

NOT  
BY MIGHT,  
NOR BY POWER,  
BUT BY MY SPIRIT,  
SAITH THE LORD

# The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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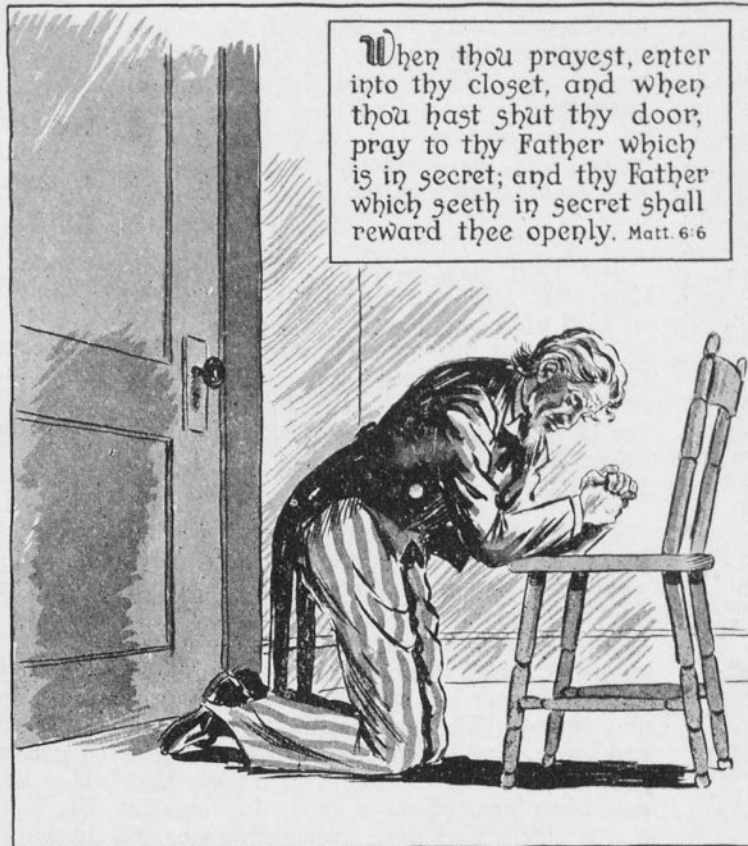
## The Compassion of the Lord Jesus

J. Narver Gortner in the Glad Tidings Temple, San Francisco

**I**N Matt. 9:36-38 we read that when Jesus "saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

In the preceding verse we read that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Four thousand years had gone by since the beginning of human history, but during all those forty centuries the world had never seen such a character as the Lord Jesus. No person during all those centuries had appeared upon the scene who was so interested in distressed humanity, and so anxious to alleviate human suffering and minister to the needs of men and women. He had come into the world for the express purpose of binding up broken hearts and assuaging human grief. See Luke 4:16-22.

Here we read that, "when He saw the multitudes, He was moved with compassion on them." What do we see when we go to the markets of trade or to any place where the throngs gather? There are so many things to see. Ask those who have been among the crowds what they have seen, and see what answers you get. Jesus saw the multitudes. He saw other things: He saw the mountains, the birds, the flowers, the sea; all the manifold beauties of nature, and He made good use of what He had seen when preaching to the people. He was doubtless a very careful and accurate observer, and we should be as nearly like Him as possible in this respect. But He never failed to see the multitudes. He knew that the world had been created for man, and that all of its



AMERICA'S SECRET WEAPON

### World-Wide Day of Prayer Labor Day, Sept. 7

Let us gather in our churches and homes on Labor Day to pray. Before you pray, read the timely article by Brother Gortner printed on this page, and note especially the prayer suggestions of the last paragraph of his article.

For what shall we pray? We do not think we can do better than follow the excellent prayer suggestions made by George T. B. Davis on his Revival and Victory Prayer Card:

"Please pray in real faith: For revival in your own heart and home, and in hearts and homes throughout our land. For a great outpouring of the Holy Spirit upon the people of America to bring conviction of sin: confession and forsaking of sin; and whole-hearted return to God and to His Word.

"Pray that ministers of the Gospel may call their people to earnest prayer for a great spiritual awakening throughout the nation. That revival fires may be kindled in villages, towns, and cities all over America. That great multitudes of civilians, soldiers, sailors, air-men and defense workers may be born again.

"Pray that our civil and military leaders may turn to God with all their hearts, and be given Divine wisdom in the conduct of the war. That we may be preserved, as far as the Lord sees best, from bombing and invasion. And—as our nation repents and turns to God and the Lord Jesus Christ—that great victories may be given us on land and sea and in the air. Add further petitions and praise as He leads."

beauties had been designed to contribute to man's comfort and convenience. He knew that man had been created in the image of God, that sin had come into the world, that the divine image in man had been marred by sin, that there was suffering everywhere upon the face of the earth because man had forsaken God and was walking in his own ways, and that there was ruin ahead, everlasting ruin, unless humanity could be persuaded to alter its downward course.

He saw the multitudes, and, seeing them, He saw the marvelous possibilities that were wrapped up in every soul. After the battle of Waterloo had been won by Wellington, with the help of Blucher,—and without Blucher's help he could scarcely have won the day—Wellington invited Blucher to London. He took him up into the dome over St. Paul's where he could get a good view of the city; and after Blucher had been looking out over what was then the metropolis of the world Wellington said to him, "And what do you think of it?" The blood of ten generations of warriors was flowing in the veins of Blucher, and he exclaimed, "What a city for pillage!" Centuries before, Jesus, with tearful eyes, had looked upon Jerusalem, and with a voice filled with pathos, had exclaimed, "Oh Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke 13:34.

Jesus saw the multitudes. He saw them individually and collectively. And "He was moved with compassion." "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and His tender mercies are over all His works." Psalm 145:8, 9. It was after Jerusalem had been destroyed, the walls thrown down, the beauti-

(Continued on Page Six)

# A Jew--Not Ashamed

Lee Krupnick



**I** AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

The value of a statement depends largely upon who makes it. The man behind the message is as important as the man behind the gun. Who spoke this word? Paul. Tell me, who was he? He was a Jew, with Jewish prejudices, who had been brought up to believe that God had granted special privileges to the Jewish people, and had passed over in His regard all the other nations of the earth.

One of the most difficult tasks that Christ had to perform was to get the Jewish disciples willing to carry the "Good News" to the people who dwelt beyond Jewry. They were unlearned, ignorant men, with not only the prejudices of the Jew in their heart, but with the prejudices of ignorance. Most of them carried with them the smell of fish about their garments. When God would select a Jew to become a messenger to the Gentiles, He chose a man who had been brought up in the learning of the Jews, and at the same time filled with all the knowledge of the classic schools of his day.

Knowing who this man was who wrote these remarkable words of our text, I fancy I hear some Roman ask him, "What are you not ashamed of, Paul?" and he answers unblushingly, "I am not ashamed of the gospel of Christ."

He replies, "What! The gospel of Christ—of Jesus of Nazareth? Why, Jesus of Nazareth was a Jew, and you being a Jew yourself, know that He was despised by the orthodox churchmen of His day. The best people of His own time were glad to get rid of Him, and they finally brought Him to the most ignominious death. How can it be that a cultivated, educated Jew like yourself, can have any dealings with a despised Nazarene? He was a Jew and you, as a Roman citizen, cannot claim fellowship with a despised member of a race, whom the Romans themselves, by the exercise of the power they had in Palestine, put to death. Why, Paul, you are a cultured scholar, familiar with Socrates and Plato, and all the deepest learning of the most cultivated people in human history. How can you accept the teachings of a Galilean carpenter who was only an untutored peasant? Tell me, Paul, why is it that you, a Jew, are not ashamed of the gospel of Christ?"

I hear him say, "I will tell you. I am not ashamed of the gospel of Christ, first, because *it is the power of God.*"

Those of you who have viewed the mighty Niagara Falls, from way down on a rock at the base of the overleaping torrent, as you looked up through the mist at that thundering cataract, will remember that your soul was filled with awe, because of the mighty power displayed.

Did you ever stand on some crag on the ocean shore and note the irresistible flood

as it comes in with the tide? Measure, if you can, the power that pushes those leagues on leagues of water toward the shore.

Who has not felt his soul stirred as he stood on some winter night and looked up into the face of the winter stars, and attempted to comprehend what it must mean to hold these glittering worlds in their orbits, and keep each one moving according to its appointed schedule, without jarring or clashing against its fellows? Ah, the awful power of God!

Paul was writing to Roman citizens, who, like himself, were familiar with the crushing, overwhelming power of that vast empire, Rome. He wanted these people to know that he was not ashamed of the gospel of Christ, *because it is the power of One vaster than the pampered emperor in the palace—the power of the Almighty Eternal God.*

But Paul says, "I have a better reason than that. It is this: 'It is the power of God unto salvation.' It is a grand thing to create; to hurl worlds from the finger tips and fill the empty spaces with burning suns. Our God is so great that it is easy for Him, being the master of all matter and origin of all life, to create a world. Job 26:7, Heb. 11:3, Psalm 33:6.

That was a wonderful day when God made man. Yet I know of an even more wonderful day than that. There came a day in human history when nature, all so beautiful and bright on that day when man's eyes first beheld it, became black and lowering. The very sun clothed its face in pain and shame. The earth reeled and rocked and broke, and all nature went into blackest mourning, because of the great tragedy that was being enacted on a lonely hill outside a city gate. God once displayed power in creating the world and peopling it with intelligent beings, but He displayed a finer power than that seen in mere physical forces the day He redeemed a fallen race through the great sacrifice of His only begotten Son, Jesus Christ.

You and I are naturally rebellious. Our wills array themselves against God. They are perverse; they choose evil rather than good. You and I have been polluted by sin. We have known the sting of it and the shame of it. We have tried a thousand ways to rid ourselves of it, and failed. I tried many times to quit my habits of gambling, and smoking, and cursing. Well I remember that on each New Year's Day I would sincerely resolve never to smoke, drink, gamble or curse. I really desired to quit, and for a few weeks I stopped, but sooner or later I was back again to my old sinful habits. Show me a stream that can cleanse me from all my sins and I will hail it as the sure power of God. Thanks be to God, He only can do a work like that. I know, yes, I know He can, for He did it in my life.

You and I find ourselves bent toward evil. It is easier to do wrong than right. We find that when we would do good, evil is present with us. Rom. 7:15-19. In spite of all our holy desires and insistent determinations we find ourselves unable to maintain our integrity, keep our souls white, and live up to the ideals which we know should dominate our lives. Show me a power that can keep me from falling. Ah, first, show me a power that can change my human nature and make it easier for me to do right than it is to do wrong. 2 Cor. 5:17.

Oh, sinner friend, no matter how deep into sin you have fallen, no man is so far gone but that the grace of God can reach him; no man is so desperate or so black that Christ will not forgive him. Thank God for the "whosoever" of the invitations of Christ. Our good kind God does not intend to leave us hopeless and helpless. Thank God, He has revealed a way of escape! "God so loved the world, that He gave His only begotten Son, that *whosoever believeth* in Him should not perish, but have everlasting life." John 3:16. "*Whosoever will*, let him take the water of life freely." Rev. 22:17.

Not only is it the power of God unto salvation, but thanks be to God, I can say it is the power of God unto healing. Before I was saved, I was sick nigh unto death. I had been under a doctor's care for ulcerated stomach, and I was suffering terribly. In fact, I was in such a dangerous condition that I could hold nothing on my stomach. I would vomit everything I tried to eat, the pain was so intense. The doctor told me I could not live six more months. I was X-rayed by different doctors and each showed that I had a dangerous case of ulcerated stomach. The pain was almost unbearable.

After I was X-rayed by the Tulsa doctor, I sent the negatives to my father in St. Louis and told him that the doctor said the negatives showed that my stomach was full of ulcers. I told him to take my X-ray negatives to an X-ray doctor in St. Louis and not to tell the doctors what my doctor diagnosed. They also diagnosed that my stomach was full of ulcers and said I was in a dangerous condition. My doctors (and

I tried several of them) told me I dare not eat anything but that I must go on a milk diet for six long weeks. Every fifteen minutes of the day I was given a small glass of cream and milk, with a powder. The doctors said the ulcers had eaten the lining in my stomach and the milk and powder would form a new lining in my stomach. They said if I tried to eat anything it would kill me.

One day while I was suffering with intense pain my wife asked me if I would let some of the people from the Assembly of God come over and pray for me. She said that the Lord would heal me, if I would let the Christian people pray for me. When people are in trouble they are willing to try anything, and I was suffering so much that I was even willing to let the Christian people come over and pray for me. My pains were terrific, and I felt I wanted to jump out of a window and end it all. They came over and prayed most earnestly, and anointed me with oil, but all the time they were praying I thought in my heart, "Go on, you miracle people, go on and pray all you want to, but I know you cannot heal me." After they had finished praying they left me, and a day or two later I felt so sick, I suffered those terrible pains again, that I could hardly stand it any longer. The good Christians prayed again for me, and while they were praying again I said, "Go on, you miracle people, you cannot heal me. Some of the best doctors in the city couldn't help me, and I don't see how you can." I thought it was the people who did the healing.

The next day while I was home with my wife and baby I became deathly sick. The pains were so terrific, and I said to my wife, "Bonnie Jean, I am afraid I cannot go on any longer. I cannot stand the pain." I was skin and bones, as I could not hold anything on my stomach. My wife looked at me with tears in her eyes and said, "Honey, I know that the Lord Jesus Christ will heal you, if you will only trust Him. He has all power to heal. Won't you trust Him?"

Actually her eyes spoke more than her words. I shall never forget the look in her eyes as she said, "The Lord Jesus Christ has power to heal you if you will only trust Him." There was so much sincerity and so much love in her heart, when she said, "Lord Jesus Christ," that I was amazed, because up until that time I had never permitted her to utter the name of Jesus Christ in my presence. I did not mind when she said "Lord" because I had been trained from childhood to use the name of God as "Lord," but when she said "Lord" and added "Jesus Christ" to it, I was strangely moved, and I looked at her and said, "Yes, I believe the Lord Jesus Christ has power to heal me, and I will trust Him. I really believe He will heal me."

She said to our baby, "Come over here, Mary Jean, and we will pray for daddy." My baby daughter cried, "Please don't take daddy away from us. We love daddy. Jesus dear, heal daddy and save daddy, dear Lord Jesus," and when she said that a lump welled up in my throat, and tears trickled down my face. Then my wife said, "Mary Jean, put your hands on daddy and pray with mother." And my wife told me to look to Him and pray from my heart, which I

did. And I could say like the Psalmist in Psalm 28:7, "My heart trusted in Him, and I am helped," and I prayed in faith with our little baby and my wife.

As the three of us knelt, my wife and baby daughter began to pray, and instead of my saying, "Go on, you miracle people," I also prayed with my wife and daughter and said, "Lord, I believe." And glory to God, the Great Physician began to manifest His healing power. He began to perform an operation on me during the prayer, and healed my body. From that time on I was completely cured from that terrible ulcerated stomach. I can now eat anything and everything, and never have any pain whatever. And that healing took place seven years and four months ago. Oh, dear ones, a power that can heal the sickness of a person that was nigh unto death, must certainly be the power of God.

How I should love to have been one of that little company in that storm-tossed boat that night on Galilee; to have felt the thrill of the danger and the loneliness, and then to have known the ecstasy of beholding my Master coming through the storm, walking on the sea as on solid pavement; gathering up those turbulent waves, as a mother presses her babe to her bosom, and speaking them into peace. But I have seen a grander thing than that. On Easter Sunday, April 21, 1935, my life's bark was sorely tossed, and a tempest swept down over my soul, and it seemed to me that I would be engulfed. Then I saw this same Jesus coming to me on the waves, speaking peace to my storm-tossed troubled heart, bringing me out into an open and delightful haven where it has been a joy to dwell ever since. Oh, glory! Believe me, what I want—and what you want—is to find the "power of God unto salvation."

Until the time the power of God was manifested into my heart and life, I had thought my greatest thrill was when I photographed presidents of the United States, and senators and congressmen, foreign diplomats, famous movie stars, world-famous aviators, and other outstand-



LOVE your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. 5:44.

ing celebrities. But that was nothing in comparison to the thrill I felt when the power of God, through faith in the all-aton-ing blood of His Son Jesus Christ, washed away my sins and made me a new creature in Him.

Unless the Lord comes very soon, I am hastening to the grave along with you. Somewhere there are ahead of us—we know not how far—an open casket and a yawning tomb awaiting our arrival. I do not want to lie forever in that casket and in that grave. Show me a power that will triumph over death and the grave, and I am sure that power must be the power of God. Paul gloried in the gospel because it saves men from the ravages of the tomb.

You and I are getting more and more lonely as we walk life's journey, because the friends of our youth are dropping behind and leaving us to tread the pathway unaccompanied. Those who started with us on the journey have long since said their farewells, and our hearts have ached for the sound of vanished voices and the touch of hands which are stilled. Show me a power that can, on some glad morrow, restore to me my loved ones and I will know that it must be the "power of God unto salvation." 1 Thess. 4:16-17.

Mark that condition of salvation: "To every one that believeth." "He that believeth on the Son hath everlasting life." John 3:36. "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. "Whosoever believeth on Him shall not be ashamed." Rom. 9:33.

### Watch

Joseph Rabinowitz, in talking with A. J. Gordon, opened the New Testament and read to him: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "The admonition of the Lord," he said, "affected me very deeply when I first read it, for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours to see if these were faithfully attending to their charges. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him and bore them away as a witness against him when he should awake. My Lord is liable to come at any moment. He may come in the second watch, or in the third watch, therefore I must be always ready, lest coming suddenly, He find me sleeping."

### Wesley's Message

In John Wesley's Journal dated Sunday, April 30, 1777, he says, "I preached on Hebrews 12:14, 'Without holiness no man shall see the Lord.' I was enabled to make a close application, chiefly to those that expected to be saved by faith. I hope none of them will hereafter dream of going to heaven by any faith which does not produce holiness."

"Never throw mud. You may miss your mark, but you must have dirty hands."—Joseph Parker.

# The Cure for Fretting

The following story is told by Robert McQuilkin, of the Columbia Bible College: "A dear Christian mother came to me at the close of a meeting, and with troubled face and voice cried, 'Oh, that life of victory! That is what I need.' She then poured out her story of troubles in the home, because of the unworthy conduct of the man who had married her beautiful Christian daughter.

"'Have you ever read the thirty-seventh Psalm?' I asked.

"Her face lighted up. 'That is my favorite Psalm. I know it by heart.'

"'What is the first word of the thirty-seventh Psalm?'"

"I expected her to say, 'Fret not.' She answered accurately, 'Fret.' That was the only part of the thirty-seventh Psalm she knew by heart. She was fretting much at the time. She repeated the first sentence of the Psalm: 'Fret not thyself because of evil doers.' I asked her who was fretting her; she said it was this young man, and proceeded to tell other things about the troubles in the home. After repeating the three opening words of the thirty-seventh Psalm several times, the meaning of the words 'Fret not *thyself*,' finally dawned upon her.

"'Oh,' she cried, 'you mean that *I'm* the one that's doing it, and all the time I thought it was that man.'

"Others may be the occasion of our worry, but none can fret us except ourselves.

"Years afterwards I heard the good news that she *had* learned that day the secret of the peace that passeth understanding. Moreover, the son-in-law became an earnest, useful Christian, and the home was a happy home."

This little story seems to throw new light on the thirty-seventh Psalm. Those little words, "Fret not" occur three times, and each time they are followed by that other word "thyself," showing clearly that fretting is an injury we inflict upon ourselves.

It may be, as we lie awake in the silent night, some person who has wronged us, some present circumstance of our lives, some past memory of a mistake we have made, or even of some sin—long ago confessed and forgiven—fixes itself on our mind, and then the fretting begins to do its cruel work! We are wakeful, tired perhaps, after a hard day's work, or recovering from an illness, and we simply cannot get away from it, or throw it off.

What is the cure?

It lies in three little words in the same Psalm—"in the Lord," or "in Him." We have often, perhaps, dwelt on those other words, which naturally stand out as a correction, namely "Trust," "Delight," "Commit," "Rest," "Wait patiently." But it is the words which come after them which supply the healing power, the force needed to throw off the laceration.

"Trust in the Lord."

"Delight thyself in the Lord."

"Commit thy way unto the Lord."

"Trust also in Him."

"Rest in the Lord."

"Wait patiently for Him."

Our deliverance comes—not in fighting the fretting, but in looking off to the One who is really there—as present with us as if we could see Him—and, as we look to Him, He saves us from ourselves. Our tired hearts, "rest in the Lord," and we know that all is well.

## The Return of the Bridegroom

It is of the utmost importance, in the study of Scripture, to distinguish between God's moral government of the world, and the specific hope of the Church.

The entire body of Old Testament prophecy, and much of the New, treats of the former, and, in so doing presents a subject of commanding interest to every Christian. It is interesting to know what God is doing, and will do, with all the nations of the earth—interesting to read God's thoughts about Tyre, Babylon, Nineveh, and Jerusalem; about Egypt, Assyria, and the land of Israel. The entire range of Old Testament prophecy demands the prayerful attention of every true believer.

But, let it be remembered, we do not find there the hope of the Church. It is not that the Church cannot find there a rich harvest of divine moral principles, which she may most happily and profitably use. She undoubtedly can.

A large portion of the Old Testament prophecies has been applied by some teachers to the Church. This application has involved the whole subject in such mist and confusion, that simple minds are scared away from the study. And in neglecting the study of prophecy, they have also neglected that which is quite distinct from prophecy, properly so called—even the hope of the Church. This hope is not anything which God is going to do with the nations of the earth, but that the Church is to meet

the Lord Jesus in the clouds of heaven, to be forever with Him and forever like Him.

Many may say, I have no *head* for prophecy. Perhaps not, but have you a *heart* for Christ? Surely, if you love Christ you will love His appearing, though you may have no capacity for prophetic investigation. An affectionate wife may not have a head to enter into her husband's affairs, but she has a heart for her husband's return. She may not be able to understand the intricacies of his business, but she knows his footstep and recognizes his voice. The most unlettered saint, if only he has affection for the Person of the Lord Jesus Christ, can entertain the most intense desire to see Him, and *this* is the Church's hope.

The apostle could say to the Thessalonians, "Ye turned to God from idols, to serve the living and true God; and to *wait for His Son from heaven.*" 1 Thess. 1:9, 10. Now, evidently, those Thessalonian saints could, at the moment of their conversion, have known little, if anything, of prophecy; and yet they were, at that very moment, put into the full possession and power of the specific hope of the Church—even the coming of the Son.

Thus it is throughout the entire New Testament. There, no doubt, we have prophecy—there, too, we have God's moral government; but, at the same time, numberless passages might be given in proof of the fact, that the common hope of Christians in apostolic times—the simple, unimpeded, and unencumbered hope—was, THE RETURN OF THE BRIDE-GROOM. May the Holy Ghost revive "that blessed hope" in the Church; may He gather in the number of the elect, and "make ready a people prepared for the Lord."—C. H. M.

## Always Abounding

Dr. T. C. Horton entered an elevator one day and called for the floor at which he wished to stop. Always ready to see an opportunity for rehearsing what God has done for a world of lost sinners, he turned to the elevator boy and asked, "Are you bound for heaven or hell?" "I—I don't know," the startled young man replied. When the desired floor was reached the door was opened, but Dr. Horton made no move to go. The elevator boy waited a moment, then said to him, "Why don't you go? The door is open." "So is the door of Heaven," answered Dr. Horton, walking out and leaving the young man to make the very obvious application.

## Christ's Loving Counsel

The love of Christ is expressed in all His commands as well as in His promises and invitations. There is nothing that retards the progress of Christians so much as their unwillingness to accept this truth. Every great blessing is borne by two cherubim—a promise and a command. John 15:9, 10.—George Bowen.

We never know when Christ may stand before us in the form of some needy one. We should be careful how we treat the lowliest, lest some day we deny a cup of cold water to the blessed Christ.—J. R. Miller.

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# Spiritual Guidance

Ernest S. Williams

**F**EW things are of greater importance than guidance, and almost all the people of God are eager to learn how they may be guided by the Spirit of God.

To begin with he who would be "led by the Spirit of God" must examine himself lest he be led of his own spirit. One of the warnings of the prophet Ezekiel was, "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing."

Many years ago a brother, who had been saved only a short while, became much troubled over the Scripture "As many as are led by the Spirit of God, they are the sons of God." He felt certain of his salvation, but thought that spiritual guidance required hearing some spiritual voice to direct in almost every move. Not having such, he questioned concerning his spiritual state. He was greatly helped by finding the interpretation of that Scripture in John Wesley's commentary of the New Testament where Mr. Wesley said, "Led into all holy tempers and dispositions." Upon examining his heart he found that he *was* being guided into such a life of holiness. To be thus guided is better by far than to be guided by impulses concerning what a person is to do next.

The primary field of inward divine guidance is in the interest of the good of the soul. The Spirit guides to honesty, truthfulness, manifestations of love, faith, holiness, and peace. When any of these are marred or intruded upon by their opposites, the soul should detect that there are impulses at work which need to be subjected to the Spirit of God. They may spring up from nature, or from the adversary.

When the soul is in proper poise, peacefully abiding in the attributes of Christian character, guidance serves also in connection with matters which concern our present life. A man may contemplate buying a home. If he is urged to excited haste, or finds impulses of pride or vanity, or a greed to secure the same lest another step in before him, it would be well to take the matter to God, to search the heart and wait until the spirit is calmed and proper consideration can be given to all points concerning the matter. God works in an atmosphere of calm, not of excitement. Guidance from God permits the mind to work quietly and calmly. "They that believe—shall not make haste."

The above is true in every matter that requires decision. The impression to do indicates the way one should take. Time is then given to weigh and to carefully plan. One man receives an impression that he is to launch out into something that involves the spending of money. He feels he must act without delay. He makes a plunge and finds himself involved in obligations which he is unable to meet. It is probable that he has followed an impulse from his own natural self. Another faces a similar situation. He is impressed to take a certain

step. He then prayerfully considers whether he will be able to meet the obligations required, and what are the prospects of success of his enterprise. If when he has given careful consideration to all points in the case that he can see, he still feels impressed to take the step, and his heart is at peace and calm, it is much more probable that he has been guided by the Spirit of God than was the other man who had not given proper consideration. This is in keeping with the scripture, "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him."

Satan delights in getting the people of God to hurry. God says, "Be still and know that I am God."

To be guided by the Spirit requires first of all earnest and unselfish desire. God is "a rewarder of them that diligently seek Him." People who too freely talk of their guidance, as if it were an everyday matter with them, are more likely being guided by their own desires than by the Spirit of God. Also, it is essential that one continue to live in an attitude of earnest desire if one is to continue to be led by the Spirit of God. Some begin their Christian life with great earnestness. As time goes on their earnestness decreases. With decreased earnestness there comes decreased consciousness of guidance from God.

One of the more difficult points related to guidance is, "Cessation from self and from its turbulent and deceitful elements." Personal interests must not be pushed to the fore. When the mother of James and John desired that her sons be granted a place, one at the right hand and the other on the left, in the kingdom, Jesus did not satisfy her desire because it was entirely selfish. When the man came to Jesus saying, "Master, speak to my brother that he divide the inheritance with me." Jesus turned to him with rebuke. The Spirit will not guide us for the gratification of self. Instead He leads in the way of God, to the crucifixion of self. The mind must be liberated from selfish interests that it may be free to think without selfish desires.

Be careful about following guidance which leads to doing unreasonable and absurd things. What unwise things have been done by sincere people who, prompted by emotional impulses, have, without giving proper thought, done things which have operated against the cause of Christ. In their zeal they have lent themselves to impulses which have originated either in their emotions or in Satan. The goodness of God, that knows the sincerity of the heart, has led many such out from this impulsive living into a place of steady living in God.

And this reminds us that we are more largely led of God unconsciously to us

than by impressions and impulses. He who loves God with all his heart should believe that he is constantly led of God. He should believe that "the steps of a good man are ordered of the Lord." Has not God said, "In all thy ways acknowledge Him, and He shall direct thy paths"? He who seeks guidance from God must "walk by faith" and "walk in faith." All the honest seeker after the will of God needs is to watch that his choices are free from self-interest, seeking the will of God as his highest desire.

Test all impressions by the Word of God. God, who gave the Scriptures, will not guide a person to do something that is contradictory to the Bible. When we hear people say "But God told me to," as to something that is in violation of the Scriptures we may be sure such persons are misdirected. Also God usually works in harmony with the laws of the mind, and one of the faculties of the mind is judgment. The mind is led to deep solemn searchings. The soul pauses, reflects, inquires, and studies the Word, then watches the providences of God. Impressions to be questioned are those which are hasty and violent. Such give no consideration to obstacles and how to meet them, to providences which open the way. They prompt the person impressed to rush blindly. Wrong impressions lead to disappointment which is likely to show itself in fretfulness and in unsubmitive dissatisfaction, and when results are different from what they expect, there is discontent. Such people are "always in trouble," sometimes with the church, sometimes with the minister, sometimes with one thing, sometimes with another.

In closing this article we quote from the writing of Dr. Upham. Spirituality "has much to fear from not accurately distinguishing natural and Satanic impulses from true movings of the Holy Spirit upon the heart. Many, who ran well for a time, but who afterwards yielded themselves to impulsive influences which were not from the Spirit of God, have wandered into perplexed and divergent paths, to the injury of the cause of holiness and of their own souls. And we would remark here, that the most interesting and satisfactory illustrations of holy living which have come under our notice are the cases of persons who endeavor constantly to put themselves under the direction of a sanctified intellect; who are willing to do anything and everything for the glory of God; but who feel that they need and must have wisdom. These persons can testify that they are guided by the Holy Spirit; but they can testify also that the Holy Spirit does not require them to do anything which an enlightened and sanctified intellect does not appreciate and approve. Hence their course is marked by consistency and sound discretion. They are not different men at different times, on whom no dependence can be placed. They are always at their post; supporters of the ministry; pillars in the church; patient under opposition and rebuke; faithful in warning sinners; counselors in time of difficulty; mighty in the Scriptures; burning and shining lights in the world. It is such persons that truly sustain and honor the blessed doctrine of holiness; presenting before the world the mighty argument of consistent holy living, which unbelievers cannot confute."

# Carrying on at Kunming

Howard C. Osgood, Missionary to China

FOR a score or more years there has been standing just inside the East Gate of Kunming a Pentecostal lighthouse for all the thousands who pass by its doors. During the time when Kunming has been suffering at the hands of China's enemies, it has passed through some very stormy experiences.

Mrs. Yang, the Bible woman, through all the terrors of bombings, has remained steadfastly at her post. I remember her coming to see me one morning. I said to her, "Sister Yang, you are getting thin." "Why, yes," she said, "Pastor, I am thin. I have run myself thin. Who is there in Kunming who has not run himself thin? Why, Pastor, you are thin yourself! I am glad to be thin, even if I have not all I need to eat. I am thankful I am alive, and am able to continue the work for God at East Gate. I feel some of us are put in difficult places for difficult times; and if the Lord has given me grace on this line I can only thank Him and rejoice in the privilege of carrying on."

I suggested to Mrs. Yang that I might be able to assist her at East Gate, and she was delighted for any help that I might have time to render. Going by one day, I stopped in. It was after a bombing and I inquired how the place had fared. Poor Mrs. Yang took me around to see the remains of what was once a beautiful chapel. The windows were broken, tiles had fallen, doors were off their hinges, rocks and debris were everywhere. I said, "Do you think we can do anything about it?" She said, "Yes, we are going to try. Different members of the church have offered to give some. We are going to see what can be done." I said, "I can give something too."

So we put all the gifts together and all the Christians joined in loyally, and in about a month the place was put in repair so that in the big main chapel at least they were able to have a very happy Christmas together. The house in the rear had not yet been completely rebuilt. But finally, when it had been completed and they were all rejoicing that they could send the last carpenter and the last mud-mason home, they were able to sleep in it just one night. The next day the Japanese bombers came again and when we went by that night we found the place in worse shape than it had ever been.

Mrs. Yang looked up sadly into my face and said, "Well, Pastor Osgood, there was some possibility of repairing it before, but I do not see any possibility of repairing it this time." Not that a bomb had actually dropped on the chapel itself, but bombs had dropped so near to the right and to the left, in front and behind, that this great high structure was shaken beyond repair.

However, there had always been the little side chapel that they had used for Sunday School and prayer meetings, and we went around to look at this, I said, "Mrs. Yang, this does not look too bad. I believe 100 yuan or so would put this in shape." "Yes," she said, "it would." "Well," I said,

"you go ahead and repair it and I am sure we can find the money to do it with."

So it was a real joy one day to go over and see the little place all back in fine shape again, walls newly yellow-washed. We went into the big old chapel and took down from those battered walls the fine old wooden mottoes that had hung there for so many years and removed them to the chapel at the side. We brought over fresh Bible pictures to hang on the walls, and Mrs. Yang herself on hands and knees did the final scrubbing of the floor and rearranged the benches. Everything was ready for the call to worship.

My last memories, before leaving for America, are connected with this precious little side chapel on East Gate Street. Sunday mornings when there were no air raid alarms, the faithful Christians from all the East Gate section gather for worship. They often fill the little building which comfortably seats 60 or 70, and it is good to hear them lift their voices in praise to God. The work is practically self-maintaining at present. Their offerings are good and their interest is fine. Mrs. Yang and several of the brethren are the preachers and it is a thriving and growing work.

It was often my pleasure to assist in speaking on Sunday mornings when they were anxious for deeper things from the Lord; but in the evangelistic meetings at night the Chinese brothers themselves were only too happy to take hold and give the message, providing we could get the people in to listen. I said to them, "I will go out and invite the people to come in." "Oh," they said, "it is a difficult task because the front entrance way is now dark, and one has to light the little side chapel with mustard-seed oil lamps, and they will be afraid to come in here, those strangers who have never been in here before." I said, "We will pray and ask the Lord, and then we will see what we can do."

Every night almost countless throngs of people pass the East Gate chapel. The city has been bombed and rebombed until housing facilities are at a premium. On the other hand, the city is full of refugees from East China, South China, and the last in-floods have been composed of Chinese refugees who were formerly doing business in Burma. Just before the Burma road was broken, a great crowd flooded in from there. So that these people, having very uncomfortable quarters in which to live, find it much more enjoyable to roam the streets at night. They are looking in at the shop windows to see the things they might desire, but for the most part these things are so expensive that they cannot afford to buy them. So it is just such a crowd of people who storm back and forth before the doors of East Gate chapel.

I took my station just before the big doors and began to call, "If you have time, would you mind coming in to hear us preach about the Lord Jesus. We have just begun the meeting, singing is going on now. No charge

for seats. Glad to have you come. Come in and stay as long as you can. Go when you have to; but it will be well worth your while. If you have time, come in." And so on and on.

They seemed quite amazed to see a white face with a high nose standing there and calling to them in their own tongue to come in and listen to the gospel message. In about ten minutes I have been able generally to persuade sufficient numbers to crowd out our little side chapel with eager listeners to the gospel message. Generally they remain through the service very well indeed, and many are the hungry hearts who have found an answer to their longings in that little chapel.

Mrs. Yang is faithful at her post, the crowd is still swarming by, and the message is still going forth in power for all who will stop to listen. This is how the Pentecostal work is being carried on in Kunming today.

## The Compassion of the Lord Jesus

(Continued From Page One)

ful temple reduced to ruins, and the people slain or carried away into captivity, that Jeremiah said, "Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men." Lam. 3:32, 33. And again he said, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." Lam. 3:22, 23. And James wrote, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11.

How many people judge God harshly instead of waiting to see what James calls "the end"! The hand of the Lord is upon every situation in the world, and all is going to come out right in "the end." So, believing that God is good, and that He is working out His purposes in His own way,—and His way of course is the best way,—we should "meekly wait and murmur not." This is real faith. To believe when we can see is not faith. That is sight. But to believe when we cannot see, and to believe for no other reason than that God has spoken, and we are assured that His word cannot fail,—to believe for this reason even though in the natural all the odds may seem to be against us—this, *this* is faith.

Jesus, seeing the multitudes, "was moved with compassion on them, *because they fainted.*" The word rendered "fainted" here has been variously translated. It is rendered "harassed" by Moffatt, "bewildered" by Goodspeed, "torn" by Rotherham, "troubled" by the translators of the New Testament in Basic English, and Dean Alford has suggested the word "plagued." In the Revised Version it is rendered "distressed." You can very readily see why our translators rendered it "fainted." If one is harassed, bewildered, torn, troubled, plagued, distressed, one is very likely to faint. It appears that, not only the condition the people were in, but what led to that condition, is set forth in the word made use of by the inspired writer. Their condition excited the commiseration of the Master.

They "were scattered abroad, as sheep having no shepherd." It is when the sheep are scattered that the wolves are the most likely to pray upon them. It is said that wolves rarely attack the sheep when they are close together. They prowl around the outskirts of the flock and wait for one sheep to be separated from the others, and then they attack that sheep. How important it is that God's people stay close together. They should stay together, stand together, start together, stick together, and step together. True shepherds are needed that the sheep may not wander or become scattered.

There were plenty of religious teachers when our Lord was here in the flesh. There were synagogues in which to worship, and there was the temple in Jerusalem that every devout Jew often visited; there were scribes and doctors of the law; there were numerous rabbis, but shepherds there were none. And what a dearth of shepherds there is today! In every land under the stars there are religious teachers, but alas, how few of them follow the leadership of the great Shepherd of the sheep. Even in those countries that are professedly Christian many who pose as shepherds feed themselves rather than the flock. The sheep are fleeced rather than fed, and their condition moves the heart of the Master with pity, for let us not forget that "Jesus Christ is the same yesterday, and to day and for ever."

Mark what Jesus said to the disciples, "The harvest truly is plenteous, but the laborers are few." On another occasion when the disciples besought the Master to eat He told them that He had food to eat that they knew not of. They said, "Hath any man brought Him ought to eat?" He said, "My meat is to do the will of Him that sent me, and to finish His work." And then He added, "Say not ye, There are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

The harvest was great then, and there was a dearth of laborers. How much greater is the harvest today! Nearly two thousand years have come and gone; there was never a time when the population of the earth was as great as it is today. And when we look over the heathen sections of the world, and over our own land, and see how few real laborers there are, we are impressed with the thought that undoubtedly the heart of the Master is being moved now as it was moved then, and that He is saying in our day what He said when He was here upon earth, "The harvest truly is plenteous, but the laborers are few."

And He is exhorting us as He exhorted His disciples to pray "the Lord of the harvest, that He will send forth laborers into His harvest." Someone has said that the people in our churches are divided into four classes: workers, lurkers, shirkers, and jerkers; and that the workers are in the minority. It would seem that this is true. But how important that we labor! There are different ways of laboring. Prayer is labor. It is not easy to pray. Joseph Parker once said that "prayer drinks the blood." It may

be easy to say words, but just saying words is not praying.

Praying is warfare. And if you would know whether warfare is labor or not, ask our boys who are fighting overseas. We need men and women today who will labor in prayer, men like Epaphras, concerning whom Paul wrote, "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. 4:12. And those who preach the Word, whether privately as personal workers, or publicly as ministers in the pulpit, are laborers. Paul wrote, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17. And it would seem that laborers are divided into at least two classes: those who labor and those who labor much—"Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Rom. 16:12.

During the World War a quarter of a century ago a man who was rendering service in France went out one evening on a very important mission. He was told to go to a fork in the road, and then turn to the left. He must not turn to the right; if he did so it would lead him right into the German lines. He went to that fork in the road, and there he saw a cross, and on it was a bronze figure of the Christ of Calvary, tears in His eyes and on His cheeks, a crown of thorns upon His brow, and nails through His hands and feet, and underneath the bronze figure these words, "Traveler, hast thou ever seen grief so great as Mine?" What the man saw made a profound impression upon him. He thought of the sufferings of France, of the sufferings of the other countries that had been overrun by the invader, and of the sufferings that were being endured by multitudes in Germany as well, and his own heart was greatly moved. Oh, that we had the compassion of the Master, and that the grief of the world that is His grief might be ours too!

Think of the conditions that obtain in the world at the present time. Think of Greece, and of the starving multitudes there. There was plenty of food there, but the country was overrun and robbed, and now women and children,—yes, and men, too,—are dying of starvation by the hundreds every day. Think of what has been endured, and is being endured, in the occupied countries everywhere. Think of the suffering in China, where we are told literally millions in normal times go to bed hungry every night. How much greater is the suffering now! Think, too, of the people of Germany and Italy and Japan. Do we say in our hearts that they are getting what they deserve? Let us be careful. Before we thus speak with our lips, or in our hearts, let us read carefully the twenty-fifth chapter of Ezekiel. We are Christians, and we must have that mind in us that was also in Him.

Of course we want the United Nations to win the war, and we are willing to do all in our power to help them win it. We believe the war lords of Germany and Italy and Japan deserve punishment, and we believe that God will see that they get their just deserts. But we should not overlook

the fact that there are multitudes in these countries who are not in sympathy with the war lords, multitudes that are not at all to blame for what is taking place, but who, at the same time, are suffering. And some of them are suffering more right now than are those who are at fault. God has many dear saints in these suffering lands, and the Lord pities them. God is no respecter of persons. He loves a German as much as He loves an American. And we must love all the people He loves, if we are Christians.

Our Lord, through the conditions that obtain in the world at the present time, is giving us opportunity to demonstrate that we are indeed partakers of the divine nature.

Prayer is needed as perhaps never before. And God is expecting that we shall manifest the spirit of the Master, and so yield ourselves to Him that He, who had compassion upon the multitudes when He was here in the flesh, can manifest through us that same compassion upon the multitudes today. While we pray for the ultimate success of the cause of the Allied Nations, and while we remember all our soldiers and the men of our navy in our prayers, let us not forget the suffering millions of the occupied countries, and the so-called enemy nations, remembering that many among them are our own brothers and sisters in the Lord. Their condition excites the commiseration of the Lord Jesus, and *we are His disciples.*

### Giving

A new standard of giving will be adopted by the Church whenever the Spirit once more pervades it with His living power. Greed is to-day dominant even among disciples. It is changing some of them into coin, so that they have a metallic ring and will drop into the coffin with a chink. The ministry of money is not understood or appreciated; men are purse-proud because they have no sense of stewardship; they think of their gains as their own, and giving as an act of merit; and so become arrogant and sometimes defiant in their avarice. How quickly when God's Spirit possesses us do we see that nothing is our own, and even we ourselves are slaves paid for in blood and made free at a great price; and so we, and all we have, belong to the Redeemer.

There is another and more awful side to this matter. Ananias and Sapphira died for the sin of sacrilege in trifling with their stewardship. Achan was guilty of a similar sin and suffered a like judicial death. Something devoted to the Lord and His by right was kept back for selfish ends. That was all! But at these two turning points in sacred history there stands two cairns of black stones—mute warnings that just there is the point of peril, where the step, the slip, may prove fatal. When God in any way calls for our gifts, at our peril we withhold; no sudden death-blow may fall, but a subtle putrefaction or silent petrification attacks character and leaves spiritual life to awful decay and deadness. The Holy Spirit's administration in the Church will make both giving and going easy.—A. T. Pierson.

God gives us one tongue but two ears, that we may hear just twice as much as we speak.

The

GOSPEL

in

FOREIGN LANDS

## Into the Harvest Field of North India



Edna Wagenknecht with 1942 graduating class at Hardoi

Twelve young ladies graduated from our North India Women's Bible School this year—the largest class thus far. "Commencement exercises were held the last day of April," writes Edna Wagenknecht, "and as I watched the graduates march up to the platform in their white saris, to the tune of 'Onward Christian Soldiers,' my heart was filled with praise to the Lord. My thoughts went back to the time these students came to us—some just out of the darkness of heathenism, some from other missions. There were those in the group who had not received a definite experience of salvation until after they came to us, and nine were baptized in the Holy Spirit while at school. During the years God has been working in their hearts and they have grown in grace. There were testings and trials, temptations to turn back when studies were difficult, but the Lord has kept them all. Praise His name!

### They Learned to Trust God

"When we think of the material with which we have to work—three of them converts (two from Hinduism and one from Mohammedanism) who could only read and write, and that not too well; and of the others only three who had read as high as the sixth grade—we marvel that they have been able to complete the course. Many have been the tears shed over difficult lessons, but they learned to trust God for help daily and He has answered prayer. Today they are rooted and grounded in the Word and we trust will remain true to Him, becoming soul winners for Christ in this dark land of India. There is no bright future awaiting them, especially as the war clouds draw nearer this land; but they have a great God who will not fail. Our hope for India lies in these trained workers.

### A Beautiful Setting

"What a joy it was to have the remodeled school building for our graduation exercises this year; it is indeed a very lovely place. The platform was banked with palms and ferns, and beautiful white lilies which bloom in abundance on our compound at that time of year. Kathryn Vogler very kindly came to play for us, a real addition to our program. The class song, 'Come into my harvest field today, the Master calls,' sung in Hindustani, was an inspiration to all. The messages given by four

of the graduates were also a source of great blessing.

"May the Lord bless each of the faithful friends at home who not only have given of their means to put these dear ones through training, but also have prayed earnestly for them. We wish you might have been present at the graduation—I was sure you would have been proud of your girls. But the day is coming when by His grace we shall see them clothed in the white robes of His righteousness.

"The following morning most of the students left by train—two of the graduates returning to Bengal where they can witness for the Master in their own tongue and amongst their own people; some back to Bihar, and the greater number to various parts of the United Provinces. While we shall miss them, it is a joy to see these young workers begin their ministry, for we realize the time is short. Knowing not what the future holds for us out here, we long to see laborers thrust out while there is still an opportunity."

### REACHING INDIA'S WOMEN

Kathryn Long

For some time before leaving South India it has been our happy privilege to conduct special meetings for women and children. Since those who came to us were from Hindu homes and would not be allowed to attend a church service, we rented a house, of one large room very much like a school room, and it was here that the meetings were held.

This house was open every day in the week, from morning until night, so that the women and children might come and go in their leisure time. Some came at one hour, others later, just when it was convenient for them. A Bible woman stayed in the house continuously, teaching the women to sew, to spin thread, and to read (the Bible and religious papers only being used). Then once a week we had a gospel service for them.

It was a very informal service. At the beginning some of the women would read Bible stories to us. They are thrilled to be able to read and are so happy if they finish the whole story without having to be corrected for mistakes. After a number had read, we would sing and pray together. Then some would tell us their burdens and troubles, asking for special prayer. Others would give testimony of their experiences and the way God had undertaken for them.

### A Seeking Soul

One day an old woman told us how she had longed for real peace in her heart, and how she had made many long pilgrimages and spent much money going from shrine to shrine in search of this peace, only to return home disappointed. Finally, after many years she had heard the real gospel story and had found the peace and joy for which her heart had longed so many years. Praise the Lord! This old woman is a real witness for God.

Many of the women who attended the meetings had found Christ as their Saviour. There

was a light on their countenances which made them stand out from among the other women who were still in darkness.

### Determined to Go All the Way

A young widow who came to the services regularly had been wonderfully saved and was a real witness for the Lord. Many times she would go with the Bible woman to the villages for open-air meetings. Later she wanted to be baptized. Realizing that her relatives who were all Hindus would be much opposed, but nevertheless determined to go all the way with the Lord, she finally took the step. When her people heard about this they said she could no longer attend the services in the house, so they kept her at home, forbidding her to go to any meetings. Being a widow, with two children to care for, she is dependent upon her people for support and so must be obedient to them. Pray that God will keep her true and faithful and through her life save the Hindu relatives.

On one occasion another missionary came to our meeting house to show lantern slides on the life of Christ. The men also were invited to this service. Hundreds came, packing the room and courtyard, thronging in the doorway, and even trying to see from the outside. The pictures were explained carefully, and I believe made a deep impression on all present. Most of those who came had never entered a church building in their lives, and perhaps never will; but they would attend these services which were held in an ordinary house. Pray for those who have heard the gospel in this way, that God will open their darkened hearts, flooding their souls with the joy and peace which He alone can give.

## Things You Want To Know

In response to a number of requests, John Hall is continuing his series of articles answering questions commonly asked concerning life and customs in Mossi land, West Africa, where he has spent several years in missionary work.

"Are there lots of snakes out there?"

It is unfortunate that grade school children have been inoculated with a frightful conception of Africa; and so grownups still visualize this country as one dense jungle, with wild animals ready to pounce on their prey, or snakes lying in wait to coil and strike. The writer spent eight months in Africa before he even saw a snake. In fact, he saw more snakes in one WEEK in West Texas and North Dakota than during eight YEARS in Africa!



A Python

discovered one curled about the door frame where our little girlie had been playing some

Nevertheless, there are snakes in Mossi Land. The pwere, a tiny gray-brown serpent, is very deadly. One morning a native



minutes before. We lifted our hearts in thankfulness to our Father whose guardian angel watches continually.

**The Spitting Cobra**

is as accurate in its aim as the old men who sit about the stove in the country grocery store and chew tobacco. On one occasion Vivan Smith came upon one curled up in an outbuilding. He jabbed it with a sick, whereupon the serpent raised up and spit right in his eyes. He said the pain was terrible. He began shouting for Mossi Christians, who came running and when they saw what had happened at once called desperately on the Lord. Brother Smith testifies that it felt as if an ice cube was drawn across his burning eyes and the Lord healed him instantly. Hallelujah!

**The Python**

such as shown in the picture is not poisonous but kills by crushing. Natives love to find one of these in a dormant state after it has swallowed a small deer, for then they can feast on both the deer and the snake.

The boy in the picture threw his club and broke the back of this python as it approached the chickens. The folks then mashed its head. He brought the snake for us to see before they skinned it and roasted the "round steak."

**REVIVAL SHOWERS**

J. H. Boyce reports victory at Dehra Dun, North India. Earlier in the year special meetings were held there as well as at the outstations of Saharanpur and Choharpur, attended by the blessing of the Lord. "Our great need in Dehra Dun," Brother Boyce states, "is to have a hall of our own for meetings, and we are crying to God to give us this 'House of Prayer and Good News' built through funds given by the Indian Christians.

"During special meetings held in Delhi, when the Indian brethren in charge made known this need for a place of worship, a Punjabi Christian immediately donated one thousand rupees (approximately \$250.00, American currency) toward the building. Pray with us that the Lord may loosen the money which is tied up among His people here, so that His work may be carried on by our Indian brethren without financial help from the western Christians. Amen.

"Revival showers also are falling in other missions, and much fruit is being gathered after years of faithful sowing. In one denominational Bible School the latter rain is being poured out upon both the missionaries and the young women students, who are coming through in the old fashioned way of speaking with other tongues as the Spirit giveth utterance. Please continue in faithful daily prayer until floods shall descend upon the parched ground of denominational missions in India, as well as upon our own Assemblies of God mission stations."

# A Picture Which Tells a Story

Esther Harvey, North India



These four lovely young women, saved and Spirit-filled, have dedicated their lives to the service of God.

Mrs. John, on the right, went through a severe testing when after her marriage the husband became a Hindu and tried to force her to do likewise; but she refused and has stood true to Christ. Mrs. John kept the three children whom she has supported, working as a Bible woman. She received the Baptism while with us and is now in one of our Assemblies of God missions.

"Our Mary," second from the left, was taken into the mission when about three years old. Motherless, unwanted by a stepmother, she was left in the jungle to be devoured by wild animals. But before any harm befell her, someone found little Mary and returned her to the father who, knowing that the stepmother would only do away with the child, brought her to us. Mary has finished her Bible training course at Hardoi and is now ministering as a Bible woman.

The third, Dilasea, came to us as a baby. Her mother, a beggar woman, went out of her mind when the child was born; later she became violent and died. Dilasea is now a beauti-

ful Christian girl. Next summer she expects to graduate from Bible School.

**The Black Sheep**

The fourth, Mrs. Wilson, came from a Christian family but went deep into sin. When she came to us five years ago sin was written all over her face. In fact, her appearance was so brazen that I hesitated to take her in, fearing it might upset things in the home. We told her it would be hard for her to live in our home where the women had hard work to do and coarse food to eat, things to which she had not been accustomed. As she went away to count the cost, I prayed that if the Lord had a purpose in bringing her to us He would cause her to return; if not, that He would hinder.

After a week or two she came back. We were having special meetings at the time and it is one of our rules that all must attend. At first she did not like to stay in the long services, but finally conviction, real old fashioned, Holy Ghost conviction, took hold of her heart and she cried out to God for mercy. Lost in the Spirit, oblivious to our presence at her side, she named her sins one by one before the Lord, asking forgiveness, and at the same time begging for grace to come and tell me that she had lied and deceived me, that she had lived in sin, etc. God did give her grace to confess all.

**Forgiven Much—Loves Much**

Not only was she saved during those meetings, but also baptized in the Spirit, and called to God's service. She whom the Lord has forgiven much loves Him much, and surely she loves her Lord.

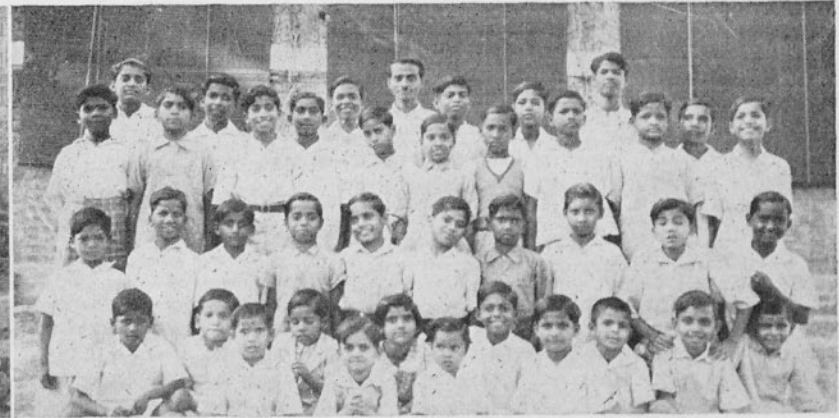
Mrs. Wilson finished her Bible training this summer and is now working for God.

If you are inclined to wonder whether missions pay in India, look at these four beautiful Christian women, saved, filled with the Spirit and consecrated to the Lord for service.

**"Jesus Christ Men"**

At our Ikauna outstation God is blessing the ministry of Gideon Frederick and his coworker. The latter has been offered work as a motor driver in government service at twice his present salary, but having dedicated his life for the service of God, he feels he cannot leave it. Numbers have been healed at Ikauna in answer to prayer and there is a real stir among the people. They call our workers the "Jesus Christ men."

I am so glad that the Lord allowed me to return to India before the war. Pray with us that the doors may be kept open for the gospel.



Left: Esther Beuckman and her sewing class at Sharannagar. (The two girls in the wagon are cripples.) Right: Happy group of schoolboys with their house father.

# The PASSING and the PERMANENT

## HENRY FORD AND THE BIBLE

"Mr. Ford took a pledge with President Woodrow Wilson during war days that he would read the Bible every day. He keeps that pledge, and in order to do so he has a Bible in every room in his house, so that when he sits down he will have the Book of books handy to his reach and his heart."

## THE CHURCH IN OCCUPIED CHINA

A cable received by the London Missionary Society in June implied that pressure was being brought to bear on the Chinese Church to unite with that of Japan, repudiating all foreign influence, missionaries and finance from abroad. This means suffering for many Chinese Christians. Hundreds of foreign missionaries are still working for Christ in occupied China.

## MISSIONS IN LATIN AMERICA

*Catholic Digest* recently suggested that Protestant missionary activity south of the Rio Grande "violates our Good Neighbor policy," and that the U. S. "should cease to make divisions in South America."

A Protestant paper replied, "There are enough religiously indifferent people in South America to give Protestant missionaries an ample field for a century. What if they do proselyte? So does the Roman Catholic Church."

## MISSIONARIES DROWNED

A story of the tragic end of a number of German missionaries, who were prisoners of war in the Netherlands Indies when war swept over Sumatra, is told by Dr. Warnshuis of the International Missionary Council: "In accordance with the Geneva Convention, German internees from Sumatra were being transported to British India. One of the ships was attacked and sunk by Japanese bombers shortly after leaving Sumatra. The 328 victims included a number of missionaries. The Basle Mission lost four or five; the Rhenish Mission lost five, including two superintendents; the Newkirchen Mission lost two; and Oegstgeest and the Indonesian Church lost six."

## A LIGHT IN A DARK PLACE

"We open our newspapers and see therein the appalling news of these last days," writes F. E. Gaebelin. "We read about the well-meant but blundering attempts of leaders and statesmen to plan a way through the maze of war and carnage. And then we turn to God's Book. It is a comfort, that "more sure word of prophecy," and we do well to take heed to it, "as unto a light that shineth in a dark place." 2 Peter 1:19. It is reassuring to know that God is still on the throne and that, though governments may fall and kings be deposed, He has never abdicated. He is in control, and the complications of human failure are but the prelude to His perfect reign in the kingdom of His Son."

## A KING REQUESTS PRAYER

His Majesty George II, King of the Hellenes, appealed for the prayers of Americans for the Greeks, during his visit to Philadelphia recently. He said: "The Greeks of old made an inestimable contribution. Who could estimate the worth of St. Paul's two letters to the Greeks at Corinth! The Greeks of my nation today are making a noble and heroic struggle. Remember them constantly in your prayers for victory."

The inspired apostle wrote: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2. Let us not forget our duty to pray for these, that peace might soon return and that righteousness might prevail.

## PRAYER PREVAILED

The story of the "President Madison" is told in *Saturday Evening Post* (July 25) by J. H. Magruder. The "President Madison" was the last American passenger ship to leave the Orient when war broke out. On board were the crew of a U. S. gunboat, six A. V. G. fliers, officials from India, missionaries, assorted businessmen from the Far East, and others. The atmosphere was quite strained due to the dangers of the voyage. "But finally," writes Mr. Magruder, "after dodging planes and submarines through the Sulu and Java seas, the Bay of Bengal and Indian Ocean, the Caribbean and the Atlantic, we saw the lights of New York. 'Those Bible-banging missionaries *did* pray the old Madison home!' I heard a greasy, grinning oiler say."

## NOT BROTHERS IN CHRIST!

A Palestine Jew said to a Christian worker, "If your Christ has anything of love and mercy to offer us, why don't you go tell it to Hitler, Stalin, and Mussolini? They are your brothers in Christ." The Christian quickly disclaimed any connection with the three dictators. But the Jew replied, "Stalin was immersed thrice in infancy into the Greek Orthodox Church. Hitler was christened a Protestant when a baby. Mussolini was christened into the Roman Catholic Church while yet an infant. They *are* your brothers, for they were baptized into the same faith and religion." And so the Jew was stumbled by the practice of State Churches in baptizing and christening infants. The kind of men these three infants turned out to be shows the folly of baptizing those who have not yet come to the age of responsibility and who have not yet accepted Christ for themselves.

## NORWEGIANS WHO DEFY THE NAZIS

An article in *Alliance Weekly*, written by an American pastor whose relatives are in Norway tells of the courageous stand of Norwegian churchmen against Nazi dictatorship.

"Almost overnight the State Church of Norway has become a Free Church. When Quisling tried to make her capitulate to some of the Nazi tenets and Antichrist subtleties, and give her worship and preachments a Nazi tone, she stood almost as one man. Of her 1,100 Lutheran preachers, only forty gave way to the Nazis. The 1,060 faithful pastors resigned their positions as ministers of the State Church, and, of course, their salaries. Now they call themselves no longer 'priests' but 'pastors.' And their flocks cluster around them with new love and sacrifice. The people of God are no longer paying to a state fund that salaries the preachers, but are giving freely out of their poverty to the pastors."

Oslo's bishop, Eivind Berggrav, is fast becoming "Norway's Niemoeller." He was head of the Lutheran Church of Norway, which comprises 97 per cent of Norway's population. His opposition to the pro-Nazi Quisling regime has influenced all his countrymen. He declared that "for the Norwegians, only God—never Quisling—can be a leader."

Bishop Berggrav was thrown into a concentration camp, then moved to his summer cottage where he is now confined under an armed guard. He is no longer able to exert direct influence over his people.

The following is a translation of one of Bishop Berggrav's letters: "We can but live a day at a time. And the old Book has become new again and again. How it fits the world today and the lives of us who are in it! Jesus lived in an invaded land. Paul sat in prison, and sang out of joy. The apostles were persecuted, but were thereby held together in an even more intimate fellowship, in faith and in prayer."

## GIVE CHRISTIANITY A CHANCE!

Has Christianity failed? A speaker in Hyde Park, London, was interrupted by a heckler who cried out, "Christianity has been in the world for 2,000 years, and look at the state of the world!" "Yes," retorted the speaker, "and water has been in the world even longer, and look at the state of your face!"

Waldron Smithers, Member of the British House of Lords, has said: "Two thousand years ago there was a general election. The returning officer was Pontius Pilate. He said to the people, 'Elect! Choose! This Man or Barabbas?' In spite of the efforts of organized religion and of good men and women, for 2,000 years Barabbas' policy has held sway and robbery, envy, hatred and malice have ended inevitably in wars. No one can say that Christianity has failed; it has never been tried. Millions have never tried it out. Why not give 'This Man's' policy a chance?"

## AMONG THE LEADERS OF CHINA

When Bishop Houghton, director of the China Inland Mission, was in Chungking recently, he was waited upon by a deputation of five Government officials, including the Minister of Health and the Minister of Information. They had come to ask that a whole-time missionary might be set apart for work among the official class, because there was among them a wonderful readiness to hear and receive the gospel. They had been at a dinner where a military general desired to hear "more about the Christian religion which I have so often heard mentioned"; whereupon each of the Christians around the table testified to what Jesus Christ meant to him. Suddenly the general brought his fist down upon the table and said, "Why, you talk as if it were all true!" Emphatically the believers asserted, "It is true!" The general was so impressed by the united testimony that he became a genuine inquirer, and since then has been definitely converted. (Note: A missionary was set apart and is giving her full time to gospel work among Chinese of the official class.)

## LIQUOR IN OUR ARMED FORCES

"Our modern streamlined Army gets no alcohol while on duty," says Major Merrill Moore. "Although listed as a stimulant in some of the old textbooks, alcohol is actually a depressant." And yet, writing in *The Military Surgeon*, this Army psychiatrist says that it would be a mistake to prohibit the sale of beer near military posts. Drinking in moderation should be encouraged, he says. "Not alcohol, but the intemperate use of alcohol, is the problem in the Army as well as in civilian life." This applies to the training period, when enlisted men need relaxation, but not to active war duty when a soldier needs heightened efficiency, the Major states.

Alcohol has a way of mocking those who are deceived into thinking they can "take it or leave it" at will. The sale of liquor in and around Army camps is making many habitual drunkards out of young men who otherwise might never have had a desire for strong drink. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 21:1.

A bill was introduced into Congress some time ago to remedy the situation, but it has not yet been recommended. It is bill number S.860. This bill bans the sale of liquor in or near any training camp. If you are a mother, a relative, or a friend of some young man in the armed forces, and you want him and other young men to remain sober and pure as when they left home, do something about it. Write or wire to your Senator and ask him to see that bill number S.860, the bill that bans the sale of liquor in or near any training camp, be recommended in the present session. The liquor interests are working hard to retain the right to sell beer to the soldiers. Some have circulated petitions asking that beer be kept in and around the camps. It is up to Christians everywhere to take action and show their desires in the matter. Action, as well as prayer, is needed. Drop a card to your Senator today, and get your friends to do likewise.

# SUNDAY SCHOOL LESSON

## Whole Bible Sunday School Course

### Our Responsibility to Others

Lesson for September 13. Lesson text: Ezekiel 33.

Jeremiah had persistently predicted the invasion of Jerusalem. In 598 B. C. his predictions began to be fulfilled. Nebuchadnezzar, king of Babylon, invaded Jerusalem and returned to Babylon with Jehoiachin, Israel's king, and ten thousand of his subjects. Among them was a young priest named Ezekiel (God will prevail) who had faithfully served God in his priestly duties during this time of national apostasy. Ezekiel settled in Babylon, dwelling in his own house by the river of Chebar, where, in the fifth year of his captivity, God called him to the prophetic office.

Like Isaiah, Ezekiel had a message of both condemnation and cheer. Some of the Jews were being led astray by false prophets who predicted a speedy return to Jerusalem. Others were tempted to forsake the God of Israel and take up the heathen customs and religion of Babylon. Still others sank into a condition of fatalism and despondency. Thus, the need was apparent for a man of God among them who would warn them against false prophets, against conforming to Babylonian ways and worship, against expecting help from Egypt, and assure them of future deliverance and restoration to their land. Ezekiel was that man. "So thou, O son of man, I have set thee a watchman unto the house of Israel."

#### I. THE LESSON IN BRIEF.

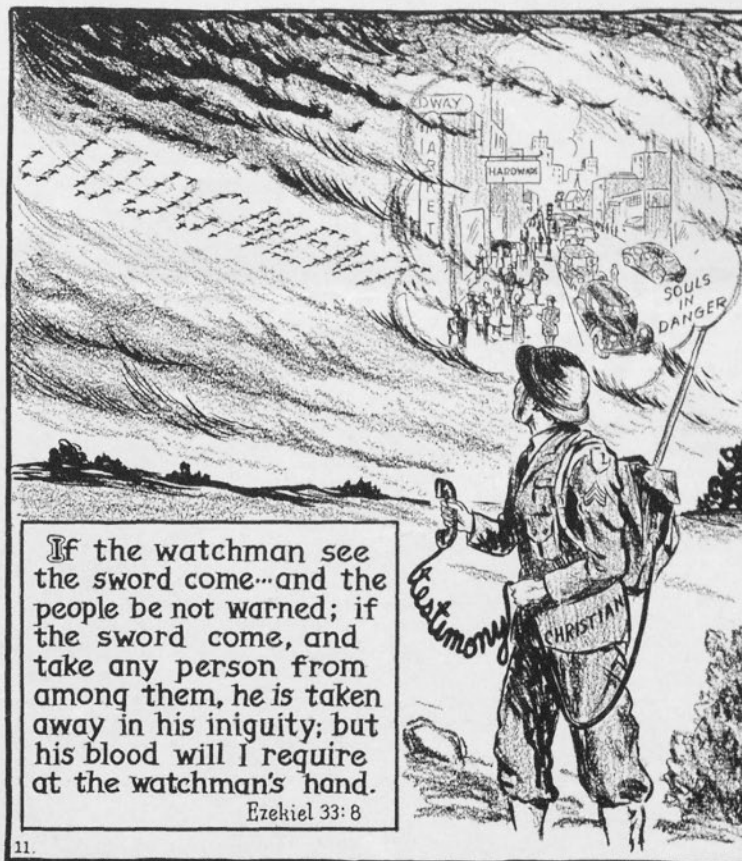
1. *The Watchman's Duties.* Ezekiel 33:1-6. In Ezekiel's day there was no such thing as a formal declaration of war. Warring armies attempted invasion with as much secrecy as possible. To offset this, cities were often surrounded by high walls on the top of which were set watchmen, whose duty it was to scan the horizon for the faintest sign of approaching danger, and then, by blowing the trumpet of alarm, to warn the citizens. Similarly, the man of God today is to be a spiritual watchman, on the lookout to recognize the signs of the times and the approach of spiritual dangers, and to warn people accordingly. The dangers of Ezekiel's day, false preaching, loss of separation, evil alliance, reliance upon the human, etc., are equally prevalent today, and are damning the souls of millions.

2. *The Watchman's Responsibility.* Ezek. 33:7-9. Failure in the line of duty on the part of some of our modern watchmen down through the years has resulted in the loss of thousands of lives—by automobile crashes, train wrecks, ship sinkings, and the loss of military battles. Likewise, the failure of Christians to be spiritual watchmen by witnessing for Christ, has resulted not merely in the loss of physical lives, but in the eternal damnation of numberless souls! God says, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." All that is involved in this warning, we cannot tell. But it is solemn enough to cause us to be afraid not to fulfil our responsibility to others. We shall not be held accountable if men reject our testimony; we shall be held accountable if we fail to give the testimony! v. 9.

3. *God's Attitude toward the Death of the Wicked.* Ezek. 33:10, 11. Verse 10 reveals that God's punishment of the people for their sins was

taken in the wrong way. Instead of becoming repentant, they became hopeless, fatalistic, and inclined to blame God. God corrected them by telling them He had no pleasure in the death of the wicked, and entreating them to repent. Men blame God today. Yet He has done everything necessary to provide salvation for all men! He has given His Son as a perfect atonement for sin! He "is not willing that any should perish but that all should come to repentance." 2 Peter 3:9; 1 John 3:16.

4. *It is the Present that Counts with God!* Ezek. 33:12-17. The Jews in captivity evidently felt that God should overlook their sinfulness because they had at one time served God. These verses teach the following truths: (1) Past righteousness will not atone for present sinfulness. Even the apostle Paul, who had to his credit years of faithfulness to God, recognized the danger of becoming a "castaway." 1 Cor. 9:27.



If the watchman see the sword come—and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.  
Ezekiel 33:8

Jesus said, "He that shall endure to the end, the same shall be saved." Matt. 24:13. (2) We ought not despair of present grace because of past sins. In verses 15 and 16 we are assured that real repentance and restitution where possible will result in salvation. Psalm 103:12.

#### II. THE MAIN THOUGHT EMPHASIZED.

We have purposely limited comment on the lesson as a whole so that we might emphasize what we consider the main thought of the lesson—the importance of faithfulness in witnessing to others. *Personal testimony, not pulpit preaching,* was responsible for the astounding growth of the first church. John Wesley, Charles Spurgeon, D. L. Moody, J. Wilbur Chapman, and a multitude of other great preachers were won to Christ *not through eloquent preaching, but through the personal testimony* of comparatively obscure but faithful men who had the passion for souls. *And the crying need today is not for better preaching in churches, but for faithful, continuous effort on*

the part of every child of God to win souls to Christ by means of the personal touch!

A minister called on an elderly business man and spoke to him about his soul's salvation. With tears in his eyes the man made this thought-provoking reply, "It is the first invitation to be a Christian I have ever had in all my life. My mother never asked me; my wife never asked me; no minister ever asked me. I thought no one cared."

A young man was convicted of theft in the court of Milwaukee. When the judge asked him if he had anything to say before the sentence was pronounced upon him, the young man said, "Your honor, my father and mother died when I was three years old. I never had anyone who loved me or cared for me. I have been kicked around all my life. Judge, I never would have been a thief if I had had a chance."

These illustrations speak for themselves and have been paralleled hundreds of times. Somewhere, somehow, we of the present day Pentecostal church have departed from the apostolic pattern of every-member soul winning. In prayerful sincerity let us ask ourselves the following questions and then act wherein we have failed—

"If they who reject Christ are in danger, is it not strange that we, who are so sympathetic when the difficulties are physical or temporal, should apparently be so devoid of interest as to allow our chance acquaintances, our friends and neighbors and our kindred to come into the orbit of our lives and pass out again without a word of invitation to accept Christ, to say nothing of sounding a note of warning because of their peril?"

"If Jesus called His disciples to be fishers of men, who gave us the right to be satisfied with making fishing tackle or pointing the way to the fishing banks instead of going ourselves to cast out the net until it be filled?"

"If I am to stand at the judgment seat of Christ to render an account for the deeds done in the body, what shall I say to Him if my children are missing, my friends are not saved, or if my employer or employee should miss the way because I have been faithless?"

"If I wish to be approved at the last, then let me remember that no intellectual superiority, no eloquence in preaching, no absorption in business, no shrinking temperament, no spirit of timidity can take the place of, or be an excuse for my not making an honest, sincere, prayerful effort to win others to Christ by means of the *Personal Touch*."—J. Bashford Bishop.

A SAILOR MISSIONARY  
A Pentecostal Sailor Boy writes from New York City:

"I have received the 2 packages of REVELLES and I am prayerfully passing them out, and leaving copies in Y.M.C.A., U.S.O. and recreation centers. Many of the boys read them and like them.

"We are just leaving on a long trip, so pray for me and the Christian men in the services, because we are missionaries to the foreign lands we go to, also being paid by the Government. Will state just one example. In one foreign port where I had the privilege of going ashore I took a lot of Pentecostal tracts, and started down the street passing them out. I started with a policeman and he was so interested that he asked for a few extras, he wanted to give to some of his friends. Many others asked for extras and expressed their surprise at seeing a Christian sailor, when most of them just come ashore to get drunk; and so it is, people hungry for the gospel, but in this country they won't even take them.

"So pray for the Christian sailors; we have them and the going is hard, but then a little talk with Jesus makes everything O. K."

# REPORTS from the REAPERS Coming Meetings

COMANCHE, OKLA.—We have just closed a revival with Marie Smith of Dallas, Texas. I have had several revival meetings, but I believe this one did more good than any I have ever had before. Twelve were saved or reclaimed, 3 received the Baptism in the Holy Spirit, 10 were baptized in the water, and 9 came into the church.—T. J. Lemons.

HESLER, KY.—We have just closed a 4-week revival with Evangelist Thomas Skoog and coworker, Lonnie Callaway. Large crowds attended and seekers were at the altar nearly every night, while some received the Baptism in the Holy Ghost. Brother Callaway conducted children's church every night, assisted by Brother Skoog. Several of the children accepted Christ and one was baptized in the Holy Ghost. Ten names were added to the church roster.—Mrs. T. J. Rose, Secretary-Treasurer, Owenton, Ky.

WILDER, IDAHO.—We have just closed a 2-week revival with Hattie Coffee of Okmulgee, Okla., as the evangelist. God blessed from the beginning; crowds and interest were very good. Five very definitely prayed through to salvation and one was filled with the Holy Ghost. Recently our Sunday School record has been broken and there is a blessed spirit of love and unity among the saints. We have just completed some work on the inside of our building, and all together we feel like moving forward for God. We have been pastoring here about 7 months. The church was stirred to a deeper life in the Lord through Sister Coffee's ministry.—Ollen Fish, Pastor.

WAURIKA, OKLA.—We have just closed a two-year building program, having erected a building to be stucco finished, 30x60 ft. The auditorium is 30x50 ft. and there are two Sunday School rooms at the back. Also we have purchased three lots and a small 3-room parsonage. All this is clear of debt.

During the two years at Waurika we suffered from a small tornado which leveled the first church building we had built ready for the rafters; also a flood that washed away much lumber, but God blessed us through it all. We had four revivals with some results. Among the evangelists were Grady Dollins, W. C. Gilbert and C. C. Comer. We have moved to Grapevine, Texas, to take over the pastoral duties there.—Brother and Sister M. Ledbetter.

SEQUIM, WASH.—We just closed a 2-week meeting with Evangelist Paul Hild and party and are rejoicing in the results, especially among the young people and children.

Combined with the closing of the "Youth Crusade" we dedicated our new church building. This pioneer field was opened up in February, 1939, and one year later the Northwest District purchased a lot for us and we began building with the first dollar in the building fund. The Lord wonderfully supplied the needs and we had about \$1,500.00 invested before it was necessary to borrow a cent. The total cost was \$3,000.00 and the total labor amounted to \$76.00. The building has an appraised value of \$7,500.00 on which there is an indebtedness of only \$1,425.00.—A. R. Mattson, Pastor.

NICHOLASVILLE, KY.—July 5 we closed a 3-week revival with Evangelist and Mrs. W. Glenn West of Dayton, Ohio. The Lord blessed throughout the meeting and the Word went forth under the inspiration of the Holy Spirit. Three confessed Christ as their personal Saviour, much prejudice was melted away, the saints were built up, and all our hearts were filled with a greater love for our Saviour and for each other. After the services closed two united with the assembly. The revival spirit is still present and there is an earnest seeking after the Lord in every service. July 26 we buried three in the waters of baptism. We find that our Sunday School increased in the second quarter, both in attendance and offerings, about 35 per cent over the first quarter.—M. M. Johnson, Pastor, 702 S. Addison Ave., Lexington, Ky.

## LOUISIANA DISTRICT COUNCIL

After three very precious days of business and fellowship the Sixth Session of the Louisiana District Council has gone into history. The day services were conducted in the Assembly of God, West Monroe. This building was not large enough for the night congregation, therefore a tent was stretched near the church for the night services. The Lord blessed the ministry of F. D. Davis, Superintendent of the Texas District, in bringing the evening messages. In each service God was manifested in a definite way.

There were 265 who signed the roster; among the number were 15 visiting ministers. Many felt that this was the best gathering ever enjoyed by this District.

The following officers were elected: L. O. Waldon, District Superintendent; E. L. Tanner, Assistant Superintendent; W. S. Ramby, Secretary-Treasurer; T. H. Clark, W. C. Elmore, F. C. Chamberlain, J. O. DeWitt, and D. W. Dement, Sectional Presbyters; E. L. Tanner and B. W. Flannagan, General Presbyters.—L. O. Waldon, District Superintendent.

MEMPHIS, TENN.—The Glad Tidings Assembly of God, with S. A. Merrill from Oklahoma as pastor, was set in order July 1, by our District Presbyter, N. B. Rayburn. We had 35 charter members; elected 3 deacons, Sunday School superintendent, Sunday School secretary and church secretary and treasurer.

The Lord has blessed in a wonderful way both spiritually and financially. We started Sunday School May 3, 1942 with 25 present, but since then we have had a record attendance of 119. We just closed a revival with Mollie Baird, a returned missionary from India. The Lord blessed her ministry and saved 5 souls, and the meeting was a great help to the Christians. Mr. and Mrs. Louie Shultz are to begin a revival August 9, and we are expecting great things from God.

Our church is located at 881 Arkansas St. We shall be glad to have anyone that can, stop by and visit with us.

Brother and Sister S. A. Merrill are ordained ministers, and their four children are good singers. We praise God for sending them to us.—Lillian Jennings, Secretary.

## MICHIGAN STATE C. A. CONVENTION

The sixteenth annual Michigan State Christ's Ambassadors Convention was held the first three days of the State Camp Meeting at Fa-Ho-Lo Park, Grass Lake, Mich., July 17-19. The first service began with a fine group of young people sitting in a semicircle around a large campfire. Choruses were sung interspersed with ringing testimonies as different ones testified to the Lord's grace and power.

Saturday morning, directly after a splendid message brought by A. Swift on the subject, "What Can I Render unto the Lord," the business session of the convention was opened. The State officers gave their reports for the past year. After prayer seeking the guidance of the Lord in the election of officers, all the officers were re-elected. At the evening service, D. P. Holloway brought a stirring message under the anointing of the Spirit on the subject, "Watchman, What of the Night?" He brought out the fact that it means literally, "What time is it?" and that it is now time for people to wake up and seek God. The presence of the Lord was felt mightily throughout the entire service and many tarried at the altar to seek God.

Sunday was the crowning day of the convention. Many C. A.'s who were not able to attend the first two days, came for the last day's services. Brother Swift spoke both morning and afternoon, feeding our souls from the Word of God, and Brother Holloway brought an inspiring message at the evening service. One of the outstanding events of the convention was the Galilean Vespers. Each evening before the evening service, the C. A.'s gathered on the bank of the lake to discuss problems which are vital to our C. A. work, under the direction of our President, Ralph Harris, and Vice President, J. Engelhardt.—Bertie Doss, Secretary.

## TOO LATE TO CLASSIFY

### MISSIONARY RALLY

QUINCY, ILL.—Bethel Assembly of God, 12th and Jefferson, Sept. 6; Noel Perkin with several missionaries are expected; 3 special services, 10:45, 2:30, 7:30.—C. E. Roberts, Pastor.

LOS ANGELES, CALIF.—Revival, Camp Meeting style, Trinity Gospel Tabernacle, 5406 Monte Vista St., Sept. 20—: Evangelist E. Jeannette Jones and Coworker Esther C. Halverson; Mr. and Mrs. Howard A. Greene, Musicians and Child Evangelists; Ira Heath, Song Leader, Rhoda Heath, Soloist. Take W car and get off at Ave. 54.—E. Jeannette Jones.

ATCHISON, KANSAS—Revival in progress; Evangelist Lottie Anthony of Los Angeles, well-known cornetist.—Dorothy M. Hopple and Marion C. Meegan, Copastors.

WILMINGTON, DEL.—23rd and Pine Sts., Sept. 13-27; Mrs. Eita E. Reckley, Cumberland, Md., Evangelist.—J. E. Jenkins, Pastor.

ELWOOD, KANSAS—Sunday School Conference, Sept. 7; C. A. Brown, Kansas District S. S. Secretary, and Ruth Vogler in charge. All neighboring assemblies invited. Sunday School Revival, Sept. 6-13, C. A. Brown in charge.—V. Ernest Shores, Pastor.

(Near) SEYMOUR, CONN.—Labor Day Rally, American Legion Park, one mile east of Seymour on Highway 67. Services 3:00 and 6:30. Baptismal service follows afternoon service. Bring basket lunch.—John Lindvall, Pastor.

MONTGOMERY, ALA.—Home Coming and Mortgage Burning, First Assembly of God, 24 Polk St., Sept. 13. All former pastors and Christian workers ever connected with this church are urged to "come home" for this day. Special speakers for each service.—Grover Langston, Pastor.

LAUREL, MISS.—15th Ave. and 10th St.; Aug. 23, for 2 weeks or longer; Mayme F. Williams, Tampa, Fla., and Frances Williams, Atlanta Ga., Evangelist.—Etta L. McCaskill, Pastor.

### CAMP MEETING

HOUSTON, TEXAS—Arizona Church Conference Grounds, Bible Study campaign, Aug. 29-Sept. 13. William Burton McCafferty, Evangelist and Bible Teacher, R. R. Fairchild, 1436 Oxford, Pastor.—By evangelist.

### LABOR DAY RALLY

FLEMINGTON, VA.—Business meeting 2:00 p. m. Herbert Kelcher, District Presbyter, evening speaker; Paul Riddings, Martinsburg, Va., will speak in the afternoon. Services 11:00, 2:30, and 8:00. All C. A.'s are urged to be present.—Ruth Fitzwater, Sectional Vice-President, Swanton, Md.

HARVEY, ILL.—153rd and Loomis Ave., Sept. 6-20. Eileen E. McAlister, Evangelist.—W. J. Sawyers, Pastor.

### FELLOWSHIP MEETING

DRUMMOND, OKLA.—Sept. 20, will start at 2:00 p. m. Bring instruments and special songs. Mrs. Martha R. Kliever, Pastor, Enid, Okla., will be in charge.

### CHANGE OF DATE

PADUCAH, KY.—Sept. 6 instead of Aug. 16; Thomas G. Skoog, Evangelist.—Leonard Cranor, Pastor.

DEER PARK, MD.—Full Gospel Church Revival and 2nd anniversary, Sept. 7, for 3 weeks or longer. Speakers: Brethren A. Boyd Du Ousee, Pa., H. Baker, Pittsairn, Pa., H. B. Kelchner, Sectional Presbyter. All day meeting Sept. 20.—George S. Ross, Pastor.

KALISPELL, MONT.—Calvary Tabernacle, Sept. 13-27; Christian Hild, Fargo, N. Dak., Evangelist.—H. R. Carlblom, Pastor.

PORT COLBURNE, ONT., CAN.—Sept. 6—Ten Beneficial Levels, Colo., Evangelist.—E. S. Williams, Pastor.

VERSAILLES, KY.—Tent revival, Sept. 8—; Chas. M. Shaffer, York, Pa., Evangelist. Paul Epler is Pastor.—By Evangelist.

### FELLOWSHIP MEETING

TALOGA, OKLA.—Sept. 8, all day; Erling Savellid, is pastor.—W. C. Crowder, Sectional Secretary.

EIM GROVE, OKLA.—Aug. 12-Sept. 6; John Baxter, Evangelist, W. C. Crowder, Pastor.

YUKON, OKLA.—Sept. 16-Oct. 4; J. D. Mahaffey of Ada, Evangelist. W. J. Myers is pastor.—By Evangelist.

UKIAH, CALIF.—Sept. 6-20; Esther Mae Cooper, Evangelist.—Raymond P. Murray, Pastor.

PADUCAH, KY.—28th and Tennessee Sts., Aug. 16—; Thomas G. Skoog, Evangelist.—Leonard G. Cranor, Pastor.

CHARLESTON, W. VA.—Sept. 1, for 2 weeks or longer; Wayne Pitts, Evangelist.—Vernon McCutchen, Pastor.

MASSILLON, OHIO—4th and Federal Sts. N. E., Sept. 6—; Anna B. Lock, Galva, Ill., Evangelist.—Cyril E. Homer, Pastor.

PRICHARD, ALA.—Third St. and Fifth Ave., Sept. 15—; W. M. Stevens, Evangelist.—Jesse E. Smith, Pastor.

ROODHOUSE, ILL.—Sept. 13—; Dorothea Voelker and Mary Crowder, Evangelists.—Edith Swope, Pastor.

BATTLE CREEK, MICH.—303 Capital Ave. N. E., Sept. 15—; Evangelist and Mrs. D. Leroy Sanders.—Chas. W. H. Scott, Pastor.

SPRINGFIELD, MO.—Glad Tidings Assembly; Sept. 8, for 2 weeks or longer; C. C. Helvey, Dallas, Texas, Evangelist.—Earl J. Hance, Pastor.

CHEYENNE, WYO.—Aug. 17, for 3 weeks or longer; Mr. and Mrs. Wesley Goodwin, Evangelists.—J. E. Winstead, Pastor.

NOONAN, N. DAK.—Sept. 15, for 3 weeks; Mr. and Mrs. L. V. Peterson, Minneapolis, Minn., Evangelists.—W. H. Kesler, Pastor.

PUEBLO, COLO.—Young People's Revival, Glad Tidings Tabernacle, Sept. 13-27; Paul and Helen Clapper, Evangelists.—R. A. McClure, Pastor.

CHEYENNE, WYO.—312 W. 30th St.; Aug. 23, for 3 weeks or longer; H. E. and Roxie Alford, Evangelists.—Paul L. Ferguson, Pastor.

DENVER, COLO.—Victory Revival, Ninth and Acoma, Aug. 23-Sept. 6; Christian Hild, Evangelist.—Earl F. Hlewith, Pastor.

JACKSON, MINN.—Aug. 26-Sept. 6, or longer; Carl O. Swanson of Detroit Lakes, Evangelist.—Melvin E. Jorgenson, Pastor.

MISSOULA, MONT.—601 N. Fourth St.; Sept. 6, for 3 weeks or longer; Allan and Rhoda Snider, Evangelists.—Currell Muirhead, Pastor.

CAMANCHE, IOWA—Sept. 8, for 2 weeks or longer; Mr. and Mrs. W. E. Smith of Muscatine, Evangelists.—Carl Bergman, Pastor.

ALBUQUERQUE, N. MEX.—Sept. 6—; Paul W. Harrington of Abenath, Evangelist. R. G. Batson is pastor.—By Evangelist.

SHAMOKIN, PA.—Market and High St. Pentecostal Church, Aug. 30-Sept. 13; Elsie D. Reese, Evangelist.—James Vigna, Pastor.

OSSINING, N. Y.—Gospel Assembly, Aug. 24-Sept. 6; Kenneth Haystead, Sacramento, Calif., Evangelist.—H. W. Barnes, Pastor.

LINCOLN, NEBR.—Gospel Tabernacle; Sept. 6, for 3 weeks or longer; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—M. F. Brandt, Pastor.

TULSA, OKLA.—Special services, 13th and S. Trenton; Sept. 1-6. Einar Waermo, Swedish Tenor. Sept. 8-13, T. J. Jones of England, speaker.—W. F. Garvin, Pastor.

SAN DIEGO, CALIF.—Downtown Tabernacle, 627 Sixth St., Sept. 6—; Evangelist and Mrs. Wm. D. Swanson of San Francisco. Special music night each Wednesday, especially for our service men. Neighboring assemblies invited to co-operate on music night.—Floyd McWhinney, Pastor.

MILWAUKEE, WIS.—German Branch Conference, Bethel Tabernacle, N. 18th and W. Brown St., Sept. 6-13; K. P. Steffens, Brooklyn, N. Y., special speaker. For information write H. A. Ulrich, 2419 N. 28th St., Milwaukee, Wis.—C. W. Loenser, Superintendent.

BYESVILLE, OHIO—20th Anniversary and Home Coming, Full Gospel Tabernacle, Sept. 7. Three services. Basket dinner in basement of church. All former pastors and Christian workers or any who have gone out from this church and are now located in other cities urged to "come home" for this day. Special speakers at each service.—Mr. and Mrs. Tice Snider, Pastors.

HOPE, ARK.—Home Coming and Dedication of New Church, Sept. 6. Speakers: District Superintendent David Burris, and former pastors, Phinis A. Lewis and Bert Webb.

Southwest Sectional Fellowship Meeting, W. M. C. Conference, and C. A. Rally, Sept. 7-8; directed by District Superintendent David Burris, W. M. C. President Dollie Simms, C. A. President Agnes Stokes, and Sectional Presbyter A. W. Tamer. Free rooms and meals.—J. E. Hamill, Pastor.

GALFSBURG, ILL.—Victorious Faith Convention, 266 East South St., Sept. 7. Services: 2:30. C. A. meetg at 6:00 and 7:30. Young people requested to bring instruments. Pastor C. E. Roberts of Quincy, afternoon and evening speaker. Mr. Roberts will continue meetings, evenings, Sept. 7-13; Pastor A. N. Trotter of East St. Louis, special speaker, Sept. 14-20. Supper served Labor Day by local church. Bring your own sugar.—James Clark, Pastor.

### CAMP MEETING

Camp Meeting, Hurley Magnolia Springs Camp Ground, Sept. 16-27; W. B. McCafferty, Ft. Worth, Texas, Speaker. Camp ground is located just off Highway 63, between Pascagoula and Lucedale, Miss., 25 miles from the beautiful Mississippi coast. This is one of the oldest Pentecostal

costal camp grounds in the South, having been established approximately 40 years. Large live oak trees surround this quiet, beautiful spot. An ideal place to pray.—Harvey L. Smith, Pastor, 916 Williams St., Pascagoula, Miss.

FELLOWSHIP, S. S. AND C. A. RALLIES

CAMPBELL, MO.—Fellowship Meeting and S. S. Rally, Kennett Section, Sept. 7. Special speakers. Everyone invited to attend.—C. E. Garner, Sectional Secretary.

CAMANCHE, IOWA.—Fellowship Meeting, Sept. 19. Services 2:30, 6:30, and 7:30. Supper 5:00. Bring basket lunch and musical instruments. C. E. Thompson is presbyter.—Carl Bergman, Pastor.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Bethel Temple, Palm and Jefferson Ave., Sept. 13, 2:30 p. m. Henry Hoar is pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary.

BENTON, ILL.—Down State C. A. Rally, High School, Sept. 7. Services 2:30 and 7:30. W. A. Gardner and M. W. Wilson, speaker. Bring musical instruments. Harold George, State C. A. President, in charge.—Harold V. George.

SHARP, OKLA. (Southwest of Okmulgee)—Special service, night of Sept. 4. The nationally known musical family of 13, known as Libby Old-fashioned Family, in charge. Each member will have a part in the program.—Hattie Coffee, Pastor.

WAVERLY, MO.—Kansas City Sectional Fellowship Meeting, Sept. 7. Services 10:30, 2:30, C. A. Rally 7:45. Frank Miller is pastor.—J. L. O'Dell, Sectional Secretary-Treasurer, 3308 E. 13th St., Kansas City, Mo.

TALOGA, OKLA.—Northwest and Panhandle Sectional Fellowship Meeting, Sept. 8. Dinner on grounds. Services and speakers; morning, H. C. Humphrey of Panhandle; afternoon, Albert D. Pyle of Woodward; night, E. C. Lagmay.—E. Saxelid, Pastor.

ROCKFORD, ILL.—Sectional Rally, Fourth St. and Second Ave., Sept. 7. Services 2:30 and 7:30. Basket supper at 5:30. Special speakers. Bring musical instruments. The young people of our section have a special place on the program.—Harry A. Stemme, Presbyter, 411 Kishwaukee St., Rockford, Ill.

ROGERS, ARK.—The Annual Business Meeting for the Ozark Section will be held at the Assembly of God, Sept. 15, 9:45 a. m. All ministers in the section with one delegate from each church should be present. The public is invited. District Superintendent David Burris will be in charge.—Omer Jarrell, Presbyter.

CHAMBERSBURG, PA.—C. A. Rally, Capital Section, 3rd and Washington Sts., Sept. 7. Speakers: James Van Meter, 2:00; Wesley Steelberg, 7:00. This may be the final sectional C. A. Rally for the duration. Save gas and bring a car full.—Albert D. Skymmer, Sectional Vice President, 471 S. Pershing Ave., York, Pa.

JOHNSVILLE, OHIO.—Southwest Ohio Ministerial Fellowship Meeting, Sept. 14. Leonard Norris is pastor. Services: 2:30, worship; 6:30, ministers' meeting; 7:30, worship. Paul A. Evans of Danville, speaker. Let us all make an effort to attend this fellowship meeting.—Andrew G. Basell, Secretary-Treasurer, 142 W. Winter St., Delaware, Ohio.

BIG PRAIRIE, OHIO.—Ohio C. A. Rally, Ohio Camp Grounds, Sept. 7. Devotional service 9:00; official business and officers' reports, 9:45; election of officers 1:00. A. A. Wilson of Kansas City, Mo., will speak at 3:00 a d 7:00. Lunch stand will be open, but be sure and bring basket lunch enough for dinner and supper. Bring musical instruments and special numbers.—Vicent D. Lucas, Secretary.

OPEN FOR CALLS

Pastoral

Wm. A. Robinson, 6 N. Mechanic St., Winchester, Ill.—"After having been pastor of the church here for 2½ years, we feel led of the Lord to make a change. In fellowship with Illinois District for 8 years; for the past six months have conducted a broadcast in connection with our work here."

MISCELLANEOUS NOTICES

Charles F. Parker, Heber Springs, Ark.—"On account of ill health in my family I have been handicapped, but am now open for calls."

NOTICE—All soldiers coming to Camp Adair, also all defense workers, will find a welcome at the Assembly of God, 606 S. 13th St., Corvallis, Ore.—G. O. Baker, Pastor, Tel. 1639R.

NOTICE—Defense workers and others moving to Sacramento, Calif., will find a welcome at Faith Tabernacle, Auburn Blvd. and Watt Ave.—Tom B. Myers, Pastor, Route 7 Box 1240.

WANT TO BUY—Set of 1937 Adult Teacher's Quarters. Write T. T. Stephens, General Delivery, Jennings, Okla.

NEW ADDRESS—123 S. 14th St., Clarinda, Iowa. "After spending 6 months on the evangelistic field, we have accepted the pastorate here."—Mr. and Mrs. W. A. Hawkins.

NOTICE—We shall be glad to contact any young men who are in training at Camp Maymen.—O. T. Killion, Pastor, 404 W. Houston St., Paris, Texas.

NOTICE—Soldiers, defense workers and families cordially invited to the services at Down town Tabernacle, 312 W. 20th St., one block west of USO Temple and Service Club, Cheyenne, Wyo.—Paul L. Ferguson, Pastor.

NOTICE—Will those having relatives or friends at Camp Grant, please send us their name and company number, and we will endeavor to get in touch with them. H. A. Stemme of Chicago, Ill., is our new pastor, and our church is located at 804 Second Ave., Rockford, Ill.—C. F. Pike, 1446 Fourth Ave., Rockford, Ill.

NOTICE—Persons having friends or relatives working at Green River Ordnance Plant, please send names and addresses to Mrs. W. H. Bacon, 804 Hennepin Ave., Dixon, Ill., and we shall be glad to contact them. Our new work is located on First St., in Dixon. We welcome any Council ministers passing by.—Mrs. W. H. Bacon, Coworker.

NOTICE—We are working among the soldiers at Camp Wolters. Those having relatives or friends in the camp may write us, giving their names and full camp address, and we shall be glad to contact them. We hand out tracts, do personal work, and preach on the streets. Any boys who would like to talk to us may easily find us on the streets any night.—Mr. and Mrs. E. R. Anderson, P. O. Box 65, Mineral Wells, Texas.

BROADCAST

"Busy Bee" program, children's broadcast, Saturdays, 1:30 p. m., Station WLDS, Jacksonville, Ill., 1180 kilos. Roodhouse Assembly of God program, Thursdays, 6:30 p. m. Pastor Edith Swope in charge of both programs.—By Pastor.

Missionary Contributions

August 12—18 Inclusive

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SPECIMEN OF TYPE AND MARKINGS (Printed in Red)

CHAPTER 7. F. 12. 1-4

1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood. 21 All flesh destroyed.

AND the LORD said unto Nō'ah, **C** Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. **O, 15, 6.**

2 Of every clean beast thou shalt

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SPECIMEN OF TYPE

and CHAPTER 3 165

com- Of justification by faith.

live FOOLISH Gā-lā'tians, who hath bewitched you, that

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SPECIMEN OF TYPE AND MARKINGS (Printed in Red)

aid, Is not this the corrupt: for the tree is known by his fruit. **C T**

the Phār'i-sees said, This fellow out devils, but by he prince of the 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. **C T**

C. 13 14, 15; T. Mark 5. 19.

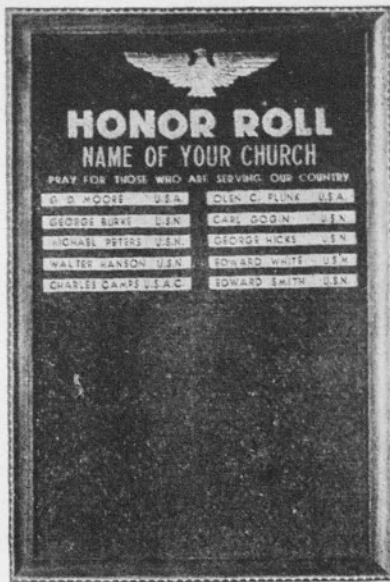
Explanation: C stands for condition of sinners described; T stands for Testifying or Confessing the Lord. Note the references at the end of paragraph indicating where next verse on same subject will be found. In this way the sixteen subjects making up the Theme of Salvation are marked in this Testament. All references are listed in appendix also.

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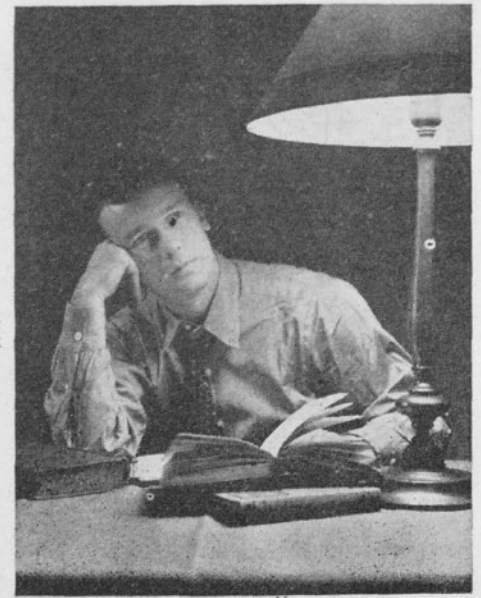
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Columbia Assembly of God SS	7.19
Lewisburg Haskins Chapel	4.68
Memphis First A of G WMC	5.00
<b>TEXAS Personal Offerings</b>	<b>354.78</b>
Alvarado Assembly of God	1.75
Beaumont Assembly of God SS	12.88
Briscoe Assembly of God SS	2.50
Brownsville Assembly of God	7.12
Brownwood Assembly of God	15.00
Buena Vista Assembly of God SS	3.32
Carthage Assembly of God	3.25
Cleveland Pineland Assembly of God	3.00
Corpus Christi First A of G Church	5.00
Cuero Assembly of God	5.00
Daisetta Assembly of God & CA	10.15
Dallas First Assembly of God	5.00
Dallas Oak Cliff A of G SS	10.00
Electra Assembly of God SS	8.50
Flynn Assembly of God	1.00
Godley Assembly of God	9.50
Grapevine Assembly of God	5.53
Hereford Assembly of God	17.00
Houston Heights A of G	2.00
Jacksboro Assembly of God SS	10.00
Kenedy First A of G Church	5.63
Latin American Dist Council	20.00
Lubbock Assembly of God	5.86
Lufkin Assembly of God	3.46
Luling Assembly of God Church	6.26
Monahans First Assembly of God	6.00
Monthalia Assembly of God	3.00
Nacogdoches Assembly of God	5.00
Orange Assembly of God	6.20
Pelly Assembly of God	66.00
Pineland Assembly of God SS	1.00
Port Neches Assembly of God	7.60
San Antonio First A of G	55.50
South Houston Assembly of God	38.84
Texas City Assembly of God	12.88
(Near) Tyler Copeland A of G	5.00
Van Assembly of God	5.00
Waco 18th & Pine Assembly	8.28
<b>VIRGINIA Personal Offerings</b>	<b>24.20</b>
Ashland Calvary Pent Tabernacle	15.00
Bandy Whitker Ridge SS	5.00
Belvoir Full Gospel Tabernacle	29.59
Bristol Assembly of God CA	6.71
Manassas Full Gospel Church	19.66
Norfolk Glad Tidings Ch & CA	227.00
Norfolk Gospel Tabernacle	9.60
Purcellville Silcott Springs Pentecostal Church & SS	4.00
Richmond Calvary Pentecostal Tab	63.08
Rileyville Full Gospel Mission	4.00
Winchester Full Gospel Tabernacle	15.00
<b>WASHINGTON Personal Offerings</b>	<b>171.15</b>
Arlington Full Gospel Tab & CA	27.81
Auburn Mission	31.00
Bellingham Fairhaven Gospel Mission	6.60
Bellingham Pentecostal Tabernacle	16.49
Bremerton Assembly of God Temple	379.13
Bridgeport Bethel Pent Tab	12.80
Buckley Glad Tidings Assembly	21.00
Colfax Full Gospel Assembly	24.32
Cosmopolis Bethel Temple & SS	55.65
Copley City Grace Full Gos Ch	15.00
Ewan Community Church	5.90
Goldendale A of G Mission	18.67
Hay Pentecostal Church SS	12.00
Hoquiam Bethel Temple & SS	50.00
Kennewick Assembly of God	9.95
Loon Lake Assembly of God	1.54
Lynden Assembly of God	30.00
Malone Community Church	33.00
Marysville Pentecostal Assembly	17.32
Naches Full Gospel Church & SS	23.52
Newport Assembly of God	6.50
Omak Full Gospel Assembly	15.00
Port Angeles Assembly of God	10.00
Port Orchard Waterman Full Gos Tab	11.90
Port Townsend Assembly of God	8.92
Puyallup Pent A of G & SS	82.64
Ridgefield Pioneer Gospel Assembly	34.50
Ritzville Assembly of God	14.45
Seattle Ballard A of G Tabernacle	31.00
Seattle Evangel Temple SS	5.00
Seattle Fremont Pent Tab YP	10.00
Sedro Woolley Bethel Tab	29.00
Sequim Assembly of God	7.00
Shelton Calvary Pent Church	5.00
Snohomish Full Gospel Assembly	8.00
Tacoma Glad Tidings A of G	51.19
Tacoma Pentecostal Tabernacle YP	35.00
Thorp Assembly of God Ch & SS	11.59
Tonasket Assembly of God	20.16
Yelm Assembly of God	12.50
<b>WEST VIRGINIA Personal Offer</b>	<b>9.50</b>
Bowden Upper Room Mission	3.87
Chesapeake Assembly of God	9.01
Dorothy Assembly of God SS	4.50
Miami Assembly of God & SS	4.14
Patterson Creek Rocky Gap Pentecostal Assembly of God	5.09
Potomac Park Camp Meeting	245.28
Valley Grove Assembly of God	5.00
Williamstown Pent Church of Life	4.35
<b>WISCONSIN Personal Offerings</b>	<b>554.90</b>
Adams Gospel Tabernacle	48.27
Baraboo Gospel Tabernacle	27.82
Berlin Gospel Tabernacle	7.00
Cudahy Full Gospel SS	3.00
Glidden Gospel Tabernacle	12.00
Lodi Full Gospel Assembly	8.00
Marinette Gospel Tabernacle	6.00
Mauston Gospel Tabernacle	9.00
Menomonie Full Gospel Tabernacle	13.00
Milan Gospel Tabernacle	31.49
Milwaukee Glad Tidings Temple	17.31
Owen Gospel Tabernacle	21.10
Sheboygan Gospel Tabernacle	10.00
Superior Central Gospel Tabernacle	32.12
Waukesha Grand Avenue Tab	8.60
White Lake Assembly of God	12.00
Wilson Assembly of God & SS	24.04
<b>WYOMING Personal Offerings</b>	<b>8.00</b>
Laramie Assembly of God	10.00
Wheatland A of G Tabernacle	2.89
<b>ALASKA Personal Offerings</b>	<b>5.00</b>
<b>CANADA Personal Offerings</b>	<b>12.35</b>
Pentecostal Assemblies of Canada	38.34
<b>FOREIGN Hawaii Hilo Glad Tidings Church SS &amp; DVBS</b>	<b>32.65</b>
<b>MISCELLANEOUS</b>	<b>363.16</b>
Total Amount Reported	17,266.25
Home Missions Fund	1,572.56
Office Expense Fund	256.44
Literature Expense Fund	45.67
Reported Given Direct for Home Missions	738.65
Reported Given Direct to Missionaries	799.23 3,412.55
Amount Received for Foreign Missions	13,853.70
Amount Previously Reported	19,508.54
Amount Received for Foreign Missions This Month	33,362.24

# FACE THE FUTURE . .



When the world about us is filled with uncertainty, when things that yesterday seemed sure as the rock of Gibraltar today are embraced in confusion and doubt, when men's hearts are failing them for fear of what lies ahead, one thing and one alone will stand the test—a faith that is grounded and settled in the Word of God. Surely it behooves us to take advantage of every opportunity to hide that Word in our hearts, to become established upon its sure foundation.

Young people, older Christians, what better opportunity could be offered than a course in one of our Bible Schools? There, amid an atmosphere of spirituality, under the guidance of godly instructors, you may give yourself to a prayerful, intensive study of the Word—and go forth after a season equipped with the whole armor of God—prepared to face the future, whatever it may hold.

Within the next few weeks eleven recognized Assemblies of God Bible Schools will open their doors for the fall term.

Attention is drawn to a change in the name of the school at Atlanta, Georgia, which after operating for the past two years as the Beulah Heights Southeastern Bible Institute will resume its former name, the Southeastern Bible Institute, and will be located in the Assembly of God Tabernacle, 301 Capital Avenue.

God's signal blessing has rested upon the Bible School development in our movement. Reports show that despite the adversities of war time, 1941-42 proved an outstanding year from the standpoint of enrollment as well as spiritual attainment. The tide is rising, and we anticipate the coming year as the "best yet."

Information concerning any of the schools may be obtained by contacting the registrar at the address given below. If you are interested, write immediately for further particulars.

The following are the recognized Bible Schools of the Assemblies of God:

- Central Bible Institute,**  
Springfield, Missouri
- Eastern Bible Institute,**  
Green Lane, Pennsylvania
- Glad Tidings Bible Institute,**  
1441 Ellis Street, San Francisco, California
- Great Lakes Bible Institute,**  
Zion, Illinois
- North Central Bible Institute,**  
900 Block Elliot Avenue South, Minneapolis, Minnesota
- Northwest Bible Institute,**  
East 69th and Eighth Avenue Northeast, Seattle, Washington
- Southeastern Bible Institute,**  
301 Capital Avenue, Atlanta, Georgia
- Southern California Bible College,**  
450 Avenue 64, Pasadena, California
- Southwestern Bible Institute,**  
2100 Belle Avenue, Fort Worth, Texas
- Latin-American Bible Institute,**  
Saspamco, Texas (Spanish)
- Latin-American Bible Institute of Los Angeles,**  
Los Angeles, California (Spanish)  
(Address correspondence to Alice E. Luce, 500 W. Buckthorn  
St., Inglewood, Calif.)

The "V" That Will Bring Ultimate Victory



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