



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



Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of O. t. 3, 1917, authorized July 3, 1918.

Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD, MO., AUGUST 5, 1944
NUMBER 1578

\$1.00 a year in U. S. A. Single copy, 2 cents. Printed in U. S. A.

Two Soldiers Talk



IN an Army hospital in England, soldier Jim Douglas tossed on his bed, burning with fever. He had never before known a day's illness, and now he found his weakness unbearable. Daytime was bad, but night was worse; for then thoughts of his past sinful life swarmed through his brain to torment him.

In the next bed lay John Maw, a soldier from another regiment. He had tried to be friendly, but Jim, resenting his patience, had repelled all his attempts at conversation.

One night when Jim couldn't sleep he raised himself on his elbow to see if John was awake. It would be a comfort, he thought, to break the silence if only to grumble to his fellow-sufferer. Maw's eyes were closed but his lips were moving. Jim listened and heard him say:

*"Out in the desert He heard its cry,
Sick and helpless and ready to die."*

He repeated the words slowly and more slowly. Evidently he was asleep.

Jim said the words over and over to himself, puzzled, wondering. Where did Maw get them? What did they mean?

All that night and for the next two days, Jim could not forget those two lines. Then one evening, seeing that Maw was awake, he asked, "Who was 'out in the desert'?"

"I was," answered the sick man.

Jim paused—the answer surprised him. Then he asked, "Who 'heard its cry'?"

"The Lord Jesus," was the reply.

That was all, but it gave Jim plenty to think about.

A few days later, when Maw was much better, Jim told him how he was troubled by his thoughts. "I am downright miserable," he confessed. "Your description 'sick and helpless and ready to die' fits me to a T."

"Praise God," answered Maw, "it is all right. The Holy Spirit is showing you that you're a poor, lost sheep. He wants to point you to the Good Shepherd, who goes after

that which is lost until He finds it. . . . The nurse is motioning me to stop talking. . . . I'll tell you more tomorrow. Say over and over to yourself, 'The Son of Man is come to seek and to save that which is lost.' Here's my Testament. Find it in Luke 19."

Half an hour later Maw said, "Read the 15th chapter." For months and months Jim hadn't opened a Bible. Now as he read the parable of the lost sheep and the one about the prodigal son and his father's love, he broke down completely.

Next morning Maw had the joy of hearing that Jim, who had indeed been a "sheep going astray," had now come to "the Great Shepherd of the sheep."

"Have you known the Good Shepherd long?" asked Jim.

"No," John answered, "scarcely two years. My mother taught me about Christ and His love. But I used to say, 'Time enough—I'll serve Him when I've had pleasure first, Mother; when I'm 30 or so.'"

"And how did the change come? You can't be 30 yet."

"No, I'm 28. A few years ago I was with my regiment in India. One day, when I was practicing a juggling trick which involved handling a small, very poisonous snake, the creature sank its deadly fangs into my

shoulder. I dashed it to the ground and ran toward a knot of fellows who were looking on. 'What shall I do?' I cried in terror. 'What shall I do?'

"'Sit down,' said a quiet voice, and a firm hand was laid on my arm. Almost before I knew what was happening, one of the men was sucking the poison out of the wound. I did not know the chap well, but I had often jeered at what I called his 'old woman' religion! Now I realized the fellow was risking his life to save mine.

"'Why do you do this?' I said. 'You know it may kill you.'

"'If it does, I am not afraid to die,' he answered quietly.

"'And I am,' I said. 'If I die today, I am lost!'

"He looked at me solemnly, earnestly, as he slowly repeated, 'The Son of Man came to seek and to save that which was lost.' And he emphasized the last word."

"That was the verse you gave me," said Jim. "Now I see why you chose it. It came to me like a ray of hope. But tell me, did the man recover?"

"Yes, he did. I heard from him just yesterday. I tell him that, under God, I owe to him both my natural and my spiritual life; for he never rested till I knew the Lord Jesus as my own Saviour."

"And now you have pointed me to Him," said Jim. "All my life I shall praise God for this illness and time of quiet that forced me to think. The Good Shepherd did find me 'sick and helpless and ready to die.'"

"But He didn't leave you there," said Maw.

* * *

And Christ won't leave you there, friend. He has come not only to seek but to save the lost. Let Him save you, too. Just trust Him as your Saviour from sin and your hope of Heaven. Do it today!

—From *Some Lived, Some Died*.

All that grieves us is but for
a moment.

All that pleases is but for
a moment.

Only the eternal is
important.

"Thou Anointest"

A. G. WARD

THE late Dr. Albert Carman, for many years General Superintendent of the Methodist Church of Canada, once said, "Holiness was the distinguishing doctrine of Methodism." Possibly I may be pardoned if I state that the Baptism in the Holy Spirit as Scripturally set forth, is the distinguishing doctrine of the Pentecostal Movement.

We believe all the great fundamental doctrines of the Christian Church, but we have long been convinced that as a Movement we were raised up of God to re-emphasize the teaching of the New Testament relative to the reception of the Holy Spirit as on the day of Pentecost.

The Baptism in the Spirit as referred to in Acts 1:4 as "the promise of the Father" implies in the first place, that it is for "believers" only; and furthermore, so we believe, that its fulfillment involves more than the fulfillment of any other promise God ever made to His children.

Paul's statement in Ephesians 5:18 is very illuminative in connection with the above. He writes, "and be not drunk with wine wherein is excess, but be filled with the Spirit."

The word rendered "filled" is the same word which was used in the days of the long ago when referring to a net which was so filled with fishes that there was not room in the net for another fish—it was literally "crammed" with fishes. Here we have God's picture of Pentecost. A person "crammed" or "stuffed" with the Spirit, so full of GOOD that there is no room left for either the world, the flesh or the devil.

Furthermore, it is exactly the same word as was used when referring to a woman who decided to change the color of a certain garment. She brought forth the dye pot, mixed the dye, then put the garment into the dye in the vessel and almost immediately removed it, calling the attention of her friends to the fact that she had changed the color of the garment? No, indeed! but instead, she pressed the garment into the mixed dye and after making sure it was all covered, she left it to soak in the dye until she was sure that every thread in the garment had received the requisite hue of the dye. So here we have another picture of the real Pentecostal experience—being "soaked" in the Spirit until every thread in the fabric of our life has received the requisite hue of the Spirit.

This point leads us to discuss the question which is often raised as to the scripturalness of some methods used by certain evangelists and others in dealing with believers who are seeking the Baptism in the Spirit. We are often asked if we approve of trying to help people through into the Baptism. If the help referred to implies surrounding the one who is seeking with an atmosphere of faith, and standing with them in believing prayer, we answer, "by all means, yes." But, if the help referred to means shouting in the ear of the one who is seeking, messaging the body and manipulat-

ing the jaw, urging them to try and say something in a strange tongue, etc., then we answer very emphatically, "no!" Such methods are *unscriptural*, and we believe, unsafe and likely to lead to fanaticism.

The Baptism in the Spirit is not a flirtation with emotionalism, but a marriage when the "believer" is united in bonds of spiritual wedlock with the Comforter, the great Heavenly Paraclete who comes inside "to walk alongside."

The writer has searched the New Testament again and again to see if such teaching or practice is set forth therein, and failed *utterly to discover it*. We believe that such should be discouraged by all the leaders of the Pentecostal Movement, and that our workers and people should be urged to return to

the simplicity of Apostolic days when believers quietly waited before the Lord, confessing their need and submitting to the wise leadership of the Spirit as He led the way into the full blessing of Pentecost.

God will anoint with the Holy Spirit when the believer is ready to receive, and when *He* anoints, the results will be glorious and lasting! O, the fragrance of a God-anointed life! The ointment received will smell so like the Rose of Sharon and the Lily of the Valley, that the recipient thereof will be made a rich blessing wherever he goes. But when he is "railroaded" through into a so-called Baptism by either an ill-taught work or by one overzealous for the Lord, there is likely to be great disappointment experienced, not only by the individual claiming the Baptism, but an equally great disappointment on the part of others. A "man-made" baptism smells as though a dead fly had been in the ointment—too much *flesh!* But when *God* anoints, it is a bit of Heaven distilled upon us—the sweetness, tenderness and splendor of the Godhead shed upon us in the delicacy of love.

The Garden of Prayer

WILLIAM POCOCK

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples." John 18:1.

"The Garden of Prayer" is the title of a hymn. To some it may seem fanciful or mere poetic sentiment, but Jesus entered a garden for prayer.

There are three outstanding features of a garden which will be realized spiritually in the believer who frequents the place of prayer.

First of all, a garden is a place of freshness. "Thou shalt be like a well-watered garden." Because well-watered, the foliage, the flowers, the fruit will have a fresh appearance. No wilting or withering will be in evidence in its bounds. The earth will be a sweeter green and something will live in every hue. So the believer who enters the garden for retirement and seclusion with God, who meditates and prays and gets into the Divine Presence, will be rained upon and fresh oil will come upon his head. The spiritual dew will fall upon him in the night seasons' communion and supplication. Consequently he will be fresh in his spiritual experience, in his testimony, in his praise and public prayer. Hosannas won't languish on his lips, nor his devotion die, because he has been alone with God and has been quickened anew. His Christian life will have the aspect of freshness.

Second, a garden is a place of fruitfulness. Nature's productive powers are at their best. Cultivation and watering call forth the energies of the soil in every good growth of which the seed is planted. The flowers bloom, the fruit is abundant and wholesome. Fruitfulness is an outstanding feature of the garden. So again in the believer who resorts to the place of prayer, there is much spiritual fruit that manifests his discipleship and glorifies

God. His leaf is unfading and his fruit is unfailing and what he does in the realm of service prospers. Believing prayer is a vital factor in the believer's abiding in Christ. See John 15:7; cf. vs. 16.

Third, a garden is noted for pleasantness. The beauty of nature is seen in a garden. Its trees are green and fresh; its flowers not blighted and drooping but flourishing; its grass and walks and fountains all producing a place of attractiveness.

In Acts, chapter 4, after the second upper room prayer time, where the place was shaken, it is said, great grace was upon all and they had favor. There was a spiritual amiability clothing them and radiating. The beauty of their God was upon them. "And they took knowledge of them that they had been with Jesus." "And let the beauty of the Lord our God be upon us." Psalms 90:17.

A TRAGEDY IN FOUR ACTS

Act I. AN EMPTY PEW. Minister depressed. Friends wonder why.—Motoring? Week-end gaiety? Laziness? Indisposition? Lack of interest? Why? Result—Enemies of God rejoicing.

Act II. AN EMPTY HEART. Tempted by secular things. No time for God, prayer, or thoughts on higher things. Result—We are ill prepared to meet and overcome temptations.

Act III. AN EMPTY LIFE. No work for God or His Church. No good influence over children; no helping them to choose the best. Result—No power to win others to Christ.

Act IV. AN EMPTY PLACE IN HEAVEN. No treasures laid up there by faithfulness below. No fitness for life with God. Result—Where will you spend Eternity?

God's Challenge to Individuals

WHAT THINK YE OF CHRIST?

BY RONALD G. STUDD, D. S. O.

WHAT do I think of Jesus Christ? Somebody has said that actions speak louder than words! It reminds me of Paul's thought given to his Corinthian converts, "Ye are a living epistle known and read of all men," and he goes on to say, "Ye are an epistle of Christ written not with ink but by the Spirit of the living God." Do men see something of Jesus Christ in my life? Is there something of the fragrance of Christ in me? These are searching questions.

But man as an individual is naturally proud and self-sufficient—often he will have tucked away in his innermost soul a desire for better things, he knows that much of what he allows in his life is wrong, and every now and again there surges through him a real desire to do better. Hence good resolutions and temporary or partial reformations; but Christ plays no part in this, save that perhaps all unknown to the individual all these ideas come from Him who is the Way, the Truth and the Life.

But the majority of those who read these lines will have had some Christian experience. You will have been convinced of your need of a Saviour and had some experience of the blessedness of Calvary. To you the question is even more important: *What think ye of Christ?*

Is your life Christocentric? Is Christ enthroned at the very center of your being? Or is He just a nodding acquaintance, so to speak—One whom you meet on Sundays and rely upon for certain selfish ends? Can you be described as "neither hot nor cold" in your relationship to Him? May God search our hearts on these questions.

Are you disappointed with your Christian experience thus far? Have you struggled and failed? Are you discouraged? If so, is it because you are still self-centered and not Christ-centered? Do you dare to think that Christ cannot put matters right for you? Perhaps you have never thought of it that way?

For twenty years or more I was blind to this simple truth, that Christ can supply the necessary power to follow Him. Christ wants to come into your heart and take over command at the center of your being. He offers to let His Holy Spirit dwell there. Have you accepted this offer?

Read again what Christ had to say about the Holy Spirit. Read of the remarkable acts of the disciples when the Holy Spirit took control of them. Read about the fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance." These are some of the virtues Christ offers to you if you will let Him come in and control your life. He promises you a life of victory, and best of all a life of constant companionship with Himself. "Lo, I am with you always, even unto the end of the world."

Let me end by answering humbly and personally this insistent question, "*What do I think of Christ?*"

He is all the world to me. For forty years I doubted Him and lived a life of defeat. Then, thanks to a faithful witness, His power gripped me. I turned with all my heart to seek Him and the infilling of the Holy Spirit. Since then I have been a terribly unprofitable servant. I have done so little for Him. But I can testify that He has broken chains that held me bound for years and years, struggle as I would to break them.

I can tell you that in spite of money, business success, and social position, I was never satisfied with these things. Deep down in my heart was an unsatisfied longing for something. Tobacco did not satisfy it. Worldly pleasures did not satisfy it. Nothing seemed to be able to touch the spot. But to my astonishment one day, I suddenly realized that Jesus Christ had satisfied me after He was enthroned in my heart.

Now no words of mine can pay adequate tribute to Him. He satisfies me. The apostle refers to the unsearchable riches of Jesus Christ. Whichever way I turn, that phrase seems to sum it up.

Jesus Christ has priceless treasures to share with us. Politically He and He alone can give us peace, justice and liberty. Personally He alone can set us free, He alone can free us from the bondage of sin, from haunting doubts about tomorrow and the life beyond. He alone loves me to the uttermost; He alone understands all my shortcomings and still loves me and draws the best out of me.

He alone is the altogether lovely One, the chiefest among ten thousand. He alone is altogether good and pure. He alone can be trusted with infinite power. God forgive me that I love Him so little. But one day I shall love Him as I ought, for I shall see Him as He is; I shall be allowed to share in His glory and His throne. It is incredible, but true.

So I think all the world of Him, and when I think of all that He has done for me, how can I fail, not only to think all the world of Him, but to feel also that any sacrifice I am allowed to make for Him, any suffering I am allowed to go through for Him, is a privilege. How easy it is to grow soft and half-hearted, but let us take the mountaineer's prayer as our own:—

Make me to be thy happy mountaineer,
Oh God, Most High.
My climbing soul would welcome the austere.
Lord, crucify,
On rock, or cree, ice cliff, or field of snow,
The softness that would sink to things below.

And as we pray let us remember: "Jesus is able to do exceeding abundantly above all that we ask or think."

Now will you take your pen and answer for yourself this question:

"What do you think of Christ?"

Faithful Unto Death

GEORGE BOWEN

BE thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. The meaning of this verse is, Have that faithfulness which characterizes the martyr disciple, leads him to count not his life dear unto himself, and enables him at any moment to lay it down freely in the service of his Master. The expression does not refer to length of service, but to tirelessness of consecration. Be thou unrebukably faithful in all possible situations and circumstances.

Christ requires of every disciple that he should have the spirit of a martyr. At the very outset He informs those who come unto Him that they are to take up their cross and follow Him. And if at any time He should summon any number of His followers, and send them upon a service where death is certain, not one of them has any right to complain. It was so written in the bond. They gave Him from the very first their earthly life, to receive from Him a heavenly life.

We are to live a life of entire consecration; crucified unto the world and the world unto us. And if we have sufficient faith to let Him day by day, and in all things, dispose of us, take what He will, give what He will, send

where He will, we need not envy those who literally suffered martyrdom for His name's sake. For us, too, there is laid up a crown of life.

Not merely do we obtain a true life in exchange for the false life of this earth, but a glorious life; a life that shall be to us more ennobling and exacting than all the crowns of earth.

A SURE GUIDE

CHRIST is the guide of those who feel their need of an all-wise, all-powerful, all-condescending guide, and who are willing to yield their own preferences to His, their own ideas to His, in traveling over the glaciers of life. His word is a lamp to their feet, a light unto their path. He will hold their hand till they reach the gate of death (Psalm 48:14); and passing through it, they will see that it is the gate of paradise. Death confesses itself vanquished, when it sees them walking on the battlements clothed in white.

Depend upon it, God's work done in God's way will never lack God's supplies.

In Satan's Sieve

E. HODGSON, BELGIAN CONGO

SHANKADI was a worker at the tin mines, but he went mad. They could do nothing for him, so he was sent home, labeled "incurably mentally affected."

That was six years ago.

At his home, near Kisanga Mission, he got in touch with the Christians, and heard the Gospel of his salvation.

The believers gathered around him and prayed for him, rebuking the evil spirits in the name of the Lord Jesus. There and then he was delivered, became a child of God, and began witnessing.

Next his wife fell ill. The Christians suggested her going in to Kisanga Mission for special prayer. However, the children of God who accompanied her prayed as they went. She was completely healed in the path, and turned back home rejoicing.

The heathen relatives would not be satisfied that the healing was complete until they had had superstitious charms made for her and put her through vile heathen ceremonies.

This so upset Shankadi that he got into a wrong spirit. It preyed upon his mind till he suddenly burned all his clothes, went shrieking mad, rushed naked into the forests, and climbing the highest trees, he swung from branch to branch like a monkey. It seems incredible that he was not hurt, for all accounts show how active and violent he became.

A young mission teacher went after him, prayed with him, and he became normal. However, his relatives refused all responsibility, and begged that he should be taken to the mission. They said, "We did wrong in asking that his wife should be treated with charms. Our medicines can do nothing against this sort of spirit possession."

Thinking that there might be some physical cause, the missionaries sent the man to the government doctor for a report. This gentleman, however, sent him back with all speed, declaring, "I've five maniacs here already and can do nothing for them. Please do not send me another. This sort of thing is quite incurable."

However, the missionaries and elders of the church prayed with the man. He bathed himself, cut his hair, attended the meetings. The saints gave him cloth to cover himself, and he returned home both normal and happy in the Lord. That was some years ago.

In a neighboring village two families had carried on a feud for years, indulging in witchcraft against each other.

At last, when the children of one family died, the mother of the other family was "smelled out" by the medicine man, and accused of bewitching them.

The law is strictly "An eye for an eye and a tooth for a tooth." Thus the mother was ordered to give up one of her own children to be similarly bewitched.

She surrendered Pelediusa, a little Christian lad. He refused all charms. However, it would seem that they probably poisoned him, for he was suddenly seized with a sickness so violent that they could not hold him down, though in between the paroxysms he pleaded for prayer, and would not compromise with heathen customs.

His relatives asked the local teacher to take him to Kisanga, saying, "We have heard how the other man was delivered at the mission. It is only the Christians' Jesus who can deliver such as these."

By the time they reached the next village to Kisanga the lad was too far gone to travel further. He seemed dying. But the local believers prayed with him, and he was completely restored.

Christ's Rightful Place

PAUL wrote to the saints at Colosse, "In Him (Christ Jesus) dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." Or as the Revised Version has it, "In Him ye are made full." Col. 2:9, 10. It is the will of God that His children shall be "filled with all the fulness of God." Eph. 3:19.

Paul could testify, "Christ liveth in me." Gal. 2:20. Every child of His should be able to testify that the living, vital, mighty Christ is within him. John could say of himself and of the saints, "Of His fulness have all we received." John 1:16. The fulness of Christ is God's portion for every believer.

Do not speak of your poverty or your emptiness, but speak of your fulness as you accept God's provision. He wants all His children to say, "Of His fulness have all we received." Not shall have, but *have*. Do you thank Him for the reality of this fulness?

Has the vitality of the sun in the universe decreased? Scientists have wondered how the sun maintained its light and heat. The sun's light, however, is finite, but the light of the Sun of righteousness is infinite.

God will have all men honor the Son, glorify the Son, magnify the Son. Who are doing the most for God in the earth today? Those who are magnifying the Son the most. God declared in Psalm 2:6, "Yet have I set My King upon My holy hill of Zion." Have you set Christ upon the holy hill in your heart? Does He reign in your life? God has highly exalted Him. Cannot you exalt Him too? The highest point of Christian service is to crown and to glorify Jesus Christ.

The parents of the dead children were furious. "Our children were bewitched," they said, "but your son is delivered. We can do nothing against this Jesus. So you must pay us money instead."

She gave them all she had, but they did not consider it enough. Thus, almost as soon as the son Pelediusa was delivered the same wild afflatus of demon possession took hold of his mother. Her relatives are seeking to restore her by heathen charms, but she is still a maniac.

The whole circumstance has so impressed the relatives that, though at one time Pelediusa's father was very averse to his becoming a teacher, he has now given his consent, for he says, "I can now see for myself that there is a power in the gospel of the Lord Jesus which has no counterpart in our charms and spells."

Thus Pelediusa has entered the mission school at Kisanga, and is receiving training for Christian work.

"Jesus" is still "the Name high over all in hell or earth or sky." We thank God that we still see precious brands snatched from the burning, victims wrested from Satan's grasp, and sinners turned by that all-conquering name into saints of the most high God.

The religious leaders of Christ's day belittled Him, but the children praised Him. Take a lesson from the children and praise Him. They cried, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord." Matt. 21:9. Constantly render your hosannas to Him as Lord! The angelic hosts hail Him as the King of glory. The redeemed, who have been redeemed from sin and from death by His blood, should not fail to give Him constant praise.

Christ is not only King in the realm of glory, but He has all power on earth as well as in heaven. He is triumphant even in the regions of death. He declared, "I have power to lay down My life, and I have power to take it again." Christ has power to give life to the spiritually dead, and to the physically dead. He can give life to dead tissues and life to dead souls. "I have power to lay it down, and I have power to take it up"—to impart, to infuse. He was so full of life that death could not stay in His presence. He radiated life, and dispelled death. If He did this in the days of His humanity, how much more can He do it now in the days of His exaltation?

He says to His disciples, "Ye shall be witnesses unto Me"—witnesses of His life, of His power, of His divine glory. He has called us to be witnesses among the people of all nations. He says to His disciples, "Ye are the light of the world." They are called to be lighted candles in dark cities.

God has highly exalted Christ. God has glorified Him, and will glorify Him again. Will you let Him do this in your life?

Back To Bible Ways

P. C. NELSON

AND Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the Gospel of the Kingdom, and *healing* all manner of disease and all manner of sickness among the people." Matthew 4:23. Words almost identical are found again in chapter 9, verse 35 in the same Gospel. *Teaching, preaching, healing*—these three words describe the three-fold ministry of the Son of God upon earth. How wonderfully these three elements were interwoven and blended by the Master into the greatest ministry this world has ever known!

Christ was par excellence a teacher, or rather *the* teacher. His "sermon on the mount" might appropriately be called His "lesson on the mount." "He opened His mouth and *taught* them." Matthew 5:2. The Apostles were first called disciples, students, learners. We get the word pupil from the word disciple. He commanded these Apostles to "go and *teach* all nations." Matthew 28:20. He had the greatest Bible school ever known, and His students had the most thorough training for their work. Jesus taught by example as well as by precept. He was the embodiment and the expression of His own beautiful teaching. No teacher ever gave utterance to more marvelous, sublime and far-reaching truths, and no other teacher presented His lessons with such skill.

And Jesus was the greatest of all preachers. His burning words penetrated the hearts, instructed the minds and moved the will of His hearers. He knew what was in man, and revealed men to themselves. He expounded the Scriptures and opened the eyes of the people to see the glories of the world and works of God. "Never man spake like this man." John 7:46. Whole libraries have been written to expound the great message He gave to the world.

Jesus knew the value of the soul of man, and He did not underrate the value of men's physical well-being. Man's bodily needs were not overlooked by Him. Sin had made havoc with man's spiritual nature and with his physical nature also, and our Christ is the *healer* of our souls and of our bodies likewise. He healed all kinds of bodily infirmities, and to Him this part of His ministry was just as sacred, just as high and holy as were His teaching and His preaching. In the same breath He pronounced a sinner forgiven and healed, and He interrupted His discourse in the synagogue in order to do so. He began to heal at the same time that He began to teach and to preach. He continued to heal as long as He taught and preached, and, after He had given His last lesson and preached His last sermon, He healed Malchus, the servant of the High Priest. Isaiah foretold the healing ministry of our Lord, and Jesus points to this as proof positive of His Messiahship. These works convinced the scholarly Nichodemus.

Our Lord's mighty, miraculous ministry of healing was not something appended to His

greater and more important work. It was a part and parcel of His ministry. In the synagogue at Nazareth He read from the Old Testament Scriptures concerning Himself. "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. He came to "destroy the works of the devil." 1 John 3:8. The devil's destructive work affected both soul and body, and our Lord's reconstruction work was equal to the destruction wrought by sin and Satan.

Very few who believe the Bible is the inspired Word of God would take issue with the foregoing description of our Lord's ministry. On this foundation we proceed to build another story. We now assert with all confidence and boldness that our Lord's three-fold ministry is the pattern for the Gospel ministry of this age, and that His method and message are intended to be our models till He comes back to earth. Great ingenuity and industry have been used in devising better methods for the propagation of the Gospel and the extension of the work of the Church, but no method so effective and faultless as that of the first great Gospel Preacher has ever been invented. Even with all the prejudice generated against it by those who ought to be the first and most enthusiastic in welcoming a return to the method of Jesus, this same three-fold ministry of Jesus is the most powerful way of propagating the Gospel today. Through the mist of scepticism, the fog of Modernism, the darkness of sin and iniquity in high places, this big Gospel is going forward "conquering and to conquer."

We have lived to see whole denominations of former "defenders of the faith" of our fathers abandoning the mighty fortifications of the soul and body-saving truths of Christianity, and denying the power of the Gospel, sauntering forth in their own feebleness to expose themselves to the deadly attacks of the devil, whose very existence they deny. Throwing aside the "armor of God"—"the girdle of truth," "the breastplate of righteousness," "the shield of

faith," "the helmet of salvation," "the sword of the Spirit"—they are trying to win the world by worldly wisdom, worldly attractions, entertainments, suppers, amusements, sports and allurements. And look at the thousands of empty pews, and the hundreds of empty churches! Something must be wrong. Where is the trouble?

The question is not hard to answer. The trouble is with the method and with the message. The new methods are too feeble to rouse the indifferent, convince the sceptical, and to convict the impenitent. If the world sees nothing more than human wisdom and power, they will discredit all claims for the divine right and power of the Gospel. When the unbelievers see that Christ is still alive, and present with and in believers to do His mighty works as He promised before He left the earth, they will believe and embrace the the Gospel, and seek the forgiving and healing grace of our Lord. This new bloodless religion is powerless against the forces of evil. The preaching of the Cross of Christ is the only message that saves the world. The Holy Spirit finds little in Modernistic methods and messages that He can use for the salvation of men. The healing of the body by faith in Christ was the first to go. Alas! in our day we see the salvation of the soul passing out of the belief of many religious leaders of some of the big denominations.

Let there be a return to the good old Bible doctrines and faith and methods and the message of our crucified and risen Lord. Let us realize that we are not wrestling against flesh and blood, mere human power, but against the well-organized powers of darkness, directed by a real devil, who attempted to destroy and to subvert our Saviour, but met defeat at every turn of the way. Let us throw away carnal weapons and take on the "whole armor of God." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" 2 Cor. 10:4, 5.

HELP NEEDED

The Christ's Ambassadors Department of the Assemblies of God is in need of additional help. The applicant must have writing ability and practical experience in young people's work. Stenographic experience is also desirable. Any who are interested should apply to Christ's Ambassadors Department, 336 W. Pacific St., Springfield, Missouri.

DISCERNMENT

If you would only practice upon yourself the discernment you think you have, you would have such a revelation of your own selfishness and inability that you would never practice on another one the longest day you lived.—Smith Wigglesworth.

WHY EIGHT PAGES?

Because of Government paper rationing restrictions we are compelled to issue another 8-page Evangel. Sixteen pages again next week.

ADULT TEACHER'S QUARTERLY

In seeking to conserve paper, we reduced the size of the Adult Teacher's Quarterly for the third quarter, and omitted the Scripture lesson text. We have had so many protests concerning this omission that we have decided to print the Scripture lesson text in the quarterly for the last quarter of this year.

Pushing Forward In Santa Catarina

VIRGIL F. SMITH

At the request of the missionaries and the Brazilian brethren, we assumed the responsibility of overseeing the evangelization of the northern part of Santa Catarina in 1941. In Joinville, where we made our headquarters, we found a group of Christians who were very fervent in spirit but without the necessary organization and Scriptural instruction for a healthy progress. They were meeting in a very small hall which was so crowded, even on prayer meeting nights, that neither hygiene nor order could be duly respected.

An encouraging progress has been made in these three years. We now have a beautiful modern building on one of the principal streets which, besides its spacious auditorium, has a full basement for the Sunday School. Through the combined efforts of the Sunday School, the week night Bible studies and the daily Bible classes, the members are acquiring a practical knowledge of the Word. As a result, contributions to the church treasury have increased nearly ten-fold. The majority of the believers, both young and old, are tithers.

Evangelization of the lowland district has been vigorously carried on. Every Sunday members of the Joinville Church go out to four or five places with the gospel. Nearly every town in the district now has a Pentecostal congregation and a number have been established in rural communities as well.

Now that the work in this region is organized and more or less indigenous, we are able to turn our attention to the interior highland district of the State. This part of the State is inhabited mostly by German, Italian, and Slavic immigrants and their descendents. Their native tongues are still in common use, although most of them also speak Portuguese. This section is covered with prosperous farms and there are pine groves everywhere from which lumber mills are turning out thousands of carloads of lumber. Each mill forms a village which should be evangelized. This is one spot in the world that gives great promise of growth and development. Only a small beginning has been made thus far towards its evangelization. Its dozens of towns and villages that are without the gospel constitute a real challenge to us.

A few weeks ago the workers of our district met for conference and fellowship. Our subject was the evangelization of this needy section. We agreed to unite our forces in an effort to establish an assembly in every town and village. A fund was started to help pay the expenses of transportation, rental of halls, lights, etc. This is a missionary fund to which every congregation is

encouraged to contribute. Our own people in this land are catching the missionary vision!

The plans that were made at the conference are already beginning to be carried out. The Christians have responded well with offerings. Work has already begun in the two best cities, Porto Uniao and Joacaba. Both of these towns are prosperous commercial and travel centers. From these bases the whole of the section can be reached. Brother Olivette, an experienced and faithful worker, has moved to Porto Uniao and due to his racial origin and knowledge of languages, is peculiarly adapted to that field.

We are hoping that Brother Borba will take up residence in Joacaba this month, to direct the work in that district. Although he is a typical Brazilian, he has spent many years in German colonies where he acquired the language and a valuable knowledge of the customs and the thought of these people. He is an experienced worker and we believe that a church can soon be formed which will eventually evangelize a wide territory.

This work must go forward! It will by the grace of God! There will be many obstacles, but God will help us to overcome them. There will be growing expense. New works will be opened in town after town. Rental must be paid for the halls. New workers will be sent out as far as possible. The Christians here are accepting the challenge and are contributing beyond our expectations. Christian friends at home who would like to assist in this work may do so by sending their gifts through the Missions Department, designated for this work.

HOME AGAIN!

Friends of Mr. and Mrs. Louie W. Stokes will be happy to hear that they are back in United States again after several years of missionary service in Cuba. The Stokes may be reached by addressing them at 336 West Pacific Street, Springfield, Missouri.

We are happy to announce that Mr. and Mrs. Frank J. Stalter have arrived safely after a 33-day trip from Rio de Janeiro, Brazil. Friends may contact them by addressing them at 336 West Pacific Street, Springfield, Missouri.

NEW ARRIVALS!

Mr. and Mrs. Wilfred H. Morris have notified the Missions Department of the arrival of a new son, David Garth, on May 31. Their letter assures us that David is "bright and cheery." Congratulations, Brother and Sister Morris! We trust that if Jesus tarries, David Garth will be another ambassador for Christ in some needy corner of the world.

PHILIPPINE FLASH!

Word has reached the Missions Department that the name of Elizabeth A. Galley is on the internment list of Camp Holmes, Baguio, Philippines. The report briefly states that "she is in fine health, active and in good spirits." Other Assemblies of God missionaries interned in Camp Holmes are Doris V. Carlson, Gladys L. Knowles, Mr. and Mrs. Leland E. Johnson and Mr. and Mrs. Robert B. Tangen.

Once again we urge our friends to write regularly to these missionaries to encourage them in this dark hour of confinement and trial. We will not know of the hardships they have endured until the war is over, but there can be no doubt but that they stand in need—desperate need—of our most earnest prayers.

Any of these missionaries may be reached by obtaining an air mail letter sheet, W. E., P. M. G., Form No. 111, for use in correspondence with American Civilian Internees and Prisoners of War. This form is available at all post offices in the United States. This letter sheet requires a six cent air mail stamp. The limitation of 24 words is still imposed and must be of personal and family affairs. The envelope should be addressed as follows:

(Name)
United States Civilian Internee
Camp Holmes
Baguio, Philippine Islands
Via New York, New York.

These letters should be mailed in your local post office. It is important to remember that censorship regulations prohibit the use of the following:

1. Deletions, erasures, strike-overs.
2. Geographical names in the United States or Allied territory.
3. Reference to political, military, business affairs.
4. Mention of defense materials, shipping, weather.
5. Nicknames, abbreviations, description of persons.
6. Reference to Government employment.
7. Mention of money.
8. Mention of means of communications—telegram, cable, air mail, radio. Use the word "message" instead.
9. Series of personal names, or a series of numbers.
10. The body of the letter must not exceed 24 words and must be either type-written or block printed.

When asked what Christianity was doing for him, a Chinese teacher said: "Some time ago I wrote in my New Testament these words at the top, 'It Works!' Under it I wrote, 'You ask me for a definition or an explanation and I may not be able to give it; but this I know, my religion works! I put it under life, and it learns to live; I put it under sorrow, and it learns to sing! Thank God, it works!'"

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

HIGHER EDUCATION

AUNTY," said a man who had just learned that the youngest son of his colored cook had been appointed stenographer to a large manufacturer, "tell me how you have brought up your children so that each one of them has become so good and useful a man?"

"Oh, honey," was the reply, "that's nothin'. I had no education and I could only teach 'em three things—just three things I taught 'em: their prayers, and their manners, and to work."

BROKEN BONES HEALED

December 23, 1943 I fell through a railroad bridge and broke six ribs and several places in pelvic bones. I am a railroad man so was of necessity under doctor's orders. The doctor said I would be confined to bed for three months. On January 14 at a prayer meeting held by Brother Barstad at our home with some believers from the assembly I was healed. But I was not permitted by the company doctor to get up for 15 days after that. While I was under orders the company doctor did not come to see me after I was prayed for. I am well and walk as much as three miles without cane or crutches.—Frank N. Burleigh, Route 1, Portland, Oregon.

A MIRACULOUS EYE RESTORATION

In 1933 an explosion in a refinery about one block from our home broke almost every window in our home. Flying glass was everywhere and a piece punctured my right eye, destroying the sight, and causing the fluid in the eyeball to run out. I refused to see a doctor, but two days later, on Sunday, I was anointed and prayed for at the church. My eye was terribly inflamed. The Lord performed the operation and removed the glass sometime that night. When I awoke Monday morning, my eye felt very much better, and it improved gradually from that time on. When God starts to work, Satan begins with his discouragements, but I stood on God's Word, trusting Him to make my eye entirely normal again. The Lord restored the fluid in the eyeball and restored the sight. The eye is normal in every way. For more than ten years my eye has been entirely normal.—Violet Robertson, 861 East Willow Street, Long Beach 6, California.

HEALED OF MANY THINGS

I had seventeen miserable years in a church, during which I felt utterly dissatisfied with my spiritual experience, and in which time I suffered untold miseries. I became afflicted with external and internal goiter, heart trouble, stomach trouble, my voice trembled and I could not hold my hands still, my whole body trembled shaking the bed. I slept only an hour or two in a night, and that by the use of sleeping powders. I fell off from my normal weight of one hundred and twenty pounds to seventy-nine pounds. Then for the first time I attended a Pentecostal meeting where I received the Holy Ghost Baptism. Then the pastor laid hands on me and prayed and I was immediately healed. The goiter disappeared at once and my trembling stopped. My normal

weight was restored. I was completely healed. That is seven years ago, and I have enjoyed excellent health, and, as our whole family were saved at that Pentecostal meeting we (farmers) have had the most successful seven years of our lives.—Mrs. Bertha M. Johnson, P. O. Box 744, Auburn, California.

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.

OKEMAH, OKLA.—Aug. 9; The Lummer Music Makers, Evangelists.—T. M. Helvey, Pastor.

MAYVILLE, WIS.—Tent revival, Aug. 10-27; Evangelist and Mrs. R. S. Peterson.—Edwin G. Ziemann, Pastor, 332 Buchanan St.

GARVEY, CALIF.—Aug. 13, for 2 weeks or longer; J. C. Bonds of Covina, Evangelist.—John Ridge, Pastor.

NASHVILLE, TENN.—Tent Revival, 11th and Boscobel Sts.; Aug. 6, for 2 weeks; Evangelist and Mrs. Gene Martin, Creston, Iowa.—J. B. McIntosh, Pastor.

LOUISVILLE, KY.—Tent Meeting, Calvary Assembly of God, July 16-Aug. 6; Mr. and Mrs. Chas. Shaffer, Evangelists.—J. J. Humphries, Pastor.

NEOSHO, MO.—Fellowship Meeting, Joplin Section, Aug. 14. Services 2:30 and 7:45. A great C. A. service with Percy Ford bringing evening message. Fred Grimsley is pastor.—Gerald Hager, Secretary-Treasurer.

SOUTHERN CALIFORNIA CAMP MEETING
The annual Camp Meeting of the Southern California District will convene at Pacific Palisades Camp Grounds, near Santa Monica, Aug. 2-11; C. Morse Ward and Leland Keys, special speakers.—F. C. Woodworth, District Superintendent, 1429 Paloma St., Pasadena, Calif.

KANSAS YOUTH CAMP
Kansas Youth Camp, August 21-25; Camp Jerry Jones, 3 miles northeast of Hutchinson. Class periods, evangelistic services, recreation. Tents, cots and meals furnished. Capable teachers and supervisors. Russell Rexroat, night evangelist. For information write C. A. Brown, Camp Director, 800 E. 8th St., Newton, Kansas.

KANSAS CAMP MEETING
Woodston-Alton, Aug. 3-13. T. J. Jones of England, Bible teacher in charge of 10:00 a. m. services; U. S. Grant, Bartlesville, Okla., evangelist. Brother and Sister H. B. Garlock and Brother and Sister Paul Weidman will represent Missions. For information write Paul C. Samuelson, District Secretary, 1512 S. Main St., Wichita 11, Kansas.—V. G. Greisen, District Superintendent.

WEST TEXAS DISTRICT CAMP MEETING
West Texas District Camp Meeting, City Park, Big Spring, Texas, Aug. 8-18. Loren B. Staats, morning and evening speaker; visiting ministers will speak in the afternoon. W.M.C. and C.A. services to be arranged. For hotel and tourist camp reservations write Homer M. Sheats, Box 68, Big Spring, Texas.—H. Paul Holdridge, District Superintendent.

CENTRAL DISTRICT YOUTH CONFERENCE
The 2nd annual Central District Youth Conference, Lakeland Beach Park, Big Prairie, Ohio, Aug. 8-18. Alice R. Flower, evening speaker, and teacher. Others of the faculty: G. F. Lewis, E. E. Bond and Mrs. A. Newton Chase. Well balanced program. For information write L. G. Lyon, Secretary-Treasurer, 123 Jefferson Ave., Evansville 13, Ind.

POTOMAC DISTRICT CAMP MEETING
FALLING WATERS, W. VA.—Potomac Park Camp, July 23-Aug. 13. John Wright Follette will minister during first week. Allan A. Swift, Bible teacher, last two weeks. J. T. Johnstone of Canada, camp evangelist.

Those desiring reservation should contact T. Burton Pierce, Glenco, Md., as soon as possible.—O. L. Harrup, District Secretary.

NEBRASKA CAMP MEETING
Nebraska District Camp Meeting, District Camp Grounds, one mile west of Lexington on Highway 30, Aug. 11-20. Wm. E. Long, Bakersfield, Calif., camp speaker. Prayer 7:00 a. m., other services: 10:00 a. m., 2:30 and 8:00 p. m. Children's church, Young People's meeting 7:00 p. m.—A. M. Alber, District Superintendent, 831 N. Kansas Ave., Hastings, Nebr.

CENTRAL NEW YORK CAMP MEETING
Fifth annual Central New York Camp Meeting, under auspices of Central New York Section of New York-New Jersey District, Sidney Institute Grove, Sidney, N. Y., Aug. 2-13. Ralph M. Jeffrey, Hagerstown, Md., main speaker. Fellowship day, Aug. 3; Young People's rally, Aug. 5; Missionary rally, Aug. 6. For information and reservations write Robert T. McGlasson, 23 Port Watson St., Cortland, N. Y.

LIVING WATERS CAMP

Living waters Camp Meeting, between Cherry Tree and Cookport, on Penna. Route 843. 22 miles north east of Indiana, Pa., July 28-Aug. 13; Evening speakers: Wallace S. Bragg of Philadelphia, July 28-Aug. 5; General Superintendent Ernest S. Williams, Aug. 6-13. F. D. Drake, Buffalo, N. Y., morning Bible teacher. District Superintendent A. Newton Chase, afternoon speaker.—Chas. C. Eyer, Vice-Chairman, R. D. 7, Penrod St., Oakland, Johnston, Pa.

MISSISSIPPI DISTRICT COUNCIL

The 32nd annual session of the Mississippi District Council will convene at the Assembly of God, 607 N. Pascagoula St., Pascagoula, Miss., Aug. 8-10. Floyd E. Heady, St. Louis, Mo., Council speaker. Free sleeping rooms furnished by local church, for ministers and delegates. For further information write the host pastor, Kenneth Erwin, 607 N. Pascagoula St., Pascagoula, Miss.—Chas. S. Craighead, District Secretary-Treasurer.

MARANATHA PARK CAMP MEETING

H. Earl Winburn, Toronto, Canada, and David H. McDowell, Elizabeth, N. J., will be night speakers at the annual Maranatha Park Camp, Green Lane, Pa., July 14-Aug. 13. George B. Griffin, Montreal, Canada, Bible teacher. The camp is sponsored by the Eastern and New York-New Jersey Districts with Byron D. Jones as Camp Committee Chairman. For information write: Maranatha Park, Box 113, Green Lane, Pa.—Thomas R. Brubaker, Secretary.

ARIZONA CAMP MEETING

Arizona District Camp Meeting, Prescott (the mile-high city in the pines), Arizona, Aug. 18-27. T. J. Jones, morning and evening speaker. All tents, dormitories and cabins furnished with beds and mattresses; bring your own bedding and toilet articles. For full information as to accommodations and reservations write N. D. Davidson, 1225 E. Fillmore St., Phoenix, Arizona.—Charles L. Elmes, District Secretary.

APPALACHIAN DISTRICT CAMP MEETING
Appalachian District Camp Meeting, Mt. Hope, W. Va., Aug. 4-13; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists, main speakers. Other leading ministers and young people will take part. A large park, 60 x 90 ft. tabernacle with dining-room, dormitory and some cabins. Plenty of room for tents and parking. On Route 19-21. For further information write District Superintendent M. B. Hampton, 550 Hart Ave., N. E. Roanoke, Va., or W. P. Broyles, Route 1, Box 131, Mt. Hope, W. Va.

ROCKY MOUNTAIN DISTRICT CAMP MEETING AND CHILDREN'S CAMP
The 27th Annual Camp Meeting will be held at the District Grounds, 5700 S. Broadway, Denver, Colo., Aug. 3-13. Arthur S. Arnold main speaker. Services: 10:00, 2:30, 6:00, and 7:30. Missionary Day, Aug. 9, Brother and Sister H. B. Garlock speaking both morning and afternoon. C. A. Rally, Aug. 11; District President H. I. Maley in charge. Children's Camp Meeting, Aug. 6-13. Meals on grounds. Tents and cots for rent. Trailer parking space. For further information write G. A. Reed, Secretary, 737 Boss St., Longmont, Colo., or District Superintendent J. E. Austell, 5700 S. Broadway, Littleton, Colo.

NEW MEXICO DISTRICT CAMP MEETING
The New Mexico District Annual Camp Meeting will be held at Camp Ground Mountainair, N. Mex., on U. S. Highway 60, Aug. 18-27. Clyde C. Goree, camp speaker. Three services daily, besides early morning prayer services. Cabins and rooms available in town adjacent to camp ground at reasonable rates. Plenty of wood and water for camping, for those who bring their own equipment. Altitude of Camp ground over 6,000 feet. For further information write H. M. Fulfer, District Superintendent, Box 353, Mountainair; or Earl G. Vanzant, Pastor, Box 145, Mountainair, N. Mex.—B. H. Caudle, District Secretary.

OPEN FOR CALLS

Evangelistic or Pastoral

Loyd Jeffrey, 115 Gregory Ave., Whittier, Calif.—"Would appreciate a card or letter from our friends."

Mr. and Mrs. W. L. Morris Jr., Route 1, Box 263, Benton, Ark.—"We have resigned as pastors of the Gospel Mission in Dixon, Ill., and are now open for calls."

MISCELLANEOUS NOTICES

NOTICE—If those having friends or relatives at Farragut Naval Training Station or Hospital will send full address of these men, we will do all we can to contact them. We would like to secure two piano accordions if not too expensive.—Ellen M. DeBoer, Apt. 11-B, Farragut Village, Idaho.

NEW ADDRESS—Box 46, Rohnerville, Calif. "We have accepted the pastorate here. All Council ministers invited to stop and see us when passing through."—Pastor and Mrs. L. A. Lawrence.

NOTICE—L. M. Ridener, formerly pastor at Dumas, Texas, has accepted the pastorate at Center, Colo. H. L. Stevens, who was pastor at Sunray, Texas, is now pastor at Dumas.—Mrs. W. M. Powlledge, Secretary, Dumas Assembly.

FOR SALE—Twelve-foot house trailer, \$110.00.—Ted Stephens, 220 N. Main, Greenfield, Mo.

The Passing and the Permanent

HOW TO LOVE OUR ENEMIES

T. Z. Koo of China, speaking of the strain, as a Christian, when facing a Japanese, says: "Only if you have learned to love God more than your country will your Christianity stand the strain of war. We love our country, but we love God in Christ more."

ATHENIAN JEWS ARE SPARED

When the Nazis ordered the arrest and deportation of every Jew in Greece, the Greek population snatched the 15,000 Jews of Athens away from the Gestapo's outstretched arm and concealed them in the remote mountain fastnesses of the country.

THE SOVIET SYSTEM

The contrast between the American and the Soviet systems of government is shown in the following statement that is quoted from a recent issue of the *New York Times*:

"The Soviet regime functions with the streamlined simplicity of a one-party dictatorship in which no organized political opposition is tolerated. Lenin once indicated the source of authority under the Soviet system when he remarked . . . that there could be any number of parties in Russia, but on one condition: The Communist party must be in power. All the other parties must be in jail."

GIVING GOD THE GLORY

On May 24, 1844, the Biblical quotation, "What hath God wrought!" was flashed electrically from Washington to Baltimore. Those were the first words ever officially telegraphed. Samuel Morse, inventor of telegraphy, himself tapped out the message. He wanted to give God the glory for the invention.

One hundred years later, in 1944, Congress observed the anniversary in the same room in Washington from which those words were transmitted, and at the same time the Army Signal Corps was clearing the original message to Army posts and navy ships and stations throughout the world. To battle-burned warships, to beaches, to the very battlefronts of history's greatest war, went the words, "What hath God wrought!"

POINTING AT THE PARENTS

Youth points an accusing finger at its parents in explaining the ominous rise of juvenile delinquency. A survey was recently conducted by the Playground and Recreational Association of Philadelphia to get youth's viewpoint regarding the situation. The high point of youth's response is that it is the fault of the parents. "If parents want better behavior on the part of their children," they say, "the parents had better begin to behave themselves. They gamble, drink and use bad language, and yet become indignant if their children follow their steps. They patronize the black market and boast about it, chisel on food and fuel rations, and then wonder at the rise of crime among the youth. They utterly neglect their religious duties toward us, and yet are amazed (so they say!) at irreverence among the boys and girls."

SEVEN SONS IN THE NAVY

The United Press carried a dispatch on July 11, 1944, regarding an Assembly of God preacher and his wife who have seven sons in the Navy. They are Brother and Sister Francisco Nevarez of Los Angeles, Calif.

James V. Forrestal, Secretary of the Navy, has written a letter to them, congratulating them upon "the splendid manner in which your seven sons have responded to the colors and the fine records they possess."

MAJOR CRIMES AMONG MINORS

"Each year since the outbreak of war there has been a constant increase in the arrests of persons under 21," said J. Edgar Hoover, Director of the F.B.I., recently. "An alarming number of serious crimes are committed by persons under 21. As a matter of fact, persons in this age group last year (1943) accounted for 13 per cent of all murderers arrested, 39 per cent of all robbers, 55 per cent of all burglars, 37 per cent of all thieves, 32 per cent of all rapists, 30 per cent of all arsonists and 65 per cent of all car thieves."

Let us pray that through our Sunday School and Christ's Ambassadors work we may be able to lead more of these young people to God.

CENSORING THE "LORD'S PRAYER"

According to *World Wide Christian Conservative*, the "Cox Committee" of Congress has been investigating radio broadcasts of the Office of War Information. One of the O.W.I. officials, when questioned by the Committee, broke down and admitted that he had "censored" the Lord's Prayer for a radio broadcast. He had ordered that the words, "Forgive us our trespasses as we forgive those who trespass against us," be left out. His excuse for doing this was "to prevent misunderstanding." Apparently he was afraid that our Allies, to whom the broadcast was directed, might misunderstand if we assumed an attitude of "forgiveness" toward our enemies, and think that we were soft!

HELP YOURSELF!

And help the National Youth Conference. Registrations are being received daily from young people in all parts of the United States who are planning to attend the Conference this year. But we feel confident that there are some young people who cannot meet the expense of the Conference in addition to traveling expenses. It is to you that we direct this message.

We have need of only a limited number. Every year there have been young people who have worked during these ten days to meet the expense of their room, board and tuition. This requires work in the dining room or kitchen during meal time; thus all classes and evening services can be attended.

We have need of only a limited number. You must apply at once, stating your age. Address: National Youth Conference, Dept. E, 336 W. Pacific St., Springfield, Missouri.

A GOOD REPORT

"Monday evening a dumb man visited us. He made signs in their language. The place was crowded. The sick and afflicted were sitting around the altar waiting for the Lord to touch their bodies. The Lord impressed me to sing, "Remember me." I asked the dumb man to sing it with me. He opened his mouth and sang it as distinctly as I did. It is needless for me to tell you how the rain fell in this place. Many believed and were healed. I make mention of a lady who carried a tumor so large that it weighted her down, causing her to bend over. When she saw the Lord working with the dumb man she believed, and her stomach went down instantly. The Lord had dissolved the tumor. The portion of it that remained passed before daybreak Tuesday morning. Our God in the name of Jesus be glorified"—Elizabeth Dabney, 629 North 56th Street, Philadelphia, Pa.

HARDWOOD FROM PINE TREES

One of the most unusual stories in American industry is the discovery by the du Pont Company of a way to give soft pine wood the strength and beauty of hard maple, reports John Craddock in *Behind the Scenes in American Business*. Inexpensive and available chemicals, in a water solution, are impregnated by pressure into the wood. In several hours soft woods are made to resemble hard woods that take nature a hundred years to grow. Color may also be imparted permanently. As a result, a thousand types of trees, for which at present no practical uses have been found, largely because of their softness, will become available to industry.

What a marvelous illustration of the power of the Holy Ghost, which is able to turn soft-spined characters like Peter, the man who denied his Lord, into fearless Pentecostal witnesses who, like the Spirit-filled Peter, can be used to the salvation and blessing of thousands of souls.

A "CITY FATHERS" BIBLE CLASS

Every Thursday morning at 7:45 a group of some thirty city officials of San Francisco meet in a hotel to study their pocket Testaments, reports *Time* (July 17, 1944). Included are seven Presbyterians, seven Roman Catholics, and other Protestants of assorted denominations. The mayor's administrative assistant, David Lewis, says: "We are taking up Romans because that Book is an exposition of the law of a Christian. There are some attorneys in the group and we decided to start there. It is a thorough going-over of self-conceit and pride."

Recently it was City Supervisor Edward Manusco's turn to read a chapter and explain to his colleagues what it meant to him. It was Chapter 7, which concerns original sin, and it precipitated a warm discussion. "Municipal Judge Daniel Shoemaker contended that from the legal point of view a person is innocent until proved guilty, that therefore a newborn baby cannot be sinful."

We do not know whether all the conclusions reached by these laymen (no parsons are invited) are orthodox, but we do know that if these politicians and lawyers study the Scriptures with open hearts the Holy Spirit will be able to lead them into the light of the true gospel.