



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

# PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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## The Angel of the Lord Encamping Around Deliverance from Death in Hong Kong Area

The writer of this article, Lula Bell Hough, is one of our missionaries who was recently released from Hong Kong and returned to America on the S. S. Gripsholm.

I WAS living at Fan Ling, about twenty-five miles out from Kowloon, Hong Kong, and very near the Chinese border. A British lady was living with me the last seven or eight months before war broke out. She taught in Kowloon which necessitated her going into town each morning and returning to Fan Ling in the evenings.

On the morning of December 8th we were making preparations to go into Hong Kong, she to her work and I to attend our yearly mission meeting which was to begin that day. While at the breakfast table, we suddenly heard the roaring of planes over head and knew by the sound that they were enemy planes. We ran out doors just in time to see eighteen Japanese planes making their way to Hong Kong. It was just a matter of minutes then, when we heard the bombs falling and knew that terrible destruction and loss of lives was taking place.

I decided not to go to Hong Kong but to wait for further developments and to stay and encourage the little flock of Christians at Fan Ling. My friend, however, was an Air-Raid precaution executive and had to appear immediately in Kowloon for duty. The trains had already stopped running and she had to hail an Army truck to take her to town, fully believing she would be able to return home that night.

Little did either of us realize just how serious things were, or how rapidly things were happening. That was the last time we saw each other.

About ten o'clock the Christians began to gather at the chapel. They were troubled

over the rumors and news that were reaching their ears. We called them to prayer and God met with us in a very precious way. We had a wonderful prayer meeting and I know now that the Lord was preparing us all for the things that we were just about to face.

At noon when I went to my lunch, I turned on the radio to see if I could get a bit of news. I got Manila and heard just two sentences telling that heavy fight-

appearing at night promising that no life should be lost. I began to thank the Lord for I knew that He was going to be with us, yet I didn't know just what we might have to go through. Before I arose from my knees, I heard the Japanese army entering Fan Ling. The war cries came closer and closer and the soldiers were pounding on the doors of the houses all around us. Then they pounded on ours.

The three Chinese women who were in my employ and who were living with me, opened the door and a group of soldiers came in. This group seemed in a hurry and didn't even go all over the house. They stayed only a few minutes and then went on.

About four-thirty the second group came in and they were drunk. Drunk on victory (as they had not met with any opposition thus far) and drunk on wine. They were worse than beasts. When they pounded on our door, the girls opened it for them knowing it meant death not to do so. They bolted through the house and started up the stairs. I met them half way

up the steps. At the sight of me they demanded, "What nationality are you?" I replied, "American," to which they showed all their hatred and wrath in their eyes. They looked as though they would have enjoyed killing me right on the spot. They pushed me aside and went on upstairs going into every room. Then they told us that a hundred and fifty soldiers would be stationed in our house that night.

They took our fruit and made our girls peel it for them—went out and got our chickens and made the girls help them  
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A baptismal service held at the Assembly of God at Fan Ling, near Hong Kong, a short while before the Japanese occupation. Sister Hough can be seen on the extreme right behind the women candidates.

ing and bombing were going on in Pearl Harbor, Singapore and Hong Kong. With this news, appetite fled and my heart was heavy and sore. I left the table and went to my room and fell on my knees before the Lord, asking for guidance and comfort. When I turned to my Bible, I only got Scripture that spoke of judgment and defeat to the children of Israel. I cried, "Surely Lord, this isn't going to happen to Hong Kong. Can't You give me some promise of help and comfort at this time?" It was then that my Bible opened to Acts telling of Paul's shipwreck, and the angel

# Frankincense

A. L. HOY

In the religious ceremonies conducted within the Tabernacle of Israel, the use of frankincense was prominent. It was one of the combination of spices placed morning and evening upon the burning coals of the golden altar. When laid in the fire it dispensed a white cloud of smoke, which ascending, bestowed a hallowed fragrance upon the furniture and curtains of the tabernacle. Indeed, some of the sweet odor clung to the garments of Aaron as he ministered, and remained with him long after his priestly duties were ended.

Frankincense is a symbol of spiritual worship.

Whether we view it on the golden altar, or examine it as an essential element in the Levitical meat offering; whether we ponder its obscure relationship with the bride in the Song of Solomon, or consider its practical significance as one of the gifts brought by the Wise Men to the infant Jesus, we are led to conclude that as a type it is intimately connected with the devotions of God's people.

The Psalmist beautifully compares sincere worship with the burning of incense in the Holy Place at eventide: "Let my prayer be set before Thee as incense, and the lifting up of my hands as the evening sacrifice." Psalm 141:2.

God Himself desires no sweeter perfume than the adoration of pure hearts ascending to the sanctuary of glory. The throne of heaven is surrounded by its fragrance (Rev. 8:4), and the celestial courts are bathed in its lovely odor. The Father, Son and Spirit contemplate it with delight, and rejoice together over it in the mystic joy of their holy union.

Can anything be more precious to the Lord than the worship of those who can come to Him in spirit and in truth?

For countless ages the angels have explored the realms of glory, and have enquired into divine mysteries far beyond the grasp of mortal minds. But among the exhaustless treasures of heaven, they have found none so priceless, and so acceptable in the sight of God, as a human heart in sweet communion with its Maker.

Without the action of fire the frankincense was useless.

A shapeless piece of black resin, brittle to the touch, and repugnant to the taste, its appearance would arouse no admiration. Too light for the sling of the shepherd lad, too plain for the maiden's necklace, it might easily be tossed aside and trampled underfoot. A careless examination could never reveal its true value, or arrive at a proper understanding of its use. Only when placed in the fire was its hidden virtue made known, and then the wondering spectator perceived that as its substance was consumed, a perfumed cloud arose to diffuse its fragrant blessing upon him like a holy benediction.

Christian worship is like this. The prayers and praises which are pleasing to

the Lord are those which come from lives consumed in the fire, lives so cleansed and purified that their petitions always reach the throne.

But let the nature of this fire be clearly understood. Spiritual fire has been associated with flaming zeal, with bitter trial, and with physical demonstration. The fire through which our lives must pass for the purifying of our worship is none of these.

Let us lean across the centuries and hear again the voice of one crying in the wilderness: "He shall baptize you with the Holy Ghost and with fire." Matt. 3:11.

The fire mentioned here by John applies neither to our experiences of persecution at the hands of the world, nor to the burning testimonies we give under the quickening of the Spirit. It refers to the separative work of God the Holy Ghost in the believer. Just as fire burns and changes the appearance of things, so the Spirit consumes the flesh in a yielded life until self is crucified and the divine image is produced.

Mark this well! It is true that the blood of Jesus cleanses from all sin. But the work of the Spirit is to remove the motives which lead to sin. His reproving finger is laid with tender earnestness upon our hearts when carnal desires arise, upon our minds when disquieting thoughts would enter, and upon our lips when foolish words would find utterance. In this glorious capacity our heavenly Eliezer is ever leading us away from the influences of the flesh into the place of bridal relationship with our divine Isaac.

No greater emphasis could be given to this truth than that of the Apostle Paul. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

Our worship will, never be pleasing to God if it is done in the flesh. If we assume a pious attitude, and yet restrain the refining operation of the Spirit within us, our devotions will be as purposeless as the work of the Levitical priest who reverently

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## HELPING AGED MINISTERS—A CHRISTIAN PRIVILEGE

When the apostle Paul visited Jerusalem he was admonished by the chief elders of the church to "remember the poor." He was able to testify "the same which I also was forward to do." Gal. 2:10. Remembrance of the need of others is therefore a practical demonstration of a vital Christianity, and so recognized by the apostles. The need of our aged ministers is before us again. On Sunday, Nov. 29, you will be given the privilege of giving to this cause. Send your Thanksgiving Offering to J. R. Flower, Treas., 336 W. Pacific St., Springfield, Mo.

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places the appointed portion of incense with golden tongues upon a fireless altar. It is not enough for us to grasp the truth of cleansing from sin. We must know the necessity of living above those natural inclinations which all too frequently induce us to sin. It is when we permit ourselves to be led through this spiritual fire of separation, that the sweet savor of frankincense ascends from our hearts to the throne of God.

Sincere worship is again typified by frankincense in the meat offering. Lev. 2:1. Of great significance is the statement in Lev. 2:11 that no honey shall be included in any offering made by fire.

No honey . . . but frankincense! What is the meaning of this?

The reason is not hard to discover. Honey is sweet and attractive in its natural state, but when subjected to the fire soon becomes corrupt and useless. Frankincense, apparently of little worth in the hand of the priest, becomes a wondrous source of fragrant glory when deposited on the glowing coals of the altar.

O loving Christ, we bless Thee for this truth so enriching to the soul!

God does not want worship that is simply natural. Professional piety and superficial praise may impress men greatly, but they grieve the heart of God. Do we not see that all our walk with Him will not be in an atmosphere of natural sweetness and resurgent emotionalism? Do we not know that there must be times in our lives when we must cleave with purpose of heart to the Lord our God though He lead us with our choicest treasure to the bleak summit of Moriah?

How easy it is to achieve mighty victories in revival campaigns, and to pray down the blessings of heaven upon crowded altars! How often the tears flow unrestrained down our cheeks as we unite with a great congregation in the singing of an inspiring hymn! It is only natural for us to be moved in the joy of such fellowship, and to be quickened by the Spirit as we shout aloud the praises of our King.

Such offerings to the Lord are beautiful. But are they honey or frankincense?

*The fire will tell.*

It is when we leave the company of God's people, when the last prayer has been said, and the last song has been sung, and we pass through the church portal into the busy street, that the fire of the Holy Ghost is applied to our hearts to reveal to us how real were the decisions we made in our period of worship. Our conduct in the crowded bus, our conscientious effort in the workshop, our patient attitude in the office when lashed by the tongue of an inconsiderate supervisor, these—these are the things of divine ordination which reveal the depth of our communion with God.

Blessed is that soul whose life is as frankincense to the Lord!

Both honey and frankincense are sweet, the one to the taste, the other to the nostrils.

But frankincense is sweet *after it has passed through the fire.*

O blessed Son of the living God, may our devotion to Thee ever be thus! Grant us that sincerity of heart and steadfastness

of purpose which will cause us to live before men the gospel we believe! Into Thy loving hands we commit ourselves, O divine High Priest, to be laid upon the coals of the heavenly altar as it pleaseth

Thee. Consume our nature with spiritual fire, and melt us into the nothingness of utter self-abnegation.

Perchance Thou shalt find a little fragrance, O Lord!

## Bridal Array

MRS. HOWARD TAYLOR

NOT for an earthly marriage—but bridal array for the quickly coming union with the King of kings. For that event draws near and will be just as real though far more glorious than any marriage ever celebrated on earth. Does not the song with which, already, it is heralded come to us from that higher sphere?

Essential to this, as to other marriages, is the preparation of the bride. We can all enter into the experiences of a young missionary in China in this connection. Picture her crossing an inland province on her way to its capital to be married. Beside of the joy of the union she was anticipating, she had the happy consciousness that she was well prepared. His last letters were kept near her to be often read and the weary hours of the journey were brightened by the hope, the assurance, that on their wedding morning she would be fair in his sight. She knew just what he liked, and her simple preparations had all been made with a view to pleasing him. There was a special thrill in thinking of one beautiful thing that seemed to hallow it all—she was to wear her own mother's wedding veil! Was it not kept with her in its delicate wrappings, to be sure of its safety by day and in the inns at night?

But in a lonely place among the mountains the party was attacked by bandits, who robbed them of practically all they had. Though not personally injured or taken captive, they were left almost destitute, to the distress especially of the bride-to-be, whose wedding things were all gone, the cherished veil even torn to pieces before her eyes.

The sense of loss may be imagined as they painfully journeyed on. The hot anger that at first filled her heart gave place to true contrition as she realized that she had been caring more about her belongings than about the souls of the men who had taken or destroyed them. It was a big struggle at first to forgive and pray for them. But love to Christ conquered. She was His first of all, and as His Spirit filled her heart, the joy came back, and there was only love and pity left for those who had caused all the trouble. Neither time nor means were left to make good her losses. It was hard to arrive on the eve of her wedding-day without the things that would have been so pleasing. But this too she left with the Lord in prayer, realizing all the more the preciousness of the love that could not be taken from her.

And then, beautiful things began to happen. At the capital, the welcome was all the warmer because of the dangers passed. One and another of the missionaries stationed there searched their own belongings for bridal attire. Gifts began to flow in, and

though there was no veil a simple wedding outfit was soon complete. If the bride missed her mother's special gift, the bright face did not show it. And even that pain was swallowed up in joy and wonder as she opened a parcel that arrived just in time, from a distant part of the province, to find—could it be true—a lovely wedding veil! Knowing nothing of what had happened, a fellow-worker recently married had sent it for the occasion with loving thoughtfulness.

*"Prepared as a bride adorned for her husband."*

How much the words meant to them all, that happy day! What do they mean to us, as we approach the far more glorious day of union with our Heavenly Bridegroom. For it is to be a real wedding-day; and in heaven, already, the song is being sung: "The marriage of the Lamb is come and his wife hath made herself ready."

Are we ready? Have we given eager and longing care to the things that will please Him most when that sacred meeting comes? And what are those things—robe and veil and corresponding attire? Have we begun, even to make definite preparation? But, someone says, how can we? What does it mean, in practical life, to prepare for the coming of the Bridegroom? In the light of this passage (Rev. 19: 6-9) there need be no doubt as to the answer.

The trouble is we are not definite enough in dealing with these matters. We make preparation for the "black-out" at great expense. We make preparation for possible enemy invasion. How much more should we be definite with regard to the certain coming of Him whom, "not having seen, we love"? But what kind of preparation can we make, besides that of giving

our hearts to Him in unreserved consecration? Listen to the Holy Spirit speaking through this passage?

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.

"Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.

"And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God." Rev. 19:6-9. R. V.

*"The righteous acts of the saints."*

This, then, is no question of the "robe of righteousness" in which we are arrayed the moment we turn from sin and self and put our whole trust in the Saviour. That righteousness is the gift of God, imputed freely to all who are "in Christ," through faith in His redeeming blood. This is something, on the contrary, that saints are to do on their own part; something in which they are to *array themselves*. It is not prayer, or faith, or personal devotion, even, to the Lord Jesus Christ that is intended here. The Revised Version of the passage makes it clear that it is simply *the right kind of action in every relationship of life*. The "fine white linen" must be woven, thread by thread, by the saints themselves.

We know from His own Word just the sort of conduct that is pleasing in the Lord's sight. The Sermon on the Mount and chapters in the Epistles dealing with practical matters such as relations between husbands and wives, parents and children, masters and servants make this perfectly plain. We are in no doubt as to how a Christian should live, whether man, woman or child. But do we live that life? Are all our thoughts and actions in the spirit of humility and love? Are all our words truthful as well as kind? Are all our debts paid, our letters answered (as far as they should be), our affairs in order, our relationships right? Oh, that the Holy

(Continued on Page Four)

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## A Call for the Observance of A Day of Prayer for Our Country

THANKSGIVING DAY—NOVEMBER 26, 1942

*The Great Commission Prayer League of Chicago are calling on all saints everywhere to give themselves to special prayer to the God of Victory on Thanksgiving Day.*

*Let us unitedly pray that men and women in America may be deeply convicted of sin by the Spirit of God, that they may repent of their sins and turn to God for mercy.*

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# The Only Way to Heaven

**J**ESUS said to the dying thief who was crucified with Him, "Today shalt thou be with Me in paradise." Luke 23:43. He was the only one that knew the way to the sphere of the unknown. He not only knew the way but guaranteed to take another with Him. All that David could say was, "I go the way of all flesh"—very obscure, uncertain, indefinite. Why? Because he had never traveled that way before.

Christ was on His way to heaven but He did not want to return alone. And so He said to the dying thief, "Today shalt thou be with Me in paradise." Man would never have chosen such a companion for the Son of God. Man put Him in the midst of two thieves, but grace and mercy put one of the thieves into paradise.

Christ said to His disciples, "And whither I go ye know, and the way ye know." John 14:4. They could not understand this word of His. How could they know the way? They had not been that way. The fact that Christ had been the way and knew the way was quite sufficient. They were united to Him and He was united to them.

Paul knew the way better than Thomas. Paul realized when writing to the Ephesians that he already had been the way Christ had gone. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:6. Faith accepts the statement. Though we have not known the way, and cannot see the way, yet we believe Him who says, "I am the Way." John 14:6. He came from God. He returned to God. The way was made open. The Cherubims with the flaming sword closed the way to the tree of life back in the garden of Eden. It was closed effectually until Christ opened up the way. The promise of the way being opened was made at the

same time the way was closed—that the seed of the woman should bruise the serpent's head. Sin closed the way, but at Calvary the Son of God offered Himself an offering for sin. He "died for our sins according to the Scriptures" (1 Cor. 15:3), and in that death He brought to nought him who was the cause of sin.

Jacob saw a ladder reaching to heaven with angels ascending and descending. There is a highway to heaven—the way of holiness. Christ has traveled this way. He wants companions. The Lord will direct your steps, your thoughts, your life, into this holy way, this divine way, if you will only yield, trust and believe in Him who is the Way, the Truth, and the Life.

Jesus said, "Have I been so long time with you, and yet hast thou not known Me, Philip?" *Knowing Christ is knowing the way.*

The Psalmist could say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Psalm 23:4. He who is the Way, if you are in the way, will see that you do not lose your way on the way to heaven. Amen.

## Not in Vain

The work of the Lord is generally judged by outward results, and the evangelist whose reports are brightest, receives the greatest appreciation and applause. But the "nobody" behind the scenes who has been faithfully praying is the mightiest factor in the situation. When man is magnifying the outward, God magnifies the secret praying of His saints, and He promises to reward "openly" those who, behind closed closet doors, are praying to Him in secret.

God has set in the church apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversity of tongues. 1 Cor. 12:28. There are big cogwheels and small cogwheels.

The hour hand of a watch does not quarrel with the second hand, and the minute hand is not jealous either of the second hand or the hour hand. The three are interdependent, interlocked. Imagine a watch without an hour hand! "But," you say, "The hour hand is so slow, it makes such a little show. But look at the second hand! It is lively, jumping, skipping; it makes a big show!"

The second hand has a small circumference and plenty of movement, and it makes a big show. The hour hand has a large circumference, and is of very slow movement, and makes very little show. But neither would change places with the other.

Let the amateur watchmaker change the places of the two hands, and see what kind of watch you have. Put the hour hand in the second hand's place, and the second hand in the place of the hour hand. You can tell the time fine!

There are a lot of amateur watchmakers and repairers in the world and in the church. They want to put the second hand in the place of the hour hand, and to the hour hand they say: "You ought to go much faster," and so they put it in the second



They overcame  
him (Satan) by the  
blood of the Lamb

Rev. 12:11

hand's place. It is like harnessing an elephant and a race horse together and expecting them to do perfect team work.

God has set in the church. Don't you attempt to unset or reset. He knows best how to set. And He sets for His own glory, for His own purpose, His own plan, the various members of His church.

Study the apostles in their various works. Peter, John, Stephen, Paul, Silas, Apollos, Luke, and many humble souls whose names are not recorded, the Epaphrases, who labored much in prayer. Their writings are not much—some of them. But they all had their part and they did not want to trade parts.

Everyone has He set as it pleased Him. The Word of God says: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." It is not the extent of the work, the publicity of the work, or the seeming success of the work that counts most with God. The thing is—is it the work of the Lord? If it is, your labor is *not in vain*.

## Bridal Array

(Continued From Page Three)

Spirit may search our hearts in this matter! The eyes of love that are upon us are also eyes of flame.

"Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:26, 27.

How far is the desire of His heart satisfied in us? Does He see earnest care on our part to weave in every thought and deed the bridal array that shall be to His glory as well as our joy? Only He can "sanctify and cleanse us through the washing of water by the Word," *but we have to listen to that Word and to translate it into practical action every day of our lives, by His grace.*

"The righteous acts of the saints," what does it mean for you and me as our Lord's personal appearing draws near? There are those who will meet Him with joy without fear; there are those who will "shrink away from Him in shame at His coming," as Weymouth's reading puts it. 1 John 2:28. Can any question, next to that of our soul's salvation, be more practical?

THE PENTECOSTAL EVANGEL

EDITED BY HIS HOLY SPIRIT SAITH THE LORD

THE TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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"Righteous acts" must mean just doing right, being right in all our relationships. Then shall we not go alone before God and quietly search our lives in His light to see what there is to put right? And as each thing, small or great, is shown—for He is more eager to reveal to us our true condition than we can be to know it—let us claim His power, to *put it right*. Only the fullness of the Holy Spirit in our hearts can meet the situation. Some things are so wrong, so complicated, that no wisdom or strength of ours can deal with them. But there is no situation beyond His divine wisdom, strength and love. It is our Heavenly Bridegroom who is calling us to Himself in a nearer, dearer relationship than we have ever known or imagined. He sees the flaws, the hindrances to perfect fellowship that are hidden there in our hearts. He desires, He is able to deal with them every one. But there must be our wholehearted co-operation. We must weave His blessed will into the warp and woof of daily life.

"Put it right! Put it right!" Do we not hear the voice of His Spirit in our hearts? He is urgent, for the time is short. The Bridal Day draws near and He would have us ready. That letter to write, that bill to settle, that confession or apology to make, that gift to give, that loving word to speak—what is it, what is it, O my soul, that He would have thee do, and do without delay? Is it some ministry unfulfilled, something begun but still unfinished, some critical attitude that must be changed, some unloving word that still hurts? He will show thee, help thee to put it right, "according to the working whereby He is able even to subdue all things unto Himself."

But we must do our part. We must weave the garment we shall have to wear that day, even if it means much unraveling to make it "pure and bright." Undiscouraged, for He is ever at our side, nay more, within us to live out His own life, let us respond to the urging of His Holy Spirit:

"PUT IT RIGHT: DO IT NOW."

### *The Angel of the Lord Encamping Around*

(Continued From Page One)

dress them while the chickens were still alive. It was after this that the officer of this group took the Bible-woman at the point of the bayonet off to rape her. I pled with him, only to get the bayonet thrust in my face. I followed out into the chapel and then cried out to the Lord, "Lord, I don't believe you will allow this thing to happen. I plead the Blood of Jesus to cover that girl." When I opened my eyes I saw a number of other soldiers outside and I called to them for help. They came running in and I motioned for them to go into the room and save the girl. The commotion and noise frightened the officer and he turned the Bible woman loose and sneaked out the side door. God undertook and delivered her. Praise His Name!

With this experience we realized that it would be impossible for us to stay in our building that night if a hundred and fifty of these soldiers were going to be

### PLEASE!

We are making a special appeal to our host of friends who are making their usual Christmas purchases from the Gospel Publishing House.

Owing to an acute shortage of labor and slowing down in transportation of mail and express packages, we kindly ask your cooperation by sending in your orders *EARLY*.

Many will not see this notice, but we will greatly appreciate it if *YOU* will help in regard to this appeal.

J. Z. Kamerer, Manager.

there. At five-thirty a bugle blew and suddenly we realized we were alone. The soldiers had gone off to supper. We grabbed our coats and purse and fled out the side door and went to the Chinese village just behind our building. We climbed over barbed wire fence and stood in the street fully fifteen minutes before anyone would take us in (they were afraid they would be killed by the Japanese for sheltering a foreigner).

Finally an old grandmother came out and welcomed us to her little hovel. It was just one room with a built-on kitchen. Then there was an open loft above. She gave us the loft while she and her husband, who was ill had the room downstairs. We climbed the ladder, pulled the ladder up after us and piled bundles of grass in front and we sat on the floor behind our fortress of grass. This grass had been stored up there for the use of their pigs. In less than ten minutes we heard the soldiers coming over the cobble stone streets, knocking at every door. This kept up all through the night at intervals of ten or fifteen minutes. We could here the screams and pleadings of the women and the cries of the children all about us. I don't believe I can ever forget the nightmare of that awful night. Nor was the house in which we were hiding free from the visits of these soldiers. They came all night long, but when they saw how sick the old man was downstairs, they went out not dreaming that anyone was hiding in the loft. Terrible things took place in every home that night and just two doors from us a lady was beheaded, yet God protected His own in that little loft. We felt His Presence all about us and that Scripture, "The angel of the Lord encampeth round about them that fear Him and delivereth them," kept ringing in my heart. Later on I learned that the Bible woman had been comforted by the same verse.

Next morning at ten-thirty, while coming down the ladder, an officer passed the door and caught me. After questioning me, we were told to get back up in the loft and soon the soldiers would come and shoot us. Later a number of soldiers came and led us away to the Gendarmes (similar to the Gestapo) where we were questioned for more than two hours. These first two days we were without food and water.

That night we were led away by fifteen soldiers to the Babies' Home and were

told to stay there. The two British women in charge were still there but they too had suffered many things at the hands of the Japanese soldiers. We hoped that now they would allow us to stay on here together, but such hopes were soon shattered. The next night at midnight we were awakened with searchlights flashing in our faces and eight soldiers demanded that the three foreign women get up and follow them. We were taken down stairs where our hands were tied behind us. We were tied together so that one couldn't move without the other. Then we were searched and led out to the back part of the village and into a garage. Our hands were untied and we were made to sit on a backless bench. After half an hour we heard people approaching and on looking up saw the three Chinese girls who had been with me from the beginning. The soldiers had gone back and gotten them. Then they released the two British girls and allowed them to return to the Babies' Home, but the three Chinese girls and myself were kept sitting on this backless bench the rest of the night.

At five-thirty the next morning we were led out into the fields which were filled with army trucks and told to get up in one of these. We were also told that we were going to be beheaded. Over bombed and torn-up roads we were driven in to Tai Po Market, about eight miles from Fan Ling, and again were taken before the Gendarmes for another two-hour questioning. We were then interned in the "Door of Hope" mission there in Tai Po Market together with Mrs. Raetz and her two children and sixty-one Chinese orphans.

Although I was told that they would leave me here three or four days and then allow me to return to my own home in Fan Ling, they left me there seven and a half months. After they looted my house and took everything they wanted, three weeks later they carried my furniture and all that was left out in front of the building and set fire to it.

While interned, our greatest problem was food, or I should say the lack of it. The first two weeks we lived on nothing but wormy, mouldy whole wheat, which was the only food the Japanese left after looting the Door of Hope Mission. Then by the aid of a Chinese friend we bought three dollars worth of sweet potatoes and lived on them for two more weeks. For four days we had been praying definitely for food when we reached the end of our supply. Not knowing where the next morning breakfast was coming from for the sixty-eight of us, we felt fully confident the Lord would not fail us. That night a Japanese committee come in and said they were sending us supplies for the month. They gave us five bags of rice, two sacks of flour, twenty-four tins of milk, ten pounds of sugar, and five pounds of salt. You can imagine our joy at seeing such a bountiful supply after the scanty diet we had been living on. Then the next month they gave us five bags of rice and two sacks of flour. The third month there were five bags of rice and then each month from then on we were given a bag less of rice each month until we were only getting three

(Continued on Page Six)

# A Test and Triumph of Faith

WALTER H. CLIFFORD, MISSIONARY TO CEYLON

**W**E have a burgher lady who has been wonderfully saved and baptized with the Holy Spirit, and who has devoted her life to ministry to the sick and shut-in people of Colombo. Wherever she hears of there being trouble in the family, she will go to them and tell them about the Lord Jesus, what He is able to do in saving, healing and delivering people from their trouble. She has been used of the Lord to lead many in this way.

She has also been instrumental in the Lord's hands in rescuing some girls from the red-light districts of Colombo, and for this cause she has been greatly hated by men who get their living through vice. Some of them have attacked her and she has been injured on several occasions, but by God's grace she has escaped serious injury. She has known what it is to have bottles of liquor thrown into her room because of the hatred of these people who did not like the ministry she was engaged in.

Sometime ago she became very sick and because she was living in a boardinghouse, not having a home of her own, a doctor was called to examine her. He told her that she was suffering from internal trouble and must have an operation, and unless she did so she could not expect to live very long. She said, "Doctor, I am a Christian, and since I have been saved I have always trusted the Lord for the healing of my body. I do not wish to have an operation." We anointed and prayed for her for healing but for some reason we could not get the victory. She went down to death's door and we realized that unless the Lord undertook for her speedily she would not be with us much longer.

One Sunday morning while she was lying in this condition, she sent word that we should come after the morning service and bring her the communion. So my wife and I went to the boardinghouse where she was, entered her room, and tried to talk to her; but she was so weak she could only speak in a whisper and we had to bend down low on her pillow to hear what she had to say. My wife had to lift her up in order that she might receive the communion, and we realized that unless the Lord undertook she would not be with us more than a day or two at the most. We had prayer for her, and left. At the time of the evening service they brought us word that she was sinking and was not expected to live through the night.

To our great joy the next morning, about seven o'clock, we received a letter from this sister, written in her own handwriting, stating that the Lord had met with her in the night and had wonderfully healed her, and for us to hurry up and come over and see her. So we got ready and went over to her home. And there was the sister who had been dying the day before, sitting up in bed, laughing and talking, perfectly well and strong.

I said to her, "Sister, what has happened to you?" She said "It was about one

o'clock this morning, and Mrs. Jans (the lady she was staying with, one of the ladies of the church) had fallen asleep. I felt myself passing away. I knew that I was going. The heavens seemed to be opening up before me. When suddenly my room was flooded with a light brighter than day, and the Lord Jesus came and stood beside my bed. He looked down at me and said, 'Daughter, I have allowed this to happen to you as a test to your faith.' Then I looked up into His face and said, 'Dear Jesus, won't You heal me now?'" And she said that Jesus laid His hand on her body and immediately a warm glow passed through her. Every trace of pain, weakness, and internal trouble passed away, and instantly she was made whole. Then she said the Lord vanished, she woke up Mrs. Jans and they had a praise meeting together. So we had another one with her, thanking the Lord for so wonderfully raising her up.

This sister is well and strong, going about and doing her work for the Lord, and God is blessing her ministry.

## God Equal to the Emergency

An impoverished church reflects upon God. A poor church implies a poor God.

A son asked, "Father, give me the portion of goods that falleth to me." Luke 15:12. And the father divided unto his sons his living. If an earthly father gave his son his earthly rights, the portion of goods that was his, don't you suppose the heavenly Father will give to His heavenly people their portion if you ask for it? Trust Him to keep you from squandering it. The prodigal son wasted his substance, but a heavenly people will not waste theirs.

An impoverished world believes that an impoverished church indicates an impoverished God. They ask, "Where is the Lord God of Elijah?" God wants Elishas who will prove that the Lord God of Elijah is still alive, the God who answers by fire—the fire of the Holy Ghost.

God has straitened Himself, so that He can only labor through His own people to manifest the works of God. He could raise up stones to praise Him, but He does not. He wants men to praise Him.

Do not limit the power of the Spirit. The disciples preached in the demonstration of power sent down from heaven and signs and wonders followed. The devices of heaven are not worn out. The resources of God are equal to the requirements. Man's plans of reconstruction can not compare with God's. Look at man's, then look at God's. He said He would do a new thing.

Christ told His disciples that they should do greater works than His. We need greater works because of greater sin. The need was great then, but it is greater now. Men believed in God then, though they did not believe in His Messiah, Jesus Christ. Today they reject both God and His Son.

God has His last resource ready, His last appeal, and those who are hardened and will not listen and yield will remain behind in the great tribulation.

God is going to work for those who are inclined toward Him, but yet are led captive by Satan. God is after those who are deceived by Satan rather than those who are wilfully hard. He is after the lost sheep and He is going to use means adequate for the occasion. Desperate means for desperate times. God is equal to the desperate times and desperate means. but as at Pentecost, He works through Spirit-filled human instruments. He is able to give Pentecost plus Pentecost to those who will yield themselves persistently, patiently, tirelessly to Him. "Wherefore lift up the hands which hang down, and the feeble knees," (Heb. 12:12) for victory is certain.

## The Angel of the Lord Encamping Around

(Continued From Page Five)

bags. The last two months they gave us broken rice which was only equivalent to a bag and a half. It was marvelous how God kept us on these starvation rations. He kept and preserved us in the midst of famine.

Over a thousand people a day were dropping dead in the streets of Hong Kong from starvation. In one hospital alone more than six hundred died daily from starvation. They are actually eating human flesh in Hong Kong. Terrible conditions exist there. It hurts me to even think about it. However, it has comforted me to know how God has kept the Christians in the midst of this. Please do not think that you cannot do something to help, for you can. Prayer changes things. How they need your prayers as never before as they face awful problems over there. Let us not fail our brothers and sisters across the water at this time. Also pray for those who are still interned or imprisoned by the Japanese. There are still two thousand seven hundred British civilians and fifty Americans in Stanley Internment Camp in Hong Kong. Then there are a number of camps where soldiers are interned throughout the city.

## A Suggestion

"Why not urge all Pentecostal mothers having sons in foreign service, and those having friends across the sea, to subscribe for the *Pentecostal Evangel* this month as a Christmas present for them. Many of the boys who would not read religious literature at home, are anxious to get anything printed at home while across the waters."—Jimmie Mayo, Columbus, Ga.

"Over five thousand times George Mueller went to bed with no provision for himself or the orphans under his care, for the morrow. 'Did you sleep?' he was asked. 'Every time,' he replied."

"Let us live as though Christ were crucified yesterday, risen today, and coming tomorrow."—Luther.

# The PASSING and the PERMANENT

## MILK AND LIQUOR

According to *The Gospel Minister*, the average American last year spent \$12.87 for milk and \$25.44 for alcoholic liquor.

## RELIGION IN ETHIOPIA

Two Presbyterian missionaries have been asked to take charge of the largest two schools in Addis Ababa, and there is to be no restriction on religious teaching in either, one.

## MARRIAGE AND DIVORCE

Judge A. L. Franklin granted 257 divorces in a four-hour session at Augusta, Georgia, a few weeks ago. "If this is a sample of civilization, we are in a sorry fix," he declared. "Our churches, schools and other educational institutions have to teach people more about the sanctity of marriage."

## AN AFRICAN CHAIRMAN

The London Missionary Society which long ago sent David Livingstone to Africa, recently elected a Negro as its chairman, for the first time in its history. He is Harold Peckham, M.D., a West Indian of African origin, well known in England.

## JEWS MASSACRED

According to *Prophecy Monthly*, 72,000 Jews were massacred by the Nazis in the City of Minsk, of which 35,000 were slain in a single day. The source of information is a sworn statement before the Jewish Anti-Fascist Committee by Sophia Ozerskaya, a Russian teacher who succeeded in escaping from Minsk after being under the Nazi occupation for about a year.

## A NEW BIRTH NEEDED

Said Generalissimo Chiang-kai Shek in his New Year's broadcast to China: "At this time when our country is in such serious danger, it is more than ever important that we should all experience the real meaning of being 'born again' to a new inner life. This inner life must be imbued with the Jesus Spirit of universal love and sacrifice; for the Spirit of Jesus is a positive spirit, sacrificial, holy, truth-loving."

## PRAYER AT THE POLLS

A Kentucky wet leader grumbled, "We are up against an uncontrollable trend. Women prayed at the polls." He was disgruntled because seven more Kentucky counties in September had voted alcohol out, making 67 out of 120 counties in the brewers' state, "dry." A complaint was lodged, but the Assistant Attorney General ruled "that praying at least fifty feet from the polls is legal."

## PROGRESS IN PALESTINE

Voltaire scoffed at the notion that the promise of the Holy Land to Israel as an everlasting possession could ever be fulfilled. Were he living today he doubtless would hesitate to scoff so, seeing what the Jews have already done in Palestine. Dr. W. F. Albright of the American School of Oriental Research in Jerusalem says that Palestine is "an immensely energetic and progressive focus of influence in the heart of the Near East. Its contributions are of vast importance and destined to outdistance all competitors." He insists that nowhere in the world can Palestine's agriculture, industry, technology, medicine, and academic activity be surpassed; he speaks of the new breeds, of cattle and poultry, of grapes, of citrus fruits, and of potatoes; he says that Palestine is becoming one of the greatest centers of medical research and practice in the world. "From Iran to Abyssinia and from Yemen to Turkey, patients come to Palestine for treatment in Jewish hospitals and by Jewish physicians." Jerusalem is also one of the greatest centers of academic research in the world, thanks to the great influx of scholars from Europe.

## THE FALL OF MAN

Sound doctrine is evidenced by the following words in the Report of the Scottish Church Commission: "It is of the utmost importance that the doctrine of the Fall of Man should be taught, not as a piece of ancient history or mythology, but as enshrining the only truthful analysis of man's present condition as it reveals itself to honest observation. Human nature must be seen to be a divided nature, so that what it needs is not to be 'developed' but to be remade."

## ALLIANCE

Britain's twenty-year military alliance with Bolshevik Russia is in extraordinary contrast with the alliance which Holland made under William, Prince of Orange, in the seventeenth century. Prince William wrote to his chief General: "You ask me if I have made a treaty for aid with any great foreign power; and I answer that, before I undertook the cause of the oppressed Christians in these provinces, I made a close alliance with the King of kings, and I doubt not that He will give us the victory." And so it proved.

## WILL WARS EVER CEASE?

The Editor of a leading magazine writes: "It would be difficult to find, throughout the whole range of authentic Christian thought, any authority for the supposition that there will ever, in this world, be an end to all wars." Surely this Editor overlooks the fact that Christ's millennial kingdom is going to be set up right here upon this earth. Then shall be fulfilled that which is written in Isaiah 2:4, "Neither shall they learn war any more." Until Christ does return to earth, however, there shall continue to be "wars and rumors of wars." Mark 13:7.

## PENTECOST IN CHILE

Alexander McLeish, writing in *World Dominion* concerning the churches in Chile, South America, says:

"The most conspicuous movement is indigenous, Pentecostal in character, though started by a Methodist Episcopal missionary (W. C. Hoover) about 1910. Strongly emotional in appeal, it is self-supporting and nationalistic. Although recently torn with considerable internal troubles, it is reviving again and extending its hold. None of the other denominations has succeeded as has the Pentecostal Movement." There are about 50,000 of the Pentecostal faith in Chile today.

(The remarkable story of the origin and development of the Pentecostal work in Chile is told in the Editor's book, "With Signs Following." Price \$1.00. Gospel Publishing House. This book has just had a fourth printing.)

## SAVED THROUGH WALLPAPER

A lady went into a Japanese cake shop to make a purchase. While waiting she noticed that the walls were papered with leaves from a Bible. Thinking it strange, she asked the old woman about it. The old Japanese woman told her that one day, when passing by a book shop, she saw a pile of papers which had been thrown away. As her shop needed papering, she thought this was just the thing, so she took some of the papers home and pasted them over the walls. One evening her grandson came in and began reading the papers aloud. The old woman listened eagerly. She got all who would to read it to her. One day a young man came who asked her if she understood it, and whether she was a Christian. She said she did not understand it much, although she enjoyed hearing it read. So he promised to take her to church the next day. She began attending regularly, and became an earnest Christian. She now keeps a stock of tracts and drops one into every bag of cakes she sells.

## PROHIBITION IN NULATO, ALASKA

Nulato, a little community in Western Alaska consisting of 11 whites, 200 natives, and 200 dogs, has had a winter of accidental but absolute prohibition. The reason is that an early freeze-up caught the last Yukon down-river boat with the town's liquor on board, and the result is that the whole town is transformed. A trader returning from Nulato reports: "The church is full on Sunday. It used to be that the minister would have nobody in church but himself. The jail was empty this winter for the first time in years. And when it came time to renew liquor licenses, a majority of the natives petitioned for continued prohibition."

## BEER IN BRITAIN

According to the *Brewers' Journal*, the output of beer during 1941 exceeded the 1939 output by 250,000 barrels, in spite of the fact that the British Government ordered that the 1939 output must be regarded as a maximum. Britain's drink bill in 1939 was the highest in ten years, but it has risen from \$1,390,000,000 in 1939 to \$2,075,000,000 in 1941. This situation does not speak well for Britain's spiritual condition. During the last war the Government took action to cut beer drinking by nearly two thirds, but today the beer trade seems to be entirely free from restrictions. All foods are strictly rationed but a man can buy all the beer he wants.

## WAR HATRED

Lord Beaverbrook believes that we must meet hatred with hatred. He says (*London Times*, June 22), "Let us cultivate for the Germans, the German soldiers, sailors, and airmen who murdered in Poland, Czechoslovakia, and Russia, a stern and righteous hatred. Let us hate the Japs, too, those barbarians who have given us good cause. For the Italians, let our contempt for that misguided race be as bitter and lasting as hatred itself; but keep our chief hatred for our chief enemies—the Germans."

Our Lord Jesus Christ taught differently. He has told us to meet hatred with love. "Love your enemies." Matt. 5:44. However, it is only genuine Christians who can oppose the enemy without hating him.

## A STATESMAN'S COUNSEL

General Smuts of South Africa recently stated: "We stand, as it were, at a great break or divide in history, in a crisis in which old traditions and principles are no longer accepted, where the greater portion of mankind are casting round and searching for a new world outlook, a new life principle, a new code to follow and obey. We may lose our direction and run the risk of immeasurable calamity for civilization. We are looking for a short cut to economic and social reforms, and run the risk of deserting the fundamental principles on which our Christian civilization is founded.

"Today we witness on a world-wide scale the failure of political nationalism and materialism to satisfy the deeper needs of man's spirit. This failure, with the nameless sufferings of our generation, will lead to the revival of religious faith. The Church should keep aloof from the materialistic and political conflict, so that it may be helpful in the crisis of religion that is coming.

"Fundamentally the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. His message is: Cherish in love your fellow man irrespective of race or language; cherish and keep the divine idea in your heart as the highest good. This is the message also for the Church of today, and for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only leader. And the Church as the carrier of this message should follow Him alone."

## Unlimited Possibilities in Nyasaland

We are happy to welcome into our Assemblies of God fellowship a group of churches in southern Nyasaland with a total membership of more than six hundred Christians and a fine band of native ministers. This step was taken as a result of our brother Fred Burke's recent visit to Nyasaland. "They are heart and soul with us," he writes, "and grateful for the establishing of such a fellowship for which so long they have felt the need.

"This remarkable work comprises a network of stations and out-stations covering the strategic centers of southern Nyasaland and includes six church buildings erected by the natives, the largest being 55 feet by 18 feet. The work has been established entirely through the efforts of the Nyasa people by a system of tithing their crops. The workers are taught to trust God but also are encouraged to plant gardens whereby they can help support their families.

"One remarkable feature of the work is the fervent

### Spirit of Evangelism.

They do not hesitate to walk a hundred miles to assist in evangelistic meetings in another part of the field, and the work is carried forward by a series of revival meetings, first in one center, then in another, as a result of which groups of Christians are formed into local churches.

"Not satisfied with evangelizing in the present area, they had discussed the possibility of sending forth workers to more distant places. One intends to open work two hundred miles north of Ncheu, while another purposes locating at the southern extremity of Nyasaland, with a view to lanching out into his own country, the unevangelized Portuguese territory of Mozambique. This man, who had traveled all this distance to get the Word of God, told me with tears in his eyes of the terrible darkness in which his people are living. On either side Nyasaland is bordered with unevangelized Portuguese territory, and I have felt that there is the possibility of Nyasa "missionaries" going forth in this way where white missionaries may not enter to carry the message of light.

"Another of their workers has been appointed to go to the Union of South Africa that he might shepherd the members of their

congregation who have moved there, at the same time evangelizing among the quarter of a million Nyasa men now working in the Union.



Snapped during Brother Burke's visit to Nyasaland: (1) Church gathering (2) Baptismal scene (3) Brother Burke with some of the workers who gathered for Bible conference at Ncheu. This is not a complete group since other workers arrived after the picture was taken.

### A New Testament Church

"A further feature of the work is the community spirit. Numbers of Christians will gather to help a fellow member build his house, thus finishing it in one or two days. They help each other with plowing so that the land of the Christians is ready be-

fore the land of the heathen. What they have, they gladly share with one another.

"In the services with Christians there was the sweet moving of the Holy Spirit, without fanaticism of any kind. While in prayer, as they sang softly a hymn of worship possibly one of the women would break forth singing in tongues, and on one and another the Spirit would fall.

"We were invited to hold a service in the chief's village, a large settlement of about two hundred houses. Here one saw the aggressive type of evangelism as one after another, men and women gave fiery testimonies, calling upon the unsaved to repent.

"God richly blessed in the Bible conference at Ncheu. It was a pleasure to see the joy of these people as the Word of God was unfolded to them, and the eagerness they showed to carry the message forth—as they expressed it, 'when a river is in flood the water cannot stand still; it must run.'

### God-Inspired Leadership

"I felt myself a learner, as I marveled at the wisdom the Holy Spirit has given to them in organizing the work and employing methods that are proving so successful. In the district council meetings I saw the wisdom of their decisions. Looking around at that body of men, poorly dressed, yet with hearts aflame with the love of Christ, bound together not by silver or gold but by the love of Christ and the vision of lost souls, I considered it one of the greatest privileges God could give me, to be numbered among them as their brother and helper. For a white missionary to step in and try to institute other methods would undo what God has wrought in teaching by the Holy Spirit the very methods that were used by Paul and the early church. How I wish that our missionaries everywhere could catch the vision I caught at these gatherings. What great possibilities open before us—no limitations, for Africa is the field; no restrictions, for the work supports itself as it extends. I see nothing to prevent the work spreading in time into Northern Rhodesia, Portuguese territory, and other sections where souls are in

darkness.

### "Is the White Missionary Not Needed?"

"Yes, our part is to assist in giving these men the necessary Bible training. Our work is successful insofar as we develop leadership among the natives. Apart from this, our efforts are exotic, unnatural, cramped and

stunted. Africa today needs leaders, native leaders who can lead her sons to the fountain of life in Christ. Oh, that God would give us the vision that the salvation of Africa will come through this Holy Ghost inspired native leadership!"

## Fruit of One Christmas Offering--Is it a Good Investment?

"When I received the extra Christmas offering last December," writes Elsie Strahl, of Brazil, "I felt that the Lord would have me set it aside for a special purpose. The money has been used only to pay for trips to a nearby town and to a plantation to carry the gospel, and I am grateful to report that



Seven of these nine converts baptized in Araraquara, Brazil last August are the fruit of Elsie Strahl's Christmas offering.

through this means eleven souls have been won for Christ. Seven of these converts were baptized in Araraquara the first Sunday in August."

That is the fruit of one Christmas offering. Multiply it many times over, and you will be convinced that the "Christmas Fund" is a worthwhile investment. Remember the added needs this year, not only to increase our offering to the missionaries, but also to aid in the spread of the gospel through Testaments and literature to our armed forces. Only a few weeks remain until Christmas, and we urge that you send your contribution without delay. Address all offerings to Noel Perkin, 336 West Pacific Street, Springfield, Mo., designated for "Christmas Fund."

### WHAT'S NEWS IN THE MISSIONS DEPARTMENT

Louise Hackert and Elizabeth Maynard, who recently went to Monrovia, Liberia, preparatory to leaving for the homeland, are now planning to remain if possible and enter the work there. They wish to assure contributors that offerings are being received and to express appreciation of their loyal co-operation at this time when funds are needed more than ever because of increased living costs. Mail for Miss Hackert and Miss Maynard should be addressed: P. O. Box 81, Monrovia, Liberia, West Africa.

A. E. Wilson, on furlough from French West Africa, notifies us of the following address change: 1919 North Tenth Street, Terre Haute, Indiana.

Last, but not least, we are happy to announce the birth of a son to Mr. and Mrs. Louie Stokes, of Habana, Cuba. "Friday, October 9, little 6 lb. 9 oz. Louie Eldon came to make even happier our hearts and home," writes Brother Stokes. "We shall call him Eldon, which though an English name has also a Spanish meaning, 'El Don,' The Gift!"

### AN OPEN DOOR STILL SET BEFORE US

From South Travancore, India, Mary Lindberg writes: "I am glad to report that the work here is progressing unhindered by war conditions. We thank God for open doors still set before us in India and for the revival spirit still remaining in all our churches.

"Two weeks ago we had our monthly meeting at one of the stations twenty-five miles from here. The people gathered from other stations round about until the place was packed. These two days of meetings were glorious, heaven upon earth. Thank God for Pentecost! It was our privilege to baptize fourteen believers who had waited for over a year to take the step. Pray for this group of young con-

verts that they may remain faithful in these trying days.

"Last Sunday we had an all-day meeting at one of our seashore stations, ending up with the Lord's Supper. Again, the Spirit was poured out and mighty conviction rested upon the unsaved."

### PRAY FOR ARGENTINA

Mr. and Mrs. Franklin Dunbar, of Mendoza, Argentina, have been making a special evangelistic effort to touch that great city for God. It is their plan to rent small halls in the many different districts, conducting services in each for 10 or 15 days, and during that time they will carry on visitation in the homes round about. It will take about a year to cover the territory. At the time of writing they were in the midst of such a meeting at which both attendance and attention were good. Prayer is asked that God will give many souls through these special efforts and supply the financial need so that the extra expenses involved may be met.

"How much the Argentine needs workers," says Brother Dunbar. "So much depends on our personal contact with the people. The average Argentinean of his own free will never goes as an inquirer to the service. He goes because he is invited, persuaded, and taught personally. God give us laborers! PRAY FOR THE WORK IN ARGENTINA."

## You Are Helping Me Do All This!

Lillian Trasher, Assiout Orphanage, Egypt

Our expenses in the orphanage have very nearly doubled this year, but it is wonderful indeed to see how, as the prices go higher and higher, the needs are being met just the same. Without the co-operation of our dear friends in America this would not have been possible. So many new friends of whom I have never heard have stepped up and given us help which has made just all the difference.

It would be almost impossible for anyone really to imagine what it means to support and care for a family of over nine hundred, to look after all their needs, their food, clothes, schooling, health, etc., as well as to meet the many visitors, showing them over the home, a task which takes an hour if rushed up a bit. There are always a number of sick, delicate children who require special care each day. The buying also presents a real problem--sometimes we are delayed for hours in purchasing cloth for the children since it is necessary each time to telephone to Cairo

for permission. All this takes time and certainly is not very "restful," but it is full of the joy of life, and the most wonderful part of all is the realization that I am needed--that there is someone who feels he could not get along without me.

### Family Reunion

Last month I had occasion to spend a night in Cairo. In some way word got around that "Mama" was at Faheem's, and in the evening the house was filled to overflowing with our old boys and girls and grandchildren. As I looked them over, my heart filled with joy. There was William, the son of a blind man, founder of a very fine school in Sudan. There was Boots whose appointment as representative was made direct from London, England. Philip is professor in a government high school at Alexandria. Zacher has just taken his B. A. degree from the Faculty of Arts in Cairo, ranking fourth in his class. Edward works in an airplane factory. Robert is a finished cabinet-maker; Eskander, the representative of a large drug company; Askery, clerk in a law office in Cairo; Shokery, a clerk in the British army; Wadeah, a telephone exchange girl; Gergus, a beginner in the employ of the Egyptian State Railway. These are just a few of the large number who either are working in Cairo or were on holiday there and happened to hear that I was in town. We had such a wonderful time talking of old days. Such changes! As I looked at this splendid group--fine young men, representing solid Christian homes, their wives, many of whom are our own girls, and all the little "grandchildren," I felt well repaid for the time and labor invested. What a difference from the little boys now running around under my windows--but no different than these boys will be when they grow up. Remember that YOU ARE HELPING ME DO ALL THIS.



Lillian Trasher with a group of smaller children

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

# Sunday School Lesson

## Whole Bible Sunday School Course

### Faith and Works

Lesson for November 22. Lesson text: James 1:22-27; 2:14-26.

James, a practical man, emphasizes in his Epistle the practical aspect of the Christian life—the believer's walk and conduct. In that portion of his letter chosen as our text he shows us that the Christian life consists, not only in **hearing** but in **doing**, not only in **believing** but in **practicing** what we believe. The text will be dealt with topically.

#### I. HOW TO BEHAVE BEFORE, DURING AND AFTER THE SERMON. James 1:21, 22.

1. **Before we come to hear the sermon we need to prepare our hearts.** The exhortation to "lay apart all filthiness and superfluity of naughtiness" precedes the admonition to "receive with meekness the engrafted word." (1) **Consider who God is.** We can not rush carelessly and thoughtlessly into His presence. (2) **Consider from whence we've come**—from a sinful world, from association and contact with it. It may be we have become defiled. We prepare our clothes and outward appearance before coming to church. Do we as painstakingly prepare our hearts?

2. **This preparation involves laying aside certain things, namely, "all filthiness."** In other words all sin; for all sin is filthy. Filthiness here implies at least three particular sins—**covetousness**, for when money is made an idol it is called filthy lucre; **lustfulness**, for it is certainly filthiness; and **anger**, implied because of the connection of this verse with the preceding one which states, in other words, that "anger is not conducive to righteous living."

#### 3. Why is such preparation necessary?

(1) Because sin **preoccupies** the mind—whether it is anger, lust, jealousy, envy, covetousness, resentment or what not. How can a man take in the Word when his mind and heart are full of vain and evil meditations? (2) Because sin **prejudices** the mind. A man says, "I didn't like the sermon." How can he enjoy what he has no appetite for, because on the previous nights of the week, he had been enjoying the pleasures of sin? Another says, "I don't like the preacher." No wonder! Can Ahab love Elijah?

#### 4. How shall we act during the sermon?

(1) We are to "receive." We are not saved by **working**, but by **receiving**. Purpose and ability to live a godly life are **imparted by God** and not generated by human effort. To benefit by the Word, our hearts, minds, conscience, yea, the whole being must be **open** to that Truth. (2) We are to "receive with **meekness**." Many receive no benefit from the preached Word because they have a proud, unteachable spirit. Meekness is a prerequisite for receiving spiritual help through the Word. Psalm 25:9; Matt. 5:5. (3) We are to "receive with meekness the **engrafted word**." One writer gives a beautiful bit of light here. "When a graft is to be made, the first thing is to make a cut. Nobody ever received the Word into his heart without being cut and wounded by the Truth. It needs two wounds to make a graft; you wound the mother tree, and you wound the other tree which is to receive the graft. Is it not a blessed grafting when a wounded Saviour comes into living contact with a wounded heart, when a bleeding heart is engrafted with a bleeding Saviour?" (4) We are to "receive . . . the . . . word which is **able**." The Blessed Word which God has exalted above His very name is an indispensable

agent in our salvation, in receiving healing, in sanctification, and in everything which we receive from God. It is "able" for every need and situation of life! 1 Peter 1:23; Psalm 107:20; 1 Peter 1:3, 4; Acts 20:32.

#### 5. How shall we act after the sermon? "Be ye doers of the Word."

(1) **The command is positive.** Few people ask, "What does your church believe?" The ungodly world says, "Bother your doctrine. How do the people live?" (2) **The command is also negative.** "And not hearers only." When a certain young man came out of church sooner than usual, his friend said to him, "What, Donald, is the sermon all done?" "No," replied Donald, "It has all been said, but it is not begun to be done yet." (3) **The command is concluded with a warning**—"deceiving your own selves." How is this possible? By supposing that a head knowledge of the Word is meritorious when not accompanied by holiness of heart and life. In the spiritual life we need to see to it that our **hearts** keep up with our **heads**, that our **practice** keeps up with our **knowledge**.

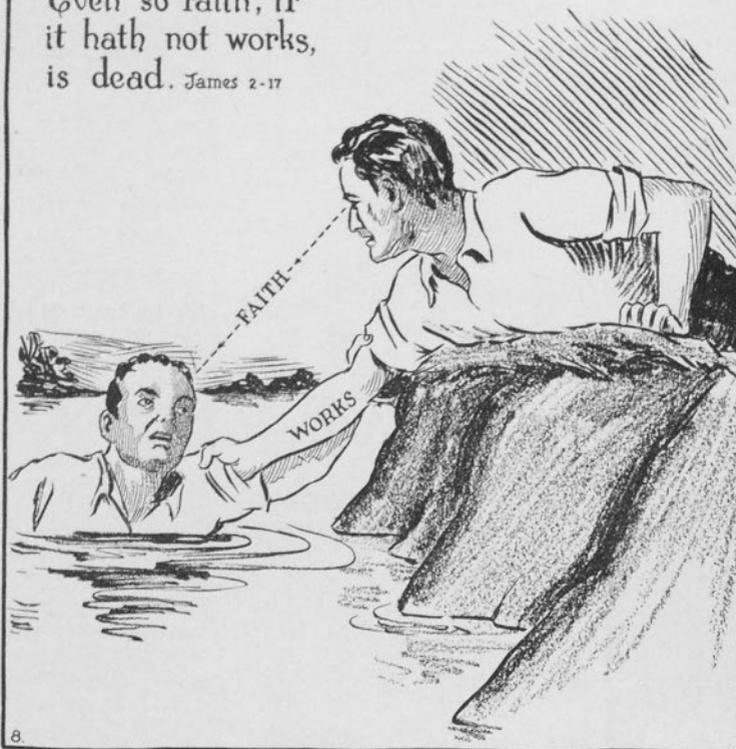
#### II. THE CASUAL AND THE CAREFUL HEARER. 1:23-25.

1. **James likens the casual hearer to one who "beholds his natural face in a mirror."** (1) To every hearer God's Word acts like a mirror. A natural mirror reflects man's **outer appearance**; God's mirror reflects his hidden **inward nature**. (2) This reflection of self in the Word is **accurate** and **true to life**. Did you ever see a dog so astonished at his own image in a mirror that he barked at it? People sometimes act like that when God's Word exposes them to themselves! They cannot stand the revelation, protest against it, fight with themselves about it, and sometimes fight everyone else about it as well! (3) Some hearers **praise the mirror** (the preacher or teacher) but do nothing about the image of themselves they see reflected. (4) Other hearers "**go away**" from what they have seen. They hear the Sermon on Sunday but "go away" and on Monday are wrapped up in their business, their sin, their amusements. (5) This going away is followed by **forgetfulness**. "And straightway forgetteth what manner of man he was." Forgetfulness leads to self-satisfaction, to growing carelessness in spiritual things, to increased sin. How different from David who said, "I will never forget Thy precepts."

2. **James speaks of the careful hearer as one who "looketh into the perfect law of liberty, and continueth."** Compare the words "beholding" in v. 24, and "looketh" in v. 25. The Greek word translated "beholding" (*katanoeo*) means "to consider, discover, perceive," or, according to one translator "glance." It is a much weaker word than "looketh" (*parakupto*) which means "to lean over, to bend beside so as to peer within, to stoop down, to look into." What a suggestive distinction! The first word describes one who hastily, casually, thoughtlessly, reads

### REAL FAITH = VISION + PROVISION

Even so faith, if it hath not works, is dead. James 2:17



the Word, and then goes out into daily life forgetting what he has read and failing to apply it to his circumstances. While the other word describes the hungry souls, the devout reader, the man who, on his knees in a prayerful attitude and taking his time, bends over the Word, prays over it, ponders it, feeds upon it, thus receiving it into his very life and nature, and later goes out into the world, meets its trials and temptations, applies the Word, and finds that he is "more than conqueror" because of its power in his life! "This man," saith the Holy Spirit, "is blessed in his deed!"

#### III. CHRISTIAN DOING SPECIFIED. 1:26, 27.

James has described the "hearer" and the "doer"; now he specifically points out in what this doing consists, calling attention to **three very important expressions of true religion**: (1) a controlled tongue, (2) charitable deeds, and (3) holiness of heart and life.

#### IV. THE RELATION BETWEEN FAITH AND WORKS. 2:14-26.

Throughout our lesson thus far James has emphasized doing or, in other words, the Christian's works. Why? Because works are important! We say salvation is by faith alone and that is perfectly true provided we understand what faith really is. Faith is more than merely an understanding of and mental assent to the Truth, for, as Spurgeon once said, "One may understand like an angel and yet live like the devil." So then, salvation is by faith alone. But real faith produces works!

Some have imagined that Paul and James contradict one another, one apparently teaching that a person is "justified by faith," and the other that he is "justified by works." We quote from "Knowing the Doctrines of the Bible," by Myer Pearlman. (This book may be purchased from the Gospel Publishing House.): "An understanding of the sense in which they (Paul and James) use these terms will quickly dispel the supposed difficulty. Paul is **commending a living faith** which trusts God alone; James is **denouncing a dead, formal faith** which is merely an intellectual assent. Paul is **rejecting the dead works of the law, or works without faith**; James is **commending the living works which show that faith is vital**. The justification

spoken of by Paul refers to the **beginning** of the Christian life; while James uses the word in the sense of **that life of obedience and holiness which is the outward evidence** that a person is saved. Paul is combating legalism, or dependence upon works for salvation; James is combating antinomianism, or the teaching that it does not matter so much how one lives so long as he believes. Paul and James are not two soldiers opposed to each other; they are standing back to back facing enemies coming from opposite directions."—J. Bashford Bishop.

#### MISSIONARY PRAYER REQUESTS

Juncos, Puerto Rico—Please pray that God will provide for us a greater place for our Bible School.—Louis C. Otero.

Nassau, Bahama Islands—Pray that God will enable us to preach the full gospel through these Islands and for funds to be provided for the erection of a building in one settlement where we have recently held a revival with encouraging results.—Earle Weech.

Martandam, South India—Pray for two young men who are continually coming to our meetings and are under deep conviction but are not fully stepping out for Christ.—Mary Lindberg.

San Antonio de Los Banos, Cuba—Please pray that the Lord will fill our Christians with the Holy Spirit.—Dolores Redman.

Monrovia, Liberia—Pray for us that God will help us to select the place where we shall be able to do the most for Him. We are planning to locate among the Kroo people here.—Louise Hackert and Elizabeth Maynard.

Araraquara, Brazil—Pray for the nine converts who have just been baptized in water that they will receive the baptism in the Holy Spirit.—Elsie Strahl.

Sao Carlos, Brazil—Pray for our young people that they may be drawn closer to the Lord and that the new converts may receive the infilling of the Holy Spirit.—Erma Miller.

Ribeirao Preto, Brazil—Pray for the newly converted, and also for the new pupils in the Sunday School. Especially remember the native workers at this time and also the churches as some of the pastors are apt to be called into the army and we lack substitutes to fill in the vacancies. Pray God to send forth laborers.—Theodore Stohr.

Leon, Nicaragua—Pray for our Bible School students as they go forth from the Institute to work for Christ in the fields that are open to the gospel. Pray for our health that



"REVEILLE" FOR OUR DRAFTEES

Sometime ago Brother Glenn Renick, pastor at Hannibal, Missouri accepted the chaplaincy of the local Legion Post, on condition that his participation be limited to purely spiritual functions. His position has opened many doors of opportunity. He has been appointed chairman of the committee in charge of giving the "send-off" to departing draftees. He reports that the local Legion Post has voted to make REVEILLE the official pamphlet to be given to each draftee. Brother Renick is present at each send-off where he gives a brief address on a spiritual topic. In the above picture he is seen handing a REVEILLE to one of the draftees. Pray for our brother, and all others, engaged in this urgent task of evangelizing our servicemen.

REVEILLE is being sent free to Army and Navy Chaplains about three hundred of whom are on our list. Those desiring to aid in this work may send their contributions to Home Missions Department, 336 West Pacific Street, Springfield, Missouri.

God may renew our strength daily and deliver us from all sickness.—D. L. Kensinger.

Santiago, Cuba—We have been taking the place of another missionary on furlough. He will return in October. We covet your prayers that the Lord will place us in exactly the right place that we might do the most for Him.—Louis Grossnickle.

#### CATHOLICS IN BRITAIN

In 1837 the Roman Catholic Church had about

500 priests in Great Britain. A hundred years later she had nearly 5,000. There are more Monastic houses in Great Britain than before the Reformation. Principal Nathaniel Micklem says: "There are very few conversions from Catholicism to Nonconformity, while there are many conversions from Nonconformity to what calls itself Catholicism." He adds: "Let the Protestants continue to practice birth control and the Romanists to demand large families, and even without a single conversion Protestant countries will become Roman in measurable time."

## REPORTS from the REAPERS

BUENA VISTA, KY.—We recently closed a successful revival with the Victory Gospel Trio as our evangelists. Several were saved and some were reclaimed. We feel that the entire church profited greatly from this meeting.—Melvin Leslie, Pastor.

TALLADEGA, ALA.—We are in the beginning of a wonderful revival and God is blessing in a mighty way. People are praying through to a real experience with God, and the saints are being encouraged to go on with the Lord. Anyone passing this way will find a hearty welcome at our church, 505 North Court St. Edna Mercer and Frances Hill are our evangelists.—Fred Watts, Sunday School Secretary-Treasurer.

BERGHOLZ, OHIO—We have enjoyed a splendid 2-week revival with Evangelist B. E. Hillman of Byesville. Five were saved, and 49 were added to our Sunday School. The saints were much revived as God greatly blessed us with His Spirit.

Deep interest was shown in every service. We had a full house almost every night. Some real prophetic messages were given which were very interesting to saint and sinner.—Mrs. John Marshall.

PITTSBURG, KANSAS—Our tent campaign was blessed of God. Many people heard the full gospel message for the first time. The straightforward and uncompromising preaching of Evangelist R. H. DeLancey was the means of a goodly number seeking God. The church was strengthened. This was our second meeting with Brother DeLancey.

Evangelist Verbal Eskew of St. Louis concluded the tent revival with a two-week meeting. Several sought the Lord for salvation. We greatly appreciate the ministry of both these evangelists.—L. R. Logan, Pastor.

WATERTOWN, N. Y.—October 8, an event of great interest took place in this

city. The occasion was the merging of Calvary Evangelistic Tabernacle, affiliated with the Assemblies of God, and the Full Gospel Tabernacle, an independent group. We are now united under the name of Calvary Tabernacle. The tabernacle was crowded for our first service together and the blessing of the Lord was mightily upon us. R. A. Canterbury preached his farewell message in this meeting before assuming his new pastorate in Syracuse, N. Y.

For years many of God's people have been praying for this union, and we give God all the glory for answering prayer and bringing it to pass. A wonderful spirit prevails in our midst. We are trusting that with our united efforts and God's help, many needy souls shall be won to Christ in this city.—Ernest Morgan, Pastor.

ST. LOUIS, MO.—We praise the Lord for sending Carl and Anna Dixon of Santa Monica, Calif., to Calvary Gospel Chapel for a 4-week revival. Their ministry was one of great blessing and power. While we cannot report great numbers being saved and healed and baptized in the Holy Ghost, we can report that a number were saved and healed. We cite especially the conversion and healing of a Roman Catholic about 65 years of age. The pastor asked him to go with him to

the service and he said, Yes. That night, when Sister Dixon asked those that felt the need of something from God, to raise their hands, he was the first one to come to the altar. He had suffered a fractured back, which the doctors told him six years ago could never be healed. He asked for prayer, and after having been anointed and prayed for he went home feeling no better. But that night he was awakened by the touch of a hand on his shoulder, and a voice said, "Arise." He thought someone was in the room. He arose, and to his surprise he could get out of bed without any particular care or discomfort. He thought to himself, "Am I dreaming? No!" Then he said to himself, "I'll try to bend forward." He stooped forward normally; then he bent backward, and that went well too. Then he said, "I'll try to kneel down beside the bed and pray, for if I fall I will fall on the bed." To his surprise, that went so well that he said, "O Jesus, thank You for healing me!" He missed but few meetings during the four weeks of revival. He had never thought that a person could touch God like that. His deaf ear also was unstopped by prayer. We have cited only one case, as that was so outstanding, but could tell of other healings and great things the Lord did for all.—Adolph Erbe, Pastor.

EXCELSIOR, MO.—Early this fall we enjoyed a good revival with Evangelist and Mrs. Franklyn Murray of Dallas, Texas. We had planned to have an outdoor meeting but due to cool weather we were obliged to have it in the church building. God met with us from the beginning and His power was wonderfully manifested. Brother Murray's singing was especially appreciated as well as his messages from the Scripture. Also many were stirred by the timely messages of Sister Murray. The church was filled to capacity more than once and at least 5 sought the Lord to be reclaimed or saved. We greatly appreciated the encouragement of several neighboring assemblies who attended several of the services. The last Sunday of the meeting we enjoyed an all-day meeting with fellowship dinner at noon. Every department of the church was inspired and encouraged to press on for Jesus. We have resigned here and are entering evangelistic work.—Wayne Fagerstrom, Pastor, 330 West Locust St., Springfield, Mo.

## Coming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

### TOO LATE TO CLASSIFY

WENTZVILLE, MO.—Regular monthly C. A. Rally, Nov. 22, 2:30 p.m. Election of officers. Everyone cordially welcome.—Russell Eddington, Secretary-Treasurer.

DRY FORK, W. VA.—Zion Christian Assembly; revival in progress; Joseph E. Lowe of Florida, Evangelist.—Mary E. Warren, Pastor.

NIAGARA FALLS, N. Y.—Nov. 17, for 2 weeks; Dot and Homer Thropp, Evangelists.—R. E. LeMon, Pastor, 1277 Military Road.

WAMPUM, PA.—First Pentecostal Church; Nov. 8, for 2 weeks; L. T. Stewart of Glassport, Evangelist.—Edwin C. Schmid, Pastor.

MASCOTTE, FLA.—Nov. 15, for 2 weeks or longer; Sarah E. Snow, Evangelist.—Elmer Swain, Church Secretary.

APPLETON, WIS.—Gospel Temple; Nov. 15, for 2 weeks or longer; Anna Charlotte Berg, Sioux Falls, S. Dak., Evangelist.—C. D. Goudie, Pastor.

BROOKLINE, MASS.—Bethel Assembly, High and Irving Sts. Beginning Nov. 15, Evangelist and Mrs. J. Earl Douglass will open a new work in the Stone Church on the hill. Week-end Convention beginning Thanksgiving Day with all-day meeting, services 10:00, 3:00, and 7:30. Friday and Saturday, services 7:30; Sunday, 2:00 and 7:30.—J. Earl Douglass, Pastor.

DENTON, MO.—C. A. Rally, Nov. 22, 2:30 p. m. Revival in progress with Wm. E. Kirsche and Party, Corsicana, Texas.—Ira M. Bryce, Pastor.

ARNETTSTVILLE, W. VA.—Ministerial Fellowship and C. A. Rally, Western Section of Potomac District, Nov. 26, Services 11:00, 2:00, and 7:30. Please bring basket lunch. All C. A.'s urged to be present.—Russell W. Harvey, Sectional Vice President, Bridgeport, W. Va.

FREEPOR, ILL.—Nov. 8, for 3 weeks or longer; Mable Collins and daughter, Indianapolis, Ind., Evangelists.—Clifton Hall, Pastor.

MILFORD, NEBR.—Nov. 17—; Wm. F. A. Gierke, Evangelist.—Harold D. Champlin, Pastor.

NESS CITY, KANSAS—Nov. 22—Dec. 6, or longer; Darrell Chapman and Earl Cornelison, Evangelists.—R. L. Kinslow, Pastor.

DETROIT, MICH.—Berea Tabernacle, 4th Ave. and Forest; 29th Anniversary, Nov. 8—15; Revival, Nov. 15—29; Ted Ness, Minneapolis, Minn., Evangelist. Neighboring assemblies invited to co-operate.—J. M. Panda, Church Secretary.

LORAIN, OHIO—Broadway and 25th, Nov. 17—29; Evangelist and Mrs. T. Quanabush.—Daniel Balas, Pastor.

MOOSIC, PA.—C. A. Rally, Anthracite Section, Full Gospel Tabernacle, Nov. 11, Services 2:30 and 7:00. Newton Chase of New Castle, special speaker.—Mary Abate, C. A. Secretary.

DETROIT, MICH.—15th and Perry Sts., Nov. 8—; H. E. Wingo, Jonesboro, Ark., Evangelist.—W. C. Buchanan, Pastor.

WEST PRESTONBURG, KY.—First Pentecostal Assembly of God, Nov. 17—; Thomas G. Skoog, Evangelist.—G. R. Fannin, Pastor.

WEST PRESTONBURG, KY.—Fellowship Meeting, First Pentecostal Assembly of God, Nov. 26, Services 10:30, 2:30, and 7:00. Refreshments served at church.

Night's lodging for those who desire to stay over. All invited, especially ministers, missionaries, Christian workers and students of the Mountain section.—G. R. Fannin, Pastor.

SIDNEY, MONT.—Nov. 3—; Alan H. Snider, Evangelist.—H. D. Robeson, Pastor.

IRVINGTON, N. J.—60 Paine Ave., Nov. 17—Dec. 6; Amelia Joseph, Evangelist.—Jos. R. Potter, Pastor.

DAYTON, OHIO—Bethel Temple, Nov. 15—; J. D. Menzie, Gary, Ind., Evangelist.—A. B. Cox, Pastor; by R. Sanders.

HERCULANEUM, MO.—Nov. 8, for 2 weeks or longer; Evangelist and Mrs. James D. Cockman.—J. R. Vest, Pastor.

HAVANA, ILL.—Meeting in progress; Mr. and Mrs. C. Merrill Johnson, Evangelists.—T. L. Bonniar, Pastor.

PITTSBURG, KANSAS—Oct. 27—Nov. 15; Mr. and Mrs. Raymond Campbell, Evangelists.—L. R. Logan, Pastor.

WILMINGTON, DEL.—23rd and Pine Sts., Nov. to Dec.; Guy Benson, Evangelist.—J. E. Jenkins, Pastor.

PAMPA, TEXAS—Nov. 12, for 2 weeks or longer; Paul V. Chamless, Evangelist.—Bracy I. Greer, Pastor.

COLUMBUS, OHIO—50 Hayden Ave., Nov. 15—Dec. 6; C. S. Tubby, Evangelist.—D. G. Scott, Pastor.

LONDON, KY.—Nov. 1—; Claude R. McKeel, Dyer, Tenn., Evangelist.—Lyman A. Jollay, Pastor.

BAD AXE, MICH.—Nov. 15—; Evangelist and Mrs. C. A. Davenport of Detroit.—Everett D. Cooley, Pastor.

McCOOK, NEBR.—Nov. 3—; Arthur Bell and daughter, Naomi.—C. M. Smitley, Pastor.

DURANGO, COLO.—Nov. 2, for 2 weeks or longer; Jim McCluskey of Oklahoma, Evangelist.—E. P. Zook, Pastor.

PAYNESVILLE, MINN.—Gospel Tabernacle, Nov. 3—; Alex Karmarkovic, Evangelist.—O. W. Klingsheim, Pastor.

YALE, OKLA.—Nov. 8—; N. R. Dickerson of Pawhuska, Evangelist.—John Grace, Pastor.

LYNDEN, WASH.—Nov. 24—Dec. 13; Evangelist and Mrs. Don Mallough.—Eric H. Seaberg, Pastor.

GRAND JUNCTION, COLO.—4th and Grand; meeting in progress, Mark Paddock, Evangelist.—C. F. Ferguson, Pastor.

CANTON, OHIO—313 Elgin Ave. N.W., Nov. 3—22; Evangelist C. M. Ward and party.—Niels P. Thomsen, Pastor.

CORTEZ, COLO.—Nov. 1—22; Ruth Sportsman, Evangelist, assisted by Sister Weber, both of Montrose.—M. Stanley Files, Pastor.

PALO ALTO, CALIF.—Glad Tidings Tabernacle, Nov. 10—; Arthur M. Otteson, Minneapolis, Minn., Evangelist.—Claude O. Wood, Pastor.

SAYRE, OKLA.—Nov. 29, for 2 weeks or longer; Bertha Mae Blair and Rhoda Freeman, Evangelists.—Arthur Price, Pastor.

INDEPENDENCE, KANSAS—Full Gospel Church, Nov. 17—29; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Harold Duncan is pastor.—By Evangelists.

RACINE, WIS.—9th and Harbridge; Nov. 15, for 3 weeks or longer; Anna B. Lock, Evangelist.—C. E. McCarrell, Pastor, 1600 State St.

ONTONAGON, MICH.—Nov. 1, for 3 weeks or longer; Rose and Viola Hallgrimson, Evangelists.—W. V. Stachlecker, Pastor.

LA FAYETTE, IND.—1004 N. 6th St., Nov. 1—; Victory Gospel Trio, of Milwaukee, Wisc., Evangelists.—Calvin Stants, Pastor.

KNOXVILLE, IOWA—1303 Second St.; Nov. 1, for 2 weeks or longer; Charlotte Rodgers Topeka, Kansas, Evangelist.—V. H. Mathan, Pastor.

EL DORADO, ARK.—Bethel Chapel Church; Nov. 15, for 2 weeks or longer; H. A. Stovall of Bradley, Evangelist.—C. I. Myers, Pastor.

BELLEFLOWER, CALIF.—Olive and Ardmore Ave.; Nov. 15, for 2 weeks or longer; Christian Hill, Evangelist.—Wallace G. Ross, Pastor.

LAS VEGAS, N. MEX.—703 University St.; Nov. 8 for 2 weeks or longer; E. R. Schulz, Evangelist.—Floyd L. Garver, Pastor.

PLEASANT VALLEY, ALTOONA, PA.—Blaine Ave. and S. Eighth St., Nov. 3—22; Peter Jepsen, Evangelist.—Russell Williams, Pastor.

NEPTUNE, N. J.—Full Gospel Church, 5th and Ridge Ave., Nov. 5—15; Mr. and Mrs. Lloyd Shirer of Gold Coast, West Africa, Speakers.—Irving H. Meier Pastor.

OAKLAND, CALIF.—Bible Conference, Temple Church, 13th and Market Sts., Nov. 15—; T. J. Jones, speaker.—E. Wm. Anderson, Pastor.

PORT HURON, MICH.—1618 Stone St., Oct. 27—Nov. 15; Evangelist Jean Benefiel and Ann Benefiel Jackson, Soloist.—D. G. Foote, Pastor.

BAYARD, NEBR.—Nov. 8—; Evangelist Hazel Reed and coworker, Evelyn Beth-

**GOOD FOR A TEACHER... GOOD FOR A MOTHER**

"I had prayed for just such a paper as *Our Sunday School Counsellor*. I am a regular subscriber to this paper and wouldn't be without it, even though I am not a teacher. But I am a mother of four small children, and I feel that all that is good for a teacher is also good for a mother. I would encourage all lay members, as well as Sunday School teachers and officers, to take the *Sunday School Counsellor*."—Mrs. Harold Doebbeling, Hollandale, Minnesota.

Subscription price, two years for \$1.00; 60c per year. Six or more copies to one address, only 50c each per year.—Gospel Publishing House, Springfield, Mo.

erum, of Grand Island.—Raymond L. Sherman, Pastor.

LOS ANGELES, CALIF.—Gardena Church, 163rd and Western, Nov. 15—; John Baine of Kansas, Evangelist.—C. E. Shields, Pastor.

SIoux FALLS, S. DAK.—Gospel Tabernacle, 13th St., near S. Phillips, Nov. 15—29; L. Victor and Bertha Nordstrom Peterson, Evangelists.—Arthur F. Berg, Pastor.

MONTGOMERY, ALA.—Have opened a new church in downtown section, in what has been known as the Old Barnes School Building; revival continues indefinitely. Broadcast Saturdays, 11:15, Station WSFA.—Guy Shields.

CHICAGO, ILL.—Fifth Annual Thanksgiving Missionary Prayer Convention, Calvary Tabernacle, 2715-17 W. North Ave., Nov. 22—29. Speakers: Noel Perkin, F. Wildon Colbaugh, Paul B. Peterson, Ruby Nicodem and Matilda Birkland.—J. Robert Ashcroft, Minister, Keystone 0883.

WASHINGTON, D. C.—Revival and Thanksgiving Convention, North Capitol and K Sts., Nov. 10—29; Evangelist Guy Shields and Shield of Faith Trio, Birmingham, Ala. Broadcast, "Back Home Hour," Tuesdays, 7:30 p. m., 1340 Kilos.—Harry V. Schaeffer, Pastor, 412 Douglas St. N. E.

MANASSAS, VA.—Nov. 18—Dec. 6; Maple and Quarry Streets; Milton Richards, Wilmington, Del., Evangelist. All-day meeting, Thanksgiving Day; Lyle Butler of Boston, George James, Presbyter, Alexandria, Va., and Milton Richards, speakers. Bring basket lunch.—Grace and Harry Rupp, Pastors.

JEWISH MISSIONARY RALLY

CHICAGO, ILL.—2715 North Ave., Nov. 28, 8:00 p. m. Guest speaker, H. B. Pencovic Hebrew Christian, Wisconsin Rapids, Wisc. Workers will also give reports of the work. Neighboring assemblies please co-operate.—Alexander Marks, Supervisor.

BIG STONE GAP, VA.—Prayer Conference 6th St. and Shawnee Ave., November 23—26. David Burris, Superintendent Arkansas District, speaker. First service, Monday, 7:30; then 10:00, 2:30, and 7:30. We especially invite the ministers of the Tennessee District to be with us in these meetings. A. L. Todd is pastor. Rooms and meals free as far as possible.—M. B. Hampton, Superintendent Appalachian District.

NEW MEXICO DISTRICT CONVENTION

The Mid-Council-Year Convention of the New Mexico District will be held at Mountair, New Mexico, November 26—27. The devotional program will be conducted by the Christ's Ambassadors of the State.—B. H. Caudle, District Secretary-Treasurer, Gallup, N. Mex.

TEXAS DISTRICT CONVENTIONS

The Texas District Fall Conventions will begin as follows: At 10:30 the first day; then three services daily, 10:30, 2:00, and 8:00. All ministers and workers are urged to attend the meetings both days.

Yoakum Section, Edna, Nov. 10—11.

Corpus Christi Section, Hillcrest Church, Corpus Christi, Nov. 12—13.

For information about Conventions write District Superintendent F. D. Davis, or District Secretary-Treasurer C. P. Robison, 2100 Bell Ave., Ft. Worth, Texas.

KANSAS DISTRICT COUNCIL

WICHITA, KANSAS—The 25th annual District Council of Kansas convenes Nov. 16—19, at Lincoln and Main. Chas. Sheall, Pastor, 1135 South Main St. On account of gasoline rationing the Council is set up one week. Ernest S. Williams will be the main speaker. It is expected of every church to pay the expenses of their pastor and one delegate. Since Wichita is a defense city and crowded with workers, it is impossible to engage free rooms.—V. G. Griesen, District Superintendent 1017 S. Market St., Wichita, Kansas.

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

PLAINVIEW, TEXAS—C. A. Convention, West Texas District, also Presbyters' Meeting, Nov. 12—13.—Fred Ball, District C. A. President.

DAYTON, OHIO—C. A. Rally, Bethel Temple, 108 Buckeye, Nov. 21. J. D. Menzie, Gary, Ind., speaker.—Raymond Sanders, Sectional C. A. Chairman.

ORD, NEBR.—District C. A. Convention, City Auditorium, Nov. 10—11; D. A. Hastie, Sioux City, Iowa, main speaker. Visitors welcome.—Charles E. Blair, President.

HARTFORD, CONN.—Fellowship Meeting, Nov. 18, Services 2:30 and 7:00. David Leigh is pastor.—Robert G. Gouge, Sectional Secretary.

WILLARD, OHIO—Northwest Fellowship Meeting, Nov. 16, Services 10:30, 2:30, and 7:30. W. J. Domm, Presbyter.—F. Anderson, Secretary-Treasurer.

OSCEOLA, MO.—Fellowship Meeting, Scadia Section, Nov. 11, Services 10:30 and 2:30. Dinner served on grounds. Pastors with representatives from their churches urged to attend, as this is a new work. Robert L. Oney is pastor.—Stephen Vandermerwe Sectional Secretary-Treasurer.

CORTLAND, N. Y.—Central New York Fellowship Meeting and Christ's Ambassadors Rally, Nov. 11, Services 10:30, 2:30, 6:30, and 7:30. Ministers' meeting 1:15. Ernest W. Morgan, C. A. Vice President.—Robert T. McGlasson, Sectional Secretary.

SAGINAW, MICH.—Eastern Michigan Ministerial Convention, Saginaw Section, Gospel Tabernacle, 114 N. Fourth St., Nov. 12—13. District Superintendent G. F. Lewis in charge. Afternoon and evening service first day, three services second day. Morning service for ministers only.—Everett Cooley, Secretary.

DETROIT, MICH.—Eastern Michigan Ministerial Convention, Detroit Section, Brightmoor Tabernacle, 22338 Fenkell Ave., Nov. 10—11. District Superintendent G. F. Lewis in charge. Afternoon and evening service first day, three services second day. Morning service for ministers only.—Everett Cooley, Secretary.

FULTON, ILL.—Sectional District Fellowship Meeting and Church Dedication, Assembly of God, on Lincoln Highway, Route 30, Nov. 11, Services 2:30, 6:30 and 7:30. Basket supper. Speakers: H. A. Stemme and W. R. Williamson. All churches invited to attend this last great rally here before gas rationing.—A. J. Wells, Pastor.

TEXAS C. A. CONVENTION

Due to gasoline rationing, dates for Texas C. A. Convention have been changed to Nov. 18—20. Every local C. A. group is urged to send 5 representatives. Special convention speakers: Phimis A. Lewis, Carl Alcorn, Gene Martin of Creston, Iowa, and William A. Ward, Washington, D. C. Services will be held at Peak and Garland Sts., Dallas, Texas. Loren B. Staats, host pastor.—Leonard L. Norville, District C. A. President.

GRANITE CITY, ILL.—Thanksgiving Day C. A. Rally, 24th and Grand St. District Superintendent W. R. Williamson will speak at 10:00 a. m. Guest speaker for afternoon and night services, W. I. Evans. Get-together service on night preceding rally, speaker to be announced later. Bring musical instruments. Let us believe God for a great spiritual feast. T. F. Zimmerman is host pastor. State C. A. President Harold George in charge. For further information write T. K. Jeffrey, State Secretary-Treasurer, 512 Spring St., Alton, Ill.—Harold George.

MISCELLANEOUS NOTICES

WANTED—Evangelists, tracts on Divine Healing, Repentance, Baptism in the Holy Ghost, for free distribution throughout this sanitarium.—Lee Holcomb, c-o W. N. C. Sanitarium, Black Mountain, N. C.

SPECIAL NOTICE—Will parents who have boys at Maxwell Field help us contact them and be a blessing to them, by writing us and giving their names and addresses. We have church downtown, close to Maxwell Field.—Guy Shields, Box 482, Montgomery, Ala.

NOTICE—If you have loved ones or friends at Camp Skeel, Oscoda, Mich., please give us their names and addresses, and we shall be glad to contact them and encourage them all we can. Our church is located at Lincoln and Smith Sts., East Tawas, Mich.—Daniel C. Marocco, Pastor.

NOTICE—Soldiers coming to Pine Camp will find a warm welcome in our services at Calvary Tabernacle, 248 High St., Water-town, N. Y.—Ernest Morgan, Pastor.

NOTICE—If you have friends or relatives moving to Marysville or Yuba City, or servicemen at Camp Beale, Calif., please send me their names and company number, and I shall be glad to contact them and give them any spiritual help possible.—Pastor C. E. Lebeck, Calvary Tabernacle, Cooper and Spira Ave., Yuba City, Calif.

NOTICE—All persons moving to Bridgeport, Conn., or vicinity will find a hearty welcome at the United Pentecostal Church, 285 Wilnot Ave. If you have friends moving here, send us their name and address and we shall gladly contact them.—Pastor Robert G. Gouge, 61 Bonnell St., Bridgeport, Conn.

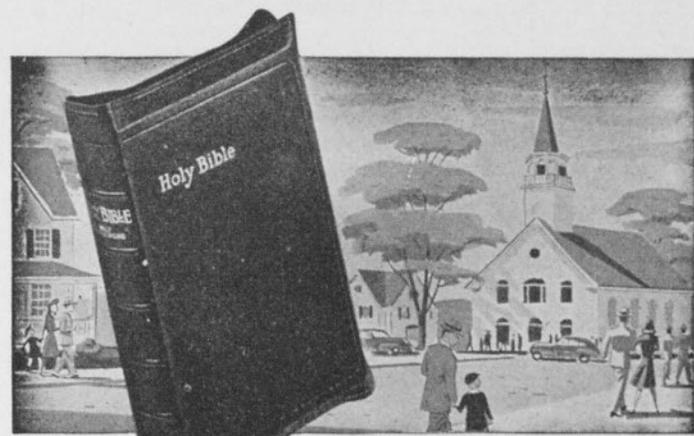
NOTICE—All soldiers coming to Camp Adair, Monmouth, Ore., will find a special welcome at the Assembly of God, West Monmouth St., just outside the city limits Independence, Ore. Parents or friends of soldiers in this camp are requested to write to Pastor Erma Estes, Box 384, Independence, Ore.—By Pastor.

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Emerson Canaan Land Assem of God	2.00
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Fordyce Assembly of God SS & CA	10.00
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Lepanto Speedway Assembly of God	7.00
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Fort Bragg Full Gos Mission & SS	7.87
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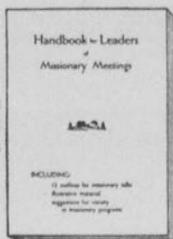
By Basil Miller

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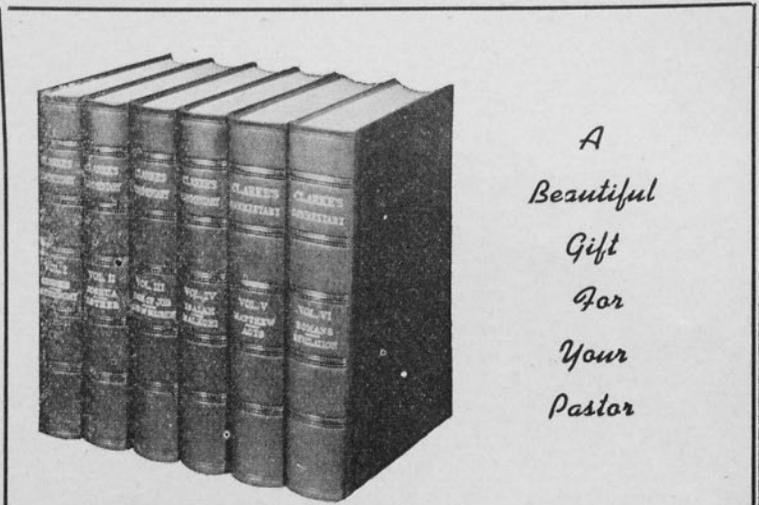
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years old when he began to reig  
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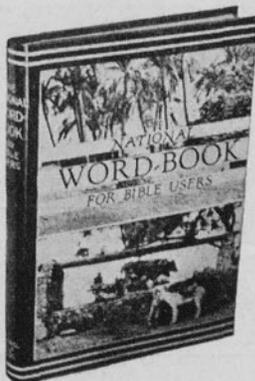
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