

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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THE PLACE OF GOD'S WORD IN OUR ASSEMBLIES

IF we were to institute a Bible quiz, we wonder how many could give a satisfactory answer to the following question: Where in the Bible do we find the names of the following men? Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pellaiah?" Can you answer this question?

You will find these names in Neh. 8:7. Why are they considered worthy of special mention in the Word of God that liveth and abideth forever? Because the type of ministry of these preachers was especially pleasing to God. We have no mention of their convincing logic or their commanding eloquence, but we read of them: They "caused the people to understand the law; . . . they read in the book of the law of God distinctly, and gave the sense, and caused them (the assembled concourse of people) to understand the reading."

The effect was humbling. The people wept. And they repented of their shortcomings and their sins. The Word of God will always have this effect on those who receive it in simplicity. When the book of the law, that had been lost during Manasseh's terrible reign of wickedness, was found by Hilkiah the priest and read to King Josiah, it had a similar effect. The king wept, and humbled himself before the Lord.

2 Chron. 34:27. And will not the reading of the Word of God have a similar effect in our day?

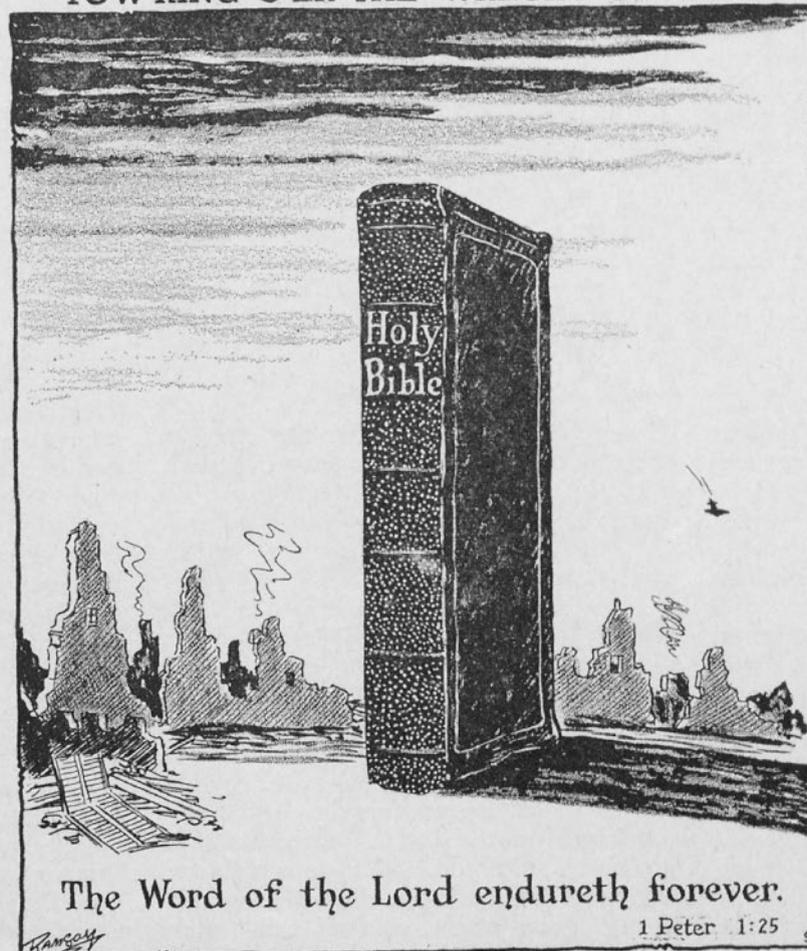
A few weeks ago one of our esteemed ministers said to the writer: "I am deeply convinced that the greatest need in our assemblies is the public reading of the Word of God. That scripture in 1 Tim. 4:13, 'Give attendance to reading,' undoubtedly means 'Give attendance to the public reading of the Scripture in all the churches,' and was so

interpreted in apostolic days. If we disobey this clear revelation of God's will and neglect the reading aloud of the Word in our meetings, we shall surely fail God in our responsibility to Him as shepherds of the flocks over which the Lord has given us oversight."

In his booklet, *The Synagogue of the Nazarenes*, Myer Pearlman has pointed out that the word translated "assembly" in the original Greek is "synagogue." Referring to the origin of the synagogue, he points out that the pious Jews, when banished to Babylon, far away from their beloved Jerusalem with its temple worship, gathered on sabbath days at special places of assembly for the reading of the law and the exposition of the same. These assemblies have continued throughout the centuries in which Jerusalem has been trodden down by the Gentiles. In the thirteenth chapter of Acts we have a synagogue service described. First they had the reading of the law and of the prophets, and then a word of exhortation.

The assemblies of the early church—the synagogues of the Nazarenes—were patterned on this order. They always had the reading of the Old Testament Scripture, and later the reading of the apostolic Epistles was added. Paul who was conscious that Christ was giving to the church a special message (Continued on Page Eight)

"TOW'RING O'ER THE WRECKS OF TIME"



The Word of the Lord endureth forever.

1 Peter 1:25

RANSOM

Why We Are Full-Gospel Pentecostal Preachers

BACCALAUREATE ADDRESS AT CENTRAL BIBLE INSTITUTE BY HAROLD C. MCKINNEY

"I...exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

PAUL said, "I am not ashamed of the gospel of Christ." Rom. 1:16. And that confidence of which he spoke was born of a real experience in his life. He had had a glorious vision of the Master's glory, seen a blinding light, his eyes had been opened, and he had received the mighty Baptism in the Holy Ghost at Damascus. We believe that he received it just as the disciples received it on the day of Pentecost, because he said, "I thank my God, I speak with tongues more than ye all." 1 Cor. 14:18. He received an urgent call of God to proclaim the unsearchable riches of Christ. Many had been transformed by the regenerating power of the Holy Ghost. He had seen sick bodies healed, and men and women baptized in the Holy Ghost. And as he spread this glorious gospel throughout Asia Minor and Europe, he could proclaim that he was not ashamed of the gospel of Jesus Christ. In his own life this marvelous gospel had been manifested, he had seen its power and its glory, and in his soul there was an urgent desire that others might know this glory.

We are Full-Gospel Pentecostal preachers of this same gospel—because into our lives have come the realities of these truths that we preach, and we proclaim in burning words the message that God has made real in our lives. We have been transformed by a vision of Christ, we have been baptized with the Holy Ghost, and we have received the initial evidence of speaking in other tongues. God has given to us that urgent necessity of proclaiming this glorious gospel of our Lord Jesus Christ, this masterpiece of heaven's love.

We are Full-Gospel Pentecostal preachers because we believe the Bible to be the Word of God, and that these things which we preach are the true statements of His Word. We can see the marvelous unity of the Scriptures, which were written over a period of sixteen hundred years, by some forty writers. These sixty-six books have a marvelous unity, and show the Bloody Trail from Genesis to the Revelation. There is reference to Christ in every book, on every page—I had almost said, in every verse of the Bible.

The Bible meets the need of every people—white, black, red, and yellow. It meets the need of every age, whether it be the Apostolic age, or the age of the Ref-

ormation, or this twentieth century in which you and I live. It meets the need of every individual, whether it be a young man or a young woman or a mature, middle-aged person, or those who are in the sunset of life. Its prophecies concerning Tyre and Sidon, Jericho, Capernaum, Babylon, and even concerning Jerusalem itself—how marvelously they have been fulfilled. We believe beyond a shadow of doubt that the Bible is the Word of God. We take our stand with the reformers, with Calvin and Knox, that this Book is the Word of God, and that it is our all-sufficient rule for faith and practice, and that the Holy Spirit is the interpreter.

We believe in the full inspiration of the Bible, not a partial inspiration. We believe in Creation, not in Evolution. We believe that Christ was born of a virgin, and was not the son of Joseph. We believe that Christ performed miracles that are facts and not fables. We believe that His death was an atoning death for sin, and as He died upon the cruel cross, the sun hid its face, the earth was shaken, and the veil in the temple was rent from top to bottom, and when Christ cried, "It is finished," your salvation and mine was completed. We believe that Christ arose from the dead triumphant over death and hell, and that He has the keys to death and hell.

We believe that Jesus and the apostles spoke what they meant for us to believe, when they said concerning regeneration: "Except a man be born again, he cannot see the kingdom of God" (John 3:3), and "If any man be in Christ, he is a new creature." 2 Cor. 5:17. And concerning divine healing: "In My name... they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. "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." James 5:14, 15.

Concerning the Baptism in the Holy Ghost, Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. And the plain statement of Scripture is, that they spoke in tongues on the day of Pentecost, and in the house of Cornelius, and in the Ephesian church. And Peter proclaimed on the day of Pentecost, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

We believe that the message of the angels to the disciples was true, when they said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

We are preaching these truths because we believe them to be Scriptural and Biblical. Modernists may laugh. Fundamentalists may give much of it to the early church. But you and I, who are Full-Gospel Pentecostal people, take our stand upon this Word of God, and we cannot do otherwise. For us to be Christians means to believe the teachings of Christ and His apostles. We follow them, defend them, and propagate them. The Bible is the infallible Word of God. It is a perfect cure for rationalism, for ceremonialism, for fanaticism. It gives power and authority to preaching. It gives substance to individual and religious life.

We are Full-Gospel Pentecostal preachers because we believe in the supernatural. Once you believe in God, you must believe that He can perform miracles. When you and I look at this wonderful world, with its beautiful vegetation, its animal life, the ever-rolling planets, and mankind, the masterpiece of creation, we cannot help but feel that so great an effect must have an adequate cause, and God must be that cause. As we realize that the planets rotate so accurately that we can set our watches by them, we feel that no one but God could do that. And this God who has created this universe can also perform other miracles, and signs, and wonders. We see God manifest Himself in a supernatural way in the Old Testament. Not only did He create the universe at the beginning, but we see how, when Moses stretched forth his hand over the sea, the children of Israel went over on dry land. Manna fell from heaven, water burst from the rock, the walls of Jericho fell, one hundred and eighty-five thousand Assyrians were slain by an angel, the sick were healed, the dead raised, fire quenched through supernatural power.

God gave us a supernatural Christ.

Christ was born in a supernatural manner. The miracles He wrought were wrought by the power of God. The life that He lived was miraculous. The death that He died, the resurrection by which He arose triumphant gives to us a supernatural, miraculous gospel.

Before Christ went away He gave us a supernatural message. The message that He and His apostles left us is not only a message of regeneration—that the Holy Ghost makes a man a new creature, but it is a message of healing—that the Lord Jesus can heal, by His grace. He will supply our every need; the gracious providence of His love will overshadow us, so that all things must work together for good.

And there is going to be a glorious supernatural consummation. Christ Himself is coming for His own, and He is going to take us to be forever with Himself. He is coming back to set up a rule of righteousness upon this old earth. Righteousness shall cover the earth as the waters cover the sea. Sin and sickness, trouble and sorrow, shall be done away with. There is to be the judgment of the wicked dead, and sin and Satan, and all that would harm and destroy shall be done away with. There shall be a new heaven and a new earth, a new Jerusalem where there will be no need of sun, moon, or stars, for Christ shall be the light.

We are Full-Gospel Pentecostal preachers because we believe we are in the center of God's great purpose for this hour. God has been bringing back one truth after another into the church. From the days of Luther until the present hour, one forgotten truth after another has been brought forth by God. We take the stand of the reformers who stated that the Bible was the Word of God, and the Holy Spirit the interpreter. Luther reiterated Paul's message, "The just shall live by faith." Calvin and Knox and others, in reading the Scriptures found that the words "hierarchy" and "pope" and "archbishop" were not in the Bible.

People who studied the Scriptures read where Christ came out of the water when He was baptized. Over in Romans 6:4 it speaks of being buried with Christ in baptism, and so they saw the truth of baptism by immersion. John Wesley and others found that there could be a new birth, a radical change of life, a know-so salvation, and holiness of life. And they started to proclaim this truth, and it swept Europe and America like a prairie fire.

There came a time when William Carey read the scripture, "Go ye into all the world, and preach the gospel to every creature," and today we have a great missionary program. Robert Raikes read of how Jesus blessed the little children, and how He loved and cared for them; and so he started the Sunday School.

Others read the Scriptures and saw the pre-millennial coming of Christ, and started to proclaim this truth. Later, Simpson and others saw the truth of divine healing, and preached on this great theme.

About 1905 there were those who were very hungry for God. They believed all the truths that God had brought back up to that hour. They believed the Bible was the Word of God, they believed in justification by faith, in a simple form of church government, in baptism by immersion. They believed in a born-again experience, the witness of the Spirit, and holiness of life; in Sunday schools, missionary societies, divine healing, and the



Meeting God's
APPROVAL

**STUDY to shew thyself
approved unto God.**

2 Tim. 2:15

pre-millennial coming of Jesus Christ. They were praying that God would do even greater things. They had days and nights of prayer. It happened in 1906, in my father's church in Akron, Ohio, that God poured out His Spirit in a mighty baptism with the Holy Ghost, and they spoke in other tongues as the Spirit gave them utterance.

Since then, hundreds of thousands have been baptized according to Acts 2:4. This movement has been raised up of God to proclaim the truth of the Full Gospel for a witness in these last days, before the coming of our Lord Jesus Christ.

The growth of the Assemblies of God is amazing to the religious world of today. In our missionary program, we have over a million dollars a year coming in. We have hundreds of missionaries, mission stations, and native workers. The blessing of God has come upon us because this message meets the need of the hour.

But the greatest blessing that comes from this Full Gospel Pentecostal message is not manifested outwardly. It is in your heart and mine, hallelujah! in the peace that comes from the knowledge that the Blood has been applied. The Spirit witnesses with our spirit that God has wiped away transgression. This peace comes from knowing that all things must work

together for good. The Dove of Peace Himself is bringing to your heart and mine the peace that passeth all understanding.

Yea, not only peace, but joy. Oh, the joy of the blood-washed! Oh, the joy of a mighty, real, vital experience, the witness of the Spirit, the joy of the Baptism in the Holy Ghost, when your spirit is flooded with divine power and glory, so that you hardly know whether you are in heaven or on earth! Oh, it is wonderful to see the way God has separated a people in this day, through this message—a people free from shows and dances and cards, a people consecrated to God!

We are living in days of apostasy. Sixty per cent of the people in the United States go to no church. Of the hundred and thirty million in the United States, there are only twenty-nine million Protestants. Only ten per cent go to church in one city. Dr. J. R. Mott says that only two per cent are faithful Christians. The social has taken the place of the spiritual. Programs have taken the place of power. Church membership has been substituted for a real born-again experience. Millions join the church, and you can hardly tell the difference, in many cases, between the church and the world. The church has lost its power and its glory.

Iniquity is increasing today and a flood of sin is sweeping over the country. It has become worse than in the days of Rome and Greece. This movement is an antidote for the awful sin of this day. It is found in a Holy Ghost ministry, preaching in the power of the Holy Ghost, until the Holy Ghost convicts of sin in lives, and breaks the chain of sin, and sets the captives free, and sets them on the highway of holiness.

Wives, mothers, sweethearts, today are grieving. Their loved ones are far away. There are sons who will never come home. Some will be crippled, maimed for life. The only answer to the broken hearts of this day and age is the comfort of the mighty Comforter. Christ can come into their lives, and Christ will walk with them and talk with them. He will carry the burdens, solve the problems, drive away the gloom and darkness of their lives.

We are Full-Gospel Pentecostal preachers because we believe that we can accomplish God's will through this message better than any other way, and that through it we are going to receive a full reward. We must not be disobedient to the heavenly vision. We want to fight the good fight, the fight of God against Satan, of heaven against hell, of righteousness against sin, of God's truths against the error of this day. We want to fight it with God's weapons, we want to keep the faith, the faith of Jesus Christ and
(Continued on Page Eight)

When Will the Kingdom Come?

WHO hath known the mind of the Lord? Angels and archangels are unable to fathom it. Who can understand the deep things of God, the hidden mysteries, the unknown depths?

God said, "Let us make man in our image." That was a new order of things, a startling statement, incomprehensible to the hosts of heaven. But even after that man was formed from the dust of the ground, that statement, "Let us make man in our image," was not exhausted. The first vessel was marred, but God made another. It was by a new process. A virgin conceived, and bore a Son; and this Son of God died at Calvary in order that a new order of men might be created, who would be "new creatures in Christ Jesus." The promise concerning these is, they shall be like Him who is the express image of God.

An habitation was made for the first Adam. It was very beautiful. And there has to be an habitation for the new man in Christ. "We, according to His promise, look for new heavens and a new earth" (2 Peter 3:13)—very wonderful, very beautiful, passing the thought of the greatest imagination of man.

There was another thought in the infinite mind of the Infinite One. The first Adam was to have a companion—an helpmeet for him. The last Adam will have a companion who will be bone of His bone and flesh of His flesh, and this bride will be a fit companion for the last Adam.

Who has known the mind of the Lord? Christ has revealed God's mind. Paul was privileged to enter into some of the secrets which were hid from the foundation of the world. He got glimpses. Some of these glimpses are recorded, but he had glimpses inside of heaven which are not recorded.

Who has known the mind of the Lord? Christ. And it is possible to have the mind of Christ. And as we receive the mind of Christ, we shall thereby be enabled to enter into some of the secrets of the Most High. The Lord said, "Shall I hide from Abraham that thing which I do?" Gen. 18:17. The friend of God received the secrets of God. If you want to receive the secrets of God for the last days, become a friend of God. There was no speculation with Abraham after receiving the revelation concerning Sodom and Gomorrah. He prayed on the strength of the revelation. He believed it. He understood it.

God has revealed His plan in the Word. The great thing to do is to read the plan with an illuminated mind, the mind of Christ.

Speculation on Revelation leads to confusion. Trying to make God's Revelation fit a theory of your own or someone else's will lead you into fog and sometimes into despair. It is written, "In Thy light shall we see light" (Psalm 36:9), even in a fog.

The disciples asked Christ after His resurrection, "Wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6. They had their theories! And they wanted a revelation to fit their theories. "The outward glory of the Davidic kingdom is surely going to be restored to Israel now"—that was the disciples' theory. But, "My kingdom is not of this world," He said. "Oh, but it is to be restored, we are all expecting it. The whole thing is to know when it is going to be restored."

He answered them, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive something better than knowing the times and seasons—power to witness. Therefore, tarry." They did, and after Pentecost they asked no more vain questions. But they answered questions of those who were under conviction.

"What shall we do?" "Repent," and so on.

Contrast Peter's sermon on the day of Pentecost with the foolish question as to when the kingdom should be restored. They started restoring the kingdom on the day of Pentecost, when three thousand souls were added to the spiritual kingdom that was being set up. When the day of Pentecost was fully come, then the restoration started. What a revolution of thought! And it is neces-

sary to have just as much revolution today of man's conception of God's plan of the ages.

Men are asking, "When is the Antichrist to be revealed? When is Jesus to be manifested? When is His Father to be manifested? Have you read So-and-so's book on prophecy? Have you read the other man's book on prophecy? The last man contradicts the first one. They are both wonderful, though opposite." Alas, they are making the Scripture fit their theories.

It is not for you to know the time. It is for you to wait on God for enduement with power; and then in that light—the light of the Holy Spirit that is given—you will see the light.

Peter had the whole thing clear after the day of Pentecost. He declared, "Repent ye therefore, and be converted, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord; and He shall send Jesus Christ...whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21. When will restoration come? When repentance is brought to its fullness, then He comes.

You have your part, for it is written: "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:47. Amen.

A Lost Boy—Is He Yours?

He was not captured by bandits nor hidden in a cave to starve and rouse a nation to frenzied searching! Were that the case, one hundred thousand men would rise to the rescue.

In this case the fact is, his father lost him! Being too busy to walk with him or sit with him and answer questions during the years when fathers are the heroes of boys, he let go his hold upon him.

Perhaps his mother lost him! Being engrossed in "bridge," dinners and club programs.

His church lost him! Being so much occupied with sermons for the grown folks (who pay the bills) and having care for dignity, the church officers were unmindful of the needs of the boy, and made little provision in sermon or church program for his boyishness. So the church and many sad-hearted parents are now mourning for the "lost boy." Christ is also seeking him.

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How Soft Words Triumphed Over "Hard Eyes"

E. HODGSON, KIKONDJA MISSION, CONGO BELGE

YOSEFA is obviously above all a lake fisherman, born and bred among canoes and nets until he almost looks like them, being everything but handsome, yet he has an attractive beauty of soul and character that make him beloved of all that know him. He is what he is by the grace of God, for in his early teens he yielded his soul and life to God and then allowed God's Word and Spirit to make him into a love letter from God to man. Later he heard the voice of his Lord calling him to be a fisher of men, and it was only at great personal sacrifice and after long heartsearchings and prayer that he was able to volunteer gladly to pioneer a testimony for God among a suspicious unlovely people one hundred miles away from his beloved lake.

Very soon after arriving in this friendless village, hard work, strange food, etc., made manifest their ill effect, for Yosefa was sick and only carried on building by the force of his will; also his wife, Luce, became very sick until she was confined to her hut, which was only a grass shack, as Yosefa had concentrated first of all on making bricks and building a church so that none could be mistaken about what he had come for. Between nursing his sick wife and a program of never-ending hard manual work, he hardly had time to notice his own aches and pains, along with the vile insulting abuse of his nearest neighbor, an abominable savage named Meso Nguvu, meaning Hard Eyes, who strongly objected to a church being built near his heathen compound.

Lone-handed, Yosefa struggled on until his church building was finished and whitewashed, and gospel texts written over the whitewash in dolly blue. Then he sent out invitations to all available native evangelists and teachers to come along to help him with the opening services. They arrived en masse and were delighted with the church, but shocked at the sight of Yosefa and his wife, so the first thing they did was to gather in prayer to ask God to manifest Himself as Jehova Ropheca, for Luce had developed a big growth in her abdomen that made all afraid. Next morning they found her up and about; she looked like death warmed up, but her pain and growth had completely disappeared, and she attended all the services that were blessed of God, and where some souls found Christ as their Saviour. The only fly in the ointment was the big bumble bee over the way who, from his van-

tage point on an anthill, filled everyone's ears with his tormenting filthy abuse and ridicule. The visiting evangelists advised Yosefa to retaliate only by prayer to God for the poor deluded soul. Yosefa prayed generally about it, but the abuse got worse, so he definitely concentrated in prayer, naming the man by name before God. Each time the man got drunk he now took his gas-pipe gun and shot into Yosefa's house and church.

After a little while the wife of Meso Nguvu became very sick. It was then that the Lord definitely told Yosefa that he must go and pray for her. He told his wife, and asked her what he ought to do about it. Luce promptly replied that he must do what God had told him to do, even at the risk of death, wounds or abuse. As Yosefa came to the hut, Meso Nguvu snatched up his spears and gun, fleeing away from the compound. Yosefa prayed for the sick woman, and she was much better and went off to sleep, during which she was visited by five heavenly beings who told her that she would be perfectly healed, saved and blessed when she went to the church next door. It was all so real and wonderful that she had to tell her husband when he returned from his runaway, there and then.

Meso Nguvu nearly went mad with rage, taking a vile oath that if she ever went into the church he would kill the teacher, swearing that now he had one reason for hating him, but then he would have two reasons for killing the intruding, interfering God's man. The poor woman was terrified of being the cause of murder, but the heavenly visitations continued, warning and pleading with her. Soon each time the church drum beat out its call to service, or Yosefa's voice was heard in prayer, message, or song, the poor woman trembled from head to foot, nearly choking in an attempt to keep herself from crying out at the top of her voice, "Lord Jesus, save me, a miserable sinner."

This went on until it was unbearable, and then she went to her husband and told him that he was killing her, for not only was her body sick, but her whole soul was crying out to God. She wailed out that she must get right with God or die. To her great surprise her husband humbly and brokenly said: "Yes, go and get saved and healed, for I also have no peace in my soul or rest in my body, and feel I just want to go and love that Yosefa as much as I have hated him."

The happy woman nearly tumbled over herself to get to the first service, and there stifled nothing, but just cried out to God from the very depths of her being and got all that her sick body and weary soul needed. Then along came Meso Nguvu, less spectacular, but not less sincere who confessed his sins and sought God's and Yosefa's forgiveness, and, so doing, found a peace in believing in the Lord Jesus.

Now he is Yosefa's best friend and closest neighbor, almost worshipping, and absolutely embarrassing, him with gifts of all kinds as a continual expression of his love and appreciation for his hell being turned into heaven, his bitter hatred into love, and his vileness into beauty. He says that the Love of God shed abroad in the heart and lived out in the life of Yosefa has completely conquered him for Jesus his Lord.—*Congo Evangelistic Mission Report.*

Moral Disaster Ahead

If we are to discover the future of civilization, there are only three sources of information. We have prophecy, and it indicates that the end of this age will be a time of distress and confusion. We have history, and history indicates that there always have been war and corruption. Then we have human nature. As human nature has failed in the past, how dare any glowing optimist expect it to succeed in the future.

History, geology, archaeology, and the Bible tell us a crisis story. Nations and civilizations have gone on uneventfully for centuries, and suddenly have been plunged into chaos or blotted out of existence. It was not mere poetry when the prophet of old said, "The wicked shall be turned into Sheol, and all nations that forget God." The lesson of all history is that God will eventually attain His purpose. Nebuchadnezzar may defy God, but God's final answer is destruction. Napoleon may say to Deity, 'You rule up there, and I will rule down here,' but God's answer is the island of St. Helena.

There is no reason to believe that America can defy the Divine Law and continue to exist. If an age produces godlessness, it will produce lawlessness; and moral defiance will bring moral disaster.—Will H. Houghton.

D. L. Moody used to say, "Even though you can't talk about Christ, you can live Him," and then would relate people he knew who found a very true way of doing work for the Master, although unable to speak in His cause. Our work may be in the home, workshop or office, but wherever it be, there is no sermon in all the world so good and powerful as a consecrated life.

THE ART OF LISTENING TO GOD

SAMUEL M. ZWEMER

IT IS well known that there are duplicate Psalms and that the Ten Commandments are given twice in slightly different form. The same is true of the Lord's Prayer and of the Beatitudes. This repetition of certain portions of God's Word is still more striking when we think of short phrases. Believe it or not, there is one found in the New Testament no less than sixteen times, eight times in the Gospels and eight times in the Book of Revelation. In every case the command falls from the lips of Christ Himself, whether spoken to the multitude, to the disciples, or to the angels of the seven churches. The words He used were these:

"He that hath an ear, let him hear."

We may well ask what these words signify and why they are so frequently repeated. It is worth asking this question because our schools and colleges and universities are generally considered to be places where men are taught how to speak rather than how to hear. They are impressed with the responsibility of declamation and proclamation and voice-culture rather than the far greater responsibility of silence, and ear-culture and hearkening to the Word of the Lord.

"He that hath an ear. . . ." The sense of hearing is one of the most delicate and marvelous creations of God. Man shares it with nearly all mammals, some insects and even reptiles. There are cases where these lower creatures surpass man in their capacity to catch the highest or the lowest wave-lengths and in the keenness of their sense-perception. The human ear is not only distinguished for its beauty of form (which has riveted the attention of artists and painters) but the inner ear is a physical miracle in its structure, its development and its use.

"Incline your ear, and come unto Me: hear, and your soul shall live." We may close our ears or be so absorbed in other pursuits that although the sounds reach the outer and even the inner ear they do not reach our consciousness. The ear consists of three parts: the outer ear, to collect the sound waves; the middle ear, which transmits them; while the inner ear analyzes and converts them into wave-impulses, which reach the brain. The external ear is intended to catch sounds. We incline our ears to hear. In the middle ear the waves strike a membrane or drum and are then transmitted by three

minute bones called the anvil, the hammer and the stirrup. We are told that these tiny instruments increase the force of the sound-waves ninety times. The middle-ear cavity is filled with air, but the inner ear or labyrinth, with a clear fluid in which are suspended a second series of sacs and tubes of microscopic size and extreme delicacy. These inner organs include no less than twenty thousand nerve fibers to distinguish every sound that enters the ear.

When one reads such elementary facts of physiology, who can help recall the sublime statement of the Psalmist: "He that planted the ear, shall He not hear?"

Yet this capacity, both natural and spiritual, is not universal. Since the beginning of history and in every land, there have been those who were physically, mentally, or spiritually deaf.

The Psalmist compares the wicked to "the deaf adder that stoppeth her ear; which will not hearken to the voice of the charmers, charming never so wisely." Here, and elsewhere in Scripture, we have types and symbols of incapacity to hear. In the startling words of Paul, "God hath given them the spirit of slumber . . . ears that they should not hear unto this very day." Rom. 11:8.

Deaf-mutes who suffer physical handicap deserve our pity. The mentally and spiritually deaf deserve greater pity, for doubly sad is their condition. Yet, who can explain the deep significance of Christ's words: "I speak in parables: because seeing, they see not; and hearing, they hear not; neither do they understand"?

Today we live in a world of opportunity. The gospel message is spoken in over a thousand tongues. It rings from the pulpit and the press. It comes on the air in radio-broadcasts. Christian churches and schools dot the land. There is no speech nor language where their voice is not heard.

All this creates profound responsibility. Where there is no capacity or opportunity, responsibility is surely limited, but where we have capacity to hear and God is speaking to us, responsibility can not be avoided.

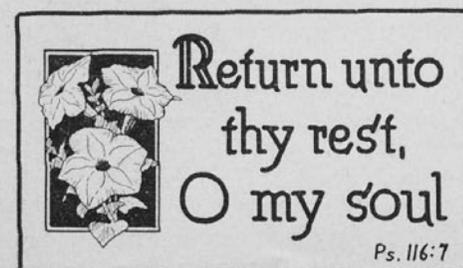
How shall we learn the lost art of listening to God? When they brought to Jesus the man who was deaf and dumb (Mark 11:15), Christ first with-

drew the man from the crowd and sought isolation. Then He put His fingers into the deaf man's ears, and lastly He touched his lips. This is the threefold miracle we need today. Until we learn to go apart, to be silent and to listen, we shall never speak with power, for we have not heard God's message.

To learn a foreign language the ear is far more important than the eye or the tongue. "Hearing," said Dr. Cummings, the language teacher, "is not a gift but a skill. The trained ear is the result of training—subjecting the ear to certain sounds till they wear channels in the nervous system. These channels are made by sharpness of attention to distinguish every distinctive sound. I must listen if I would learn to speak." Even so, to speak the words of God, the language of Heaven, you must first listen, to tune your ears to His voice. Listen to Him, and also to the cry of pain and agony in the human heart that rises from earth to heaven, day and night. For it is so easy to learn to speak glibly and even eloquently. But who today can shut out the noise of the world and turn off the chatter-box of the radio, and listen to God?

And, alas, Mr. Talkative of John Bunyan's matchless allegory is also still with us. He was on the Pilgrim road you remember, and never learned to listen, but how he could talk!

This son of Saywell dwelt in Prating-Row and he tells Christian and Faithful: "I can talk on things earthly; things moral or things evangelical; things sacred and things profane; things past or things to come; things foreign or things at home; things essential or things circumstantial." But he was a sorry fellow and real religion had no place in his heart. A mere gramophone Christian, or as homely Bunyan puts it: "He cheweth the cud but divideth not the hoof, he parteth not with



the way of sinners and is therefore unclean."

"The Lord is in his holy temple; let all the earth keep silence before him." Then He speaks. Saints down the ages have discovered this treasure of silence. "My soul, wait thou only upon God." "Be still and know." "Come ye apart... and rest awhile."

"True silence," says William Penn, "is rest to the mind, and is to the spirit what sleep is to the body, nourishment and refreshment."

Silence is not an outworn superstition of monks and nuns. The Quakers have much to teach us in this respect. You remember how Samuel said: "Speak, Lord; for thy servant heareth." Too often we say, "Listen, Lord, for Thy servant chattereth." "Christian silence is a great, practical discipline which makes a highway for God through the wilderness of our disordered thoughts and uncontrolled emotions. It is not an empty space filled with shadows, or a mirror flinging back our own portrait; it is the response of our whole being to the call of God. In it the soul stands at attention."

A naturalist says: "The bird's wings are suspended, motionless; but all the time every muscle is contributing its share to that noiseless cleaving of the air which is at once perfect rest and sustained activity."

Recall Thomas Carlyle's sharp words to his generation on the need of silence: "Silence is the element in which the great things fashion themselves together, that at length they may emerge full-formed and majestic into the daylight of life, which they are henceforth to rule.... Do thou thyself but hold thy tongue for one day, and on the morrow how much clearer are thy purposes and duties; what wreck and rubbish have these mute workmen within thee swept away, when intrusive noises were shut out!" My soul, wait thou in silence upon God! Harken to His voice. When they were all with one accord in one place, before Pentecost, I am sure there was silent waiting on God. What peace there was in the old-fashioned Sabbath! What a reverent stillness in the house of God—what a quiet and leisurely solemnity in the morning worship at the family altar. The Bible never says to us, "Be strenuous and know that I am God,"—it says, "Be still and know that I am God."

The word of the Lord came to Isaiah and Jeremiah and Ezekiel and John the Baptist and Paul, when they were listening for it.

In this way and in no other does the Word of God come today.

"He that hath an ear, let him hear."

Shepherd or Hireling?

"The good shepherd giveth his life for the sheep. But he that is an hireling..."
John 10:11, 12.

HERE are few similes more fraught with deep, tender spiritual meaning than the familiar words of the sweet singer of Israel, "The Lord is my shepherd." Countless Christians have seen themselves in Psalm 23 as sheep, needy, helpless, fainting; but also they have caught therein a glimpse of the Lord Jesus Christ as Shepherd, courageous, compassionate, faithful.

Now that the Chief Shepherd is no longer among us in person, He has committed the care of His lambs and sheep to undershepherds. The Apostle Peter received the explicit instructions, "Feed my sheep"; with the understanding that his concern for the sheep should correspond to his love for the Lord. In later years he reminded the younger men to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock," with the assurance that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4.

We undershepherds do well to take stock of ourselves as regards the sheep of our fold. Are *their* safety and well-being our primary preoccupation? Do we *lead* them into the green pastures of the Word and beside the still waters of the deeper life in the Spirit, or do they go hungry and thirsty from week to week? Do we treat them as sheep, leading them on softly lest we overdrive them (Gen. 33:13, 14; Isa. 40:11), or as unruly, vicious beasts?

The late Commissioner Samuel L. Brengle of the Salvation Army made this prayer at the outset of his long and useful life of service, "Lord, help me to remember that the flock are sheep and not wolves." Do we exhibit toward them the same patience and gentleness shown to us by the Chief Shepherd?

Are we ready to defend them from attacks on all occasions and under all circumstances? The patriarch Jacob was a shepherd, and he spoke of his vigilance on behalf of Laban's flocks in the eloquent words of Genesis 31:40, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

As a shepherd David had to face the lion and the bear who sought to ravage his

father's flocks, and in the strength of his God he delivered the sheep from the jaws of the wild beasts. Do we evidence the same courageous concern when the wolves howl upon our flock, to the extent that we will subordinate our interests, our safety, even our life, that the sheepfold may be secure; or are we hirelings, that flee at the first wolfish growl, to save our skin, our pride, our reputation?

Are they not our Father's sheep, committed by Him to our care? Do we guard them only for the wool and mutton ("filthy lucre" in the language of Peter), or because we love the Chief Shepherd? Are we willing to abandon them without food, water, or shelter? What ravages are done to God's flock because the undershepherds, for reasons of their own, leave the sheep alone in the wilderness.

How different the heart attitude of Moses, the man of God. When he knew that his days of leadership were drawing to a close, his only thought was for the welfare of Israel, and not at all for himself. Hear his prayer: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd" Num. 27:16, 17.

If we must go elsewhere, cannot we have grace to seek God's face that He send another shepherd and that we put our "hand" and "honor" (vs. 18-20) upon him in order that the flock be preserved from the evils and dangers of being shepherdless?

Some years ago a Salvation Army officer was persuaded that he must leave his corps and the service. Late into the night he debated the matter with his own troubled, wounded heart; and finally in agony of spirit he cried, "Lord, I must resign my commission!" As he bowed his head and heart to commit the decision to the Lord, there came the still small voice of the Spirit, "I will *re-sign* your commission." Before the dawning of the day he was given a shepherd's heart, to lead anew his flock into green pastures and beside still waters, and to guard them from all evil.

Are we shepherds, or hirelings?

If we put off repentance another day, we have a day more to repent of, and a day less to repent.—Mason.

The Place of God's Word in Our Assemblies

(Continued From Page One)

through him, wrote in his epistle to the church at Thessalonica, "I charge you (Greek, *I adjure you*—a very strong expression) by the Lord that this epistle be read unto all the holy brethren." 1 Thess. 5:27. In writing to the church at Colosse, he said, "When this epistle is read among you, cause that it be read also in the church of the Laodiceans." Col. 4:16.

When the Revelation was given to John he was told, "What thou seest, write in a book, and send it unto the seven churches which are in Asia." Rev. 1:11. It is clear that this book was to be read aloud, and a blessing was promised to those who read it, to those who heard the words of this prophecy, and to those who kept the things which were written therein. Would you not love to hear the preacher say, "Today we'll read aloud the whole book of Revelation"?

Some may object, "That will take up too much time." We affirm that it would be time well spent. Hungry souls would consider themselves well repaid for coming to meeting if they could hear a portion from the law, and from the prophets, and the whole of an epistle read distinctly, interspersed with an occasional word of exposition to cause them to clearly understand the meaning. This is especially good for a Sunday morning service for the saints. The Sunday night service, where sinners are in attendance, may well be made of such a character as to attract them, but even then the scriptures that have an evangelistic appeal could be read for their benefit.

Turn again to the 8th chapter of Nehemiah. It will be seen that it was the people themselves who were hungry to hear the Word of God read, and they appealed to Ezra the scribe to bring out the book of the law of Moses. "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding. . . . And he read therein . . . from the morning (Hebrew, *from the light*) until midday." Neh. 8:2, 3. There is no mention of anyone's complaining that this reading took up too much time, but the record says, "The ears of all the people were attentive." "Day by day, from the first day until the last day, he (Ezra) read in the book of the law of God." Neh. 8:18.

The effect of this reading was a wonderful revival, so that "the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

And they stood up in their place, and read in the book of the law of the Lord their God one fourth of the day; and another fourth part they confessed, and worshipped the Lord their God." Neh. 9:2, 3.

The Word of God had the same effect on the church at Thessalonica. Paul wrote to them, "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." 1 Thess. 2:13. The Word of God will work just as effectively in the hearts of those who believe it in the twentieth century as in the first.

The Lord wants us not to live by bread alone, but by *every word* that proceedeth out of the mouth of God—and that means every word from Genesis to Revelation. The inspired apostle wrote to the saints at Rome, "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Cannot we as a fellowship give to the Scriptures a far more prominent place in both our assemblies and in our homes? How our people need to be instructed. Dear old grandmother Lois and mother Eunice taught the child Timothy from infancy in the holy Scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus. It is the responsibility of every parent to follow this Scriptural example.

There are items in our assembly programs that, weighed in the balances of the heavenly sanctuary, and in the light of eternity, are of questionable value. But there is one thing certain, and that

is that the reading aloud of the inspired Scriptures of truth is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the children of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16, 17.—S. H. F.

Why We Are Full-Gospel Pentecostal Preachers

(Continued From Page Three)

His apostles. We want to finish the course—not the course that we would choose, but the course that God has laid down in His Holy Word. Some day we want to see Him who is altogether lovely. We want to see the smile of approval on His face; we want to hear Him say, "Well done, thou good and faithful servant." We want an abundant entrance. We want a crown of glory; we want to reign with Him.

We are Full-Gospel Pentecostal preachers because we believe that with this message we can do the will of God and we can have the approval of God. The only way we can carry this out is in the spirit and consecration of the early church. Paul said, "Neither count I my life dear unto myself." Paul was in shipwreck, a night and a day in the deep, cold, hungry, betrayed by false brethren. He was almost stoned to death outside the wall. He did not forget the words of Jesus Christ, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. He says to us, "Present your bodies a living sacrifice." Rom. 12:1.

It was not only the spirit of the early church, but it was the spirit of the pioneer churches of this movement. It was the spirit of men and women who left their homes, loved ones and friends, and went to far countries to proclaim the unsearchable riches of Christ.

If we are going to be able to go forward with the consecration of the early pioneers of this movement, and of the members of the early church, we will have to go forward with prayer and with the Word of God. We must put first things first. You will be interrupted in your prayer life and in reading God's Word. But as soon as you can possibly do it, come right back to the primary and most important thing of all—prayer and the study of God's Word. Put first things first.

God is more interested in what you are than in what you say. Pray. God can do more for you in five minutes than you can do in five years. Pray. You are wrestling with the Satanic powers of hell. It is only through prayer and the fullness of the Holy Ghost that you will be able to preach this message with the Holy Ghost sent down from heaven. Pray, so that you will be able to endure suffering and you

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By William L. Stidger

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GOSPEL PUBLISHING HOUSE

Springfield, Missouri

will be able to fulfill the commandment that Christ made, that you be a witness for Him.

Read the Word of God. It will make you wise through the years. It will have a solution for every problem in your life and in your congregation. Read the Word. It will enrich your life more than anything else—gold, silver or precious stones. It is food that will strengthen you with the life that is from heaven. It is a sword that will enable you to do exploits for your God. Put first things first. I beg of you, read the Bible and pray.

The Twentieth Annual Commencement

MEMBERS of the twentieth graduating class of Central Bible Institute received their diplomas on Monday, May 22, having satisfactorily completed the three-year course of Bible training.

Seventy-one young people were in the Class of 1944 (forty-five young ladies and twenty-six young men). Many loved ones and friends came to Springfield, Missouri, to witness the graduating exercises, and the week-end was a time of blessed fellowship and spiritual inspiration.

The services were held in the spacious tabernacle on the Institute campus. The large platform was appropriately decorated in the class colors, blue and white, with a large map of the world in the background—and, significantly, an emptying hour-glass. To one side of the map was the class name, "Laborers of Love." To the other side was the class motto, "Love Never Faileth." Flowers and shrubs added to the beauty of the platform, on which five hundred students and teachers were seated.



An aerial view of the campus at Central Bible Institute.

We are Full-Gospel Pentecostal preachers because of the realities of this glorious message that came to your heart and mine, because we believe this is the plain truth of Scripture, and the Scripture is the Word of God. We believe in this supernatural gospel that God has given us. We believe that we have the message for this day and hour, that we have the message that alone can meet the need of these last days, and only through it can you and I do the work that God has for us to do, and obtain the full reward.

The music, capably directed by Wm. E. Pickthorn, was as uplifting as ever. Chorus, choir, orchestra, a male quartet and a violin trio ministered in their turn. One number, "The Blessed Man," written by Sister Christine Peirce, brought such blessing that it was repeated by special request.

Scores of alumni (pastors, evangelists, missionaries and Gospel Publishing House workers) gathered for their annual business meeting on Monday morning, then lunched together in the school cafeteria.

The Commencement service was held on Monday evening. It began with a short program of beautiful orchestral music. Then the graduates marched in, led by Brother E. S. Williams, Brother W. I. Evans, and other members of the directorate and faculty.

One unusual song, among the many wonderful selections, was a choir number entitled, "The Call for Laborers," by Sisters Dolores Redman and Mora Leonard Hatch. The musical call went out, "Whom shall I send, and who will go for us?" Suddenly all those in the graduating class stood and sang the response of their hearts, "Here am I, send me." Let us pray for these young people as they take their places in the whitened harvest field this summer.

Miss Annabelle F. Dorman of Appleton, Wisconsin, represented the young ladies of the graduating class. Her message, "The Cross-Centered Life," stirred the congregation until everyone was shouting the praises of the King of kings.

The young men's representative was Harold C. McKinney, Jr. His message, "Prayer and the Crisis," was very practical and forceful.

Brother Evans voiced the appreciation and love of the entire school family toward Brother and Sister Carmichael, who have served faithfully on the faculty for four years. The Lord is calling them to other fields of service, and so Brother Evans presented each of them with a farewell gift. He also spoke of the blessed spirit of unity that has prevailed throughout the year among faculty members and students alike. He said that the ministry of Brother Robert Cummings has contributed much to the high spiritual tide at the school this year.

Among the many visiting friends were representatives of two other Bible schools who had come to see their sons graduate: Brother

H. M. Cadwalder, Dean of Southwestern Bible Institute, and Brother C. E. McCarrell, Dean of Great Lakes Bible Institute. A number of official brethren from various districts were present also, including Brother W. R. Williamson and T. A. Kessel of Illinois, E. L. Tanner of Louisiana, W. D. Burriss of Arkansas, F. C. Cornell and G. W. Hardcastle of Oklahoma, Bert Webb and K. H. Lawson of Southern Missouri, Chas. E. Long and Glenn Renick of West Central District, and F. D. Davis of Texas.

It has been a good year, with a total enrollment of 470 students including those who took the special missionary course. The Lord poured out His Spirit in a blessed way from time to time. For many days there were no classes. The students just waited on God, and a deep work was done in many lives.

Central Bible Institute offers the highest type of training to young people who feel called to the Lord's work. The fall term will begin September 22, 1944. If you are interested in attending, write for a catalog. Address: The Registrar, Central Bible Institute, Springfield, Missouri.

BROTHER WARWICK APPOINTED CHAPLAIN



Harry S. Warwick

Brother Harry S. Warwick who for several years has been Assistant Pastor of Glad Tidings Temple in San Francisco, and at the same time a member of the faculty of Glad Tidings Bible Institute, has been appointed chaplain in San Quentin Penitentiary, where he will have the spiritual oversight of several thousand convicts.

For several years he has visited the prison quite frequently, and has often preached to the men. A number have been converted, some of whom were under sentence of death, and who afterwards met their end triumphantly.

The position to which Brother Warwick has been appointed is one to which one usually has to have what is called "a political pull" in order to be appointed to. Our brother had no such "pull," but he had something much better. He had won the confidence of those who were in authority and who had been watching the manner in which he had shown his interest in the convicts because they were men for whom Christ had died. And God evidently saw that a man had been found who would preach Christ to the men who are in such dire need of the message.

Let us pray that God will bless our brother as he takes up his duties within the walls of this prison which houses so many men who have been adjudged guilty of crimes against society, many of whom have been sentenced for life, and some of whom are awaiting the execution of the death sentence. Put Brother Warwick's name on your prayer list. We have a Pentecostal chaplain in one of our great penitentiaries.—J. Narver Gortner.

FORWARD...

to the uttermost parts

Children of the Last Frontier

Alaska! What thrilling tales of the power of God have come from the land of the frozen North! The gripping story of the "Lonely Cabin on the Forty Mile" has stirred the hearts of thousands. God's people all over America have rejoiced again and again over the miraculous salvation of many of Uncle Sam's fighting men in that bleak land. Only eternity, however, will be able to tell the full story of what has been accomplished for God.

For instance, there is the children's home in Juneau. For several years now Mrs. Lyle Johnson has sought to take the outcast, orphaned children and replace their sordid circumstances with wholesome food, clean clothing and healthful living conditions. Above all she has given them a Christian home, where each child is taught to pray, read the Bible, and is led to a personal knowledge of Christ as soon as possible.

The beginning of the children's home was no simple matter. "To begin with," Mrs. Johnson relates, "I didn't have the proper kind of house for such a task. I had practically no money and no friends to help—nothing but a willing heart. Even my husband was at that time unsaved and was not interested in the homeless little ones that so burdened my heart.

"But God understands! Being assured of His will, I took the children as He sent them in, just using whatever facilities were at hand. Our little home was mortgaged again and again, but through it all God made us to know that He was with us. During those years I saw my husband surrender to Christ, putting his heart and means into the work. Together we had the supreme joy of seeing the children making firm, steady growth in the Lord and witnessing the manifestation of the power of God upon the home in a special way.

"In His own time God marvelously provided the lovely home for the children that is pictured on this page. The Home Missions Department of the General Council in Springfield, Missouri is assisting in the purchase of this place as a permanent residence for the needy children of Alaska. There are now twenty of them, most of whom were once neglected, evil-wise little ones. Today they are clean, lovable children,

growing up in the nurture and admonition of the Lord.

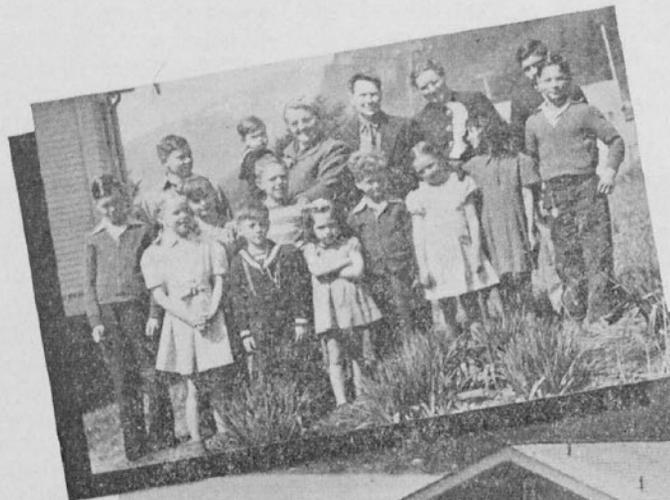
"Ann is one example of what God is doing. A phone call came from the town marshal one evening just as I was preparing to serve dinner, asking me to take four children. I readily agreed and before long the marshal and one of his deputies were at the door, ushering the four children into the house. The deputy, however, had a blanketed bundle in his arms. At my look of inquiry he timidly explained, 'We found this baby under the bed, Mrs. Johnson, so we had to bring it along.'

"I laughingly took the bundle from him, wondering why the two men exchanged such strange looks. The moment I saw the baby, I knew! I didn't let the men see what a shock that sight was to me, but hastily

flipped the blanket back over her face. Still carrying the baby in my arms, I walked to the door and bade the men good-night.

"The whole family stood eagerly awaiting a first look at the new baby. In our home every new arrival is greeted with great love and joy, as if we had never before had a new baby come into our midst. What could I tell them in order that the first look at this horribly deformed baby would not be too repulsive? We must not offend the four other children, for this was their sister. The first few hours spent in our home would no doubt leave a lasting impression on their little lives. Gathering the whole household around me, I told them that the Lord had sent us a tiny, helpless, crippled baby to love and care for—for Him. Then I lifted the blanket from the deformed little face, and they crowded close to see. They looked upon that scrawny scrap of a child and cried, 'Oh, isn't she sweet, Auntie? May we hold her? May I bathe her? She's looking at me—right at me!'

"And so Ann became one of us, the children loving her at once and taking her into their hearts. She was then two years old,



The Children's Home in Juneau, Alaska.

The inset picture shows a few of the children of the home. Mrs. Lyle Johnson is in the center, holding a small boy.



weighed only eleven pounds, and had never walked nor talked. But good food, care and prayer worked miracles in her little life in a remarkably short time. As she grew in size, she grew daily in our hearts. No dimpled roly-poly was ever more adored than our little midget. Ann is growing up with the other children to love and to follow the Lord.

"We see in each child a soul and a life to be shaped for God. No matter how long a time passes before we see the reality, we work with the vision before us. One of our girls attended both Central and Northwest Bible Institutes. She is now married to a fine young minister and they are working together in the Lord's service. A boy from this home is now in Southwestern Bible Institute finishing his last year. We trust that he, too, will give his life to the preaching of the Word. These are precious young people, saved and serving their Saviour! The years of hardship are yielding fruit for eternity."

The General Council is also interested in a home for the Indian children of Alaska, which is located about three miles from Juneau and is being conducted by Brother and Sister Ray Cather. A heroic work is being carried on in both of these homes by the faithful, loving workers. They have carried this load almost singlehandedly for many years. Gifts toward the cost of these homes and for their monthly support will be greatly appreciated. Such gifts should be sent to the Home Missions Department of the Assemblies of God, 336 West Pacific Street, and they will be apportioned according to the need for both the purchase and the daily maintenance of the homes.



You Can Depend Upon Me!

D. L. Sanders

The trail twisted and narrowed. Seven miles were spent—and there we were! Stopping the car, we stepped out to face the lepers for the first time. Our eyes swept up and down the solitary walk which separated the two rows of low, modest buildings forming the Lazaretto.

Our hearts went out in sympathy to those dear people! One healthy-looking woman seemed to be leading the little crowd of afflicted people toward us. Brother Lee, who had accompanied us on the trip, introduced us. "Brother Sanders, this is my wife!"

Sister Lee is a member of our church in the Bahamas and has been a consistent Christian woman for many years. At once the question came to our minds, WHY? Why had God allowed her, one of His dear children, to become afflicted with this dreadful plague? Why had she been suddenly snatched from her home and family? WHY? But this precious sister met us with a gracious smile. The Spirit of God had long since dissolved the questions in her own heart!

It was service time, so Sister Lee strode ahead to the place of worship with a hymnal

and a Bible under her arm. How precious it was to minister to them! Some signified their desire for salvation and we were conscious of our utter dependence upon God as we called upon Him in behalf of these needy ones.

After the service, Sister Lee showed us the kitchen, the dining room and the individual cottages, including her own. One of our "whys" was answered when she showed us the recreation hall and told us of the regular prayer meetings that she had conducted there for years. With so many outsiders willing to follow a menial ministry, God was pleased to place one of His own in the midst of these people for a witness.

Later in the day, while standing under the shade of a large tree, we were discussing what the Lord had done in the life of Brother Lee. From the age of 18 he had been an habitual drunkard, growing worse with the years. Demon possessed, he was determined to prevent his wife from attending church. In his fits of anger he would oftentimes snatch her only presentable dress and tear it to shreds to keep her at home. An intellectual man, he had many opportunities for fine positions. At one time while working for the government, he was stationed to receive the first wireless message to these islands. Drink soon demoted him. Then he became an ace salesman in the city, only to become jobless again because of liquor. Each successive chapter in his life ended the same. He was separated from every moral influence—his honor, his reputation and his family.

It was then that his wife was stricken with leprosy. She placed the boys in a home and committed her husband to the mercy of God. With time on her hands and no drunken husband to molest her, she soon found the secret place of prevailing prayer. It became the habit of her life. One day the boys told her they were going back to live with their daddy. She earnestly tried to dissuade them, but they were lonesome and unhappy, and prepared to return.

In dire agony Sister Lee went to God in prayer, crying, "Oh, Lord, I can't depend upon Lee! I can't depend upon Lee!" Her mother heart was yearning for her boys, but she was unable to move a finger of protection. She frantically tried to think of someone that she could call upon for help. She was all but distracted with the thought, "I can't depend upon Lee!" when her very anxiety seemed to be hushed by an unseen hand. The momentary silence was broken by an unmistakable voice, "But you CAN depend upon ME!" With renewed faith and fervor she began praying for the salvation of her husband, though such a thing seemed as humanly impossible as draining the seas. But she had His word, "You can depend upon Me!"

When Brother Lee followed the Lord in the waters of baptism Easter Sunday, there was great cause for rejoicing. He was a living testimony to the fact that Jesus never

fails. A year or more has sped by and he is growing by leaps and bounds in his new-found experience. By the help of the Lord, he hasn't tasted liquor since that day. Many people are watching his life, declaring that it can't possibly last. But we know that Jesus is both the author and the finisher of our faith, and we believe that when years have faded into eternity, Brother and Sister Lee will join voices to sing, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!"

A conviction has possessed me that now God may be ready to further glorify Himself and stretch forth that tender, divine hand saying, "I will, be thou clean." Until then, Sister Lee continues to rejoice in faith as she hears Him say, "You can depend upon Me!"



Flashes

PHILIP A. CROUCH OF EGYPT sent a telegram to the Missions Department on May 21 stating: "Arrived New York today after a safe and uneventful voyage." Welcome home, Brother Crouch!

MR. AND MRS. WALTER CLIFFORD OF SOUTH INDIA announce the safe homecoming of their four children, Ruby Jean, David, Mary and Joseph, from abroad. The children were left in England while the Cliffords were engaged in missionary work in South India and Ceylon, and considerable difficulty has been encountered in getting passage for them from England to the United States. Brother Clifford writes: "We wish to express our thanks to the many assemblies and friends who have prayed with us in this connection, that their prayers and ours have been answered."

HOWARD COFFEY OF COLOMBIA, SOUTH AMERICA sent a telegram to the Missions Department on May 19 with the two words, "Arrived safely." The telegram was without origin. Since Brother Coffey expected to be in Sogamoso, Colombia by the 15th or 16th, it is inferred that he has safely reached his destination and field of labor.

Among the Assemblies

DINUBA, CALIF.—We just closed a very successful meeting with Evangelist Elvis D. Davis of Ft. Worth, Texas. Interest was very good. Several were saved, and 3 received the Baptism in the Holy Spirit. The church was stirred and moved closer to God.—V. Ernest Shores, Pastor.

ILLMO, MO.—We are grateful to God for a good 4-week revival, in which 13 were saved and 3 received the Holy Ghost Baptism. Marion Graham was our evangelist and singer. The church was blessed of God in this meeting. Brother Graham is a fine evangelist.—R. C. Wetzal, Pastor.

ARCATA, CALIF.—We recently closed a very successful 3-week revival with Evangelist and Mrs. Homer Fields of Portland, Ore. The blessing of God was very manifest in each service. Several knelt at the altar for salvation, and the saints were stirred to a closer walk with God. Brother and Sister Fields put their whole time and effort into the service.—W. W. Gossenberger, Pastor, Arcata Full Gospel Church.

SAINT ELMO, ILL.—One of the greatest revivals in the history of the church has been conducted here by Evangelists D. C. and O. L. Jagers. Even after special arrangements had been made to seat the people, the church proved too small, and some had to be turned away. The community was stirred by the message of the evangelists, and their musical ability caused widespread attention to be drawn to the gospel. Many were saved, believers received the Baptism in the Holy Spirit, and the church in general was benefited by this good revival.—D. B. Jagers, Pastor.

VANPORT CITY, ORE.—We have just closed a 4-week revival at this Government defense housing project, with Evangelist Richard Anderson preaching the first two weeks, and Evangelist Homer Fields the last two weeks. Waves of glory swept over the congregation. Twelve sinners or backsliders wept their way through to salvation in the old-fashioned way.

We started this work eleven months ago, and have seen our Sunday School attendance grow from 7 to a new high of 145 during this revival. Several have been saved or reclaimed in our regular services. Brother Anderson and Brother Fields preached the Word without fear or favor.—F. J. Huntley, Pastor.

LONG BEACH, CALIF.—We have just closed a glorious 3-week revival with Evangelist and Mrs. Martin Luther Davidson of Houston, Texas. God richly blessed the ministry of Brother Davidson, and the altar was filled every night with hungry souls seeking God. Numbers were saved and filled with the Spirit. The church was built up and edified. In fact, we had one of the most blessed revivals this church has ever seen. At the close of last Sunday

evening's service, waves of glory swept over the audience and those at the altar, and shouts of victory rang. Many lingered, reluctant to go home.—Emma Taylor, Pastor.

LIVE OAK, CALIF.—We accepted the work here on February 15, and God has richly blessed since we came. A goodly number were saved and filled with the Spirit in the regular meetings, and a great hunger prevailed among the saints for a revival meeting. God sent J. W. Stovall to us on April 9, and during the 3-week meeting about 30 were saved or reclaimed, and several were filled with the Spirit. The stirring messages, preached under the anointing of the Spirit were a blessing to everyone in the church. The revival spirit

is still with us, for we have seekers coming to the altar. Council brethren passing this way will find a hearty welcome.—Mr. and Mrs. B. H. Givens, Pastors.

AUSTIN, TEXAS—A little over a year ago we came here to start a new church. We began holding services in homes and continued until we had built a basement. We had fourteen present in Sunday school the first Sunday. Since then we have enjoyed a steady growth.

We recently closed a very successful revival conducted by E. M. Putnam of Austin, which proved a blessing to the entire church. At the close of the meeting our attendance had reached 105, and since that time we have broken the record with 110 present.



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SOMETHING SPECIAL FOR SERVICEMEN

The June issue of our CHRIST'S AMBASSADORS HERALD is being prepared especially for Servicemen.

- PRINTED IN TWO COLORS
- Patriotic Illustrations
- MESSAGES BY OUR CHAPLAINS
- Stories from the War Fronts
- TESTIMONIES OF SERVICEMEN

We expect that many churches will be wanting extra copies of this Serviceman's Number and so we are printing a limited number of extra papers. They may be purchased at the regular price—5 cents a copy. Being a two-color paper, filled with spiritual reading that will interest and help young men in the armed services especially, it will be a real blessing to those who read it. Once you see it we feel sure you will want extra copies for distribution; but we suggest you order without delay as our extra supply may not last long.

GOSPEL PUBLISHING HOUSE - - SPRINGFIELD, MISSOURI

We have a very nice location for our church. Directly across the street from the church is an elementary school which is soon to be enlarged. When the church is finished, we expect to have a two-story rock-veneer building, with the basement entirely devoted to Sunday School.—R. Bownds, Pastor, 613 E. 49th St.

COLUMBUS, GA.—Our annual Easter revival was conducted by Evangelist Charles C. Robinson of Malvern, Ark. Around 20 were saved, and 30 were filled with the Holy Ghost. Our young people asked for the privilege of continuing the services under the direction of their leader, Johnnie Carrol, who is our associate pastor.

Saturday night, April 22, the revival began again, and over 20 received the Baptism in the Holy Ghost the first five days. Around 18 were saved. The services are still going on with the young people in charge. Over 50 have been baptized in the Spirit in the past 30 days. Many say it is the greatest outpouring of the Spirit in the history of the church. There is no specially arranged program. The services begin with everyone seeking God, and this continues until He comes down in showers of blessing, saving the lost, filling believers and healing the sick. Many of the young people are being blessed with the gifts of the Spirit, and old-time Pentecostal manifestations are taking place. A ten-year-old girl received the Baptism in the Holy Ghost and preached in tongues for 30 minutes. While she was speaking, sinners cried out to God to be saved. The languages that God is giving the young people are the most clear and convincing I have ever heard.

Our Sunday School department is growing also. For this period of time last year we had an average of 350. Our average this year, so far, is 427. Our school is fully departmentalized with the 4-6 point record system being used in every department. God is moving in the classes until sometimes there is a prayer meeting in-

stead of a lesson.—R. C. "Keetah" Jones, Pastor, North Highland Assembly of God.

A LETTER OF APPRECIATION

Following is a letter received from the Christ's Ambassadors president at the Christian Assembly in Cincinnati, Ohio, of which Brother O. E. Nash is pastor:

Just a little note of thankfulness of how glad we here in Cincinnati, at the First Christian Assembly are for the publishing of the *Christ's Ambassadors Guide*.

We have found the topics very timely and interesting. At first, it seemed a little hard to work in all the materials, but after a little better planning and praying, we found it a lot easier. Everyone seems to enjoy and take a real interest in them, and so many look forward to the next meeting when the topics will be continued.

It is beginning to help so many of our Christ's Ambassadors to take a part in speaking. It seems like more are willing to try

when an outline is given on their topic.

We feel that the Young People's Department should be well commended for their time and interest in promoting the gathering and working out of these topics for the good of all the Christ's Ambassadors throughout the country.

The officers of our group, and I especially, want to thank you and your staff at this time for this *Guide* and the wonderful articles which are appearing in the *Christ's Ambassadors Herald*.

Your Brother in Christ,
Guy Peota

Pastor, what our new young people's quarterly, the *Christ's Ambassadors Guide*, is accomplishing for this C. A. group, it can do for your young people. Send in your subscription now to begin with the issue for the third quarter, which is now ready for mailing.

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Coming Meetings

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

FERGUS FALLS, MINN.—June 6-18; V. Peterson Evangelistic Party of Minneapolis.—B. C. Heinze, Pastor.

BURWELL, NEBR.—Full Gospel Tabernacle; June 13, for 3 weeks; A. A. Allen, Lamar, Colo., Evangelist.—B. F. Correll, Pastor.

WICHITA FALLS, TEXAS—June 4—; The Lummer Music Makers, Evangelists.—E. B. Crump, Pastor.

STOCKTON, CALIF.—Channel and Stanislaus Sts., June 9-25; Evangelist and Mrs. Rangnor S. Peterson of Wisconsin.—E. O. Robeck, Pastor.

MILES CITY, MONT.—Full Gospel Tabernacle; meeting in progress; Evangelist William D. Swanson and party.—A. L. Browning, Pastor.

MONTANA DISTRICT COUNCIL AND YELLOWSTONE BIBLE CAMP

LIVINGSTON, MONT.—Montana District Council and Yellowstone Bible Camp, July 10-19. Speakers: Wm. E. Long and Ralph M. Riggs. Missionary Representatives: Mr. and Mrs. H. B. Garlock. Sunday School Representative M. L. Grable will be with us July 14-16. Pdesbyters' meeting, July 11. District Council, July 12-13. Meals on grounds. Tents and cots for rent. Trailer parking free. Rooms available in city at reasonable rates. For further information address: Leonard Palmer, District Superintendent, 1026 Third Ave. S., Great Falls, Mont.

CENTRALIA, WASH.—Oak at Pine St.; May 28, for 2 weeks; The Kirschke Evangelistic Party of Texas.—Albert P. Knudson, Pastor.

LANCASTER, CALIF.—11th and Date Sts.; meeting in progress; Cordelia Donnell and Mildred Holler, Evangelists.—Harold A. Pegg, Pastor.

WINSTON-SALEM, N. C.—District Organizing Convention, 430 N. Main St., June 7. Business sessions commence 10:00 a. m. Fellowship services, June 6-7, 7:45 p. m.—F. Wildon Colbaugh, Pastor.

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.

OREGON CAMP MEETING

Annual Oregon District Camp Meeting, Bethel Gospel Park, 9 miles north of Salem, June 27-July 9. A. N. Trotter, main speaker. Fine 100 x 120 ft. tabernacle being built.—Atwod Foster, Superintendent.

WESTERN SLOPE CAMP MEETING

Rocky Mountain District Sectional Camp Meeting, Western Slope, Grand Junction, Colo., June 9-18. R. A. McClure, Pueblo, Colo., special speaker. Wm. Young is the local pastor.—J. E. Austell, District Superintendent.

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.

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 main speaker. 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, 1300 Sycamore, Waxahachie, Texas.

NORTH DAKOTA DISTRICT COUNCIL AND CAMP MEETING

The North Dakota District Council and Camp Meeting will be held at Lakewood Park, near Devils Lake, June 22-July 4. The Council sessions open June 22, 10:00 a. m. Usual business to be transacted. T. J. Jones, of Glad Tidings Bible Institute, and John Hall, of Southern California Bible College, special speakers. All necessary facilities on camp ground.—Herman G. Johnson, District Superintendent, 723 First Ave. N., Jamestown, N. Dak.

KENTUCKY DISTRICT CAMP MEETING AND COUNCIL

Kentucky District Camp Meeting, Peniel Bible Institute, Stanton, Ky., June 14-23. General Superintendent Ernest S. Williams and William Long, special speakers. C. A. annual business session and rally, June 16. Special missionary service, with Noel Perkin in attendance, June 18. Tenth Annual District Council, June 20-23.

Those desiring reservations with James Hartshorn, 214 Mulberry St., Carlisle, Ky.—Carl E. Schmidt, District Secretary-Treasurer.

CAMP MEETING

MIAMI, OKLA.—Camp Meeting sponsored by the Assemblies of God in the mining area of Kansas, Oklahoma, and Missouri, as a community co-operation, June 15-25. F. C. Cornell, Superintendent Oklahoma District, main speaker. Services 10:00, 2:00, 6:00, and 8:00; children's church 2:00; C. A.'s 6:00. Accommodations for those coming from a distance. Bring musical instruments. For further information address J. L. Whittaker, President, 1702 Lincoln, Baxter Springs, Kansas; or W. L. Farmer, Secretary, Box 717, Commerce, Okla.

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.

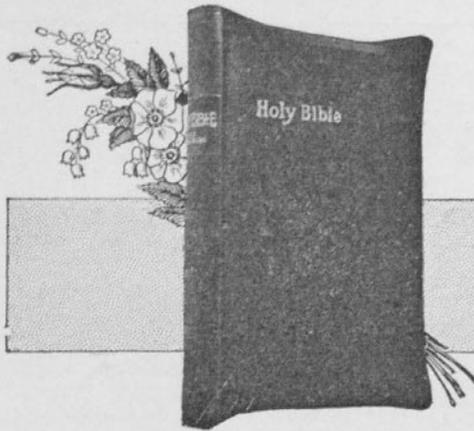
ARKANSAS DISTRICT CAMP MEETING

Using the facilities made available for so many years for the Interstate Camp Meeting, the Arkansas District Council will hold its Camp Meeting at Eureka Springs, Ark., July 6-16. T. J. Jones of London, England, main speaker. Other speakers will include F. D. Davis, Superintendent Texas District; F. C. Cornell, Superintendent Oklahoma District; David Burris, Superintendent Arkansas District; and Mrs. Agnes Stokes, S. S. and C. A. President Arkansas District. For information write David Burris, Box 436, Hot Springs, Ark., or Lee F. Stokes, Box 423, Eureka Springs, Ark.—Carl W. Barnes, Secretary, Arkansas District Council.

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PSALMS, 41-44. *Care of the*
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 To the chief Musician, A Psalm of David.
BLESSED is he that considereth the poor: the LORD will deliver him in time of trouble.
 2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

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Peter B. Thompson, 1136 N. Jefferson, Springfield, Mo.—"Having resigned as Assistant Superintendent and General Presbyter of the South Dakota District Council, and also from the church I served over 9 years, I have now entered the evangelistic field and am open for calls."

MISCELLANEOUS NOTICES

NOTICE—I have resigned my church at Malvern, Ark., and am now in the evangelistic field. Home address: 108 University Ave., Waxahachie, Texas.—Chas. C. Robinson.

NOTICE—If those having loved ones at Moses Lake Air Base will notify me, I will be glad to contact them. We have a nice assembly here.—Pastor R. J. Gerla, Box 577, Moses Lake, Wash.

WANTED—Public address system, outdoor model preferred, A-C and D-C circuit combination. Send full particulars to Pastor G. L. McKinney, 629 N. First, Union City, Tenn.

NEW ADDRESS—Box 711, Pearsall, Texas. "I have accepted the pastorate of the First Assembly of God here. All Council ministers invited to stop and see us when passing through."—R. B. Ring.

FOR SALE—New 18-watt public address system, 110 volt, complete with two speakers and mike. First \$110.00 gets it.—R. B. Ring, Box 711, Pearsall, Texas.

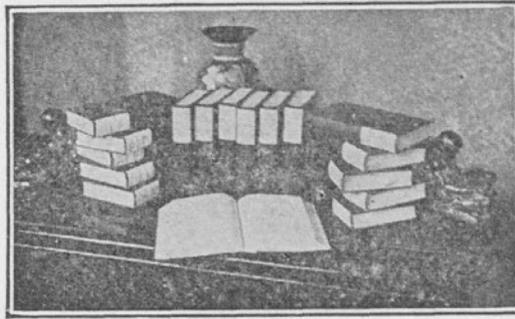
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NOTICE—Please inform your relatives or friends at Camp McCoy, Wisconsin, that there is an Assembly of God at 113 S. Third St. Special services for soldiers, Saturdays, 8:00 p. m. All boys welcome.—Pastor R. A. Rieben, 2217 S. 13th St., La Crosse, Wis.

NOTICE—Those having friends at the U. S. Naval Receiving Barracks, Shoemaker, Calif., and desiring to have them contact Christian men, may write to Joel R. Palmer, S2 (I) General Detail Office, I. B. M. Dept., Shoemaker, Calif. Mr. Palmer is doing office work in the Draft Office, and will be able to give information as to where near-by assemblies are located.

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a fifth of the original cost, have certainly provided preachers with a whole library of the best sermon material at a remarkably low cost."—Stanley H. Frodsham, Editor Pentecostal Evangel.

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The PASSING and the PERMANENT

RUNAWAY YOUTH

The Missing Persons Bureau reports that 3,248 girls and 3,118 boys between the ages of thirteen and twenty were reported missing in New York City in 1943. This represents an increase of 41% over the previous year.

ISRAEL'S BLINDNESS

Rabbi Silver uttered a truth not commonly recognized by the Jews of today when he said, "The reconstitution of Palestine as a Jewish commonwealth would be to us men of faith a fulfillment of prophecy."

FRUIT WASTED ON WINE

In spite of the fact that canned fruits are stringently rationed, two billion (2,000,000,000) pounds were consumed during 1943 for the production of wine, according to a W.C.T.U. release.

RACIAL GROWTHS IN U. S. A.

According to *Revelation*, the estimated rates of increase by the Bureau of the Census for the various ethnic groups in the United States for the period of 1930-80 is as follows: whites 19%; Negroes 50%; Indians, Mexicans and Orientals combined 139%. We ought to see that home missionary activities are increased proportionately.

FINLAND'S FOLLY

The world is puzzled at Finland's adherence to Germany in spite of Nazi defeats. One explanation may be found in a report in *Newsweek* to the effect that President Risto Ryti of Finland is a spiritualist, and his medium is an ardent believer in Adolf Hitler. This old man claims that he speaks with the voice of the Archangel Gabriel. He quotes Gabriel as saying that Hitler is the "Son of God."

A TIMELY REBUKE

Dr. Daniel Poling, International President of Christian Endeavor, recently wrote in the *Christian Endeavor World* concerning his visit to Chungking: "I was received by representatives from each of the three great religious faiths in China—Christian (Protestant and Catholic), Buddhist and Mohammedan. We discussed at length a possible after-war reconstruction in which all faiths and all men and women of good will may unite—unite without prejudice to their individual faiths, tasks and loyalties."

Commented *Light*, monthly paper of Christian Endeavor Unions in Philadelphia, Dr. Poling's home city: "We wonder, 'What fellowship hath righteousness with unrighteousness? . . . And what concord hath Christ with Belial? . . . And what agreement hath the temple of God with idols?' Christian Endeavor's responsibility to the Buddhist and the Mohammedan is to proclaim God's warning that they who obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

WE NEED GOD'S HELP

Shortly before his death on April 28, Secretary of the Navy Frank Knox attended the inaugural dinner of the Sixth Victory Loan Drive in Toronto, Canada. At that time he said: "Men, we can't win this war without God's help. The greatest test of all lies ahead. In that we'll need God's help. We may as well realize that and start praying now." How ought we to pray? We ought to pray for God to forgive our sins and have mercy upon our land. We ought to pray that God's will shall be done in our private lives, in public affairs, and throughout the whole earth, as it is in heaven.

A BLOODY HARVEST

The grim reaper has thrust in his sickle and gathered a great and bloody harvest. "Military authorities," according to the *New York Times*, "believe that Allied military deaths on all fronts already total more than 7,500,000 (including Russia), compared with 5,152,115 in the First World War. Germany's military deaths are estimated at 2,500,000, compared with the loss of 1,773,700 in the First World War." And the end is not yet. The world suffers and sheds its blood in a time of divine judgment because it rejects Him who suffered and shed His blood that men might be saved.

WHEN WAR WILL CEASE

According to a dispatch from New York, it is the sincere belief of American and Canadian soldiers that this war they are fighting is going to end all wars, and that the victory of the United Nations will bring lasting peace. The dispatch quotes Major Welbourn of the Salvation Army in Canada as having made this statement on his return from the Mediterranean. Preachers of the gospel ought to correct such false beliefs as this. The Bible clearly teaches that wars and rumors of wars will continue until "He shall come whose right it is to reign." There never will be peace on this earth until the Prince of Peace returns and establishes it Himself.

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Springfield, Missouri

A PAGAN METROPOLIS

In a pamphlet entitled, "He Beholds New York," issued by the Greater New York Federation of Churches, we find many startling facts concerning this great city: In New York City there are 500,000 families living in slums; 1,000,000 arrests annually; 7,000 children arrested; 5,000 cases of neglected children brought to court; 100,000 couples living together unmarried; 1,163 suicides; 1,200,000 children untaught in any religion; 5,000,000 without any association whatever with any church. Nearly every Protestant Church in New York City is supported by mission money from without. Very few are self-supporting. Our American metropolis is pagan and practically unevangelized.

THE GENERAL AND THE JEW

An interesting story of General Montgomery is told in the *Jewish Chronicle*. It concerns Corporal Kurt Levy, who, by the way, is the son of the manager of a hotel on the health resort by the Dead Sea. Corporal Levy, while serving in the Royal Engineers, was ordered to throw some camouflage netting over a staff car that was arriving. He did so, and an emergent head was struck by one of the wooden blocks that weight the netting. Corporal Levy was horrified when he realized that the head was "Monty's." He was relieved, however, when the famous general came forward smiling and asked his name. Levy replied: "I am a Jewish soldier of Palestine, sir." The general patted him on the shoulder. "You've done well, my lad. You're the only man who has ever hit me," he said.

What would have happened to any young Nazi who had had a similar mishap with respect to Rommel?

A SENSIBLE PROTEST

The newspapers recently printed a good deal about a disgusting escapade, whereby a married American soldier became the father of illegitimate quadruplets born to an unwed British girl. The attitude, judging from the press, was to make heroes of the illegitimate parents. Scorn was poured upon the married soldier's wife in America, a Catholic, who refused to give him a divorce because it was contrary to her religious convictions.

Commenting on this sordid case, a 17-year-old girl wrote the following letter to *Time* magazine: "What on earth is the matter with everyone today? . . . There is something radically wrong with the English town which 'adopted' Norah Carpenter because she became the 'proud' mother of illegitimate quadruplets; with the hundreds of people who showered her with presents and admiration. . . ."

"If everyone in the world accepts as a normal and rightful thing the making of a heroine out of any unmarried mother merely because she happens to produce three more than the usual number of illegitimate children, and who speak of the wife, if at all, in terms of scorn for being cruel enough not to give a divorce which is against her religious beliefs—if this is the moral code under which we will operate in the world to come, I, for one, have no desire to live in that world. Aren't there any sane, decent people left on the earth?"

The words of this young person are well and bravely spoken.