

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



The Pentecostal Evangel

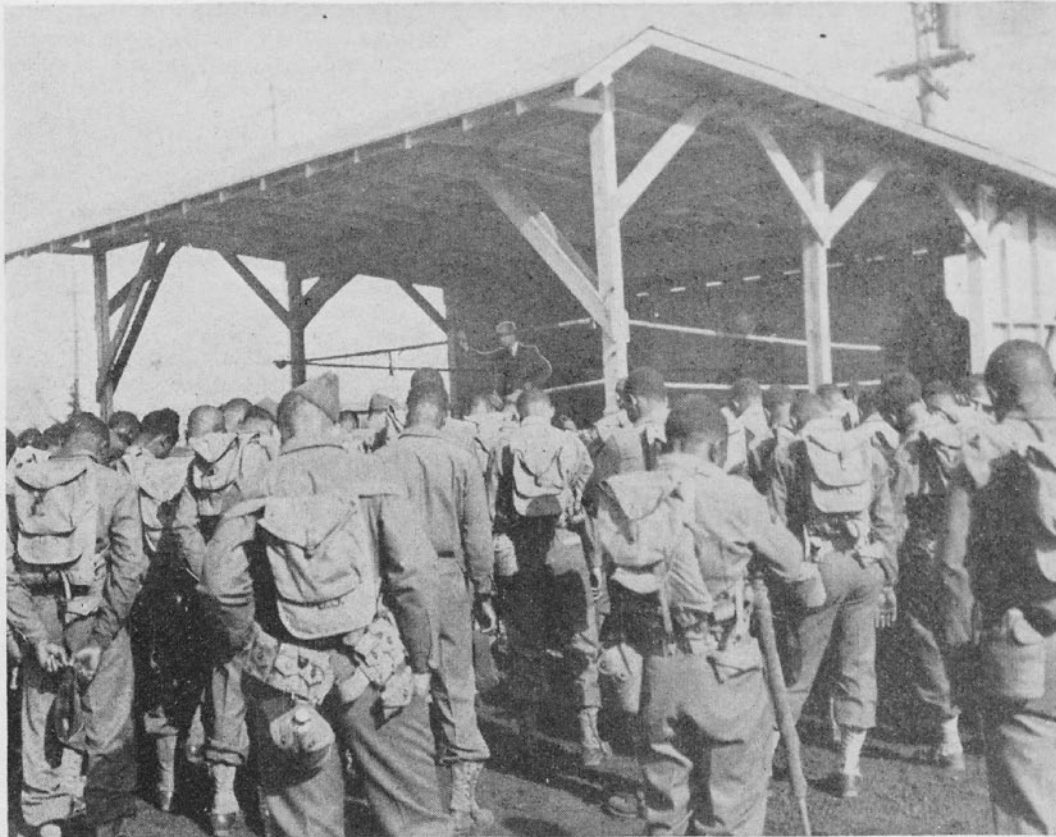
THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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When a Prize Ring Became a Pulpit

THEY formed a mile-long line as they marched, two abreast, down the long road to—no one knew where. Was it the port of embarkation? Were they going, these khaki clad with heavy packs on their backs, to their baptism of fire? Perhaps they would figure in the not too far-away invasion or a terrible chemical warfare.

We passed them; these men with a steady tread, with marching feet. As we looked back through the car window we saw their faces—perspiring faces but changed, many of them, with the glow of the glory of God. Their bulky regulation packs didn't seem as heavy now for He shared their burdens as they went singing along. Who were these men? From where had they come? What had transformed them?

Only an hour before they had marched onto a dusty drill field at Boeing Field in Seattle. The order, "HALT! AT EASE!"

They broke rank and began to gather around a platform that the night before might have been the sight of a wrestling bout. It was shortly after dawn on Sunday, August 15 and the morning sun was just beginning to break through the ocean fog. There they stood, these men of Uncle Sam's Army, waiting, approximately 700 strong, for someone to speak to them of "things that really matter."

After some of the gospel singers sang, Brother Raymond T. Richey stepped forth to the ropes of the boxing ring and the fully-equipped troops gathered closer to the improvised pulpit. With guns beside them and tin helmets hung over their backs, they listened to the gospel message intently grasping for every word.

Many a pugilistic soldier had struck the mat in that ring, but that morning the devil was to go down for a count of ten.

When the invitation to accept Christ as their Saviour was sounded, tough sergeants with a muddy rivulet of tears coursing down their cheeks led the way for their buddies. Soon others broke and pressed around the prize ring which had become a pulpit of salvation until the first soldiers who stepped forward were being pushed into the ropes. And still they came with more and more seeking the Lord. In five minutes there were more on the Lord's side than those who stood in the "valley of decision"—nearly four hundred took their stand for the Captain of their souls, the Lord Jesus Christ. Scores with heads bowed and cap in hand; some kneeling in the dirt, and others with heads leaning on the ropes prayed the simple prayer of faith after the evangelist and workers. The sea of hands raised toward heaven was an unforgettable scene and called to mind the "army" of young men we will some day meet marching down the streets of glory.—Delbert Grant.

"He'll Live"

JAMES CAUGHEY was a remarkable evangelist of 100 years ago, who, it is reported, led 65,000 souls to Christ in six years. Among these souls won for Christ was William Booth, the founder of the Salvation Army.

In one of his addresses Caughey, in speaking of a sinner who needs salvation, said:

"Self-righteousness sits as close to his soul as the skin to his bones; and the Holy Ghost has to flay him, as it were, to strip off this self-righteousness. At last he is stripped before the living God, and he comes, a poor, naked, trembling sinner, and says: 'God Almighty, I have nothing to offer; I offer my body, soul and spirit, but they are Thine already. Have mercy upon me through Christ's blood alone. I trust myself upon the blood of Jesus.' And the angels say, 'He'll live!' And Christ says, 'Let him live! Behold My hands and side. Behold the sinner's plea!' And every attribute of God Almighty says, 'He must live!' and at last God says to the pleading trusting sinner, 'Live! live!' And the Holy Ghost says, 'Live!' His chains fly off; his soul is free; he rises up and triumphs and glorifies his pardoning God. This is salvation by faith. It is the very last thing a sinner will do. And this is the main reason why many persons are deceived regarding their conversion."

Audience With God

Ernest S. Williams

THE success of prayer is audience with God. No one has effectively prayed until he has enjoyed the consciousness that he has been in the presence and fellowship of the Lord. Make not the mistake that because you have spent a certain time upon your knees you have therefore effectively prayed. There are those who, while physically in an attitude of prayer, are yet far away when the mental and heart attitude are considered. What wanderings of thoughts are found, and at times what seeming indifference of spirit. The wandering thoughts must be brought into captivity and the lethargy of spirit must be broken. As Abraham had to resist the fowls that sought to devour his sacrifice, beating them off until the Lord manifested His acceptance by moving among the pieces offered as a smoking furnace and as a burning lamp, so must the hindrances to our approach to God be pressed back by determined resistance in faith. This must be done until the spirit of prayer prevails and God draws nigh.

Much of effectual prayer is devotion. There we pour out the love and appreciation of our hearts before God. At times conscious of cold barrenness and lack of fervor, there must be confession of these and melting up of the heart before our Father. Prayer lifts the soul up from its human soil into the presence of Him who is divine. It makes us conscious that we have touched God and that He communes with us from off the mercy-seat. The secret of effectual prayer is to cultivate this sacred communion and fellowship. Well do we remember times when, although divine help seemed given to pray, the heart was not being touched as it ought. Cease not to pray until the heart feels moved, reaching out to God in either intercession, gratitude, or praise. There should be a melting influence flowing from the inmost soul. To worship the Father in spirit and in truth is one of the highest exercises of the redeemed heart.

It is a mistake to think that all effectual prayer brings with it an immediate answer. At times the Spirit helps us to pray into action immediate results. At other times the answer may be long delayed. The Bible records prayers which were effectually made yet which were never seen answered by those who made them. The intercession of Daniel still largely awaits its answer. Judgments yet to come and a regenerated earth are to be the fruit of the Spirit's intercession in the saints, both past and present, in co-operation with the will and plan of God, to which is added the incense of that perfect intercessor, the Great High Priest and Captain of our salvation.

Never will all the Spirit's prayers through us be fulfilled until the whole creation is delivered from the bondage of corruption into the glorious liberty of the children of God. Future days will yet reveal unto us how much has been gained or lost by the prayerfulness or prayerlessness of our lives. As long as the

Church of Christ remains in a needy world its highest calling will continue to be its ability to pray.

We must draw near to God that we, and others, may obtain mercy, and grace to help in time of need. What a blessing that when we feel the sense of need we may reach through to God and see Him undertake! Well do we remember a time when God called to a service which seemed entirely impossible to fulfil. It was with fear and trembling, and after much prayer, that the matter was undertaken, but when undertaken it was surprising to see with what ease things moved. God had answered

Victory Through Praise

IN the days of king Jehoshaphat, the children of Ammon and Moab and Mount Seir banded themselves together against the Lord's people.

Jehoshaphat prayed, and received an answer. He was led to appoint singers unto the Lord to sound forth His praises, and when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which had come against Judah; and they were smitten. 2 Chron. 20:22. By means of praise the enemy was conquered.

You think this is ancient history, but the same thing can be repeated today. Why? Because God is the same, and because praise is still a mighty weapon, and because we have a similar enemy arrayed against us. The apostle warns us of the principalities, the powers, the rulers of the darkness of this world, the spiritual wickedness in heavenly places. But the praise ascending to God will bring victory over these armies of the enemy.

The conditions are the same today as of old, and the remedy is the same. We read in Psalm 2:2,3, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." In the time of Jehoshaphat three nations banded themselves against him and his people, but now you have the trinity of hell, so fully described in the 13th chapter of Revelation, united against the Son of God. You say, "That is a prophecy of the future." But John warns us, "Even now are there many antichrists." 1 John 2:18. They are primarily against the Son of God, and then against His people.

On the day of Pentecost the Spirit-filled ones praised the Lord and magnified His name in a new language that He had given them. And this was the preliminary to the breaking down and conversion of three thousand

prayer both in preparing our own heart and the hearts of others.

Walking with God in communion, Abraham was in condition to prevail for Lot when the Spirit needed a man through whom He could intercede. And walking in communion and fellowship with God puts us in the place where the Spirit can use us in carrying out the purposes of God in our time and generation.

God is looking for intercessors, those who have access to Him and upon whom He can lay the burden of His cause. We are yet too active in many human ways, too much given up to works, too busy with our human doings. May we learn how to depend on Christ, the foundation of all successful prayer, to wait for the Spirit to move upon our hearts, and make us so hungry for effectual approach to our heavenly Father that we will never rest until He from off His mercy seat above communes with our hearts inviting us to His storehouse of possibilities which can only be gained by effectual fervent prayer.

In tongues they magnified God. Then came the preaching of Peter, and the revival followed. Praise will do more than preaching.

What must we do now? We must have united praise, and the same results will follow. The conditions were not harder in those days than today. Spirit-filled people then were able to pray down conviction. They can do the same today. You have the same God that ancient Israel had, and that the hundred and twenty had; and the same weapon exactly that Jehoshaphat and Peter had—and the same enemy.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. On the day of Pentecost there were many brought out of the kingdom of darkness into the kingdom of God's dear Son. Many that were afar off were brought nigh through the mighty conviction of the Spirit. Today the kingdom of Christ can be augmented by many who are opposing now. As you pray and praise, expect many recruits from the kingdom of darkness to be translated into the kingdom of God's dear Son.

Consider this seriously. You have the same conditions as in ancient times. Use your weapons as they did.

CROWDING OUT THE GOSPEL

Increasing pressure by the world that crucified Christ is trying to put the gospel off the air. The Mutual Broadcasting System has adopted the following new rules: (1) No religious program may be broadcast after 1 p. m.; (2) No program shall be permitted over one half hour in length; (3) No mention of financial needs shall be made during any religious broadcasts. As one door closes, however, God opens another. A new network, ABC (the Associated Broadcasting Corporation) has been formed to provide nation-wide network facilities for the broadcasting of the gospel.

Black, but Comely

William E. Pickthorn

HAVE you heard? The king is to take a bride." An indulgent mother was speaking to her beautiful daughter. "It wasn't for nothing that I brought you to Jerusalem. Neither is our preparation in vain. Put on the robe of velvet. Hasten to the market, and remember the things that I have told you. Perhaps his chariot will pass there today."

In numerous other homes the same scene was being enacted, for Jerusalem was filled with girls who hoped to marry the king; not ordinary girls but a select group separated from the usual ambitions of life and given to the single purpose of preparing themselves for association with the royal prince. These were the "daughters of Jerusalem," leaders of its society, the most beautiful girls of their day.

Beauty was their stock in trade, the standard by which they were judged. So they vied with one another in their efforts to be perfect. No facial blemish could be permitted; no coarseness of skin. So the beautician's art flourished. Elaborate hair-dos were invented. Perfumes were carefully compounded, and cosmetics of exactly the right hue. Many hours were spent in self-examination, and in application of the preparations prescribed.

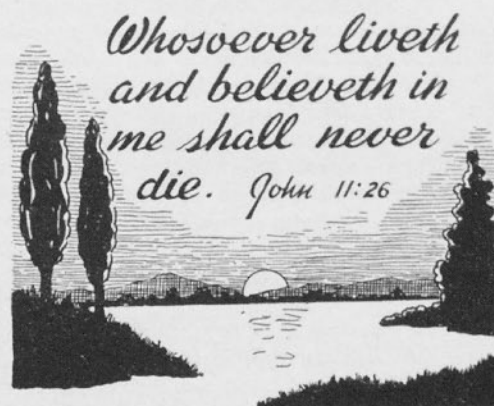
The market place echoed with the noise of a crowd. From every quarter of the city people had gathered, among them the "daughters of Jerusalem." Finally through the noise came a cry, "Make way for the king." The streets were cleared. Expectancy filled the air. Hurriedly the girls examined themselves, for make-up must be perfect and every hair in its place. Then they waited.

"The king! The king!" roared the crowd as the royal procession came into sight. "Long live king Solomon!" But from the daughters of Jerusalem came an exclamation, "Look!—a country girl—in rags—but riding in the chariot." "Who does she think she is?" "Does she think that she..... No, it isn't possible. Our king is giving the beggar a ride!" Thus ran the excited comments.

The girl in the chariot was not recognized; undoubtedly a foreigner from the wild, beast-infested mountains of Lebanon. Evidently she was a peasant. That she was attractive could not be denied, for she had the grace which comes from the discipline of labor, and a radiant glow which only the kiss of the sun can give. But beauty? It was evident that no oils had bleached her skin, nor did cosmetics add tint to its color. Bronzed by the sun, she presented a real contrast to the fragile beauty of the maids of Jerusalem. "No," the girls agreed, "each couldn't be called beautiful." For they were standards of beauty and she had nothing in common with them. "Why, she is positively black! She must be a servant, a slave to be given to the bride when she is chosen."

The words must have reached the chariot for the stranger spoke; "I am black, but comely, O ye daughters of Jerusalem, as the

tents of Kedar, as the curtains of Solomon. Look not upon me because I am black, because the sun hath looked upon me." Fully aware of the contrast, she made no effort to defend herself, but admitted and even exaggerated her deficiency; comparing herself to the goat-skin tents of the herdsmen, burned black by the desert sun and beaten by its shifting sands. Thrusting herself upon their mercy she pleaded, "Scorn me not. My mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."



Yet in her humility she had beauty, a beauty wholly unseen by the daughters of Jerusalem, but actually surprising the greatest creation of the beautician's art. "I am black, *but comely*," she said, "as the curtains of Solomon"—the most beautiful piece of tapestry ever to go on the looms of the world. Blue and purple and crimson, and the finest of needlework went into its making. Hidden from outward view, it hung at the very heart of the temple, separating the holy place from the holiest of all. "Bronzed by the heat of the sun, my skin is dark, but my heart is comely." That was the claim of the maid of Shulem.

The daughters of Jerusalem may have continued to laugh; but the king, as the chariot rolled by, spoke comfortingly to the girl at his side. In his appreciation he said, "O thou fairest among women." To him she was fair. For from all of the beauties of Israel he had chosen her. She was his bride.

The story repeats itself again and again. Christ, like Solomon, seeks a bride. Christians, like the maidens of Palestine, desire to be in that bride. The highest objective of the Christian life is so to live that we may be accounted worthy. But how shall we win His favor?

Many, like the daughters of Jerusalem, strive for an outward standard of perfection. Their motives are good. Their desire is toward the King. But their attitude and every act is dictated by the opinions of men. Display. Popularity. Talent. Success. These are the standards by which they judge.

As churches their interest is in fine buildings and in pulpit oratory. Stained glass windows must illumine stately pews; lengthening shadows heighten Gothic domes. Scholarly discourses must tickle itching ears. And the most influential of people must be wooed into their embrace. As individuals they are shaped by the same pattern. Adherence to ritual and conformity to the beliefs of their particular denomination are considered assurance of a place in the bride.

Some who are individualists are not concerned about society's pattern for Christian beauty. Rather, they set about to establish one of their own. They manifest characteristics which are really spiritual, but they live selfishly, concerned only about themselves. They are continually examining their own beauty; some with fear and others with pride. They must be in the bride! So they occupy themselves with beauty aids for fear that the Lord will pass them by.

In contrast stands the maid of Shulem. Busy in the vineyards of her Master, she has no time for outward beauty. The Master has a harvest, and His harvest must be reaped. His command has gone forth, "Go ye also into the vineyard." Grapes must be picked now or trodden in the winepress of His wrath later. So, in the heat of the sun, she labors. Through heartache and suffering, through adversity which drives her to her knees in prayer, her life is poured out. But in its stead the life of God is poured in, for the Master has promised that, "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

Who is the sun-tanned girl of the vineyard? She is the girl who is lost in raptures with the Bible while others live with the latest novel. She is the girl who prays for revival while the crowd is out for a fling. She is the ambassador of good tidings while others talk of this world. She is found witnessing, or lingering in intercession, or praying with sinners; she is harvesting fruit for the Master while the rest live for themselves perfecting carnal beauty.

Unconsciously she develops beauty. And hers is beauty of the inner man, of spirit and character acquired from the Lord Jesus Christ in whose vineyard she labors. "As the curtains of Solomon," woven in colors of His choosing, embroidered by the needlework of the Spirit, her life is made comely. This is the beauty which makes her the bride. For while man looks on the outward appearance our Lord sees the heart.

TWO WAYS

There is a way that seemeth right—
A bright, but deadly trail—
Which terminates in endless night,
Where direst woes prevail.

There is a way that leads to life,
And all who take it find
A freedom from rebellious strife,
With quietude of mind.

Then choose this day which way you'll take—
For choose some day you must
Just now the way of death forsake—
Believe, obey and trust!

—John T. Boddy

How to Be a Personal Worker

Claire Britton

PERSONAL work is the personal dealing with men, women and children for their soul's salvation. There are various forms of Christian service but the simplest and most effective is personal work. It has so many advantages.

Everyone can do it. The mother at home can speak to her groceryman, laundryman, children and neighbors. The traveling salesman meets so many people on the trains and in the hotels. The sailor on the battleship is in constant touch with so many who need the Lord.

No hall or building is necessary, and personal work can be carried on at any time.

I like to think of soul-saving as a business. We are employed by the greatest firm in the world—God, the Father; Jesus Christ, the Son; and the Holy Spirit. We can never fail when working for them.

No one is excluded from personal work, for every Christian is "called." As soon as you were saved the command came, "Go ye." If you are not working for Christ today it must be you have been excused by special permission of God. After we are saved by His precious blood our services have been bought with "a great price," so we should be very busy for Him who loved us so.

When we bring a soul to Jesus Christ we are offering them the free gift of salvation; we are bringing them to the Great Physician, opening the door for them to receive the power of the Holy Ghost and causing them to look forward with joy to the certainty of His second coming.

There are only a few places where you can preach, but you can do personal work in almost any place: hospitals, jails, street corners, your own home, the homes of friends.

Personal work reaches everyone. There are large groups of people, many different classes who will never be reached except by personal, hand-to-hand dealing with them. There are the very poor and the very rich who never go to church.

Many people are really aroused by a sermon and know they should accept Christ, but personal work is necessary to lead them out into definite and satisfactory experience.

There are eight requisites for a successful personal worker:

1. He should have a personal knowledge of Jesus Christ as Saviour.
2. He must keep in living touch with Christ.
3. He should be endued with power for service.
4. He should have a love for souls; a longing for the salvation of the lost should fill his heart. The love of God wins people. Even the world realizes the force of love. When your own heart is bubbling over with joy and love for the Master you will naturally want to tell others about Him that they, too, may have this "peace that passeth all understanding."
5. The personal worker must live a clean life, within as well as without. "If a man

therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, prepared unto every good work." God does not demand a beautiful vessel for His work, but He does demand a clean one.

6. The personal worker must know how to pray. The natural man calls on God only when catastrophe faces him. The personal worker calls on God always. People will recognize that you have been alone with Jesus, and you will not have to tell them so. The more we know of Jesus, the more we want to know of prayer.

7. The personal worker must be willing to make personal sacrifice. God wants us to be willing to go anywhere to do His work, even if it seems to be a place of limited opportunity. A missionary and his wife worked seventeen years without a single convert, then came a landslide of converts. Do not get your eyes on the results but keep them on God. The Holy Spirit will go before you and prepare the way for you, so pray much and He will lead you to the ones who are in need of the message.

8. The personal workers should constantly watch for opportunities to tell people about the love of Christ. One of the easiest places to do personal work is following an evangelistic meeting. Attend a church where altar calls are being given and help men and women to Christ.

Paul preached the gospel from house to

A Memorial Day Tribute

The most disheartening experience that can come to any man is the realization that he has been forgotten. On the other hand, it is a great comfort to realize one's ministry and labor of love is remembered. And you have not been forgetting our older ministers as we have presented their need to you from time to time.

Sunday, May 28

is the nearest Sunday to May 30, the national Memorial Day. How fitting that on that day we should remember the need of our older ministers, the men and women who have grown old in service and are now no longer able to continue in active ministry. You will remember them again, we are sure. Send your offering to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Missouri.

house. Your own home is the best place to begin. A pleasant call at the home for a neighbor is a good introduction to your own testimony; then you can tell them how much Christ loves them, too.

Keep Jesus ahead of you. Do not run ahead of Him. You are but the instrument which the Holy Spirit uses. Be a yielded instrument in His hands.

"It Is Real"

W. F. P. Burton, Congo Belge

FOR years a crusty old man, in a distant village, has sowed seeds of antission and anti-Christian hatred. "Where is God?" "He's never done anything for me!" etc. Much prayer has gone up for him.

This man's daughter has become engaged and this week the old man visited our nearest village, and went away with an envelope containing two hundred francs; the first installment of the price for his daughter's hand.

Early next morning my Christian saw-pit man was on his way along the forest path just at dawn, when he picked up an envelope wet, with dew, evidently dropped the evening before, and containing 200 francs.

He did not know what to do, but put it in

his pocket, prayed about it, and thought about handing it to me to deal with.

However, after his morning's work at the saw pit, he was on his way back to the village when he saw several people searching along the path.

"What are you seeking?"

"We've dropped some money."

"How much?"

"Two hundred francs."

"Was it in an envelope with the name 'Muyololo' upon it?"

"Yes. How did you know?"

"Well, I picked it up. Here it is."

The old man was amazed. He said, "If I had found the money I should have kept it. Here's twenty francs for returning it."

"No, thank you. I do not want to make gain out of another's misfortune. I am a child of God and could not feel happy with another man's money."

The same day the praying Christians in the distant village were amazed and filled with praise when their one-time opposer came to the local elders and said, "I want to be a Christian, too. I've found that it is real."

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Knowing Christ

YOU may talk about the Lord Jesus, you may sing about Him, but *do you really know Him?* Is He precious to you? Is He real? Is He near? Can He say of you, "You in Me, and I in you"?

The New Birth and the Baptism in the Spirit are the entrance, the gateway, by which you enter into the knowledge of Him. Not merely to know about Him, but to know Him in the deepest heart intimacy. Angels see Him. Angels worship Him. But that does not satisfy Him. He wants to be nearer to you than He can ever be to the angels. He wants you to be bone of His bone, flesh of His flesh, and one spirit with Him. Eph. 5:30.

Do not have a phantom Christ, a Christ of imagination, a Christ of theory; but have a *personal Christ*. He said to His disciples after His resurrection, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39.

Thomas was not present when Jesus first came, and he said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Christ appeared to His disciples again and said to Thomas: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." Then Thomas worshiped Him, saying, "My Lord and my God." Jesus said to him, "Thomas, because thou hast seen Me, thou hast believed: *blessed are they that have not seen, and yet have believed.*" John 20:24-29.

Take time to believe, Believe! Believe! Believe! It is written, "Unto them that believe, He is precious." And He will be precious to you in proportion as you value the material things of earth as nothing. If other things are precious to you, then He cannot be. Do not belittle Him. Let Him be precious to you.

Take time to believe. Take time to realize His presence in you, if you are a child of God. Salvation is receiving *Him*. "As many as received *Him*, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. To such He can say today, "The kingdom of God is within you." He can say to these believing disciples, "I in you." John 15:4. The apostle could write to the saints, "Christ in you." Col. 1:27.

He is not in all in the same proportion. It may be that in some the incorruptible seed is covered. In some it may be starting from the ground. Others have larger growth. Others have the flower. And others have the fruit.

You can have Jesus in your midst, to be just what you want Him to be—the Burden Bearer and Companion; the One dispelling fear. You can have Christ within you as the One giving courage when you have need.

He once said, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay His head." Matt. 8:20. He is seeking a place in the hearts of His own. He wants to make a nest in you. The Christ of glory wants to make His abode

in you. He said, "Behold, I stand at the door, and knock: if any man"—no discrimination—"hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

Anyone, any wandering one, any dejected one, any despised one, can respond to His knock. Heaven's Best, God's greatest Gift, wants to come in. Welcome Him, everyone; welcome Him now. And when you welcome Him, believe that He comes in, and He will surely come in, and from this time forth He will be to you what He never was before.

The homeless One wants a home. He is more anxious to come in than you are to have Him. And it is written, "The Son abideth (in the house) ever." John 8:35. He wants to abide in your heart forever. Take Him for just what you need. Let Him come in as your life, your

strength, your help, your wisdom, your courage. "Christ in you, the hope of glory!"

If you desire to be linked with Him in eternity, see that the link is made in time, and that the link is a link of love.

God's Best is wanting to come into you. You say—you are not ready. You are not fit. You are not worthy. Trust the precious blood of Jesus Christ to cleanse the tenement. The blood of the Son of God shed for you on the cross of Calvary will fit you to be a habitation for the Christ of glory.

Two things are necessary: first, the willingness to receive, and then the cleansing of the blood of Christ to enable you to be a clean temple for Him to come in to indwell. If you will do the one—that is, express your willingness to receive Him—He will do the other. It is a question of "*whosoever will.*" Be willing, and He will cleanse, and then He will come in. Then believe that He indwells you; count on Him, and you will find Him an all-sufficient Saviour, an all-sufficient Friend, and all-sufficient Lover.

A Musician's Transformation

By Arnold Ray

I WAS born and raised in an orthodox Jewish home. Every Friday night my mother would light the candles and say some Jewish prayers. We also had three sets of dishes: one for dairy products, one for meat, and one for Passover use. According to the custom in most Jewish homes I received my religious instructions from a rabbi.

My brother suggested my taking up the saxophone while I was attending high school. The instrument seemed to be fitted for me. Often I spent six and seven hours a day in practice—even on the hottest days. At the end of six months I was playing professionally. I had a strong desire to be a leader in a big dance orchestra.

When I graduated from high school I played with several dance orchestras. In them were all kinds of nationalities and religions. One had nothing better than the other. We were all in the same boat—blind, hopeless, and lost. I drank, gambled, and smoked. I thought of nothing but to have a good time. All the while, however, I felt that something was lacking, but I did not know what it was. I tried philosophy. I read James, Plato, and Schopenhauer, seeking satisfaction, but finding none.

About this time I came to my home in Brooklyn following a New Jersey engagement. One evening, while out walking, I noticed a small crowd on a street corner. I went over to the gathering and saw a man holding a saxophone. Another man was speaking. At first the preaching meant nothing to me, but the saxophone did. I wanted to see how well he could play the instrument.

I had to stand there fifteen minutes before the man picked up the saxophone. Then he only played a single note to start the singing. I did not particularly enjoy the singing but I wanted to hear the man play a saxophone solo. So I waited still longer. In the meantime

I became more and more interested in what the speaker was saying. It was twenty minutes before the man picked up the saxophone again; and this time he only picked it up to pack it up—and the meeting was over!

However, by this time I had become really interested. At the close of the meeting one of the singers came to me and asked about my religious belief. I told him I was a Roman Catholic. I gave him this answer because I thought he would not talk to me about Jesus Christ if he knew I was a Jew.

The man invited me to come to the mission the next evening. Then he did something else—for which I will be grateful as long as I live—he gave me a New Testament. After we parted I went straight home. I began to read the Book, and continued to read on and on hour after hour until I had read most of the New Testament through before dawn the next morning. Within twenty-four hours after I received that copy of the New Testament on a street corner in Brooklyn—through the simple reading of the Word of God—I saw that I was a sinner and that the Lord Jesus was Israel's true Messiah. Then I did the only reasonable thing that one could do under such circumstances: I believed in my heart that He bore my sins in His own body on the tree.

The following night I went to the mission and publicly confessed my faith in the Lord Jesus Christ. I also told the man who gave me the New Testament that I was not a Roman Catholic but a Jew. I am a real Jew because I believe in the true Messiah of Israel.

When Christ came into my life He made me a new creature! Old things have passed away and all things have become new. The wonderful joy and peace that have come into my life far surpass all the so-called pleasures of my former life. Today I have the blessed hope of being with my Lord throughout all eternity.

Flashes



From Our Lighthouses

FLORIANOPOLIS, BRAZIL—The Christians in our outstation at Itajai will long remember January 22nd. Every Sunday for many months they had gone out in small groups, walking from twelve to twenty miles to the various settlements around their little city, conducting services. Their efforts were not in vain, for through their consecrated ministry many were brought to Christ. At last the glorious day had arrived when all of these new converts were brought to Itajai for water baptism. It was stirring to hear them testify of their new joy and express their assurance of salvation.

A number of them had already been baptized in the Spirit. One young lady, Anilse Travesso, did not testify, but her radiant countenance left no doubt as to her experience. Our native worker, Jose Geraldo, testified for her as she came forward on the platform and smilingly faced the people. "Brethren, this young lady is deaf and dumb. She cannot speak, but a week ago she was baptized in the Holy Spirit. She spoke in 'other tongues' as well as in clear Portuguese while under the power of the Spirit! We thought that she had been miraculously healed but later, when she continued in her deaf and dumb condition, it was evident to all that it was the Holy Spirit who had spoken through her. That afternoon 38 followed their Lord in the waters of baptism!

From Itajai I journeyed to Porto Alegre for a meeting commemorating the 20th anniversary of the Pentecostal work in the State of Rio Grande do Sul. It was just twenty years ago that Brother and Sister Nordlund came to that State alone and unknown. There was not a single Pentecostal believer in the entire State at that time. Today the beautiful church seating nearly two thousand, which is entirely free of debt, is filled with Pentecostal believers. Besides this, there are about six thousand more believers spread throughout the State, shepherded by nearly a hundred native workers! Praise God for such inspiring evidence of the power of His gospel!—John P. Kolenda.

KOUBRI, FRENCH WEST AFRICA—When we left Kaya to come here to take charge of the Bible School, we brought with us a young man who is almost blind. He has been an earnest Christian for at least four-

teen years and has suffered persecution at the hands of his heathen father. At one time he was thrown out of his home because he would not give up his faith. His father thought that since he was nearly blind, he would gladly renounce Christ; but these fiery trials only served to strengthen his love for his Saviour.

Later his father became ashamed of himself and sent for him to return home. He continued, however, to harass and torment the boy, but could never cause him to answer a single word except of love and desire to see his father saved. Imagine our surprise when the father consented at last to Ketennone's coming with us to the Bible School!

Ever since he came here, he has been a blessing to us and an inspiration to the students. When his turn comes to preach, we hear the Christians say, "We have had rice today!" meaning that they have had a real treat. Though he cannot see to read a word, still he has memorized great portions of Scripture and is always ready with a message from the Word.—Emile Chastagner.

BAHAMAS, BRITISH WEST INDIES—A high tide is running in the church here at the present time. Easter is always a glorious day, but it seems to me that the Lord was especially good to us this year. It was the climaxing of our Sunday School drive which was a marked success. The attendance and interest in general was much increased. Our Easter morning worship was conducted on a beach and concluded with a baptismal service, 13 following their Lord through the waters. It was beyond question the most beautiful setting for a service that I have ever seen, and the presence of the Lord was keenly felt throughout. We had a record crowd for the night service.

Today we conducted our first service in the leper colony. Altogether there are about 17 confined there, and of those about a dozen were able to get to the service. It was a profitable time, we feel, since four expressed their desire to accept Christ at the close of the message.—Leroy Sanders.

SPECIAL FLASHES—A letter and telegram have just been received from Lois Shelton and Mary Martin who are flying back to their field of Liberia, West Africa.

The letter, written April 21 in Trinidad, British West Indies by Lois Shelton, reads in part: "How we have speeded over the miles! Our air trip thus far has been grand. . . . We are very conscious of God's hand upon us. There are opportunities to witness for God as we go along. . . . The Lord rides with us—we know He does—and we trust Him to give strength for that which lies ahead." The telegram was sent from Natal, Brazil on April 29 and reads: "Good trip. Delayed Natal two weeks or more. Many waiting. Notify relatives and friends. Shelton and Martin." Let us earnestly pray for these two sisters, that there will be no further delays and that they will safely reach Liberia in good health.

A cablegram was received May 2 from H. T. Goodwin saying that he had arrived safely. We assume that this means that Brother Goodwin has reached the Gold Coast, British West Africa although the censorship will not permit this to be recorded.

Another cable was received from the Herbert Griffins of the Belgian Congo on May 1 stating, "Rachel Marie arrived safely. Mother and baby well. Notify relatives." We are so glad for this new little bundle of joy that has arrived in the Griffin family and trust that she may be kept well.

Welcome Home

We are pleased to welcome home several of our missionaries who have recently returned on furlough from South and Central America. Mr. and Mrs. Walter Erickson with their two boys, Wesley age nine and Robert age twelve, recently returned home after eight years of service in Peru. The Ericksons may be contacted by directing mail to 517 West Olive Street, Turlock, California.

We also extend a welcome home to Mr. and Mrs. Ralph D. Williams who have been a little over four years in Central America and are now returning for a furlough period as well as to again see their four sons who have been in the United States for their education. Mr. and Mrs. Williams may be contacted by addressing them in care of the Missions Department, 336 West Pacific Street, Springfield, Missouri.

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

From Our Servicemen

From a Camp in Louisiana: "Today I have been reading some back issues of the *Pentecostal Evangel*, which I had in my handbag, and they gave me so much spiritual food for my soul. I have just moved to this camp, and naturally we are restricted for a few weeks. Christian literature is scarce, and outside of my Bible and the *Pentecostal Evangel* I have no spiritual contact whatsoever. Last Sunday we were moving from Texas to Louisiana on a troop train; naturally I could not attend church, so I dug some old back numbers of the *Evangel* out of my traveling bag and got a real blessing right there on the train. I never throw a copy away, and I have read these so many times until they are almost worn out.



I had never heard of the Pentecostal people until about two years ago, when I picked up a copy of the *Pentecostal Evangel* in a tract box in a bus station. When I read it, it truly touched my heart, and I began to live closer to the Lord. I was just a young boy, 18 years old, and I believe the influence your paper has had in my life has kept me from straying out into the depths of sin as so many of my friends have done.

I thank God there is something real and powerful about the gospel of Jesus Christ that has kept this young boy from a life of sin!" —Talmadge McNabb.

From Italy: "I got the *Pentecostal Evangel* from a sergeant here in the hospital whose father is a Holiness preacher. I enjoy reading your magazine very much. It brings joy to my soul to read about all those wonderful experiences. I am in the hospital because I was wounded by shrapnel below the right knee. It shattered and broke my bones. But in a few more months I'll make it all right, with God's help. I happened to be a 'Pentecostal Church of God' preacher. I thank God for such good literature as you put out."—J. K. Werner.

KEEP PRAYING

A revival without prayer cannot be imagined and is an impossibility. Church history *proves* that all great revivals have been preceded by *Persevering, Believing* and *Prevailing* prayer. In the Scotch revival of 1630, five hundred conversions took place under a single sermon by John Livingstone. A large assembly had spent all night in prayer and praise. In the Australian revivals in 1902, two hundred souls were saved in one church in one day. Why? Two hundred believers had prayed all night.

Someone said, the attendance at church Sunday morning denotes the popularity of the church, at night that of the preacher; and at the week night prayer meeting the popularity of God.

WHY ONLY EIGHT PAGES?

Some may ask, "Why is the *Evangel* reduced to only eight pages this week?" The answer is—we are now rationed in paper. Despite the fact that the circulation of our publications has increased 25 per cent since 1942, our paper quota this year is restricted to 75 per cent of what we used in 1942.

Forthcoming Meetings

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

BRANSON, MO.—May 21—; Evangelist and Mrs. Neil Sawrey.—Verne Warner, Pastor.

ALVA, OKLA.—May 28-June 18; E. C. Lagmay, Filipino Evangelist.—J. S. Murrell, Pastor.

NORTH TAZEWELL, VA.—Revival in progress; A. L. Tood, Evangelist.—A. H. Morrison, Pastor.

DUMAS, TEXAS—May 8, for 3 weeks or longer; J. C. McClusky of Pampa, Evangelist.—L. M. Ridener, Pastor.

ELMIRA HEIGHTS, N. Y.—Lewis St.; May 14-28; Edgar A. Knisell, Evangelist.—Harry J. Knisell, Pastor.

BEAUMONT, TEXAS—First Assembly of God, May 17-June 4; Mr. and Mrs. Arthur S. Arnold, Evangelists.—B. L. Greene, Pastor.

WICHITA, KANSAS—Main and Lincoln Sts., May 21—; Bird H. Campbell, Evangelist.—Chas. Sheall, Pastor.

TACOMA, WASH.—Glad Tidings Tabernacle, May 7—; Lighthouse Gospel Singers. L. B. Spradley is pastor.—P. M. Cantelon.

LYNN, MASS.—191 Oxford St., April 23—; Olga V. Olson, Minneapolis, Minn., Evangelist.—Roy P. Nylin, Pastor.

MARLOWE, W. VA.—May 17-21; Evangelist and Mrs. Wm. Burnell, West New York, N. J.,—Orville H. Whipkey, Pastor.

SANTA ANA, CALIF.—1600 W. Third St.; meeting in progress; Cordelia Donnell and Mildred Holler, Evangelists.

GATEWAY, ARK.—Meeting in progress; Neil Sawrey of Bentonville, Evangelist.—W. L. Rains, Pastor.

SPRINGFIELD, MO.—Central Assembly; April 30, for 3 weeks or longer; Nelson E. Hinman, Sailor Evangelist.—Thos. F. Zimmerman, Pastor; by Lavirta Horstman, Church Secretary.

AKRON, OHIO—Krumroy Pentecostal Church, Krumroy and Massillon Roads; May 7, for 3 weeks; Evangelist and Mrs. Philip A. Megna and daughter Faith.—Ernest V. Berquist, Pastor.

BRANSON, MO.—C. A. Rally, May 30. Services 10:30, 2:30, and 7:30. Basket dinner. Speakers: Thomas F. Zimmerman and Kenneth Short, of Springfield.—Verne Warner, Sectional President.

ARITON, ALA.—Eleventh annual C. A. Convention, High School, June 14-17. J. Billy McIntosh, Nashville, Tenn., special speaker. For further information write Mrs. Jimmie Flowers, District C. A. Secretary-Treasurer, P. O. Box 272, Troy, Ala.

READING, PA.—Eastern District C. A. Rally, Glad Tidings Tabernacle, 330 W. Windsor St., May 30. Services 10:00, 2:00, and 7:30. Speakers: John Jenkins, Wilmington, Del., and J. Robert Ashcroft, Chicago, Ill. Ralph Bender is pastor.—Albert D. Skymer, District C. A. President.

ELWOOD, KANSAS—May 10—; Roy E. Buckley, Rockford, Ill., Evangelist.—Wiley G. Hinecker, Pastor.

BATH, N. Y.—Special Meetings in connection with the Feast of Pentecost, 310 W. Washington Blvd., May 27-29. Services 3:00 and 7:45 p. m.; Sunday, 11:00 and 7:45. Miss L. E. Kraeger, Superintendent of Mizpah Missionary Home, New York City, special speaker.—J. H. Boyce, Pastor.

SOUTHWESTERN BIBLE INSTITUTE COMMENCEMENT

Commencement, Southwestern Bible Institute, at the Bible School, Waxahachie, Texas, May 25-26. Alumni banquet, May 26, Ernest S. Williams, baccalaureate speaker.—F. D. Davis, President.

CENTRAL BIBLE INSTITUTE COMMENCEMENT

Commencement exercises, Central Bible Institute, Springfield, Mo., May 21-22. Baccalaureate service, May 21, 2:00 p. m.; Harold C. McKinney, Pittsburgh, Pa., speaker. Commencement exercises, May 22, 7:30 p. m. Services in auditorium seating 3,000 people. All invited to attend.

ATTENTION—C. B. I. ALUMNI

Annual C. B. I. Alumni Fellowship and Business Meeting, 11:30 a. m., May 22, in the Old Chapel of Central Bible Institute, Springfield, Mo., Alumni luncheon, 1:00 p. m., on campus.—Chelsea Melvin, President.

OKLAHOMA CITY, OKLA.—State C. A. and S. S. Convention, Municipal Auditorium, May 29-31. E. S. Williams, F. D. Davis, F. C. Cornell, V. H. Ray and others will speak.

SOUTH CAROLINA DISTRICT COUNCIL

The South Carolina District Council will convene at Assembly of God, Spartanburg, S. C., May 29-31; A. C. Bates of Texas, main speaker.—J. D. Courtney, District Superintendent.

MISSION CITY, B. C., CANADA—British Columbia Conference and Camp Meeting, July 2-16. J. D. Saunders, main speaker. Kindly make reservations early.—Pastor C. R. Cobb, Box 265, Mission City, B. C.

WEST FLORIDA CAMP MEETING

West Florida District Camp Meeting, Marianna Camp Grounds, Marianna, Fla., July 2-9; Marvin Smith, special speaker. Day and evening services. Everyone invited.—R. F. Hudson, District Superintendent.

UNITED PENTECOSTAL RALLY

United Pentecostal Rally, sponsored by the Ministerial Fellowship of Metropolitan Washington, Continental Hall, 17th and D Sts., N. W., Washington, D. C., May 28, 2:30 and 7:30 p. m. Ralph M. Riggs, Springfield, Mo., guest speaker.—Herbert A. Nunley, President.

OHIO C. A. RALLIES

Ohio C. A. Memorial Day Rallies, including services and speakers. Willoughby: 2:30, T. E. Hartshorn; 7:30, Andrew G. Basell. New Philadelphia: 2:30, Thomas Sutton; 7:30, Brother Wells. Dayton: 2:30, Brother Davis; 7:30, Brother Jolly. Marion: 2:30, Ernest V. Berquist; 7:30, Brother Trimble.—E. V. Berquist, State Secretary.

TEXAS DISTRICT COUNCIL

The 29th session of the Texas District Council will convene at Waxahachie, Texas, in the gymnasium of Southwestern Bible Institute, June 6-9. June 5, Fellowship night, Ralph M. Riggs. All those desiring ordination must meet the ordination committee. For any information desired, address C. P. Robison, District Secretary-Treasurer, or F. D. Davis, District Superintendent, 1200 Sycamore, Waxahachie, Texas.

UKRAINIAN BRANCH COUNCIL

The Ukrainian Branch Council will convene at the First Ukrainian Evangelical Pentecostal Church, 9 East Seventh St. (Third Ave.), New York, N. Y., May 24-27. Bartholomew E. Hutaluk is pastor. Devotional services 9:45, 1:45, and 7:45. Special speakers at Youth Fellowship Twilight services, 6:15, each evening. Rooms provided as available.

For further information write Fred Smolchuck, Branch Secretary, 447 S. 17th St., Newark 3, N. J., or Joseph J. Matolina, Superintendent, P. O. Box 377, Bethpage, L. I., N. Y.

GEORGIA DISTRICT COUNCIL

The annual meeting of the Georgia District Council will convene at 301 Capitol Ave., Atlanta, Ga., June 12-15; Ralph M. Riggs, main speaker. Other leading ministers and officials from other Districts as well as God-sent able workers willing to do Home Missions work in new fields, invited to attend, Monday night, fellowship service. District Presbyters' meeting, 4:00 p. m. Monday. Council opens 10:00 a. m. Tuesday; W. M. C. meeting 2:00 p. m. Rooms free. Ralph Byrd, 301 Capitol Ave., is pastor.—S. W. Noles, District Superintendent, Box 1101, Columbus, Ga.

TEXAS SUNDAY SCHOOL CONFERENCES

Beaumont, May 19, Glad Tidings Assembly, 3221 Highlands Ave. Houston, May 22, Denver Assembly of God, 501 Zoe St. Waco, May 24, Full Gospel Church, Morrow and 14th Sts. Waxahachie, May 25, informal sessions at Southwestern Bible Institute. Dallas, May 27-28, First Assembly of God, Peak and Garland Sts.

Above conferences will be conducted by M. L. Grable, Superintendent of the Sunday School Department. There will be forenoon, afternoon and evening sessions with the exception of the Dallas sessions, which will convene Saturday afternoon and evening and Sunday morning and afternoon. Workers from local schools should plan to attend the conference nearest them if at all possible. These meetings will be both spiritual and helpful.

OPEN FOR CALLS

Evangelistic

Elmer E. Gore, 335 N. Ritchie St., Gainesville, Texas —"Open for calls after June 1. Have a public address system."

Gene Austin, Crane, Mo.—"We are resigning the pastorate here, and are open for evangelistic calls."

Rosetta P. Harris, 4933 A Potomac, St. Louis, Mo.—"In Pentecost 22 years; with Council 6 years."

Evangelistic or Pastoral

C. H. Austin, Box 216, Jacumba, Calif.—"Have pastored four churches. Just wife and I in family."

MISCELLANEOUS NOTICES

WANTED—Church pews. Anyone knowing where I could obtain such, please contact me.—Harry J. Knisell, 133 W. 11th St., Elmira Heights, N. Y.

FOR SALE—Xylophone, 2-1/2 octave. Cost about \$200. Will sell to Christian worker for \$65. Shipping extra.—Faith Housley, 232 Veterans Blvd., Tucson, Ariz.

The Passing and the Permanent

WIDE-AWAKE CATHOLICS

The suggestion has been made in the Roman Catholic press that the Church must be prepared to send out 10,000 new missionaries to the Orient as soon as the war is over, in view of the opening of the East to missions.

PALESTINE TAXES

There are more Arabs than Jews in Palestine, yet a newspaper report says: "Palestinian Jewry pays 72 per cent of the tax revenue in that country, and pays eight times more per capita in income taxes than the Arabs."

BOOZE BUSINESS BOOMING

According to the Bureau of Internal Revenue, more than six billion dollars was spent for alcoholic beverages in the U. S. in 1943. That represented 7% of the total outlay for goods and services in the country. In other words, \$1 out of every \$14 was spent on booze.

JAP BELIEVERS IN JAIL

According to one returned traveler, most of the Pre-Millennialists in Japan are in jail because they believe that when Jesus comes again He will be King of kings. This conflicts with what the Japs expect for their Mikado. They believe he is the "son of heaven" and expect him to win the last battle and be King of kings.

CATHOLICISM IN BRAZIL

"Padre" Rhoden, a popular Roman Catholic priest in Brazil, writes of the rapid growth of Protestantism in that country, and says: "Whoever like myself has carefully scanned all of Brazil, can see there is need for an intense and persistent campaign of spiritualization, a campaign of evangelization . . . a campaign of 'Christianization' of our much praised traditional Catholicism."

THE BBC AND RELIGION

The listener research department of the British Broadcasting Corporation reports a heartening trend. A year ago 30% of the British public were interested in religious broadcasts, as against 42% who actively disliked them. In January, 1944, it was found that 42% of listeners now favor religious broadcasts, while only 33% are opposed. (Twenty-five percent have no opinion to offer.)

PREPARING FOR WORLD WAR III

Last July the Nazi organ, *Das Schwarze Korps*, remarked on the numerous death notices in the papers going like this: "Our beloved son sacrificed his life for Fuehrer and Fatherland." It moralized thus: "We must endure such only-son bereavements, as Germany has, for decades, had a one-or-two-child system. People are ridiculously shortsighted. They do not understand that we shall need a strong army in twenty years' time. Our grandchildren must do the work our fallen sons have been unable to do. We cannot prevent death from taking our fighting sons, but we can fight death with birth. Everyone must see that the cradle in his house is never empty."

TEL AVIV'S GROWTH

The growth of Tel Aviv is one of the most remarkable chapters in the story of the rebuilding of Palestine. Within thirty years it has been transformed from a series of sand dunes to an ultramodern metropolis. It is an all-Jewish city, having very few Gentile residents. Hebrew is the language used in all its schools, books and newspapers. It is constantly expanding. Recently the Arab village of Surmeil was incorporated within Tel Aviv. Engineers are drawing up an ambitious postwar plan for further expansion. They expect enough new immigration after the war to double Tel Aviv's population, and are planning for a city of 900,000 people.

THE INFLUENCE OF MOVIES

The *Movie-Radio Guide* ought to be good authority on the movies, and it says: "Drinking scenes provide every child who sees movies (and most children are movie-goers) with the conviction that (1) all smart people drink; (2) that it is fun to get 'woozled'; and (3) that hard drinking is the logical resort of anyone disappointed in love or business. By their present course they are making our youngest generation into potential alcoholics. This is bad for the movies, bad for the children, and bad for America."

The magazine suggests, "Let's banish drinking from our movies." We have a better idea. Let's banish the movies—at least to the extent of keeping our own children from attending any of them.

"THEY ESCAPED . . . SAFE"

Col. Mary Booth, head of the Salvation Army in Belgium, is safe after a narrow escape from execution, reports *Newsweek*. When the Germans invaded Belgium, she and her staff worked night and day to feed the refugees and comfort the frightened. When she finally found herself behind the German lines, she paused and calmly awaited capture, opening her New Testament. As her custom was, she underlined in ink the first passage on which her eyes fell: ". . . and so it came to pass that they escaped all safe to land." Acts 27:44. That nearly cost her her life, for the Gestapo said the marked passage must be a code message, indicating she was a spy! Pointing to a notation in her appointment book regarding a meeting of the "war council" (the Salvation Army's executive committee), the Nazis said this must be the spy ring's command!

She was grilled for hours on end till she was near exhaustion. Confined to an ancient dungeon cell, Colonel Booth made ready to die. Quietly she composed the last words she would speak to the firing squad: "God bless you. I know this is not your fault. I am not afraid to die." But at the last minute the Gestapo changed its mind. She was moved to another prison, then to a former insane asylum, then after many long months she was released on an exchange of war prisoners. The words of Acts 27—"they escaped"—have been true of her, too.

"THERE SHALL BE FAMINES . . ."

The worst famine that India has experienced in 40 years has taken place during the past winter. It is estimated that between one and two millions perished. Americans did not get the full story, by any means, due to the fact that the Bengal Government prohibited foreign newspaper correspondents from cabling more than an inkling of the tragic conditions.

BACK FROM CHINA

We were very happy to have a visit from W. H. Turner, of the Pentecostal Holiness Church, who has labored for the Lord in China for the past twenty-five years.

He stated that the Pentecostal work in Shanghai is in a very healthy condition. There are five self-supporting Pentecostal assemblies under Chinese leadership. He stated that a number of the members of the Soong family are attending Pentecostal churches. Madame Soong, mother of Madame Chiang Kai-shek, received her Baptism in the Spirit under the ministry of Sister Aunette Moomau.

The Chinese saints have given a good many thousands of dollars out of their poverty for the relief of the poor and needy in the city of Shanghai.

Brother Turner stated that from 300 to 500 Chinese die of starvation every day in Shanghai. You see them everywhere, lying in the streets, breathing out their last.

Before he was interned, Brother Turner and twelve other missionaries undertook the feeding of 500,000 starving Chinese every day.

While interned by the Japanese, Brother Turner lost sixty pounds in weight, but is beginning to pick up now. He came back to America when the *Gripsholm* brought her last quota of exchanged Americans from the Far East.

MEMORIES IN ETHIOPIA

In his booklet *Trials and Triumphs in Ethiopia* Guy W. Playfair gives a vivid account of the suffering of the Christians under the Italian rule in Ethiopia. He says: "While in prison the Roman Catholic priest visited them at intervals, not for the purpose of consoling them, but to ask them to kiss the crucifix and thereby gain instant freedom, which proves that they were not guilty of any crime, political or otherwise, and were only in jail because they refused to embrace the teachings of Rome. They scorned such freedom and were prepared to die rather than deny the faith.

"One day, however, the roar of planes was heard, followed by the shrieking and explosion of bombs and the pit-pit-pit of machine-gun fire. At any other time this would have brought terror to every heart but now it brought hope and cheer to the captives. The Italians fled in confusion, the prison doors were opened and the prisoners were set free! Prayers were doubly answered: the captives had their freedom and their enemies had been driven out forever.

"In this area the cruel treatment will be fully remembered throughout this generation and all will look upon it as a reign of terror. Will so-called Protestants never believe that Rome never changes and that once in power there will be the same persecution, torture and death as when John Huss was burned at the stake?"