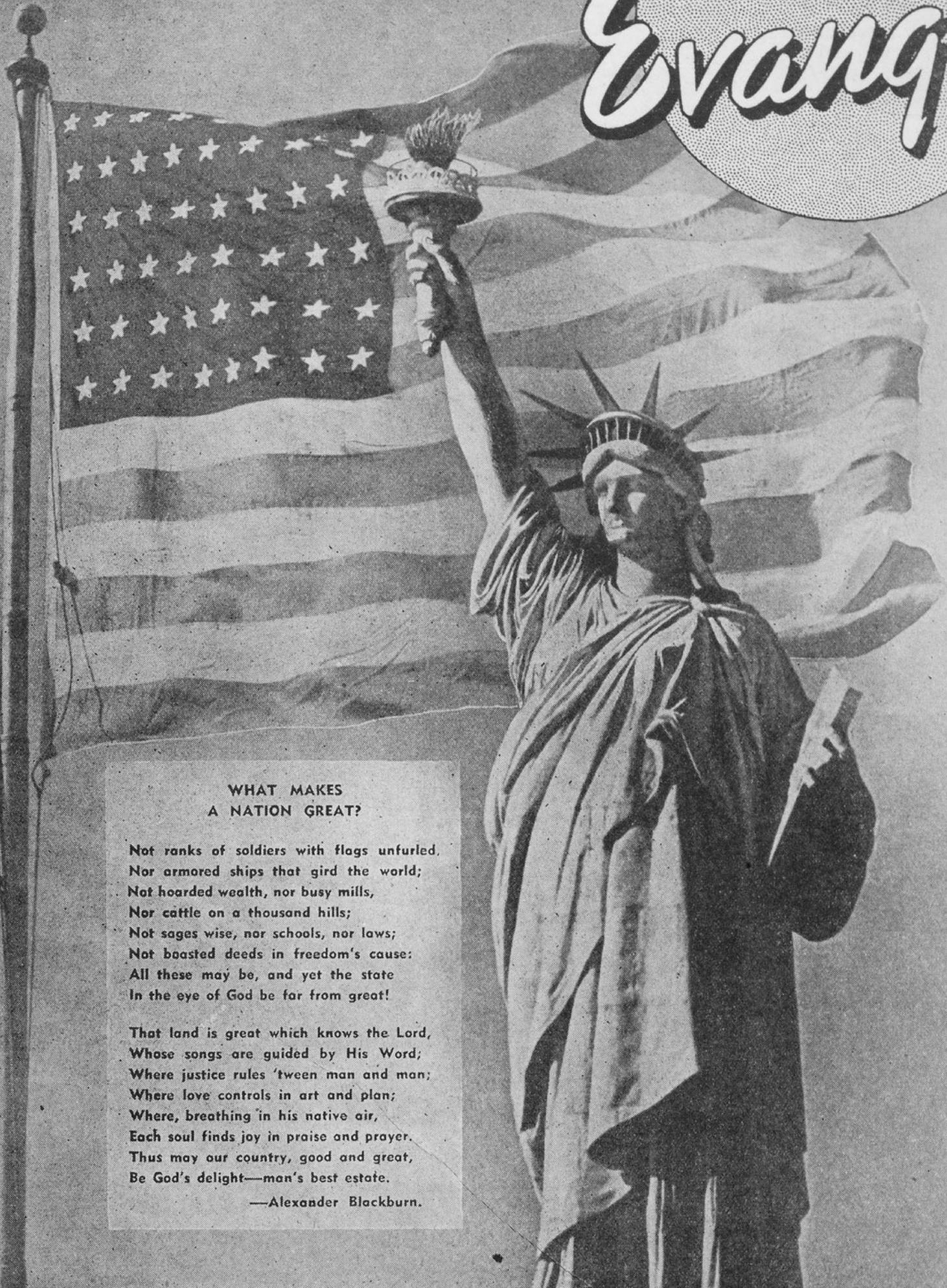


JULY 5, 1947

NUMBER 1730

The PENTECOSTAL Evangel



WHAT MAKES A NATION GREAT?

Not ranks of soldiers with flags unfurled,
Nor armored ships that gird the world;
Not hoarded wealth, nor busy mills,
Nor cattle on a thousand hills;
Not sages wise, nor schools, nor laws;
Not boasted deeds in freedom's cause:
All these may be, and yet the state
In the eye of God be far from great!

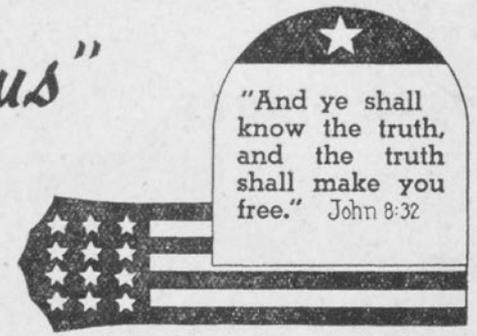
That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'tween man and man;
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer.
Thus may our country, good and great,
Be God's delight—man's best estate.

—Alexander Blackburn.



"Saints in Christ Jesus"

THOMAS JOHNSTONE OF TORONTO, CANADA
at Central Bible Institute



THERE are thirteen Epistles by Paul, all of them addressed to us. Nine are addressed to "saints in Christ Jesus." The Roman Catholic Church has taken one of the most wonderful words in the New Testament and changed its meaning. They wait until you have been dead a long time, so that men and women have lost sight of your faults, before they call you a saint. However, the Word of God doesn't refer to dead folk as saints, but living believers, like you and me. We are "saints in Christ Jesus."

Saintliness has to do with character. It is made up of internal qualities. So often people speak as though saintliness belonged to the external, in some particular garb, or some particular way of conducting oneself. Often these things are indications of saintliness, but some who are very plain and religious are not full of sweetness; their lips do not drip honey; in fact, their tongues seem to have been soaked in vinegar for a year—they are bitter, censorious, critical, fault-finding, tale-bearing, trouble-making. Yet they refer to their manner of dress and their sanctimonious approach to life as a proof of saintliness.

But God looks into the heart, for saintliness is made up of inner qualities. God is far more concerned about what you are than what you have, or what you know, or what you are doing, or where you are doing it.

I've met people who have said, "It's all right for you, being a preacher, to talk about being a saint, but if you were in my position, working where I have to work, living where I have to live, you wouldn't be so quick to talk about saintliness." Thank God that saintliness is not dependent upon a hot-house environment for its existence, its development, its arrival at maturity. We can stand up under the summer breezes and under the wintry blasts as well.

During World War I, I got tired of the collar-and-tie job I had. I had a very fine position, but I used to do considerable boxing and wrestling as well in those days and I thought my collar-and-tie job wasn't in keeping with those manly practices; so I quit and went to the mines, where I operated huge machines about a thousand feet below the surface of the earth.

There was a breakdown one day, and I thought, "This is my opportunity to explore the old workings." And I began to investigate. I was surprised when the rays of my light picked out a brilliant white object, there in all the blackness and grime. My curiosity was stirred to the depths. I went nearer, and as I turned the full glare of my light upon that white object I was amazed. I could see the coal dust falling upon that white object, and yet it remained unsoiled—as white as the driven snow. I marveled. I reached down and touched it. It was a fungus, the lowest form of plant life, yet the great Creator had incorporated within its constitution a quality that enabled it to shed instantly everything that would rob it of its loveliness.

I was then an unconverted man. After I was saved, the question arose, How can I maintain my new-found purity in this dirty, sin-cursed, devil-ridden world? And God reminded me of that white fungus deep down in the dirty mine, and put the question to my heart, "Do you think I have used all My creative genius on that fungus, and now am so impoverished that I cannot take care of My saints?" My heart said, "No! The God who can make a plant like that certainly can incorporate into His saints a quality that will enable them, if they so choose, to live victoriously over the world, the flesh, and the devil, and to walk through this world robed in the righteousness of Christ."

In that same mine was a miner who attended the church that I attended. I prayed with him when he was seeking for the Baptism. He was greatly troubled. I said to him one day, "Laurie, God can pull a man through anything if he will only determine to stand the pull. Ask God to pull you through and to do it in a hurry." We had been praying for him for weeks and weeks, and he would go

home just as dry as when he came. He got desperate this night and said, "O God, pull me through!" And God did. Then he was fired up.

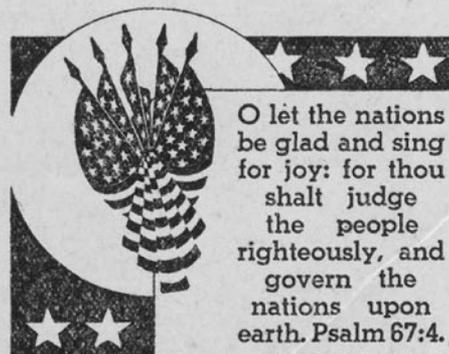
The next morning he felt he had to do something for God, and so he said to the mine superintendent, "Can I preach to the miners before they go down into the pits?" He answered, "Yes, Laurie." That made him happy. He headed for the mine top where the fellows were crowding around, holding off as long as they could before going down. He got his New Testament out and was all ready to preach to them when suddenly they disappeared, like snow before the summer sun. He was nonplussed, but only for a moment. He had leather lungs and a voice like the bulls of Bashan, and he roared, "The wicked flee when no man pursueth."

If you're a saint you don't have to be afraid. It's the devil's crowd who are afraid. They are afraid of a real, red-hot saint of God, and they will go around the block, or even move out of the community, to get away from you if you stay true to God. Some folk seem to think that saints have to have an incubator existence, wrapped in cotton, and fed with an eye-dropper. We who are His saints must be strong and able to do exploits.

The book of Ephesians is the book of the new man, the heavenly man. It falls into two natural divisions. The first three chapters give us the doctrinal standards of sainthood. The last three deal with the victorious saint. No, you don't find Paul encouraging folk to be defeated, discouraged, downhearted. He said you would get distressed once in a while. You will have fightings within and without, but glory to God, you need never be cast down, never defeated, never dispirited, never discouraged. Victorious in our walk. Victorious in our work. Victorious in our worship. Victorious in our warfare.

Three things characterize a saint. He is a blessed man. He is a worked-on man. He is an in-Christ man. Eleven times in this Epistle we read, "in Christ" or "in Him." We are made nigh in Christ. We are made new in Christ. We are made holy in Christ. We are worked on. When we were dead in trespasses and sin,

(Continued on page eighteen)



A Trip to the Moon

E. R. ANDERSON

THE past war, with its many discoveries and inventions, particularly the rocket which zooms more than one hundred miles into space, has given impetus to many ideas which would appear to be fantastic in the light of conventional thinking, and many of the ideas in print bring a smile to the reader. Recently, according to the newspapers, queries were made to Washington concerning the possibilities of staking a claim on the moon. Also, from the same source, we learn of an inter-planetary society being formed in one American city.

What will man do next? This question should not puzzle the heart of the earnest Bible student who seeks the truth in the guidance of the Holy Spirit. All of the answers are there, for God delights in revealing the secret things to His people. Unbelieving, rebellious, degenerate man has his record fully portrayed in God's Holy Word. From the beginning he has been used by Satan as a tool to defy the Almighty God. To properly order the question, one should ask, "What will Satan do with man next?"

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14. A study of God's Word, then, reveals that the nations are weakened because of Satan's boast, "I will ascend into heaven." At the end of this age mankind will be marshalled by the devices of Satan for an open warfare against the Lord. This poor, blind creature is and will be deluded into doing many fantastic things before the Lord comes to reign.

Following the flood and God's wonderful deliverance, with precious promises, and a rainbow in the sky, we find man saying, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. Security and peace, being sought by human ingenuity rather than faith in God, will always evade man, for it is written, "But without faith it is impossible to please Him." Heb. 11:6.

Hundreds of years passed, and this same Babylonish spirit existed as Jeremiah

prophesied, "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the LORD." He spoke not only of the Babylon of his day, but of that spirit which has continued through the centuries, and which finally will be completely destroyed by an angry God. The word, "though," means "notwithstanding" or "even if." In other words, "Even if Babylon should mount up to heaven. . . ." This would leave the thought of possibility in our minds.

In the Book of Obadiah the Lord says, "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD." Obadiah 4. He is speaking this time to Esau's descendants who are now dead, who dwelt on high in caves, but that same Esau spirit lives in those who would sell their birthright for a few sensual satisfactions this world would offer. This unregenerate Esau-man may endeavor to make himself secure by seeking peace and safety of God's earth rule. He thinks that machines might be invented to carry him to a "nest among the stars," but God says, "Thence will I bring thee down."

There is another group of people who today are blinded to the glorious gospel, but who some day will look on Him whom they pierced. They will mourn and repent of their national sin in rejecting the Lord Jesus Christ. They have been hounded, hated, destroyed, and persecuted for nearly two thousand years. The judgment of God has followed them to the uttermost parts of the earth. These are commonly known as Jews. God says, "Though they dig into hell, thence shall Mine hand take them; though they climb up to heaven, thence will I bring them down." Amos 9:2. Many are endeavoring to return to Palestine even against strong opposition. They are seeking peace and security and that outside of God. In the scientific world the Jew has made his mark. Would it be astonishing for him



to endeavor to escape his difficulties in this world by seeking a place of safety somewhere else in the universe? And God says, "Though they climb up to heaven, thence will I bring them down."

In conclusion, though we find the possibility of man entering the very heavens in his search for security, according to the Word he will not be able to remain in high places, for God will see that he gets "back to earth." There is a way into the heavenlies which is sure. Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3.

MINERAL WELLS, TEXAS

EVIDENCE

When you are baptized in the Holy Ghost you know it, and need no one to acquaint you with the fact; bless God, you will soon be acquainting them. When you are baptized in the Holy Ghost, God touches you, and forever after in your life you know God touched you, and that He lives. In the final analysis, the Baptism in the Spirit is not a doctrine, but an experience, and the test of whether I have received is not a cleverly woven doctrine that will include me within its borders, but whether I know the experience in burning fact in heart and life.—Donald Gee.

God's Latter-Day Promise

PAUL once wrote: "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. . . . caught up into paradise." 2 Cor. 12:2-4.

Here you have a vision where the spiritual, the supernatural, overcame the physical, the natural. Paul heard and saw and had a revelation of things transcending the natural. He could not tell us the beautiful and wonderful things he saw, for his speech was sealed and he was not allowed to mention what he saw. But he did not forget the experience. He lived in the heavenly realm. His spirit was there and he would like to have had his body there. But he had a thorn in the flesh to anchor him.

Paul's spirit was like a balloon soaring upwards, while his body was anchored to the earth. But he looked forward to the time when the rope would be cut, and when the balloon would float away to the realms of light and life. He wrote: "The time of my departure is at hand." 2 Tim. 4:6. The anchor would not be able to hold much longer! Paul was pressing toward the mark of the high calling, the heavenly prize was always in his vision.

But how different is the experience of ordinary Christians. They do not have to be held down. The trouble is to get them up. They are born of the Spirit, but they are borne down by the flesh, the cares of this world, the deceitfulness of riches, the lust of the eye, the lust of the flesh, the pride of life, and the things of this present evil world.

But God is fulfilling His promise, "In the last days, I will pour out of My Spirit upon all flesh." To men and women there are given in the Spirit visions and dreams, visions of glory and dreams of the extension of the kingdom. The unseen is brought near, and the seen recedes. The kingdom of heaven is brought nigh, and the kingdoms of this world are recognized as things that are soon to fall. We are told in Col. 1:12, 13, that we are to be "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." If we have been translated into the kingdom of the Son, let us live, walk, and speak as those who are inhabitants of His heavenly kingdom.

Helium poured into the silk of a balloon will expand it, and it will ascend, carrying

with it the car, passenger and baggage, overcoming all forces pulling downward. And so God is wanting to put His Spirit into His people, in order that we may be so filled that we will be able to rise—our very natures raised above the earth, free to move in the heavenly regions in a manner impossible when tied down to the earth by material things.

God is a supernatural Being, a God of power, infinity, majesty and might! He is longing to have channels through whom His supernatural power will flow. And when that power comes forth in manifestation, the material will lose its power. The chains will fall off the Peters, the doors will open, bolts will fly back, and the outer doors also will open. God's prisoners will be set free to carry on His work in a supernatural and more glorious way.

What is the secret of that Pentecostal power? Joel, in foretelling the outpouring of God's Spirit, said prophetically: "He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23. The latter clause can be translated: "He will cause to come down for you the rain, the former rain, and the latter rain, as at the first."

We must look for and expect a doubling up of spiritual power according to this word: "He will cause to come down for you the former and the latter rain."

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Let us not look at the former rain, dwelling upon it and lamenting that it is not now as it was at the beginning. Do not dwell only upon the latter rain—the first shower or two that we have seen during the past few years. Some are saying, "We have not the power we had at the first outflow." But here the Word promises that the Lord will cause to come down the rain, the former and the latter rain in the same month, or as at first—that first outpouring of the Spirit on the day of Pentecost.

You see a river. There has been a storm. A good volume of water is flowing. Low-lying lands have been watered and refreshed. Bye and bye it gets less, but you see another stream coming in an opposite direction; they unite, forming one stream. But back in the hills there is a mighty deluge of rain. Both streams are replenished, and as they unite they form one grand river, which empties itself out into the great ocean, the place where the original stream came from, for by the power of the sun its water was evaporated and the moisture was taken to the hills.

God, the author of rain, has given one stream, the former rain described in the Acts of the Apostles, and today He is giving the latter rain. According to the promise in Joel 2:23, *He will send a doubling up of rain.* We may expect all the things that were done in the days of the former rain to be manifested as the result of the outpoured Spirit. We will see the doubling up of the two rivers, two rivers which are of the same nature, and agree in kind, all resulting from the divine rain, the spiritual rain, as the former and the latter rain unite and flow on in one mighty river. And the river flows on for a short duration before its return to the ocean of God Himself.

The promise is sure: "He will cause to come down for you the rain, the former rain, and the latter rain in the first month." But He would be inquired of to do this for us. He says: "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. Pray for a double outpouring, the union of the two streams. In the present day, sin and iniquity are abounding. We need the superabounding grace and power of God. "Where sin abounded, grace did much more abound." Rom. 5:20. Jannes and Jambres' rods are not going to swallow up Aaron's rod, but Aaron's rod is going to swallow up the rods of Jannes and Jambres. God will vindicate Himself through His servants, every Moses and every Aaron, before a wicked and gainsaying world, prior to the exodus of His people. Pharaoh will not be converted; the Egyptians will not follow after Israel in

(Continued on page twenty-one)

Healing the Blind Men

ERNEST S. WILLIAMS

on National Assemblies of God Radio Hour, "Sermons in Song"

WE have talked to you about the healing of a leper and a paralytic; now we come to two blind men. The leper speaks of our need of cleansing, the paralytic of our helplessness. The blind remind us of our spiritual darkness and need of spiritual light. I am glad there was more than one who was blind and came to Jesus. It shows that His blessings are not for the favored few, but for whosoever will. "And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou son of David, have mercy on us. . . . And Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened."

We would not take from this beautiful record the physical healing of these blind men. We believe Jesus is as able to heal now as when He was here on earth. Would that all who are sick might take healing for their bodies from our Lord and Saviour. But greater than our physical need is the need of the soul.

Men are blind to their need and to their destiny. The apostle Paul tells us why. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious

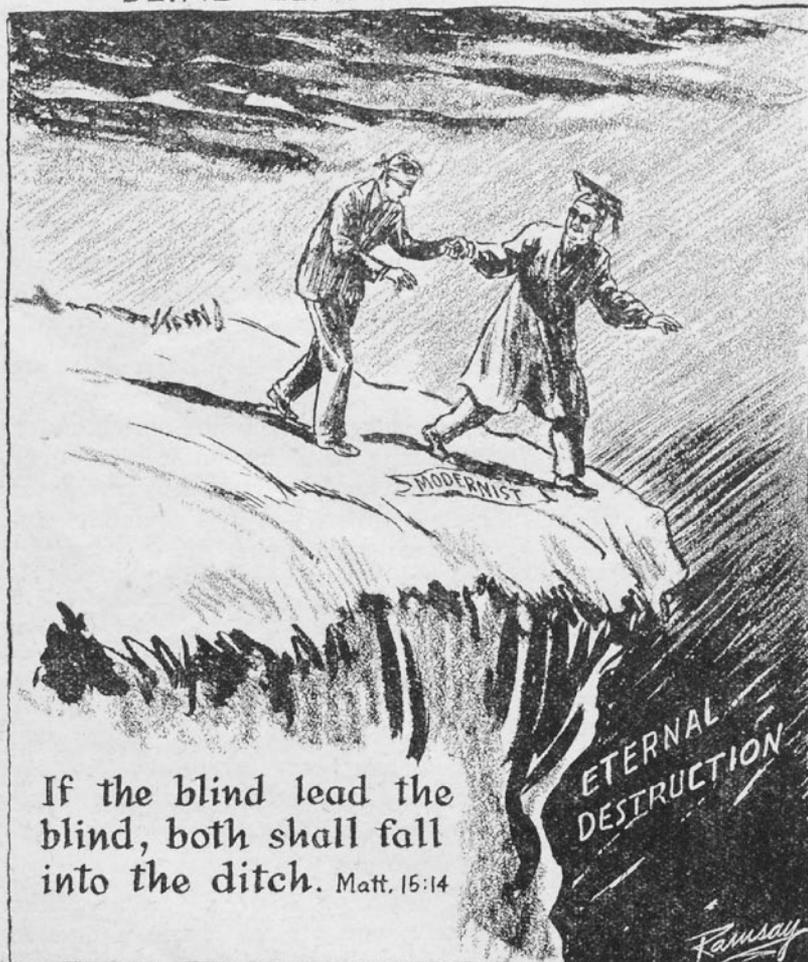
gospel of Christ, who is the image of God, should shine unto them."

God is light because He brings truth, brightness, and blessing to human hearts. Satan is darkness; he is called the prince of darkness, because he brings bondage, blight and misery to those under his power. Our world is in spiritual night because Satan is the god of this world. Jesus knew it was the Satanic presence that arranged His betrayal and crucifixion and He said, "Henceforth I will not talk much with you, for the prince of this world cometh, and hath nothing in Me." When the mob took Him, He said, "This is your hour, and the power of darkness."

Into this world of darkness, with men blinded to the light of truth, Jesus came, saying, "I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." When Christ came into the lives of Peter and John they became transformed men. When He revealed Himself to Saul of Tarsus, Saul was converted into Paul the apostle. All through the age Christ has been giving spiritual vision to those who, like the two blind men, have been willing to say, "Lord, that we might receive our sight." Drunkards have been lifted from their darkness and bondage; sinners of every kind have gone free. Heaven has become to them a bright reality, and the love of Christ has filled their souls.

Are you groping in the dark? Would you like to be lifted out of your present plight into a life of freedom and joy? Tell Jesus of your need. Ask Him to give you light. He waits to save and to bless. The man born blind said, "I washed, and do see." Once he was blind, but after Jesus had healed him he was blind no longer. And Jesus says, "I am come into this world that they which see not might see." Jesus knows all about your struggles. Ask Him to meet your need, and He will.

BLIND LEADING THE BLIND



Have Any of the Rulers Believed on Him?

WHY do most of the recognized leaders of today reject the present Pentecostal outpouring of the Spirit? The Book of the Acts of the Apostles answers this question. Paul said to the religious leaders of his day, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. The Jew resisted the grace of God and it went to the Gentile. The channel of blessing to mankind did not go out from the Temple and from the priests. It went out from Calvary, outside the city, through the Upper Room, and through the fishermen; and the Jew was stirred up.

Some were sincere in their opposition. They thought that they were the channel of blessing, or should have been, and others were chosen; hence the jealousy, the envy, the opposition. So with the opposition to the present Pentecostal outpouring. It may be natural opposition, but in some cases it is inspired by the enemy. It is simply the case of would-be leaders being set aside—would-be custodians of all the truth. They pride themselves on knowing and holding the fundamentals, and overlook THE FUNDAMENTAL OF SERVICE: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

The history of the Acts of the Apostles records the opposition of the Jews inside and outside Palestine to the gospel of grace to the Gentile. History repeats itself.

How many of your friends get the *Evangel*? You can order it for them for only \$1.00 a year.

Questions About Divorce

DONALD GEE ANSWERS A LETTER

YOUR serious letter asking several questions about divorce and remarriage is before me. Let me say how deeply I appreciate the practical gravity of the kind of cases that you mention. It always seems a little cheap and easy for those of us who are happily married to write on such matters. Yet we who love the Word of God cannot but respect its teaching, and desire to receive it.

Our counsels and our rulings in the Church must always keep within the fundamental principles taught by Christ. And on this subject He was perfectly clear.

The supreme word on the subject, is found in Matt. 19:3-12. It has been well said that this is "The highest word ever uttered on marriage." When the Pharisees asked "Is it right to divorce one's wife for any reason?" (Moffatt) our Lord answered them by lifting the whole question up to the very highest level. Marriage, Jesus said, has been ordained by God, and has its source and essential character in the primal act of creation. Any act of tampering with such a basic relationship between a man and a woman interferes with something the Creator Himself has decreed. Chrysostom pithily comments, "Had the Creator meant that the man should put away one, and take another in her room, when He made one man He would have fashioned many women." Christ certainly seems to have regarded the marriage-bond as absolutely indissoluble throughout life in the plan of God.

After all this is not so arbitrary as it may appear. It is a fact that marriage is the holiest thing pertaining to the physical life of man, and in marriage a husband and wife give to each other the most sacred thing they possess where the bodily life is concerned. God ordained it to be so. It is HE who has joined the two together, and thus made the sexes complementary parts of "one flesh." Christ views it as sacrilege for either party to view this holy thing in a light manner. It is we who have made it all so cheap and flippant and sordid. It ought to be costly, serious and honorable. The solemnity of Christ regarding marriage is intense. He regards divorce as nothing less than a deliberate undoing of God's own handiwork. To our Lord the whole thought of divorce is utterly repulsive and unnatural. His

words on the matter are admittedly one of His "hard sayings," for all human civilizations recognize divorce on one ground or another. But the Christian must face up to it.

Your letter makes a distinction between those who are "legally married" and those who are "God-joined." I think this is a dangerous distinction. The legal side of marriage is the public and social recognition and safeguard of the mutual decisions of a man and a woman to become husband and wife. The relationship they enter into in a true marriage makes them "one flesh" before Almighty God, and He has joined them together in the sense that their act has fulfilled the



divine purpose that was ordained by Him at the creation. To invest being "joined together" by God with certain separate emotional and spiritual elements, as distinct from the physical union, is to read into the phrase our human sentiment. It is sacredly true that God wisely planned that marriage should bring into the life of both husband and wife a unique enrichment upon every level of their mutual interests. But to argue that the only marriages to which we can apply the phrase that God has "joined them together" are those where the parties are temperamentally and spiritually congenial is unlawfully to clothe the words of scripture with a meaning of our own desire. It is false to invest the scriptures with our own imperfect sentimentalism.

The root fallacy underlying so much of our approach to these questions of marriage and divorce is the idea that the one supreme thing is the "happiness" of the two contracting parties. This modern emphasis upon "happiness" (and unfortu-

nately it vitiates some shallower types of evangelism) confuses the whole issue. Modern thought is that if a married couple are not happy they have good ground for divorce; and also that the possibility of achieving happiness by another marriage justifies not only divorce, but marrying again while the former partner still lives. The truth is that happiness is a by-product of life—not its main objective. Marriage in the will of God does provide some of the finest happiness that we can enjoy in things pertaining to this life, but all the same the highest thing in marriage is not happiness—but duty. Surely the marriage vows of the Christian marriage-service make this clear. There is a purpose of God to be achieved through marriage, and it is a purpose that involves the highest good of the whole race. That good, in stable home and family life, is defeated through divorce. All married couples have a high duty to perform, and it includes very much more than the mere seeking of their own selfish happiness. Usually that happiness is most truly enjoyed when the dutiful side of marriage is most conscientiously fulfilled.

In this connection it has not been sufficiently observed that the New Testament makes conjugal love a commandment (e.g. Eph. 5:23) instead of a matter of emotion and even whim. We are told to definitely WILL to love our partner in marriage. It is a fact that many unhappy marriages, and divorces, could be avoided by some effort of the will in those involved. But it is so unusual for men and women to attempt any control over their affections. We have developed a sentimental tradition about "failing in love," and are full of ideas gained from films, novels and loose talk. The Bible teaches the highest ideals for marriage that have ever been given, but it also is thoroughly practical.

There are cases where even a sincere will to love seems baffled at every turn. In establishing the absolute standards of Jesus Christ it is inevitable that some must suffer, and such should receive our fullest sympathy. But it is never the truest love to lower divine standards to accommodate human weakness. The divorce court is not the Christian way of escape. *The way of Christ is to suffer, and so to sublimate our suffering that in the end it produces the greater good. In raising questions such as you send to me we need to search our hearts as to whether our desire is to avoid the plain teaching of our Lord rather than to accept it in its transparent meaning.*

You write of some as having been "fortunate enough" to obtain a divorce before becoming Christians, but surely

this drags the whole thing down to a pitifully low level of living for self, rather than for God and my neighbor. It is remarkable that your words echo over the centuries the tone of the petulant objection of the disciples to the teaching of Jesus when He was giving it. They suggested that if the question of divorce was as He put it, then it is better not to marry at all. I need hardly point out the almost blasphemous implication that the perfect will of God is not so good as our own selfish lust. The answer of our Lord to the disciples is full of His wise tolerance for the weakness of the best of men. He always points to the highest paths of sacrifice for the kingdom of heaven's sake, but allows that those are not possible to all. His own standards against divorce are absolute, but He recognizes the provision made through Moses for human "hardness of heart."

In recognizing the scriptural permission for divorce on this one ground of unchastity it is a big mistake to assume that unfaithfulness automatically dissolves a marriage-tie. The sin can be forgiven, and the union completely restored. That is why remarriage after a divorce is so deplorable, and devoid of the slightest scriptural permission. It makes the healing and restoration of the original union impossible. "If she depart, let her remain unmarried," says the Scripture. Only death absolves the obligation to remain unmarried.

In practical experience divorces and remarriages produce tangles that seem almost baffling when the grace of Christ has inspired a genuine desire to straighten things out according to the Word of God. Let me say first of all, however, that I think you need to be very careful in your application of 2 Cor. 5:17, in your inference that all that pertains to the old life can be treated as though it were almost non-existent. In such glowing passages Paul is dealing with the *spiritual* change, and he has no thought for one moment of cancelling our moral and social responsibilities incurred before our regeneration. Debts contracted before conversion still have to be paid (e.g. Philemon 18), and the bond-servant must still be obedient to his master though both are now in Christ. 1 Tim. 6:1-2. Great carefulness is needed in suggesting that regeneration in Christ radically affects former marriage responsibilities, and responsibilities concerning divorce.

Where families are involved, and where the breaking up of homes that have come into existence through irregularities, or through ignorance of, or disobedience to, Christ's commands, would

cause great hardship and even temptation to yet further sin, it is obvious that we must proceed with great caution. The children have a special claim for consideration. Usually it is only possible to make the best compromise practically within reach under all the circumstances. Paul manifests a wisdom in his epistles in dealing with such delicate issues that provides a model for all future generations of Christian leaders. He enunciates the highest principles, but allows a lower way for those who cannot rise to them. Tolerance for the past allows no presumption for the future however, and once light has been given, we enter upon an inflexible responsibility to live according to it. This responsibility touches its highest level in those who aspire to the Christian ministry. Bishops and deacons have to be "blameless" in such matters. What we choose to call "success" in a preaching-ministry can never alter divine

principles. God's Word is our standard.

Therefore in the final case you mention there can be no question of a divorced sister marrying again while her first husband lives, if she knows it. To infer that such a remarriage will produce a partnership destined to enjoy a unique anointing of the Holy Spirit in a successful Christian ministry is to deny some of the plainest teaching of the Word of God. Let such serve God in an unmarried state—as so many others are doing. Their mutual sacrifice will give a deep and choice blessing upon their ministries that may prove to be "success" in the eternal sense of the word when all is finally measured before the judgment-seat of Christ. I realize that this may sound hard, but the testimony of the ages is that a God of love does sanctify such sacrifices with a holy joy in denying self to do His will that knows a wonderful fellowship with the Son of God in His Gethsemane.

Elijah's Cloud

A GREAT drought had descended in the Black Hills of S. Dakota; gardens, grain, corn and grass burned and shriveled to nothing in the fields. The temperature rose from 100 degrees in the shade to 110, and stood still for a week. It was so hot one could feel the heat waves in the open, as from an oven.

One afternoon I went before God in prayer; I did not say just a few words but earnestly prayed for rain. Two days went by and no rain came. The temperature rose to 120 degrees. The thermometer burst in the place it was hanging. The little birds and rabbits lay dead in the fields. Leaves were burnt to a crisp on the trees. We went into a cellar dug into open ground to live.

The third day, at noon, I went to the spring to get a pail of cold water. There was a shallow well we had dug by hand, about twenty feet from the open spring hole. The water too was going down and was now even with the sand on the bottom. I walked over and looked down into the spring, and what did I see? A small white cloud, not larger than a man's hand, arose from the spring in front of me, and as it rose higher and higher it rapidly grew larger and larger! Soon it was a large cloud above me, where quickly other clouds formed and gathered around it.

I walked back into the house with the pail of water, and told what I had seen.

No one believed me. I said, "We will have rain very shortly." Some said it couldn't rain; it was too dry. This was at two o'clock. By five the storm broke, and such a terrible storm it was! The lightning and thunder crashed until we wondered if the last day had come. The seven creeks that ran into the large river at the foot of a ravine a little ways from the house soon made it a roaring, raging torrent. The water swept across the banks in a wild terror gathering everything it could; large trees, boulders as large as a small house, and dirt were carried away. Hail as large as goose eggs, some stones weighing one to two pounds each, came down with the rain. The crops that were left were scraped from the ground; even the grass from the meadows was not saved. Things that survived were potatoes, garden seeds and the late corn which had not sprouted and lay in dry ashes. After this heavy rain there was plenty of hay, corn, potatoes and vegetables and some other things which had not been destroyed.

This rain came on Sunday, June 25, 1930. I thought of Elijah and his prayer for rain as I saw the small white cloud rising before me. I have never before seen a cloud like this arise from water. Our needs were now well supplied for that year. Praise the Lord, He still answers our prayers in a wonderful way. Elijah's God still lives today.—G. Rhodes, Box 352, Erhard, Minn.

The Unequal Yoke

G. H. LANG

SCRIPTURE READING—2 Cor. 6:14-18.

CHRIST is the true spiritual touchstone. Our attitude to Him is our attitude to God, and determines destiny. "Dost thou believe on the Son of God?" was our Lord's own question for revealing the heart state of a man. John 9:35. There are those who perceive that Jesus is "the Christ, the Son of the living God," who can truly say, "To me to *live* is Christ." Their whole soul exclaims: "Unto Him that loveth us, and loosed us from our sins in His blood . . . to Him be the glory and the dominion for ever." They accept His Word as utterly true, rely upon His death and resurrection as their one ground of salvation, know Him as their life, and obey His will as law. These are "believers"; the rest of mankind are "unbelievers."

It is to believers that the great bulk of the Word of God is addressed. To them it is authoritative. And among the plain injunctions which the Lord Almighty gives to His children this one is prominent—"Be not unequally yoked together with unbelievers," which settles definitely what are to be their relations with all outside the circle of believers.

Nor does it suffice that there be a confessed belief in God. The Buddhist, the Mohammedan, and all Unitarians acknowledge a supreme being or power, but they are not Christian believers. The believer, in the New Testament meaning of the word, has responded to this call of the Son of God, "Ye believe in God, believe *also* in *Me*." John 14:1.

Therefore, Freemasonry, for example, can receive all acknowledgers of a deity, but inasmuch as it does not require faith in Jesus as the Son of God, nor in His redeeming sacrifice, it includes "unbelievers," and with such a Christian may not be yoked. This is the situation with other secret societies also.

God does not say, "Be not unequally yoked together with pagans, nor with the vicious living, nor with atheists," but simply, "with unbelievers." Nor is regard had to the purpose for which the yoking is proposed; though it be for ends that seem excellent, as for moral and philanthropic work, for the crushing of tyranny or the securing of just conditions of labor or fair rates of pay. Nor is any exception sanctioned, as if the command read: "Be not unequally yoked with unbelievers, unless without such yoking one cannot earn a living." Our Lord forbids it; and this ends all questions for the believer.

But what is a yoke? It is such a connection as suspends individual freedom and compels united action. Hence, ordinary trading, buying and selling, is not a yoke, for neither party is bound to deal with the other, and contact ends with each transaction. Similarly, working for a wage by ordinary contact is not a yoke, since either party can terminate the arrangement at will. But very obviously marriage is a yoke. So also is a business partnership. It is the essential strength of a labor union that all its members

act together. If some will go on working when others will not, the latter have but a reduced chance of carrying their point.

All such yoking for a believer is a plain infringement of a plain prohibition of his God and Father. The origin of the verb "to join" condemns the believer who is so linked with unbelievers. For "join" is from *jungo, junctum* (from which is junction), the Latin equivalent of the very Greek word here employed by the Holy Spirit and translated "yoked."

"BE NOT UNEQUALLY YOKED."

The reason for the rule is given in the word "unequally." This implies thorough difference of nature and kind. The situation is pictured in the divine law, "Thou shalt not plow with an ox and an ass together." Deut. 22:10. These differ so greatly in size, strength, and speed that they *cannot* pull together. Hence the weaker must yield to the stronger, and suffer under the yoke.

The difference between the believer and the unbeliever is of nature and kind. The one is born of God, and has the life of the Son of God, the Righteous One. He "hungers and thirsts after righteousness," not after "rights." He is concerned with pleasing God, not with grasping a few more dollars. The unbeliever frequently does not hesitate at iniquity if that promises best to serve his ends. But righteousness conforms to love, since it never is right to act selfishly and unlovingly. "Love worketh no ill to its neighbor." Rom. 13:10. A labor union secretary has declared, "The central authority must be obeyed, right or wrong." This lays down the principle that members of a union must obey when the central authority orders acts that are wrong. This is contrary to the Word of God which states, "Trust in the Lord, and *do good*; so shalt thou dwell in the land, and verily thou shalt be fed." Psalm 37:3.

"WHAT FELLOWSHIP HATH RIGHTEOUSNESS WITH INIQUITY?"

The believer is "light," the unbeliever "darkness"; can these commingle? The one knows God, who is Light, and follows the example of Christ, the Light of the world. He knows enough of God's plans for the future to know whither he is going, both what is the path and what is its end. The other knows nothing of all this; he sees only the world, and himself wronged by the world; he calculates only for the present life. How can these opposites arrive at the same conclusions?

Every association which courts darkness, holds its meetings in secrecy, exacts oaths of silence, and shrouds its purpose and methods behind an impenetrable veil, obviously is not of the light. Today Freemasonry is this; and to all such associations apply Christ's searching words, "Everyone that doeth ill hateth the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." John 3:19-21.

"WHAT COMMUNION HATH LIGHT WITH DARKNESS?"

There are really only two empires and two sovereigns: "the prince of the empire of the air, the spirit that now worketh in the sons of disobedience," and "the kingdom of God." By nature and practice all mankind are subjects of the former empire; but the believer, having been born of God, "born from above," has been "rescued out of the authority of darkness" and "translated into the kingdom of the Son of God's love." Eph. 2:2; Col. 1:13. The apostle writes, "We know that we are of God, and the whole world lieth in the evil one." 1 John 5:19. Between these two sovereigns there is not and cannot be any harmony, but only absolute hostility.

"WHAT CONCORD HATH CHRIST WITH BELIAL?"

The believer, as the very term implies, is a man of faith, and faith reckons upon invisible factors which are as good as nonexistent to the unbeliever. To the believer, God is the great, all-important reality, whose Word he consults, to whose wishes he defers, and upon whose aid he counts. To him, "God is a refuge and strength, a very present help in trouble." Psalm 46:1. To the unbeliever, God, for all practical purposes, is not or might as well not be, for He is unknown.

The believer, when in distress—for example, when he cannot get what is justly due, or is otherwise wronged—remembers that evil men would have no power at all against him had not his all-wise and all-loving Father and God permitted it. John 19:11. This permission he knows is for his true good, as in the case of much tormented Job; and hence he seeks to humble himself under the mighty hand of God, rather than to resist the rod which that hand wields for his welfare. 1 Peter 5:6; Isa. 10:5, 15; Micah 6:9. He can show a quiet and prolonged forbearance for he rests on the promise in Matt. 6:33.

The unbeliever cannot so look at trial and wrong, cannot count upon God, cannot afford to forebear and allow his rights to be denied, but must fight for what he means to get, and wrest it by force from other ungodly hands.

The believer knows that though he has little just now, he has a better and enduring inheritance in heaven. Being but a pilgrim, he prefers to travel with but little baggage. His treasure he sends before him to his native country, to which he is journeying. Heb. 10:34; 1 Peter 1:3, 4. To the unbeliever this is simply ridiculous.

The believer learns Christ's secret of contentment, and knows the blessednesses of the counsel: "Let your turn of mind be *free from the love of money*; content with such things as ye have; for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we may say, The Lord is my helper, I will not fear: what shall man do unto me?" Heb. 13:5, 6.

The believer is a temple in which God personally dwells and works. His body is a sanctuary of the Holy Spirit who is in him. 1 Cor. 6:19. The unbeliever has objects that usurp the place of God. Self-pleasing is the fundamental principle of his life. He fights for his rights, or for those of his class (because its rights include his rights). He fights oftentimes

with wholehearted energy and with every available weapon; for he wants and will have *something more*, which is covetousness, which is idolatry. Eph. 5:5; Col. 3:5. How shall they work together who serve contending gods?

"WHAT AGREEMENT HATH A TEMPLE OF GOD WITH IDOLS?"

The new man in Christ and the old man in the flesh do not harmonize, they antagonize. The one sees, and the other is blind. They go in opposite directions. One is alive and the other dead. How essentially reasonable is the injunction to the living, "Be not unequally yoked with the dead!" Here arise two marvels: first, that such counsel should be needed; then, that it should be disregarded.

And when it is disregarded it is always to



As this picture shows, there are those in Palestine today who still break the command of the Lord, who said, "Thou shalt not plow with an ox and an ass together." Deut. 22:10. It is an unequal yoke, illustrating the wisdom of God's command to us, "Be not unequally yoked together with unbelievers." 2 Cor. 6:11.

the disaster of the "new man" in the believer, and the reviving of the "old man." When a young Christian woman requested Spurgeon to unite her in marriage to an unconverted man, she urged that she hoped to lead her lover to Christ. But the great preacher's robust good sense answered her with the proposal that, the next time the young man came to see her, she should get on the table while he stood on the floor, and see whether she could lift him on to the table or he would pull her down to the floor. When the Christian and the world are yoked together, the world is found to be the stronger. The believer is the weaker, and is dragged after the stronger.

"COME YE OUT . . . AND BE YE SEPARATE."

If you are out of such a yoke, stay out; if in such, come out. The *only* God-sanctioned exception is the marriage yoke. 1 Cor. 7:12, 13. A husband or wife, on becoming a believer, is at liberty to continue living with the unbeliever. But the unmarried believer may marry *only in the Lord*. 1 Cor. 7:39. The command, "Come out . . . be separate," is very imperative, as well as simple, however inconvenient at times. It is the will of God. Did not the Lord say to Abram, "Get thee out"? "By faith Abraham, when he was called, obeyed to go out." Would

he have reached the inheritance if he had not gone out? And is not he the father and pattern of every true believer? Rom. 4:16, 17.

"Wherefore come ye out." It is our wisdom as well as our duty to do the will of God immediately we know it. The only right and safe plan is this, "I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not, to observe Thy commandments." Psalm 119:59, 60.

"TOUCH NOT THE UNCLEAN."

"All that is in the world . . . is not of the Father, but is of the world." 1 John 2:16. The "world" is the aggregate of unbelievers. Of this circle Satan is the ruler. It is his sphere of influence. Himself inflamed by ungodly desires for his own glory, he has infected the human

zations, therefore he ought to support the same. But any small temporal advantage is more than canceled by these heavy spiritual losses and penalties, and thus the world but invites the believer to act to his own loss. We must not even touch the unclean thing, let alone receive and use it.

The world in which the early Christians lived was honeycombed with organizations, of which the principal were the religious societies and the trade guilds. An instance of the latter, and an example of the money-loving spirit that mastered them, and made them, as now, turbulent and arbitrary, is found in the silversmith class mentioned in Acts 19:23 and the following verses. Demetrius "made silver shrines for Diana," and "brought no small gain unto the craftsmen." When the gospel spoiled their money-making, they banded together to oppose Paul. They did not care whether or not the gospel was the right thing; their only concern was the gaining of wealth, and they became violent in their strife and "the whole city was filled with confusion."

Thus the conditions which believers face today are by no means new. They are just such as the Lord knew His people faced when He called them to a life of separation from the world. That a disciple of Christ should consort with both Paul the apostle and Demetrius the silversmith simply was not possible. Nor can a believer be unequally yoked with unbelievers in the labor unions of today. God's command is still, "Come out from among them, and be ye separate."

The consequences of such separation are necessarily very trying. The believer forfeits friendships and co-operation such as advance worldly interests, and incurs misunderstanding and direct opposition. He may be deliberately crowded out of his business by a powerful combination of dealers, or be driven from employment by a labor union, or be harassed by a secret society with which he was connected. And this persecution may often be persistent and malignant, since his stand, being for Christ and in obedience to the Word of God, and so against anything godless or evil, is a rebuke to the ungodly, which provokes that deep moral resentment which is ever the spring of the bitterest of hatred. Hence he may have to meet poverty, in which his family will be involved; uncertainty as to today's bread and as to the morrow; even the breaking up of home and removing hither and thither, and other such trials.

What is to support the heart of the believer under such testings? How are his urgent needs to be met? The entirely sufficient answer is to be found in these promises of "the Lord God Almighty": "Come ye out . . . be ye separate . . . and I will receive you, and will be a FATHER to you."

A miner, known to me, when being driven from employment by the local federation for separating therefrom upon his conversion to God, was warned by the colliery manager that he would be left to the mercy of the world. "By no means," was his reply; "I shall be left to the mercy of my heavenly Father." Were a rich man definitely to guarantee to look after his poorer relatives, the latter would doubtless feel free from care. Much more would the children of a wealthy and loving Father rest easily and

(Continued on page fifteen)

Missionaries Face a Changing World

Many changes have taken place on the foreign fields of the world during and since World War II. Missionaries who found it necessary to leave their adopted countries have returned to find that cities have been devastated, ravaged and in many cases destroyed. In other cases, the missionary has returned to find a modern city has grown up to overshadow the old ways of living. New methods must be used to meet the tremendous opportunities that are now ours. Here is a story of the change—from the old to the new!

Arthur G. Johnson, Yunnan, China

ON Saturday morning, March 1, I boarded a big Douglas DC-4 air liner at Hong Kong, bound for Kunming, capital of Yunnan Province in Southwest China. We traveled in a heavenly fairyland, without seeing earth for over three hours. Then suddenly, there was a break in the clouds and the ground came into view once again. I immediately recognized the "good earth" below us by the red soil and the parched hillsides, as our beloved Yunnan. I had difficulty in finding any landmarks, but as we neared our destination the motor road leading from the town of Lunan, in which district our work is located, to one of our other stations forty miles away came into view. In less than thirty minutes we got our first view of Kunming, situated in the midst of a large plain near beautiful Yunnan Lake. As we circled the city, old landmarks were noticeable, and on the west side of the lake, West Mountain, in the shape of a reclining Buddha, loomed up before us. As we neared the airport, my heart beat faster

and I was filled with emotion, for at last, I was back in the land of my adoption.

Our journey of seven hundred air miles from Hong Kong was completed in exactly four hours flying time. As we stepped down from the plane, we caught a glimpse of Brother Osgood who was on hand to meet us. We exchanged a few words of greeting. Our Chinese pastor, Mr. Neu, whom I had not seen for about eight years, was also at the airport when I arrived. He walked up to me, took hold of my hands, but as we looked into each other's eyes, we were speechless. A lump came into my throat and one came into his; tears welled up in his eyes. I understood that language. This beloved Chinese pastor, who has been with us since the inception of the work in Lunan, has carried on faithfully throughout the war years.

IMPRESSIONS OF KUNMING

During the war against Japan, Kunming was a huge United States Army air base. It was here that the planes from India landed after their perilous hop "over the hump." The barracks are still standing that housed our boys. Over forty thousand of our fighting men were stationed in Yunnan Province. They have left their impressions on the people here. Little boys and girls, and even grownups, use our slang expressions such as "okay." What was once a densely populated United States Army town near the airport is only a "ghost city" now. There are still about twenty-five of our soldiers here representing the Graves Commission. Ten thousand of our heroic boys

made the supreme sacrifice in this mountainous province of Southwest China that the world might stay free. They gave their all; can we give less to Christ?

When we left America, we did not know what to expect in Yunnan. The French railroad that connected Kunming with the sea was cut early in the war to prevent or retard the invasion of the Japs into this strategic province.

We concluded that Yunnan was reduced to an agricultural province again. To our surprise, however, we found Kunming a thriving, modern city. Modern structures are everywhere. The stores are stocked with both domestic and foreign goods of every description. Business is booming. The housing shortage is acute. As we made our way around town, we came across a busy mart, which has been named the "G. I. Market." Here one can buy canned apricots, pears, peaches, cherries, and pineapple; powdered and evaporated milk; canned meats and many other items, such as Ivory, Camay and Palmolive soaps, army clothes, flashlights, and batteries. The prices on some of the articles are very high, but on others they compare favorably with prices back home.

The churches have carried on all through the war, in spite of the repeated bombings and the heavy casualties.

A NEW ERA FOR YUNNAN

During the war years, motor roads have been built in many places in this province. New roads have been opened to all the large villages in Lunan County, which will enable us to "Speed the light" with motorized transportation. Motor cars are selling at prohibitive prices, but we hope it will be possible to buy a Jeep in the near future. In former years, most of our work was done on foot or horseback. With a Jeep, we shall be able to do a hundred times more than we otherwise could.

Building

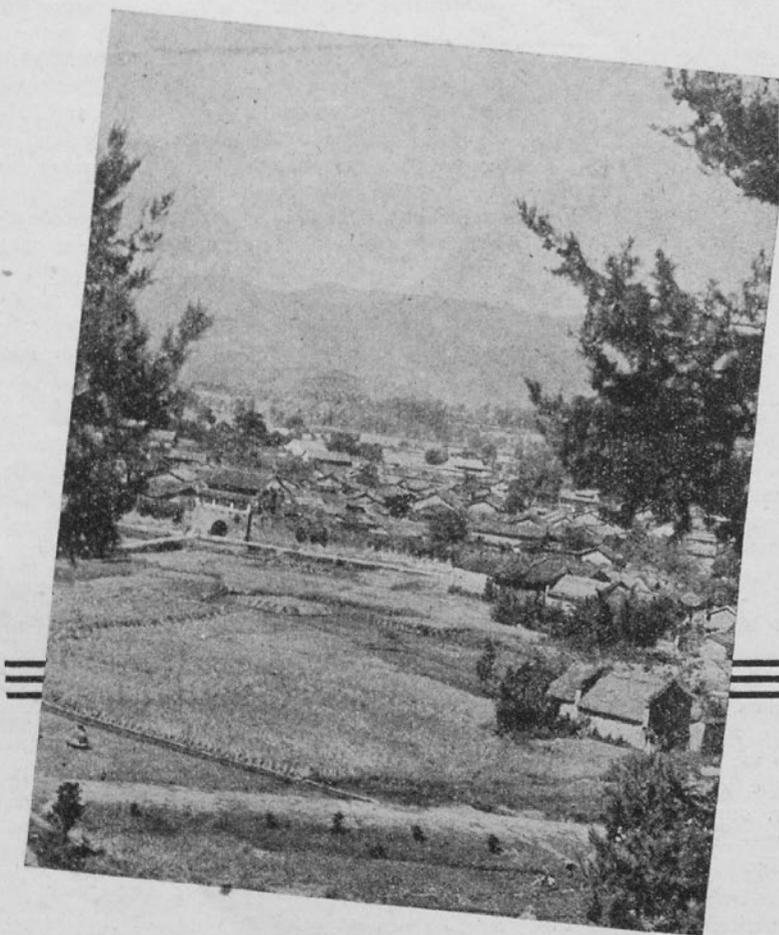
Houses, Churches In Nigeria

C. D. Goudie, Nigeria

THE Nigerian Field is in a great forward move. The monthly reports from the churches attest that each week souls are being saved and believers filled with the Spirit.

To meet the urgent need in this opportune hour for advancement on this field, many new missionaries have been sent forth from America. Now there are twenty-three in all. When my wife and I came to the field in 1944, there were but two missionaries to carry on, and but two Mission Stations—one at Umuahi in Owerri Province, and one at Nquot Okono in Calabar Province. Later a missionary couple located at Abiakpo, liv-

This is a view of the walled city Lunan, Yunnan, Southwest China, that Brother Johnson recognized as his plane dropped below the clouds and he found himself in Yunnan again.



ing in a temporary mud and stick house which is now infested with white ants and is about to collapse. Just last year a station was erected at Aba. While the Aba house was being built we lived in one of our native pastors' house which had mud floors, low doorways and very small windows. Dwellings such as these are a great detriment to the health of a white man, and shorten his time of effective service on the field. During the past months we have anticipated the need of mission houses to accommodate our growing mission family. It is no small problem to have missionaries arrive and have no dwelling places for them. So we find ourselves confronted with an immediate building program. A building at Ewu, Benin Province is about completed, the new missionary having already gone there to live. At Abiakpo a foundation has been laid for a new house, and at Umuahia one of the buildings is being remodeled into a suitable house for two of the women missionaries. Then there is Port Harcourt, our nearest large port town, where one of our Field Executives is to live in order properly to transact business. A plot there has been secured and a residence should go up just as soon as possible, for with the congested condition it is impossible to rent a house in the town.

Last but not least there comes before us the urgent need of a church building for the Aba congregation. Though one of our newer churches, these people have long since outgrown the rented schoolroom which is their present place of worship. Land has already been secured in Aba, and the ground has been cleared. The next move is the erecting of the church building.

We must arise and build! HELP US ARISE AND BUILD!

A Flannelgraph Story

IT is eight o'clock in the morning! Children are thronging the streets headed for the Mission Compound. What is the attraction? The schools of the city are closed because of the summer vacations.

Over four hundred children are squatting on the ground, jabbering wildly. Some Indian men are trying to quiet the children, but to no avail. Hear the exclamations of delight as a young lady, evidently from America, steps out before the children! In a moment everything is quiet and the children are attentive.

For the next half hour the children are held enrapt by the young lady and her flannelgraph as she tells the story of the Christ child. After a few songs and prayer, the children return home to tell the story they learned that morning. You may be sure that they will be back tomorrow morning if at all possible for another story. In the meantime the missionary and her helpers go before the Lord asking Him to water the seed which has been sown.

Ruth Kelley has been having about four hundred children out to the daily vacation Bible School now being conducted in Jubulpore. From an air letter we learn that she is desperately in need of more flannelgraph material. If any friends have good material which you would give, please send it direct to Miss Ruth Kelley, 251, Napiertown, Jubulpore, C. P., India, as soon as possible.

A Church Is Born in a Day

M. L. Ketcham, North India

A fine new addition to the Orphanage, measuring nearly 25 feet by 100 feet, stands ready for the roof! God has met us in advance, all along the line, and when every Saturday night came around, there was always plenty in the "building fund box" to pay for materials, workmen, etc. We know exactly how the "widow" felt, as she continued to draw on the resources of her "bottomless barrel." And because of the fact that our Father is rich in houses and lands, we have been emboldened to do first-class workmanship. The foundations are deep and wide. We used the best brick available, and good lime mortar. There is no wood for the termites to eat, no mud to wash away in the rain, and no straw to rot. We have built closets into the long expanse of one whole wall, so that each girl has her own locker space, where she can keep her clothing, books, soap, hair oil, ribbons and the other knickknacks which are so dear to the girl heart. There is a rat proof room for the storing of rice. (We use nearly 5 tons per year) There is a new bathroom, equipped with showers, and sanitary arrangements with a mammoth new septic tank, large enough to care for 100 people. The new dormitory is mosquito proofed throughout. If all goes well, the floor, plastering and roof should be finished when you read this.

Our Purulia church building has seen much activity of late. To begin with, there was the biggest and most colorful event Purulia has seen in a long time—the marriage of our missionary, Esther Coxe. Then followed, in breath-taking succession, meetings of the Executive Committee of the District, weddings of some of the orphan girls, a series of revival meetings, and an outstanding baptismal service.

The young man who was immersed was converted through the ministry of Brother Somaiya, our Assemblies of God pastor in the large steel-mill city of Tatangar, fifty miles south of Purulia. This new convert is a Mohammedan of the Mohammedans, coming from the very highest caste of Pathans—those proud, fierce, muscular, warlike bigots who occupy the no man's land between India and Afghanistan, and who owe allegiance to no one but Allah. As nearly as we can ascertain, only one man from this caste has previously accepted Christianity—and he was hacked to pieces by infuriated relatives a few weeks after being baptized. This new convert is an outstanding young man, well educated, and an Urdu poet of considerable renown. Pray that God will protect him, and make him a power for the kingdom.

Here are a few extracts from letters of Indian workers to me. Brother and Sister Dutt report a glorious tour throughout North Bengal, with many instances of salvation, healing, and even the Baptism in the Spirit in Anglican churches. Our Brother Jyotish Haldar received an urgent call to a distant town where a group of people were hungry for salvation. Jyotish went, preached to the seekers, and saw several conversions in his first meeting. People suffering from typhoid and cholera were healed, the whole town was stirred, and a church was born in a day. Brother Abikash Sircar tells of similar experiences, and begs me to come down, and set two new churches in order. Playing "papa" to the whole Bengal field brings weighty problems—but even greater joys. God has given us a marvelous band of American and Indian workers—and the Word goes forth and the work grows. Praise the Lord!

The Call of the Heathen

FROM the land across the waters
Where heathen souls are dying
Comes a plea to every Christian,
Comes a cry with tears and sighing.
From the early dawn of morning,
Through the weary hours of midday,
Till the shadows once more lengthen
And the evening hides the sun's ray,
Many hearts are sad and weary,
Bodies sick and minds tormented,
Racked by fear and superstition,
Pain and heartaches never ended.
Light and hope to them are strangers,
Peace and love they've never known;
Jesus Christ, the blessed Savior
Never once to them was shown.
When you think of all your comfort,
And their need, O Christian Brother,

Are you touched with true compassion?
Is there love for any other
Than the ones around about you?
If their destitute condition
And the love of God the Father
Melts your heart with deep conviction
Till you give and pray to save them,
Some you'll meet from every nation
Who'll rejoice with you forever
O'er your part in their salvation.

—Ruth Sherman Ford

Your missionary offerings can be sent direct to **NOEL PERKIN, Secretary of the Foreign Missions Department, 336 W. Pacific Street, Springfield, Missouri.** They will be used 100 per cent as you designate.

Good Reading for Youth

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By J. R. Turnbull

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WE SPEND OUR YEARS

By Charlotte Kruger

Heather Allison's sweetheart died in the Pacific. She could find no pattern for her life. Would she marry Jim Fletcher and settle on the Vermont farm or Jonathan Kent and go to Africa as a missionary? **Price \$1.50.**

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DAVID LIVINGSTONE, Missionary-Explorer.

PRAYING HYDE, A Man of Prayer.

MARY SLESSOR, White Queen of Calabar.

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THE TIME

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TERRY'S CALL

By Ethel S. Low

A story written especially for young people. The message of Christ's desire to keep young people active in His service is paramount throughout. **Price \$1.50.**

Gospel Publishing House, Springfield, Missouri

In order to save his soul, God permitted an innocent boy to suffer the shame of an . . .

Undesirable Discharge!

LESTER F. SUMRALL

WALT walked through the heavily guarded gates of the Great Lakes Naval Training Station into the whirling rush of civilian life. In his trembling hands was clinched as ignominious a paper as a naval man can possess. The youth was speechless—stunned beyond expression. He read, "Walter Gundt, discharged for unfitness." A typhoon of emotions shook every part of his being. "I can never face my friends again," he told himself—and his first thought was suicide.

But today Walt is enrolled at Central Bible Institute preparing himself for missionary work in Europe, to which the Lord has called him—for since that tragic day of discharge he has accepted Christ, has been filled with the Holy Spirit, and all is changed.

During World War I the Russian armies overran German Poland, taking many prisoners. Walt said that his mother, Otilie Kelm, was then a young lady. She was apprehended by cruel soldiers and exiled to Siberia. With her mother and sisters she was inhumanly treated in a concentration camp, and complete breakdown resulted. After the Armistice she was returned to Lodz in Poland. She married Ludwig Gundt—and they honeymooned to the United States to start life together in the new world.

But they failed to find domestic happiness in their new homeland. Although the young wife seemed better for a few years, the effect of her sufferings in Siberia and Poland manifested itself. Friction arose between her and her husband neither of whom knew the love of Christ. For years the friction grew worse, until finally, in February, 1942 the husband secured a divorce.

In a court scene that made the front page of the South Bend *Tribune*, the angry mother accused Walt's father of being a Nazi. She asked Walt to make certain statements against him. This Walt refused to do. Instead, he took his father's part, believing in his father's innocence, and his distracted mother then declared that Walt too was a Nazi. She said he had gone to a summer camp at Bridgeman, Mich., in which the German Bund reportedly had been active. Walt admitted that he and a group of his friends (all in their early teens) had holidayed there for a week or ten days, sleeping in tents and spending their time swimming, etc., but said he had seen no evidence whatever of un-American activities while at the camp.

The whole story was published in the newspaper that evening. Walt hardly had the courage to go back to high school the next day, but his father told him to keep his chin up and go ahead. Shortly after school began the civics teacher, having read what was in the paper, said, "Don't get discouraged—it will soon blow over." So Walt continued in high school for the three

months that remained before graduation. During those three months the F.B.I. came to his home frequently, to talk to Walt's father, although he had completely exonerated himself.

Having graduated from high school, Walt was anxious to get away from all the notoriety, and so he lost no time in enlisting in the Navy. On June 5, 1942, he was sworn in. "Now to start life afresh, and prove I'm a loyal American!" he thought.

The Navy sent him to Iowa State College to study electrical engineering. He was happy in his work and seemed to be getting on all right. Like all the other boys, he looked forward to the time when he would see active service. But he was doomed to disappointment.

He was standing in the cafeteria line for evening "chow" when a messenger suddenly informed him that he was wanted in the "skipper's cabin." Going there, he was introduced to a man who, he later discovered, was a Naval Intelligence Officer from Washington. The expert secret agent began firing questions at the youth. First he asked intimate and embarrassing questions relative to his family. Then he asked Walt if he was a member of the German-American Bund. The boy replied in the negative, but the officer repeated the question again and again—30 to 40 times in all, Walt believes. When Walt steadfastly denied it, the agent became exasperated and said, "We have the facts recorded in our Washington files that you are a Bund member. Furthermore, we have captured your Bund membership card, bearing your own signature, proving you are a member."

With this false accusation Walt could not restrain himself. Looking the agent squarely in the face, he said, "You're a liar!"

Without contradicting him the officer contin-



WALTER GUNDT

ued, "Also, from our information files we know that you are a leader of a spy ring!"

Walt's heart seemed to jump into his throat. Every fiber of his being trembled in terror.

Relentlessly, for four hours the grueling continued. Walt had had no food since noon; he had no water to quench his fevered thirst; he was worn and unnerved. At last the officer, who had taken down every word, arose and said, "I do not seem to find anything wrong with you. Just forget this interview!"

Forget the interview! How could Walt forget such a terrific impact upon his mind and soul? He could hardly sleep for many nights. When he did sleep his dreams were ghastly nightmares.

Six weeks after this ordeal Walt received his rating—Electrician's Mate Third Class. It was time to ship out. His comrades in Company 3, Section D, U. S. Navy Training School, were sent to theaters of operations, but Walt and three others remained. The three others were retained as teachers. Walt was assigned to be assistant instructor.

To further confuse him, he twice received shipping orders. Each time he packed and was ready to leave, and one hour before the hour of departure his orders were cancelled.

He spent six long, uneasy months after his company had gone before he received his shipping orders. It was the last of April, 1943, when he was ordered to proceed to the Great Lakes Naval Training Station, near Chicago. Walt was jubilant. He expected to ship out immediately. "Finally my name has been cleared," he thought, "and now I can serve my country." But his new ecstasy was of short duration. Upon arrival at Great Lakes he was immediately made a Prisoner At Large. He was confined to his barracks, having to get special permission even to go for his meals, and was given humiliating tasks to perform.

After enduring this treatment for several days, Walt got up enough courage to go to the District Personnel Office to interview Chief Tuttle. He asked the chief why he was listed as P. A. L. The chief looked through Walt's Navy record and found he had a four-point conduct, which is a perfect record. "Come back Monday," he said, "and in the interval I will see why you are a prisoner."

When he appeared at the Personnel office on Monday he was referred to Lieutenant Givens. He asked the Lieutenant why he was P. A. L. Givens asked him to be seated while he conferred with another officer. Fifteen or twenty minutes later Lieutenant Givens returned and, without a word of explanation, said: "Mr. Gundt, you are being discharged from the Navy today. Sign this." Without bothering to read what he was signing, the stunned boy obeyed. He was taken to a doctor for a physical examination, then to the pay master who gave him all back pay. Then came the final blow: he was told to turn in his uniform. So far he had kept a brave face, but when he parted with his uniforms he could not keep from weeping. He was given a cheap outfit of clothes and told that he would receive his discharge papers at the gate.

It was a bewildered, embittered boy who took his papers at the gate and walked out into a seemingly hostile world. Walt felt like a criminal. His citizenship rights had been taken away.

He would never be permitted to vote. He could never hold a government position. He could never obtain a passport for traveling abroad. He could not even hold a job in a defense plant. He was a castaway—a man without a country, and without a home. For he refused to go home to his father. He blamed his father for all his trouble, thinking he must have lied about him—and hatred boiled in his heart.

If only he could die! There seemed to be nothing to live for. He smoked 400 cigarettes during the first three days after his discharge. Within three weeks his weight fell from 176 to 143 pounds. He began to drink.

Christian friends tried to get him to attend church, but he refused. Some might wonder at this, thinking that such deep sorrow and desperate circumstances ought to drive any man to God. But isn't it true that it is the goodness of the Lord, rather than His severity, that leads most of us to repentance? The Lord began to show Walt His goodness. He laid it on the heart of Mrs. Engstrom, a Christian lady in South Bend whose son was a good friend of Walt's, to take him into her home. She longed to lead him to Christ. Walt did not suspect her motive at the time, but today he believes that if the Engstroms had not taken him into the happy atmosphere of their home he probably would have had a nervous breakdown, and might have ended a suicide. For some time he persisted in his careless ways, wasting his money in taverns and hell holes, but the Engstroms would not turn him out into the street. They were praying for him, and believed eventually he would come to Christ.

Then came a further kindness. Mrs. Gertrude Sedam began taking a motherly interest in Walt. Her son Wendall had been a school chum of his. Wendall had been killed in Belgium in the "Battle of the Bulge," and because of her sorrow and because of Walt's friendship with her dead son she asked him to live in her home awhile. She knew Walt was innocent of the charges against him, and decided to prove it. She interested the U.S. Congressman from South Bend, the Hon. Robert Grant, in the case. As a result, a trial was granted before the Bureau of Dismissals and Discharges, in Washington, D. C. Walt's high school principal and others filled out forms vouching for Walt's character. Mrs. Sedam, at her own expense, went to Washington to testify on his behalf. Her presence carried a great deal of weight and helped the boy greatly, due to the fact that she had lost her own son in battle and she was not related to Walt.

The trial was held on Dec. 19, 1945. The Navy appointed a lawyer for Walt free of charge. The court session lasted just two hours. To Walt's utter amazement he found there was not one legal accusation against him. It was his ailing mother's accusation the authorities had acted upon. When Walt informed the court that his mother had been in a mental hospital ever since July, 1942, the court seemed taken by surprise. Though he was told that the Board's decision would not be reached for six or seven weeks, Walt knew from the tenor of the session that all was now well.

Walter Gundt left the Navy Building and walked down past the White House. A fresh snow had fallen, covering everything with a scintillating blanket of silver. To him it looked so pure and white. Squirrels ran here and

there over the White House lawn, carrying bits of food in their mouths. While walking by the Presidential Mansion, Walt made the greatest decision of his life. He looked up to heaven, and in his heart he said, "Lord, I thank You for clearing up my name. Lord, I will serve You. I don't know how I will serve You, but I will do it." It was the heartfelt prayer of a grateful American lad, who had just turned twenty and was now getting ready to live.

The following Sunday, Walt went to church with the Engstroms at the South Bend Gospel Tabernacle. After the service he met Pastor Glenn Horst, and asked him to pray for him. Immediately they went to the prayer room. Though Walt was not saved then, it was a step toward God. Two weeks later he prayed through. Joy like a Niagara flooded his being.



His heart was filled with peace. From that moment he never smoked or touched alcohol again, for God had completely taken the desire away from him.

A short time later the mail man brought him a welcome letter. It contained an honorable discharge, a discharge button, and all he needed to restore him to full citizenship privileges. The next morning an article was published in the local newspaper telling about his trial and saying that all un-American charges against him had been dismissed.

Having an honorable discharge he was eligible for schooling under the G. I. Bill of Rights, and so when the fall term opened at Central Bible Institute he was enrolled and his missionary training was begun.

Walt said that while seeking God for the infilling of the Holy Spirit he found there was still a secret hatred in his heart against his mother, who had caused all his trouble. He asked the Lord to take away all resentment and to forgive him, for now he could see that without all his sorrow he might never have come to Christ. God answered his prayer by putting in his heart a tender love for his mother. He went to her and asked forgiveness. She forgave him—and after all hatred was gone, the Lord filled him with the Holy Spirit. Now he is praying earnestly for the other members of his family, none of whom are saved.

"I thank God for the privilege of living under the American flag, where justice can be had," said Walt. "If I had been living in some countries I probably would have been shot when under so much suspicion.

"I had it pretty rough, but as I look back now I see that if I hadn't got to the end of my rope

I wouldn't be saved today. I thought I was having a good time in the world. I thought I would get to heaven all right. I didn't think I needed to go to an old-fashioned altar and seek God, but when the Lord spoke to my heart I obeyed Him. He cleansed me of all my sins, and put His glory into my heart. I wouldn't trade my Pentecostal experiences for the whole world. They are more precious than anything I can name. Truly the Lord has been good to me, and He answers my prayers continually."

The Unequal Yoke

(Continued from page nine)

happily in his promises. Yet, alas, how many children of God grieve their heavenly Father by being afraid to do His will because they do not trust His love and faithfulness to see them through.

Men travel far and long carrying only credit notes from financial institutions. They easily face the contingencies of absence and travel because of faith in their fellow men. And are the plain, written, and exceeding precious promises of the Lord God Almighty not trustworthy? Is the Lord's arm shortened that it cannot save? Have the silver and the gold ceased to belong to Him who created them? Hath God forgotten to be gracious? Can He no more spread a table in the wilderness? Is it no longer true that blessed is the man who trusteth in Him?

The Scripture does not say, "Let us go forth outside the camp bearing His reproach," but, "Let us go forth UNTO HIM outside the camp"; and there in His own company it is not hard to bear His reproach. But they that would enjoy His fellowship must "go forth" to where He is, "outside," whither this world, its leaders and its mob, banished Him. All classes—the king, the governor, the lawyers, the soldiers, the politicians, the priests, the religious, the rabble, conspired to drive Him from the temple and the city. Then let us cheerfully leave the "city" and "go forth" unto Him.

WHO WON THE WAR?

According to General Douglas MacArthur, neither the Allies nor their enemies won the war. A Member of the British Parliament, Gordon Lang, who is also a preacher of the gospel, interviewed "this brilliant General of sixty-seven," whom he described as "of fine physique and youthful enthusiasms." He asked what he, as a most successful Army Commander, with many brilliant victories to his credit, really thought of war.

"I'll tell you, Mr. Lang," he said. "Once two very famous champions met in a boxing tournament in the ring at Boston. They were both great fighters, both perfectly fit and perfectly trained. It was a contest of ten rounds and the referee was an ex-champion himself. The fight went on for the ten rounds, the men so well matched that it was difficult to see which gained any advantage. At the end all waited breathlessly for the referee's verdict. He came forward and held up an arm of each boxer, and cried in a loud voice, 'Ladies and gentlemen, they both lose.'

"That," said General Douglas MacArthur, "is war. THEY BOTH LOSE."

The Passing and the Permanent

JAPAN'S NEW PREMIER

According to *World Report*, the new premier of Japan, Tetsu Katayama, is the first Christian to head the Japanese government. A life-long Presbyterian, he neither drinks nor smokes. He has a great responsibility as the first Premier to be chosen by the Japanese people, and he needs our prayers.

A PROTESTANT PRESIDENT

Mexico is predominantly Roman Catholic but the new President of that Republic is a Protestant. Miguel Aleman, who took his oath of office Dec. 1, 1946 and later made such a favorable impression on his visit to Washington, was raised in the Protestant faith, his mother being a member of the Methodist Church.

IS SOUTH AMERICA CATHOLIC?

Roman Catholics protest against the work of Protestant missionaries in South America, claiming that that continent is wholly Catholic. Why then, asks W. Stanley Rycroft, have the "Maryknollers" recognized Latin America as a mission land by sending over 1,100 men and women there? These Catholic missionaries have often gone to areas where effective Protestant work is being done, rather than to backward and needy areas. The truth, he says, is that in many parts of Latin America there is nothing but a shadow of Catholic faith left.

NO PEACE IN SIGHT

This year the nations of the world will spend \$27,000,000,000 on their armies, their navies, and their air forces. Throughout the earth 19,000,000 men are now under arms—more than in 1938. Is this the picture of a peaceful world? Or is it more than a brief truce—a period when the nations cease fighting long enough to count their dead, hospitalize their wounded, reshuffle their armies, and catch another breath before the fiercest battle of all?

FOR TRUTHFUL ADVERTISING

R. G. LeTourneau, successful manufacturer of earth-moving machinery, was invited to testify at the Senate Committee hearing on the Capper Bill (S. 265) to curb liquor advertising. He wired: "Sorry cannot accept invitation—but here is my testimony. I am heartily in favor of liquor advertising that will tell of the poverty, disease, broken homes, wrecked lives, lost virtue, suicides, homicides, and sudden accidental deaths that result from drinking."

FIRE INSURANCE?

Believe it or not, the following amazing advertisement appeared in *Our Sunday Visitor*, the Roman Catholic weekly newspaper, in its issue of Aug. 11, 1946: "Are you insured? Write and ask about our plan to offer the Gregorian masses after your death. This is real insurance for your soul." There are thirty of these Gregorian masses for a soul in purgatory, for which the minimum price is thirty dollars. Judas betrayed the Lord for thirty pieces of silver. Modern money-grabbers would set aside His atoning work for thirty dollar bills.

BROKEN VOWS

For every hundred marriages last year, there were thirty-one divorces in which the sacred vows taken at wedlock were set aside, according to the *Gospel Minister*.

A "GODLESS" PRAYER BOOK

The Russians are willing to let the children of Czechoslovakia pray, as long as they make no mention of God! According to *Pathfinder*, a children's prayer book has just been translated by a Russian professor at a Prague university, which carefully omits all mention of God in the prayers, substituting very vague sentences of humanistic ethics. Russia vetoes God along with everything else!

A NICKEL FOR THE LORD

W. H. Porter is quoted in the *Colorado Conservative Baptist* as saying: "President Truman says the military budget for the next fiscal year

EVANGELIZING BY RADIO

It will take a generation for the people of China to learn to read the Scriptures, but with cheap radio sets they can be evangelized at once. So K. S. Lee, a Chinese business man of Shanghai, has gathered 50 leading Chinese to be directors of the National Christian Broadcasting Association of China, and they have petitioned the Chinese Government for permission to set up 36 Christian radio stations throughout the length and breadth of the land. Pray for this enterprise.

should be \$15,000,000,000. The total of all gifts to all American churches amounts to about \$750,000,000 per year. In other words, a dollar for the army and navy, and a nickel for the Lord! Perhaps that nickel is why we need such an expensive defense!"

GLOOMY OR GLORIOUS?

Gil Dodds, the "Flying Parson," holds the world's mile record of 4:04.4 and his testifying for Christ has made him rather a curiosity in the sports world. After seeing him run at Madison Square Garden one Saturday night recently, a sports-editor went to church the following morning to hear him preach. His report was, "Dodds is a gloomy preacher. He thinks the end of the world is coming soon." What he meant was not the end of the world but the Lord's return to earth. The doctrine is both gloomy and glorious. To the unsaved it is indeed a portent of gloom—but to born-again Christian believers it is a glorious hope. It is like the covering of the holy place in the tabernacle of old—drab badger skins on the outside, but gleaming white linen on the inside. It all depends on the position from which it is viewed! To one outside of Christ the truth of His return is drab, dark, foreboding—but when he comes inside the gloom is turned to glory!

CLOSED CHURCHES

Last year, according to national religious statistics, in 61,000 churches there was not a single convert added to the rolls, and 9,000 churches actually closed their doors, the *Union Church Calendar* reports. Thousands of dying churches—and thousands more, like that of ancient Sardis, that are already dead and don't know it! Rev. 3:1. America needs a Holy Ghost revival!

AMERICA'S BOUNTY

As the nation pauses to thank God for the liberty which has made her a land of opportunity and prosperity above all the rest of the earth, it would be well to notice what *Capper's Weekly* has to say about America's bounty. Although the nation has only 6% of all the population of the world, it has 70% of all the world's automobiles, 50% of all its telephones, 45% of all the radios, 34% of all the railways. It uses for its convenience 56% of all the world's silk, 53% of all the coffee, 51% of all the rubber. It produces for its convenience 62% of all the oil, 53% of all the corn, 50% of all the cotton, 34% of all the coal, 32% of all the copper, 30% of all the iron. God has been good to America. Surely He has a mission for this nation to perform in the earth—but few of her people realize what responsibilities accompany these privileges. Other great nations have fallen when they have departed from God. Shall America be different?

THE "ATOMIC CLOUD"

There is a certain people pictured in Isaiah 28:15-18 who shall say, "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us." We were reminded of this prophecy when we read a dispatch from Washington, dated May 17, regarding the latest form of death-dealing atomic power. It is the "atomic cloud." The dispatch said:

"Glenn L. Martin, pioneer aviator, testified publicly today that the Army and Navy are experimenting with a new atomic weapon—a radioactive cloud which could be released from aircraft by non-explosive atomic shells. Such clouds, each of them perhaps a mile square, could be laid in a series. They would not kill suddenly, he continued, but would sweep with a lingering death and corrosion over a great area."

America has entered into a military alliance with death, in the form of atomic power. The atom bomb is America's most trusted ally. Because of it, our leaders assure us that when the overflowing scourge of war shall fall again, it shall not come upon us, for our atomic weapons will wipe out our enemies before they reach us. America is trusting in atomic power more than in God's power for security. Shall the words of the Saviour be fulfilled for us: "They that take the sword (or atomic weapons) shall perish with the sword (or atomic weapons)"?

Hear the word of the Lord: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." To your knees, America! It is time to seek refuge in your God, who can truly save, and not in weapons of destruction which, after you have invented them, may turn and devour you!

Are You Sick?

MYER PEARLMAN

DR. Alexis Carrel, renowned surgeon and scientist, testifies as follows: "Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other treatment had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature.' The occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

Similar statements by other scientists could be quoted, showing how spiritual forces affect bodily health. Thus does science suggest the possibilities contained in the words, "I am the Lord that healeth thee." That God under certain conditions will heal the body is clearly taught in the Scriptures, demonstrated in the ministry of Jesus, and confirmed by the well authenticated testimonies of thousands of people. There are those, of course, who maintain that such healings were confined to the apostolic age, but the words of James make it plain that prayer for the healing of the sick was to be the normal practice of the Church in every age. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

TEN GIRLS WHO BECAME FAMOUS

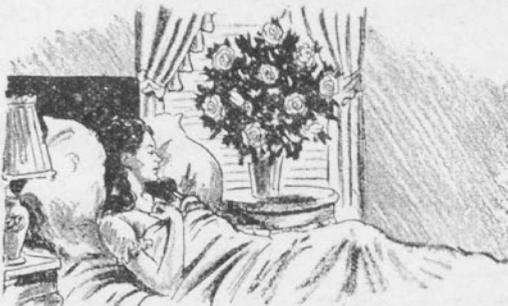
By Basil Miller

Ann Judson, Florence Nightingale, Pandita Ramabai, Betty Stam, Fanny Crosby—these are among the world's famous women, who lived and worked in many lands, in a variety of occupations. All were surrendered completely to God, were fearless, were women of prayer, and were partners with God.

These famous women were once girls who laughed and played and dreamed like the girls of today, but God showed them how to make their lives count for Him and the world.

Perhaps you are wondering how to make your life count. This book will help you. Your parents and teachers too will want to read and share it. Cloth bound. **Price, \$1.00.**

GOSPEL PUBLISHING HOUSE
Springfield, Missouri



What shall I do to be healed? First, make sure that your sins are forgiven, through faith in Christ's atoning work. "By His stripes we are healed." Forsake all wrong acts and wrong attitudes, remembering that such emotions as hatred, resentment, greed, guilt, and fear are destroyers of both soul and body.

Second, give yourself completely to God without reservation, asking Him to take charge of your life. Think how reasonable this is: Would it be fair to receive strength from God and dissipate it in the sinful and foolish things of the old life?

Third, with childlike trust hold forth the hand of faith and receive healing from the Divine Physician. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

HOW GOD HEALED MY BROKEN RIB

One of our ten grandsons who were in service came to see me. It was the first time we had seen him since his discharge. He threw his strong arms around me and gave me a real bear hug. I heard and felt a rib break; so as soon as I got a chance I put on three strips of two-inch tape. The next day it was real painful and I had our daughter take these off and put more on. She put on about three feet of two-inch tape. The next day it was so sore and painful I could scarcely breathe. When I lay down that night it hurt so I could find no position in which to be easy. I was praying as I kept turning and trying to get in an easy position. I said, "Dear Lord, I know You will heal this broken rib without any complications because I have asked You, believing You will; but I want You to heal it now. I know You can heal it now."

I felt a calm feeling of His presence, and heard His sweet low voice say, "Remove your idol." I knew what He meant. I began to get to that tape. As I was trying to get my fingers under it I heard a louder voice say, "You may not understand." I said I did understand. The louder voice said, "He can heal it with that on there." I said, "I know He can, but I know He will not as He has told me to remove it." And by that time I had that tape peeled off and thrown away. I said, "Now, dear Lord, I have done my part. You do Yours," and I felt the ends of those bones

draw together. They seemed to be about a half inch apart, and I felt them touch, and since that moment I have never had a pain in my body. I soon went to sleep thanking and praising Him for His goodness and mercy to us unworthy creatures. All glory to His name! —(Mrs.) W. M. Melton, General Delivery, Haskell, Texas.

HEALED THROUGH CONFESSION

In May, 1935, soon after wife and I had been born again, our two little boys took down with pneumonia. The doctor came several times and then said it was no use to come any more as he could do no more. We begged him to come once more, and he did, but after looking at them left. He could do nothing. They were dying.

Wife and I stood by the bed praying and crying. Suddenly the Lord showed me there was something wrong, and what it was. I spoke to my wife and told her that the way we were feeling toward each other was in the way. I asked her forgiveness and she asked mine. We held up our hands before God and confessed that we had sinned, and asked His forgiveness.

At that moment the boys kicked the covers off the bed and leaped out. The younger one ran through two rooms into the kitchen. They had been instantly healed. The healing was permanent, and they are now (January, 1947) 15 and 17 years old.—Walter B. Winfree, 405 East 3d Street, Kansas City, Missouri.

A MIRACLE OF HEALING

My baby was born with a tongue that was grown fast to his mouth to its tip, so that he could not put it out. He was underweight and lost weight steadily from his birth. He became extremely emaciated—just "skin and bones." When he was a month old we heard of Elder

TEN BOYS WHO BECAME FAMOUS

By Basil Miller

Perhaps you have said, "I wish I knew what to do with my life. I don't want to waste the years ahead. How can I make the most of my life?"

This book tells of ten boys who asked this question and found the answer in the service of God and others.

These pen-portraits appear in this gallery of famous men: Augustine, John Bunyan, George Washington Carver, John Calvin, Wilfred Grenfell, Chiang Kai-shek, Martin Luther, C. T. Studd, and Booker T. Washington.

As you look at these pictures, remember that the famous men and women of tomorrow are the boys and girls of today. Cloth bound.

Price, \$1.00.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

J. W. McMasters of Iuka, Mississippi and wrote to him to pray for the child. By the time Brother McMasters received the letter the baby began to improve. He sent us a letter citing Scripture texts showing that Christ bore our sins and sicknesses; and that they who believe in Christ can do the same works that Christ did—that God had given that power to men. He said the prayer of faith would save baby and that God would raise him up. He said to lay the letter on the baby, and when we did he was instantly healed and the string of his tongue was loosed. This was in September 1946. He is now nine months old, weights 25 pounds, and his tongue is just like the tongue of a baby should be.—Mrs. Leylon Todd, Land, Mississippi.

SAVED AND HEALED

Throughout a long lifetime I had lived in sin, and the last several years of my life I had been a great sufferer from asthma. I had never been able to find anything to relieve its terrors until my aged mother-in-law came here to visit us. She came November 17, 1946, and found me in bed. She explained the wonderful plan of salvation to me, read the Bible to me, accenting Prov. 28:13 and the 16th chapter of Mark. I accepted the Lord as my Saviour and He sweetly took me in. Then He healed me, and now, after about three months, my asthma is still gone—a wonderful relief, and I am busy giving out and mailing copies of the *Evangel*. —Henry H. Edwards, 319 North 11th Street, Enid, Oklahoma.

"Saints in Christ Jesus"

(Continued from page two)

He quickened us. We are raised in Christ. We are elevated. We are living in a new kingdom, under new laws. We are possessed of new powers. We are shaped anew.

Some time ago I was being entertained in the home of one of the saints who really could bake. She had one of her wonderful creations in the oven, and oh, the odor! I was in the front room when I heard her go down into the basement. I wanted to have a look at one of those things while in the process of baking, so I tiptoed out to the kitchen, and was just about to open the oven door when she came into the room. She said, "Leave that oven door alone!" Then she gave me a lecture. She said, "Don't you dare touch my half-baked cake! A half-baked cake has neither shape, texture, nor taste. Leave it alone until the baking is done! Then I'll bring it out, and you can judge me by the finished product."

I got the point. She looked at me, a half-baked cake! Don't laugh at me, you're only half baked too. In other words, the process is not finished. Come around after glorification and then look at me. I'll be a thing of beauty, a joy forever to the heart of God. Hallelujah! I'm only in the making. I'm not yet a completed article, but the hand of the Master Craftsman of the universe is doing the shaping.

There are two words in the Greek text that are translated "blessed." One means to eulogize, to praise, extol, tell forth all the wonders. And we are to eulogize God. But there is another

word also, reminding us of a two-way street. The Psalmist understood it when he said, "Bless the Lord, O my soul!" Too often we belong to the "Bless me, bless me" crowd who only pray and never praise. But Paul said, "Blessed be the God and Father of our Lord Jesus Christ."

This other word also means jumping up and down, happy, so full of the joy of the Lord wherein lies our strength that words can't express it. It shines out of the countenance. It manifests itself in the spring of our step, in the shine of our eye, in our smile, in the ring-

ing tones of our voice. We are happy Christians.

There are so many long-faced, sour-looking Christians! No wonder folk don't go to their church; I wouldn't either! I'm going to show you that you can be radiantly happy every day of your life if you choose to be. Why? Because you are *chosen*. "He hath *chosen* us in Him before the foundation of the world . . . having predestinated us unto the adoption of children by Jesus Christ to Himself." Let me illustrate.

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B1025—Birthday Wishes



B1026—Birthday Greetings

Gospel Publishing House, Springfield, Missouri

I was being entertained in the home of one of our pastors. We had one thing in common—we both had lost, in death, our only child. My son had gone to be with the Lord, and so had his. We were seated around the breakfast table and were commiserating upon that, getting sadder every minute, when my friend said, "Tom, why don't you adopt a child?" Then his wife said, "Brother Johnstone, let me tell you something that happened to a friend of mine. They adopted a little girl who was six weeks old. She was a bonny, fair-haired, blue-eyed baby. They loved her and gave her the best in the way of a home, showering her affection upon her.

"One day when she was six, her mother fixed her up and sent her out to play, and started her housework. Soon she heard a pitter-patter up the front steps, the slamming of the screen door, and then the impact of a little body thrown on the davenport, followed by such kicking and screaming as you never did hear.

"Rushing into the front room, the mother said, 'Darling, what happened? Tell Mother.' And that was the signal for more kicking and screaming. So she cried again, 'Do tell me. You're breaking my heart!' But she only increased her crying. And as mothers do, she took her and shook her and said, 'You must stop, and tell me what happened.'

"She choked back her sobs and said, 'I went out to play with Jimmy and Jackie, and Mary and Sue, and they went, "Shame, shame, double shame! Everybody knows your name! That isn't your daddy! That isn't your mommy; Haven't got a daddy! Haven't got a mommy! Shame, shame, double shame! Everybody knows your name! No daddy! No mommy!"'

"No daddy! No mommy! She was a sensitive little soul. The very sun had gone out of her heavens. That mother, knowing that the impact of that information could ruin that young life, lifted her heart to God and said, 'If You ever helped me, God, help me now.'

140 STORIES FOR THE CHILDREN'S HOUR

By Harry Albus

Boys and girls love and need stories written especially for them. They will like this book because it tells of many things—faraway lands, great men, strange adventures, animals, mothers and fathers, and boys and girls like them.

"Almost every Christian home has a daily devotional book, but to our knowledge there has never been such a book for boys and girls," says Author Albus.

Mothers may wish to read these simple stories to their children for devotions or the boys and girls themselves may read them. Indexes of Scripture texts and topics have been included. May be used to illustrate messages and lessons for adults as well.

Cloth bound. Price, \$1.00.

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I SHALL DWELL

By Ruby Evans Grimes

A fascinating and dynamic portrayal of that theme beloved by all throughout the ages—the story of David. The deathless devotion of David and Michal, and the amazing selfless love of Phalteil make this a beautiful story.

Outstanding among the characters portrayed is the life of King Saul... a sad commentary on one who has forsaken the Lord and lost contact with Him.

The book gives keener understanding of this part of Old Testament history. The characters become alive. Fascinating, fast-racing, breath-taking, and enlightening! Cloth bound. Price, \$3.00.

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"God dropped a little word of wisdom into her heart. She said, 'Darling, dry those tears, and choke back those sobs. Mommy has something to tell you. When Jimmy and Jackie and Mary and Sue were coming to their mothers and daddies, those mothers and daddies didn't know who was coming, whether they would be pug-nosed, red-haired, nasty, mean-tempered, or sweet and pretty. But Daddy and I went to a place where there were ever so many to choose from. We walked down the line of cots and looked them all over, and when we came to you, we stopped and looked. Every time we went up and down the aisle we couldn't pass you. Daddy nodded his head and I nodded mine, and we said, "Yes, that's the little girl for us." We chose you, honey, because we wanted you. Now you go on out there and tell those children.'

"Did it do something for her morale? She threw back her shoulders and went back, saying, 'Shame, shame, double shame. Everybody knows your name. When you were coming, nobody knew what you were. Not me. *I'm chosen!*'"

Say, did I jump! I nearly scared the wits out of that preacher's wife. The devil had been after me that day. "Who do you think you are!" he had said. I got up and told him. I said, "*I'm chosen. I'm one of God's wanted ones.*" Many a man or woman goes to a suicide's grave because they think nobody wants them. I wanted. God wants me. *I'm chosen.*

My mind went back to the time when, in a gospel service in British Columbia, God whispered to my soul and said, "Tom, I want you for My son." And I said, "That suits me, Father. I want to be Your son." That settled the contract there and then. By the mighty regenerating power of God I was brought into the family, accepted in the Beloved, and from that moment I've been strutting my stuff as an elected son. Chosen! A son of God! A wanted child!

When I get up in the morning and have that brown taste in my mouth and that blue feeling in my heart, I get out Ephesians, and I never

get beyond that word "*chosen*" until something begins to percolate deep down inside. The Spirit says, "Remember who you are. You're a wanted child of God. Your heavenly Father desired you. He sought you. He convicted you. He regenerated you. He took you into His family."

I was talking to a fellow in New York City one time along these lines, and he got a bit alarmed. He said, "That sounds a lot like the sovereignty of God's grace." I said, "You can't rule out the sovereignty of God; neither can you rule out the sovereignty of man." I'll tell you a story.

A colored preacher was working for a wealthy man who was an infidel. He liked to tease his colored workmen. One day he said, "Sam, you're a preacher. Do you understand the doctrine of election?"

The colored preachers have wonderful insight, and Sam replied, "Yas suh, I does."

His boss said, "You do! That's strange. All the great divines have been debating on that for centuries and they can't agree. What is your understanding on it?"

"Well, suh," he said, "it done happened on this wise. They done hold an election day. They gave God a vote, and they gave the devil a vote, and they gave me a vote. God and I done get together, and we done vote the devil out and done vote me in!" This colored man's answer may not satisfy theologians, but we have a definite responsibility in accepting His proffered mercy and allowing Him to bring in that sweet and holy and wholesome new nature that makes us fit to be children of God.

It was a simple matter for those folk to bring that youngster into the family, but not quite so simple for God to adopt us. Remember, in the eternal councils, when Deity sat down to consider ways and means of bringing us into the family, it wasn't quite so simple, was it?

AFTER C. T. STUDD

By Norman P. Grubb

"When I have gone, the work will leap ahead," predicted C. T. Studd, one of the immortals of missionary history, and his words were true and wise, as his son-in-law proves in this account of the trials, testings and triumphs of "God's pioneers."

Having tasted the sweet fruit of Christian courage, Author Grubb states his desire: "My prayer is that through these pages some of you, my readers, as a personal responsibility may also be commissioned to take this preaching of the Gospel to all who have never yet heard it... God grant that we may be of this company of the abundant life..."

In this volume, the author tells how in crisis and calamity, God heard the faith-founded prayers of His children.

Cloth bound. Price, \$2.00.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

There was your sin. There was my sin. I never fail to love Jesus more when I think on why I am blessed—not only because I am chosen, but because I am *redeemed*. Will you ever forget it? When Jesus stepped forward, He said, "Father, I'll go." "Son, You know what is entailed, don't You? You know that You'll have to be made like unto them. You, the holy, harmless, undefiled One will have to be made a sin offering. You will have to bear sin in Your own body, in their behalf." "But, Father, I want them so much in our family and household that I am prepared to do that." So He came down to redeem us. Paul writes, "In whom we have redemption through His blood."

There are three words in the New Testament worthy of special notice just here. One of them means to go into the marketplace and purchase at prevailing prices. When Jesus Christ brought us into the family of God, He didn't do it on a bargain day. It was His life's blood for ours, but He loved us so that He gave Himself freely, voluntarily, actuated by pure, unadulterated love. Concerned only in our future well-being and welfare, Jesus came out of the ivory palaces into this world of woe.

Have you ever walked with Him on that blood-stained road up Golgotha's hill? Have you knelt at the foot of the Cross and sung,

"Redeemed—how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed thro' His infinite mercy,
His child, and forever, I am."

It wasn't a commercial transaction, for there's another Greek word which tells us that we were bought to be made free. "If the Son therefore shall make you free, ye shall be free indeed." We haven't a sale tag on us. God doesn't want to lose us. God does not want us to think that He entered into an undertaking that was just for a day, a month, or a year. So far as He is concerned, He wants to make this adoption contract eternal. If we will ever get a vision of the wonderful love of God, we shall never want to go back to the beggarly elements of the world.

The third word is in Revelation 1:5. Unto Him that loved us, loosed us, washed us. There isn't one English word that can express it all.

I was being entertained in a home, where the wife was a radio fan. She listened by the hour to these heart-throb stories, these soap-operas. It nearly drove me to distraction. But I said, "Lord, give me grace. Maybe I'll get something out of it yet."

I listened carefully one day to the announcer. He talked about the marvelous qualities of soap—about dirty dirt, clean dirt, and soapy suds. No scrubblug, no rubbing. You just take the garment and put it down into the soapy suds. That wonderful soap gets down underneath the dirt. It loosens it from the fabric and pushes it out into the suds and you open the drain and away goes the dirt. You pick out the garment and there it is, just as clean and pure as the day it came from the manufacturer, and the fabric is uninjured.

I got to shouting again that day. For there is the action of the Greek word when it talks about the blood of Jesus Christ that washed us from our sins. It gets down underneath the dirty dirt of sin and loosens it and its guilty stains from the fabric of our souls; it pushes it

out into that fountain that was opened in the house of David for sin and uncleanness, and it is borne away as far as the east is from the west, never to be remembered against us again. Hallelujah!

I got happy over a soap program but only because it told me if the mighty quality of the blood of Jesus Christ! You get to realize that inward sense of purity.

It makes you feel like that saint of old, who lay dying. His friend listened and heard him say over and over again, "Grace enough for

that." And he asked, "Grace enough to die?" The old man rallied all his failing strength and said, "No!" His friend said, "What?" He said, "Grace enough to go into the presence of a holy God!"

Oh, the blood of Jesus purges me, sanctifies me, fits me to go into the presence of a holy God; I can come with boldness to that throne which has become now a throne of grace through the sprinkling of the blood. I don't need any earthly priest. I can go myself. The blood of the Mediator is there and it speaks better things than the blood of Abel.

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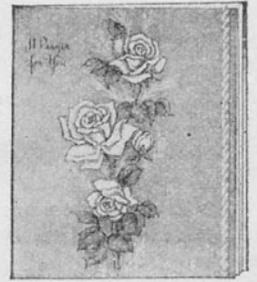
X277—Get Well Soon



X278—Get Well



X279—Get Well



X280 A Prayer for You



B374—Birthday



B373—Birthday



B372—Birthday



X1078—Sympathy



X1079—To Cheer You



B1021—Birthday

Gospel Publishing House, Springfield, Missouri

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The cost per record is \$1.00 plus postage (15c east of the Rocky Mountains, and 20c to points west of the Rockies). Send your order today to Assemblies of God Radio Hour, P. O. Box 70, Springfield, Missouri. Print or write plainly the following information:

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God's Latter-Day Promise

(Continued from page four)

a desire to worship, but will follow to destroy; but the translation will cause a separation.

When will this doubled-up rain fall? When the saints seek the Lord with all their hearts and call upon God. God says, "Turn ye even to Me with all your heart, and with fasting, and weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness. . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare Thy people, O Lord.'" Joel 2:12-17. "And the inhabitants of one city shall go to another, saying, 'Let us go speedily to pray before the Lord, and to SEEK THE LORD of hosts: I will go also.' Yea, many people and strong nations shall come to seek the Lord of hosts, . . . and to pray before the Lord." Zech. 8:21, 22.

God is a Spirit. He is wholly supernatural, and He wants to show forth in the last days a touch of the supernatural in the natural world, to show to the natural men that He has supernatural men. He tells in Isaiah 28:11 of His supernatural workings: "For with stammering lips and another tongue will He speak to this people." This is the commencement of the supernatural manifestations of God in the last days.

If God's people will only be fully surrendered and abandoned and yielded to Him, separated from sin, separated from the world, God will do the supernatural as never before. "Ask ye of the Lord rain." Prayer changes things. Prayer changes a natural man to a supernatural, God-filled man.

Among the Assemblies

BLACK OAK, ARK.—Evangelists Miriam Hooks and Pauline Sawyer conducted a 3-week revival here, in which God manifested His power by saving 22 souls and baptizing 6 with the Holy Ghost. Twenty-two came into the church at the close of the meeting. The Sunday School records were broken twice during the revival, the attendance reaching 97.—J. S. McMahan, Pastor.

AUGUSTA, KANSAS.—Mr. and Mrs. James H. Woods have been with us in two weeks of revival services. Two were saved, and 11 were baptized with the Holy Spirit. The Lord was present with us. We have also had a visit from Brother and Sister Groves from Calcutta, India, who were with us in three services. They were a great blessing. Brother Woods preached in their church in Calcutta while serving as chaplain.—Mrs. Wm. A. Johnson, 412 Clark St.

DARDANELLE, ARK.—We have outgrown our church, and have reached a new high of 179 in our Sunday School. We have our church bus paid for. We bring in a bus load of people every Sunday morning and also on Sunday night. The first Sunday night, when we brought in a load of new people who had not been able to get to church in almost two years, there were 12 saved. The highways and hedges are full of needy people, if we will just go out after them. We are sending a truck in another direction for a load, and Sunday morning I am going in another direction with a farm trailer behind my car to bring in another load. We are striving for 300. We have recently air-conditioned our church. We praise the Lord for what He has done for us here in the last eight months.—O. L. Bost, Pastor.

FAIRFIELD, TEXAS.—Mr. and Mrs. R. F. Gilliam of North Little Rock, Ark., and Robert Rogers of McKinney, Texas, were the evangelistic team that came to us May 6 for a meeting which closed May 25. The messages in song and preaching were under the anointing of the Holy Spirit. The saints had a burden for souls and tarried continuously with an all-night tarrying the last week of the revival. Fourteen were saved, 10 were filled with the Holy Spirit, 8 were refilled, and 4 were reclaimed. There was a mighty moving

among the members of the church. Brother Gilliam is of the old school, inasmuch as he believes in and wholeheartedly practices the teachings of the Holy Ghost, with signs and wonders, miracles and demonstrations, as God's unction is upon him from time to time. Our people have been greatly benefited by this outpouring.—F. Lamar McGown, Pastor.

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.

HATTIESBURG, MISS.—Pine Street Assembly, July 2-13; Christian Hild, Evangelist.—Frank H. Beard, Pastor.

DUENWEG, MO.—July 6, for 2 weeks or longer; Evangelist and Mrs. Austin Wilkerson, Tulsa, Okla.—L. C. Sloan, Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Temple, July 6-; Cordelia Donnell and Mildred Holler, Evangelists.—L. R. Keys, Pastor.

BROOKFIELD, MO.—Assembly of God, Market St.; July 6, for 3 weeks; Richard Dobbins, Evangelist.—R. T. Elliott, Pastor.

WEST MONROE, LA.—June 22-July 6, or longer; Ernie Reb of Alaska, Evangelist.—E. L. Tanner, Pastor.

ARDMORE, OKLA.—Meeting in progress until July 13; "The Gospel Music Makers," Frank and Gladys Lummer and party.—Paul Riggs, Pastor.

WARRIOR, ALA.—Home-coming and Dedication of New Sunday School Rooms, July 6. All former pastors and members especially invited. Dinner on grounds.—Ben Wainwright, Pastor.

HUDSON FALLS, N. Y.—Gospel Lighthouse Church, North and La Crosse Sts., July 1-13; Gay Benson, Philadelphia, Pa., Evangelist.—R. A. Canterbury, Pastor.

REVIS HILL, ARK.—June 29, for 2 weeks or longer; Mrs. Floyd Reeves, Shamrock, Texas, Evangelist.—Henry Hines, Pastor; by Mrs. Kirk Wilkinson, Church Secretary.

EASTERN DISTRICT YOUTH CONFERENCE
Eastern District Youth Conference, Maranatha Park, Green Lane, Pa., July 1-11. Mrs. J. R. Flower, Springfield, Mo., evening speaker. Teaching staff: Mrs. J. R. Flower, Mrs. A. N. Chase, and Walter Beuttler. Registrar, Mrs. C. A. Raymond, Green Lane, Pa.—G. E. Gould, District C. A. President.

TEXAS C. A. CAMP MEETING
Texas C. A. Camp Meeting, Southwestern Bible Institute Campus, Waxahachie, Texas, June 26-July 4. Mrs. F. C. Woodworth, Pasadena, Calif., morning speaker. Arne Vick, North Hollywood, Calif., evening speaker. Registration fee, \$1.00. Room and board, \$14.00.—Jess Jackson, President, 1200 Sycamore, Waxahachie, Texas.

NELDA'S PAID DEBT

By Zella M. Lindsey

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ASHFORD, ALA.—June 30—July 13; Robert Body, Evangelist.—W. P. Hughes, Pastor.

PINE ISLAND, MINN.—Meeting in progress; J. Irene Kaufman, Tacoma, Wash., Evangelist.—K. D. Wiley, Pastor.

HATTIESBURG, MISS.—Youth for Christ Rally, July 5; Christian Hild, speaker.—Frank H. Beard, Pastor.

MITCHELL, S. DAK.—July 9—20; Mr. and Mrs. W. A. Hawkins, Whitney, Nebr., Evangelists.—J. J. Selness, Pastor.

ATLANTIC CITY, N. J.—July 8, for 2 weeks or longer; Evangelist and Mrs. Lee Krupnick, Tulsa, Okla.—Warren B. Straton, Pastor.

ST. PAUL, MINN.—700 Jenks Ave.; meeting in progress; Evangelist and Mrs. D. M. Johnson and son, David, Houston, Texas.—J. W. Suter, Pastor.

EDMONTON, ALBERTA, CAN.—Pentecostal Tabernacle, 10047 108th St., July 13—27; Evangelists Stanley and Ethel McPherson and daughter Ruth.—By Evangelists.

LOUISVILLE, KY.—Tent meeting in 2500 Block Fourth St., July 6—August 3; C. S. Tubby of Canada, Evangelist.—Ernest V. Berquist, Pastor.

DYERSBURG, TENN.—Tent Meeting, E. Court and Broadway; July 6, for 3 weeks; W. M. Stevens, Denver, Colo., Evangelist. Broadcast, "Message in Songs," Station WDSG, 1350 on dial, Sundays, 9:00-9:30 a.m.—Clarence Wiegand, Pastor.

WESTERN NORTH CAROLINA CAMP MEETING
Western North Carolina Camp Meeting, Cullasaja, N. C., July 13—27; James B. Parton, Camp Evangelist. For reservations write Fred N. Sorrels, Cullasaja, N. C.—Andrew Stirling, District Superintendent.

OREGON CAMP MEETING

Oregon District Camp Meeting, Bethel Park, Brooks, Ore., July 1—13. Speakers: Hattie Hammond, Wm. E. Long, Wm. E. Kirschke, and Harley J. Ketner. For further details and reservations write: Assemblies of God, Oregon District, Bethel Park, Brooks, Ore.—Alan N. Banks, Secretary-Treasurer.

WISCONSIN CAMP MEETING AND COUNCIL
Spencer Lake Bible Camp Meeting, near Waunaca, Wis., July 29—Aug. 10. John Kolenda and Glenn Horst, guest speakers. Fourteenth Session of the Wisconsin-Northern Michigan District Council convenes Thursday afternoon, July 31. For further information write D. M. Carlson, District Secretary, 124 Oakland Ave., Oshkosh, Wis.

KANSAS DISTRICT CAMP MEETING

Kansas District Camp Meeting, 5 miles west of Alton and 3 miles east of Woodston, August 7—17. Wesley R. Steelberg, Bible Teacher. Charles Blair, Denver, Colo., Evangelist. Special Childrens and Young Peoples services each day. Missionary services on Sundays and Wednesday. Meals served in dining hall. Lunch stand on grounds. For reservations write G. A. Gaddis, 1503 Ave. 4, Dodge City, Kansas.—Paul C. Samuelson, Secretary-Treasurer.

NEW MEXICO STATE CAMP MEETING

New Mexico State Camp Meeting, in big Camp Meeting Tabernacle, Mountnair, N. Mex., July 25—Aug. 3. Clyde C. Goree, Houston, Texas, Camp Evangelist. Wm. Burton McCafferty, Principal of Southwestern Bible Institute, Bible Teacher. Other ministers will be speaking at various times. Edith Little, Ft. Worth, Texas, in charge of Children's services. For further information write H. M. Fulfer, District Superintendent, Box 353, Mountnair, N. Mex.

GOOD SAMARITAN CAMP MEETING

Good Samaritan Camp Meeting, near Bergholz and Hammondsville, Ohio, Route 164 out of Salineville (look for signs along country roads), July 24—Aug. 3. A. E. Gidman, Streator, Ill., Evangelist and Bible Teacher. Mr. and Mrs. Steven Rech, Wheeling, W. Va., in charge of Young People's meetings. Some cottages and tents for rent. Cafeteria on grounds. For further information write Mr. and Mrs. A. B. McCausland, Route 1, Hammondsville, Ohio.

ROCKY MOUNTAIN DISTRICT CAMP MEETING

Rocky Mountain District Camp Meeting, District Camp Grounds, 5700 S. Broadway, Denver, Colo., August 5—15. Watson Argue of Winnipeg, Canada, guest speaker. Special days devoted to Home and Foreign Missions, S. S. Conference, and a big C. A. Rally. Children's Camp daily in C. A. tent just east of tabernacle. For room or tent reservation write R. G. Fulford, District Secretary-Treasurer, 5700 S. Broadway, Littleton, Colo.—J. E. Austell, District Superintendent.

LAKEVIEW GOSPEL CAMP MEETING

TROUTBURG, N. Y.—16th Annual Pentecostal Camp Meeting, Lakeview Gospel Camp, New York-New Jersey District, Aug. 2—17. A. H. Graves, Bible Teacher; T. J. Jones of England, Evangelist. Opening rally Aug. 2, conducted by Superintendent T. R. Brubaker. Great Missionary rally Aug. 3, 2:30 p.m. For rooms and other information address N. I. Kenyon, 39 S. Grove St., East Aurora, N. Y. Camp Bible School for young people, 12—20, and VBS.—Frederick D. Drake, Camp Committee Secretary.

RIO GRANDE CAMP MEETING

Rio Grande Valley Camp Meeting, Camp Grounds 7 miles north of Harlingen, Texas, between Combes and Santa Rosa, on Highway 107; July 4, for 10 days. Clyde Goree of Mobile, Ala., night speaker. Curtis Carlin, Dallas, Texas, day speaker. Bring bedding and personal effects for camping.—H. G. Weathers, Box 41, Harlingen, Texas.

DEVILS LAKE, N. DAK.—North Dakota District C. A. Meeting, Camp Grounds, Lakewood Park, near Devils Lake, July 4—6. Speakers: General Superintendent E. S. Williams and Bertil Forsgren of Canada. "King's Ambassadors Quartet" of Minneapolis, Singers and Musicians. Gospel Artist Eric Forsgren of Canada will make oil paintings. Speed-the-Light and Home Missions rallies, teen-age sessions, choir, orchestra, and band.—Lloyd C. Jorgenson, District C. A. President.

WYOMING CAMP MEETING

Wyoming Camp Meeting, Glenrock City Park, Glenrock, Wyo., July 8-17. T. J. Jones, London, England, special speaker. Local and visiting ministers will speak at afternoon services. Mr. and Mrs. Wilbur H. Rudnick in charge of Junior Camp. For reservation information write Samuel Hammer, Local Pastor, Glenrock, Wyo.—J. E. Austell, District Superintendent.

INDIANA C. A. RALLY

Statewide Indiana C. A. Rally, Indiana Camp Grounds, Lake Placid, Hartford City, Ind., July 4. Services 10 a.m., 2 and 7:15 p.m. Visitors urged to bring basket lunch. Peter Bond Bowman of Detroit, Mich., will speak, and NCBI Quartet will be speaking and singing. Our new camp tent will be used. See the new Indiana Camp Grounds and enjoy a spiritual feast.—Wm. Van Winkle, State C. A. Secretary.

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GENERAL COUNCIL

GRAND RAPIDS, MICH.—General Council of the Assemblies of God, Sept. 3—11, 1947. Council will open with grand Youth Rally, night, Sept. 3. Opening address, morning, Sept. 4. For reservations address L. O. McKinney, Chairman Committee on Entertainment, 501 Julia N. E., Grand Rapids, Mich. Be sure to send postage for reply.

SOUTHERN IDAHO CAMP MEETING

Southern Idaho District Camp Meeting, Jerome County Fairgrounds, Jerome, Idaho, July 8—17. R. A. McClure, main speaker. Sunday School representative, WMC and CA's will have vesper services and rallies during camp. Meals served on grounds. Tents and cots for rent. For rooms and accommodations in town, contact C. G. Shaklee, Box 1366, Jerome, Idaho.—J. E. Shaw, Chairman and District Secretary.

TROUTBERG, N. Y.—Lakeview Gospel Camp, New York-New Jersey District. Boys and Girls Camp, ages 9—14, July 26—Aug. 2. Chas. W. Denton, director. Leaders: E. Schlossmacher and Mrs. Chas. Shuss. Address all inquiries to C. W. Denton, Box 22, Dansville, N. Y.—Frederick D. Drake, Camp Committee Secretary.

SOUTHERN CALIFORNIA CAMP MEETING

Annual Camp Meeting of the Southern California District, Pacific Palisades, near Santa Monica, July 11—20. Three services daily. Children's meetings daily at 2:30 under direction of J. Raymond Ton. Young People's vesper service daily under direction of L. B. Lewis. Sunday School Rally, July 16; Women's Missionary Council Day, July 17; special Young People's Day, July 18. J. G. Oster, Irvine J. Harrison, and R. A. Miller, afternoon speakers. G. F. Lewis, evening speaker.—F. C. Woodworth, Superintendent, 1429 Paloma St., Pasadena 7, Calif.

SOUTHERN MISSOURI CAMPS

Southern Missouri Camp Meeting, July 1—10; Boys' Camp, July 14—18; Girls' Camp, July 21—25; Youth Conference, July 28—Aug. 2. A. N. Trotter, Camp Evangelist; Gayle Lewis, Camp Bible Teacher. Hilliard Griffin, Youth Conference Speaker, and afternoon speaker on C. A. Day, July 4. James D. Cockman, morning speaker, July 4.

Transportation from Eldon, Mo., to Camp Ground furnished daily during Camp Meeting, and on the first day of the other camps and conference. For further information address Southern Missouri District, 424 Woodruff Bldg., Springfield, Mo.

NORTH CENTRAL DISTRICT COUNCIL AND CAMP MEETING

North Central District Council and Lake Geneva Bible Camp Meeting, Alexandria, Minn.: Bible Camp Meeting, July 2—13; Arthur Arnold and Wallace S. Bragg, special speakers. A number of missionaries will also minister. North Central District Council convenes July 9, 9:30 a.m. Ordination service, July 12, 10:00 a.m.

Camp Grounds at Alexandria, on U.S. Highways 52 and 29, Great Northern and Soo Railways, Northwest Air and Greyhound Bus Lines.—Bartlett Peterson District Superintendent.

OKLAHOMA DISTRICT CAMP MEETING

Annual Oklahoma District Camp Meeting, District Camp Grounds, 5 miles north of Capitol Building, Highways 66 and 77, Oklahoma City, Okla., July 15—25. Arthur S. Arnold, Christian Jewish Evangelist, night speaker; W. B. McCafferty, Bible Teacher Southwestern Bible Institute, morning speaker. Afternoon meetings for S. S. and C. A. Departments. Dining hall and lunch stand on camp grounds, meals at reasonable rates. For further information write District Superintendent F. C. Cornell or District Secretary V. H. Ray, P. O. Box 1341, Oklahoma City 1, Okla.

EASTERN DISTRICT CAMP MEETING

GREEN LANE, PA.—The 28th Annual Eastern District Camp Meeting, Maranatha Park, near Green Lane, Pa., July 18—August 17. Prayer Conference opens July 18, under direction of Ralph F. Bender. George Griffin and Thomas Johnstone, both of Toronto, Canada, will speak during first two weeks; A. M. Alber, Sioux City, Iowa, and Lester Sumrall will be speaking during last two weeks. Ralph Harris and David Howe will conduct C. A. meetings. Camp Bible School and VBS led by Pastor and Mrs. Harold Doersom. A. Newton Chase, Superintendent Eastern District Council, Camp Pastor. Write to B. D. Jones, 79 Mary St., Ashley, Pa., for descriptive folder.

ILLINOIS DISTRICT CAMP MEETING

The 17th Annual Illinois District Camp Meeting. Old Salem Chautauqua Grounds, Petersburg, Ill., July 25—August 3. Arthur Arnold, Los Angeles, Calif., Camp Evangelist; A. M. Alber, Sioux City, Iowa, Camp Teacher; James D. Cockman, St. Louis, C. A. Speaker. July 27, Orphanage Day; July 30, GLBI Day; C. A. Rally, Aug. 2. Great Missionary service, Aug. 3. Noel Perkin and missionaries, guest speakers. Applications for hotel rooms, cottages, and dormitory rooms handed by A. I. Sherman, Box 0, South Pekin, Ill. M. M. Brewer, 76 E. Jennings St., Wood River, Ill., Camp Manager. Accommodations available for all.—W. R. Williamson, District Superintendent.



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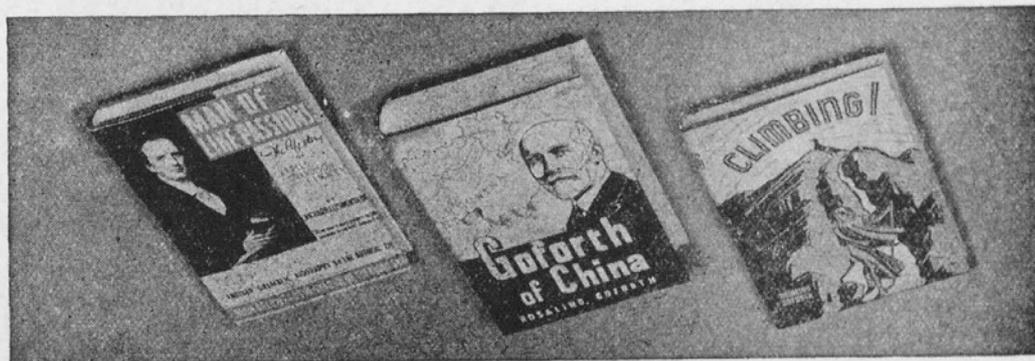
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MISSISSIPPI DISTRICT COUNCIL

The 35th Annual Session of the Mississippi District Council will be held at 607 N. Pascagoula St., Pascagoula, Miss., August 6—7. Bert Webb, Superintendent Southern Missouri District, main speaker. Harvey L. Smith, Box 262, Pascagoula, Miss., Host Pastor.—Chas. S. Craighead, Superintendent; by Leonard H. Belknap, District Secretary-Treasurer.

BLACK HILLS YOUTH CAMP

The South Dakota District Youth Camp. State Camp Grounds Canyon Lake Drive, Rapid City, S. Dak., July 7—13. This is a spiritual, educational, and recreational camp, devoted to our youth, ages 9—16 inclusive. For further details write W. E. Cummings, District Superintendent, 410 6th Ave. E., Mitchell, S. Dak.

Space for address or church announcement

OHIO STATE CAMP MEETING

Ohio State Camp Meeting, Big Prairie, Ohio, June 29—July 13; Ralph M. Riggs and Ray S. Armstrong, camp speakers. District Credentials Committee will meet at Camp, July 9, for consideration of applications for credentials. Girls' Camp, July 13—19. Boys' Camp, July 20—26. Youth Conference, August 4—10; Wm. E. Pickthorn, main speaker. For reservations pertaining to cottages, cabins, etc., write Pastor C. W. Hahn, 1501 Malasia Road, Akron 5, Ohio.

YELLOWSTONE CAMP MEETING
AND MONTANA DISTRICT COUNCIL

LIVINGSTON, MONT.—Yellowstone Camp Meeting, Civic Auditorium (Gateway to Yellowstone Park), July 8—16. Bible Expositor: W. I. Evans, Principal of Central Bible Institute. Camp Evangelist: U. S. Grant, Kansas City, Kansas. Children's DVBS, supervised by Paul Williscroft, State S. S. Representative. Daily vesper services, auspices of C.A.'s and E. A. Born, State President. Rooms obtainable in nearby city; tents and cots from Camp Committee. Reasonably priced, highly nutritious meals served. District Council sessions, July 14—16. For further information write or wire D. R. Miller, Host Pastor, 116 South D St., Livingston, Mont.—Leonard Palmer, Superintendent, 616 Fourth Ave. S. W., Great Falls, Mont.

ALABAMA DISTRICT COUNCIL

Alabama District Council, Fort Whiting Auditorium (seating 3,000) Broad St., Mobile, Ala., July 14—16. Opening Fellowship Meeting, Monday night. William (Bill) Long, special speaker. Annual business meeting, WMC, Crichton Assembly of God, 126 Mobile St., Tuesday 1:30 p.m.; Mrs. A. T. Hickman, State President. Ministers Institute, Tuesday and Wednesday, 8:30 a.m.; Bill Long, speaker. Ordination service, Wednesday, 7:30 p.m.

For reservations write Pastor D. V. Williams, P.O. Box 1623, Mobile, Ala. For information regarding District Council write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile, Ala., or Howard P. Trawick, District Secretary, Box 276, Slocomb, Ala.

NEW ENGLAND DISTRICT CAMPS

New England District Camp Meeting, District Camp Grounds, Framingham, Mass., July 4—21. Arthur Graves, Norfolk, Va., Bible Teacher; Wesley R. Steelberg, Evening Speaker. Camp ground on U. S. Route 9, accessible by bus or train (Boston and Albany.)

Riverside Youth Camps: Girls' Camp, July 23—30, Mrs. Roy Smuland, Director. Boys' Camp, Aug. 1—8; E. P. Anderson Director, Framingham Camp Grounds.

State of Maine Camp Meeting, East Livermore Camp Grounds, East Livermore, Me., Aug. 23—Sept. 1. Ralph M. Riggs, Bible Teacher and Evangelist. Roy Smuland, Afternoon Speaker.

For reservations and further information write The Camp Committee, 7 Auburn St., Framingham, Mass.—Lyle W. Butler, District Secretary.

SOUTHERN CALIFORNIA YOUTH CAMPS

Southern California Youth Camps: Camp Sierra, 55 miles northeast of Fresno, between Huntington and Shaver Lakes, in heart of Sierras, Aug. 9—16. Evangelistic speaker, J. Paul Bruton of Glendale. Teachers: C. M. Ward of Bakersfield and Wm. J. Roberts of Inglewood. Price of room and board \$17.00. For reservations write Earl Draper, 5065 Platt Ave., Fresno, Calif., and send \$5.00 deposit.

Southern Camp: to be conducted latter part of summer in Laguna Mts. of San Diego County. Time and place announced soon. Evangelistic speaker, E. J. Robison of Bakersfield. Teachers: Mrs. F. C. Woodworth and C. M. Ward. For reservations write Charles Winters, Box 292, National City, Calif., and send \$5.00 deposit.—L. B. Lewis, District C. A. President.

MICHIGAN DISTRICT CAMP ACTIVITIES

Michigan District Camp Activities, Fa-Ho-Lo Park, Grass Lake, Mich.: Fourth Annual Boys' and Girls' Camps, July 7—12 and 14—19 respectively. Directors: Mr. and Mrs. Chas. W. H. Scott. Religious Instructors: Edwina Pollock and Lou Bina Stoner.

Eleventh Annual Camp Meeting, July 19—Aug. 3. Speakers: E. S. Williams, July 19—27; Ralph M. Riggs, July 28—Aug. 3. T. J. Jones, London, England, Bible Teacher. For reservations write District Office, 404 W. Saratoga, Ferndale 26, Mich.

Twenty-first Annual C. A. Convention, July 25—27. Arnold Q. Hashman in charge of C. A. activities during Camp Meeting.

Third Annual Youth Conference, Aug. 4—15. Instructors: W. A. Brown, R. M. Riggs, Tom Johnstone, A. L. Hoy. W. A. Brown, evening speaker.

Second Annual Ministers' Seminar, Aug. 4—8 and 11—15. Chas. W. H. Scott, Principal. Instructors: R. M. Riggs, Tom Johnstone, and A. L. Hoy.

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