

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 Responsibility and Power of the Church

E. L. TANNER AT THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD, SPRINGFIELD, MO.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

"As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:18.

WE AS a Church have a great responsibility. When I speak of the Church, I do not refer just to the Assemblies of God of which we are members. I realize that we are only a part of the Church that has received this commission. I thank God for the people who have lived before us and who have laid the foundation upon which we carry on today. However I do believe that we as Pentecostal people have a distinctive place in the plan and purpose of God in this age, and that there is a tremendous responsibility resting upon us. God had His ministers for the past generation, and we are not responsible for that; but we have been called to minister to *this* generation.

A few days ago I listened to a prominent evangelist who criticized the Pentecostal people for their stand on the Baptism in the Holy Ghost, with the evidence of speaking in tongues. He said that when we claim that this evidence is essential we discredit the work many great men have done. He referred to Martin Luther, the Wesleys, Finney, Moody, and many others whose ministry God had blessed. We do not discredit the ministry of those men, nor do we discount their message in the least. We stand with all Christendom in giving praise and honor to these men. We believe they had God's message for their day and that His hand was upon them.

But, friends, they have delivered their message and have gone on to their reward. In order to perpetuate His Church He has raised up others, and so to you and me God has given the Commission and we are to be faithful to this responsibility which is ours.

Paul tells us in 1 Cor. 6:2, "Do ye not know that the saints shall judge the world?" I believe we are to judge the world in the sense that we are God's representatives to the people of this generation. When we stand in His presence, we are going to be witnesses against those who in our day rejected the gospel message. There will be no excuse when God brings in the people of each generation to stand before the saints of that generation.

I listened to a brother Sunday afternoon as he spoke about

his desire to become a chaplain in the army of our country, but because of lack of college degrees he was not prepared. The reason was, he had not thought about it in time and prepared himself for it. He did not know about the opportunity that was coming so when the time came for him to become a chaplain, he was not prepared. Possibly some of us may fail in making preparations for days to come.

There is a danger, however, of our thinking of the opportunities in the future, and losing sight of the opportunities that are now ours.

While the world is facing a crisis, and feeling its way, the Church as well is facing a great crisis, something that we have never faced before. We do not know what is ahead, nor what we are coming to, but we know that our God is with us and has promised to be with us unto the end.

A few days ago the Business Men's club of our town invited our congressman to come and speak at one of their luncheons. In the course of his talk he mentioned the regulations we are living under and getting used to, and he climaxed his message by saying, that there is a great probability that when the war is over we shall have many things left to regulate us that we will not want and will not appreciate.

An ex-congressman asked me in what circumstances I thought the World War would terminate. I asked, "What do you think?" He answered, "I don't know," and I said, "Neither do I." He said, "Brother Tanner do you think we are living at the close of the age, and that the Lord will soon be coming?" "Well," I said, "I think so, but my opinion doesn't amount to very much." He continued: "I thought a short time ago that I could figure out that it would be at least thirty-five or forty years before the Lord would come, but I have reduced my years, and I believe it will not be very long." "Well," I said, "no one knows. Jesus has not told us. There are some things definitely shaping up and some things that are moving today in which we can see the hand of God and also the powers of darkness. For in-

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The Extravagance of God

W. T. GASTON AT THE CENTRAL ASSEMBLY, SPRINGFIELD, DURING GENERAL COUNCIL

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: *the earth is full of Thy riches.*" Psalm 104:24.

WE ARE getting used to strange philosophies in our day. One of the strangest is, "The philosophy of economic scarcity." In order to bring prices up and prosperity down we have to make the things people want scarce so folk will scramble to pay a high price to get them. A number of us did not need Mr. Ickes or any of the brain-trusters to introduce us to the realm of scarcity. We were born in it. I remember in the good old days the children got candy but once a year—at Christmas it was put into our stockings, and we usually had an orange put in, and if oranges were too high it would be a red apple, and some peanuts. The sticks of candy were crooked, red and white. I can still see that candy. Nobody needed to teach us children to go easy on that candy. We knew we wouldn't get any more until the next Christmas, so we made it go as far as possible; to make it plain, I sucked mine.

Well, we got used to pinching and being pinched, and some of us as we look toward God and the things that are spiritual are pinched as were some of the children in the old days. But God is rich and generous to the point of extravagance. He has poured out lavishly the riches that are His. "*The earth is full of Thy riches.*"

In the first place, God has been extravagant in nature. When He made the universe—and I still believe He made it—He was extravagant. When He got to making worlds He didn't stop with one little planet but He made millions of them. They used to say that the number of stars was somewhere around eleven hundred. I was reading a little while ago where some fellow has got out the last word and he says there are over twelve billion. And I suppose when they get the new telescope in California rigged up they will find a few more billion. In my ignorance I can't see any use for so many worlds and such a profusion of stars and planets and systems. It is extravagance.

When I travel through mountains I can't see any use for so many. If I had been making the earth I suppose I should have had a few mountains, enough

to make man feel small, and I should have felt that that was enough. But when God started making mountains He made them for thousands of miles, tier on tier, peak on peak. You can travel for hours, and still stretching out are huge, majestic, wonderful mountains.

When He started making oceans He didn't stop with a little ocean like Mussolini's sea. He made much water. There is so much water and so many oceans that it looks extravagant to me.

Let us come to the realm of grace. God has shown Himself extravagant in grace. "The grace of God that bringeth salvation hath appeared to all men." He made this thing that we call grace, and I don't know anybody who is able to give an adequate definition of it. There are some beautiful definitions but after you are through with them you haven't said a thing—you come back and just say, Grace. Grace! Hallelujah! There in something in grace that is so wonderful that you can't stop and define it. It spreads out to every man and every creature in every condition. The grace of God! It comes right down your alley to where you are. There are such oceans of grace that you can't exhaust it.

I was reading the other day a story by Mr. Hadley of a man he calls simply "Old Colonel." He came into the old Water St. Mission in New York. Sixty years of age, he looked a hundred. He was dirty and ragged and ruined. His feet were wrapped up in rags for shoes. When he heard the story of the grace of God he hobbled down the aisle and got on his knees and said, "O God, if I haven't gone too far, have mercy and save this old sinner." But he couldn't get it through his head that the grace of God could reach him, and so he hobbled out. The next evening he was back. He hobbled to the altar and dropped on his knees at the same spot. "O God," he said, "if you are able to save such a sinner, save me." And he hobbled out again. He came for six nights and each night he went out the same way. But the seventh night he came with the same kind of prayer, praying that if he hadn't gone too far, for God to "save this wretched sinner." Then something came down, and in, and through; and this old dirty, wretched, ruined mass of iniquity stood up and said, "Praise God, I've got it. It's come. Hallelujah!" And Mr. Hadley said from that very min-

ute Old Colonel was a new man. Something had come into him, and something had gone out of him, and something had changed and transformed him. The old rags went off, and the beauty of Jesus was seen in his character and in his testimony. Around old Water Street he was a source of inspiration and blessing to everyone who came.

What does it all mean? The grace of God! He was unfit and unworthy and unable. He was ruined and helpless and lost. But the grace of God brought him salvation.

In a little Missouri city we were having a District Council. We were to have four days in this city. We started in the little church and the crowds increased. The evening services were evangelistic, and by Sunday there was a cry to get into a larger place, so we went into the theater. The people filled it and stood around the edges; they couldn't find seats. At the end of a message a few folk came to the altar in the orchestra pit. Among them was a woman (I think, if I mistake not, she had gray hair). I couldn't interest anyone in praying for her. I tried to get some of the sisters to pray but didn't get much help. I spoke to some of the brethren, and they didn't seem to respond quickly, and I was much concerned. I had preached, and I don't get many people to the altar when I preach. But when I do get one I am tremendously concerned to get him through; so I knelt by this woman. I cried and she cried; I prayed and she prayed, and finally the joy came. Things became real with the blessing of God. And as she lifted her hands and worshiped God and praised the Lord, people were weeping all round. About this time one of the deacons got me by the coattail.

Thank God for deacons; I get along fine with them as a rule, but this particular deacon didn't know how to deac. His face was troubled. He said, "Brother Gaston, what in the world shall we do now? We can't take this woman into the church. It would ruin it." "Well," I said, "don't you think the Lord took her into the kingdom?" He said, "Yes." "Don't you think she will get to heaven all right?" "Sure, I do," he says. I said to him, "Do you think you have a higher standard in your church than they have in heaven?" He said, "Oh, I never thought about that." He said she was

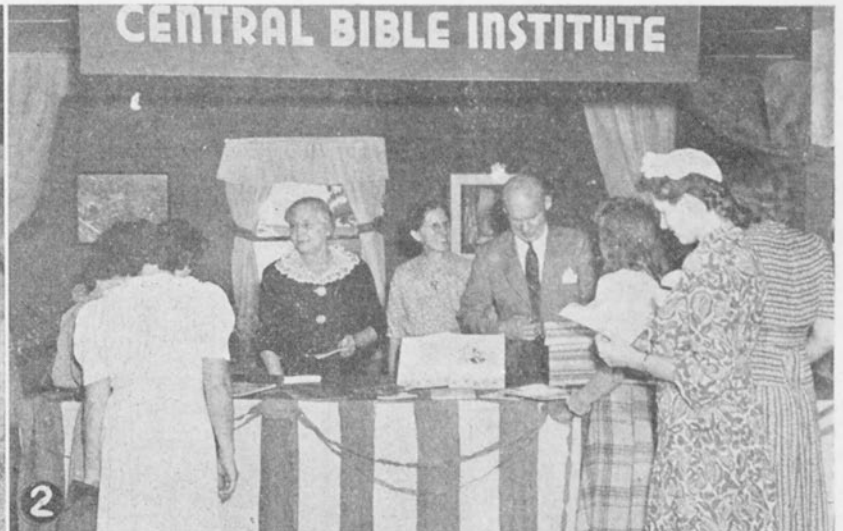
one of the worst characters in that city. Oh, but the grace of God! Hallelujah!

And so today, when the grace of God comes into the life, there is a change. It matters not what we have been, or what we are. The grace of God can make us something that can grace anybody's church and bless anybody's com-

munity. And what we need is to get away from our fastidious notions of what folk ought to be in themselves and understand that we have a wonderful gospel of a wonderful God, adaptable to anybody.

We should remember too that all the grace of God is not entirely expended

upon us when we are converted. We are apt to need more grace. We need a second work of grace sometimes, and sometimes a third, and the working of the grace of God is to be in the life, and we are to always remember that we are saved by grace through faith, and that
(Continued on Page Twelve)



Pictures by Lee Krupnick and Charles Ramsay

1. P. B. Thompson, Grant A. Wacker, P. T. Emmett, Arthur Berg, Marvin Nelson and C. T. Beem. 2. Mother Bowie with Brother and Sister W. I. Evans in Central Bible Institute Booth. 3. Seven Jewish delegates: Jeannette Fox, Louise Kaufmann, Alexander Marks, Morris Lefkovitz, Moses Proschansky, Brother Specter and Lee Krupnick. 4. Mrs. Leroy Sanders, Leroy Sanders, Jean Benefiel, E. F. Sanders in background, Willa Short, Mrs. J. O. Savell and daughter. 5. W. T. Gaston. 6. North Central Bible Institute Booth: Arthur M. Otteson, Wilson A. Katter, E. E. Krogstad, Ivan O. Miller, F. J. Lindquist, O. W. Klingsheim, E. Bartlett Peterson and Russell H. Olson. 7. Brother and Sister Ruff of Switzerland.

Have Faith in God

OUR Lord Jesus Christ said, "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:20.

Note this divine comparison, a grain of mustard seed, a mountain! Christ looks for the smallest portion of faith, He hunts for faith; and if He finds but a "grain of mustard seed" He knows there is hope. Hope for the mustard seed, disaster for the mountain! Saints look at the mountain, Christ looks at the mustard seed. Be careful which end of the telescope you are looking through. One magnifies, the other minimizes.

Try and look at things through divine eyes. See the mustard seed matured. It is written, "Despise not the day of small things." The tiny grains of sand hold back the waves of the mighty ocean. That is negative faith. Positive faith can remove the mountain. Negative faith to resist, positive faith to remove! Negative faith is good for individual salvation, positive faith is good for service, the service of the Lord.

Job had negative faith when he endured suffering, but he had positive faith when he prayed for his friends and regained his wealth. Don't stop at negative faith, go on for positive faith.

Seeds need watering. We need to pray for rain, to ask of the Lord rain in order to bring about the maturing of the seed. Zech. 10:1. They also need the mighty rushing wind from heaven. It is written in the Song of Solomon, "Awake, O north wind; and come, thou south; blow upon my garden." We need the stormy winds. The wind strengthens the roots. Don't be afraid of the north wind, of adversity. Though it may seem hard it will not kill the plant, it will just strengthen the roots. An active seed will grow upwards and grow downwards until last of all you have a tree.

Not only has the Lord active eyes for the seed, but the enemy is also observant of it. He sends his "fowls of the air" to devour the seed that drops by the wayside. Good seed sown in good ground will bring forth good fruit. The good ground must be prepared and the seed covered. The best ground is where the plow has gone deepest. The harrowing process may seem painful, but the Husbandman knows his work. It is written, "The preparation of the heart in man is from the Lord." Prov. 16:1. Don't confuse God's preparation of the heart

with the assaults of the enemy. The tilling of the ground by the good Husbandman may not always seem to be pleasant, but tilling is better than the ground being neglected? The hard wayside ground is not worth the plow.

God wants good soil for the good seed of the Word, and the greater the working of the ground the bigger the crop. The grain of mustard seed will not be lost in the prepared ground.

It is written, "Hast thou faith? Have it to thyself before God." Faith believes the seed is in the soil, and that the activity of the seed will be manifested. The Lord does not necessarily expect the seed to remove the mountain all at once. It begins with small stones, then with bigger obstacles. When the Lord spoke of the removing of the mountain, He pointed to the climax of faith. He saw the possibilities in the small, finite mustard seed.

It is God's delight to contrast the weak instrument with the great obstacle. That is God's way. He speaks of the "foolishness of preaching to save them that believe!" We are also told that the "foolishness of God is wiser than men." 1 Cor. 1:21, 25. "Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

The divine seed of faith planted in the divinely prepared soil will accomplish the divinely ordained purposes. God desires this. It will bring forth glory to His name, that He may be seen to be all in all.

It is written, "Now abideth faith." It is also written, "The just shall live by faith." We live by faith and must continue to live by faith.

The just one can say with Paul: "The life which I now live in the flesh I live by the faith of the Son of God, who loved

me, and gave himself for me." This life of faith in the Son of God, and in the Father who sent Him, is eternal life, divine life, the life that overcomes.

Judging Ourselves

Howard Carter

SOME diamonds are intrinsically poor, and apart from an excellent setting they would be nothing. We must separate the stone from the workmanship around it if we are to know its true value. We would all do well to consider our work for God, apart from what it borrows from the ministry of others. Many enter upon the labors of others and take the glory of their efforts to themselves. Have we not heard those who have been invited to preach in other men's revivals rejoicing in the number of decisions they saw?

It is well to remember that in any sphere of service we cannot accomplish anything unaided. We depend upon others. Many put a shoulder to our wheel without ever being noticed by us. It, therefore, ill becomes a servant of the Lord to boast in his service.

Let us, therefore, as far as it is possible, "prove our own work." Let us see if the task we have undertaken for the Lord is really being owned of the Lord. Is the smile of God resting upon our labors? Would our work stand if it were not considerably supported by others? In other words, is the blessing of God resting chiefly upon their work or ours? Let us not be deceived.

Our work will be proved one day. It will pass before the eyes of the Eternal Judge. The Lord Jesus will examine all we have done in His name. Without favor He will reward us according to our own work. The rejoicing of the present may be turned into sorrow in that day, and much of what we have counted as our own work be attributed to others. We shall do well, therefore, to prove our own work here and now.

Christ Triumphant

Christ was challenged on the cross to prove His Divinity and His power to save, by coming down from the tree; but He chose to prove it by a harder test, by coming up from the grave. Passing from the cross into the realms of darkness, He shouts, "O death, I will be thy plague; O grave, I will be thy destruction." Coming from the tomb, He bears on His shoulders the gates, and bars, and posts of the city of the dead; and drags in His train captivity captive. Truly may He say, "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live."—A. M. Milligan.

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The Pride of Envy

COMPILED BY JOSEPH WANNENMACHER

"Wrath is cruel and anger is outrageous but who is able to stand before envy?" Prov. 27:4.

ENVY is acknowledged by all people to be the most ungenerous, base, and wicked passion that can enter into the heart of man. Envy, the offspring of its mother, Pride, is a sort of madness which cannot endure to witness the prosperity of others. Envy mourns because it cannot take possession of the treasures of others.

The majority of men are envious, for there is no more common or universal vice. "You may regard the vice of envy as a trifling fault," writes Augustine, "but that is a great mistake. It is a diabolical sin, for it envies the good, without any other reason than that they are good, while itself is wicked. Envy can embitter honey. Wearied of the virtue of others, she maliciously tries to corrupt what is good in them, because she can find no trace of it in herself."

This, too, is a quality of envy. Your neighbor performs some actions inspired by the purest and most generous motives; his conscience bears him witness in the sight of God that he has acted under the influence of the most sincere disinterestedness. But he has not counted on Envy, a little serpent secretly playing the spy, hidden in the shade. The wicked reptile shoots its dart and deposits its deadly venom. With Envy, devotion means self-interest; charity, selfishness; disinterestedness, cupidity. By one word, honey is turned into poison. And what is still worse, he maliciously tries to corrupt what is good, and, therefore, can never be made to see good in anyone else. It is God whom it attacks in seeking to harm its brethren, for all good in man is and comes alone from God.

"Envy is hatred of another's happiness; is tormented at sight of another's good," says Gregory. "When they meet with something clear and evident, they examine closely into it, lest there should be something concealed, and endeavor by the most prying researches to find some defects of which to accuse their brethren. They cannot endure the glory bestowed upon their neighbor, because they regard it as so much taken from their own."

"They even go so far," says Augustine, "as to give themselves a patent for cleverness—melancholy cleverness, which does nothing but grievously wound justice, good sense, and charity."

"Charity," says Paul, "envieth not." But nowadays we have gone beyond

Paul; and the world, even that portion of it which calls itself Christian, has set aside the maxim of the apostle and replaces it by a habit of hateful suspicion.

O world of corruption, of petty intrigues, of base jealousies, thou art punished wherein thou hast sinned! Thou sowest the wind, and gatherest the whirlwind. Thou sowest evil suspicions, and gatherest the poisoned sheaves of hatred and dissension. Of what dost thou complain? The husbandman can say nothing when his land yields him fruit according to the nature of the seed he has sown.

"But charity envieth not." 1 Cor. 13:4. Do not err; if there be envy in thy heart, there can be no room in it for brotherly love; if thou envy, thou dost not love. In thee thou hast the sin of the devil, for in his fall he envied and still envies those who stood firm, and wishes and works that they too might fall.

Whence, then, comes envy? From pride, the sin of the devil, who loves to rule over all and bring everyone to his feet. Augustine further says, "Nothing can be more contrary to charity than envy; it is a Satanic vice, because the spirit of evil is composed of two first principles of pride and envy; the elect form the body of Christ, so the envious form the body of which the devil is the head."

It is no wonder that the wise man said: "Who is able to stand before envy?" James tells us, "Where envy and strife is, there is confusion and every evil work." James 3:16. "And if ye have bitter envying and strife in your hearts glory not and lie not against the truth."

Bishop Butler once exclaimed, "If we only learn to keep our heart, to govern and regulate our passions and our affections, we may be free from the impotencies of fear, envy, malice, ambition, considered as vices seated in the heart."

He who would find out one rule to assist us in this work would deserve infinitely better of mankind than all the improvers of all other knowledge put together.

Alexander Whyte in his preface to the "Studies on Sacred Subjects" by Wm. Law, writes that Mr. Law gave the world this one rule: "If you find in your heart motions of envy towards any person, whether on account of his riches, success, reputation, learning or advancement, you should immediately betake yourself to prayer, and pray God to bless and prosper him in that very thing which raised

your envy. If you would express and repeat your petitions in the strongest terms, beseeching God to grant to him all the happiness from the enjoyment of it that can possibly be received, you would soon find it to be the best antidote in the world to expel the venom of that poisonous offspring of pride."

This outrageous sin belongs to the fruit of the flesh of which Paul writes: "The works of the flesh are manifest, which are these, . . . envyings of the which I have told you that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

The Severed Limb

"If thy hand cause thee to stumble, cut it off." Mark 9:43. Cecil, the Puritan divine, finding his love of music absorbing his time and heart, took his violin, cut across the strings, and never touched it again.

The cripple in this life is the athlete of the life to come. Mr. Spurgeon, when crossing Midsummer Common at Cambridge, and pondering the possibility of a college career, tells us he heard a voice, saying—"Seekest thou great things for thyself? seek them not"; and he abandoned, at once and for ever, the opening to an ambitious career. God gave him tens of thousands of souls instead.

The Elector of Saxony, the tried friend of Martin Luther, refused the Imperial Crown itself, for he sought a better crown in a better Land.

Prayer and Criticism

Dr. M. D. Hoge used to tell of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said:

"Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?"

"Yes, sir," replied the other. "I will do it."

They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done; and when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

A Daughter of the King

A True Story by George J. B. Davis

While in Florida on a lecture tour I heard that a believing Jewess had recently been there, and had deeply moved her audiences as she told the story of how she had found Christ as her Saviour. I was greatly interested, and sent a request to her that she would write out the narrative for I felt sure it would bring blessing to Jews and Gentiles alike.

The Jewess, Miss Dorothy Strauss, kindly consented to my request, and sent me the following narrative:

"It is a great privilege to bear testimony to the saving and keeping power of the Lord Jesus Christ. I love to tell the story of how He found me. As a small child, I felt that the most wonderful thing in the world was to be the daughter of a real king—a princess of royal blood, but I knew with pangs of grief that it could never be for me.

"In the providence of God, however, there was something far more glorious in store for me than a royal heritage of an earthly kingdom, for one day when I arose from my knees after opening my heart and life to the Lord Jesus, the beloved Christian who had led me to that place of decision, put her arms around my shoulders and said, 'My dear, you are now the daughter of the King!' Then there flashed through my mind the wonder of the fulfillment of a childish wish: I was at last a princess, the child of the King of kings and Lord of lords. I shall never get over the thrill of that moment and all that was involved in it.

"I was born into a Reformed Jewish home. We had no Old Testament in our possession, and I grew up with a very sketchy idea of the meaning of the two Holy Days which we acknowledged rather than kept; for the Passover found our table unchanged except for the addition of the matzos; and

Yom Kippur found us enjoying a holiday from school, but not in the temple fasting. My father went occasionally to the Reformed Synagogue, but I cannot remember that he ever came home with new comfort, strength or encouragement which might have helped him in his difficult task of providing for a large family.

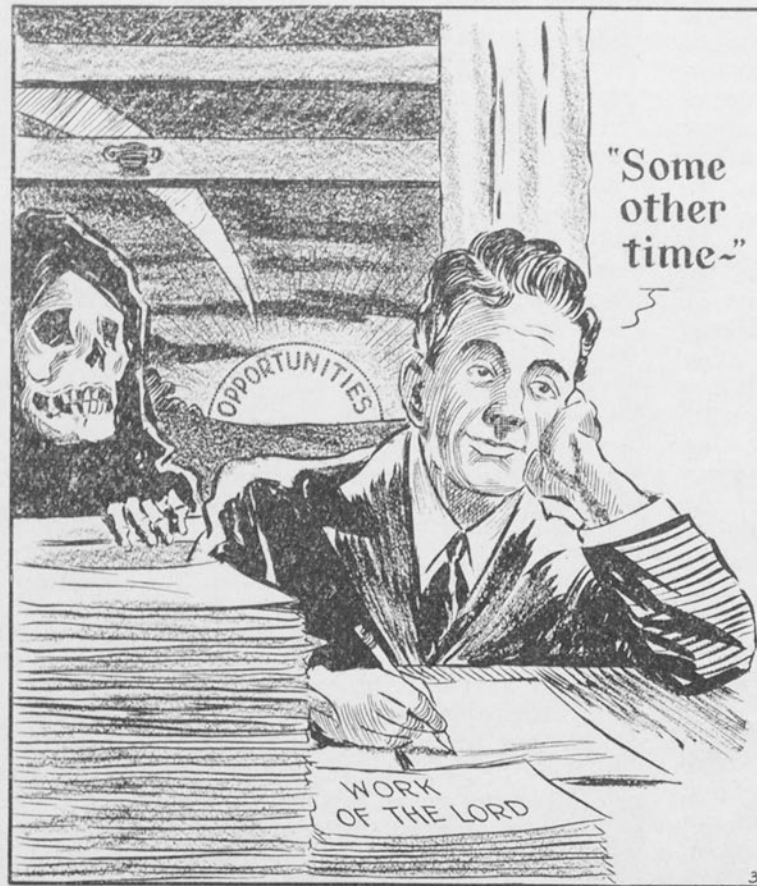
"We lived in a neighborhood which was predominantly Gentile, and to our minds, all who were not Jews were Christians. These 'Christians' were regular attendants at nearby churches, and our playmates were 'Christian' children. It seems to me a terrible thing and almost unbelievable, as I look back to those days to realize that no one ever mentioned the Name of Jesus Christ in my presence, nor did we receive an invitation to a Christian meeting of any kind.

"All that I knew of Christ, I learned at home. We were taught that He was a wicked man, a traitor and renegade to His own people, a troublemaker and an inciter to revolution; that He gathered together a group of men like Himself, whose chief aim in life was to make trouble for their own people who had cast them out; and that when He was led to the Cross, He went as an evil-doer justly deserving the punishment the Romans placed upon criminals of His type. We believed that all His followers have tried through the centuries to continue His work of hate and persecution.

"This distorted picture of Jesus Christ was very real to me, because so many of my childhood experiences seemed to prove it. As a child, I was a born fighter. No matter how slight the provocation, there was always a fight, and invariably the little 'Christian' children would scream at me the words I so hated: 'Christ-killer!' 'Sheeny!' 'Dirty Jew!' etc., etc. Something inside me would shrivel up, and my heart would fill with bitterness and hatred toward those who so hated me for the one reason—I was born a Jew.

"Completing a secretarial

THE SUN ISN'T STILL STANDING STILL



Joshua's Long Day

Sunday School Lesson for Oct. 17, 1943

It has been deemed advisable to drop the Sunday School Lesson from the *Pentecostal Evangel*. We know that many of our readers will miss this, but we recommend that they subscribe for our three Teachers' Quarterlies, in which our Whole Bible Sunday School Lessons are treated at length.

The Adult and Young People's Teachers' Quarterly for the present quarter (and for the next three quarters) has been prepared by Myer Pearlman, and we especially recommend this to our readers. This quarterly also contains Spiritual Sidelights, written by Ernest S. Williams, our General Superintendent; and Seed Thoughts for Sowers, by J. Bashford Bishop. Each quarterly contains a number of illustrations prepared by Dorothy Morris. The price of this quarterly is 20 cents per copy; three or more copies to one address, 18 cents each.

We also recommend our Senior and Intermediate Teachers' Quarterly, which has been prepared by Alice E. Luce, J. Bashford Bishop and Dorothy Morris. The price of this quarterly is 15 cents per copy; three or more to one address, 12 cents each.

We further recommend our Junior Teachers' Quarterly, prepared by Zella M. Lindsey. The price of this quarterly is the same as of the Senior and Intermediate Teachers' Quarterly.

One Sunday School teacher said to us, "I always read everything I can on the lesson. I find sometimes the Spirit of God will bring to my remembrance one thing, and another time another. When I have thoroughly studied everything that can be secured, I know that I have plenty of good material which the Spirit can use when I am before my class."

course after high school, I went out to find a position. In practically every interview, the question was asked, 'What is your religion?' and when I replied that I was Jewish, the business man would look startled, and dismiss me with, 'Well, I'll let you know later.' He never let me know, and I realized the reason for his silence. How I hated Christians! Most of all, how I hated Jesus Christ Himself!

"Nevertheless underneath the bitterness and hatred lay a deep hunger to know God, and I didn't know how to find Him. But the Lord knew all about my longings—glorious thought!

'I've found a Friend, oh, such a Friend, He loved me, ere I knew Him!'

"Through a friend of the family, I finally secured a position. There I met two earnest Christian girls whose lives were so different from any I had known before. They were so full of joy, and queerest of all, they believed the Bible and went to Bible classes. They aroused my curiosity, and I watched them to see if I could find the secret of their abounding joy.

"At the close of the Billy Sunday campaign in Chicago, the Christian women of the city formed a committee to continue the work among business girls. They rented rooms in the heart of the business district, served inexpensive lunches at the noon-hour, and invited ministers of different churches to conduct short gospel services for the girls. Their whole aim was to win souls for Christ. My two friends were charter members of the organization and they invited me to attend the meetings with them. I refused each time, feeling highly insulted, but they persisted, meanwhile praying that the Lord would break down my stubborn spirit. He answered, for one day, unable to think of an adequate excuse, I went with them. For the first time I heard the Gospel. I had been utterly ignorant of the plan of salvation, the blood atonement for my sins, and the love of Jesus Christ. I was interested and continued going to the meetings. Soon I wanted a New Testament to read for myself, 'to learn just what Christians believed.'

"When I opened the Gospel of Matthew and read the first verses, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham,' I was furious. What right had David and Abraham in a *Christian Bible*!

"But I continued to read on and on, and with ever increasing interest. Finally I was *convinced* and *convicted*, and later on, praise God, *converted*! During the time I was reading the New Testament no one spoke to me of Christ. But as

I read the Word the Holy Spirit definitely convinced me of three things:

"First, when I had finished reading the Gospel of Matthew I knew that Jesus Christ was a *good* man, which was a great surprise to me.

"Second, as I read through the other Gospels I realized that all I read was *true*.

"Third (and this surprised me most of all), I found out that I was a *sinner*. I was simply *bowed down* under the conviction of sin, although previously I had always prided myself on the fact that my life was much better than the lives of most church members.

"Suddenly I became ill. During my illness, a relative sent over a great many books she was anxious to dispose of. The first book my hand fell upon was an Old Testament. I seized it, expecting to find a record therein of the glory and achievement of my people. Much of what I read I did not understand, but the story of the disobedience and rebellion, idolatry and wickedness of Israel stood out clearly. It was a great shock to my pride and inbred feeling of superiority, for we were *the Chosen People*! The record and my early teaching did not fit together.

"Shortly after my return to the office, I attended an evening Bible Class. There I heard a message on the subject of 'The Line of Blood Through the Bible,' and I learned for the first time the meaning of the blood sacrifices in the Old Testament and their consummation in the New Testament, in the 'Lamb of God which taketh away the sin of the world.' What a revelation!

"Not many days after, in private conference, my Christian friend, the leader of the business girls' work, opened up to me Isaiah 53 in answer to my problem, 'How can I, a Jewess, accept Jesus Christ, and not be a traitor to my own people?' Then I heard for the first time of the great Jewish hope—the coming Messiah. Having read the Gospels, I realized that Isaiah 53 was a perfect picture of the Lord Jesus Christ, and I saw that in becoming a Christian I would become a real Jew, obedient to the faith of my forefathers.

"I faced the probable cost: loss of my home, if my parents objected. I earned a good salary, but I realized that it brought me nothing that was permanent or incorruptible. I saw in the lives of other friends nothing but dissatisfaction and restlessness. On the other hand, the Lord Jesus Christ offered me forgiveness and cleansing from every sin; peace and joy abundant; a plan for my life; and certainty for the future. Down on my knees that day, I said: 'Jesus Christ at any cost!' and I meant it. The Lord Jesus met me that day. Everything was

changed. I was a 'new creation' in Him. Joy filled me to overflowing! I could not keep this great experience to myself. I must tell everyone!

"Although my parents tried in every way to force me to give up my new-found Saviour, they were unsuccessful, for I had tasted of the Lord Jesus and I knew with absolute certainty, that He was the Way, the Truth, and the Life. However, the time soon came, when I was faced with the decision: 'Give up Jesus Christ, or give up your place in the home!'

"There was no mental or spiritual conflict. I had faced the cost weeks before. I had great peace in my heart. I left home, and the Lord went with me. Wonderful years have followed. Several years ago, during his last illness, my father opened up his heart to the Saviour, and how different his life became! The Lord has never failed me, no matter what the circumstance, but in every way He has blessed exceeding abundantly above all that I could ever ask or think!

"How I thank God for the faithful Christians who loved Him enough not to be ashamed to tell me of the Lord Jesus Christ. I am grateful beyond words for the prayers of those who longed that I should have the same joy they shared in Christ. I praise Him for the power of the Word of God which convicted and convinced me of the truth about Jesus Christ and myself. I praise Him for the Living Word who has so completely satisfied every longing of my heart and soul. He is the All-Sufficient Saviour!" From *Jewels for Messiah's Crown*, price 25 cents per copy, 5 copies for \$1.00, Gospel Publishing House, Springfield, Mo.

The Power of Pentecost

Professor Henry nearly a century ago made a discovery which is an object lesson to all Christians.

Suspending an ordinary large magnet from a rafter, he succeeded in lifting by it a few hundred pounds.

Then he wrapped the same magnet with wire and charged it with the current from a small battery. The charged magnet now lifted three thousand pounds!

What was Peter before Pentecost? A reed shaken by the wind of a servant girl's sneer.

But when the Comforter came and the same weak, vacillating Peter was charged with the divine POWER he won three thousand souls by his first sermon.

The world is asking for a sign—it seeks power—and it has a right to ask for it.

We claim to have a Gospel of power; and if our proclaiming of it does not have the "signs following" there is something wrong with us.

Jamaica for Jesus

By Hugh P. Jeter

The great throng of people were melted by the glorious presence of the Lord! Some were weeping; some were rejoicing—all were worshipping. It happened one year ago when I was asked by the Missions Department to visit the Island of Jamaica. As the precious times of refreshing drew to a close, three assemblies were received into the fellowship of the Assemblies of God.

All-Island Conference

This year I again had the privilege of visiting the island to be the speaker on the occasion of the First Annual All-Island Conference of the Assemblies of God in Jamaica, and I rejoiced to note the very substantial growth and development of the work of the Lord on that beautiful island. We now have seven assemblies instead of three, and we believe that by this time next year there will be at least that many more. Four of these assemblies are a direct result of the efforts of Brother and Sister Huckerby and the brethren in Spanish Town. In addition to these works, they have a number of Sunday Schools round about Spanish Town where they are reaching about 300 children each Sunday. Praise God! The Lord has so added to their numbers during the past year that they found it necessary to enlarge their building before the conference. They worked day and night for six weeks, so that this year the tabernacle is three times as large as it was before. When well seated it will accommodate about 400 people.

A Full Day for God

The conference began on the first day of August. There were delegates and visitors from other churches over the island and the blessing of God rested upon the services from the very beginning. Each morning there was a tarrying service for those who were waiting for the "promise of the Father." Although this service was scheduled for five in the morning, some arrived even earlier to seek the Lord. At 10:00 a. m. there was a service especially for Christians, after which we had our business sessions. The native brethren took charge of the inspiring afternoon meetings. At 6:00 p. m. there was a rousing street meeting after which the brethren came marching to the church, singing choruses and bringing people with them.

As Many Outside as Inside

We are happy to report that the spiritual condition of the assembly was such that the people were really READY for revival. We had all been looking to God and praying for a mighty moving of His Spirit. He didn't disappoint us! From the first morning service the tabernacle was well filled and, although the message was not directly for sinners, yet two souls came to seek salvation. That night there were perhaps as many people on the outside of the building who were unable to gain entrance as there were on the inside. How thankful we were for the two loud-speakers that carried the message to all who were listening. Through the week the attendance and interest con-

tinued, so that some nights there were 600 or more in attendance.

He Saves

But best of all there were souls seeking their Saviour every night, and sometimes as many as twenty or thirty in a single service. Altogether there were 105 who sought salvation in the one week of meetings. Strangely enough, the church had a membership of 105, and there were just 105 who sought the Lord in this one week of special services. During the week six were baptized in the Holy Spirit and the saints were greatly encouraged to press the battle forward to win "Jamaica for Jesus."

He Keeps

One evening we prayed for the sick and many testified to the healing power of the Lord. One young sister was instantly healed of leakage of the heart when she was prayed for last year. This year she was suffering greatly from appendicitis, but she refused to give way to the enemy and testified to her healing of the year before. That night as we looked to the Lord once again on her behalf, she found deliverance in His all-powerful name.

A prison official sought healing for palpitation of the heart. God not only delivered him instantly from the disease but saved his soul as well. It is interesting to note that for some six years Brother Huckerby has felt a burden to preach to the prisoners and has prayed all these years for an opportunity to minister to them. Still he was denied. But ours is a prayer-answering God and now FIVE prison officials have been saved! The Word of God is penetrating! It shall never, never return void!

He Satisfies

The convention ended in glorious victory and the workers returned to their respective fields with a new zeal, carrying with them some of the revival flame. Leaving Spanish Town I spent two weeks visiting other parts of the island. God also blessed in these meetings and some forty-eight souls sought salvation. A number were healed in answer to prayer and the saints were greatly encouraged. Returning to Spanish Town we were made happy to know that the spirit of revival is continuing there. In every meeting there are people seeking salvation. At a special service for men, the church was about half full. We were told that there are from thirty to forty of the new converts present at a single service. The revival fires are now spreading to the little outstations about Spanish Town.

Jamaica Needs Help

They need a good Bible School which can serve the whole of the British West Indies. The brethren have the vision and are looking forward to the time when they can carry this glorious full gospel message to the other islands as well as to the British Honduras and British Guiana. This they are well able to do. Being British subjects, their entrance into these places is not restricted; at the same time being nationals, they can live with the people and reach them in a way that it would be impossible for us to do. They are not asking help for evangelization; they are simply wanting to train the workers that the Lord Himself is raising up and who are eager to carry the message to others.

The opportunities are many! Brethren, pray for us that together we may win "Jamaica for Jesus!"



First Annual All-Island Convention of the Assemblies of God of Jamaica in Spanish Town. Brother Hugh Jeter is standing in front with Brother and Sister Huckerby.

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

Speeding the Light in Palestine



A section of the crowd attending the conference meetings in Jerusalem. To the left, in black baptismal robes, stands Brother Saul Benjamin

Jerusalem—the same Jerusalem over which Jesus wept—has been enjoying a season of blessed refreshing from the hand of the Lord. A most encouraging report of victory comes from Saul; not Saul of Tarsus, but Saul of Jerusalem. Saul Benjamin writes in part: “Concerning the convention in Jerusalem this year, it seems difficult for me to express in words what I feel in my heart. Salib Boulos, a Spirit-filled and Spirit-used man of God, came to us from Egypt. We believe he came in God’s order and in God’s own time. His ministry bore, and is still bearing, precious fruit in our midst.

Convention Largest in History

“The convention was preceded by a week of evangelistic meetings, during which a number of earnest seekers found Christ as their Redeemer, several others were wonderfully revived, and some were caused to cease their hostilities toward the church in Jerusalem. On the crest of this rising tide the convention began. Little wonder the Lord blessed as He did! From all parts of Palestine and Transjordan the people came; some from Irbid, others from Es Salt, Jaffa, Ramallah, Nazareth, Bethlehem, Haifa, and many other places. The attendance was far greater than ever before. Of course the food problem was a difficult one, but it was solved. The brethren from Transjordan thoughtfully brought a good supply. From Es Salt came a live goat. From the mountains of Gilead came bread and flour. Other places produced eggs, butter, cucumbers, and a host of other sorely needed things. We fed over a hundred at each meal for five meals.

“But the natural food was not to be compared with the spiritual. From the beginning of the three-day convention, God’s blessing was upon us. There were two regular preaching services each day and a tarrying service each night after the evening meal. During these meetings a number were on their faces before the Lord, seeking salvation. Four were baptized in the Holy Spirit. One of these was a young man who had been teaching in our school in Jaffa. Formerly he had been somewhat skeptical of the Pentecostal experience because of previous teaching, but as he lifted his hands heavenward and worshiped the Lord, he suddenly began speaking with other tongues and somehow his skepticism all seemed to leave him! Praise God! The climax of the convention came on the closing day when six were buried in water baptism with their Lord. It was a fitting close for a convention that we shall never forget.

Jaffa

“From Jerusalem we went down to Jaffa for four days of meetings and the river of blessings that flooded our souls in Jerusalem flowed right along with us to this place. When God is working in such wonderful ways, figures seem to be such cold, lifeless things. Suffice it to say that there were a gratifying number seeking the salvation of the Lord, one was baptized in the Holy Spirit, and still another was marvelously reclaimed and refilled with the Spirit. It was a blessed four days for the brethren at Jaffa.

Ramallah

“From Jaffa we journeyed to Ramallah

where for another three days we ministered the things of God. Brother Boulos’ message was received with the same eagerness everywhere. Without doubt he is God’s man for the hour in these countries. A number were definitely won to Christ in Ramallah and one backslider who was very far from God was wonderfully reclaimed after much weeping and heartfelt repentance before Him. In addition to these manifold blessings, four more were baptized in the Holy Spirit.

Es Salt and Amman

“The next three days were spent in Es Salt where the Lord blessed His people in a most definite way in every service. One was reclaimed and the believers were strengthened and built up in the Lord. The work in Es Salt was started about seventeen years ago and God, by His Spirit, is still moving in a precious way among the people. About twenty miles from Es Salt is Amman, the capital of Transjordan, where Brother Whitman is pastoring. We deeply regretted that we were able to stay only two days with these brethren. It was necessary for Brother Boulos to return to his work in Egypt, so the remainder of the meetings had to be cut short. But there was a real stirring in Amman and a wonderful reception of the message. As we left, it was with great urgings from the people that we return to them again soon.

Irbid

“Our tour was completed with a brief visit in Irbid, but it was a blessed one. The ministry of our brother was as fire in the hearts of the people. There were five seekers after salvation and an opportunity to reach a large number of young men with the gospel who knew little or nothing of the truth of Christ.

Back to Jerusalem

“To conclude his ministry in our midst, Brother Boulos returned with us to Jerusalem for a week of Bible study and prayer. Surely in this case the Lord reserved the best of the wine till the last. Those days spent in the study of the Word and in waiting upon God will long be remembered by those who attended. On this occasion it was not the spectacular that moved the hearts of the people, but rather the deep work of the Spirit settling down upon the believers and working His way down deep into the secret places of their lives. We thank God for what the convention and the evangelistic tour have meant to Palestine. It is our most sincere desire to serve Him in wholehearted consecration—till He comes.”

A TRUE MISSIONARY

is

God’s Man, in
God’s Place, doing
God’s Work, in
God’s Way, for
God’s Glory.

The PASSING and the PERMANENT

THE SOCIAL GOSPEL

J. Edgar Hoover Chief of the FBI, says: "I am sure that if more emphasis were placed on the gospel of salvation, and less on social justice the latter would become a greater reality."

GENERAL MacARTHUR'S FAITH

It is good to read in *News Week* of General Douglas MacArthur, "His faith is lifelong, as is his avowed habit of reading a chapter of the Bible every night, no matter how long his day has been."

He has encouraged the Australian branch of the British and Foreign Bible Society in its distribution of Bibles to troops under his command.

MULLER'S ORPHANAGE

George Muller's orphanage at Bristol, England, remains one of the wonders of the world. From its foundation in 1836 the sum God has granted in answer to prayer alone exceeds twenty million dollars, while the number of orphans cared for is 19,935. Although nearly all the 400 windows of the building were shattered by bombs recently, not a child or worker was injured; and during the past year, though in the midst of war, \$120,000 has been received.

HENRY FORD'S TESTIMONY

The late Senator Sheppard of Texas, once speaking in the United States Senate, quoted Henry Ford as saying this: "Before prohibition, in each group of 5,000 of my workmen, one hundred gave trouble because of indulgence in liquor; after prohibition these trouble-makers dropped to less than ten in 5,000. The men were working more, working better, wasting less, and saving more." If ever America needed sober workmen it is today!

WHITES ARE PUT TO SHAME

"The missionaries have done a remarkable job with the natives around here," says an *I. N. S.* dispatch from Guadalcanal. "The moral standard of these black boys is exceptionally high; so high, in fact, that a delegation of them recently approached the Army quartermaster with a request that he ask his soldiers to be less violent in their language. So he obligingly posted a notice on the bulletin board urging the soldiers not to curse within hearing of the natives!"

PERIL PROVOKES PRAYER

An R.A.F. sergeant says: "I know many of our fellows seem pagans and atheists; but they're not. In the dormitory the other night we got to talking about religion and prayer. One man sneered at the whole business; but another fellow—a man whom nobody would call religious and who certainly is not a church-goer—challenged him with the question, 'Have you been on "ops" yet?' ('Ops' means active service in the air against the enemy.) 'No, I haven't,' said the other. 'I thought not,' said the challenger. 'If you'd ever been on "ops" I bet you'd have said your prayers.' And every man in the room who had been on 'ops' heartily supported him. Every one admitted that he had prayed to God when he flew out to a possible sudden death."

EXILED KING SUPPORTS MISSIONS

Haakon VII, king of Norway in exile, is supporting 653 war-stranded Norwegian missionaries around the globe through an arrangement with a church official in Minneapolis. The official is Dr. J. A. Aasgaard, president of Norwegian Lutheran Church of America and close personal friend of King Haakon. The king and his government have made three annual grants totaling approximately \$500,000. According to *The Protestant Voice*, Norway is the only country where the government has taken over the support of missionaries.

AMONG THE RUSSIAN PRISONERS

The German authorities have permitted evangelical pastors in Poland to hold religious services among the Russian prisoners. According to *Life of Faith*, these Russian soldiers are very reverent; they have not forgotten how to sing the Lord's Prayer, either. Many wept during prayer, and afterwards begged for New Testaments.

After holding services with thousands of these Russian soldiers, the pastors declare that the Bolsheviks have utterly failed to kill the religious instinct in the Russian people. Keep praying for Russia!

"BEARING HIS REPROACH"

A government employee recently went to work wearing an emblem on her dress which read, "Christ came to save sinners." A superior officer advised her not to report for work until she removed the pin. The newspapers got hold of the incident and published it, picturing her as a fanatic. The woman explained, however, that she wore the emblem because of the cursing which she heard in the office in which she worked. She took this means of rebuking those who were taking the name of the Lord in vain; and, she explained, she also wore the pin with the hope and prayer that it might point them to the Lamb of God who taketh away the sins of the world.

The incident shows that, even in this so-called "Christian" nation, there is a reproach connected with the cross of Christ.

PRAYING THE CHILDREN IN

John Scudder was a promising young physician in New York. While visiting one of his patients one day he picked up a tract on the table and read it. The result was that he and his wife went to India as missionaries. Their nine children (seven sons and two daughters) all became missionaries in that land, so that by this time the Scudders have given almost 600 years of continuous missionary service for India.

When Mr. Scudder was asked as to the cause or motive of all this, he said, "The only explanation I can give is that the children were literally prayed into the Kingdom by their mother. She was accustomed to spend the birthday of each child in all-day prayer for him, and God answered her prayers."

In these days of increasing juvenile delinquency, may God give us more mothers who will pray their children in.

PRaising GOD FOR VICTORY

General Anderson, commander of the British First Army, which had such notable success in Tunisia, is a Christian soldier who believes in prayer and also in praise. Speaking after the successful conclusion of the Tunisian campaign, he said: "All units of the First Army will take part in a Thanksgiving Service next Sunday week. Sometimes we are too apt to take credit to ourselves for our accomplishments and not to thank the Almighty enough for His part. There is a great spiritual force as well as physical forces at work in our Army in this war."

DEMAND FOR BEER INCREASING

Says the *New York Times*: "Civilian demand for malt beverages is rising steadily. In 1942 the United States consumed 67,700,000 barrels of beer. In the first four months of 1943 consumption was up 13 per cent over the same period last year, and is rising each month."

It is just ten years since repeal became effective, but the above figures show the extent to which drinking has steadily increased. Some 700,000 establishments legalized to sell liquor exist in the United States, outnumbering churches two to one and schools three to one. According to the American Businessmen's Research Foundation, there is now one tavern to every 75 families, or to every 51 youths between the ages of 16 and 24. Whither America?

THE POPE'S PROTEST

Said the Right Honorable Isaac Foot, distinguished Britisher, in commenting on the bombing of Rome: "I do not like to see any city bombed, but the Pope's protest was belated. I am a Methodist and some 2,000 of our churches were damaged and approximately 400 destroyed by the Axis. While we could not lay claim that they were ancient or historical buildings, yet they were the spiritual homes of God-fearing folk. We think the Pope's protest would have been more effective if it had been made when we passed through that experience two and three years ago, and also if it had been made in behalf of the unhappy Ethiopians on whose villages Mussolini (through Badoglio) rained death and destruction."

JUVENILE DELINQUENCY

During the past year delinquency in Massachusetts has increased 7 per cent among boys and 29 per cent among girls, according to a letter to the *Boston Globe*. The Governor has "called for the appointment of more police-women throughout the state to cope with the growing juvenile delinquency." The real need, however, is to get boys and girls into Sunday schools. This is shown by the fact that a decline in Sunday school enrollment has accompanied the increase in delinquency. The largest Protestant denomination in Massachusetts reports a decline in Sunday school membership from 113,273 in 1935 to 89,297 in 1942, a loss of 21 per cent in seven years.

Comments *S. S. Times*: "A dark picture certainly, but one that could doubtless be duplicated in many other States. It is a fresh call to redouble our efforts to bring more children into the Sunday School, to lead them to the Saviour who alone can save and keep them, and to teach them the Bible without dilution."

The Responsibility and Power of the Church

(Continued From Page One)

stance, I believe there is a possibility of this war's resulting in a world government, and if so there will have to be a man to head that world government."

He took me by the hand and said, "You're right. Being associated with a law-making body and with the leaders of our country and with the representatives of other countries, I know that is an absolute fact. I know that today, in the minds of the leaders, not only of our own but other countries, there is talk of a world government. That is definitely taking shape today. Just how it will come I do not know."

I said, "Neither do I, but I am closely watching events as they happen day by day. If that be true, possibly the foundation for the Antichrist kingdom is now being laid, and many things that are regulating our lives are lessons educating us and getting us ready for the man of sin who is to come on the scene."

Friends, there is a breaking down on the line of morality, of righteousness in business and politics that is coming upon us gradually today.

There was a speaker invited over to our Business Men's club. He worked with the Health Department of the State of Louisiana, and came to show us by the aid of moving pictures the spread and control of malaria. This fever is spread only by a certain type of mosquito, the malaria germ getting into the body, and being then transmitted to others.

In the course of his talk he said, "Statistics of the Health Department show that about every seven years there is a plague that comes upon the people. We were due to have this in the year 1942, but fortunately it did not come. The Health Department of our country however is expecting another epidemic of some kind in the near future. Their conviction is, that from this war will result one of the greatest epidemics that we have had. There develops in some of the tropical countries a fever, known as black fever, which is also transmitted by mosquitoes. Boys returning from these countries have in their systems the germs of tropical fevers, including malaria, yellow fever and black fever. While we are taking every precaution to prevent their spreading this contagion, often keeping the boys in convalescent hospitals weeks and months after they are pronounced well, it is possible for one to carry the germs in his system for years without developing the fever himself, and still transmit it to others."

We don't know what we are facing, or what is ahead of us, but one thing we

do know, friends, and that is, that when this war is over there will be an avalanche of evil let loose upon the world, which the authorities will be unable to cope with. Even now it is in evidence.

One of the district officials of our parish said: "One of the greatest problems facing the courts of the land is the delinquency of juveniles. If you can't believe what I am telling you, come with me to the streets of our own town, in the late hours of Saturday and Sunday night, and see the problem that is facing us today."

We know that after the last World War there was a great breaking down of morals and an increase in crime; there were such evils as we had never had to cope with before. Certainly we are going to have the same thing, but upon a greater scale, at the close of the present war.

When we see this thing coming upon us, how are we going to meet it? What are we going to do about it? We talk much of a program, of an educational policy, and things of that kind, and these things have a definite place in the program of God; *but what we need as Pentecostal people is the power of the Holy Ghost in our lives*, so that we may be able to cope with conditions that are coming upon the earth today. There is a place for us to fill and we can only fill it as we are endued with power from on high.

We had the pleasure of having with us a short time ago a very precious Baptist minister who had spent forty-two years as a missionary in North China with the Missionary Baptist Church. He was there when the great Pentecostal outpouring came upon the missionaries of different denominations. He told us of a woman missionary from the Presbyterian church, who had one message and one question, which she asked of everyone, no matter what his position or rank. That question was "Have you been born again, and do you know it?" She went to the district missionary leader, a highly educated man, filling an important place in the missionary work of the Baptist church, and put the question to him, "Have you been born again, and do you know it?"

He said, "My dear sister, I have been a missionary for many years in this province." She said, "I am aware of that, my brother. But answer my question. *Have you been born again, and do you know it?*" "Oh," he said, "do you not know the position I hold here, how long I have labored?" etc.

She said, "I am well aware of all that," and she continued to press the question that she might obtain an answer. He evaded her until, finally, he became pro-

voked and refused to open any doors to her. She moved from the territory and went down country about 300 miles, and still continued her question to the people she met.

He said he was surprised to find that it was the message of the hour, the message that the people needed, and something that God used to stir their hearts. Many of them had never been born again, knew nothing about regeneration. He said to his wife one day, "I have been impressed by that lady, that direct message somehow stuck to me; it seemed that she had something I do not know about. Let us go and sit in and listen to her message."

And so they went down those 300 miles and listened to her. The result was, conviction gripped his heart, and he was placed before God, upon his face, seeking the experience that she asked him if he had.

The brother said that the direct question and the insistent demand for an answer brought conviction to both missionary and people, until throughout that part of the country people went down before God to seek Him for a deeper life and a closer walk and a greater experience with God. As a result, God poured out His Spirit, and God not only saved people but baptized them with the Holy Ghost, with speaking in other tongues as the Spirit of God gave utterance. The minister who was telling me this came back to this country feeling that this message would be received and that his own people would be glad to know what God had done for them. But he said, "Brother Tanner, I found a greater reception among Pentecostal people than among my own folk."

I realize that it is possible for us to so learn our tenets of faith, to become so familiar with our doctrine and teaching, that we can preach without having any Bible, and without the anointing of the Holy Spirit. But the thing that stirs my whole heart is this: *Our great need is for a new touch of the power of the Holy Ghost in our lives. It is not enough for me to preach to my congregation that they need the power of God in their lives, but it is up to me to lead the way and pray through until I get that touch in my own soul, and then my message will strike fire in the hearts and lives of others.*

This message came to our little town thirty years ago. It was not brought to us by a group of well-trained religious workers or educated people, but by a group of sawmill workers. The sawmill was shut down, and they said, "There is no use wasting our time. Let us form a band. Let us go around and tell others what Jesus has done for us."

When we submit our message to folk today, we base it on two things: what Jesus has done for us, and what He will do for others. And so these sawmill workers came. There was no special program, no special preaching that would naturally attract our attention, but that group of people spent many, many nights in prayer in the little church. I would wake up in the night and look through my window, and see the little flickering oil light, and the men and women on their faces before God, praying for me. But I cared nothing about that. They had a burden and a passion for souls. They spent the nights in prayer and then when we came to the services there was a burning testimony. There was a glow upon their faces; the glory of God was shining. A minister that could hardly read would stand before us under the anointing and power of the Spirit of God. Something that I couldn't shake off gripped my heart and got hold of me. Finally I threw up my hands and said, "Lord, if this is You, I want the experience." I put God to the test. I was praying and I said, "Lord, You have heard a sinner's prayer. Will You hear mine? If these are Your people, if this is Your message, if this is the way You want me to go, then make it definitely plain to me. I don't want to be misled, I don't want to get into something that I will regret. I want You to make it definitely plain."

A young man went to the altar, and I was the next one to walk down the aisle of that little Methodist church, of which all my family were members. My father had given consent that they could use it. Going down the aisle of the church was my wife, without having said a word to me. I was wanting someone to go, but I did not want her to go. She walked down the aisle and knelt at the old-fashioned Methodist mourner's bench. After ten or fifteen minutes, God wonderfully saved her. She lifted her hands toward heaven and began to praise God. Some folk kneeling with her said, "If you will praise Him, He will baptize you with the Holy Ghost." And in just a few minutes the power of the Spirit of God came upon her, and she began singing a song in tongues.

I had never heard anything like it in my life, and as I listened my heart was heavy. I was wondering what would become of us and what we should do. God spoke to me as definitely as I am speaking to you, and said, "Do you believe it is I?" and I said, "Yes, Lord, I know it is You, and Your message, and regardless of what people think or say I surrender my rebellious will. Take me, Lord, and somehow use me."

I was not saved until a few weeks

later, after the meeting closed while I was at home. Eighteen months later God baptized me with the Holy Spirit. We knew what was ahead for us, we knew what God had for us to do, and we put ourselves definitely on the altar of God. For thirty years He has led us step by step, and today my heart is hungry for a touch upon my life, not just to preach to people about the power of God, but that God may so anoint and use me, and so come into our midst, that when I preach the gospel the Lord will confirm the gospel with signs following, so that the sick will be healed, and believers be filled with the Holy Ghost, speaking in tongues as the Spirit of God gives utterance. I believe we can have it today, and I believe we ministers must lead the way to the altar of consecration, and come forth filled with the power of the Holy Ghost ourselves, before we can expect it to fall upon the audience.

God help us that we may lead the way to consecration. I know it is hard. It is harder for me to pray, it seems, than it used to be. There are so many things that fill our minds, and take us from the altar of prayer. But I am definitely convinced that this is the thing we need more than anything else in our lives. Let us pray that we may go forth with the power of the Holy Ghost in our own lives.

The Extravagance of God

(Continued From Page Three)

anything we do and are from that day forward is because of the grace of God and not because of any good that is in ourselves.

In the first chapter of the gospel of John we have a very sweet verse. "And of His fulness have we all received, and grace for grace." Another translation is, "Grace upon grace." And whatever we may have received in the past, today and tomorrow and down through the future there is a fountain of this grace—a river of grace. And it still flows. In spite of the mistakes and failures we find the grace of God sufficient.

A man came into my study one day and said, "I used to be a member of this church, and my whole family." He seemed rather proud that he had once been a member of the congregation. "Are you still living in the city?" I asked. "Yes." "Have you found a better church?" "No, I don't think there is any better." "And yet, you are not a member today?" "No; we went to church once in a while, here and there, but finally we dropped out." And then he wanted to fix himself up, and he said, "You know, there is a certain woman in this church (and he named her). She is rather prominent, and we were

great friends. Do you know what she said to my wife? She said—and he told me what she said—and so we walked out, and we have been out ever since."

Here was a man who claimed to have been saved; he was a member in the church for a number of years, and some catty remark by a catty woman drove him out, and he said good-by church and good-by God and good-by everything that tends toward spirituality in the town. "If a woman says to my wife a thing like that, I am through," he said.

I guarantee there are people in this congregation who are on the outside of everything spiritual and aggressive for God, but there was a time when you were active and blessed and useful. But some little petty, infinitesimal thing, has caused you to step out on God, and you have given up the fight and thrown up the sponge.

You can find grace to help in every time of need. And if somebody wounds you to the heart, if somebody hurts you so badly you don't know how you can hurt in any more places at the same time, you can find grace that will hold you steady and so you can go on with God. And if your life is a bit weazened, a bit shriveled, and you have a sense of defeat and inferiority, you have a God who is extravagant with His grace. He will come into your life, and bind up the wounds and pour in the oil. The grace of God will begin to work in you again, and you can go on with God in spite of the world and the flesh and the devil.

The apostle Paul said, "I am what I am by the grace of God." As you look at his wonderful life, the scope of his service and the measure of his contribution to the church and to the world, you have to say that he was a big and a great man. But the apostle had a different slant. He said, "All that I am is through grace. I am what I am by the grace of God."

I am wondering, my friends, in this General Council, if we can find a place to get the grace of God back, get the fulness of the grace of God moving and transforming and strengthening until grace will make us gracious. God never wanted us to be small and niggardly and contentious and hard to live with. There are a lot of things that make life miserable for churches and homes. O God, somehow by Thine abundant grace make us bigger and better and fit us into a larger place in the world.

God is extravagant with His power. You remember when Goliath had challenged the armies of Israel he had them shaking in their boots; they didn't know what to do or where to turn, but God had His man. He didn't pick on one of the big huskies among the warriors of Israel. He might have done that

and have enabled him to make this big bully bite the dust. But He selected a beardless youth barely out of high school. David didn't have any shield except the shield of his faith. He had no spear; in fact, he looked so ridiculous that most any one would have said he was crazy. But God can take a man without strength and give him the victory.

When God made choice of Gideon and he blew the trumpet, he got rather a respectable army. He got about 32,000, and by the Lord's helping him, perhaps Gideon and 32,000 good fellows would have cleaned up on the crowd. But God didn't want a strong army. He made choice of a weak army, through whom He could do the job. So he sent 31,700 of those fellows home, and with a little handful that were so weak that they were helpless God did the trick. Hallelujah!

I want you to see that God in the expenditure of His power is not trying to see how little He can give, but how much. Take the ministry of Jesus. He needed preachers and Christian workers. I believe that had Jesus tried as some of us have tried He could have won over to His banner some of these wise Scribes and teachers of the Pharisees. They were men of training, men of character, men of discipline. From the age of four to the age of thirty these Scribes had been in school.

But Jesus didn't seem to notice what a reservoir of strength was available from these groups. He went down by the sea and found Peter and John with their fishing tackle, sleeves rolled up, hair blowing in the wind and smelling of fish, and He called them. He did not find in that early crowd any of the great and renowned and resourceful men that the churches are looking for today. You would think He would be discouraged with the caliber and kind of folk that were taking in His message; but instead He had a little praise meeting. He "rejoiced in spirit," and I like Moffatt's translation here, which says that "At that day Jesus thrilled in the Holy Spirit." He not only got blessed but He was thrilled. Did you ever get thrilled in the Holy Spirit? If you never did you haven't had any thrill yet. There is no other thrill like it. Jesus our Lord was thrilled in the Spirit, and He said, "Father, I thank Thee, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for thus it seemeth good in Thy sight."

Not the big, important, self-sufficient ones, not those who needed just a little trimming up and polishing before sending out; no, the weak, the babes, the helpless.

God in His heaven used His Son to reach out and put His power upon little men until they became big resourceful men who had power over devils and over conditions and a character and influence that reaches down to thrill our hearts today as we think about the old days.

You say, "But Saul of Tarsus was a big man." Yes, but God made him mighty small before He could manage him. Let me take a word from this prince of preachers. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Let us not get too smart here; the apostle didn't say "Not any." He said, "Not many." Not many of the upper crust are called; "But God hath chosen the foolish things of the world." That's why He chose you and me. "And God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."

He has reached out and still is reaching into the junk heap, into the things that are not, and the things that were discarded by society as of no value, and picks them up as He did Old Colonel and sanctifies them and elevates them, and transforms and changes them and the weak things become strong and the foolish things become wise. And let us remember that it is the power of God that can make us of real use in this world.

In the first chapter of Acts we have that word, "Ye shall receive the power when the Holy Ghost is come upon you, and ye shall be my witnesses. We have the fulfilment of that promise of Jesus in Acts 2:4: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Notice the profusion of the Spirit, the extravagance of God's power. He might have been very careful just to put His Spirit on Peter and John and the leaders. He might have left the woman out, as a lot still imagine He did. He might at least have been careful to put it on certain individuals. But He poured it out until it filled the room, and then He took the folk and baptized them in the Holy Spirit, and put them out of sight in the Holy Ghost. They were in the Holy Ghost and the Holy Ghost was in them. It was all over them and all through them and was pouring out as rivers of living water.

Can you imagine Peter's saying to John, "Well, John, did you get anything?" Can you imagine John's saying, "Well, I think so; I got a little spark"? And yet we have people who are talking about a little spark and some are not so sure about the spark. But when God baptized these men and women in the Holy Ghost He filled them with it, anointed them to have a ministry in the Holy Ghost. He sent them out to speak and to pray and to preach and to cast out demons by the Spirit of God.

We need to come back in this day of the church age to an understanding that God is generous, that God is even extravagant. He will pour His power upon the weakest. He will pour it on the poorest, on the most unlikely specimen that you can find. You don't need to have a degree from college, or even know homiletics, to be able to preach. We have an idea that we should know how to arrange the sermon with first and secondly and thirdly so well that we wouldn't need to have God to help us very much.

Don't worry, you that are studying homiletics. I actually taught homiletics at one time. It is all right to know how to begin, and it is more important to know when to stop, *but what we need in our movement and in every church is the working of the power of God*—messages that have in them a dynamic that is not of the human consciousness or resourcefulness at all. It is a power that is outside us, that is beyond us, that comes to us from God. A power that is above the power of our opposing circumstances, beyond the power of the devil, that will lift us up above every other power and give us a peculiar power over the hearts of men until we know it is God.

Paul said to the Ephesians, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." I stop there. It is God that is to work in us both to will and to do of His own good pleasure. And things that are beyond us, things that are above us, even things that we couldn't ask or think or imagine, He can do. It is this peculiar power that blessed the early Methodist preachers. They didn't know what to call it. They said, "It is the working of a peculiar power." It is a peculiar power, a supernatural power. It is a thing that comes from God. And it is to work in the mind and in the spirit and in the body until you don't have to be told exactly how to stand and how many fingers to use when you gesticulate. Somehow when the Spirit of God comes on us He makes us so at home with God. If the power is working in you, the mind, the soul, the body anointed with

THE DYNAMIC OF FAITH

By A. Paget Wilkes

The most vitally important matter in spiritual life is faith. All depends upon faith. All the treasures of heaven are open to faith. All power is given to him who can believe. Therefore every Christian may well ask, "What is it to believe? How can I have faith?"

This volume is an effort to point the way. Price \$1.00.

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this peculiar power—Hallelujah—"the exceeding abundantly above all we ask or think," is done. We need the power working in us, in the prayer meeting, in the Sunday School, in the pulpit, in the pews—the peculiar power of God loosing us and elevating us and sanctifying us and changing us until God and His own sweet presence is getting all the glory.

God is generous in the realm of grace. He wants to be gracious to extend His power, to manifest His glory, to reveal the supernatural and transcendent. God forbid and get us away from ministering and worshipping in the flesh, until we get this grace, until it blesses and elevates and sanctifies everybody.

A NEW TRACT

In the *Evangel* of August 14 we printed an article entitled "We Will Not Bow Down," a Message of Vital Importance to Christian Women, written by Evangelist Mayme E. Williams.

We have received a large number of requests to put this article in tract form. We have complied with this request. All those who want this tract for distribution should ask for Tract No. 692. The price is 5 cents per dozen, 10 cents for 25; 40 cents per 100; or 50 cents for a full pound.

MISSIONARY PRAYER REQUEST

Ajmer, India—Please pray that God will raise up young men of His own choosing who will, without thought of pay, preach the gospel to their own people. Especially do we need one to act as a pastor here in this field.—N. C. Moffat.

Ribeirao Preto, Brazil—Mrs. Stohr is sick and would like to be remembered in prayer. She has an ulcer of the stomach and also the dysentery germ "Amibla."—Theodore Stohr.

Honduras, Central America—Will you join us in our daily prayer that we may speedily learn to understand and speak the language so that in the near future we may start a children's work.—Mr. and Mrs. Henry M. Fogelberg.

Uska Bazar, India—Pray for a girl who has tuberculosis. She has been with us since early childhood, and knows Christ as her personal Saviour.—H. T. Waggoner.

Chapra, India—Pray for an Anglo-Indian lady who was saved on the train. She was an evacuee from Burma. Pray that the

whole family may be saved through her.—Martha Schoonmaker.

Nassau, Bahama Islands—Please pray for a man who has been very burdened for his sins. Also for young workers, and openings in a few places where the Pentecostal message is strongly opposed.—Earle W. Weech.

Jamaica, British West Indies—Please pray that God will open the way for help to come to us for our Bible School. Also pray that God will bless our efforts in opening an assembly in Kingston, the capital.—Cyril Huckerby.

San Francisco de Paula, Habana, Cuba—I request special prayer for this town, that God may pour out His Spirit upon the believers who are earnestly seeking the Baptism and for many souls to be saved.—H. May Kelyt.

Loteria, Cuba—We are threatened at present by those of another faith who are seeking to undermine our work and win our Christians. We feel that the Lord has already undertaken for us. Pray for complete deliverance.—Victoria Schott.

Lavras, Brazil—Please pray that God shall raise up workers and give us a real Holy Ghost revival.—B. Johnson.

Varginha, Brazil—Pray for a fresh outpouring upon our assembly, also for the complete healing of an epileptic.—Lawrence N. Olson.

Sogamoso, Colombia—I continue very weak in body and need prayer that my health will be completely restored so that I may continue unhindered in this great work to which He has called us.—Adah Wegner.

Chimbote, Peru—Pray for Tauca and Cajamala, two new works.—Alva I. Walker.

Lima, Peru—Pray for the work here that many will be saved and filled with the Holy Spirit.—Jane Collins.

Men may misjudge thy aim,
Think they have cause for blame:
Say thou art wrong!
Hold on thy quiet way;
Christ is the judge—not they,
Fear not! Be strong!

☆ ☆ ☆ ☆ ☆

HIS GLORIOUS CHURCH

By Charles E. Robinson, LL.B.

The church is not an organization, neither is it a building, but it is the focal point of God's power today. By the careful use of scriptures, analogies and illustrations the author of this book inspires your faith to the point where you become certain that your local church, as well, can literally shake your community. The message of the book is clear, the outline simple, the presentation logical. This practical study can inspire in every Christian an active faith and help him to find his place in the "body of Christ"—"His Glorious Church." This book is published in England and it is difficult to obtain stock. At present we have only a limited number on hand. Price 75c.

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These plates are made from highgrade, well-seasoned stock. The light oak finish is perfect. All are supplied with plain velveteen mats. The inside measurement is 8 inches. The outside including the rim is 11½ inches. Price \$3.75 each.

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WHEN GOD INVADES

"Why is God delaying? He wants to give us the chance of joining His side freely," said C. S. Lewis in a Broadcast Talk in Great Britain.

"God will invade. But I wonder whether people who ask God to interfere openly and directly in our world realize what it will be like when He does. When that happens it is the end. When the author walks on to the stage the play is over. God's going to invade, all right: but what is the good of saying you're on His side then, when you see the whole natural universe melting away like a dream, and something else—something it never entered your head to conceive—comes crashing in; something so beautiful to some of us and so terrible to others that none of us will have any choice left?

"This time God will come without disguise; something so overwhelming that it will strike either irresistible love or irresistible horror into every creature. It will be too late then to choose your side; it will be the time when we discover which side we really have chosen, whether we realized it before or not.

"Now is our chance to choose the right side. God is holding back to give us that chance. It won't last forever. We must take it or leave it."

PROTESTING PROTESTANTS

The General Synod of the American Reformed Church, has sent the following resolution to Secretary of State Hull: "Whereas the Roman Catholic church has petitioned our Government to restrain the entering in or working of missionaries of the Protestant faith in Latin-American countries, we as a church of that faith take our stand that the duty has been laid upon us by Christ to preach the gospel to all nations and for conscience' sake we are compelled to do so even to death."

Reports From the Reapers

RISCO, MO.—We just closed a 3-week revival with Evangelist Alvin J. Farmer in charge. Twenty prayed through to victory at the old-fashioned altar, and 4 received the Baptism in the Holy Ghost according to Acts 2:4. Thirteen were added to the church. The Sunday School attendance grew from 46 to 104. The last night of the meeting, we asked for pledges to put a new roof on the church, and received \$166.50. We feel that God is blessing in Risco because the people have a mind to work.—Henry Howell, Pastor.

PROVO, UTAH—On April 19, 1942, my daughter and I came here to establish a work. The only building we were able to secure was the Women's Clubhouse. Sunday evenings. We conducted our first service, May 3, 1942, with 4 in attendance, then services each Sunday evening until January 3, 1943, when after having secured a building on the main street, we conducted our first Sunday School with 17 present. In August, V. A. Harris held a 3-week revival for us. J. E. Austell, our District Superintendent, was with us for one service, at which time he preached a very inspiring message. The gradual increase in attendance and interest, together with



A TWOFOLD PICTURE OF GOD

By A. G. and C. M. Ward

The above is the alluring title of a publication of ours, just off the press. A book of sermons—not the dry-as-dust kind, preached by men not baptized in the Spirit, but the kind we like to hear our great men preach at Councils and Camp Meetings. The Editor, Brother Frodsham has known the author many years, and writes a glowing foreword in the book.

Here are some of the sermon titles: "A Twofold Picture of God," "The Mastery of Love," "Looking in All Directions," "The Work of the Holy Spirit," "Do's and Dont's for Wives of Ministers," "Moral Insanity," etc. It also contains three sermons by Brother Ward's son, Morse.

This book will not disappoint you, I believe. —Chas. E. Robinson. Price 50c.

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the presence of the Lord and the sweet fellowship of the saints, is very encouraging as we labor for the Lord in this part of the vineyard. A cordial welcome awaits you at the Assembly of God, 357 West Center St.—Agnes M. Devore, Acting Pastor.

POTOMAC DISTRICT CAMP MEETING
The annual Pentecostal Camp Meeting of the Potomac District was held at Potomac Park, W. Va., July 25—Aug. 15. It was indeed a time of great spiritual outpouring, a renewing of spiritual life, conversions, and baptisms in the Holy Ghost. The presence of God was felt from the first and increased as the days went by, filling and thrilling with divine joy and love. Regular prayer services were announced for 7:00 a. m., but they were really a continuation of prayers which had been ascending all night. No effort was made to keep account of the baptisms with the Holy Spirit or the conversions which were occurring every night. One person received the Baptism in a cabin, and there were many shouts in the camp as the Holy Spirit took possession in the name of the King of kings.

The crowd was large. The camp meeting committee deeply regretted their inability to supply accommodations for all; dozens and dozens were forced to seek shelter outside the camp grounds. But still they came, and still the Holy Spirit blessed. How the hallelujahs did roll! God was on the giving hand and the people were on the receiving line, and that is a combination which cannot be defeated. It just seemed as if Jehovah had come down to show His power, it was as if the meetings were charged. With electricity? Yes! The kind that brings life, and more abundantly.

W. I. Evans, Dean of Central Bible Institute, Springfield, Mo., was the Bible teacher for the first week. General Superintendent Ernest S. Williams' ministry was a real blessing to the camp. He drew many practical lessons from the book of Leviticus, beneficial to everyday life, as he touched upon the wave offering, sheaf offering, unleavened bread, and so forth.

During these days, District Superintendent E. F. M. Staudt made mention of the desire at Headquarters to establish a fund for out-going missionaries, who will be sent out as soon as the now closed countries are opened. On Missionary Sunday Brother Staudt asked for an offering of \$1,000 as a nucleus. The collection yielded \$600. Monday evening in making the announcements, Brother Staudt spoke of his disappointment that the offering had not been larger, but said he was leaving it with the Lord and believed He would yet supply the amount. Scarcely was he through with this statement, when a brother rose and said, "I'll give \$30." Brother Staudt said, "Praise the Lord, I'll make it another \$30." The result was dynamic. It seemed as if the people

"woke up" all at once, and began handing in their offerings. The brother just stood there praising God, and still they kept coming, moved by the Spirit of God. What better proof could one have that it was God who had been blessing the congregation? Someone started singing, "We're marching to Zion." Over and over the chorus was sung and the people kept marching. How the verse rolled out, "Let those refuse to sing," and then "Let our songs abound"; then the chorus, "We're marching to Zion." Surely it was a march which the angels must have rejoiced to see. Finally it was announced that the offering amounted to \$565. A day or two later, the sum was \$1,300. This included the Sunday offering. It was surely "hilarious giving," and yet there was no service where there was less outward emotion. Except for the singing, there was no manifestation. Never was an offering given more spontaneously, more willingly, more wholeheartedly, as unto God.

Evangelist W. F. Duncan gave of his best in the evening services, and every night witnessed the manifestation of God's power. Friday night we had prayer for the sick, and on Sunday morning many testified from the platform to the healing power of God.

Speakers for the last week, mornings and afternoons, came from far and near, and all had a message from the Throne. We can but believe that God is preparing a people "to the praise of the glory of His grace," and we look for greater works as the end approaches and we shall see Him as He is.—M. E. Blackerby.

Coming Meetings

WEST TEXAS FALL CONVENTIONS

North Plains Section, Shamrock, Oct. 7-8; West Central Plains Section, Lubbock, Oct. 12-13; South Plains Section, Lamesa, Oct. 14-15.—H. Paul Holdridge, District Superintendent.

CAMANCHE, IOWA—Fellowship Meeting, Oct. 23. Services 2:30, 6:30 and 7:30. Supper in basement of City Hall at 5 o'clock. Bring basket lunch and musical instruments. C. E. Thompson, Presbyter. Carl Bergman, Pastor.

North **BERGEN, N. J.**—Fall Convention, Gospel Tabernacle, 51st St. and Hudson Blvd., Oct. 8-17. Speakers: Superintendent Wesley Steelberg, Missionaries from several fields, and Evangelist Wm. Nagel. Young People's Rally, Oct. 9, 8 p. m. Missionary Rally, Oct. 10, 3 p. m.—N. Nikoloff, Pastor.

NOTICE—Metropolitan Bible Institute (Greater New York Division of Eastern Bible Institute), 5029 Hudson Blvd., North Bergen, N. J., begins 32nd school year Oct. 4. Evening classes offered in New York City, North Bergen and Newark, N. J. For catalog and other information write Miss T. Sisco, Registrar, at above address—N. Nikoloff, President.

EASTERN DISTRICT PRAYER CONFERENCE
Eastern District Prayer Conference, First Pentecostal Church, Fifth Ave. and Sixth St., Altoona, Pa., Oct. 5-14. Ministers, missionaries, Christian workers and friends who feel the need of a special season for protracted prayer and special ministry of the Word are asked to make every possible sacrifice to attend this prayer conference. Services 9:30, 2:30 and 7:30. For accommodations, write John R. Hardt, 1624 21st

Ave., Altoona, Pa.—Frederick D. Drake, Prayer League Leader.

ALABAMA DISTRICT COUNCIL
Alabama District Council Meeting, Municipal Auditorium, Opp, Ala., Oct. 12-14. Loren B. Staats, Dallas, Texas, guest speaker. C. A. Rally, night Oct. 11; W. M. C. business meeting afternoon, Oct. 12.—Marvin L. Smith, District Superintendent; Grover Langston, Secretary.

SOUTH FLORIDIA DISTRICT COUNCIL
Nineteenth annual meeting of South Florida District Council, Bethel Temple, Tampa, Fla., Oct. 25-28. C. W. Ringness, host pastor. C. A. Rally and Business Session, afternoon and night, Oct. 25. All applicants for credentials come prepared to meet Credentials Committee Monday, Oct. 25, 2:00 p. m. J. R. Flower, General Secretary, special speaker.—L. B. Richardson, Secretary-Treasurer.

OKLAHOMA DISTRICT COUNCIL
The 28th Annual Convention of the Oklahoma District Council will meet in Convention Hall, Tulsa, Okla., Oct. 4-8. First service 7:30 p. m., Oct. 4, in charge of C. A.'s. Business session opens Oct. 5, 10:00 a. m. Woman's Missionary Council meets Oct. 4, 2:00 p. m. General Superintendent Ernest S. Williams will be evening speaker for the convention. Those desiring ordination or license should meet the District Board. For further information write V. H. Ray, Secretary-Treasurer, Box 1341, Oklahoma City; or G. W. Hardcastle, District Superintendent, same address.—V. H. Ray, District Secretary-Treasurer.

ARKANSAS DISTRICT COUNCIL
The Arkansas District Council will convene at Russellville, Ark., Oct. 11-14. W. J. Higgins, host pastor. Meals on free-will offering plan. Free beds furnished to ministers and delegates, as far as possible. All ministers and Christian workers are urged to meet with us at this time. We feel it will be an important Council gathering.

Monday afternoon, W. M. C. Rally, Dollie A. Sims in charge. Monday night, C. A. Rally, Mrs. T. J. Stokes in charge. Tuesday morning, first business session. General Superintendent E. S. Williams, special speaker for Council meeting.

All those seeking promotion or ministerial recognition should meet the Credentials Committee in person. For further information write David Burris, District Superintendent, P. O. Box 436, Hot Springs, Ark.

TEXAS DISTRICT FALL CONVENTIONS
In this group conventions begin at 10:30, 2:00 and 8:00. Those desiring to meet the Sectional Committees for License will need to be present. Dallas Section, Oct. 5-6, S. B. I. Chapel, Waxahachie, Waco Section, Oct. 7-8, Fairfield Assembly, Tyler Section, Oct. 14-15, Longview Assembly, Lufkin Section, Oct. 19-20, Nacogdoches Assembly, Ft. Worth Section, Oct. 21-22, Riverside Assembly, Ft. Worth. Beaumont Section, Oct. 26-27, Magnolia Park Assembly, Beaumont. Houston Section, Oct. 28-29, Lindale Assembly, Houston.

NOTICE: The following conventions begin 8:00 p. m. the first day; second day, 10:30, and 2:30 and 8:00. Yoakum Section, Nov. 2-3, Victoria Assembly, Austin Section, Nov. 4-5, Austin Valley Section, Nov. 9-10, Raymondville Assembly, Corpus Christi Section, Nov. 11-12, First Assembly, Corpus Christi. San Antonio Section, Nov. 18-19, Faith Tabernacle, San Antonio.

For information write District Superintendent F. D. Davis or District Secretary C. P. Robison, District Office, Southwestern Bible Institute, Waxahachie, Texas.



Daniel Speaks Today

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Myer Pearlman will speak again to the hundreds who have sat in his classes through this, the last of his books. It is similar to much of his writing in that it deals with profound matter, making it simple enough for all to understand. This devotional commentary on the Book of Daniel, progressing chapter by chapter, helps to unfold many difficult passages to the interested reader. Daniel, the youthful protege of the king, has a message for modern young people. Daniel, the man of prayer and perseverance, has an admonition for every seasoned saint. Daniel, the aged prophet of God, has an assuring word for every child of God and a warning for every errant. Yes, "Daniel speaks today, for inspired words never die." And his message for this particular hour is "that God still rules in spite of the chaos of world events and that He is working out a purpose" which will usher in His kingdom of peace and righteousness. Our author-teacher reminds us, "Though we may not live to witness the final triumph, ... we can take leave of this life with the assurance that one day God shall remake this troubled world after His own heart."

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PRAYER PLEDGE slip enclosed with booklet. Send these with your prayer pledge to your friends entering the United States Service. Pastors, teachers, laymen and all



Christians will want to distribute these widely.

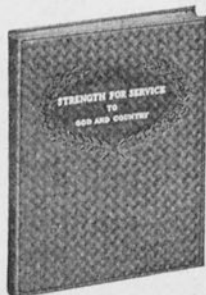
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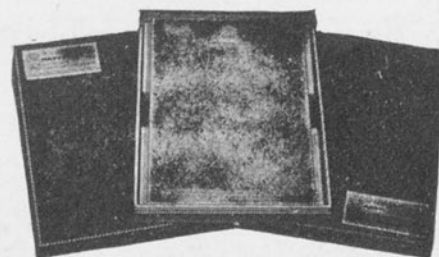


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