



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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## Omnipotent Victory

Chaplain R. Stanley Berg, Captain

*THIS is a message which was preached to a congregation of American soldiers and French civilians in the Protestant church of a liberated city in France by Chaplain Berg, a graduate of Central Bible Institute who is now ministering in the U. S. armed forces. Brother Berg writes that this was the first Protestant church he had seen on the continent. The local pastor, who spoke fluent English, was present at the meeting and gave an impressive welcome to all American people. The pastor said that this was the third Sunday since the German troops had occupied this same church and pulpit. For four years a Protestant German Chaplain had been in charge of the services. The local French pastor had remained there, but the German Chaplain had scarcely even spoken to him during that time.*

*Brother Berg says that the people were much moved in this service. At its conclusion an offering was taken in which two steel helmets were filled with francs by the men as they left the church. This offering was given to the local church, to the happy surprise of both the pastor and people.*

*Brother Berg concludes: "Never saw anything like this before."*

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

Conquest brings victory. Victory brings peace. Peace brings liberty.

Thanks be to God who liberates us!

Today this lovely country of France is experiencing the realities of conquest, victory, peace, liberty. It occasions rejoicing. This church in which we worship this beautiful morning is a token of such rejoicing. During the past four years the German forces have used this sanctuary for their type of worship, giving no consideration to the local pastor or congregation. The French could worship here only after the Germans had left, having to wait in cold rain, or hot sunshine until the officers admitted them to this building which in reality is their own. We are now worshipping in the same church which was used by the Germans just three Sundays ago.

Yes, many stories could be told of the hardships, strains and sufferings caused by the conquest on the soil of France—but it is all different now. The conquest is over for this section. And we are confident that it will be over for the remainder of France in the near future. All over! What joy! What ecstasy! What jubilation! Yes, jubilation because of liberation—delivered from the thralldom of fear, the dungeons of despair, the dark chambers of despondency. What a wonderful change!

The Allied conquest in France is bringing victory and peace and liberty. France was in no position to accomplish this alone. In herself she was powerless, no matter how strong her wishes and desires. Yet, like Samson of old—after experiencing the bitterness of being bound—strength has come to release the pressure and give her the joy of liberation.

Is this not an admirable illustration of the spiritual? Can you see the eternal lesson portrayed on this canvas? Can you hear God's voice through the thunderous tremors of war? Conquest—victory—peace—liberty!

*Conquest.* The greatest battlefield in the history of the world has been, and is, within the heart of man. The conflict within results from the subtlety of sin. God is crowded out while sin and evil are allowed to move in. "Who," you say, "permits this to happen, and why does it continue?"

We are all guilty before the court of heaven. "We have all sinned. There is none righteous, no, not one." We all desire a liberation, but no one is equal to it, by himself. The struggle calls for a greater force to arise, the conquest demands a conqueror. But how can it be accomplished? Where is the conqueror who can bring liberation from evil and the guilt of sin? We answer the question every time we sing the old favorite, "What a Friend we have in Jesus, all our sins and griefs to bear." "Christ Jesus came into the world to save

sinners." He is the answer to the heart-cry of men. He is the conqueror who can bring help to both men and nations.

Why then is there continued conflict when such a great Conqueror has been provided and is available? One reason can be found in an incident which occurred in the State of Massachusetts in the U. S. A. An elderly couple, apparently too proud to accept the help of their neighbors, died of starvation, exposure and pneumonia, according to the Medical Examiner in the hospital at Northampton. At the hospital a neighbor declared that she had been turned away from the door of the home when she offered assistance. It was not until the husband and wife were unconscious that admission was gained. Then it was too late. Pride, which had prompted a refusal to accept a free gift, had caused death.

Is this not why, in the battle against lust, greed, selfishness, sin, there still remains the sting which has always been within the heart of man? Have you been too proud, or are you right now too proud to accept the free gift of God? "The gift of God is eternal life, through Jesus Christ our Lord." Jesus is offered freely, and can be received only as He is given. The conflict gives opportunity for the Conqueror, but He must be accepted on His own terms. His terms bring victory to the heart of man.

Has He conquered in your life? Why not? Surrender completely now! He says, "He that cometh to Me I will in no wise cast out."

German prisoners were formerly told by their officers that they would be severely tortured if captured by the Americans. Instead they are happily surprised to see the kindness expressed in the treatment given them. He who willingly surrenders to the claims of Christ always finds more pleasure and enjoyment in life than he ever anticipated. Full surrender brings complete victory.

(Continued on Page Seven)



# The Gospel Among Servicemen

BEN HARDIN

**I**N a stange land, away from home and friends! Life and death, conquest, victory and defeat are all written in those words. God's chosen people, Israel, found themselves in that situation, captives in the land of Babylon. There the Psalmist wrote: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" Psalm 137:1-4.

Away from home, in adverse circumstances, yet asked to sing about Jehovah, the Israelites felt it to be an impossibility and gave up entirely, saying, "Our testimony is useless now."

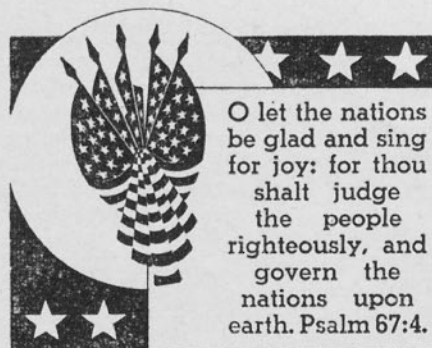
A modern parallel is found in the experiences of our young men who find themselves in the service of their country, in the training camps, on the ships, and in the battle zones across the water. They are separated from home, from their church and from friends. Many who were good Christians, because of the influence of the unsaved about them, have lost their experience with God. Many who once had a testimony for Christ have hung their harps on the willows. They are not able to sing the songs of Zion in a strange land.

Many of these men are in camps near our churches. Others, returned from the battle fronts, are convalescing or are home on furlough. With all of these we are given one of the greatest opportunities the church has ever had. Ours is the privilege of reaching them, while they are uprooted and in strange surroundings, of reaching them with the gospel which enables men to sing the songs of Zion regardless of the circumstances in which they find themselves.

We praise God for the privilege of working among the servicemen in San Diego. We have three large buses that pick up the men at the plaza and bring them to the church for a Saturday-night servicemen's rally. The service begins with song and prayer. The boys choose their own hymns. They like the old ones, "The Old Rugged Cross" being a favorite with all the boys, "What a Friend We Have in Jesus" running a close second. After the song service the boys have a get-acquainted time, when they tell their names and the city and State they are from. When we have two or more boys from the same city we make them acquainted. After the get-acquainted time, we have a testimony meeting led by men in uniform, at which time the servicemen who know the Lord give their experiences. Needless to say, we have heard marvelous testimonies of God's dealings with these men on the battle field, how many of them have come to know the Lord in the rigors and hardships of battle.

After a brief message has been preached, an opportunity is given for the boys to accept Christ as their personal Savior. An invitation is given for them to go into the prayer room and kneel and talk it over with the Lord. Many of the servicemen who have found Christ as their Savior are making excellent personal workers. They get out their little pocket Testaments and kneel by the side of these boys and instruct them in the way of salvation. They read the scriptures to them relative to salvation, and kneel, and fervently pray, until the seekers know the Lord as their Savior.

One of the boys who has proved such a splendid personal worker has been through six major engagements in the Pacific. Just recently he led one of the men on his ship to the Lord. This young man purchased a Bible



and was carrying it under his arm, when one of the merchants of the city came out of his store and made some slighting remark about God's Word. The boys began to talk to that merchant, and followed him into the store. There they persuaded him that the thing that he needed more than anything in the world was the Lord in his life; they suggested that he lock the door and kneel down in his shop and accept Christ as his Savior. This the merchant did. Then the boys ran and hid in the basement of our me that they had been able to lead a civilian to the Lord!

Recently, one of the workers called me to pray for a boy who had just found Christ. His testimony was that he had never set foot in any church in his life, and had never read one word from the Bible. He said that he did not think that his parents had ever set foot in a church or read a word from God's Book.

Some weeks ago, some of the boys were drinking in the park. They got to throwing stones, and broke the fountain on the lawn of the apartment house across from the church. The owner called the police, who sent the shore patrol up to arrest them. The boys ran and hid in the basement of our church, not knowing that we were having a prayer meeting in the rear of the basement of the church. To get away from the shore patrol, the boys came back to the prayer

room. God brought conviction to their hearts when they heard us pray, and they knelt and gave their hearts and lives to Christ. Standing, with tears in their eyes, they praised God for bringing them into church.

Saturday night, a week ago, we had a young man give his heart to the Lord. One of our men had picked him up on the street and brought him to the church. After praying through to a definite experience of salvation, he confessed to us that he was deserting the Navy and was on his way to Old Mexico; but after finding the Lord as his Savior, he went back to his base in Los Angeles to see things through.

One young man, a Marine, testified last Saturday night that he had found the Lord in Cuba. He said no one had preached to him, but by reading God's Word he had become convicted, had seen the plan of salvation in the Word, and had accepted Christ. He concluded his testimony by saying that at the close of the war he planned to go to China as a missionary.

It is our custom at the servicemen's rallies to give out "welcome visitors" cards on which the servicemen are requested to sign their names, giving their addresses. We suggest that if they want us to write to their parents, or their wife that they put the address on the back of the card. One young man who had come to the church and given his heart to Christ, had a card in his hand. I inquired if he had filled out the card and he said no, but handed me the card and said, "Fill it out for me." When we came to the question, "What is your church preference," this new convert asked, "What is the name of this church?" I replied, "It is the Assemblies of God." He said, "Then that is my church. Mark 'Assemblies of God.' There I found the Lord as my Savior, and that will be my church."

The servicemen's work in San Diego was started by Brother E. E. Fullerton, who conducted the work for several years, until we secured as servicemen's worker Brother Larry Hudlow. We also work with the Layne Hospitality Home conducted by Brother and Sister Irvin L. Rattan. Through the activity of the church and the splendid work of the hospitality home together with the efforts of these very gifted servicemen workers, hundreds of boys have been reached with the gospel message, and hundreds have been saved. Many of these boys show definite evidence of the call of God on their lives into the ministry.

I believe this is one of the greatest revivals that has ever come to our movement, and that at the close of the war many of these boys will go unto the uttermost parts of the earth as Assemblies of God ministers with the glad tidings of great joy to all people. Let us not fail to meet the challenge; and while we have this great opportunity at our door, let us do everything we can to help these men find Christ.

The field, during this time of war, is a fertile one for the gospel. The fact that the men are away from home, away from the influence of their home assembly, and the apprehension as to the future, the possibility of being wounded or killed in battle, prepares the hearts of the men as nothing else

in all the world could do, for the reception of the gospel.

We have a great camp of WAVES in our city but up to the present time we have had very little influence on them. The fact that they know they are not going to the battlefield makes them indifferent as to the future and their soul's salvation. If we wait until

the men return, at the close of the war, their hearts will not be as easily reached and the results will not be nearly as great as at the present time. Who knows but what we as the Assemblies of God have come to the kingdom for such a time as this? Let us faithfully do everything in our power to carry this gospel to these men in service.

when the death angel traveled through the land, not an Israelite sheltered under the blood, was harmed. But in every Egyptian home there was weeping and mourning for the death of the firstborn.

God had put a difference between His people and those who were not His. It is a picture of what will happen at the "ending end" of things when God puts a difference between those who belong to Him, who have served and honored Him no matter what the cost has been down here, and those who have gone their own ways, unmindful of Him.

A contemporary of Queen Elizabeth said that when Elizabeth as a princess was in prison she envied the milkmaid. But if she had known what a glorious reign she was to have afterwards for forty-four years, she would not have envied anyone.

Fret not! Don't get upset and worried because sinners seem to prosper more than you who are serving God! If we will keep our eyes on the glorious things ahead for the Christian, and contrast it with the awfulness of that which is ahead for the sinner, we will not fret ourselves or worry about what he has now. Instead we will pity him for his shortsightedness, and try to win him over to a life for God! What if the Christian does suffer some little hardships now? *It is the "ending end"—eternity—that counts!*

## The End That Counts

DOROTHY B. MORRIS

**A**N age-old problem is the seeming prosperity of the wicked in contrast with the hardships, trials, failures, and sufferings of those who live for God. But God has not left us in the dark concerning this puzzler. Someone has wisely said, "Everything has two ends—a beginning end and ending end—and it's the ending end that counts!"

The Psalmist David realized that. He had seen the workers of iniquity and the evildoers plotting against the just, bringing wicked devices to pass, and prospering in their way. He had observed the casting down of the poor and needy. He had seen the wicked in great power, spreading himself like a green bay tree. But David had two pairs of eyes. His natural eyes gave him the picture of the prosperity of the wicked, but his spiritual eyes caused him to understand that the "beginning end" was not the only end; there is an "ending end" also, and it is that end that counts!

David saw by the Spirit that the evildoers and workers of iniquity would be "cut down like the grass and wither as the green herb." He saw that the day of judgment for the wicked was coming. He saw the transgressors destroyed altogether. But what about those who have stayed true to the Lord through all the seeming injustice at the "beginning end" of things? David's words to them ring with a note of confidence. "Fret not thyself, . . . neither be thou envious, . . . trust in the Lord, and do good, . . . delight thyself also in the Lord, . . . rest in the Lord, and wait patiently for him, . . . for evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." And the refrain throughout the entire 37th Psalm is the difference God will show at the "ending end" between the righteous, those who have lived for God, and the wicked, those who have gone their own ways without taking God into consideration.

We have a picture in the history of the children of Israel of the difference God will put between His children and those who live in defiance of Him. Do you remember their status in the land of Egypt? They were the literal slaves of the Egyptians. Hard taskmasters were set over them, to afflict them and to place heavy burdens upon them. Their lives were made bitter with hard bondage. On the other hand, the Egyptians were prosperous.

But what happened in the day of judgment, when God sent the plagues upon the people? Concerning the plague of flies, the Lord said, "I will sever in that day the land of Goshen in which my people dwell, that no swarms of

flies shall be there, . . . and I will put a division between my people and thy people." When a terrible disease came upon the cattle of the Egyptians, Pharaoh saw "there was not one of the cattle of the Israelites dead." When the terrific hail, and fire mingled with hail, was sent upon the Egyptians, "in the land of Goshen, where the children of Israel were, was there no hail." When the darkness came, so thick that they saw not one another, nor did any rise from his place for three days in the land of Egypt, "all the children of Israel had light in their dwellings." And at last

## I Missed the Trolley

H. B. GARLOCK

*"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Psalm 32:8.*

**M**ANY years ago I visited the town of my childhood in Connecticut to bid friends and kinsfolk farewell before leaving for Africa.

My last call was at the store of a merchant for whom I had worked as a boy. An inter-urban trolley car ran by the store every hour, and I was to take the next one in order to make train connections for another city.

The storekeeper and I got to talking religion. During our conversation he mentioned that a certain Pentecostal family owed him a store bill of long standing and he felt that this was a poor advertisement for people who were supposed to have more religion than ordinary Christians. I made excuses for the family and tried to explain that they were very poor and had had a great deal of sickness in their home.

I told him that I felt they were honest people and would soon make an effort to pay the bill. But all the time I was apologizing for these people the Lord was speaking to me about paying the bill for them. I reasoned, however, that I was a missionary and unable to pay the bill, and if I did I would not have enough money to reach my destination that night. So I rushed out of the store, only to see my car go by. Again I felt impressed that God wanted me to pay that store bill and had even let me miss the streetcar in order to obey Him.

I immediately returned to the store and

asked the owner to give me the bill for this family as I wished to pay it. As far as I can remember now it was something over \$19.00, which was about all the money I had in my possession. The merchant reluctantly took my money and handed me a receipt. I left the store this time "broke" but happy in the Lord. I definitely felt God had led me, and since I had obeyed Him, He would take care of the future, although I did not know how I would reach my next appointment.

An hour later I boarded the next trolley; and two or three blocks farther on, the son of the ex-governor got on and sat down beside me. We had previously been acquainted, so enjoyed visiting together during the twelve miles' ride into the city. He had heard about my going to Africa and seemed deeply interested in missionary work. As we parted he remarked that if I would not be offended he would like to give me a little offering and forthwith handed me a twenty-dollar bill, which more than covered the amount I had paid the storekeeper an hour or so before. God worked at both ends of the line.

As a result of missing the trolley (1) I made better train connections. (2) The merchant was paid. (3) Pentecost was vindicated. (4) A poor family rejoiced. (5) Mr. Baldwin had the opportunity of contributing to the Lord's cause. (6) I was made extremely happy. (7) God was glorified.

"He leadeth me in the paths of righteousness for His name's sake."

# Pentecost

It is written, "Great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. John wrote concerning this mystery, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us." John 1:1, 14.

Jesus Christ, the son of Mary, who was none other than God manifested in the flesh, was an enigma to the men of His day. They questioned: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" Matt. 13:55, 56. They would have stoned Him, and their excuse for this indignity was "because that thou, being a man, makest thyself God." John 10:33. They said, "We have a law, and by our law he ought to die, because he made himself the Son of God." John 19:7.

Great, marvelous and profound is the mystery of godliness. Man hates mystery. He wants to unravel mystery. If he cannot, he is disgusted, annoyed, vexed. And the mystery of godliness—God manifested in the flesh, prepared flesh—was incomprehensible to man. And so they destroyed the mystery. Instead of unraveling the mystery, they sought to destroy the mysterious One.

God manifested in the flesh! That is incomprehensible! Not to be tolerated! Yes, the angels could assume the shape of man, but God never! So reasons man.

If the incarnation of the Son of God was mysterious, how much more mysterious the incoming and oncoming of the Holy Spirit, the Third Person of the Trinity, into regenerated men, prepared bodies, those who are new creations in Christ? God manifested in the flesh! The mystery is again beyond comprehension. The manifestation of the Holy Spirit's presence is discontinued and regarded as evil by many.

The mystery, the secretiveness of the conception and the birth of Christ is again exemplified in the secret, quiet, unseen infilling of the cleansed, redeemed temple by the Holy Spirit. In due time there is a manifestation of the Holy Spirit's presence within, the One hidden within manifesting Himself audibly and outwardly. Great is the mystery of God manifesting Himself in the flesh.

The same criticism, by the same class of unbelievers, is coming forth against the manifestation of the Third Person of the Trinity, as was manifested against the Second Person.

"Blessed is he, whosoever shall not be offended in Me," said Christ. Matt. 11:6. There were many offended. Even those two on the road to Emmaus were complaining and saying, "We trusted that it had been he which should have redeemed Israel!" Luke 24:21. Their whole attitude was, "This thing is a disappointment! Our hopes are all dashed to the ground!"

The same thing applies to the Holy Spirit. Blessed are those who are not offended! There are many offended. Paul spoke of "the offence of the cross." Gal. 5:11. Today we have the offence of the manifestation of the Spirit!

Salvation is through the cross—through the offence. And the Baptism in the Holy Spirit is likewise accompanied by offence, by that which is unknown and mysterious—another tongue. On the day of Pentecost some mocked. The tribe of mockers has not ceased.

God delights in disguising His blessings. He hides His gold in the earth, and imbeds it deep in the rock. The coal beds are pressed down under millions of tons of earth. Diamonds are found imbedded in the clay. The most nutritious products of our trees are frequently hidden in tough skins and in shells. Effort, industry and prescience are demanded to obtain the secrets and the riches of the earth. The same is true in the spiritual world. Defeat and disaster stimulate men to further endeavors in the physical realm. The same should be true in the spiritual realm. The child of God is bidden to ask, seek, and knock, be persistent and importunate continually, in season and out of season. What for? The mysteries of the kingdom.

When Christ trod this earth there were some specially favored ones—the twelve, the seventy, and the hundred and twenty chosen ones who were especially blessed as they tar-

ried in Jerusalem waiting to be endowed with power from on high. In the same way, there are specially blessed ones at this time of the latter-day outpouring of the Spirit. Who were the favored ones in Christ's day? Fishermen, tax collectors, Galileans! Can you imagine the Sanhedrin voting in Peter as high priest? His speech would not only betray him, but they would complain that the office had been betrayed. But Christ chose Peter as His high priest on the day of Pentecost. He dispensed the Word of life, and three thousand received it.

Christ is doing the same today. The common people are receiving the infilling of the Spirit. The outpouring spread in the days of the early church and a great company of priests became obedient to the faith. Not the high priest and the Sadducees, but the rank and file of the priesthood, the honest, hungry, sincere ones who were willing to pay the price and follow the despised Nazarene and all that that entailed. Pray for and believe for similar results in this day.

Great is the mystery of godliness: God Himself manifest, shining forth, operating through, controlling flesh that has been cleansed by the blood of Christ and redeemed from all iniquity! God manifest in the flesh! He who criticizes the manifestation of the Holy Spirit criticizes Him who manifests. Men think that they criticize the flesh. They do not. They criticize Him who manifests His operation through the flesh.

## Bible Reading and Prayer

THE chief means of grace are Bible reading and prayer, and if these are neglected there must be spiritual trouble. By the Bible God speaks to us, and by prayer we speak to God; they, therefore, must go together, and if we neglect them, we shall become spiritually savorless. A Christian's savor is not self-originated but divinely communicated, and it is not self-maintained but divinely conditioned. All true Christians have recognized this, and the best of them have organized their lives on that understanding. Here are a few questions for today. Do I read my Bible every day? Do I read it in a haphazard or in a systematic way? Do I love to read it, or is the exercise a wearisome duty? Do I pay attention to what I read—that is, has my reading any effect on my life? Is the Bible being retranslated in me in terms of character and conduct? What about it?

George Muller once wrote: "It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone as if it were of no use to read the Scriptures when we do not enjoy them. In order to enjoy the Word, we ought to con-

tinue to read it. The less we read the Word of God, the less we desire to read it."

Many earnest people find it difficult to pray without being either artificial or hypocritical, but surely this is because we have not thought enough about it to realize how simple and natural prayer can be, and how strengthening.

Jeremy Taylor tells how he practised it, and shows how we may. *From the beginning of the day turn all you do into prayer.* When you get out of bed you wash your body. Remember that your soul needs washing, and resort to the merits of Christ's blood, and to the water of the Word. So in this way, your physical ablutions lead you to prayer for spiritual cleansing. Then you begin to dress. This should remind us of other clothing, of "the robe of righteousness," of the "garment of salvation." Our souls need to be dressed as well as our bodies, and attending to the latter should lead us in prayer to consider the former. Then we have something to eat, and surely that reminds us of the need of our souls, of that spiritual sustenance without which we cannot live, of that Bread of God which is Christ Himself; and so as we eat our breakfast we can be praying. This idea and practice can be carried throughout the day, and all our activities may become means of grace by leading us to their spiritual counterparts. Start today.

If we neglect the Bible and prayer we shall lose our spiritual savor, as Christians we shall become useless.

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### EIGHT PAGES

Owing to strict paper rationing regulations, once more we have to reduce the size of the *Evangel*. Unite with us daily in prayer for adequate paper supplies for the work of the Lord.

# One Little Violet

MRS. WALTER SEARLE

BEING settled down in a busy town in South Africa, where God had called us to serve Him before we went to do pioneer work among the raw heathen, ladies kindly called, and although I was an invalid, expressed their wishes that I should visit them, if possible, on their "At Home" days. My reply was, "I am unable to do the walking;" but this did not satisfy some, and a few weeks later a beautiful "ricksha" was built and bought for me. It was brought to our home by a bright, happy-looking Zulu boy, bringing with him a letter from those ladies, and also six months' wages in advance, to enable me to pay the boy. Obviously my duty was then clear, and my first visit was to a wealthy home, where on the "At Home" days a crowd usually gathered.

When I arrived I found the spacious drawing room filled, and after being welcomed by the gracious hostess, I took my seat by a stranger. I cannot say I felt happy as I gazed at that fashionable company, but the thought came to me, "I wonder if before I leave I can speak a word for my Master." Of course the suggestion came immediately: "Inappropriate! Ridiculous!"

I felt—and still feel—that on such occasions special wisdom is needed, and only words spoken under the prompting of the Holy Spirit are likely to have effect, so I lifted my heart in prayer to God and asked that if an opportunity occurred I might not let "fear of man" cause disobedience.

The handsome, elegantly dressed lady by my side seemed rather to fight shy of my company, when my eye fell suddenly upon one sweet, wee violet planted and growing in a little shell on a small round table directly opposite me. There was only one, so bright, so lovely; and its fragrance filled the corner of the room. At once the sweet, wee flower spoke to me, saying, "I can use my powers, but you cannot!" It was God's voice, and I was humbled.

Just then my fashionable friend seemed to notice the sadness in my face, and I immediately seized the opportunity of saying, "That sweet little violet has spoken to me." The hard face softened, and she answered almost kindly, "Indeed! What did it say?" I told her, and she became interested, when for a few moments, in as soft tones as I could, God helped me to speak to her of the rich, pure joy of seeking at all times, and in all places, to do service for God, and to use our influence for Him. She made no reply, but presently rose, smelled the little violet, and, bowing to me, left the room. I wondered if my words had given offense.

A few weeks later a servant in livery brought to my house a violet plant growing in a tiny shell, and several violets blooming. In an accompanying note the writer said, "Come to me. I am very ill." I went to her luxurious home at once, and found her lying on her bed, white and fragile, the rich robes laid aside, the voice feeble, and the haughty look all gone. As

soon as we were alone she said, "I want you to help me. I am dying, and I cannot meet God."

"We will pray first," I said, "for no words of mine will be of any avail unless they are given to me of the Holy Spirit."

After prayer she told me of her wasted life—of worldliness and pleasure, reckless extravagance and selfishness, without a thought of God and eternity. Hers had been a life that was wasted. She ended her sad story with the pathetic question, "Do you think that Christ could possibly save me in these last hours?"

"I am sure He could," I replied, "if you are truly sorry for your sin, and are as anxious for the sin to be forgiven as you are to escape the doom of the lost." A pained look crossed the dear face. My words had hurt her, but I had not chosen them. God's Spirit knew best how to deal with that dying sinner. Honeyed words in such hours may not be the wisest. "I think I am," she said; "yes, I know I am." And the hot tears of real sorrow fell on the coverlet. "But tell me quickly lest someone comes to interrupt us; how can I be saved?"

It was a joy to do so. I opened my little Bible and read scripture after scripture, explaining each one briefly. That "old, old story"—oh! how the dear soul drank it in! It was the Water of life to her. It soothed her aching heart; and ere it was time for me to leave, she had quietly rejoiced in God as her Savior.

We parted, never to meet on earth again, but I shall never forget the look on her face when she said in tones almost spent: "Yes, yes, that one little violet did speak to you that afternoon, for your words, so kind and tender, led to my thinking of my Savior, and now on my deathbed to my finding Him. Oh! what love! How could He love even me?" And then she added, as though God had inspired her to do it: "Never, never be afraid to speak to anyone when God tells you to."

## WE LIVE THE LIFE WE LOVE

A worldly song that was popular not long ago went something like this: "I live the life I love; I love the life I live." Those lines certainly contain the truth. A prominent educator in one of our outstanding universities expressed the same truth when he made the following statement:

"We once thought that if we were in condition to found good schools and to bring boys and girls under the influence of good education, we could finally put a stop to all unrighteousness and sin. But the fact is that education with reference to this point is a total failure. Men do not act according to their best knowledge, but *they do the things they love to do*. It matters not how highly we may educate the understanding, a man can, in spite of it, be a slave to his passions. While

education of the intellect may cause its possessor to beware of the grosser sins, it may at the same time be only a means of making the man more cunning."

The unregenerate man lives a life of sin because he loves it. But the truly regenerate man likewise lives the life he loves—the life of righteousness. Regeneration, not education, is man's greatest need.

## THE TRANSFORMED LIFE

Colin C. Kerr

What is the secret of a transformed life? It lies in the power of an indwelling Saviour, who is prepared to do in you what He did in Himself. Surely our cry should be: "Lord, here is my old nature—unlike Thy human nature—full of pride, jealousy, unreliableness, hastiness, fickleness; all that is filthy, all that is false, is bound up in my human nature, it is the old 'I'; but catch it up into Thine own life, and crucify in me the human as Thou didst subordinate the human—sinless though it was—in Thine own being two thousand years ago."

Christ will transform the life when no let or hindrance is put in the way of His taking up into Himself the whole of our inner being.

## SIN

There is something more than conscience in this, something more than the imperious demands of rectitude. The fighting powers of life are concerned, the strength which is at our disposal when we go out to meet the foe. Every form of sin is hostile to my strength. I cannot harbor an unclean thing and preserve my fighting forces unimpaired. My sin is always on the side of my adversary, because it lessens my power of defense and aggression. Sin is always a thief, and it is the sinner who is despoiled. Sin cometh not but for to steal, and to kill, and to destroy. Its deceptions are tragically pathetic. It is like the jerry-builder who seeks to ensnare my interest in electric bells and a little greenhouse while all the time the drains are leaking and the walls of the house are not able to keep out the rain. That is the way of sin. It gives me a plaything and assails my life. Always and everywhere, sin robs me of my strength. "My strength faileth because of my iniquity."—J. H. Jowett, D. D.

## HIS MASTER'S PASSION

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel." Bishop Taylor Smith had his Master's passion for preaching the Gospel. Not long before his death he was taken ill at San Francisco and was ordered to the hospital. There Dr. Philpott and a friend visited him. It was eleven o'clock at night when they reached the hospital. When they opened the door of his room they saw the Bishop with his two hands on the head of the nurse praying earnestly on her behalf. They felt it was too sacred a scene to intrude. Later the nurse came out in tears and said, "That dear old man. I am the third nurse he has led to Christ today."

When our mind is hurried it is hardly possible to retain either the spirit of prayer or of thankfulness.—John Wesley.

Heaven is a place prepared for those who are prepared for it.—G. W. Morrison.

# Fellowship Meeting in El Salvador

Melvin L. Hodges

ALL ABOARD for the fellowship meeting! It is a good thing that we arranged for reserved seats yesterday or some of us might be left behind. Into the ancient sedan which serves as a bus, the driver has already squeezed 8 adults and 3 children besides himself. With a groan the old car moves out with its load of baggage and humanity. But we are not all aboard yet, for we stop to take on still another passenger. "Where can we put him?" we ask ourselves, but the driver sees no problem. A little more pushing and squeezing and he manages to close the door with 13 of us inside an ordinary family sedan! We are glad that it is not a long trip.

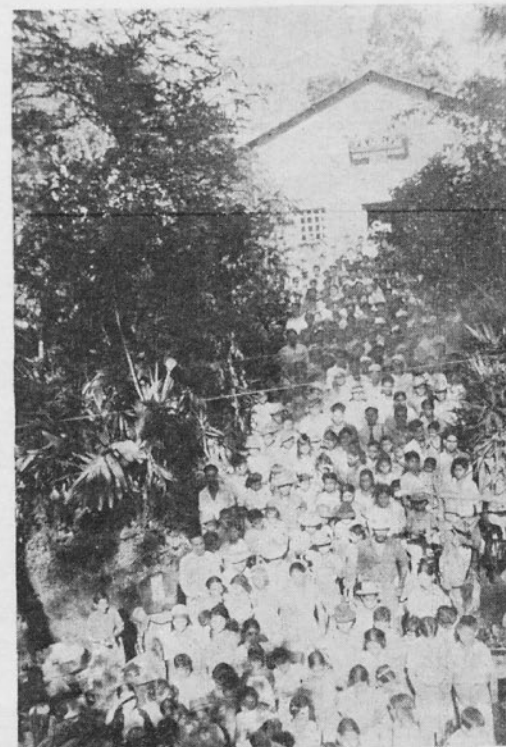
We arrive at the little church in the country that the Christians have named "Philadelphia" where the fellowship meeting is to be held. There can be no doubt that this is the place, for we hear singing and praying before we come in sight of the building. It is only 7 A. M. but the church is full to overflowing. The overwhelming fact of the day is the CROWDS that attend the meetings. How many? It is hard to say, but we guess there must be around 500 or 600 people in and around the church. The building will seat about 175 comfortably, but at different times we estimate that there must be about 400 packed into the church and a couple hundred more on the outside that cannot get in. It is possible to accommodate so many by taking out a number of the benches to provide more standing room, of which every square foot is occupied until the preacher can scarcely find space to stand while bringing the message.

The services continue with little interruption all day long. After the Sunday School in the morning, time is given for testimonies. It is a blessed moment when in the midst of the testimonies, sinners begin to seek God until 14 people have accepted the Lord as their Savior. In the afternoon Mrs. Hodges conducts a children's service—such crowds of them! What an opportunity for God! The day ends with great blessing. These people have walked many miles to attend the meetings and have slept on the dirt floor—or at least tried to sleep; but for all the inconveniences, they feel amply repaid. How I wish that our brethren at home could attend such a meeting even once! It would settle forever the question in their minds whether or not missions really pay!

This church of Philadelphia is one of the best in El Salvador. It was founded several years ago by a brother who had a real vision and who struggled for years to erect a building for the service of God, employing his own finance and labor. For nearly ten

years he pastored the group of believers that God raised up. Today it has an active membership of more than 100 baptized believers. In the last three months alone 20 have been filled with the Holy Spirit. This church has sent out 15 workers who today are serving as pastors and evangelists. There are now 10 local preachers who assist the pastor in ministering to the outlying districts. These receive no financial remuneration whatsoever. The pastor himself is supported wholly by the tithes of his congregation. This one church is sending 6 students to the Bible School at Santa Ana this year so that they may be prepared for the ministry. This is an example of the native church at its best—founded and governed by a native ministry, self-supporting and carrying the Good News to others. They are now helping a group in an outlying district to build a church of their own, so that soon they will be adding another "daughter" assembly to their list. We pray that God will fill Central America with such assemblies!

Mr. and Mrs. Charles E. Greenaway. We are happy to announce that a cablegram has been received by the Missions Department, telling of the safe arrival of the Greenaways to their destination of Ouagadougou, French West Africa.



● Overflow crowds that couldn't get into the church during the fellowship meeting in El Salvador.

## What Others Think

We are deeply appreciative of the great number of letters that have been received from all over the world expressing enthusiasm for our missionary publication, "The Missionary Challenge." Pastors, evangelists, C. A. leaders, Sunday School teachers have all written most encouraging letters to tell how helpful this illustrated magazine has been in their ministry.

Pastor J. G. King of Henderson, Kentucky recently wrote: "We hope to personally place the 'Missionary Challenge' into every home of our congregation in an effort to create a greater missionary vision in the assembly here. We have been thrilled as well as challenged by this grand missionary paper!"

William Van Winkle, Indiana C. A. Missionary Secretary-Treasurer writes: "You may be sure we will urge our C. A.'s in Indiana to subscribe for and read the 'Missionary Challenge.' It will be a real help to us also in the preparing of data for missionary C. A. rallies and conventions. The C. A.'s in Indiana are thankful that our Lord has permitted us to contribute well over \$1,000.00 per year for the last three years to home and foreign missions. We are hoping this year of 1944 will be a banner year, not only for missionary giving, but for serving the Lord, whatever the task might be."

George Nixon of Detroit, Michigan writes: "As missionary secretary of our church, as well as Sunday School superintendent, I have long felt that such a magazine is priceless in worth. The teacher's catching the missionary flame cannot help but result in the pupil's imbibing it. A missionary Sunday School—what a training ground for new recruits!"

Subscribe to the "Missionary Challenge" today by sending your name and address and 40c to the Gospel Publishing House, 336 W. Pacific Street, Springfield, Missouri, and this interesting magazine will be sent to you for a whole year.

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

## BROTHER VOGLER TO SAIL SOON

Brother and Sister Vogler, who have been waiting for months for passports to Australia, report that passports have been received finally, and now it is a question of priorities on ship transportation. They ought to be able to get away for New Zealand and Australia in the near future. For the time being they are located at Glad Tidings Bible Institute, 1441 Ellis Street, San Francisco, Calif.

## OMNIPOTENT VICTORY

(Continued From Page One)

*Victory.* This is a word easily misused. True victory is attained when complete conquest has been made. Victory is a triumphant term. "V" is our sign for it. No child in France today will ever forget the long lines of trucks and men which have passed along their roadways. As each vehicle passes the triumphant sign is made by all who stand by, the two fingers pointing heavenward. Never do you see the fingers downward. Victory is from above. So it is with God's victory.

But God has a different sign for His token of complete victory. His sign is the cross of Christ. Some wear it around their necks; some, on trinkets and ornaments, but true victory over sin is revealed only as the Christ of Calvary is received in the heart and allowed complete control within. Then we can say, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Christ is the Victor, yesterday, today and forever! He defeated the legions of Satan upon the battlefield of Calvary. The crimson stream of the crucified Lamb has been the cleansing flow down through the centuries. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." This is God's remedy for the incurable wound. The sting of sin is removed. Even death has lost its horror. There is perfect peace in the heart of all who accept the complete victory accomplished by Jesus Christ.

*Peace.* What a soothing word to the ears of humanity today. Even amid the wreck and ruin of the villages and towns which we pass there now breathes the fragrance of peace. We notice so many people with their wagons loaded, or with packs on their backs, returning to what is left of home. They return to rebuild and live in peace. I have studied the expressions on the faces of these people as I have passed along. You don't see smiles, you don't hear singing or laughing, no—not among those who return to devastated homes and property—but rather expressions of satisfaction in the realization that they finally have true peace. A man can rebuild the greatest wreck if he knows he can do it in peace.

Do you know "the peace which passeth all understanding"? This comes after Christ is enthroned within, after we lay our weapons of "self" down and accept the peace terms of Christ. This peace is rest of soul in the midst of the confusion of the world; contentment in the knowledge that the heart is right with God; the abiding splendor of inner harmony because of the banishment of the discord of sin. All these things are yours in heavenly peace.

*Liberty.* Here we have the striking tribute of the unconquerable. The statue that adorns the entrance to the great port of New York City is a never-to-be-forgotten symbol of that which is in the bosom of every American

soldier, no matter where you may find him today. Liberty is a cherished possession, but only reveals its value when the oppressor dares to oppose. American liberty has been paid for with the life blood of thousands, yes millions. It is set at a very high premium, and will not be surrendered at any cost. Anyone who has lived in freedom will never be content to allow any aggressor to conquer this heritage which means so much to him.

Here is another wonderful example of the liberty that has been purchased for every individual who will allow Christ to set him free. Are you "free from the law of sin and death"? Through Christ this liberty is attained, for "sin shall not have dominion over you." And death has no claims on the redeemed of the Lord. "He whom the Son sets free is free indeed."

What a conquest, what a victory, what a peace, and oh what a liberty we have in Christ! Christ has been the conquering One down through the centuries. The Heavenly Potentate has been challenged to combat again and again, and He is personally qualified as the Conqueror, for He is indeed the One to be acclaimed "King of kings and Lord of lords." Without any hesitancy we are able to proclaim with the millions on high, yea, shout with crescendos of praise, "Bring forth the royal diadem and crown Him Lord of All."

Have you done this in your own heart? Do it now! This is the Omnipotent Victory given freely for all who will receive.

*Chaplain Berg, whose message is here reported, is one of 17 Assembly of God ministers now serving as chaplains in the armed forces. God has given them wonderful liberty in ministry, honoring their efforts to the salvation of hundreds of servicemen.*

*The Servicemen's Department is aiding these chaplains in every way possible—providing large quantities of REVELLE and tracts, furnishing special supplies, public-address systems, portable communion sets, and other equipment not available through the chaplains' fund.*

*Your offerings to the Servicemen's Department are winning men to Christ on every fighting front—by furnishing spiritual ammunition to chaplains—by supporting evangelists to minister in camps and hospitals—by maintaining correspondence with 28,000 men—by operating service centers—by publishing millions of copies of REVELLE.*

## SERVICEMEN'S DEPARTMENT

Gospel Publishing House  
Springfield, Missouri

## 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.

MATTOON, ILL.—Month of October; R. L. Bartlett, Evangelist.—A. L. Todd, Pastor.

CAMARGO, OKLA.—All-day Fellowship Meeting, Oct. 10. Dinner on grounds. Walter Gore is pastor.—W. C. Crowder, Sectional Secretary, Chester, Okla.

REDWOOD CITY, CALIF.—Sept. 19—; Hans F. Bretschneider, Chicago, Ill., Evangelist.—E. R. Gomes, Pastor.

OKLAHOMA CITY, OKLA.—1601 N. Drexel St., Oct. 8-29; Evangelist and Mrs. Don Mallough, Seattle, Wash.—J. Elwyn Wray, Pastor.

CUBA, ILL.—6th and Main St.; Oct. 8. for 3

weeks; Thelma Wilkins, Evangelist. Sectional C. A. Rally, Oct. 9; G. Edward Mandel, Jr., State C. A. Secretary, evening speaker—Ralph E. Price, Pastor. GRINNELL, IOWA—619 Broad St.; Oct. 10, for 2 weeks; Philip A. Megna, Evangelist.—D. E. Skiles, Pastor.

LAWRENCE, KANSAS—14th and Rhode Island, Oct. 1.—; Robert R. Morrison, Springfield, Mo., Evangelist.—Paul D. Pittman, Pastor.

PATTERSON CREEK, W. VA.—Oct. 5-15; Mr. and Mrs. J. B. Woolums, Carlisle, Pa., Evangelists.—Edwin S. Stevenson, Pastor.

PHILIPSBURG, PA.—Maple and Water Sts., Oct. 8-29; George W. Clement, West Milford, N. J., Evangelist.—H. A. Christopher, Pastor.

SOUTH SIOUX CITY, NEBR.—13th and 1st Sts.; Oct. 3, for 2 weeks; Evangelist and Mrs. R. S. Peterson, Kenosha, Wis.—E. M. Clark, Pastor.

BROWNSVILLE, TENN.—Oct. 8, for 2 weeks or longer; N. B. Rayburn, Martin, Tenn., Evangelist.—E. C. Worley, Pastor.

FT. WORTH, TEXAS—Riverside Assembly of God, Oct. 8-22; Earl E. Pendergrass, Evangelist.—Elbert R. Wilkinson, Pastor.

CONRAD, IOWA—Oct. 1—; Marjorie Mahaney, Kansas City, Kansas, Evangelist.—Vernon L. Huffey, Pastor.

FLIN FLON, MANITOBA—Pentecostal Church; Sept. 26, for 2 weeks or longer; Mae Eleanor Frey, Evangelist.—Kenneth Comber, Pastor.

JOHNSTOWN, PA.—Park Ave. and Village St., Oct. 1-29; David and Millie Howe, Westernport, Md., Evangelists.—Chas. C. Eyer, Pastor, R. D. 7, Penrod St., Oakland, Johnstown, Pa.

NORFOLK, VA.—9th Anniversary Services, Glad Tidings Church, Colonial Ave. at Spotswood; Sept. 26-Oct. 8, or longer; Evangelist and Mrs. E. V. Berquist.—Arthur H. Graves, Pastor.

DENVER, COLO.—West 5th Ave. at Fox St.; Oct. 1, for 2 weeks or longer; Clarence Smith and Rogers, Granite City, Ill., Evangelists.—G. B. Cunningham, Pastor, 499 Fox St.

NEWARK, N. J.—4th and Dickerson Sts., Oct. 17-Nov. 5; Lee Krupnick, Christian-Jewish Evangelist, and Mrs. Krupnick, Tulsa, Okla. Neighboring assemblies invited.—Milton T. Wells, Pastor.

## NORTHWEST BIBLE INSTITUTE

Fall opening, Northwest Bible Institute, Seattle, Wash., Oct. 2. Public reception, Oct. 6. Prayer and Missionary Conference, Oct. 4-6.—Henry H. Ness, Principal.

LOS ANGELES, CALIF.—Trinity Gospel Tabernacle, 5406 Monte Vista St., W Car, Oct. 15-22; Stanley H. Frodsham, special speaker. Services: Morning prayer, 10:00-11:00; evening meeting, 7:30.—E. Jeanette Jones, Pastor.

PALESTINE, TEXAS—Twelfth Anniversary Services, Evangelistic Temple, Oct. 15-22. Sectional Fellowship Meeting, Oct. 19. Raymond T. Richey, speaker during entire conference. Healing service every day.—A. J. Richey, Pastor.

## WEST FLORIDA DISTRICT COUNCIL

The West Florida District Council will convene at Marianna, Fla., Oct. 3-5; Ralph M. Riggs, guest speaker for evening services.—R. F. Hudson, District Superintendent, Box 395, Crestview, Fla.

## EASTERN DISTRICT PRAYER CONFERENCE

Eastern District Prayer Conference, Pentecostal Assembly, 2540 Jefferson St., Harrisburg, Pa., Oct. 17-19. Anthony Vigna is pastor. Karl P. Steffens, Brooklyn, N. Y., main speaker.—Ray S. Armstrong, Prayer League Leader.

OAKLAND, CALIF.—Fourth annual Missionary Convention Bethel Tabernacle, 1421 25th Ave., Oct. 8-15. Noel Perkin, convention speaker first 4 days, assisted by H. C. Osgood, who will be convention speaker after Brother Perkin leaves. The Osgoods will sing and play. Two services daily with the exception of Monday and Saturday. Union Fellowship Meeting, evening, October 9.—R. H. Moon, Pastor, 1527 54th Ave.

## ALABAMA DISTRICT COUNCIL

The 34th annual Convention and 30th District Council of the Alabama District, City Auditorium, Montgomery, Ala., Oct. 9-11. Aaron A. Wilson, guest speaker. C. A. Rally and Fellowship Meeting, Monday night, W.M.C. business meeting, Tuesday afternoon. Free beds furnished as far as possible. Grover Langston, Host Pastor.—Marvin L. Smith, District Superintendent.

## OKLAHOMA DISTRICT COUNCIL

The 29th annual District Council of Oklahoma will meet in the Municipal Auditorium, Shawnee, Okla., Oct. 2-6. First service, 7:30 p. m. Those desiring ordination will meet the committee at this time. General Superintendent Ernest S. Williams, night speaker. For further information write V. H. Ray, District Secretary, or F. C. Cornell, District Superintendent, P. O. Box 1341, Oklahoma City 1, Okla.—V. H. Ray.

## ARKANSAS DISTRICT COUNCIL

The Arkansas District Council will meet at Russellville, Ark., Oct. 9-12. District meeting of Women's Missionary Council, Oct. 9, 2:30 p. m.; Mrs. H. E. Sims, President, in charge. All-state C. A. Rally, Tuesday, Oct. 10, opening business session. The Russellville church will furnish rooms for ministers and delegates. All others should write and make reservations. For further information write David Burris, District Superintendent, Box 436, Hot Springs, Ark. For reservations write W. J. Higgins, local pastor, 708 N. Boston, Russellville, Ark.—David Burris, Superintendent.

# The PASSING and the PERMANENT

## PALESTINE GLASS WORKS

Another new industry has sprung up in Palestine, according to *The Jew and Palestine News*. It is a glass manufacturing plant in Haifa, built and operated by Jews—the only glass works in the Middle East.

## CIGARETTE PRODUCTION

American tobacco companies set a new high in cigarette production this year, reports *Time*. They made 258,000,000,000 tax-paid cigarettes in their fiscal year ending June, 1944, or thirteen billion more than in 1943 which was a record year. The people have money to burn!

## PARENTS IN TRAINING

According to *Protestant Voice*, the Municipal Court in Dearborn, Michigan, has instituted a "curriculum of religious duties toward a child." Parents are sentenced to the school for neglect of their children. The Court is putting the responsibility where it belongs!

## FOR "FINER FEMININITY"

The Global Thinkers, Inc., have launched a drive for finer femininity. The founder, Mrs. Myrtle McLean Bannister, defines "finer femininity" as "abstaining from drinking and smoking, getting out of slacks, growing up in modesty, and generally raising standards from the mire where they've begun to sink."

## SOVIET STATISTICS

There are 189 races represented and 150 languages spoken in the 16 Soviet "republics." These Soviet divisions cover one sixth of the land surface of the earth and contain 193,000,000 inhabitants. Pray that a spiritual revival may come to that great land and its heart-hungry millions.

## DELIVERED FROM SHARKS

Hungry sharks threatened a light raft on which Staff Sgt. Jerrold O. Eis of Dodge City and four buddies clung in midsea for four days. Then the sergeant remembered what one book—the sea manual—advised about such a predicament, and tried bopping the sharks on the nose. "This only made them madder," he said. His real help came from another Book, for, as he tells it, "we let them alone and prayed and they went away." As Jesus said, "Men ought always to pray and not to faint."

## JAPAN'S MANY RELIGIONS

Almost every week some new religion in Japan applies for governmental recognition. The recent total, according to the Friends' Mission in Japan, is about 400. The rise of so many religions bears witness to the national restlessness and anxiety. The Japanese are a troubled and unsatisfied people. Nearly all these new religions, however, center around the worship of the sun goddess and other national deities. They put first emphasis on peace of mind and the healing of physical ills. Christianity, of course, is regarded as a foreign religion.

## CHINESE MISSIONS ATTACKED

A newspaper correspondent in Shanghai has written to the *London Daily Sketch*, saying: "The Japanese have carried out more than 800 bombing attacks on Christian missions in China in the past six years. Thousands of Chinese and foreign Christians have been killed or maimed as they were attending religious services or mission schools. The majority of victims have been young students, sometimes as many as 500 in five minutes. This massacre has been a long time in bringing itself to the attention of the Christian world." China needs our prayers—especially the believers. Let us pray that they may be kept true in the face of suffering and loss, and that many unsaved Chinese may turn to Christ in their hour of trial.

## TITHES AND TAXES

There have been disquieting reports in the papers to the effect that those who give tithes and offerings for church and missionary work will not be allowed up to 15% exemption in filing their income tax returns, as in other years. This is true only of those who use the new simplified form. It allows a deduction of only 10% to cover all such expenses as interest, taxes, bad debts, alimony, and gifts to church and charity. However, the taxpayer does not have to use this simplified form. He can use the longer form instead, if he chooses, and the long form permits a deduction of up to 15% for tithes and offerings to church and charity, same as formerly. It still pays, therefore, to give to the Lord. Those who hold back their tithes will have to pay a large portion of them to the Government in income tax, whereas those who pay their tithes will be exempt from paying tax on this portion of their income.

## A CORRECTION

We have been working shorthanded in our proofreading room, and a mistake that was made in the typesetting of the article "Spiritual Gifts for Everyone" was not caught until nearly half of the last edition of the *Evangel* was printed. The last paragraph of this article should read:

"After recounting the list of the gifts of the Spirit, the inspired apostle writes, 'But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.' Our mighty glorified Christ, who has received from the Father the gift of the Holy Spirit, who is the Head of the church, is desirous and willing that every disciple of His should be so united with Him, so filled with the Spirit, that the outcome, the result, the natural sequence will be that there will be an overflow, an outburst of the gifts of the Spirit in manifestation, just as a child filled with life manifests its overflowing life in jumping, shouting, laughing and playing. You ask the child why. He says, 'I like to do it. I cannot help it.' To a lively, healthy child it is a hardship to keep still. Life will out. So with a lively, healthy, active church, the Spirit with His gifts will out."

## NATIONWIDE BIBLE READING

A nationwide campaign of Bible reading is to be sponsored by the American Bible Society this year. Beginning at Thanksgiving and continuing to Christmas, the people of America are being asked to read a given portion of the Bible each day. Bookmarks listing the selected passages will be furnished without charge. Pastors and leaders who would like further information including bookmarks, posters, etc., are asked to write to Nationwide Bible Reading, American Bible Society, Park Ave. and 57th St., New York 22, N. Y. We shall be having more to say about this campaign in later *Evangels*.

## BRITISH DAY OF PRAYER

On Sunday, Sept. 3, 1939, the news came that Britain was at war with the Axis. Critical days ensued. Again and again a National Day of Prayer was observed, and again and again God delivered the nation. On Sunday, September 3, 1944, it was fitting that another National Day of Prayer and Dedication should have been observed in Britain. This time, with victory in Europe so near, there was great thanksgiving offered with prayer, but in requesting the Day of Prayer the King recognized the fact that God's help still is needed, and we in America need to recognize it too.

## "LIGHTS ON" IN ENGLAND

On Sunday, September 17, the lights went on again in England after five long years of darkness and danger. It was a coincidence, as a writer to the *St. Louis Post-Dispatch* points out, that September 17 was the eve of the Jewish New Year—that 5705 years ago the light of one God was given to the world, and 1944 years ago, the Prince of Peace. That was the true Light that lighteth every man that cometh into the world. Sin, selfishness and slaughter have brought a partial yet well-nigh complete blackout of that Light, but one day (we hope it may be soon) the Prince of Peace will return and the Light will shine again. His enemies shall be slain with the brightness of His coming, but those who love Him shall hail His coming with glad delight. The Sun of Righteousness shall arise, with healing in His wings—and then, and only then, shall the ills of the world be cured. Even so, come, Lord Jesus.

## THE BROTHERHOOD OF MAN

Eric A. Johnston, president of the United States Chamber of Commerce, is a prominent layman. According to the *Protestant Voice*, Mr. Johnston has just paid a visit to Russia. He returns with the plea that postwar planning be guided by moral and spiritual principles, and be based upon recognition of the Fatherhood of God and the brotherhood of man. We wonder if he has forgotten the words of the Lord Jesus Christ, who said to one group of men. "Ye are of your father the devil"? John 8:44. God will not own the devil's children. Only when we accept Christ as our Savior and turn our back on sinners, coming out from among them and becoming separate, touching not the unclean thing, will God be a Father unto us and own us as His sons and daughters. 2 Cor. 6:17, 18. Our postwar planning should be guided by this gospel truth: our aim should be to bring about a true brotherhood of man by teaching the people of all nations to become true children of God.