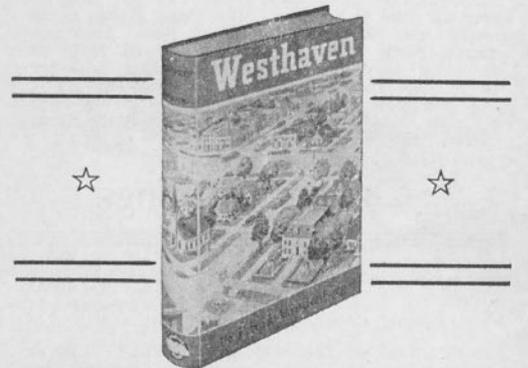
METROPOLITAN BIBLE INSTITUTE
May, 1941, Beulah Heights Bible Training School was reorganized under the leadership of Nicholas Nikoloff as Metropolitan Bible Institute. May, 1943 the Eastern District Council officially recognized this institute as a division of the Eastern Bible Institute as a day and evening Bible School for greater New York.
Those who desire to pursue evening Bible school work this fall may address Metropolitan Bible Institute, 5029 Hudson Blvd., North Bergen, N. J.

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Mr. and Mrs. A. E. Nunley, Route 2, Muskogee, Okla.—"Both of us preach."
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Chas. S. Brown, 159 Kingston Ave., Daytona Beach, Fla.—"After pastoring the assembly here for 9 years, I have resigned to enter the evangelistic field."

MISCELLANEOUS NOTICES

FOR SALE—12-16 watt Airline Amplifier and Steel Guitar, price \$70.00 plus shipping charges. Get full particulars from E. V. Brock, 314 N. Cleveland St., Shawnee, Okla.
WANTED—Small or medium-sized tent for gospel work.—Leonard G. Cranor, 2721 Ohio St., Paducah, Ky.
NEW ADDRESS—P. O. Box 250, Bucklin, Mo. "After being in evangelistic work for some time, we have accepted the pastorate here."—W. Lee Beasley Jr.



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For today people everywhere are realizing that only in God can there be security and stability. Children who early learn about God's love and His dealings with man become strong and fit for the tests ahead. Be sure that your children have ample Christian character-building literature and "When Tomorrow Comes" they will be prepared. These books for the home and children are recommended by leading ministers and Christian leaders.

THE SUGAR CREEK GANG, By Paul Hutchens. It would be hard to find an adventure story more packed with thrills than this story of Bill Collins and his pals. The boys found a mysterious map; they discovered where the treasure was buried; and they caught—but you'll want to read the story yourself to find out. **Price 50c.**

FURTHER ADVENTURES OF THE SUGAR CREEK GANG, By Paul Hutchens. Those who have read of the earlier adventures of the Sugar Creek Gang won't want to miss this book; and those who haven't will want to get acquainted with these boys right away, for the Sugar Creek Gang have a way of running into exciting experiences. **Price 50c.**

THE SUGAR CREEK GANG IN CHICAGO, By Paul Hutchens. Chicago is an exciting place to the boys—the rushing traffic, the tall buildings, and the thousands of the people see to it that the Gang have plenty to remember and talk about when they go back home and gather on the bank of their Sugar Creek. **Price 50c.**

WE KILLED A BEAR! By Paul Hutchens. Here is a story that will keep any boy curled up in his chair; for the members of the Sugar Creek Gang are real boys who find plenty of excitement in the woods, fields and swamps of their own neighborhood.

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Springfield, Missouri

The PASSING and the PERMANENT

ROMAN CATHOLIC PRIESTS

There is one Catholic priest for every 660 persons in the United States; in Spain, one for every 600; in France, one for every 800; while in Chile there is one for every 3,000 persons. So says Priest Alberto Hurtado, S. J., in his book, "Is Chile a Catholic Country?"

LIQUOR ADVERTISING VOTED DOWN

According to *Watchman-Examiner*, the brewer interests received a setback when the stockholders of the Curtis Publishing Company, which publishes *Saturday Evening Post*, *Ladies' Home Journal*, and other periodicals, recently voted on a proposal to admit liquor advertising to the pages of those papers. The vote was 80,804 in favor and 2,391,101 opposed.

DUTCH CHURCHES INDIGNANT

According to *Time*, the Christian people of the Netherlands flamed with angry indignation at the latest Nazi measure against Holland's Jew—an order for sterilization of Jews who marry those whom Hitler calls Aryans. Church leaders drew up a stern protest, calling upon the Nazi authorities to revoke the order, claiming that "a beginning has been made" in enforcing the inhuman and un-Christian law.

BIBLES FOR RUSSIA

The Russian Government is willing to accept bombers, but not Bibles. Says I. V. Neprash, a former missionary to Russia, "We are preparing for a Million Testament Campaign in Russia, and when permission is granted to us either to print Scriptures in Russia or to import them into Russia in unlimited quantity, we shall praise God for another victory. Prayer is still needed. A cabled offer to Moscow to ship one thousand Bibles, all expenses paid, remains unheeded."

POLYGAMY AND PROPHECY

At the present time there are two million more women than men in the British Isles, states *Revelation*. The English philosopher, C. E. M. Joad, said that polygamy was the solution of this great preponderance of women. Of course, Professor Joad doesn't pay much attention to what the Bible says about marriage; but his idea is a startling footnote on the prophecy of Isaiah 4:1—"In that day seven women shall take hold of one man..." "That day" may not be far distant.

A TANK CHANGES HANDS

From the *Jewish Chronicle* comes this incident: In the fighting on the Russian front, around Veliki Luki, a Jewish sergeant captured a German tank. He was surprised to see on it an inscription that it had been presented to the German army by the family of the diplomat, Vom Rath, who was assassinated in Paris by a young Jew whose mind had been turned by the Nazi torture of his family. There is a certain justice in the fact that the Vom Rath tank is now in Jewish hands as a weapon against the most bitter of Israel's modern foes.

A RECORD CIRCULATION

A few months ago a weekly publication of the Seventh-day Adventists, *Signs of the Times*, brought out a special temperance issue which they distributed from door to door in some places. This temperance issue had a circulation of 2,300,000 copies, which is believed to be the greatest circulation of any single issue of a religious magazine in the history of the U. S. A. These people certainly are aggressive and yet they have an organization considerably smaller in size and membership than our Assemblies of God fellowship. The Seventh-day Adventists, founded in 1831, have 2,450 congregations and 182,000 members in the U. S. A. The Assemblies of God, organized in 1914, has 4,840 congregations and 222,730 members in the U. S. A., as of September, 1942.

JUST LIKE A JEW!

Speaking of the Jews, and the remarkable things they have accomplished in Palestine, Col. F. J. Miles says:

"They took a white Leghorn from England and crossed it with the local poultry. Instead of obtaining 80 to 90 eggs per hen per annum, they are now getting some 180 to 200 eggs per annum per hen. Just like the Jew! They imported a Frisian bull and crossed it with a Damascus cow. Now, instead of getting an average of 800 litres of milk per milch cow per annum, the average has risen to 4,000, while they have some prize cattle that give from seven to eight thousand liters of milk per milch cow per annum. They are producing four crops per annum from ground which was previously barren."

All this in fulfillment of Jehovah's pledge: "This land which was desolate has become like the garden of Eden."

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LIQUOR FOR ALASKA

The transportation of liquor to Alaska has been labeled "scandalous" by Anthony J. Diamond of Alaska. According to a recent *Tribune* article, "Requests had been made for allotment of space to carry sixteen tons of freight on one vessel, and space for only one and one-half tons was granted, whereas the same ship carried beer and wine valued at \$60,000."

ANTI-JEWISH REPRISALS

According to *Jewish Missionary Magazine*, European Jews are suffering reprisals as a result of the R. A. F. bombing of the two Ruhr dams, the idea for which was credited to a German-Jewish exile in Great Britain. On the night of May 21 the Gestapo was said to have rounded up the few remaining Jews in Berlin. Another report said that the Nazis have started liquidating the ghettos of Cracow and Stanislawow in Poland, shooting Jews wherever they were found or killing them in gas chambers.

Poor Jews! Having refused to accept the Lord Jesus as the Scapegoat for their sins, they have become themselves the scapegoat for all the ills of their captors!

THE GOSPEL IN SPAIN

"You can scarcely imagine what kind of strategy evangelical Christians in Spain are obliged to employ in order to be able to worship God together," wrote an evangelical pastor in Spain in 1942. The letter appeared in *Tidings from Spain*. "They are like the early Christians, or the Huguenots in past centuries—but not always do they escape persecution. In one town a pastor was obliged to pay a fine of one thousand pesetas and some days in prison for having been found reading and explaining the Bible to a small group of some forty Christians of his own church in a small desert place in the country, although spies of that 'catacomb service' admitted that not a word had been spoken against the Government or the Roman Catholic Church."

SEVEN "MAJOR SINS"

Sympathy for Communism is preading in America as Russia continues its heroic stand against the Nazis. The *Daily Texas*, the student newspaper of the University of Texas, recently carried a four-column signed editorial approving Russia's abolition of seven "major sins." It listed these "major sins" as drunkenness, prostitution, poverty, begging, insecurity, race discrimination, and religion. After listing them, the editorial attributes Russia's war success partly to the wiping out of "these sins" (including religion), and goes on to tell thousands of university students: "Religion the Russians want none of. Their accusation against it seems to be justified. . . ."

Commenting on the above, an editorial in the *Houston (Texas) Post* said: "Communist sentiments are not strangers to the *Texan* columns, but this is the first time we know of that the *Texan* has gone so far as to hint of doing away with religion as part of our emulation of the Soviet example. We wonder whether this antireligion propaganda had faculty approval. Also we wonder what the fathers and mothers of the university students, as well as the taxpayers who foot the institution's bills, would say of this implied suggestion of the idea of removing religion, the cornerstone of American civilization, from our way of life."