

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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Man's Estimation of Success — and God's

HOWARD CARTER

THE faithful leader of God's people has to face the alternative of "declaring the whole counsel of God" which often tends to prune the unfruitful branches in the assembly, or, preaching a simple "first-principle" message, which has no sin-searching aspect and offends none. May the spiritually minded leaders of the movement be led to seek for the smile of the Lord rather than that superficial success, which will prove to be nothing more than "wood, hay, and stubble" at the judgment seat of Christ.

There is a practice among all leaders of God's people, more or less, of counting or estimating the number of people present in their various meetings. If this were not done, we should have no reliable statistics. It is especially needful to mark any decrease in attendance, so that the cause can be investigated, and a prayerful effort made to regain the lost ground.

But with all numbering of congregations, there can be either a carnal glorying, or an unnecessary pessimism. When numbers grow, an unhealthy elation often springs up too. "Numerical increase" is, in many minds, synonymous with "spiritual blessing." "The Lord is blessing us"—if the congregation increases; and if it decreases, we feel we are out of His will. This may be true. To a certain extent, we should expect the blessing of the Lord upon us to be manifested in a growing (let us not say a *quick* growing) assembly. With all life on earth, there must be growth and development; but with fruit-bearing trees there must be also the painful pruning, the cutting away of the unneeded growth and the leafy boughs that bear little or no fruit. And when the Good Husbandman cuts some of these away from our assemblies, we often feel He has become angry with us, and is judging us!

We like *leaves* in our spiritual work. They look well, and make the *tree* look strikingly big. People who have no critical eye speak of a *big and healthy work*. The unconverted man is often attracted by *large* meetings where the singing is like the rustle of myriads of leaves on a mighty tree, bending and swaying in refreshing breezes, blown as from the very lips of the Lord. But an examination of the happy crowd of people from the standpoint of fruit with God is often keenly disappointing.

When we rejoice in large meetings, it is generally before the public, and not in the presence of God. We shake a brother's hand and say, "Praise God for the crowd we had last night." But when we bend the knee, and review the crowd in prayerful consideration of the spiritual lives represented, we cry for a *deeper work of God*, for help to lead on the people from the first principles unto perfection. And crowds are never found in spheres of *perfection*.

Those who glory in the size of their assemblies ought to investigate the cause for the numerical increase. Advertising, such as the commercial world uses today to such a great extent, may be one cause for

STILL NUMBERING THE PEOPLE



an increase in the meetings. Eloquent preaching, the exhibition of a natural gift, may be another. A very fruitful source may be a happy order of service, without any sin-denouncing and soul-searching messages. Such an atmosphere is often thoroughly enjoyed by the unsanctified, who love the society of sinners in the week, and the singing services of the saints of the Lord's day. If assemblies increase by natural means they may be found to be "nothing but leaves," ultimately to be denounced by the One who withered the fruitless fig tree.

On the other hand, if a faithful minister of the gospel, who will not "shun to declare the whole counsel of God," speaks plainly on the subject of sin and *the need of a sanctified life*, he will doubtless lose those members of the assembly who resist the Spirit. Then there are those in nearly every church who are influential, and knowing the power and prestige that money gives them in the world, seek to govern the assembly, and to lord it over the people of God. To resist such is generally to lose them. And how many people have left the church, when unsanctified choristers were refused the privilege of singing in the assembly.

If, in faithfulness to the Lord, and not through lack of wisdom or grace on the pastor's part, an assembly is reduced in size, it will be evident before long that the remaining (Continued on Page Five)

Deliverance to the Captives

CARRIE JUDD MONTGOMERY

"He cast out the spirits with His Word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities, and bear our sicknesses." Matt. 8:16, 17.

IF we really believe this truth, that Christ "Himself took our infirmities and bare our sicknesses," why are we not ready to claim freedom from them in His name? Why do we consider it necessary to bear what our Savior has already borne for us? In seeking physical health from the Great Physician, we are apt to make the mistake of looking for some future work to be accomplished instead of realizing that the work was finished on Calvary, and that we have only to appropriate, individually, the benefits of that finished work.

As far as we appreciate and understand the fullness of Christ's redemptive work for spirit, soul and body, so far shall we be able to appropriate, by faith, the benefits which He hath by His precious bloodshedding obtained for us.

I have found, in my own experience, that I must claim the blessing, by faith, before I see any signs of having it. The ground upon which we claim forgiveness of our sins is that Christ bare them "in His own body on the tree." 1 Peter 2:24. We must believe this truth before our hearts feel any different. This same principle holds good in claiming physical healing from the Great Physician. We must believe we are well, because He took our sickness upon Himself, and "by His stripes we are healed."

If we cling to this one grand truth, instead of looking at our feelings, we shall surely receive according to our faith. It has helped me many times to say, in simple trust, "I am made 'every whit whole,' because Jesus Himself bare my sins and my sicknesses long ago. I believe Jesus' word, not my feelings, and therefore I am entirely well."

Then, after taking this stand, will come the test of acting faith. "If I am well it can only be consistent for me to act as a well person should," and so, venturing upon the new health and life which I have claimed in Jesus' name, I proceed to do what I have hitherto been unable to do, and as I thus step out on the promises, I receive according to my faith.

"The steps of faith
Fall on the seeming void, but find
The Rock beneath."

But when we are thus showing forth our faith by our works, there must be no fearful watching of our feelings, no disposition to give up if our faith should be tested by sudden pain or weakness. Our healing is based on the unchangeable truth of Christ's finished work, not on our own fallible feelings. We read that the trial of our faith is more precious than of gold that perisheth, and if we continue

trusting, meeting every temptation in the name of Jesus, we shall indeed know that "He is faithful that promised." No words can describe the wondrous victory which the soul experiences after it has passed through a test of faith in which it could only cling to the unchanging Word of God, without regard to human appearances. God's rule for us is, "According to thy faith," because we can only have as much of Christ's perfect work as we will appropriate by faith. But it seems as though many were saying by their unbelieving course, "According to my feelings my faith shall be!"

Some are afraid to act faith lest there might be some failure in their trust, and they might thereby dishonor God. But we need not be afraid to take Jesus at His Word, leaving the result with Him. He knows how to care for His own glory, and will look to the honor of His great name. But we must not make the mistake of looking at our own faith. True faith looks upward at Jesus, not downward at self. Faith keeps in mind God's power and mercy, not human weakness.

One dear sister wrote me. "I can never see that I am a believer. I can only commune with Jesus, not look at self at all. I attempt to open a little my spiritual state. How futile it seems! for it is hidden from myself. I just rest, moment by moment, in a degree of assurance of His pardoning love and the countless 'blessings of immunity.'"

Oh, the blessedness of thus casting upon God even the care of believing—not trying to hold on to Him, but rejoicing in the thought that He is holding on to us.

Imagine a little infant trying to remain in its mother's embrace by some effort of its own! And yet this may be used as an illustration of our attempt to cling to God when all the while the "everlasting arms" are holding us close, and all we need to do is to sink into their infinite rest.

Jesus is our all, and is He not sufficient? Let us say, when we are tempted to doubt, "Jesus is my faith, and therefore my faith is victorious." And again, "Jesus is my righteousness." "Jesus is my health, My strength, my hope, my peace, my joy."

Oh, beloved, do not let us for an instant think that we can be or do anything without Jesus. In Him we have all things, and He is sufficient for all. "Abide in Me," He says, "for without Me ye can do nothing." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Availing Ourselves of God's Power

SEE that learned professor. He is writing a book on electricity. He has the books of one and another of the learned authorities around him, and he quotes from these at length. Then as it grows dark he strikes a match, lights his tallow candle, and by its dim rays he does his best to continue writing his learned book on the power of electricity.

A short distance away is a businessman. He turns a switch and avails himself of the electric current that streams in from the power house. By this means he lights his factory and manufactures all kinds of products that he sells at an excellent profit. Ask him about the theories of electricity and he will amaze you by his ignorance. But he knows how to avail himself of the electric current.

See that learned theologian. He is writing a book on the subject of the Holy Spirit. He quotes from this and that learned man, and then he makes the statement with great emphasis, quoting from many great and highly esteemed authorities, that "the days of miracles are past."

But here, in a tumble-down building, is a humble exhorter. He is not a great theologian. He is not a graduate of any great seminary. His English is far from perfect; but as he preaches, the anointing of the Holy Spirit is upon him. Deep conviction is on his audience,

and one after another calls on the Lord for salvation. The sick come forward, and as this Spirit-filled minister of the gospel lays his hands upon them, miracles of healing are wrought. At the humble "altar" of pine, many received an experience of being filled with the Holy Spirit just as they received this wonderful gift on the day of Pentecost, and they have the same evidence of His incoming as the hundred and twenty received, for you hear them "speak with other tongues, as the Spirit of God gives utterance."

What is the difference between the learned theologian and the ignorant and unlearned exhorter? Just the difference that there is between the man who theorizes on electricity and the man whose factory is connected with the power plant. Just the difference there was between the learned scribes and priests and those that made up the Sanhedrin, and the ignorant and unlearned fishermen who followed Jesus and who received the Holy Spirit on the day of Pentecost. Do not be a theorist, but meet the simple conditions (Acts 2:38), and you too will be filled with the blessed Holy Spirit. For *the promise is unto you*. The Master says, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.—S. H. F.

Thrust at . . . Yet Living Still

ZELMA ARGUE

"Thou hast thrust sore at me that I might fall; but the Lord helped me."

"I shall not die but live, and declare the works of the Lord." Psalm 118:13, 17.

THIS 118th Psalm is the great finale of the Psalms known as the Hallel Psalms, always sung by the Israelites on the eve of the Passover. This Psalm therefore is considered beyond doubt the hymn sung by our Lord and His disciples at the conclusion of the Last Supper. *"And when they had sung an hymn, they went out into the mount of Olives."* Matt. 26:30.

This Psalm is so great that it was thus sung to sustain the heart of our Lord on His way to Gethsemane, Pilate's hall, and Calvary. It is said, in Spurgeon's *Treasury of David*, to be also the Psalm by which Martin Luther fortified his soul at the height of the conflict, when not only the authorities upon earth were arrayed against him, but all the forces of darkness as well.

It is true Christ did go down into the abode of the dead for three days. He tasted death for every man; but then He arose triumphant over death, hell and the grave.

The thrusting of the enemy at Christ began long before His birth. The lion, the bear, the giant that opposed David in his boyhood were only some of the attempts to cut off the line through which the royal heir was destined long afterward to be born into the world. When the moment of birth came, no home on earth extended hospitality; only a stable. In infancy Herod's slaying of all the infants of Bethlehem was only the effort still to thrust at Him that He might not live to accomplish His great work. So it was with the effort in later life to thrust Him over the precipice.

Now Christ is the Head, and we are the members of His body. The same life that flows in Him as the Head flows in His members upon the earth. So the thrusting continues still. Paul recognized this when he spoke of filling up that which was lacking in the sufferings of Christ, or of being pressed out of measure. As He, our Lord, was in the world, so are we to be. The servant is not greater than his Lord.

If we realize that when we are truly doing the will of God, it is *not upon us as individuals* that the enemy trusts, so much as at the Christ who is living within us, the members of His body, then our hearts will be sustained. Comfort will come, and sustaining power, for we will hear Him whisper in the hard hour, *"The reproaches of them that reproached thee fell on Me."* If there are depths in this Psalm from which our Lord could draw strength in His darkest hour, there are depths to comfort us too. We too can sing (vv. 5, 6), *"I called upon the Lord in distress; the Lord answered me, and set me in a large place. The Lord is*

on my side; I will not fear; what can man do unto me? . . . It is better to trust in the Lord than to put confidence in princes. . . . His mercy endureth forever."

Particularly is it true that the enemy is on our trail when he senses that great issues are ahead, and about to result in fresh victory for the cause of Christ. Then is the time the adversary is ready to thrust sore, that the instrument may fall or be overthrown in discouragement. Then however is the very hour when it pays to hold steadfast, for victory is not far away.

We may look far and near, in these strange hours through which God has called us to pass, and we will find the hand of the Lord appears to be upon us all. In every rich and fruitful life in God we may surely trace the rod of

chastening. This is not a reason for discouragement. On the contrary, it is reason for the greatest encouragement.

"They compassed me about as bees; they are quenched as the fire of thorns." v. 12. Thorns make a very brave showing as they burn, but they cannot hold out long. The big fire is soon over. So it is when the enemy tries his hardest to dishearten us. There may be many small stinging, irritating events to try us. The fire may burn bravely. But it will soon be quenched and over, like a fire of thorns. Then shall the glory of our Lord shine forth, and we shall see His purpose all the way through.

The great point is for us to hold steady, not wavering or drawing back. If God has chastening for us to go through before He sees fit to trust us with holy triumphs, He knows just how far to let the fire burn. We can sing (v 18), *"The Lord hath chastened me sore, but he hath not given me over unto death."* No! He is merely permitting the unprofitable to die out, in order to bring forth that which is not vain nor unprofitable in His holy sight. Thus, with comfort in our hearts, we can sing, *"I shall not die, but live, and declare the works of the Lord."*

A Sabbath Day's Healing

Read carefully John 13:10-16 and you will see here a triangle fight: the woman bound by Satan, Christ the Liberator, and the ruler of the synagogue bound by tradition! Formalism in antagonism to liberty of the Spirit! The ruler of the synagogue would rather see a whole Sabbath—or a Sabbath whole in his estimation—than a whole woman. He would rather see a loosed ox than a loosed daughter of Abraham. He had more regard for his stock than for the stock from which he and the woman descended. He got so brutal that he would rather attend to the brute beast than minister to a daughter of Abraham.

Christ and the woman! He recognized her as a daughter of Abraham; not a backslider, not a hypocrite. He recognized also that which nobody else had recognized, that Satan had bound her and He knew for how long. He made no accusation against the woman. He did not say it was her fault. He did not say she had failed God somewhere. Man's ingenuity in explaining why the saints are sick is greater than his estimation of Christ's grace.

He never blamed her for all the money she spent upon doctors. He never made her promise that she would give up doctors and medicines, and that if she did this He would heal her. The healing was spontaneous, without condition, irrespective of anything that had gone before. Christ had come to undo, to destroy the work of Satan and to set the captive free, and that was not brought about by questioning the woman, criticizing her, or bringing into doubt her relationship to Abraham. Because she was a daughter of Abraham, that was the one reason she should be set free.

He who was ruler of the synagogue and ministered to the children of Abraham should have rejoiced that a daughter of Abraham was set free. The mask was removed by the Master; instead of a minister, Christ called him a hypocrite. Lots of ministers who are fighting healing done in the name of Jesus are one day going to have the mask removed by the Master and be called hypocrites. In their hearts they would rather see a person suffer than see the power of Jesus as Healer be manifested.

This ruler was apparently the perfection of orthodoxy, but Christ exposed him before his congregation as a hypocrite. Christ is going to do the same, either in time or in eternity, to all those who oppose healing done in His name. *"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."* Matt. 23:13.

"And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke 13:17. The ruler and his company in the synagogue of God were called Christ's "adversaries," but the people rejoiced; and it is the ecclesiastical enemies today that are fighting Christ in His ministrations of mercy. But in spite of the adversaries Christ will do His work; and the people, the common people, will rejoice.

From henceforth that woman would be marked by the adversaries, but as long as Satan's mark was off, and the thrill of life from those divine, tender hands was upon her, she cared naught for the ruler and his colleagues.

The Defeat of a Witch Doctor

E. HODGSON, KIKONDJA, CONGO BELGE

This poor woman cried and the Lord heard her, and saved her out of all her troubles.

IN an important village at the north end of Lake Kisale lives a man called MASAKOTYI and his wife SHINANDUKU. They lived a normal heathen life until Shinanduku became very sick, then they endured a surely heathen existence as all the forces of witchcraft that they could afford to pay for were brought into operation for the poor woman's healing. Evidently the sickness was too deeply seated to be charmed away, so a new witch-doctor by the name of LWEMBO was called in. His specialty was bleeding and tapping; this he did expertly, in more ways than one, for he always exacted large fees for blood-letting. Poor Shinanduku was bled good and hard until witch-doctor Lwembo announced that now she would soon get better, as he had extracted the two causes of her sickness, one a fish demon from her chest and the other a bush demon from her back. After collecting a good reward from the husband Lwembo went home, leaving the suffering woman to get steadily worse.

In her extremity Shinanduku, unknown to her husband, dragged herself off to the near-by Mission Church when she heard the drum beat out its call of welcome to all. Sitting in agony through the service, she took the first opportunity to beckon the evangelist to her side, and then asked him to pray for her sick and suffering body. Sympathetically he listened to her story, and then with glad enthusiasm told her that God's gospel was enough and to spare for her soul as well as her body, urging her to ask for a double healing that would lift her from hell to heaven. Then the poor woman did cry unto the Lord, and He heard her and delivered her out of all her trouble, for she was saved, healed and made happy in that service.

Shinanduku's healing was so perfect, obvious and well-talked-about that witch-doctor Lwembo came along to ask for another fee because he had done such a good job of healing his patient; but instead of finding two soft suckers, he found an indignant but happy, confident woman, who sent him about his business as a rotten fraud, and she was well backed up by an enlightened husband.

Lwembo was so shocked and enraged at such fearless rebuke that he publicly cursed to death the woman who was being acclaimed by all the village as healed of God. In hateful secrecy he made a death charm, and in the dead of night secreted it in the thatch of her house. The next day Shinanduku found the vile charm and not without some fear took it to the evangelist, who boldly opened it, exposing a fish chest bone and some clotted blood well mixed up with other things of the usual witch-doctor's filth and rubbish. There and then he committed the whole affair to the Lord in prayer and sent the woman home with the

assurance that no harm at all would come to her.

Witch-doctor Lwembo so advertised far and wide Shinanduku's death as a fact already accomplished that the natives came from far and near to see her, for all believed, that nothing could save her. Instead, she went on from strength to strength, and from joy to joy, for her husband, Masakoty, also gave his heart to the Lord and joined her in testimony of God's grace and power.

When God Pushed the Sash Out

A TITHING TESTIMONY BY F. D. LOCKMAN

THE tent had never seemed so large, nor the distance to the platform so great, as when I made my way toward the altar that night in 1927. Surprise was my chief reaction, I think, for I had intended leaving the meeting, and had actually started for an exit. Prior to this day I had not been unduly concerned about myself. I was a good moral man, and I thought I was all right. But only that morning a young fellow had stepped up to me and asked, "Are you a Christian?"

"Well, I'm an American. I'm certainly not a heathen," I replied flippantly.

"We will pray for you," he had answered quietly—and walked off.

I couldn't shake the feeling that swept over me as he said that. All afternoon, I had been uneasy. I know now that I was under conviction. Almost with no volition of my own, I had found myself in the service again in the evening, and had heard Britton Ross, the evangelist, say: "Either you are for God, or against Him. There is no middle ground. Either you are going to get right with Him, or you are going out unsaved."

He had me. I didn't want to be against God, but I wasn't really for Him, either. I started to leave—but in spite of my desire, my feet turned toward the altar. As I dropped to my knees there, the joy of the Lord broke over me. I am not an emotional man, but I wept for joy for three days, when His love entered my heart.

Five years later I had my "second conversion"—that of my pocketbook. I had become deeply convicted about tithing. One evening I went home and said to my wife: "I'm tired of robbing God. From now on I'm going to give back to Him 10c of every dollar I earn."

"I'm glad," she replied. "That is exactly the way I feel."

I wish I could say that everything went

Lwembo was at first just discounted, and then made the butt and ridicule of all the village jokes, so that now he dare not show his face in the territory. He has to seek fresh hunting grounds far away from the scene of his defeat and discredit.

"I DON'T PREACH—I TELLS"

David, an old colored sexton in Florida, was a devout Christian. When a preacher told David that he had heard that the sexton had been preaching to negroes on the plantation, the old man replied:

"Massa, I don't preach. I knows all about dat apostolic secession. Nobody preach except he is *sent*. Nobody send me; but Massa, why so many folkses have nobody sent to tell 'em Jesus died fo' them? So I goes myself an' done tells 'em all I knows about Jesus. When de Lord sees 'em comin' Home in white robes, doesn't yo think, Massa, He'll be as glad as if dey had come in de regglar way?"

well from then on, and that the Lord prospered us. But that is not true. I never had so many things happen to me in all my life as took place during the next seven years. I was deeply in debt. Those were the depression years and much of the time I was working for my creditors, and receiving no money. But I had made a pledge. I kept a record of every cent earned, whether in actual cash or not, and at the end of the year I'd total up to see how much I owed the Lord. One year I owed Him \$302.21. Then I would add 7% interest, and thus I kept books with God.

I had been working in the oil fields, and I soon became known as the "hard luck" guy. I'd get a job, then be laid off. It was no question of my workmanship. I was giving my best, and it had been all right before. It just took the Lord seven years to get me out of the oil fields!

I lost both parents, had two funerals and doctor bills to meet during this time. Two weeks before Dad died, I lost my job. Circumstances were dark.

Then I heard that one of the fellows working on the job had resigned. By right of seniority, the job belonged to me. I knew I could do it.

"Let's pray about it," I said to Mrs. Lockman that night, "and we will accept the outcome as the Lord's will." It was easy to say that. I thought the job was clinched.

The following morning I hurried over and spoke to the superintendent. "Well," he said, "there's a lot of things happened around here lately. I've just given that job to another man."

"This is it," I said to myself. "I'm never going back to the oil fields again. I don't know what the Lord has in store for me, but He doesn't want me there."

From that day, God began to prosper us.

Before long, we had more money than we needed! We increased our tithe. Had not God given it to us? Surely it all belonged to Him. From 15% we increased to 20%. Every time we increased the tithe, God pushed another pane of blessing out of the window of heaven. Had He not said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

It became evident that an organization was needed to do business for God. The Lockman Foundation was set up and incorporated under the laws of the State of California for the purpose of doing evangelistic and educational work among children and churches. It was later to include these major projects: A full-time evangelist to churches in a church rehabilitation program; evangelistic work among the U. S. armed forces; summer Bible schools among children; and the released time teaching in the public schools, made possible by the California Legislature in 1943 when a chapter was added to the Education Code, whereby children could be released from school for not more than one hour per school week for religious instruction.

With the organization set up, we put 75% of everything we had into it. Then the Lord pushed the sash of the window right out!

At the end of the year we still had too much money! Now Mrs. Lockman and I receive 10% of the profits from the Imperial Ranch, which consists of 540 acres of orange, lemon and walnut groves, livestock and farming acreage, and the Foundation (which the Lord owns, we being merely the agents) receives 90%! To the glory of the Lord only do we say this, realizing it is all His doing, for we began with nothing.

The Lockman Foundation will before long be a million-dollar organization. Some one has said that there are only two ways for a man to acquire that much money: either he steals it, or God gives it to him. I certainly didn't steal it!

* * *

Is tithing taught, or simply recorded in the Bible? This is where contemporary opinions begin to fan out in several directions. You say: "That is all very interesting, but that is all under Law: we are living in the dispensation of Grace." By the Scriptures you are wrong! God instituted the tithe before the Law, because Abraham and Jacob were before the Law. God wants us to tithe to teach us obedience. But no amount of money, great or small, can purchase the redemptive power of God made available to all through Christ Jesus.

The testimony that we offer here is to glorify our heavenly Father and exalt our Lord and Savior Jesus Christ—and to encourage people to claim God's promises and to receive His many blessings. His blessing doesn't always mean money or high position. It might mean the blessings of a surrendered life, a fine family, outstanding Christian children, the joy of being a soul-winner, or many other good things God has in store for you.—*Prophecy.*

"Much More"

H. S. HALL

I HAVE a secret that I wish to share with you. Every morning, early, a teacher comes to my home and gives me the finest of instruction. Not only instruction, but he guides me and shows me things to come! And his word is infallible; I can and do absolutely rely on it.

Yes, that is right, you have guessed it; my instructor is none other than the Third Person of the Godhead, the Holy Spirit Himself. Nor is it superior sanctity of mine that merits something special just to me, for He is promised to all. Yet there are some requirements: you must be a born-again child of God's family, and, I believe very earnestly desirous of being instructed and led, and a lover of the Word.

Here are some things He has given me on the verse in Rom. 5:17: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." It was only one man and only one offence that caused the death verdict that is universal, so that all die. Large as that is, notice the "much more," not just barely enough to get by with, but MUCH more. Also note the "abundance." After using all that is necessary, there is plenty left! Then our righteousness was not earned, nor did it originate with us; no, it is a "gift," just handed to us.

One result is the "reign," and the dictionary says that means "to prevail irresistibly." Hallelujah! Reign where? In life, in this life, right here and now. By our own might and

strength? Oh no, "by one, Jesus Christ." What victory! What Joy! What wonderment! It is almost too much to grasp, too much to be true, but there it is in God's own Word which He says cannot fail!

Now go on and read the rest of the chapter, and ask your Teacher to guide you, instruct you and show you things to come; He will be true to His office and do it. Read it slowly, thoughtfully, carefully, prayerfully.

Just one more thing: You will note in your Bible that this is all in a parenthesis; it is just an extra, a side observation, as it were. Then if all this richness is an extra to what was already full and complete, what must the rest of the message be? Go back and re-read the entire chapter. Ask God to enlarge your capacity; ask Him to let your Teacher make clear and plain the gold God wants to enrich you with. He will do it.

YOUR SECRET LIFE

If you want power in prayer, you must have purity in life. If your faith is to grow exceedingly, you must maintain constant intercourse with God. When no eye seeth you except the eye of God, when darkness covers you, when you are shut up from the observation of mortals, even then be ye like Jesus Christ. Remember His ardent piety, His secret devotion—how, after laboriously preaching the whole day, He stoie away in the midnight shades to cry for help from His God. Recollect how His entire life was constantly sustained by fresh inspirations of the Holy Spirit, derived by prayer. Take care of your secret life: let it be such that you will not be ashamed to read at the last great day.—Charles Haddon Spurgeon.

MAN'S ESTIMATE OF SUCCESS— AND GOD'S

(Continued From Page One)

members will be more fruitful, and the assembly *spiritually healthier*, and the offerings greater, after the painful pruning has taken place.

Let no leader of the Lord's people, who may have a large congregation, deceive himself. He is not "the chosen of the Lord" because he has a large church. The Lord does not choose large crowds, nor favor churches because of their numerical value, for often the small assemblies are the ones which seem to live beneath the smile of the Lord.

"The Lord did not set His love upon you, nor choose you because ye were more in number than any other people, for ye were the fewest of all people." Deut. 7:7.—*Redemption Tidings.*

If you receive a blessing, you need not go about boasting of it. Live so that others may see it and seek it for themselves.—H. C. G. Moule.

A Letter From Germany

DEAR REVEILLE:

I have been in the service thirteen months and more than half of the time in the ETO as a rifleman. Yesterday I received my first copy of REVEILLE and this little pamphlet seems to be the one thing I have been looking for, other than the Bible, as a help in living a Christian life.

I have tried to be a Christian but since coming overseas sometimes I have missed acutely the companionship of fellow-Christians and have felt the need of encouragement and instruction in Christian living. I have found it in REVEILLE and do hope and pray that I can get more than just this copy. Please keep up the good work.

Pfc. Neal G. Wilson

Do you want to help answer the prayer of Pfc. Wilson and his thousands of buddies to "keep REVEILLE coming"? You can help if you will—by sending an offering to:

REVEILLE

Servicemen's Department, Gospel Publishing
House, Springfield, Missouri

What God Hath Wrought

HAROLD S. JONES

UNTIL 1939, the Gourounsi tribe had never seen a white missionary, though men were commissioned some two thousand years ago to spread the life giving story everywhere. Today, there is no missionary to enter their village, for the missionaries have left for a much needed furlough. But there are three earnest Mossi native workers living in the Koudougou District, who hold daily services among the one hundred thousand Gourounsi living there.

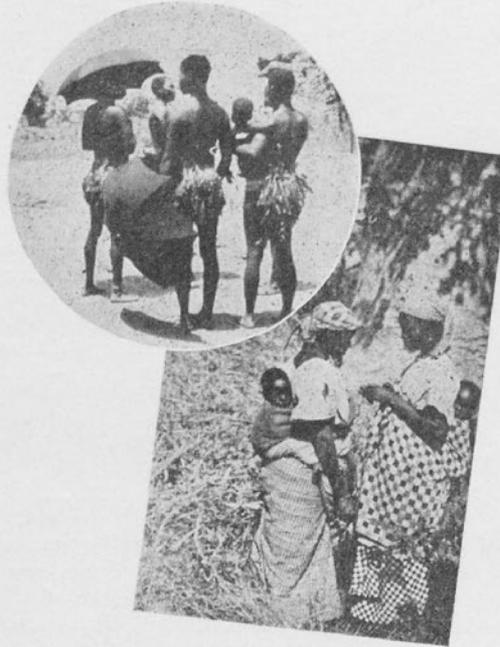
If the amount of clothing one wears depicts the degree of their civilization, then the Gourounsis are not as highly civilized as the Mossis, for their "housedress" consists of leaves picked fresh each morning. Their head serves for pocket and purse. Umbrellas lessen the tropical heat as they wend their way to market or field. Although leaves are very economical, yet the entrance of Christ into a home brings a determination to work hard and procure clothes—a change outside as well as inside.

The Gourounsi man also builds his house quite differently from the Mossi. The former polishes his floor and walls until they look as though they had been glazed. Several rooms are built together with a kitchen included. Whereas, the Mossi man builds a separate house from each of his wives and one for himself.

In spite of determined and persistent persecution from the disciples of Rome, the Gourounsis finally completed their chapel in 1943—and exact duplicate of the original Koudougou church. This lighthouse, located in the center of the Leli branch of this tribe, has seen many bow at the foot of the Cross.

One woman who had not been able to walk for years called the native evangelist to come and pray for her. She accepted Christ and was completely healed. Others, hearing of the healing, came to the evangelist. And faithful to His Word, the Lord healed them. Teda and his helper were never sure of a night's unbroken rest. Mothers came at all hours of the night with sick babies, young men pleaded with them to come visit a suffering father, or husbands asked for prayer for an afflicted wife.

The medicine men became furious. The Catholic teacher sent to his Superior for European medicine so he could hold his own people and run a "competitive business." But no native "tim" nor white man's eye medicine can bring sight to blind eyes. It takes believing prayer and a prayer-answering God. But God did open—and is still opening—the physically and spritually blinded eyes of these people who saw their first missionary, heard their first Gospel song, and saw their first Bible—less than ten years ago!



● Contrast the heathen Gourounsi women in the circle with the Christian women below.

Eva Bloom, one of our missionaries formerly laboring in Ningpo, China, has requested that we earnestly pray for the Christians of Ningpo, and for the preservation of the buildings for future missionary work among the people there.

Friends of Mr. and Mrs. Paul Weidman will be interested to know that a soldier, in writing to his aunt in Springfield, said: "Rev. and Mrs. Paul Weidman and two children came over to Lisbon, Portugal, and then on down to Roberts Field, Liberia, by Clipper. From there they caught a C-47 Transport Plane on down here to Accra. We had a good talk for about an hour. I would have loved to talk to them all day, but I had to get to work and they had to make arrangements for train tickets up to Bawku, Gold Coast. They will have their church in Bawku, which is about 400 miles up into the bush country. This is the country of the tall grass and fierce natives; so they will have a hard time of it, methinks. I wish they were staying here. I would like to go in to see them often and help them get started. They were the nicest people I've talked to in months."

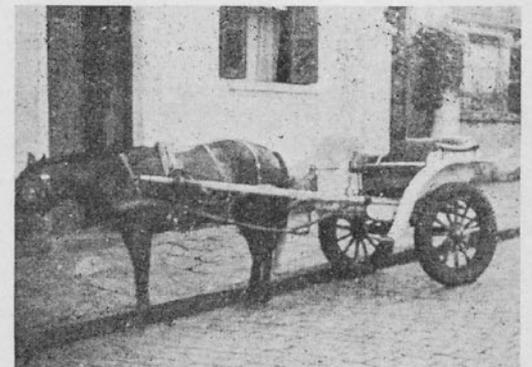
PRAYER REQUEST

The following word has just been received from Gustav Schmidt who is still in Sweden: "My children are still in Germany and I have had no word from them since the first of March. I have no idea where they are since the chaos which gripped Germany in the last operations of the United Nations. According to the last news I received, five-year-old Karin was taken to Suhl, Thuringen; if so, she would be under the protection of the American forces. I received news of Ruth on the last of February from Danzig. If she was not taken away in the last moments, she has been caught in the battles in and around that city. I am still waiting from day to day for more news of their whereabouts. As the Lord has done such wonderful things for me during the trying years, He will not fail to help me now. I trust Him fully. I will appreciate it greatly if you will kindly remind the saints to continue in prayer for me and my helpless children."

A cable from Bro. and Sis. Raymond A. Busby has been received, saying "Arrived safely Townsville July 27. All well. In Brisbane few days. Melbourne later." Since Miss Margaret J. Brown went with Bro. and Sis. Busby, she no doubt has also arrived safely.

HELP WANTED

Gustav A. Bergstrom has written from Brazil, telling of the great need for some means of conveyance that will assist them to reach several preaching points in the country. At first they had thought of a bicycle, but the roads are extremely sandy and hilly, which would make travel by bicycle very difficult. He therefore sent the picture of the "Charete." The horse, harness and charete cost approximately \$200.00. Those who desire to contribute to this need may do so by sending your offering to the Missions Department, designated for this particular need.



Send all contributions to Noel Perkin, 336 W. Pacific St., Springfield, Mo.

The Lord's Healing

A SCOFFER HEALED

After having been ill for several years and on a very strict diet, my medical doctor refused to prescribe for me any more unless I would consent to an operation. My cousin had been healed of a goiter, I knew, but I scoffed at the idea that such a thing would be for me. I went to the hospital. I took my Bible. I read Psalm 118:17, 18. My cousin urged me again to lean on the Everlasting Arms, and my Presbyterian Pastor, E. W. Love, Box 2094, Joplin, Missouri, who signs this testimony with me, came and prayed for me before the operation. The doctors, having opened my body, decided to sew me up again without trying to do anything more. My liver was cancerous and 3½ times normal size, crowding my heart out of place. They considered me hopeless and did not expect me to leave the hospital alive, but I was taken home. About five months later I heard a Voice, saying, "If I can raise you up, I can heal your body." From that day forward I felt different; I felt whole. I felt something that I had never felt before. I was very weak and weighed 110 pounds. I had to learn again to walk, taste, and smell. Now I weigh 160, and I am so happy and feel so good. That was in 1928, and I am still in excellent health.—Mrs. Anna Tholburn, Route 2, Box 356, Joplin, Missouri.

MULTIPLE ILLS HEALED

On April 29, 1938, as a final result of years of trouble with gangrene in my left foot and leg, my leg was amputated above the knee. I was told I never could do another day's work. I had diabetes, dropsy, and a bad case of stomach trouble. After much difficulty I got the doctors to consent to my having an artificial leg. I got it on August 5, 1942, and the next day I arrived in Red Wing where I bought a shoe repair shop and started to work.

In a few days my other foot began to swell and got very bad with varicose ulcers. I was treated by a doctor twice a week for three months. In 1943 it began to spread and was very painful. I went to some meetings and heard Divine Healing taught. Finally I said, "Lord, I am trusting you. I'll not go to another doctor."

I prayed a great deal and spent many sleepless nights. In September, 1944, it seemed I'd have to give up. My foot had become one ulcer to my knee; it was blue and pained me very badly. For three weeks I could not sleep for pain. Finally Brother J. C. Kofahl invited me to go to Minneapolis and have my foot prayed for. I went and was anointed and prayed for. The pain ceased and in a few days my foot was healed. I am working every day and my leg is almost normal.—E. F. Chapman, 791 East 7th Street, Red Wing, Minnesota.

BROKEN ANKLE HEALED

On August 11, 1944, while working in a defense plant, my ankle was broken in two places, one break being in the joint. I was in the hospital for several days, and the cast was on for eight weeks. After this the ankle still was very sore and hurt all the time. I

was taken back to the hospital and three doctors held consultation, X-rayed it, and found that it had been set crooked. They said it would continue to pain, and that I would have always to use a crutch. Another doctor also confirmed this diagnosis.

On March 12, 1945, seven months after the accident, I was attending a service at our church. We had had a glorious meeting with the power of God falling to such a degree that there had been no preaching but our pastor called us to the altar, and there the blessing of God began to come more and more. Suddenly, as I was praying for a man to receive his Baptism, the Lord spoke to me, giving me a promise that I did not know was in the Word (Deut. 23:14): "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." And He also gave me Phil. 4:13. The power of God surged through me. I stood to my feet, without the crutch, began to praise Him for the promise of His word, and He instantly healed me! I danced, I ran, and I shouted! I went home without my crutch, leaving it on the altar. My ankle has never given me any more suffering. I walk all over town now, just as I did before I was hurt. I praise the Lord, for He is just the same yesterday, today, and forever.—Mrs. Billie Hahn, 903 Riverview Ave., Kansas City, Kansas.

NOTICE TO PASTORS

Your district executives often write us for statistics and records concerning the Sunday School and churches, but less than half of the Sunday Schools have reported to us this year. You will be helping your district as well as all others concerned if you will check with your Sunday School secretary to see whether your report has been sent in this year. Report forms are available upon request.—Sunday School Department, Gospel Publishing House.

Coming Meetings

DALLAS, TEXAS—502 Lake Ave.; Aug. 19, for 3 weeks; Tommy McNickle, Evangelist.—Ray R. Soper, Pastor.

GREGORY, S. DAK.—Gospel Tabernacle, Aug. 19—; A. A. Allen, Lamar, Colo., Evangelist.—D. J. Geist, Pastor.

PINE BLUFF, ARK.—August 5—; "The Lumbee Music Makers." Frank, Gladys and Dorothy, Evangelists.—O. M. Montgomery, Pastor.

CONCORDIA, KANSAS—August 26, for 2-weeks or longer; Winnie E. Wood, Mulberry, Fla., Evangelist.—Ralph A. Nance, Pastor.

KANSAS CITY, MO.—Tent Meeting, 3100 East 31st St., August 6—; Evangelist and Mrs. Hilliard G. Griffin, Dallas, Texas.—A. A. Wilson, Pastor.

NEW MEXICO DISTRICT CAMP MEETING
Annual Camp Meeting, New Mexico District, August 17-26, District Camp Grounds east part of Mountainair, N. Mex., on U. S. Highway 60, in San Dia Mountains, 6500 feet above sea level. Cool, comfortable cabins available, hotel rooms in town near camp. Homer M. Sheats, Superintendent of West Texas District, will speak mornings and evenings; other ministers will speak in the afternoon services. Some cabins under construction. Plenty of water and wood for camping ground. Bring heavy wraps for they are needed at evening services. For information write H. M. Fulfer, District Superintendent, Box 353, Mountainair, or James Plant, Box 344, Mountainair, N. Mex.

DUNCAN, OKLA.—5th and Pine, Aug. 13—; Evangelist and Mrs. Floyd L. Poag of Ada. Haskell Rogers is pastor.—By Evangelist.

CLARKSBURG, W. VA.—Full Gospel Auditorium, 357 W. Main St.; beginning August 19 and closing in connection with Sectional Fellowship and C. A. Rally, Sept. 3; Mr. and Mrs. R. V. McIntosh of Ridgely, Evangelists.—Russell W. Harvey, Pastor.

SEBASTOPOL, CALIF.—August 7—; Joseph G. Garland, Evangelist. All neighboring churches welcome.—Lloyd Jeffrey, Pastor.

SOUTH HAVEN, MICH.—Meeting in progress; Arthur M. Ottesson, Minneapolis, Minn., Evangelist and Gospel Singer.—G. A. Uldin, Pastor.

BRANDON, MANITOBA—Aug. 12, for 3 weeks; Mae Eleanor Frey, Evangelist.—Ralph Hornby, Pastor.

WHITEFIELD, TENN.—Assembly of God; Aug. 20, for 2 weeks or longer; C. W. Quattlebaum, Saluda, S. C., Evangelist. A. J. Rutledge is pastor.—By Evangelist.

FLAGSTAFF, ARIZ.—Meeting in progress; John C. Tinsman and Milus Wright, Evangelists.—Sterling Stewart, Pastor.

DULUTH, MINN.—Tent Campaign, 6th Ave. E. and 3rd St.; Aug. 7, for 2 weeks or longer; Paul and Myrtle Hild, Victory Crusaders.—Allan G. Snider, Pastor.

FT. WORTH, TEXAS—First Assembly of God Tent Meeting, 1424 Hemphill St., Anniversary Campaign with Evangelist George Hayes, Aug. 27—sept. 2, culminating in ground-breaking for new church and 35th Anniversary Homecoming. Sept. 2.—C. N. Rice, Pastor.

CONNECTICUT YOUTH RALLY

NEW HAVEN, CONN.—Youth Rally, Gospel Tabernacle, Orange and Edward Sts., September. 3. C. A. Rally, 3 p. m.; Evangelistic Mass Rally, 7 p. m. William Kautz, host pastor.—Mrs. C. Jensen, Church Secretary.

INDIANA C. A. CONVENTION

21st Annual Indiana C. A. Convention, Full Gospel Tabernacle, 8th and Connecticut Sts., Gary, Ind., Sept. 3. Meetings: 10:00 a. m., election of officers and business meeting; 2:30 p. m., missionary service, H. B. Garlock, speaker; 7:00 p. m., evening service, G. F. Lewis, speaker.—Joseph Dunets, C. A. President.

OFFICIAL C. A. SUMMER CAMP

CAMP SIERRA, CALIF. (35 miles from Fresno). August 18-25. Elevation 5000 feet. Edward Robison, special speaker, recreational, devotional, instructive. Planned activities and recreation in spiritual atmosphere. For information write Earl Draper, Registrar, 5065 Platt Ave., Fresno, Calif.—Gerald R. Furman, Publicity Manager.

TRI-SECTION INTER-NATIONS RALLY

NEW YORK, N. Y.—Tri-Section Inter-Nations Assemblies of God Rally for Greater New York, Manhattan Center, 34th St. and 8th Ave. (near Glad Tidings Tabernacle and adjacent to Hotel New Yorker), September 3. Services: 10:30 a. m., D. H. McDowell, Assistant Superintendent New York-New Jersey District, speaker. Special meeting to honor our servicemen, 2:30 p. m., conducted by C. A.'s; Wesley R. Soelberg, Superintendent New York-New Jersey District, speaker. Mass gathering, 7:30 p. m., General Superintendent Ernest S. Williams, speaker. Music under direction of Christian Music Association of Greater New York and Vicinity, including many foreign-language choir groups in colorful costumes. Rally sponsored by North Jersey, South Jersey, Hudson Valley, Polish, Ukrainian, Russian, Spanish, with Italian and German groups participating.

For further information write Warren B. Straton, 79 Himrod St., Brooklyn, N. Y.

CAMP MEETINGS

MADERA, CALIF.—Central California Camp Meeting, Aug. 26-Sept. 9. H. J. Ketner, morning Bible teacher; Thomas B. Don Carlos, evening speaker. For information and reservations write T. E. Woods, 700 Sierra St., Madera, Calif.

FT. WORTH, TEXAS—Camp MEETING, under large tent, 307 W. Exchange Ave. Dates and speakers: Aug. 12-26, George Hayes of Houston; Aug. 26-Sept. 9, Willa Short, Oklahoma City, Okla.; Sept. 9-23, C. C. Helvey, Kansas City, Kansas.—Jacob Filbert, Pastor, by Thaya Hunter, Church Secretary.

ARIZONA CAMP MEETING

7th annual Arizona Camp Meeting, Prescott, Ariz., August 21-29. William E. Long, special speaker. Camp situated one mile high among the pines, in the center of Arizona's scenic beauty. For information write L. H. Hauff, District Superintendent, 1925 E. Duranga St., Phoenix, Ariz.

MISCELLANEOUS NOTICES

WANTED—"Gifts of the Spirit" by H. Horton. Can use several copies. Will pay what you ask.—Floyd Larson, Box 7, Tribune, Sask., Canada.

NOTICE—We have resigned the church at Newcastle, Texas, and accepted the pastorate of the First Assembly of God, East 4th and Garden Sts., Roswell, N. Mex. Broadcast, Station KGFL, Sundays, 9:00-9:30 a. m. Will contact friends and relatives at Army Flying School.—Paul W. Savage.

The PASSING and the PERMANENT

WORSE THAN BEFORE

The Eighteenth Amendment is said to have closed 177,000 saloons, and the Twenty-first Amendment is said to have opened 436,000.

NEXT WINTER IN GERMANY

Pastor Martin Niemoeller says that the German people will need help to take them through the coming winter. He plans to visit America and organize relief similar to that given Germany by the Quakers after World War I.

TO EVANGELIZE GERMANY

It is reported that groups of exiled German Protestants are meeting in Geneva, Zurich, and other cities in Switzerland, training themselves and making plans for their part in rebuilding the Protestant Church of Germany. Therein lies the hope of their nation.

A WISE SUGGESTION

Instead of adopting peacetime conscription to train American youth to fight, a prominent member of the House of Representatives proposes that the U. S. use its influence to bring about a ban upon military training for youth in all nations of the world.

U. B. AND EVANGELICALS UNITE

The Church of the United Brethren in Christ and the Evangelical Church will be united into one church with a membership of 800,000. The Evangelicals voted three years ago in favor of union, and the United Brethren voted similarly at their recent quadrennial conference.

POPULATION SHIFTS

It is authoritatively declared that one-fourth of the people of the United States has moved during the past four years. There will be more shifting yet as war plants shut down and workers seek other employment. The situation is a challenge to God's people everywhere to contact their new neighbors for Christ.

THE RAPE OF STUTTGART

Tragedies of war continue even after the fighting ends. One occurred in Stuttgart, Germany, during the first four days of French occupation. The French Colonial troops began looting, pillaging, and raping as soon as they entered the city, and before discipline could be restored 5,000 German women had been raped, according to the Chicago *Daily News*.

THE ONE PATH TO PEACE

The Chinese have a good proverb, and it is corroborated by James 4:1. "If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there be harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world." If we would seek world peace, then, we must strive for righteousness in the individual heart—our own heart, and the hearts of others—and this is attainable through Christ alone.

THE BRITISH ELECTION

The triumph of the Labor Party over Churchill's Conservatives, in the recent British election, will surely accelerate the trend of world events in the direction forecast by Bible prophecy. The world is not going back to its prewar state. It is hastening on toward the rapture of the Church, the reign of Antichrist, and the return of Christ.

STRANGE IRISH SWEEPSTAKES

Possibly the strangest sweepstakes in the world are those run in Ireland on the election of higher clergy. Bishops are supposed to be set apart by the Holy Spirit, but the ecclesiastical authorities decided that sweepstakes would stimulate interest in church affairs and promote good fellowship, so chances are sold on the men considered to be eligible. Everyone was greatly excited recently, says the *Chronicle*, when a total outsider was chosen as the new Archbishop of Westminster. It seems that no one won the sweepstake!

NO HELL, NO JOB

Bishop Remington, of the Protestant Episcopal Church, says that pulpits should not preach about hell to returning servicemen because they have been in that place for the past two or three years and do not want to be reminded of the sufferings through which they have passed.

That this is a greatly mistaken notion is shown by the following story. It is said to have happened on an American warship. The sailors crowded around their chaplain and asked, "Do you believe in hell?" He replied, "I do not." They said, "Well, then, would you please resign: for if there is no hell we do not need you; and if there is a hell we do not wish to be led astray." The Bible teaches that those who reject Christ will be cast into a lake of eternal fire. Any man who professes to be a minister of the gospel and refuses to preach about hell is disloyal to God and cruel to his hearers.

SPIRITISTS DEFEATED

Spiritists recently organized a deputation to the British Home Office to urge a revision of the law which, they asserted, "militated against professional spiritualists and held them up to public contempt." One speaker contended that mediumship is a precious faculty, vital to religious life, whose function is to help people discover those deeper aspects of their natures which not only survive but are responsible for the very quality of that life.

Lord Hugh Dowding is quoted as having told the Home Office representative: "God is a Spirit. Christ is a Spirit. Every time a religious service is held in this country the object is to communicate with spirits. Where are you going to draw the line?"

The Home Secretary, Mr. Morrison, was not able to give a favorable concession to the deputation, and so spiritualism as a religious practice is still frowned upon by the British law.

JEWISH POPULATION OF THE U. S.

Since war broke out in Europe the Jewish population of the U. S. A. has increased by 428,344 to a total of 5,199,000, according to the latest American Jewish Yearbook.

A SOCIALIST DELUSION

The idea that Socialism brings an equality of income to all is a delusion, according to *The Presbyterian*. It quotes James Burnham (*The Managerial Revolution*) as saying that while in the United States, the upper ten per cent of the population receives about thirty-five per cent of the national income, in Russia, the upper eleven or twelve per cent receive fifty per cent of the national income. It states that, in general, Max Eastman agrees with this. It is not feasible that unregenerate men should deny themselves in order to advance their fellow men. Unregenerate men are inherently selfish, and selfish men do not want equality unless they will profit by it.

ENGLISH YOUTH AND MOVIES

At a recent Conference of the National Union of Teachers in London, England, a resolution was offered deploring "the harmful effect of the cinema (movies) on the youth of the country." A speaker said:

"Hollywood has a debased culture, and is almost totally lacking in social conscience.

"Hollywood consistently plays down to the lowest standard of literacy.

"Well-informed critics assert with confidence that the cinema is having a most harmful effect among children, and in many cases has definitely led to delinquency."

When he asked if films depicting murders, gangsters, and sex life were suitable for young children with very impressionable minds, there were loud cries of "No."

"BARRELS FROM HEAVEN"

Chaplain Henry E. Austin tells in *His* of a bomber that was forced down on a Pacific island which proved to be infested with Japanese soldiers. The staff sergeant said to the chaplain, who happened to be along on this particular mission: "Chaplain, for many months now you've been preaching to us fellows about the great need for praying and believing God to answer when we're in trouble. Well, sir, now's your chance to prove it can be done. We're out of gas; the home base is several hundred miles away, the Japs are only half a mile from here."

The chaplain prayed all afternoon, and claimed the promises of God. Night came and he kept on praying. About two a. m. the staff sergeant, suddenly awakened, took fifty steps toward the water's edge and there discovered a metal float which had drifted onto the beach—a barge on which were fifty barrels of high octane gasoline. Within a few hours the happy, thankful crew reached their base safely.

Later they learned that a U. S. tanker, finding itself among enemy submarines, had for safety's sake discarded several such barges of gasoline some six hundred miles away. God navigated one of those through wind and current, and beached it only fifty steps from the stranded fliers who were fortunate enough to have a praying man in their midst. It reminds us of the way God sent food to His prophet by means of ravens. Elijah's God still lives today!