

WILT THOU NOT REVIVE US AGAIN? ... YEA, THE LORD SHALL GIVE THAT WHICH IS GOOD. PSALM 85:6, 12.

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The PENTECOSTAL Evangel

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**Ernest S. Williams in
Nation-wide Radio Broadcast,
Sunday, January 6**

SINCE the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord, how happy is the thought of revival, bringing with it restoration to God and His love and removal of sin and its blight.

It was a revival in the days of John the Baptist that turned the hearts of the fathers to the children, causing them to be concerned as to the example they were setting. What is your example before those for whom you are responsible? It was revival at Pentecost that filled the disciples with the Holy Ghost, setting their tongues on fire and bringing many to God.

Revival must begin in the Christian Church, for "Judgment must begin at the house of God." It is time to seek the Lord till He come and rain righteousness upon us. As long as members in the Church practice the same sins as those without, there will be no revival. The Church is Christ's witness. When it loses its saving testimony, it ceases to be the messenger of God. Christian, will you stand in the way of sinful men? If we believe the world is lost, let us unitedly put ourselves in a proper attitude of repentance for our indifference and pray that the Lord might "revive His work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

Friend, if you believe in God, begin to pray that He will send His Spirit in an awakening of the hearts of men. Minister of the gospel, proclaim an awakening mes-

REVIVAL

sage. Lead the people to prayer. Fulfill the exhortation, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." We must be awakened or we are lost.

Turn, my fellow man; turn from that which sins against God. "Seek ye the Lord while He may be found, call ye upon Him while He is near." Christ died for us. God's Spirit waits to save us. "Turn ye, turn ye, for why will ye die?"

The fear of God has departed from the many. They scorn any thought of judgment that is to come. But, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

HIS GREATEST RE-CONVERSION PROBLEM



"He marvelled."

"Yes, we're praying for a revival, but we don't expect it," said a godly woman to a companion.

Ah, surely that explains it—the Church's unbelief!

You are praying for revival, but do YOU expect it? How far will your prayer or anyone's prayer get with God if it is not a prayer of faith?

"And He could do there no mighty work" (although He was as ready there as elsewhere). "And He marvelled because of their unbelief." Mark 6:5,6. The healing of the souls of men is a mightier work than the healing of their bodies. And millions of souls are waiting today for His healing touch.

When will it be given? When the Church—when YOU and I—pray in agreeing, God-given faith, and continue thus until the answer comes, pleading before the Father the Sacrifice of Calvary. "The power of the Cross is alone irresistible."

"WHAT DOES, WHAT KNOWS, WHAT IS"

J. NARVER GORTNER IN GLAD TIDINGS TEMPLE, SAN FRANCISCO

THE very god of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

What a lot there is in every chapter, in every verse, and, if we but have eyes to see, in every word of the Bible! There are treasures here to be discovered; there is food here to be eaten. Happy indeed is that man who can say with Jeremiah, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

There are seven great themes in this text, every one of them worthy of a sermon, or a series of sermons. I feel sorry for the preacher who cannot find themes to preach on. He must be blind indeed. Here are the seven themes:

1. *The God of Peace.*
2. *Entire Sanctification.*
3. *The Tripartite Nature of Man.*
4. *Divine Preservation.*
5. *Blamelessness.*
6. *Our Lord Jesus Christ.*
7. *The Second Advent.*

The third in the order in which these themes appear in the text is what attention is called to at this time. And the wording of the theme has been taken from a poem written by Robert Browning. It is found in the last line of a significant passage:

"What Does, What Knows, What Is:
three souls, one man."

That God is Three and that the Three are One, we all believe. One of the tenets of our faith is that God is a triune God. The doctrine of the Trinity is set forth in the Word in such a significant and forceful manner that it would seem as though no reader of the Bible, if he believes what he reads, could possibly doubt it. And man is a trinity, too, but not in the same sense in which God is a trinity. That there is mystery involved in the doctrine of the Trinity we must concede, and the mystery we are not required to unravel; in fact, it cannot be unraveled. The *fact* is what we are expected to believe; and we should believe it, not because we understand it, but because God has revealed it. We should know nothing at all about it if God had not revealed it, and all that we now know is what God has revealed. But what He has revealed we know. The *fact* He has

revealed; the *mystery* He has not revealed.

The tripartite nature of man is also a mystery; concerning the mystery we know very little, but with the fact we are acquainted. The trinal unity of man is a doctrine taught in Scripture and confirmed by the consciousness of humanity. Bancroft speaks of government as tripartite: executive, legislative, and judicial. Three divisions, neither of which, apart from the others, is the government, the three together constituting one government. Landor speaks of wisdom as tripartite: saying, doing, avoiding. Here is a good outline for a sermon on "wisdom," and here is a good text: "Wisdom is the principal thing; therefore get wisdom, and, with all thy getting, get understanding."

The order in which the three parts of the tripartite man are set forth in the text and the order in which Browning makes mention of them differ. In the text we read of "spirit and soul and body." Spirit is introduced first, evidently for the reason that it is the most important; soul and body come afterwards; the body is last for the reason that, important as it is, it is the least important of the three parts of man. Browning makes mention of the body first, and this is exactly what man is likely to do. How often we hear people speaking of "body,

soul and spirit," instead of "spirit, soul body."

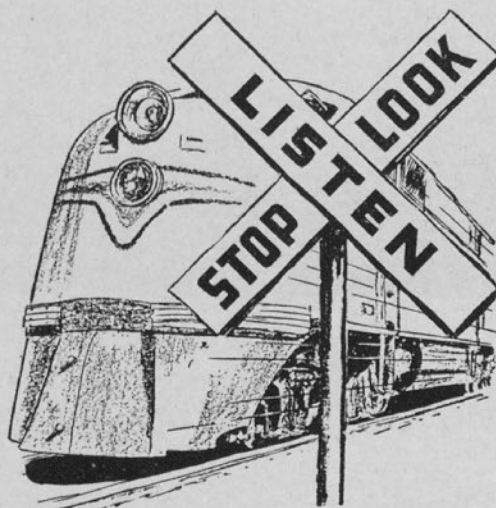
For the sake of convenience, since I have chosen the wording of my theme from Browning, let us follow the order he has introduced in his poem. Or should I call it the disorder? Since it differs from the divine order it might be proper to call it disorder.

"What Does"

What Browning had in mind was the body through which, or by means of which, man operates in this world. We have been told that it is through the body that we have world consciousness. If we could neither see nor hear nor feel nor taste nor smell, we might be alive, but it would be impossible for us to know anything, or learn anything, of the world in which we live; and it would also be impossible for us to do anything in it.

God has given us eyes with which to see, ears with which to hear, feet with which to walk, teeth with which to masticate our food, digestive organs with which to digest it (to transmute it into blood and bone and muscle and hair and finger nails and toe nails), and hands with which to do what without them it would be impossible for us to do.

It is through the body, as we make its members "instruments of righteousness," that we do the will of God, and it is through the body, as we make its members "instruments of unrighteousness," that we work unrighteousness in the earth. Man *through his body* does what is good or what is evil. And notice what we read in Rom. 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." In 2 Cor. 5:10 we read: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad." In the Greek text the words rendered "in his body" are *dia tou somatos* (literally, "in the body") and in the Revised Version the translators have placed a notation in the margin, "Gr. through." Dr. Robert Young has put the literal rendering in the text of his "Literal Translation." What I would have you see is that it is "*through the body*" that we do whatever we do in this world, whether what we do is good or evil. So Robert



Take heed, and beware
of covetousness. Luke 12:15

Browning very correctly called the body, "What Does."

"What Knows"

The mind is what knows, and we might well identify it with what is called the soul. At the beginning man's body was made out of the dust of the earth; God breathed into the body He had thus formed, the breath of life, and man "became a living soul." Browning in his poem locates "What Knows," as being in the brain, and that is where the most of us have located it. Some among us have failed to distinguish between the mind and the brain; we have regarded these two as one. But the real truth is that the mind is not the brain, although it may be located there. The mind is invisible, and the brain is simply a physical organ through which the mind operates. Suppose after the death of Hitler, if indeed Hitler died, his body had been found, and his brain had been removed, and turned over to a group of experts in mental physiology. Suppose they had not been told whose brain it was, but had been informed that it was the brain of a man who during life was highly esteemed by a host of admirers; and suppose these experts had been kept in ignorance concerning the death of Hitler—could they have ascertained by analyzing the brain that it was the brain of Hitler? Could they have found there the mind that operated through that brain? They might have decided it was the brain of the pope, if the pope had died, or that it was the brain of a great poet, or a great preacher, or a great philanthropist. They could have found nothing in the brain to indicate that it was the brain of an evil genius who had brought woe and destitution, sorrow and heartache, not only to multitudes of the people of the nations his armies overran, but also to his own countrymen, to the Germany he professed to be so intensely interested in and to love. The mind is invisible.

The mind knows. I know I am alive. I know I am here, and you are there. I know that I am speaking, and that the most of you are listening, some of you very intently. I know that the Word of God is true. I know that Longfellow was right when he wrote:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

With what do I know? With my mind. Mind is capable of being taught; it is capable of marvelous development. But there are some things we shall never know until we shall have bade farewell to earth and shall have gone to take up our residence in the city of the skies. Paul said, "I know in part," and the part we know is a very small part when compared with

the part we do not know. We ought to be continually learning. We are being left here that we may be properly schooled. Not a day ought to go by without our having added something to our store of knowledge. And let us not forget that the Bible is the greatest book of knowledge ever written. It is the only book that does not, sooner or later, get out of date; in other words, it is the only book that is always up to date. We ought, not only to *glance* into it, but to *delve* into it. When we approach it we should ap-

proach it studiously. Dr. Camden M. Cobern once said, "It is true that the wayfarer man, though a fool, can run and read, but it would be better if he were not a fool, and would not read on the run." And he might have added what I am now adding, that if he will read carefully, studiously and prayerfully it will not be long until he no longer will be a fool, for a knowledge of the Word of God is a liberal education in the things that are really worth while. No man who is with-

(Continued on Page Seven)

A Great Prayer

P. C. NELSON

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Psalm 51:12, 13.

IN all literature there is no confession to compare with that in the fifty-first Psalm. There is no palliation by David, of his wrongdoing. Note the words, "transgressions," "iniquity," and "sin." There is no dodging the guilt—"for I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight." vv. 3, 4. "Deliver me from *bloodguiltiness.*" v. 14. He admits his evil nature which prompted him to commit sin—"I was shapen in iniquity; and in sin did my mother conceive me." He does not hide behind the sins of others and say he is no worse than others—"my transgressions," "mine iniquity," "my sin." He wants a thorough overhauling—"blot out," "wash thoroughly." In modern English *thoroughly* (not a mere dry cleaning, but a *dousing* in the cleansing fountain), "*cleanse*"—wash white, not whitewash, "purge." "Create in me a clean heart"—regeneration, not mere reformation. He cries for a spiritual *renewal*.

Now confining our attention to the verses chosen as a text, we notice here a *petition*, a *promise*, and a *prophecy*.

I. *Petition*. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

1. He prays for restoration of lost joy. Thousands have lost their joy, some because of horrible known sin, and some by hidden sin that may be unknown even to themselves. A loss of joy is a warning to stop and go back to the place you last had it. See what happened there. It does not take a very big unconfessed sin on your conscience to take away your joy. A small grain of sand in your eye can make you miserable.

2. He prays for the sustaining grace of God through the Holy Spirit. You will never be able to stand without His help. Some go down to disaster and shame even after they have been baptized in the Spirit.

II. *Promise*. "Then will I teach transgressors thy ways."

1. "God's ways are ways of pleasantness and peace. Prov. 3:17. The narrow way leads to *life*. Matt. 7:14. Sin leads to death and hell.

2. I will tell the sinner what the Lord has done for me personally. Psalm 66:16. See the Psalmist's powerful testimony in Psalm 116. Nothing else you can say is so effective as telling your own experience.

III. *Prophecy*. "And sinners shall be converted unto thee."

1. Often a whole community is stirred by the conversion of one sinner who lets his light shine for God.

2. When backsliders get out of the way, the road is clear for the unconverted to come to God.

3. His Word will not return unto Him void. Isa. 55:11. Nothing convicts sinners like the sight of God's children feasting and rejoicing together. Godly joy in the hearts of the saints produces godly sorrow in the hearts of the sinners.

Conclusion: God turns the searchlight on sinners and saints alike. We have to settle the question now whether we are in a saved or lost condition before God. If we have lost our joy, let us seek in earnest for its restoration; for the "joy of the Lord is our strength." Neh. 8:10. Nobody wants sour or stale religion. If we keep in close touch with Him, He will give us joy full of glory. 1 Peter 1:8. You will have something worth telling—something people care to hear, and sinners will be converted.

THE EDITOR'S NOTEBOOK

Choosing for Eternity

What the Bible Declares

IN the Word we find before us two ways, a narrow way which leads to life, and a broad way which leads to destruction. We see two kinds of trees, good trees which bring forth good fruit, and corrupt trees which bring forth evil fruit—and the end of these last is the fire. We see two kinds of builders: one wise, who builds on the Rock, and that foundation stands the storm; the other foolish, who builds on the sand, and when the rain, the floods, and the wind come, his house falls, and great is the fall thereof. There is no third way, no third kind of tree, no third foundation. The choice is between two.

The Destiny of Choice

It was this which that grand old warrior Joshua envisaged as he stood before Israel and put before them the way of life in following the Lord, and the way of death in following their vain idols. His challenge was, "Choose you this day whom ye will serve." Note the definite command, *choose*; the personal element, *you*; the immediate demand, *this day*; the clear pointing out of the two masters, *whom ye will serve*. There must be a definite, immediate, personal choice of either God or Mammon—you cannot serve both. The people said, "God forbid that we should forsake the Lord, to serve other gods." Joshua knew their double-mindedness and said, "Ye cannot serve the Lord: for he is an holy God; he is a jealous God." Unholy people cannot serve a holy God. As a jealous God, He will not tolerate lukewarmness nor half-heartedness—half our hearts toward Him and the other half toward Baal. When the people declared, "Nay, but we will serve the Lord," Joshua immediately made a practical demand. "Now therefore put away, said he, the strange gods which are among you." Translated into New Testament language this is, "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

Taking the Long Look

The choice came to Moses. On the one hand were all the luxuries of Pharaoh's court, its ease and its comforts. On the other hand was a crowd of despised slaves, continually subject to intense persecution and reproach. But were not

these slaves the inheritors of great promises? Methinks that in his quiet hours, Moses must have meditated much on the supreme choice he was to make. He made his decision, staking his all on the infallible promises of God. By a deliberate act of faith he renounced and rejected his place in the household of Pharaoh's daughter, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt.

God's Great Rewards

Moses weighed these things in the balance in the light of eternity. The Old Book tells us, "*He had respect unto the recompense of the reward.*" Said Peter to Christ, "Behold, we have forsaken all and followed thee; what shall we have therefore?" He answered, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And at the end of the same Book we hear the word coming from the King eternal, immortal, invisible, "Behold, I come quickly; and *my reward* is with me." He will abundantly compensate for all that has been given up for Him.

Sharing His Rejection

David was escaping for his life. His rebel son, Absalom, had taken the throne,

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and all Israel was in insurrection. It was on this occasion that Ittai the Gittite came to David to lend him aid. David protested, "Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren." Listen to Ittai's answer, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." To which David said, "Go and pass over." And so Ittai passed over into exile with his dethroned, despised, and rejected king. A blessed picture. David's greater Son came to earth, born to be king, but He too was despised and rejected; was scourged and spat upon; was mocked at and marred; was cursed and was crucified. And a rebel described as "the god of this world" has gloatingly said, "We have killed the heir, the inheritance shall be ours." But Him whom men despised and demons hated, God raised from the dead, and He will yet ascend earth's throne. Temporarily He is in exile from the earth, but, thank God, He still has some Ittais loyal to Him and willing to share His exile. To them He has said, "Go and pass over," and to them that word has been a blood-sealed passport from death unto life. And they who now share His resurrection will later share in His enthronement.

The Roll Call

It is considered a great thing for an artist to have a picture accepted in the Royal Academy in England. The committee that decides on all the pictures is very conservative. For many years they rejected all paintings by women artists. But one year there was brought before them a picture by Miss Thompson entitled, "The Roll Call." When the canvas was unveiled, they saw a number of weary, bedraggled, battle-scarred warriors vividly portrayed, and those dignified old gentlemen of the committee were so overcome that, forgetting themselves, they arose from their seats, took off their hats, and cheered.

God's Roll Call

One day there is to be a roll call in heaven, and the saints will appear in answer to their names. I can well believe that our eyes will get somewhat dim, and our throats a trifle hoarse with cheering, as we see the army of seared and battle-scarred martyrs march in to answer to their names, those men who were tortured, not accepting deliverance, who had trials of cruel mockings and scourgings,

of bonds and imprisonment, who were stoned and sawn asunder, slain with the sword, who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. Many of these faced their end like that old French Huguenot martyr who, when sentenced to death, said, "I was glad when they said unto me, Let us go into the house of the Lord."

The Appeal

You remember the story of Garibaldi as he appealed for volunteers for the liberation of Italy. "What do I offer you? I offer you hardship, hunger, rags, thirst, sleepless nights, footsores in the long marches, and in the end victory in the noblest cause that ever drew you." And Christ is calling for volunteers today.

Wong Shau Ling

A TRUE STORY BY LULA BELL HOUGH

WONG SHAU LING, together with her parents and little brother, lived in Wong Village, not far from Canton. You see, Wong was the surname and everyone in this village had the same surname, for they were all related. Therefore, the village was called Wong Village.

In China, when a man gets married, he brings his bride home to his village, but never does he settle in the bride's village. That is the reason a whole village has the same surname.

Shau Ling and her little brother grew up in Wong Village as any other little girl or boy of this village. Yet, when Shau Ling approached the age of fourteen, her girlhood days were to come to an abrupt end. Unbeknown to her, a middleman was at work helping her parents to find a husband for their little girl. Negotiations and bargainings were being made with parents in a neighboring village, for they had asked that Shau Ling become the wife of their son. At last all was settled between the parents of both households. Still, Shau Ling knew nothing of these plans and preparations, until the wedding day was nearly upon her.

When Shau Ling learned of her fate, she was broken-hearted and pleaded with her parents not to do this thing to her. This only made matters worse for her. Because of her protests her parents were afraid she might attempt running away. So all liberty was taken from her and she was constantly watched.

What does He offer? He offers suffering, scars, a place among the offscouring of the world. He offers us a cross—but He also offers grace for the conflict, and He promises His own presence all the way.

But when time merges into eternity, what then? Listen to that crowd which John heard shouting. They are singing their praises to Him who had privileged them to be soldiers for Him. What is their song. "*Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.*" Here the kicks and the persecutions—there the kingship and the priesthood. Here loneliness—over there eternal companionship with the King of kings.

The night before the wedding day, all Shau Ling's girlhood friends came to spend the night weeping with her. It was truly a night of sorrow to Shau Ling and her companions.

Then the wedding day came. Shau Ling was dressed in a bright red wedding garment. A wedding chair was brought to the house, carried by several men. Shau Ling was made to get into it, the curtains were drawn, and she was carried away to the village and home of the one who was to be her husband.

As the chair arrived, Shau Ling got out and started through the door of this home, when a long string of fire-crackers went off, as is the custom when a bride enters her new home. After the ceremony, the bride had to pour tea and serve the new mother-in-law and father-in-law first; and then she must personally serve tea to all the members of the family and guests present. Only after the last guest has left is she allowed, with aching feet, to retire to the Bridal room.

Shau Ling learned that she was married to a drunkard and opium smoker. Bitterness welled up within her against her parents who had done this great injustice to her. Although the wedding ceremony had been performed, she had not seen her husband since. He never cared for her and did not even bother to come home.

Her father-in-law, who was a kind man, seeing Shau Ling grow thin and sick day by day, said: "My son has done

a great injustice to you by not performing his rightful duties as a husband. Therefore, if you wish your freedom from him, you may have it." She chose it.

No longer would she trust herself in the home of her father and mother. Shau Ling went to Canton. She stayed with a friend there and later learned of a job which was available in a missionary home. She had never seen a Westerner and was afraid. However, she was desperate for work, so she tried to subdue her fears and accepted the job of washing and ironing for the white lady.

Her friend accompanied her a few miles by boat from Canton to the mission station. To her great surprise, Shau Ling discovered the missionary could speak the Chinese language and seemed kind. It was not long until her fears vanished. She even became interested in the meetings at the little mission. Before long, light broke upon her heart and Shau Ling surrendered to Jesus, who washed her heart and made her whiter than snow.

In her new-found joy she was so anxious to tell others of Jesus. During her first vacation she went back to her own village and told the good news to her own people. Before her mother left this world, Shau Ling had the joy of leading her to Christ.

Later, Shau Ling came to work for me as my house girl. Many, many times I have praised God for giving me this Christian girl to take over the responsibilities of the housework, enabling me to give my full time and thought to the spiritual needs about us. For about three years prior to the Japanese invasion in Hong Kong, Shau Ling's health was slowly failing and she could no longer do the work. A friend of hers, who also was a consecrated Christian girl, came and took over the work. Shau Ling continued on in our home, resting and trying to gain back her health. She was with us when we were taken prisoners by the Japanese. Although sick in body, she was a great help in many ways during the months of internment. She kept growing weaker and weaker in body because of the lack of food. Then she became ill with dysentery. The Lord called her home to her reward after three months of internment. We made a coffin for her out of four bed-boards, held a short funeral service, and sent her body out for burial by the Chinese, as we were not allowed out of the building.

We praise God that the Gospel message has gone forth into the darkened places of the earth, and that many, like Shau Ling, have heard and obeyed. May we ever be faithful in sending and taking this precious message of life, until all have heard and have had the opportunity of giving their hearts to Jesus.

Where Revival Must Begin

CHARLES G. FINNEY

THE Bible abundantly teaches that it is time for God to work, and that the time to favor Zion has come, when the Church "takes pleasure in her stones and favors the dust thereof."

When the Church and the ministry are deeply exercised with disinterested love to God and man; when they have such love for the brethren that they would die for them, and such love for precious souls as to be willing to toil and make any sacrifices, and even lay down life itself for their salvation—then, rely upon it, their labors will be blessed. And until they have this spirit, they may indeed succeed in many instances in promoting an excitement, and what they may suppose to be a revival of religion; but ordinarily, time will show that, in truth, it was no real revival of true religion.

When Christians and ministers are not in sympathy with God, they are not in a state to distinguish between spurious and genuine revivals of religion. Hence they often go forward with a series of efforts until many supposed converts are numbered, when in reality there is not a genuine convert among them. The reason is those who have been laboring in the work have begotten children in their own likeness.

The true revival spirit has been, in a great measure, grieved away from the Church. Efforts to promote revivals of religion have become mechanical. There is so much policy and machinery, so much dependence upon means and measures, so much of man and so little of God.

We cannot expect to succeed in promoting true revivals of religion any further than we are truly revived ourselves—truly and deeply spiritual—having a general and all-absorbing sympathy with God; any further than we are full of prayer and faith and love and the power of the Holy Ghost.

No man can safely engage in attempting to promote revivals of religion any further than he truly and deeply communes with God and deeply enters into His sympathies. He must go forth and labor in the very spirit in which Christ came to die for sinners.

When it pleased the Lord Jesus Christ to reveal Himself more fully to my soul than He ever had done, and to show me heights and depths and lengths and breadths of the divine life which I never had perceived before, I was greatly im-

pressed with the importance of elevating the standard of piety in the churches, and of promoting among them a new type of religion, in order to have them become so established in grace as to be kept from those temporary backslidings and effervescings that were disgracing religion.

The state of the Church was fast becoming such as to render it a hopeless effort to aim at the real conversion of multitudes of the ungodly. The Church had been so little edified and built up in their most holy faith, that they knew little or nothing of Christ except that He had died as an atoning sacrifice. Of the indwelling and energizing of His Spirit within them, of holy walking and communion with Him, of being led by the Spirit, of denying all ungodliness and every worldly lust, of living above the world, of entire and universal consecration, of being filled with all the fullness of God—of these and such like things they were becoming, to an alarming extent, ignorant. Like people, like priest; the ministers, to a great extent, were in the same state. This I could not

but perceive, and it filled me with unutterable agony.

The fact is, brethren, a revival must take place among ministers. If there could be a protracted meeting for ministers; if some hundreds of ministers would assemble, and preach and pray and labor for each other's spiritual welfare until there was a deep and thorough revival of religion among them; if they would deal so faithfully with each other, and so affectionately, as to get their hearts together, and together get into a deep sympathy with Christ—they would no doubt return from such a meeting to their several charges, and the result would be a general revival of religion throughout their churches.

Some propose to promote revivals without deeply breaking up their own fallow ground. They get up protracted meetings without beginning first in their closets and thoroughly breaking down their hearts before the Lord, and getting all melted and subdued, filled with faith and with the Holy Ghost.

The thing that needs to be done by every one who would attempt to promote revival is to be sure that he himself has a single eye, has a deep inward walk with God, has the life of God so richly developed within himself, as to be able, not only to prevail with God in prayer, but to preach the gospel to others with the Holy Ghost sent down from heaven, in demonstration of the Spirit and of power.

Speaking With Tongues

IT is written, "He that speaketh in an unknown tongue speaketh not unto men, but unto God." 1 Cor. 14:2. Speaking in tongues is God-given, for a godly purpose—speaking to God Himself. The recipient converses with God in a language of love that the God of infinite love fully comprehends. He who speaks in an unknown tongue—a tongue unknown to man—enters into secret intimacy with God. Here we find the communion that was lost in Eden restored before Paradise itself is restored. It was the blood of Christ Himself that purchased this gift and all the much-to-be-coveted gifts of the Spirit, all of which are given for profit.

It is written again, "Forbid not to speak with tongues." 1 Cor. 14:39. Who is forbidding it? The one who broke the converse in the first place, in the Garden.

Paul, who knew what it was to converse with God in a language given by the Spirit of God, says, "I thank my God, I

speak with tongues more than ye all." 1 Cor. 14:18. The most spiritually endowed of the apostles made this his boast. With all his endowments and endowments, he thanked God for this specific endowment. Have you received as many endowments as Paul had? Have you had spiritual revelations like Paul had? If so, then why not go further and claim this gift that Paul was so delighted to have? If you want to follow Paul as he followed Christ, why not ask the Lord for this accomplishment, this experience, this gift?

We see in many towns St. Paul's church advertised! St. Paul's church without St. Paul's boast! And if St. Paul were to occupy that pulpit dedicated to his name, and were to carry out his boast in the same pulpit, he would be shown the back door. St. Paul's church, minus his boast, minus his power, minus the glory!

Paul was welcome in the Corinthian

I heard Christ's call, "Come, follow."

That was all

My gold grew dim

My soul went after Him.

I rose and followed:

That was all

Who would not follow

If they heard His call?

—Author Unknown

church in spite of the severity of his discipline. This church did not reject the speaking in tongues about which Paul wrote. In fact, they had so much speaking in tongues that Paul had to set down certain rules for the regulation of the gift. When Paul arrived at that church, and met with the converts out of heathenism who had been filled with the Holy Ghost and worshiped God in Spirit and in truth, he found that the divine Spirit, the Master Builder, had joined their hearts into one harmonious whole, and God heard from an imperfect church perfect praise, perfect adoration, perfect utterance.

"He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him. Howbeit in the Spirit he *speaketh mysteries*." 1 Cor. 14:2. He is voicing to the God of mysteries, from the inner sanctuary of the Spirit, mysteries that are deeper than any mental concept man has. The voice of man is attuned to a language that is divine. It is written, "Great is the mystery of godliness." 1 Tim. 3:16. But here man, through the Spirit, enters into the divine mysteries and utters them in words which no man can understand, but which God fully understands and appreciates.

It is written again, "He that speaketh in an unknown tongue edifieth himself." 1 Cor. 14:4. And when interpretation is added, the assembly receives edification. Individuals and assemblies need this edification.

Again it is written, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." 1 Cor. 14:22. Speaking in tongues brings conviction to the unbeliever; it destroys his complacency; it stirs him up and antagonizes him. The supernatural always antagonizes the natural. That which is incomprehensible amazes and puzzles the individual who does not understand. Some mock, but some cry, "What meaneth this?" It is a sign to the unbeliever—an eleventh hour sign.

God gave this sign on the day of Pentecost. You say, "It was the sermon of Peter on the day of Pentecost that brought conviction." Don't discount the

preparatory work, the infilling of the Spirit and the phenomenon of the tongues from heaven. Those who heard the speaking in tongues were amazed, perplexed, stirred up from their complacency, and convicted by the Spirit and the Word of God.

"Forbid not to speak with tongues." 1 Cor. 14:39. That is the negative side. The positive side is set forth earlier in this same chapter, "I would that ye all spake with tongues." 1 Cor. 14:5. And Paul says, "I thank my God." What for? "I speak with tongues more than ye all." 1 Cor. 14:18.

Paul's experience can be yours. Covet earnestly the best gifts: prophesying, speaking in tongues and interpretation as far as the Lord wants the utterance known.

"WHAT DOES, WHAT KNOWS, WHAT IS"

(Continued From Page Three)

out a knowledge of the Word of God can be said to be truly educated, but he who lacks a knowledge of other things, if he has a real knowledge of the Bible, is an educated man.

"What Is"

Let us look, in the next place, at what Browning calls "What Is." He has told us that what he thus denominates is that which constitutes "man's self,"

"and, tending up,
Holds, and is upheld by, God, and ends the man
Upward in that dread point of intercourse,
Nor needs a place, for it returns to Him."

What the poet thus wrote is in harmony with what we read in Eccl. 12:7, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." By "What Is," then, Browning meant the spirit. In Zech. 12:1 the prophet speaks of God "which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." In Heb. 4:12 we read that "the word of God is quick and powerful," or, as it might be rendered, alive and operative, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." Notice how the tripartite nature of man is here set forth, "the joints and marrow" representing the body. Many of us have been inclined to fail to distinguish in our thinking between soul and spirit, but that they are not the same is evident, for they can be divided; the Word of God divides them.

God distinguishes not only between soul and spirit, but between that which is *soulish* and that which is *spiritual*. Hear a word of warning. We should take care lest our worship be soulish rather than

spiritual. If it contributes merely to the love of the esthetic in human nature; if it makes its appeal merely to the natural ear; if it simply stirs the sensibilities of the natural man, it is soulish. And you recall what our Lord said: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." It was equivalent to saying that they who worship Him otherwise do not, in reality, worship Him at all. Their worship is simply a semblance of worship; it is the shadow without the substance.

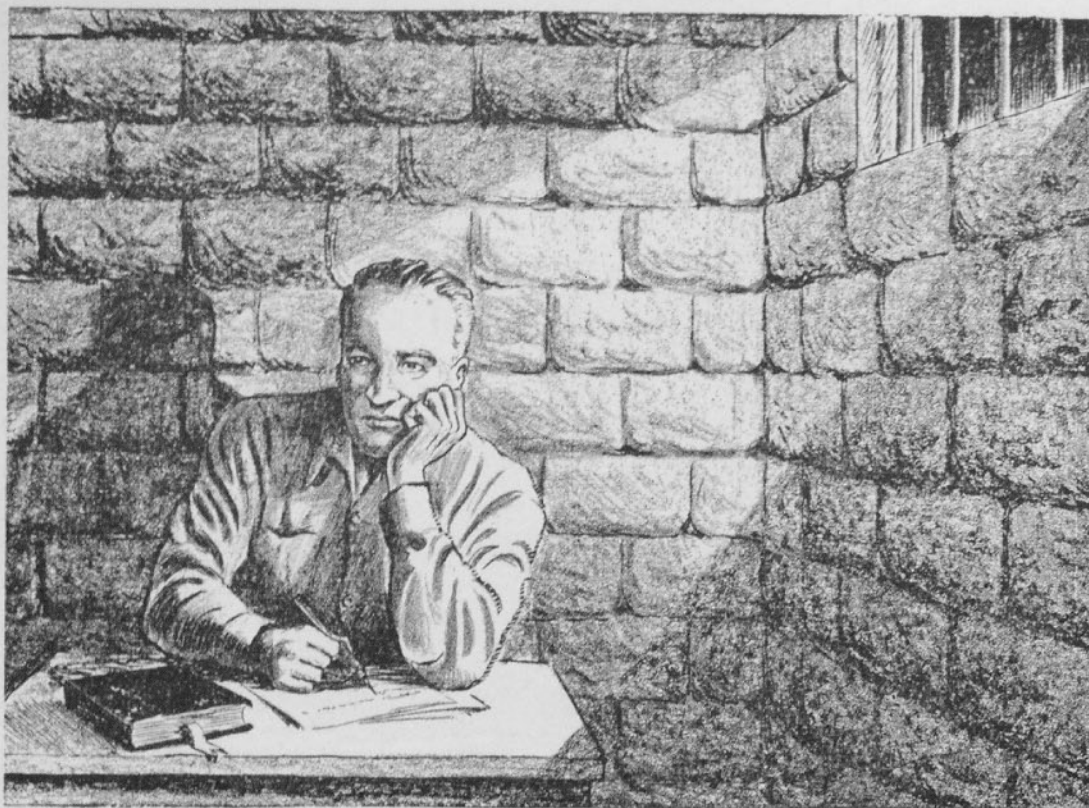
In Prov. 20:27 we read, "The spirit of man is the candle of the Lord." But of what value is a candle unless it is lighted? It may serve as an ornament upon a mantel, but it can be of no practical value unless it is lighted. A candle is made to give light, and it must be lighted in order that it may give light. Only God is able to light "the candle of the Lord." And His object in lighting it is "that it may give light to all that are in the house." Read Matt. 5:14-16.

Has your spirit been lighted by God? Is the fire burning today? Or has the light gone out as a result of neglect? Perhaps the wick needs trimming. Here is the altar. A Pentecostal meeting is not complete without an altar service. This is the place to meet the Lord. If your candle, or, rather, the candle of the Lord—your spirit—has never been lighted, come and let Him light it. If it was once lighted, and the light has gone out, come and let Him relight it. And let us not forget that God is interested in your whole being, in your tripartite nature, in your spirit and in your soul and in your body. Whatever your need, or needs, He is able to meet them. Come and let us contact God together here at the throne of divine grace. "My God shall supply all your need, according to His riches in glory by Christ Jesus."

Here at Thy mercy seat we bow,
And look, great God, into Thy face;
Let fall refreshing showers now,
The copious showers of Thy grace.
Thou art acquainted with each need,
Each need of spirit, body, soul:
Lord, in Thy pastures we would feed,
And all our burdens on Thee roll.

BECAUSE HE TRIED

A well known evangelist of a sister denomination publicly declares that in fifteen years he has, unaided, taken more than 36,700 subscriptions for their church paper. This is more than 200 every month on the average. He said: "We do not run down other papers; we just tell how good our paper is; and *try* to take subscriptions. I defy any Church Superintendent and all his preachers to equal that record. Why? Just because I try and they do not."



HEAVENLY SONGS In a Nazi Prison Cell

A REVIEW OF GUSTAV HERBERT SCHMIDT'S NEW BOOK, "SONGS IN THE NIGHT."

OUR Lord sent word to the suffering saints of Smyrna, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried." Rev. 2:10.

Our good Brother Schmidt, who had labored as a missionary in Europe for more than twenty years, was cast into a prison cell for six months because the German Gestapo could not tolerate having a Pentecostal preacher at large. Those days in prison were trying, but our brother found that the grace of God was amply sufficient.

After his release he expected to be re-arrested and placed in a concentration camp, but he shipped as a stowaway to Sweden. There he wrote the thrilling story of the grace of the Lord vouchsafed in that prison cell. Ten thousand copies of the Swedish edition of this book have been sold. We would like to see at least ten times that number of the American edition distributed, for we are convinced that everyone who reads this book will get a new concept of the grace of the Lord.

His Spiritual Birthplace

Brother Schmidt begins with the story of a tour through Poland, where he visited the scenes of his childhood, and where in late years he has had a spiritual ministry. He went to Bydgoszcz, the place of his spiritual birth thirty-two years before. Back in 1909 there was an assembly of over eight hundred there, but times have changed.

Brother Schmidt writes: "When Pentecost came to Bydgoszcz that assembly vehemently rejected the spiritual awakening; no wonder they were left to dry up. God has only one Holy Spirit and if His workings are spurned, there is no further possibility for such a church to prosper spiritually. All those who have refused to fall in line under the Pentecostal outpouring have had to pay dearly. It is more expensive—spiritually speaking—to reject the Pentecostal workings of the Spirit, than to pay the price and fall in line to receive the blessings that come to us by experiencing the Baptism with the Holy Spirit." Today there are a pitifully small number attending this assembly.

A Nazi Politician

Brother Schmidt continues: "I was very anxious to find an old friend whom I had known as a very precious child of God when we lived in that city. He had been a zealous witness for Christ, bringing quite a few souls to the foot of the Cross. I learned that he had his own business and had prospered in his natural life but that he had entirely left the narrow way of obedience to God. When he stood before me I saw the emblem of his political affiliation, the Nazi Party sign, and soon heard his defiant attitude concerning spiritual things. It pained me extremely to see how he had been ensnared and engulfed by a wicked anti-Christian political trend of opinion. Upon my earnest entreaty he answered: 'I have learned to know that we can have religion—yes, Christianity, if you

please—without attending meetings, without Bible and without pastor. As to the so-called earnest Christians, they are all hypocrites and do not believe themselves what they claim to own of God.' Alas, a ruined life, a destroyed child of God—the result of the inroads of Satan and his doctrines by the instrumentality of an aggressive political school of thought. How can such emptiness, presented by atheists, ensnare an honest child of God?"

Nazi Treatment of Jews

Moving on to the town of Gombin, Brother Schmidt says: "Among others I saw the Jews who conspicuously displayed their yellow David star on the left front of their clothes. The Jews were not permitted to walk on the sidewalk. I saw old men and women, young boys and girls, as well as children, walking very close to the curb, for it is not without danger to be found in the path of autos and wagons. An untold sadness gripped me. Where has mankind come to and where is wickedness and hatred leading them? They are tormenting their fellowmen; innocent children who have done no ill to anybody, must plod along as outcasts. Their faces emaciated, their looks full of terror, helpless and defenseless; they are delivered to the whims of wicked individuals who can treat them as they like."

Arrested by the Gestapo

Almost immediately after his return to his home and family in Danzig, a Gestapo officer waited on Brother Schmidt and took him off to prison. All his belongings were taken from him in the prison office. He asked, "Can't I take my Bible with me?" "No," was the angry reply. "But I had the Bible with me all my life and this is the time when I need it the most, he said." "And this is just the time when you cannot have it with you," the officer answered. But later, after Brother Schmidt had made very definite prayer for the return of the Bible, it was brought to him. There were many such answers to prayer.

Brother Schmidt describes the unspeakably filthy cell into which he was placed. The air was so foul and damp that breathing was almost impossible. He recognized the terrible presence of evil powers in the cell, who frequently challenged him: "Where is your God? Why does He let you come into this place?" He sent up a heart cry, "O God, hast Thou not come with me into this horrible place; hast Thou forsaken me? Oh, come to me, and dispel these dark clouds." There seemed to be no answer. The enemy was relentless in his attacks. This was the hour when he finally would get him down into the mire of despair, he thought.

The Song of Faith

But Brother Schmidt continues: "Jesus my precious Savior was there all the time. He had come along with me into that dark and dismal cell and presently He spoke to me, interrupting the devil. And how sweetly His voice sounded, when He said: 'Now sing, "He's a Friend of mine".' I was so deeply in grief that I did not catch the import of that voice, but Jesus has much patience. He spoke again. 'The third time His voice sounded in my heart as

clearly as a bell: 'Now sing, "He's a Friend of mine!"' I recognized it was He who reminded me of my favorite song, which I had sung hundreds of times in meetings. Slowly and faintly at first, I began to sing. It sounded as if I had put my head into a barrel. It did not ring well at all, but I concentrated on the most wonderful Friend of ours, Jesus Christ our Savior. The singing went better and better as verse by verse I was pouring out my wounded and troubled heart. The last verse rang out in complete freedom, causing the enemy and his whole cohort to flee, leaving me with my precious Savior. My mind was serene."

Nazi Anti-Christianity

The following morning Brother Schmidt was taken to the Gestapo chief for a long inquisition. He was asked why he left the Lutheran church and joined a sect. This gave Brother Schmidt a good opportunity to testify for Christ. The chief shouted with anger: "What do you mean? Are you beginning to preach to me here? Just answer my questions and no more. You ought to know very well that there are no such things as those about which you talk, and with this religious superstition we are finished; it is about time. . . . We do not want to root out Christianity, but we shall see to it that it dies a natural death, as the children grow up under our supervision."

Heaven Brought Near

In answer to prayer Brother Schmidt was given a cell that was not so filthy, but even that was dismal enough. For six months he waited for his trial. Some who had been arrested by the Gestapo had waited as long as eighteen months for a trial. There were many spiritual conflicts during these months of waiting. When Brother Schmidt could get no news of his wife and two children, he was hounded with fear and horror night and day. He writes of one night: "My strength was sapped out and I was weary of life. A deep longing for heaven gripped me: 'Take me home, my Savior, I am so tired and weary. In this world there seems to be no more room for me but this cell, not many times larger than a grave. I long to be in the land above with Thee, my only Friend who visits me in this prison.' With this prayer on my lips, I fell asleep. My precious Savior did not answer my prayer to take me home into His glorious heaven, but He gave me a taste of heaven; He brought it near, and permitted me to hear sounds of the heavenly spheres. I learned to know the loveliness of my precious and wonderful Savior as never before."

Songs in the Night

Brother Schmidt continues: "That night the Lord visited me. He lifted His child, that was so downhearted into His heavenly regions and opened my ears to hear heavenly music; mighty orchestras that sounded like overwhelming thundering billows of harmony, such as it is impossible to describe. I was not able to define the character of the instruments, but the music resembled mostly the sound of thousands of harps playing. I heard them in all shades of tones, from the lowest to the highest pitch, in marvelous turns of harmonies, and volumes of softest tones to triumphant ecstasies of

exultation, such as never can be produced on earth. Into that wonderful music, mighty choirs were blending at times, singing the most magnificent anthems and psalms. The Lord on high was exalted and worshiped. While I heard that music and the mighty singing, my body seemed to be stripped of its earthly properties, and I began to vibrate in a strange way like a musical instrument while it is being played. Such immense volume of joy surged through me as I never could contain or endure in my natural being. I joined in the singing with a voice altogether different from the usual. I sang the praises of the Lamb of God, singing of Him on the throne of glory. Finally I awoke hearing myself singing in other tongues, and my sorrow and heartache were gone, swallowed by the glory that surged through my whole being and flooded me.

"When I awoke in the morning after that memorable night, I was floating on the wings of the glory of God. For hours I paced the five steps of the length of my cell, back and forth, worshiping the Lord and singing His praises in songs of the Spirit and in tongues. . . . Often when I waited for a visit or a letter from my wife, and day after day would pass in loneliness and despondency, then my precious Savior took me up again in the night time, to listen to those heavenly orchestras and choirs, and they refreshed me beyond measure, washing away, as it were, the sorrow that had been weighing me down until it was about to crush me."

Prayer and intercession

During the days of confinement Brother Schmidt had much time to meditate. He was deeply convicted that he himself and the whole church of God had fallen lamentably short in the prayer life. He saw how family worship had been neglected in so many of our homes. He writes: "Many more Christian families could easily erect a family altar if they would not permit some excuses to overrule. In many families a time could be reasonably found either before or after one of the meals, or in the evening. Let no child of God take the matter easily and offer excuses. It can be safely said, without passing harsh judgment, that those who neglect the family altar are far below the mark in their own personal prayer life." How we would like to see a family altar in every Pentecostal home! Our Canadian brethren are seeking that every Pentecostal home in Canada shall have a family altar. It is suggested that in many homes perhaps the best time to get together at the family altar is after supper.

A Communion Service

One Sunday morning Brother Schmidt had a great desire to unite with the saints in the communion. The words of Christ, "With desire have I desired to eat this passover with you before I suffer," came to him with power. He says: "I realized that my Savior desired to eat this supper with me, and I began to praise Him as loudly as I could without arousing the always alert prison attendants." The Lord reminded him that he had bread and water in his cell. And he says: "I put my hands over the bread and the battered and dented tin mug, and prayed. After that I partook of the bread,

and when I took the cup of the Lord, I noticed that the water had a wine color. The Lord had turned it into wine. It did not taste like water at all. Jesus was with me. He wanted me to partake of the Lord's supper, and surely it was an easy matter for Him to give me real communion wine. It tasted sweet and lovely and the presence of the Lord overwhelmed me, and His blessing surged through my whole being. I felt wonderfully invigorated, even in my physical frame. Surely that was the most remarkable and peculiar communion I have ever taken part in."

The Presence of the Lord

During the first part of his imprisonment, Brother Schmidt constantly prayed for liberty. But as time went on, the presence of the Lord was so wonderful that he says: "I was quite happy, so much so that I was surprised at myself, saying: 'You puzzle me. It seems you are becoming reconciled to this cell altogether.' Waves of overwhelming joy and glory came over me, and at times I exclaimed: 'Lord, I have no more wish; I am satisfied. Thou art with me, and Thou art my world. This is my sanctuary and I do not desire anything else; even if I have to stay in this cell all my life through, it is all right.' 'IT IS WELL!' I exclaimed these words scores of times as the floods of blessing were rolling over me. The volume of God's glory became at times so great that my chest heaved and pained from the exertions necessary for holding in to avoid too much noise. The glory of God within me and the sweetness of His presence often became more intense than at the time of receiving my Baptism. I felt that the whole cell was flooded with His glory. And thus I paced back and forth, worshiping the Lord. He dwelt there with me."

The Trial

Brother Schmidt had a special interview with the state prosecutor, who said: "You belong to the Pentecostal sect, don't you?" Brother Schmidt affirmed that he belonged to the church of Christ, of which the Pentecostal Movement was a part. The prosecutor said, "Movement, movement! There is only one movement in our country and that is the NSDAP; all the other movements are illegal." He was asked whether he admitted having been in the Pentecostal church and whether he held the Pentecostal doctrine. He affirmed, and the prosecutor stood and recommended to the court that he be sentenced to six months of imprisonment retroactive to the beginning of the time he was held for court. The court accepted the recommendation of the prosecutor, and since Brother Schmidt had served six months in prison, he was set free.

It was a wonderful reunion as once more he got to his home, to pray with his wife and two children. The final chapter tells of his flight to Sweden, the death of his wife, and of his inability to get his two children to Sweden. Let us pray for our brother that God will give him his children. He is longing to get back to America, but does not want to come without his two girls.

Copies of the book, "Songs in the Night," by G. Herbert Schmidt, may be purchased from the Gospel Publishing House, Springfield, Missouri. Price 75 cents, postpaid.

OUR



MISSIONARY ADVANCE

War Mercies

*"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—
Psalm 76:10*

Jessie Wengler, missionary to Japan, writes: "Five years have elapsed since I corresponded with you. Lonely, dark, and dangerous days and nights, yet days and nights revealing His faithfulness, His presence, His marvelous provision, His miraculous preservation. I was not interned during the time of the war but my movements were restricted.

"For two and a half years I was permitted to live in my own house in Mitaka Tokyo. Then the Metropolitan Police advised me to move in with some Baptist missionaries who were also free. I was privileged to live with these dear children of God during the terrible days of Tokyo's destruction, and until I left Japan. On October 15 I came to Manila by plane. My health is good and I am now in the Replacement Center, waiting for Repatriation to the United States."



Margaret E. Jay writes from Essex, England: "How wonderful it is to return to the loving welcome of home, and find that in the hearts of relatives and friends we have never been forgotten throughout the nearly four weary years of captivity and complete isolation. Looking back over all the years of service in China and internment in Hong Kong, my heart is awed in humility and grateful love, as I see how our God has never failed.

"Will you please convey to friends in the United States my gratitude for their loving regard and loyal remembrance in prayer. This surely brought us through many desperate times. Thank you also for the donations sent—may God Himself repay all who have sacrificed to give."



Mrs. Leonard G. Bolton also writes from England: "We are thanking and praising God every day for delivering and bringing Margaret Jay back in answer to prayer. On many occasions she thought her time had come, as the prisoners were led out and told to prostrate themselves with their heads between their knees, expecting to be shot. After a moment or more of this mental agony, they were told to get up again.

"One day when it was raining, her rubber soled shoes caused her to slip and fall two flights of steps, landing on her neck and head. She was picked up unconscious. Her bruised elbow became septic, which kept her in the hospital for some time.

"Pentecostal missionaries in Holland have also been undergoing great privation and hardship. Letters from friends whom we met in China state that they have lived on tulip bulbs and potato peelings, and had no tea for a year. Also, the Pentecostal pastor walked a hundred miles to get food and dropped dead on the way. Surely the people of Holland have suffered bitterly."



An interesting account of their release from concentration camp in Occupied China comes from Mr. and Mrs. George Slager. We quote: "After almost three years of internment by the Japanese, we arrived in Tsingtao on September 25, being a part of the first group released from Weihsien camp by the American Military representatives. There were 580 internees in this group. Almost 900 are still in Weihsien, but will likely be brought to Tsingtao also in a few days. (Written October 6, 1945.)

"The Chinese of all classes gave us a tremendous ovation upon our arrival here. Students and others stood by the track waving flags and clapping their hands as our train passed several towns. But the climax came when the train pulled into Tsingtao station.

"First, the British Navy band played welcome numbers while arrangements were being made for our detrainment. Chinese, thousands of them, packed every available place of observation, even massing on roofs of buildings several stories high. As we were driven to the hotel in buses, Chinese lined the sides of the streets, welcoming us with band music, clapping of hands and flag waving. The flags of the allied nations were in evidence with the Chinese National flag. Posters with words of welcome to the Allied Forces printed in both Chinese and English were pasted in many places. Notable Chinese, the Mayor and generals for example, have given presents of food and money to the

internees, both at Weihsien and Tsingtao. Some of the Chinese Christians also have treated us very generously. We have never during our almost thirty-five years in this country seen anything like this reception.

"We praise God for the evidences of His constant care and presence during the varied experiences of these years of war. Our hardships, we imagine, have been small in comparison with those of many others in the world during the terrible conflict. We are sure we have been remembered in prayer by the folks in the homeland.

"Although we are certainly thankful to be free once more, we believe it is God's will for us to carry on here again, for a time at any rate. We have had little opportunity for visiting stations so far, as conditions here are not yet normal by any means. But there is hope that they will be better soon. Our new address is 49 Shao Kuan Road, Tsingtao, China."



YOUR SHARE IN CHINA RELIEF

Returning missionaries to China are taking with them steel drums full of clothing to help clothe the poor, thanks to the generosity of many who have sent in contributions. The need is great. If you desire to assist, send any serviceable clothing for either grown-ups or children to Rev. C. F. Ferguson, First Pentecostal Church, 598 31st Street, Oakland, California. This church is kindly serving as a forwarding depot.

In addition to old clothing, new material in five-yard lengths, including overall blue denim, blue or white cotton material in both light and heavy weights would be most acceptable. Blankets and quilts are also desperately needed.

Let us respond to the urgent appeal of the millions of China's homeless, thus paving a way for a welcome hearing of the gospel.—Howard C. Osgood, Field Secretary for China.



Mr. and Mrs. David A. Hastie announce the birth of a fine baby boy named Philip Lee. Congratulations!



Mr. and Mrs. Everett G. Hale, and Mr. and Mrs. Waldo E. Nicodemus left the States on December 12, 1945, as our first missionaries to Bolivia, South America. They will need your prayers as they pioneer this work.

Did You Pray?

Robert B. Tangen

Many times since our return from the Philippines, people have said to us that had they known the circumstances of our internment they would have prayed more. However, when a crisis arises on the foreign field, the missionary seldom has opportunities or facilities at his disposal to inform the Christians at home. He must depend on the prayer warriors who **each day** faithfully intercede for the missionary and his needs, although they know nothing of the circumstances.

When the Japanese came into the city of Baguio they brought us to Camp John Hay, the American Army post of that city. There we entered upon three years of mental tension, uncertainty, and deliberate starvation. For drinking water we depended on the rain. There were five hundred internees in our camp and ordinarily one hundred fifty soldiers were quartered there. Therefore, the normal water supply was greatly overtaxed during the dry seasons of the year. We turned to God to meet this need. There is no concentration camp sufficiently well guarded to prevent communion with our Father, and no barbed wire manufactured that is strong enough to keep out God. Old timers of the Baguio region marveled at the unprecedented rains that fell in answer to prayer, and even non-Christians realized that it pays to pray!

Many times the rumor circulated that the men would be taken to a different camp. We prayed much about this, for we felt that we could stand much more if the husbands and wives could be together. God was good to us. Although for the last eight months we lived in very crowded quarters, we were allowed to stay in the same camp throughout our internment, and we always knew the other one was safe.

Another potent fear lurking in our midst was that of the Japanese molesting our women. We had in mind vivid accounts of the infamous "rape of Nanking" and sought God that He would avert any such treatment. Many times at night Japanese guards would parade through the women's barracks, until the "tramp, tramp, tramp," of Jap boots became very familiar to them. Fear seemed to reach the point of petrification should a guard pause beside the bed of one of the women. No one dared to stir, but all pretended they were sound asleep. On only one occasion were the girls asked to serve as waitresses for the Japanese. Realizing their motive, our camp officials refused permission, and the Japanese didn't press the matter any further! God protected our women and not one was molested.

For almost three years we lived in the Baguio camp. Some internees developed stomach ulcers during the last few months of internment. This condition requires a strict

milk diet. Since our milk supply was already inadequate for the babies of the camp, these cases greatly accentuated the need. The Japanese would obtain no milk for us. What were we to do? When the situation seemed the darkest, God stepped into the picture! A wild cow came down the hill with her young calf and just about knocked on our gate for admission. One of our Kansas farmer boys roped and tamed her. For the next two months we had adequate milk! One day while the cow was out grazing, she disappeared. All of our searching was in vain. Had God let us down after so marvelously supplying our need?

In a couple of days—on December 28 and 29, 1944—our entire camp was moved to filthy Bilibid Prison. We had the benefits of a cool climate for most of our internment and were moved in time to take advantage of the Yank invasion of Manila. Had we remained in Baguio it is difficult to say what would have happened to our camp, as Baguio was not liberated until almost three months after the fall of Manila.

Up until the four days of our move, American planes machine-gunned and strafed the highways on the Island of Luzon. After the four-day period, our planes again strafed everything that pertained to transportation. For the four days that our camp—personnel and equipment—was moved the 175 miles from Baguio to Manila there wasn't an American plane in the sky! Why was that? We were told there was a gasoline shortage in Leyte, but we are confident that our Father was busy on the job! Why did the shortage come on those four days. Why didn't it come four days before or four days after? Our American pilots couldn't have seen white faces in those Jap Military trucks, but God did—and afforded us that wonderful protection! Were you praying?

About 5:30 on the night of February 3, 1945, eight tanks and seven hundred men arrived in Manila as an answer to prayer. MacArthur had been informed of the intention of the Japanese to kill all Americans on February 8. Consequently, he called for

the first Cavalry division, which left Lingayan Gulf on the first of February and arrived in Manila on the evening of the third—just five days before we were all to have been executed! This initial spearhead of seven hundred men and eight tanks took northern Manila against an estimated twelve to twenty thousand Japs! It sounds like Gideon of old, doesn't it?

The American doctors said that had we remained in our camp another month we would have had several deaths due to starvation and malnutrition. As it was, many of us had aching bones, swollen limbs, and other forms of deficiency disease. The other camps had deaths due to starvation almost daily towards the last. The reason ours was in better condition as far as general health was concerned was that we had spent most of our three years in the cooler mountain regions; and our stay there, we are sure, was in answer to prayer.

Upon our arrival in the United States, the government requested a thorough check-up of our little Bobby who was born in the prison camp five months after we were interned. Although we had repeated outbreaks of dysentery through the three years of our internment, God was good to Bobby, and he was one of a very few who never contracted this disease. The check-up by a prominent child specialist showed only a slight retard in bone growth. After this check-up, the physician remarked over and over again, "If that is all that is wrong with your boy, and apparently it is, surely that's a miracle! I can't understand it when I consider the diet he had for the two and one half years of his little life. Surely **Someone** was with you in that camp besides a human being." And, friends, there was! Our God and Savior, our prayer-answering Father was faithful unto us as we called upon Him for help. Did you pray?



RECRUITS FOR AFRICA

Turning their backs on brisk winter weather, two missionary families left La Guardia Field on December 5 to fly to sultry Brazil, and thence to Africa. Mr. and Mrs. C. W. Hixenbaugh are returning to the field of Liberia. Mr. and Mrs. V. H. Shumway are new recruits to Nigeria.

Other recruits are: Mr. and Mrs. Ernest L. Friend and family, who arrived in Accra, Gold Coast, on December 3; Velma M. Campbell, appointed to Nigeria; and Mr. and Mrs. E. H. Simmons, formerly of Nigeria, who have gone to Ivory Coast.

Let us pray for these missionaries as they endeavor to bring souls to the Light of the World in the "Dark Continent" of Africa.



Send all contributions to:
NOEL PERKIN
 336 W. PACIFIC ST.
 SPRINGFIELD, MO.

Mr. and Mrs. Daniel Marocco cabled the Missions Department December 17 that they had arrived in Calcutta, India. Their address will be—c/o C. E. Wollever, Purulia, B.N.R., Manbhum Dist., Bihar, India.

**NATIONAL EVANGELICAL WEEK
MARCH 3-10, 1946**

Designated for an emphasis on Christian unity, fellowship and the need of a united front in promoting the historical Gospel of the Bible.

OUR COLORED BRETHREN

At the General Council, held in September, 1945, it was decided that we should encourage the establishing of a Colored Branch of the Assemblies of God. Brother Bruce Gibson, a man held in high esteem by our white brethren who know him, was asked to take the initiative in seeking to bring this about. He is at present living in New York City, where there is an immense population of colored people and is working out from there as opportunities afford.

Brother Gibson is also conducting a Bible School with the hope that it may provide colored workers who will become familiar with General Council principles and doctrine, who can go forth to evangelize those of their own race. One of our missionaries to Africa has written that this work is badly handicapped because of lack of funds, proper housing for students, and poor facilities for worship purposes. This missionary wrote that a fine church could be had were funds available. We are sorry that we have no funds with which to help this good work unless such should be contributed by interested persons. If you are interested in the colored people of the United States your offerings would be appreciated.

It is planned to organize this work much as colored work is organized by other denominations as soon as it is strong enough, as a colored branch of the General Council of the Assemblies of God. Until it becomes strong enough for this it will operate as a part of our Home Missions work. God bless this effort in behalf of those who, until now, we have overlooked. Offerings may be sent to the Home Missions Department, 336 W. Pacific Street, Springfield, Missouri, designated for colored work. May 1946 see rapid progress for our colored friends.

**NATIONAL SUNDAY SCHOOL
ASSOCIATION**

Revitalizing the Sunday Schools of America is the objective of the newly formed National Sunday School Association, an interdenominational and evangelical organization.

The Association is fostering Sunday School conventions in many cities throughout the country. A national convention will be held in Chicago, October 2-6, 1946. The program will consist of addresses by leading ministers and educators who have made outstanding records in the Sunday School world, simultaneous departmental conferences, and work study groups on such kindred subjects as the weekday church school and the daily vacation Bible school. Special music, pageants, and visual demonstrations will also be featured.

Another project instituted by the Association is the preparation of a new uniform Sunday School lesson series, which will place the emphasis on evangelism and true Christian living. A work committee, consisting of ten leading evangelical Bible teachers and writers, is now

being formed to undertake this vital work. There will also be an interdenominational committee of 100 conservative ministers, publishers, and curriculum experts to oversee the work in an advisory capacity.

The Association announces that it is prepared to assist individual Sunday Schools through a personalized counseling service. Other activities, designed to be of practical help to church schools throughout the nation, are being shaped up and will be announced later.

C. V. Egemeier, formerly with the Greater Chicago Sunday School Association, has accepted the position of executive secretary of the National Sunday School Association.

The executive committee of the Association includes: president, Archer E. Anderson, Duluth, Minn.; vice-president, Clarence H. Benson, Maitland, Fla.; secretary, James DeForest Murch, Cincinnati, Ohio; treasurer, Robert C. Van Kampen, Chicago, Ill.; Jesse R. Hastings, Chicago, Ill.; L. C. Honderick, Toronto, Canada; Leslie R. Marston, Greenville, Ill.; J. P. McCallie, Chattanooga, Tenn.; A. J. Metzler, Scottdale, Pa.; Ralph M. Riggs, Springfield, Mo.; H. H. Savage, Pontiac, Mich.

A group of approximately 200 leading evangelicals—pastors, educators, laymen, and publishers—assisted in organizing the Association.

AN INTERESTING ITINERARY

At the close of the school year last May, we started out in our gospel itinerary, ministering the Word in various places; among them being Barton's Chapel, near Murchison, Texas, with Pastor and Mrs. G. C. Mangum, old pioneers in Pentecostal work; Houston, Texas, with Evangelist Raymond D. Richey, in the Evangelistic Temple and in the Red, White, and Blue gospel tent; Stillwater, Okla., with Brother Bolen's church and congregation; Oklahoma City, in Brother Bell's church; Arp, Texas, with Pastor and Mrs. Smith; Lexington, Nebr., where we preached one day in the District Camp Meeting; Valentine and Crookston, Nebr., with Pastor and Mrs. Lebsack in charge of these two places. Then on to Ainsworth, Nebr., for two weeks, where Brother and Sister D. W. Throne are the leaders of the work. Going on to Rapid City and Deadwood, S. Dak., we finally returned through Denver, Colo., to Ft. Worth for a few days' meeting, eventually arriving in Waxahachie, Texas, for our work in the Southwestern Bible Institute.

Souls were saved and baptized in the Spirit at several places during this itinerary. The Lord especially blessed at Ainsworth, among the young people. Six were baptized in the Spirit, four or more saved, and Brother Throne writes that the good work is going on. We are open for week-end work in nearby points.—W. B. McCafferty, c/o Southwestern Bible Institute, Waxahachie, Texas.

WITH THE LORD

Word comes to us of the homegoing of Sister Mary Ross Danforth, for many years a well known evangelist, Bible teacher and pastor. She went to be with the Lord on October 30, 1945, from her home in Lyons, N. Y., where she had pastored the Full Gospel Assembly for nearly 18 years.

A CHRISTIAN HERO

The first B-29 crewman ever to win the Congressional Medal of Honor was Sgt. Eugene Erwin. He saved the life of every man in his plane by picking up in his own hands a phosphorus smoke bomb which had become jammed in the bombchute. When he took hold of this bomb, it was burning at 1300° F. He tucked it under his arm while he opened the window, and then threw it out.

This lad is a Christian who continually talks about his Lord. He carries his New Testament and makes good use of it. He is not the only Christian hero of the war. There are many, for a man's strength is "as the strength of ten" when his heart is made pure by the blood of Christ.

FM GOSPEL STATIONS

As gospel programs are gradually crowded off the air, a new approach to the problem is being found in the field of Frequency Modulation broadcasting. Many Christian leaders are considering FM stations owned exclusively by their organizations. The Moody Bible Institute already has a license for broadcasting twenty-four hours a day on its own FM transmitter, with the call letters WDLM. The day may come when the Lord will give our General Council fellowship a broadcasting station of our own, but for the present let us be thankful for the outlets He has given for our coast-to-coast broadcast, "Sermons in Song," and pray that it may be the means of leading many into the fullness of the blessing of the gospel.

Among the Assemblies

VINTON, IOWA—God is wonderfully blessing the saints at the Gospel Tabernacle. We recently closed a revival with the Cook Sisters, Evangelists from Conneaut, Ohio. The attendance was good and the presence of the Holy Spirit was real in every service. Our church was greatly benefited.—M. P. Leslie, Pastor.

ST. LOUIS, MO.—We held a 7 nights' meeting with Luther Dunn and Wallace Horne, of the Friendly Church, conducting the services. The Lord met with us in every meeting. Two were reclaimed, one was saved, and many sick were healed. Our church and Sunday School are growing.—Fred Wampler, Pastor, The Friendship Church, 3611 S. Broadway.

PHOENIX, ARIZ.—November 25, Evangelist and Mrs. B. H. Russell came to us for a 2 weeks' meeting. God met and blessed us in a wonderful way. Six were wonderfully saved and one received the Holy Ghost Baptism. We have 8 candidates for water baptism. Brother Russell's inspiring messages from the Word of God were a blessing to all.—H. E. Brannock, Pastor, South Side Assembly of God.

SIoux CITY, IOWA—Mrs. Alber and I took up our duties as pastor of the First Assembly of God here on the 18th of February,

Books

... for Youth

LISTEN, THE BELLS

By Bertha B. Moore

This is the story of an heiress, an airplane hostess, an army chaplain and an air pilot, and of how their lives were suddenly and unexpectedly drawn together. The author again reveals her ability to create real flesh-and-blood people and to allow them to act in a way altogether natural, yet at times surprising and unpredictable. **Price \$1.25.**

BORN AT DAYBREAK

By Bertha B. Moore

Lucius Metullus, a young soldier of the Roman guard, had the reputation of being the most hardened, coarse soldier in the entire guard. He it was who placed the crown of thorns on the brow of Christ. But then—Jesus looked at Lucius, and the soldier became a changed man. **Price \$1.25.**

SHADOWS UNDER THE MIDNIGHT SUN

By Ken Anderson

A dramatic novel with a background of the present conflict as it affects the natives of Quisling-controlled Norway. A stirring romance with a splendid Gospel emphasis. We predict that this will be one of the outstanding stories to come out of the present war. Suspense, action, romance, color—all are a part of this poignant story. **Price \$1.50.**

THE VOICE

By Paul Hutchens

Its vivid plot is enthralling, and its heart message is unforgettable and living.

As Donald Kayne mailed the letter which was his good-bye to Alene Baxter, a speeding car zigzagged down the street, shrieked to a stop, and a woman tumbled out at his feet. Then the car righted itself and roared away. **Price \$1.25.**

MORNING FLIGHT

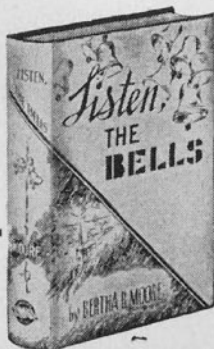
By Paul Hutchens

This book has the lure of romantic Cuba. But far more than that it is the story of a young woman who was called to the mission field of Cuba. Arloa Chadwick obeyed that call.

Complicated situations arose. People tried to hold her back, but God opened the way. **Price \$1.25.**

GOSPEL PUBLISHING HOUSE

Springfield, Missouri



and the blessing of the Lord has continued upon the church in a very marked way. There have been conversions, baptisms in the Holy Spirit, and manifestations of Divine Healing continually. The Sunday School has taken a decided increase in attendance. We have adopted the Lighthouse system and find it working nicely in all the classes. The 4-6 point system certainly makes every scholar more punctual in attendance and interest.

In September Ellsworth Kalas came to us for a week. There was a great stir among the young people, and they began to receive the Baptism in the Spirit. Eugene Bishop, of Springfield, Mo., came for two weeks and his messages on the Baptism in the Spirit created greater hunger for God. The 25th of November we began a series of meetings with Evangelists Hazelle Reed and Evelyn Bethurum, of Greeley, Colo., and the power of the Lord began to fall. At least 12 were saved and 9 received the Baptism in the Holy Spirit. Tarrying services continued until midnight and after right through the meeting. The entire church was greatly revived and many who had been cold in their experience were revived and refilled. The evangelists are outstanding altar workers and very Pentecostal. We believe God will visit us in Old-time Power if the church will but wait upon the Lord.—A. M. Alber, Pastor, 1808 George St.

PHILADELPHIA, PA.—From Nov. 18 to Dec. 9, twenty Pentecostal churches of the Greater Philadelphia Area conducted special services with the Fox Party, of Canada, in the Metropolitan Opera House. Great interest was manifested in these services from the beginning. On the first Sunday night there were at least 2,500 people present, and the revival began that night with at least one hundred hands lifted for prayer. Many of these persons were at the altar seeking salvation. On the last night, according to the estimate of the management of the Metropolitan, there was a crowd of 4,000 or more. Throughout all the services God graciously manifested His power and presence in saving, baptizing, and healing those who came. Workers' cards show that at least 200 claimed the Lord as their Savior. We know that at least 30 received the Baptism in the Holy Ghost, and many testimonies of healing were given personally. One girl whom the doctor had instructed to go to bed and remain there before her heart stopped, was instantly healed; another testified to having been healed of curvature of the spine. Many other healings were claimed. We praise God for the manifest approval from above, and for the closer tie that exists between the churches of this area.

The Fox Party are consecrated and willing workers, and in this campaign left no doubt in the minds of the people of Philadelphia that their testimony was truly Pentecostal. Their exhortations to Salvation, the Baptism in the Holy Ghost, and Divine Healing will long be an inspiration to the crowds that attended the revival.—W. S. Bragg, Pastor, Highway Mission Tabernacle.

PENNSVILLE, N. J.—Recently we had 4 weeks of revival meetings with Evangelist Amelia Joseph, of New Kensington, Pa. Four-

Books

for the Minister

BOOKS

By G. Campbell Morgan

The Gospel According to Matthew
The Gospel According to Mark
The Gospel According to Luke
The Gospel According to John
Great Chapters From the Bible
The Crises of the Christ

Above Books \$3.00 each

Living Messages of the Books of the Bible,

I & II, Price \$2.50 each.

The Parables and Metaphors of Our Lord, Price \$3.00.

Preaching, Price \$1.25.

The Triumphs of Faith, Price \$2.00.

The Answers of Jesus to Job, Price \$1.25.

FACING LIFE AND GETTING THE BEST OF IT

By Clarence E. Macartney

Fourteen messages challenging the soul to victory over life's solemn possibilities of evil, and to achievement of countless radiant possibilities of beauty and good and power. Cloth bound. **Price \$1.50.**

A QUEST FOR GOD, by R. C. Campbell. A book of sermons, cloth bound, 153 pages. **Price \$1.00.**

MILITANT CHRISTIANITY, by R. C. Campbell. A book of sermons, cloth bound, 147 pages. **Price \$1.00.**

THE SAVIOUR'S INVITATION, by Hyman Appelman. A book of evangelistic sermons, cloth bound, 171 pages. **Price \$1.50.**

BLOOD, BREAD AND FIRE, by Vance Havner. Book of sermons, cloth bound, 119 pages. **Price \$1.25.**

GOSPEL PUBLISHING HOUSE

Springfield, Missouri



teen were definitely saved, and 13 received the Baptism in the Holy Ghost with the initial evidence of speaking in other tongues. A sister 80 years old received this wonderful experience. Sister Joseph spoke every night, under the mighty anointing of God, to sinners who had been skeptical of Pentecost and had come in because of the convicting power of the Holy Spirit. Wherever Sister Joseph goes, she assumes the burden of that particular field, and preaches fearlessly to sinner and saint alike. There is a real spirit of revival in our midst. From the beginning of the meetings, something happened every night. We believe this came about because of the two weeks of earnest prayer day and night preceding the meetings.—Frank D. Christie, Pastor.

HARTFORD, CONN.—Thanksgiving week will long be remembered by the Hartford Gospel Tabernacle in that we held our first Missionary Convention under the able leadership of Grace Walther and Pastor Robert Ashcroft. David Leigh was the speaker at the opening service, the following taking part throughout the week: Roy Smuland, Frank Stalter, John Johnson, Paul Kauffman, Leon Elliott, Philip Crouch, Grace Walther, Esther Fritz, Margaret Shirer, Ruth Melching, Mercy Dugmore, Hazel Crouch, Almeda Elliott and Hazel Stigem.

At the closing service, the "Missionary Challenge" to the church was presented by Sisters Walther, Fritz and Stigem. During this service Hazel Stigem was set apart as our missionary to India. Many of the young people were touched to the depths as they consecrated their lives to the Lord's service.—Mrs. A. Clinton Culver, Church Missionary Secretary.

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.

EAST ST. LOUIS, ILL.—26th and State Sts.; Jan. 13, for 2 weeks or longer; Anna B. Lock, Evangelist.—August A. Anderson, Pastor.

TOPPENISH, WASH.—Meeting in progress; Evangelist and Mrs. R. R. Nichols.—Ray D. Murphy, Pastor.

MOBILE, ALA.—119 Mobile St., Jan. 6—27; Evangelist and Mrs. Charles E. Blair, Denver, Colo.—Clyde C. Goree, Pastor.

PAWTUCKET, R. I.—50 Lupine St.; Jan. 6, for 2 weeks or longer; H. E. Hardt, Falling Waters, W. Va., special speaker.—Paul R. Buchwalter, Pastor.

NAPA, CALIF.—715 Franklin St.; meeting in progress; Evangelist F. T. and Olive Alford.—A. J. Ruedger, Pastor.

ADA, MINN.—Sectional Fellowship Meeting, Jan. 14. Services 2:30, 6:30, and 8:00.—Blanche Urdahl, Pastor.

NORTH KANSAS CITY, MO.—Jan. 23—Feb. 10; Evangelist and Mrs. C. Merrill Johnson.—E. L. Slavens, 808 East 21st., Pastor.

TULSA, OKLA.—13th and S. Trenton, Dec. 30—Jan. 20; Amelia Joseph, Evangelist.—W. F. Garvin, Pastor.

IRVINGTON, N. J.—Irvington Pentecostal Church, 58—60 Paine Ave., Jan. 10—13, every night and Sunday morning; Allan A. Swift, speaker.—Jos. R. Potter, Pastor.

GRANITE FALLS, MINN.—Prayer Conference, Gospel Tabernacle, January 20—27; Clarence H. Jensen, of Alexandria, special speaker. Neighboring assemblies will participate.—Alvin and Rose Johnson, Pastors.

NATIONAL SUNDAY SCHOOL CONFERENCE
The National Sunday School Conference will be held at Springfield, Mo., February 18—21. Special to pastors, evangelists, officers, and teachers of the Sunday School. Advise us if you are coming.

CALDWELL, KANSAS—Dec. 30—; Floyd L. Poag, Ada, Okla., Evangelist.—A. A. Price, Pastor.

ATWATER, CALIF.—Meeting in progress; Evangelist and Mrs. Paul Clapper, Hotchkiss, Colo.—S. Albert Ogle, Pastor.

WINSTON-SALEM, N. C.—Waughtown and Dacian, Jan. 22—Feb. 3; Evangelist and Mrs. Don Mallough, Seattle, Wash.—F. Wildon Colbaugh, Pastor, P.O. Box 2026.

OMAHA, NEBR.—Four-State Prayer Conference, January 22—24. First service, 7:30 p.m., then 3 services daily. This includes Iowa, Missouri, Kansas, and Nebraska. Ministers urged to attend. Everyone welcome. For further information write L. E. King, 507 N. 19th St., Omaha 2, Nebr., Host Pastor; or M. F. Brandt, District Superintendent, 601 N. 28th St., Lincoln 3, Nebr.

ARKANSAS DISTRICT BIBLE INSTITUTE
The Arkansas District Bible Institute will be held at the Arkansas District Camp Ground, 7 miles from Hot Springs, on Highway 7, beginning December 31 with an all-state Fellowship Meeting, and continuing 6 weeks. Wesley R. Steelberg will be the speaker at the opening of the school.—David Burris, Superintendent; by H. E. Shaw, District Secretary.

OREGON MID-WINTER CONVENTION
PORTLAND, ORE.—Norse Hall. Ministers' Institute, Jan. 15—18; Christ's Ambassadors Rally, Jan. 18—19; Portland Union Services, January 20; Oregon District Council, Jan. 21—24. Ralph M. Riggs, special guest speaker the first 6 days; Hattie Hammond will speak each evening during District Council.—Alan H. Banks, District Secretary, 1125 E. Ninth, Albany, Ore.

OHIO MINISTERS' INSTITUTE
Seventh Ohio Ministers' Institute, First Pentecostal Church, 235 Highland Ave. S.W., Warren, Ohio, Jan. 14—16. Theme, "Our Doctrine for Today." Wesley R. Steelberg will speak each evening and at some day sessions. Classes each day, District Superintendent E. E. Bond, J. D. Menzie, and others, speaking. Make reservations early by writing direct to the church.—Paul J. Emery, Secretary-Treasurer.

BIBLE CONVENTION
The sixth annual Mid-winter Bible Convention of the Tennessee District will convene with the Assembly at Madison, Tenn., January 29—31. General Superintendent E. S. Williams, main speaker. Rooms and beds furnished as far as possible. For information write Pastor W. T. Garner, Box 52, Madison, Tenn., or H. E. Waddle, District Superintendent, 3702 Burrus Ave., Nashville 6, Tenn.

PRAYER AND BIBLE CONFERENCE
The ninth annual Deeper Life, Prayer and Bible Conference of the Districts of West Texas, Texas, Arkansas, Louisiana, Oklahoma, and New Mexico, will convene at the First Baptist Church, across street from Post Office, Childress, Texas, Jan. 14—17. H. M. Sheats, Superintendent. For reservations write J. B. Essary, Local Pastor, 509 Avenue B, S.W., Childress, Texas.

ILLINOIS MINISTERS' INSTITUTE
The eighth annual Illinois Ministers' Institute will be held at the Full Gospel Tabernacle, 24th and Grand, Granite City, Ill., Jan. 9—11. Ralph M. Riggs, Springfield, Mo., and James D. Menzie, New Castle, Pa., guest speakers. S. Vandermerwe, host pastor. C. A. Rally, evening, Jan. 8, in charge of H. W. Steinberg, State President. All neighboring pastors cordially invited.—W. R. Williamson, District Superintendent.

MISCELLANEOUS NOTICES

WANT TO BUY—120 base Accordion for use in the Lord's work.—H. L. Deweber, 327 Bonneville St., Pasco, Wash.

NEW ADDRESS—"My mailing address is now changed from Ft. Worth to c/o Southwestern Bible Institute, Waxahachie, Texas."—W. B. McCafferty.

NEW ADDRESS—2935 Washburn Ave. N., Minneapolis 11, Minn. "Have resigned the work at Grand Forks and will be here for the winter, attending Bethel College."—Edwin N. Oster.

NEW ADDRESS—After Feb. 1, 1636 San Bernardino Rd., Covina, Calif. "After 3 years, we are resigning the pastorate at Santa Maria, Calif., to go out into evangelistic work."—M. E. and Mary Edmanson.

NEW ADDRESS—General Delivery, Lakeland, Fla. "We have resigned the pastorate at Chandler, Okla., and have accepted the pastorate at Lakeland, Fla."—Mr. and Mrs. Douglas J. Freisen.

NEW ADDRESS—3140 16th Ave. S., Minneapolis 7, Minn.—Olga V. Olsson.

NEW ADDRESS—Route 1, Falco, Ala.—J. C. Thames.

NOTICE—Due to the illness of my daughter Josephine, we have resigned the work here. As soon as she regains her strength, we expect to do supply work for churches in need.—Mrs. O. E. Creighton, 963 Sixth Ave., Yuma, Ariz.

NOTICE—"After ministering for the past 14 years in the Illinois District, I have accepted a call to the pastorate of Highway Tabernacle, Youngstown, Ohio. Residence, 831 Parkview Ave., or church office, 1519 Hillman St."—O. R. Keener.

BROADCAST—"Faith of Our Fathers Church of the Air," Station CJAD, Montreal, 800 kilos., Sundays, 9:05—9:30 a.m., under direction of Pastor E. N. O. Kulbeck, 2383 Rosemount Blvd., Montreal 36, Que. Requests and dedications of hymns honored as far as possible.

Books That Last

DEVOTIONAL BOOKS

By Oswald Chambers

These books contain inspirational readings, based upon scriptural texts. Their pages pulsate with the power of the Holy Spirit and they will continue day by day to bring reality and quickening life and inspiration to their reader. Cloth bound.

My Utmost for His Highest, Price \$2.00.

Workman of God, Price 60c

The Place of Help, Price 60c

HOW TO LIVE THE VICTORIOUS LIFE

By An Unknown Christian

Many thousands of readers have been greatly blessed by this book, which proclaims the glorious fact that victory may and ought to mark the daily life and witness of God's children. It shows how "abiding triumph" may be a part of the experience of every Christian. Cloth bound. Price \$1.25.

ABIDE IN CHRIST

By Andrew Murray

A book of thoughts on the blessed life of fellowship with the Son of God. Step by step this book shows us how truly the promise, "Abide in me," is meant for us, how surely grace is provided to enable us to obey it. Price 60c.

STREAMS IN THE DESERT

By Mrs. Chas. E. Cowman

One of the choicest of devotional books. Through experiences of deep sorrow and testing the compiler learned to know Him who one day will wipe all tears from our eyes. The dominant note through all the daily readings is Comfort. It is a rare gift book. Art Fabrikoid binding. Price \$1.50.

SPRINGS IN THE VALLEY

By Mrs. Chas. E. Cowman

The general form of this daily devotional volume is along the line of Streams in the Desert, but is composed of entirely different quotations. The outstanding spiritual tone of SPRINGS IN THE VALLEY will be helpful to younger Christians. As a gift book it is unexcelled. Price \$1.50.

GOSPEL PUBLISHING HOUSE

Springfield, Missouri





**SPIRITUAL!
INTERESTING!
EXCITING!**

WE KILLED A BEAR! By Paul Hutchens. Here is a story that will keep any boy curled up in his chair, for the members of the Sugar Creek Gang are real boys who find plenty of excitement in the woods, field and swamps of their own neighborhood.

These boys will stand firm for what they believe. **Price 60c.**

THE TRIPLETS OVER J. O. Y., By Bertha B. Moore. Another happy, rollicking tale of the Baer children, full of light-hearted fun and activity. Read how they came to broadcast over Radio Station J. O. Y.; had their pictures published in the daily paper, and took on a new "junior partner" as the family gained another member. **Price 60c.**

NATURE STUDY SERIES

By Chas. E. Robinson

Charles E. ("Daddy") Robinson understands that the child receives many of his first and lasting impressions from the living things about him. So Mr. Robinson makes nature speak out to the glory of God.

He causes the birds and insects to give a vocal lesson on faithfulness and the wonderful provisions of the heavenly Father. And in these stories in a most fascinating manner animals are made to speak: Sally Cottontail, Hush-Wing the Owl, and other wild friends as well as the barnyard varieties, are given voice to teach important character lessons.

In language the child understands and loves—and enjoyed by grown-ups too—"Daddy" Robinson in this series makes a definite contribution to child-character.

The Adventures of Sally Cottontail, The Adventures of Keo the Colt, The Adventures of Blacky the Wasp, The Adventures of Hush-Wing the Owl, **Price 25c each.** The Gnat's Life Boat, **Price 35c.** Complete set of 5 books, **Price \$1.00.**

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The Passing and the Permanent

PREMIER HONORS GOD

On a recent Sunday, Prime Minister Attlee read the Scriptures at the famous St. Margaret's church in the shadow of Westminster Abbey, London, when the church was reopened after a lapse of five years of war. The Prime Minister is a member of the Church of England.

ENVOY TO THE VATICAN

Though President Truman is a Baptist he is not above the Baptists' criticism in many things. His own fellowship, the Missouri Baptist General Association, has taken exception to the fact that he maintains a personal representative at Vatican City. At its annual convention recently this body appealed to Mr. Truman to withdraw his envoy from Rome and disentangle America from papal intrigue.

WOMAN OF THE YEAR

Newspapermen voted Dr. Lise Meitner as the outstanding woman of 1945. A Jewess, she fled from Germany to give the United States her formula upon which the invention of the atomic bomb was based. Hitler's anti-Jewish laws thus deprived him of the secret he wanted more than anything else in the world. His anti-Semitism backfired against him like Haman's of old!

"WORSE THAN HEATHENS"

The Bishop of Rochester recently told the Church of England assembly that the "spiritual anaemia" of its clergy had left half the British population "worse than heathens." His report as chairman of the committee on evangelism said: "There can be no hope whatsoever of successful action toward the conversion of England until England has become a network of parish meetings and prayer circles of every description."

Prayer is the only means whereby God's people can obtain power. More prayer is the greatest need in every church, in America as well as in England.

FOR A UNITED WORLD

Said Sir George Knight recently on his statement as vice-president of the Methodist Church of England:

"The dominance of the three Great Powers in the future is to be maintained by force rather than by consent. This is a variant of totalitarianism that should cause us concern. The only totalitarianism that can hold the world is the gospel of Jesus Christ which knows nothing whatever of force. Put Christ in the midst of the nations and He is the only league of nations you want. Let Christ preside over the whole international life of the world, and the 'Four Freedoms' will be secure and lasting. Only He can mediate between man and man and nation and nation, who has already mediated between man and God. The great dream of a united world can never be realized without Jesus Christ."

GRATEFUL ZIONISTS

Zionists have laid a sack of the soil of Palestine upon the grave of the late president F. D. Roosevelt, because of his interest in their cause.

FRIENDS OF THE JEWS

The New York *Mirror* has published a fine story just brought back from Europe by the returning American soldiers. There were 250 Yank prisoners in a German prisoner-of-war camp. One night the word spread that at dawn the Jewish prisoners were to be separated from the others and assigned to a special back-breaking labor detail. The boys talked it over. There were 75 Jewish boys in the number, and they said, "Don't stick your necks out for us," but the others agreed on a plan.

Came the dawn, and the Komandant, "Achtung!" he shouted. "All prisoners of Jewish blood, advance one pace from the ranks." And every man—all 250 of them—stepped out! Would to God such a spirit prevailed among all Americans!

EYE BANK

Science has now given us an Eye Bank for Sight Restoration. National in scope, the Eye Bank has been organized to collect and preserve healthy corneal tissue from human eyes for transplanting where sight has been lost because of corneal defects. It is estimated that between 10,000 and 15,000 blind people can be given normal sight by this delicate operation. One type of blindness is all that can be corrected by the corneal graft, however—that which is caused by "opacity of the cornea" when the rest of the eye is normal and the optic nerve functioning properly. A better day is coming when *all* "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:5. That shall be one of the many benefits that shall be freely bestowed in the kingdom of Christ.

MODERNISM AMONG THE QUAKERS

There is an unevangelical wing of the Friends who affirm in their literature that the divine in Jesus "is existing today in every person." Certainly it is not discoverable there! Then they go on: "We are thrilled, not by the miraculous, but by the love which performed acts which were called miraculous; we believe not in a Virgin Birth, but in the eternal preciousness of life." (Here is rank modernism—yet their boast is that they would be welcomed into membership in the Federal Council of Churches, if they chose to enter.)

Comments *S. S. Times*: "The divine in every person' and 'the eternal preciousness of life' are the last things in which the experience of Europe in the past few years justifies any belief. The only support for spiritual rebirth and only hope of eternal life comes from the Virgin-born, miracle-working Lord of life, who revealed these things to us."

UNDER SOVIET SWAY

The parts of Europe outside Russia which the Russian Government controls represent a total area as large as the whole of Mexico, with a population larger than that of the U.S.A. Says the *Los Angeles Times*: "The U.S.S.R. may be said at this moment to extend from the Elbe River in Germany to the Pacific Ocean." Russia has emerged from the war as the greatest land power on earth. This is significant in view of the place it holds in Bible prophecy.

COMFORTABLE COMMUNISTS

Soviet officials are the sworn enemies of capitalism, yet they live in great comfort in Moscow. And they are not loathe to enjoy comforts in America, either. The Soviet Government has leased, at a rental of \$15,000 a year the forty-one-room palace of the late J. P. Morgan on Long Island so that members of its purchasing commission can enjoy its thirteen baths, eighteen fireplaces, elevator, costly rugs, priceless period furniture, eighteen-car garage, etc. *The heart of man is the same under every economic system—deceitful, wicked, and selfish, until cleansed by the blood of Christ.*

HIGHER EDUCATION

When higher education was introduced to America, it was based on the Bible and produced godliness and character in the lives of university students. But today it is "aimless, unorganized and purposeless," in the opinion of Dr. A. V. Heeley, headmaster of the famous Lawrenceville School in New Jersey.

Allen B. Crow, president of the Economic Club of Detroit, questioned some two hundred business and professional leaders. They said they thought United States higher education a waste of time and money.

Why is this? It is because the university professors today ignore the Bible or blatantly turn the faith of the students away from it. In the words of one churchman: "The modern American university will not face fundamental moral issues. It ignores God and thinks and acts as though man is a creature who only needs to know the right in order to do it. The result is an academic befuddlement which makes American university education today not a guide out of confusion into order but only an additional source of confusion."

A teacher at Columbia University, Jacques Barzum, himself says: "Hokum has become an occupational disease of teachers." "Science teachers may be said to contribute the greatest proportion of backward-looking, anti-intellectual, mechanic-minded members of the faculty."

Many are the spiritual wrecks that godless universities have to answer for. Instead of lighting up the rocks of doubt with God's Word of Truth, they have led young people to the rocks to their eternal ruin. Students have gone into university full of faith and come out skeptical, vain, independent toward the Lord and scornful of the Bible. Christian parents are to be warned against sending their children to such institutions, unless first they have an unshakable faith and a deep spiritual experience; and then such young people need to be backed up with earnest prayer continually.