

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

# The PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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## Do the Work of an Evangelist

"Do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5.

Dr. George Washington Carver, the great Negro scientist who recently went to be with the Lord, taught his young colored students at the Tuskegee institution in Alabama to make the most of what they had. He showed them an old handleless cup, the bottle from which he broke the neck in order to make a test tube, and other improvised equipment he had used in making his first experiments. He stated that it was not in the equipment, but in the scientist that the great secret of success lay.

Dr. Carver, through humble, earnest prayer obtained secrets from God, who enabled him to find hundreds of uses for the peanut and other products from Southern farms. Someone asked him where he learned his great scientific secrets. "From an old book," he quietly replied.

"An old book? What book?"

"The Bible," he answered reverently.

Dr. Carver told his students to start where they were and with whatever they had in hand. No grass would grow on the college ground at Tuskegee, so he had them carry by hand loam from some marshland to make fertile the impossible soil, and now there is no finer lawn, we are told, than the one they have grown on the institute grounds.

Has God called you to

Zelma Argue

preach the gospel? Then step out and prove Him.

"What is that in thine hand?" is the age-old question.

"A rod," Moses answered.

"A handleless cup and other broken bits," answered young Carver.

"Nothing save a pot of oil," answered the widow to Elisha.

At the time of writing this article, it is my privilege to be ministering in the State of Pennsylvania at a beautiful spot at an elevation of 3,000 feet. Pastor and

Mrs. Arthur Vespa have been telling me of the beginning of their work here in Central City some twelve years ago. Brother Vespa had had this little city upon his heart for some time. He tried to interest different ones in opening a work here, but in vain. He was working in a near-by city. All he and his wife could possibly get saved ahead was the sum of \$5.00.

He believed the thing to do would be to get a tent for a start. It was in August and the season was rapidly passing by. Then he learned of a tent at Jeanette, Pennsylvania, and found that he could have the use of it for the remainder of the summer without cost, only he must come and get it. The distance was about sixty-five miles. Five dollars would not go far toward the expense of bringing it. A young man was found who said he would bring it on his truck for expenses only. The gas and oil cost \$2.48. The tent was brought and erected with voluntary labor. An electric motor was installed which cost \$2.50. There was the sum of two cents left over!

(Continued on Page 7).



Shoemaker in Chicago Daily News, reprinted by permission

Forgetting the exacting claims of a global war long enough to do so, Congress recently voted on a bill to purchase the cabin site where Carver was born, and make it a national park.

The third of a series of articles on  
Practical Righteousness in the Home.

## Courtesy in the Home

R. E. Sternal

THE home is not simply a place where people stay. It is something much greater. It is the association of people with each other in their abode that makes home. If we could draw back the veil a bit and look into our heavenly home, we should see the redeemed passing by unnoticed the golden streets and gates of pearl to behold the Lamb on the throne. There they unitedly sing, speak and shout His praises, for relationship with the Lamb is the joy and attraction of heaven.

A heavenly home is possible to man only through proper relationship with Christ. A real home on earth is possible only by our having right fellowship and association with each other in it. The home is not simply a place where one's natural desires and needs are supplied; it is rather a place where, amid home joys, character is developed for this and for the future life.

You may build a house with brick, but "except the Lord build the house (home of character) they labor in vain that build it." Psalm 127:1. When Christ works with us, the bricks of selfishness are never built into a home of character. The children of this world say, "Courtesy is a business asset, a gain and never a loss." Our heavenly Father would have His children say, "Courtesy is a natural and spiritual asset; a gain and never a loss, providing the motive is unselfish." The world is courteous largely for selfish gain. This is true commercially, socially, and religiously among worldlings. But spiritual wisdom is entirely unselfish in motive. Weymouth's translation of Romans 15:2 reads, "Let each of us endeavor to please his fellow Christian, aiming at a blessing calculated to build him up." The Bible way brings a heavenly tone of gladness and divine blessing into all society, and this is especially true of the home.

The natural heart, being self-centered, generally seeks to please self, for the eye is ever turned inward in a vain attempt to make self happy. This, no doubt, is the reason why there is so little effort put forth to win others by real courtesy in the home.

Many, in their natural state, pour out a constant stream of dissatisfaction and displeasure with others by a torrent of reproofs, scoldings and sullenness. When the husband returns home at night after a day of grueling work, he thinks of his

wearied body, his misfortunes and the things he would like for himself. So he has nothing but gloom and depression to bring to his wife and family. After a day of drudgery in the home, the wife also is thinking of her aches and her own troubles in life. She has no more thought of being courteous and bringing pleasure to others than does her husband. If such conditions continually prevail, the other members of the family, as well, will starve for some encouragement, cheer and real love.

Unselfish courtesy, however, is a spiritual grace. It thrives best in an atmosphere of prayer, praise and victory. It aims at a blessing calculated to build others up. When the heart is full of God, it overflows with a heavenly glow: the husband will return home with a song and cheerful greetings; the wife is likewise cheerful and appreciative. This winsome manner draws others to you, so you can do something for them in the way of blessing. It also fosters companionship between parents and children, and makes it possible to lead the children to God and to all that is good.

Most parents are very zealous in building up a comfortable place they call home, but many are sadly neglecting the building up of proper association with each other. Their earthly cares hide from their limited vision the joy of having their lives related to God, and as a result the glory of home life is lacking. You may surround your child with comfort and wealth, but only character, built according to God's plan, will endure the storm of time, and secure for him future blessing.

Wise parents will, in the absence of their children, plan a united front in their behalf. Two little boys were playing in our front yard. Circumstances led me to ask one of them, "Son, does your dad ever whip you?" "No," was his quick reply. "I run to mother." Then I asked, "Does your mother ever whip you?" "No. I run to dad," he exclaimed. Thus I discovered the reason for their lawlessness—lack of united parental training. This is another way parents may insure a dark future for their children: because no hatred of the sin of disobedience is inculcated. The parents give constant reproof, but no firm commands followed by action in case of disobedience.

One boy, naturally good-natured, be-

came so unmanageable that his father and mother were painfully embarrassed with his behavior. But the fault lay entirely in the parents. No sooner was he seated at the dinner table until he began to beg for a cookie. "No! not until we say grace," replied his mother. But he got his cookie first, and immediately threw it to the floor. "Now, no more cookies until you empty your plate. I'll whip you if you don't keep still," she exclaimed. But again he got the cookie—and no rod. Mother kept on day after day with petty threats and reproofs, or should we say *lies*? And dad sat listlessly by as though he were the only subdued child in the home. Insincerity and lack of firmness will make children rebellious.

### Practical help for courteous home builders

Building the disposition and character of the child according to God's will is above all the most important task.

In order to lead a child into righteousness, we must, by the help of the Lord, gain his confidence.

We should seize opportunities to encourage children when they perform tasks in an acceptable manner. Then, it will not be necessary to reprove them so frequently for wrongdoing.

Fathers and mothers should always be the kindest and most interesting companions the children have. Dad will, at times, be a boy with his boy; mother will, at times, be a girl with her girl.

Even the young resent embarrassment in the presence of others. Correction in private is more courteous and more effective.

They who are masters of themselves seldom reprove or chasten a child when either he or they are unnerved or excited. They wait for the quiet moment. Cool heads and warm hearts generally are companions.

There is no command or lash that so impels others along the way of righteousness as does the example and power of a Spirit-filled life; for by it the plastic clay of childhood can be molded into noble Christlike manhood. Each child God puts into your care presents a challenge. Come over on the side of right and draw your child with you through the strong cords of irresistible might—a Spirit-filled life.

When a boy or girl repeatedly does wrong, wise parents frequently examine their own lives to see if perhaps they themselves are presenting a bad example.

Kind little acts of helpfulness to each other and to the children are tremendous in their influence.

When speaking to others in the presence of a child, remember that flattery or telling of his smartness inflames pride and weakens character.

Letting the child hear you admit that

you cannot conquer him is to make him feel that he is a victorious hero and makes him more rebellious than ever.

We certainly should not expect a pastor or Sunday School teacher to do for a child what should be done for him in the home.

Wise parents will not take sides with a child against a public school teacher, Sunday School teacher, or pastor. They will see that this attitude would be ruinous and undo all efforts on his behalf.

To be so abnormally concerned about a child's secular education and physical health as to deprive him of most Holy Ghost services is one of the devil's tricks in these days to keep him from God. When the spiritual welfare of boys and girls is given first place, they generally

are brighter and more successful in every way, because they are kept in divine care.

Formal, lifeless religion has no attraction for the young, but the glorious living Christ appeals to them. Will you not give your Lord, the lover of children, first place? Let Him direct a regular family altar that glows with freshness and interest, where children can be trained for further orderly worship in church. If the children are permitted to run around in a disorderly way during family worship, they will likely do the same thing in church. But a little forethought will enable you patiently and gradually to train them to kneel in reverence before Him who waits to subdue their fallen nature and make their lives agreeable and pleasant.

## "I Have Nothing"

David Tryon

"For a friend of mine in his journey is come to me, and *I have nothing* to set before him." Luke 11:6.

**B**LESSED the man" wrote Andrew Murray, "who has made that 'I have nothing' the motto of his ministry." With equal truth it could be written, blessed the Christian who makes, "I have nothing" the motto of his life. "Blessed are the poor in spirit," said the Lord Jesus, in the first of the Beatitudes, "for theirs is the kingdom of heaven." In the Sermon on the Mount the Lord gives the laws which govern the life of those who belong to His kingdom. That kingdom is entered by being born of the Spirit. The characteristics, set forth in the Beatitudes, of the blessed life, are such as can only be produced in any life by the miracle-working power of the Holy Ghost. The very first of these characteristics is given as poverty of spirit. To be really poor means to have nothing which I can call my own. To be poor in spirit means to have nothing spiritually which I can call my own. And such spiritual poverty Jesus puts first in the list of characteristics of those who belong to His kingdom. The question in God's kingdom is not, "Are you a prince?" but "Are you a pauper?" not "How much have you?" but "How little have you?" True "blessedness," in the full enjoyment of all that membership of His kingdom means, is the portion only of those who have learned to say with deepest heartfelt conviction, "I have nothing."

How clearly and how often this lesson is taught in the Scriptures, and yet how blind many of us are to its significance! It is to them that have "no might" that

He increaseth strength (Isaiah 40:29); it is those who have found the highest natural strength fail who receive His strength in its place (vv. 30, 31). It is the deep conviction, "We have no might, neither know we what to do" that leads to, "but our eyes are upon thee," the consequent divine assurance, "The battle is not yours but God's," and the fulfilment of the promise in overwhelming victory, 2 Chronicles 20. It is the admission, "In me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18), that prepares the way for the freedom and triumph of Romans 8, and the assurance that "the Spirit of Him that raised up Jesus from the dead" dwelleth in me (v. 11). To "have nothing" in conscious experience is to be in the one place where all God has to give becomes possible for us.

Is not the failure, and disappointment, and discouragement in many a Christian life due to this fact, the unwillingness of the "flesh" in us to admit, "I have nothing"? Is there not, with many of us, a fundamental misunderstanding in our attitude toward God's dealings with us, not recognizing that the first work of the Holy Spirit is to convince us of and get us to consent to, our spiritual poverty? Are not all the prayers and plans and studies, the exercises and agonizings and service of many Christians directed to this end, to have something, to be something, to do something in order to persuade themselves that they are not so poor as they appear? Is there not often an attempt to accumulate experiences, blessings, ideas, doctrines, methods, formulas, Bible knowledge, so as to have more to add to our balance in the bank of heaven?

Oh, may the Lord show us afresh that our true blessedness is in having nothing. Only our emptiness can receive His fullness; only our poverty gives us a claim upon His riches. In the parable in Luke 11, it was the certainty, "I have nothing," more than anything else, that kept the friend at the door in spite of the refusal of his first request. Even though it seemed that his friend would not rise and give him what he needed, yet he knew the bread was there, and he knew there was none at home so he stayed at the door till he got what he wanted. The blessedness of seeing and consenting to our poverty consists in this, that it drives us to Him who has sufficient to meet all our needs, and who is infinitely willing to do so (in spite of all that appearances and the devil may say to the contrary), and that it keeps us daily, hourly before His door, pleading His promises, because we know that He has all we need, and that apart from Him we have nothing.

So may we seek to co-operate with the Holy Ghost as He shows us that spiritually we have, and ever will have, nothing we can call our own, and that this consciousness of poverty is our greatest blessedness because it brings us to the beginning of His infinite resources. Let us welcome gladly the discovery in experience of every lack in us, not shutting our eyes to them or attempting to supply them, but welcoming them because they reveal to us new aspects of our deep poverty, knowing that this way alone can we discover new aspects of His illimitable riches. Let our times with God each day become—not times when we seek to lay up a store of Bible knowledge or offer Him so much prayer in return for expected blessing—but times when we empty ourselves deliberately of all that the flesh would claim to possess, our wisdom, powers, experience, understanding, plans, ideas; times when we ask that His Word may lead us to Himself, kindling within us that faith which receives His fullness, so that we may be able each day to believe Him utterly because we need Him utterly.

So we shall enter that school where the task is "no life to have, yet ever live—and ever losing, gain." We shall know the inwardness of that blessed paradox of Paul, "as having nothing, and yet possessing all things"; we shall say continually with the poor in spirit of all ages:

"This life of faith, how glad, how sweet,  
My need and Thy great fullness meet,  
*And I have all in Thee.*"

We must first dine with Christ before we can go and feed others.

Do not make a goal of that which God makes a starting point lest you upset everything.

## Judgment and Revival

**G**OD had compassion on the people of a wicked city, the city of Nineveh. He desired to send them a prophet to warn them to turn from their wickedness. Jonah was chosen as His messenger but he was a rebellious, disobedient prophet. A prophet of God hindering God's purpose of mercy! God desired to spare Nineveh and in His mercy wanted to send His own prophet to them. But Jonah would not go. And judgment came upon him. Judgment came upon the man of God, but it was diverted from Nineveh. Judgment is coming, and it must begin at the house of God. 1 Peter 4:17.

It is written, "If we would judge ourselves, we should not be judged." 1 Cor. 11:31. In the midst of the storm at sea, Jonah judged himself, and he even asked to be cast overboard. Before there can be a revival, there must be a personal judgment. After Jonah judged himself and had been judged by God, God went before and prepared the hearts of the people of Nineveh for the message.

Jonah did not preach a sermon with first, second and third points or heads. There was no mercy in his message, "Yet forty days, and Nineveh shall be overthrown." But grace worked upon the hearts of the people. "They repented at the preaching of Jonah." A poor preacher with a poor message, yet with great results! What was the cause of the results? The One who spoke to Jonah at the first also spoke to the hearts of the people of Nineveh. God's greatest trouble is with His disobedient prophets.

The Samaritan woman carried the message of life to the men of the city of Sychar, and many turned unto the Lord. But the majority who believed in Him said it was because they had heard Him themselves. It was not merely Jonah's message that brought repentance to Nineveh, but the Lord in His grace moving on the hearts of the people.

Christ said it was expedient that He should go away, and that He would send the Comforter, who would convict the world of sin. There was conviction in Nineveh under the preaching of Jonah, there was conviction in Galilee of Judea under the One who was greater than Jonah, Christ; and there has been a mighty conviction the world over under the mighty working of the Holy Spirit.

The preaching of Jonah was local; the preaching of Christ (a greater than Jonah) was tribal (He came unto His own); the convicting power of the Holy Spirit is universal. Wherever Christ went on earth there was conviction. Where the

Holy Spirit moves in the hearts of sinners there will be conviction and there will be results. Christ wants greater things done than when He was upon earth, greater things in volume, for in the days of His flesh His sphere of action was limited.

What about the time? Is it time for God to operate? It is written, "Where sin abounded, grace did much more abound." Rom. 5:20. There is today the piling up of sin, and there will be a piling up of grace. In response to the prayers of God's people, the Holy Spirit will bring conviction on hearts. If we are living in the last days we should expect last-day manifestations of grace and of the power of God.

We have been dwelling on the fact of the nearness of the Lord's coming, preaching about it, praying about it, yet most of us have overlooked the fact that in this connection it is recorded, "In the last days... I will pour out of My Spirit upon all flesh." Acts 2:17. We have considered many of the aspects of Christ's coming and of the signs of the times around us, but many have overlooked this most important sign of the last days.

John the Baptist preached repentance. The people repented, and in the midst of John's preaching Christ was publicly manifested. This was in divine order. There must be Holy Ghost preaching and repentance, and the Holy Spirit bringing conviction upon the people. In the midst of this repentance and revival expect the manifestation, the unveiling of Christ, who will finish His work, glorifying Himself in His saints.

Jonah was an unprofitable prophet. He judged himself, even asking to be cast into the sea, and he accepted the judgment of God. He preached a strange message that brought repentance. Christ, the greater than Jonah, also preached repentance; and conviction followed His teaching and preaching. He recognized His own ministry as limited, and said it was expedient that He go away, so the Comforter might come. The Holy Spirit, the great Comforter, has come, and His operation is world wide.

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Expect an outpouring of the Spirit as a last-day sign, the preaching of repentance under the Holy Spirit's power, the revival to follow and the Lord to come.

### God's Bountiful Provision

**I**S that raven filled with anxiety as to where its next meal is coming from? Or is that lily troubled about the garb it will wear? Are those sparrows deeply concerned about their provisions on the morrow? Are those fishes in the many seas and rivers and lakes troubled about point rationing in these days of scarcity? No. It is written, "These wait all upon Thee; that Thou mayest give them their meat in due season. That Thou givest them they gather: Thou openest Thine hand, they are filled with good." Psalm 104:27, 28.

And do you think that He who so bountifully provides for all the plants, all the birds, all the fish, and every insect, will fail to provide for those who are His blood-washed ones?

One time Christ said to His disciples, "Give ye them to eat." They might well have asked, "What have we to give?" He bade them bring what they had. Bring what you have to Him, for He still knows how to multiply the bread and the fishes.

Christ waited on His Father morning by morning, and He always had a word in season to pass on to the weary ones. All those who wait on Him will find that He will provide their bread for eating and their seed for sowing.

Christ warned His disciples, "Beware of the leaven of the Pharisees." Matt. 16:6. They thought on natural lines, and supposed that He was speaking to them a word of rebuke because they had brought no bread. But He reminded them how He had provided on natural lines and how many baskets of provisions they had been able to gather after all had eaten. He was warning them of subtle false doctrines—the teachings of the Pharisees.

There is much error taught by Pharisees today. Wait continually on the Lord and He will cause you to know, not the mere letter that kills, but the Spirit that gives life. Saul of Tarsus had sat for years under the teaching of the learned Gamaliel, the Pharisee; but he had to go into the wilderness of Arabia to receive the teaching of the Spirit of Christ. The Spirit came that He might reveal and teach the things concerning Christ. He will give you all you need for yourself, and plenty to share with others.

"These wait all upon thee... they are filled with good." Psalm 104:27, 28. The Word declares, "Wait on thy God continually." Hosea 12:6. The proud will not. The humble will.—S. H. F.

# The End of a Drunken Orgy

*E. Hodgson, Belgian Congo*

"He suffered no man to do them wrong; yea He reproveth kings for their sakes: saying, 'Touch not mine anointed, and do my prophets no harm.'" Psalm 105: 14-15.

**I**N the last village on this lakeside, native indulgences ran riotously high. The fish season has been unusually good and the prices paid for the fish so high that all were rejoicing with money to spend, to spare and to burn.

One of the leading families in this village thinking that it would be a happy, profitable and boisterous way of getting rid of some of their easily earned money, invited a renowned witch doctor and devil dancer from the interior to come down and display to them his notorious miraculous powers and wonderful dancing.

When the invitation was accepted, each member of the family sought to outdo the other in making elaborate preparations for such a riotous time as the village had never seen before. The women folk stripped their gardens of grain, and in newly constructed booths, brewed and fermented the lot into huge earthenware pots of beer. Some of the men felled the family palm trees to drain off the palm wine, while others more sophisticated, turned their big beer pots into stills by sealing up the mouths with clay and inserting their gun barrels into the top sides of the pots; and so as the gallons of fermented manioc and maize boiled on the fires there trickled down the gun barrels bottles full of vile raw alcohol. The finest clothes that were obtainable in the stores ten miles away, they bought for themselves, at the same time buying up every gaudy and wonderfully colored cloth to decorate the big dancing compound.

With all these great preparations finished, the younger and more lively members of the family, augmented by other venturesome spirits, went off as a body-guard to bring in their notorious guest in triumph. From the river ferry they escorted him like a king and sang lustily his praises; freely they worshiped him as a god, the mighty sorcerer, diviner and miracle worker. All his claims and previous prowess were put into verse and sung with gusto by one and all.

Saturday was the priming day to try all the drinks out, and get to know one another. They loosened their limbs with a few dances and again loosened their tongues with a few more drinks. Of

course, lots of friends and visitors swelled the crowd, augmenting the noise and fun. Sundown saw all fear and restraint gone, so that the night of Saturday was made hideous with an orgy of excess of drunkenness, dancing and sexual abandonment.

Sunday morning found many of the revelers laid about in a drunken stupor, but the rising of the sun with its attendant noises of life and action, soon awakened the drummers, who in turn awakened even the drunken sleepers with the irresistible appeal of their drums. The monotonous booming, chanting and singing gathered momentum as it swept the natives into its captivity. The more highly strung women were soon screaming in hysterical outbursts to encourage the dancers to more abandonment.

The hellish atmosphere was now created, so the great god of a witch doctor could come into his own by taking charge personally of all the proceedings. As never before he dressed and decorated himself beyond recognition. His bead and feather headdress had never before looked so crowningly well. His hideous array of monkey and cat skins were put on to the best advantage to loudspeak his every movement. The white chalk well rubbed into his naked arms, chest and face just made him grotesquely ghastly, making his mouth and eyes look more cavernous than ever. His impressive entry called for a redoubling of every noisy effort, until the place was a bedlam.

It was now church time, so Petelo, the local church elder, sent along a very polite message to the head of the family, asking him to please quiet his people a little, so that the church service could be held as usual. The great host, feeling fortified by such a presence as the renowned god, and encouraged by such a crowd of brave revelers around him, felt brave enough to abuse vilely the messenger before all the crowd, and they in turn gladly responded by every means, to make a much bigger noise. Being sensible and brave, the local elder Petelo went along himself, and standing in the middle of the dancing ring, pleaded for a little consideration for his church service. On hearing this appeal the witch doctor was stung into bitter retort, working himself up into a frenzy, he cursed the servant of God with every vile curse that he was capable of and then tried to incite the people to strike the interfering gospel messenger. Seeing that the crowd did not get beyond vocal abuse, the hostess got up and abused Petelo as a ridiculous

preacher who preached that Jesus was coming again and He had not come yet and was never likely to come. She urged the people to thrash the preacher out of the village.

By now a righteous indignation had laid hold of Petelo, and although all alone among drunks and devils, he first addressed himself to the furious witch doctor, in scriptural language, saying, "God shall smite thee, thou whited wall." Then turning to the woman, said, "Men will smite you and your family as you have wished me to be smitten."

The noise was such that the church service had to be turned into a prayer meeting, while the revelers drank, sang, danced and debauched themselves to the impotence of exhausted and drunken slumber.

In the middle of the night the great witch doctor screamed out in an agony of pain that God had smitten him. His yells and cryings were as though all the devils in hell were running off with him. Awed and sobered, the family gathered around their witch doctor guest, and amid the most unearthly screams they saw and heard him unwillingly depart this life.

Their burden of responsibility was terrific, for now according to native law and custom, they must carry the dead man back to his people and pay any fine that they imposed and accept any punishment that they gave.

They made a sad and sorry funeral procession as they carried their load of corruption home. How brief the time since they had traversed the same road, singing his praises as a conquering hero. At the river crossing they were met by the enraged and wailing family and villagers of the dead witch doctor, who vented their feelings on the whole family from the lake side, by thrashing them all unmercifully, for having killed their father and their god.

Wounded and limping, they returned to their village a quieter and wiser people. Then in awe and anger they looked at the village church, wailing. That man of God's words have been fulfilled to the letter. God smote the defiant witch doctor, and his people have well smitten us.

Never since that day has a dancing drum ever interfered with a church service in that village. God has been given His place in their fear and respect. Petelo has been honored by seeing the scoffers silenced and many precious souls saved in his church. Truly they have turned from dead and living idols to a true and living God—*C. E. M. Report.*

Many, like Saul, boast of obedience to God, but what means then this indulgence of the flesh, their love of the world, their unkind spirit, their neglect of holy duties?

# Weeping or a Well

Mrs. Howard Taylor

WHICH is the longest, widest, most populous valley in the world?" questioned the white-haired professor of his students. For a moment there was silence—more than a hundred young men waiting with interest. But the teacher desired an answer.

"Who will name for me the longest, widest, most populous valley in the world?"

"The valley of the Amazon," ventured one.

"The valley of the Yangtze," suggested another.

"But there is another valley, longer, wider, more populous than these." And the keen, enquiring eyes searched the group. "Have we not just read of it here, in the 84th Psalm? Yes, 'the valley of Baca,' or Weeping. Does not every life, sooner or later, pass into that valley—wide as the world, long as time—that place of lamentation, suffering, tears?"

"But, young men, the important thing is not what we find in that valley, but what we leave behind us there. For I would have you notice the word 'passing through.' Some there are who do not tarry in the place of weeping, and they are spoken of as 'blessed.' They have a strength and inward renewing not from themselves. It comes from a source inexhaustible, like the water from the smitten rock that attended the wanderings of Israel in the great wilderness.

"Blessed is the man whose strength is in Thee;... who passing through the valley of Baca make it a well; the rain also filleth the pools."

It was a memorable hour as the beloved teacher went on to unfold the secret of inward peace, of the untroubled heart, even in the midst of sore distresses. He spoke of songs in the valley, rising above the lamentation and weeping—songs that tell of heart-gladness amid surrounding sorrow. Such songs were heard from the dungeons of the jail at Philippi, when Paul and Silas were there in cruel bonds. "Spring up, O well! sing ye unto it." And has it not been flowing ever since through the pages of the sacred record, a source of life and healing, age after age?

And today, when the whole world seems a Valley of Weeping, are there not songs that tell of the passing of pilgrims who have found the well that is always there to quiet faith? For One is with us in the valley who has said, "I will never leave thee, no, never forsake

thee." And to find Him close beside us, pouring the consolation of His love into the suffering heart, is a joy the wonder of which heaven itself cannot surpass. For there the Valley of Weeping will be a memory only, left far behind when faith is lost in sight. But now there is a fellowship amid the shadows with Him who as the Man of Sorrows passed this way for love of us, that angels might well envy, but can never know.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.... Fear not." Isa. 43:2, 5.

So the dear old hymn comes back that we used to sing in the Language School for beginners in China, fifty years ago:

I've seen the lightning flashing,  
I've heard the thunder roll,  
I've felt sin's wild waves dashing  
And trying to conquer my soul;  
But I've heard the voice of my Saviour  
Telling me still to fight on,  
For He promised He never would leave me,  
He never would leave me alone:

No, never, no, never alone,  
No, never, no, never alone,  
He promised He never would leave me,  
No, never alone.

"Spring up, O well" of divine consolation in the soul! "Sing ye unto it" that others may catch the heartening strain and go on to prove the faithfulness and tender love of God, turning even the Valley of Weeping into a place of praise.

Some of us have been much cheered lately by the passing our way in the Valley of Weeping of the dear Chinese pastor of a group of believers scattered in some forty little churches, in a district ravaged by fire, and sword and flood. The central church in the city, seating over a thousand, was filled Sunday by Sunday with glad worshippers, for they had made many a sacrifice to rear and maintain it for the service of God, and the place was dear to them.

But nine great bombing planes came over the city.

"I could see tongues of flame leaping ten and twenty feet into the air," wrote the missionary, returning when the raid was over, "while billows of smoke rising to a tremendous height blotted out the summer sun."

In the chapel meanwhile, the Chinese

pastor had had a wonderful experience. Japanese troops were killing and looting at will.

"Huge fires," he wrote, "flared up on all sides of the chapel, casting a red glare around us, an awesome and never-to-be-forgotten sight. Yet the peace of God continued to fill my heart. In faith, I knelt beside the pulpit and besought God to work according to His will. Having committed all to the will of God, I had no fear, and my heart was at rest with a perfect peace. Although alone, I carried on as usual—reading the Bible aloud, praying and singing hymns of praise for the Lord's grace.

"Gradually the force of the fires decreased. Buildings on all sides were completely destroyed by the conflagration, and only the church building remained unscathed. This strengthened my faith to trust the Lord more earnestly. My heart was fixed—I would die in the house of the Lord rather than leave for another place.

"When the Christians returned next day," the missionary continued, "and found the church building standing alone, amid the mass of ruins, their joy was unbounded. There and then they met for prayer and praise. And what a praise meeting it was! The mystery of the unburned church was solved when the pastor told us that as he passed out of the courtyard, when the bombing was over, he paused and said: 'Lord, this is Thy House: into Thy hands I commit it.'"

The city was almost entirely destroyed. Amid the smoldering ashes many charred bodies could be seen, whole families having been overtaken by destruction. But "among the killed and wounded there was not a single Christian." And "most wonderful of all," as the pastor wrote, was the further preservation of the building in which services were held without intermission, even when floods came and people could only go to the meetings in boats or tubs. With what follows we must close the pastor's story though there is much more one fain would tell:

"Opposite the chapel stood a pawnshop having a brick wall fifty feet high, which suddenly collapsed toward the chapel. The iron door of our neighbor's house was smashed, and the falling wall grazed the wall of the chapel with only an inch to spare! Not the slightest harm was done to us. It is clearly evident that the Most High God protected His holy temple, and as it were set bounds round about it. Manifestly the living God is with His children and He is wholly trustworthy."

Praise God for such songs in the Valley of Weeping, and that so many come from the section we call China. Praise God for suffering believers everywhere, whose "passing through" is

marked not by laments, but by the wells they leave behind them. Are we too in that valley? What manner of "passing through" is ours? Can we be traced by our tears, our forebodings, our complainings—or is there a note of confidence, even praise, to cheer those beside us as we journey?

Yes, we are in the valley, but are we so casting our burden, whatever it may be, upon the Lord day by day that we go, not from weeping to weeping, not from fear to fear, but "from strength to strength"? The same divine Fellow Traveller is with us. Have our eyes been holden that we did not know Him? Do not let us disappoint Him. Do not let us fail to leave behind us, by His grace, the testimony which shall be to His glory and for the blessing of others.

"Weeping may endure for a night, but joy cometh in the morning." And joy comes, even in the darkness, to those who "forget to weep" because of the comfort of the Everlasting Arms.

"Who is this that cometh up from the wilderness, leaning upon her Beloved?"

### *Do the Work of An Evangelist*

(Continued From Page One)

It was Saturday afternoon. Brother Vespa had worked hard. He now had ten miles to drive home and then drive back on the following day. His car was empty of gas. What could be done?

"Young man, I have been watching you all day, and how hard you have worked," said a stranger standing by. "You just drive your car up to the filling station across the way and get it filled with gas at my expense." That was the beginning of this work.

Starting late in August in the tent, they ran for five weeks. It grew so chilly that strangers would have to draw their overcoats tight around them, yet they came. A woman of the United Brethren church said, "I have a tract of land near by, heavily wooded. You are welcome to go in and cut wood enough to build a tabernacle." Her son bought a sawmill. He allowed the men to take the logs there and cut them into boards. Some of the town's worst drunkards came and helped excavate. Later as some of these would find the Lord, others would weep and exclaim, "I want what he has." One of these donated his labor in plastering the church and helping with the parsonage. Today the tabernacle and adjoining parsonage stand, clear of debt, monuments of God's answer to faith.

God is honored by such incidents. When the ravens fed Elijah by the brook Cherith, they not only fed the prophet, but they also fed faith to the heart of God's tried warriors in every succeeding generation. So it is with you or with me. When we are at our wit's end and know not which way to turn and can

only look to God, then He steps in. But we have won much more than a solution to our own problem. We have won a knowledge of eternal laws and values that gives us spiritual muscle and spiritual grip. Henceforth, when we read the record of the valiants of Hebrews 11, we can say: "Why, I understand that! I, too, have found how God can step in."

Don't let the enemy intimidate you. You recall the story in one of Napoleon's campaigns where the general bade the little drummer boy, "Beat the retreat." The day appeared lost. The drummer boy replied, "Sire, I don't know how to beat a retreat. I never learned that. But, sire, I can beat a charge that will wake up the dead!" The general turned to Napoleon and repeated what the drummer boy had said. They consulted with others and looked at the sun. There was yet time, so they told the lad to go ahead. He beat the charge, and one of Napoleon's greatest campaigns, almost lost, was turned to victory.

This was the spirit of the early days of this movement, and as long as it continues, we shall not be a dwindling movement.

When did the apostle Paul write the words, "*Do the work of an evangelist*"? It was in the final words of the last letter he ever penned. It was when he was awaiting his own execution that he commended the evangelistic form of ministry to his son in the gospel, Timothy. He bade him, "*Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*" 2 Tim. 4:5.

Probably all soul winners have been made sport of from the days of Noah on down. Think about the flood that is coming—a flood of God's judgments upon the earth. Get out and warn your generation. Do not be fearful about new ideas. Our missionaries use gifts of soap and of discarded Christmas cards to interest the heathen until they can get them to listen to the gospel. Doubtless in God's eyes there is a legitimate use of the weapon of curiosity, whether it be John the Baptist's leathern girdle about his loins and his diet of locusts and wild honey, or Elijah's oddities—"he was a hairy man, and girt with a girdle of leather about his loins." 2 Kings 1:8. When Whitefield and Wesley first tried out-of-door preaching, the novelty attracted as high as 20,000 listeners at a time.

You may feel that you haven't enough good sermons. Give yourself to prayer in the daytime, and it will amaze you how God will give you liberty at night and open your mouth. If you can get usable thoughts from other workers, they can be passed on. It was Spurgeon who used to say to his students, "If you can't get a good sermon yourself, go out and

preach someone else's. Only keep the gospel moving." Billy Sunday in his sermon on heaven, which used to move congregations of many thousands and get them coming down the "sawdust trail," used to incorporate in his sermon almost verbatim whole pages from Talmage's sermon on heaven. He recognized the latter's marvelous gift of description and, seeing it was better than his own, utilized parts of it.

There are lessons of faith for all of us to learn. Some learn these through sickness and through finding Christ as the great Physician. Or we may learn some lessons through pressing trials, or financial situations where we must look directly to God. It is undoubtedly out of trial that we grow strong and are able to really minister to others. The moment our movement reaches the place where we must all have settled and secure appointments, we must become like other denominations that have begun to wane and dwindle.

Maybe you don't like sitting up all night in a crowded coach? It helps to recall that Christ slept many a night on the cold hillsides of Judea. You don't like to sleep in different beds, and the grief of constantly packing clothes, only to have Bibles and heavy books get them all out of press? You don't like on the closing night to have to collect your things when exhausted, and to prepare to move on?

Remember there are millions doing just this much for their country, leaving all that heart holds dear. Remember that this is the secret of the amazing growth of our movement. God Himself raised up a band of flaming souls a generation ago, who were willing to go anywhere, endure any hardship, and *do the work of an evangelist* in tents, on street corners, in brush arbors or cottage meetings. The rest has followed as an outgrowth. If Hudson Taylor could go into the heart of China taking his workers with no promise of support behind him, is it entirely out of the question for us to trust God and look to Him here in the homeland?

Some well-known workers were attending a convention in the South. Said one, "What we need is more teaching." Replied a battle-scarred warrior, just in off the field for the conference, "Yes, but if we evangelists all quit, whom will you teachers have to teach?"

If we will give ourselves to prayer, God will give us visions of His will and plan for us and enable us to see them through. When new problems arise, He can help us solve them. Keep adjustable to changing conditions. In recent meetings where I have been, we have seen it best to take two nights a week off, as gas is limited and it is hard for the people to get out. This gives us opportunity to

go on these free nights to some surrounding small towns that want a lift, but perhaps could not get evangelistic help otherwise. When interested seekers are working on different shifts, we can alter our hours of prayer and tarrying.

Previous to this meeting, I was in a large industrial center. Tarrying in the meetings for the Holy Spirit was a young Filipino brother. Night after night he could be seen, kneeling with uplifted countenance and hands. We knew his heart was sad. He has not been able to hear from his mother and other loved ones in the Philippines and does not know whether they are living or dead. He needed the Comforter. One glorious night his troubled heart found the Comforter. O how his soul was satisfied!

In the same meeting a young bass soloist was also earnestly seeking the Holy Spirit. He anticipated an early call to the service and asked God to fill him before he had to go. The night he received it was another glorious night.

At an outlying point I was told the Spirit had fallen upon a company of Mexicans who had been brought North to work among the sugar beets. This report moved my heart, and I went out two or three nights to see the work of God among them. There, uprooted from

familiar scenes in their Southern homes and lonely, they had sought comfort from the Lord. To see the glory of the Lord resting upon them, from patriarch down to little children, to hear their fervent testimonies and to feel the warmth of their love was to participate anew in what we are inclined to term "old-time Pentecost."

I firmly believe that God is going to move anew. Why do I express confidence that God will surely move anew? It is because of an age-old secret.

That secret is—intercession, deep intercession, true intercession, prompted of sorrow, born of affliction, wrung from burdened hearts, has been respected by God and heard by God in times of old. Heaven itself has not been unmoved, and God has come down to answer. We have an eternal record in this regard in Ex. 2:23-25 and 3:6-8: "*The children of Israel sighed by reason of their bondage and they cried, and their cry came up to God... and God heard... and God remembered... and God looked... and God had respect... and the Lord said, I have surely seen the affliction... and have heard their cry... I know their sorrows... I am come down to deliver them.*" So now we are praying, "Come with blessing and power," and see that He is quick and ready to answer.

## Something to Help Our Boys and Girls The H.I.-C.A. Brigade

Ralph Harris

**T**HE young people of America need help. Government officials and police agencies are appalled at the wave of juvenile delinquency which is sweeping over our land. Especially do the young people of high-school age need spiritual assistance. We must save the young people of today if we are to have an America of tomorrow of which we can be proud.

The need of young people in high school is desperate. Often brought up in non-Christian homes, and knowing little or nothing about the Bible or real Christianity; in many instances receiving teaching which is atheistic in its approach; thousands of high-school students are an easy prey to the treacherous allurements of the dance hall, the beer garden, the petting party and other devilish attractions which are wrecking their lives and damning their souls.

On the other hand, there are a large number of genuinely saved boys and girls in our high schools, although they are a pitifully small minority. We are very proud of them, but they too need help, more than we realize. Every day they are surrounded by a godless atmosphere. Usually they are taught by teachers who do not know the meaning of the born-again experience. Often the Bible is held up to them as an outmoded book, not to be considered as divine or authentic. They are sub-

jected to the scorn and disapproval of their classmates because of their "narrow" stand, and sometimes "enjoy" the experience of being held up as objects of ridicule by unsympathetic teachers.

We feel a tremendous urge to help these young people. They, in their teens, are at an age when they are making their life choices. We must help them to choose God's way. They wish to live for God; we must show them how. They wish to witness for Jesus Christ; we must train them to be soul winners.



Something must be done. What shall it be? The *H.I.-C.A. Brigade* is our answer. Through this medium the needs of both classes of students, the saved and the unsaved, will be met. By it the Christian young people in the various high schools will band together for united action, to take their stand for God, and to wage an aggressive campaign of evangelism to win other young people to the colors of Calvary. This is the twofold motive which produced the *H.I.-C.A. Brigade*—to conserve Christian youth for the kingdom of God, and to win high-school youth for Christ.

This is not a separate organization. It merely provides a program whereby our Christian young people of high-school age will be encouraged to stand true to God, and to win others to Christ. It will be for all Christian young people who attend either junior or senior high school, and who have a real born-again experience. They will be urged to develop themselves in three fundamental principles of successful Christian living, Bible reading, prayer and witnessing for Christ.

It is being suggested to those who wish to form a *H.I.-C.A. Brigade* that they contact the pastor of the local Assembly of God, and the leader of the local C. A. group. In the Brigade's Constitution it is stated that the pastor of the local Assembly of God or his appointee shall be the sponsor of the local Brigade. In cities where there are two or more Assemblies of God, the sponsor shall be one mutually agreed upon by the pastors of these churches.

The Brigades will hold informal meetings after school for prayer, singing choruses, and discussion of means by which they may improve their ministry of representing Christ in high school. From time to time literature will be sent to them, which will encourage and assist them to carry out the ideals for which the Brigade stands.

We earnestly solicit the aid and help of pastors, Christ's Ambassadors leaders and all those interested in helping and encouraging our young people, to form H.I.-C.A. Brigades in your locality. We must do something to help our young people. Any interest shown in them will bring an ample reward as we see them going on with God, and winning others to Christ.

Will you help? Will you pray? We gladly welcome such help and prayers. Any suggestions will be gratefully received. We have prepared two pamphlets: "Join the H.I.-C.A. Brigade Today" and "Constitution of the H.I.-C.A. Brigade." Ask for copies of these. Please send your communications to the Young People's Department, 336 W. Pacific St., Springfield, Mo.

### "A GUARDIAN"

Winston Churchill has made known the fact that the British left all their military equipment in France in the spring of 1940, and all Briton had left was some 200 field guns, some of which were brought out of museums, and less than 50 tanks. He said, "If Hitler had put three-quarters of a million men on board barges and boats and let them stream across, there would have been a terrible shambles in Briton." But he feels that Hitler did not invade Briton because of divine interference. He declared, "We had a Guardian."

# SUNDAY SCHOOL LESSON

## Whole Bible Sunday School Course

### The Last Days of Moses

Numbers 20:1-13; 27:12-23; Deut. 3:23-28; 34:1-12; Luke 9:28-31.

#### I. THE FAILURE OF MOSES. Num. 20: 1-13.

**1. The occasion of it.** 20:1-5. Failing to profit by what befell their fathers, and in spite of God's past great faithfulness, the new generation of Israelites fell into the old and contemptible sin of murmuring. This base ingratitude, which must have been a terrible grief and trial to Moses down through the years, now became the occasion of his one recorded failure in the history of his leadership of the nation.

**2. The nature of it.** Instead of speaking to the Rock (typical of the already smitten Christ, cf. Exod. 17:6 and 1 Cor. 10:4) as God directed, Moses disobeyed and smote it. His sin involved—

**Impatience.** Though Moses' patience in the past had been marvelous, we cannot excuse him in this instance, for God did not. "Love endureth all things." 1 Cor. 13:4-7.

**Irritability.** Loss of self-control is a serious thing, especially in leaders, and often paves the way for further sin, as in this case. See Prov. 16:32; 25:28.

**Self-importance.** "Must WE fetch you water out of this rock?" Was Moses implying that this miracle was as much his own work as God's?

**Unbelief.** God said, "Ye believed me not." 20:12. Moses' sin was really lack of faith; these other attitudes were merely outgrowths of it. For thirty-eight years Moses had looked for the time when the people, cured from their sins, would be able to enter the Promised Land. Now, as he heard their complaints and sensed their spirit, he undoubtedly said within himself, "If this is the way they are after all these years, we may as well give up hope of Canaan."

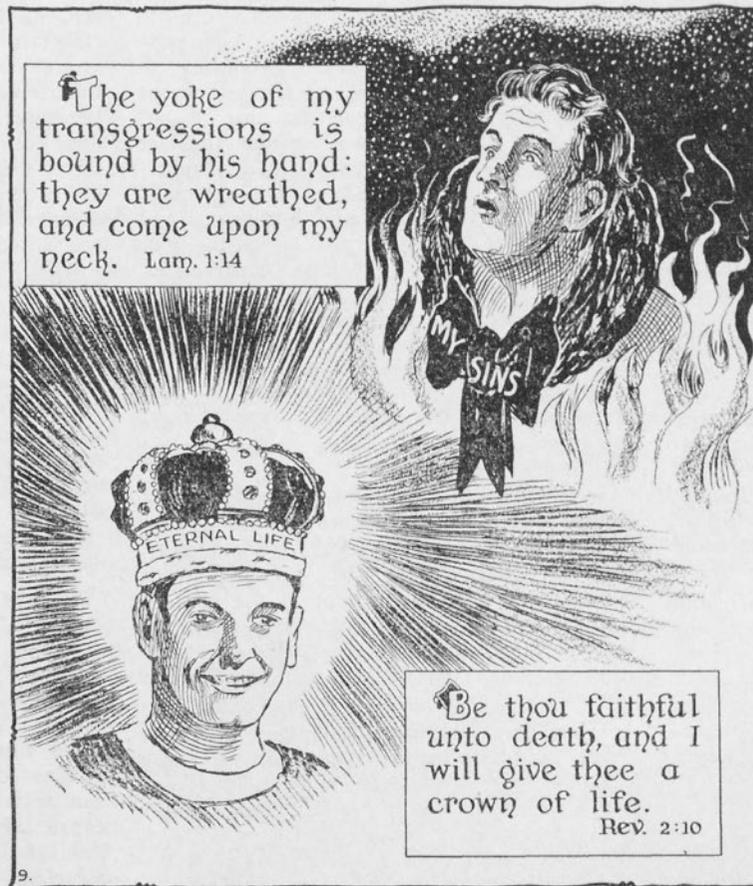
Faith is the stabilizing force of the Christian life. Loss of faith leads to panic. Because of lack of faith, men take matters into their own hands, resort to carnal efforts to defend themselves from opposition and to extricate themselves from adverse circumstances. On the contrary, Jesus had the poise of perfect committal. Because He believed in the Father, He was never thrown off balance, never discomfited by any circumstances or guilty of unwise actions. If we keep all things committed thus to God, we, too, may know the peace that is never disturbed!

Backsliding also is not due so much to love of sin as to lack of faith. In view of

this, we ought to help weak believers to see God's grace, power, and willingness to keep them from falling, and also to instantly forgive them the moment they do fall, provided full confession is made! 1 John 1:9; 2:1, 2.

**3. The consequence of it.** Because of his sin, Moses was excluded from the promised land. Psalm 106:32, 33. A lapse in a leader is doubly serious because it destroys the faith of his people and sets a powerful example for evil. It is easy to excuse temper and blame it on heredity or health. These things may have something to do with it, but faith can overcome temperament! "The Law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

#### A WREATH OR A CROWN—WHICH?



The yoke of my transgressions is bound by his hand: they are wreathed, and come upon my neck. Lam. 1:14

Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10

Rom. 8:1-14. Instead of being at the mercy of inherited weaknesses, we are made part-takers of "His divine nature," and are thereby enabled to bear a family likeness to the Lord Jesus! 2 Peter 1:3, 4.

#### II. THE FORESIGHT OF MOSES. Num. 27:12-23; Deut. 3:23-28.

**1. His great humility.** Moses deserved the God-given title of "meekest man in the world." When notified of his punishment, he accepted it gracefully without any attempt to justify himself and was frank to admit his wrong to the people.

**2. His unselfish vision.** How clearly he proved that the glory of God and the good

of his people wholly occupied his heart! There have been servants of God whose interest in a people or a work lasted only as long as they had anything to do with it—thus proving that their motives were mixed with self-interest. Not so with Moses! Instead of wincing at the thought of another man's taking his place of leadership, he takes the initiative in asking God to provide a suitable leader for His people! Perhaps if there were more of such vision today, many churches would have been spared from ruin!

**3. His wholehearted action.** Moses not only asked God for a Joshua, but he wholeheartedly co-operated with God in the preparation of Joshua for the new responsibility which was to be his.

"To charge him; encourage him; strengthen him"—this was to be Moses' ministry to Joshua. The younger generation today is getting plenty of "charging," but many young people might be saved from spiritual shipwreck if older saints would do more encouraging, strengthening, loving, and praying for them instead of coldly criticizing and condemning them. Older saint, what are you doing in a practical way to perpetuate Pentecostal purity and power for the younger generation?

#### III. THE FAREWELL OF MOSES. Deut. 34:1-12.

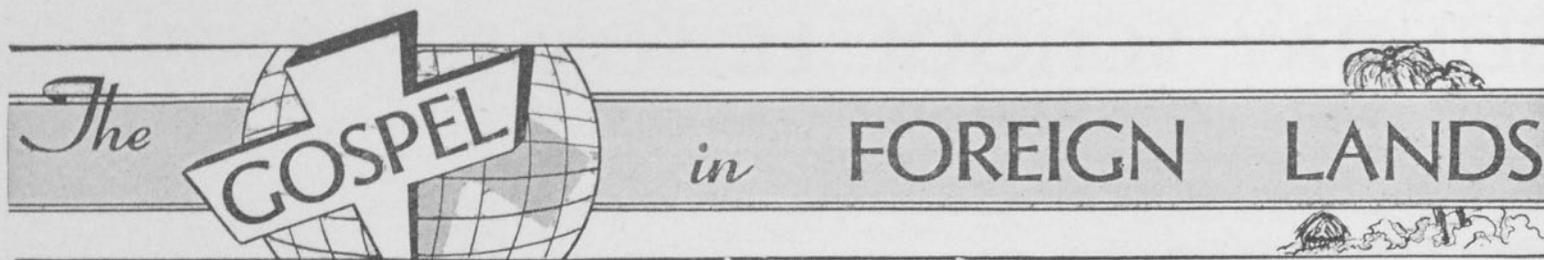
**1. An unknown sepulchre.** 1-6. The site of Moses' grave was hidden from the eyes of men lest they regard it with a superstitious awe and pay it reverence due only to God. Yet when God wanted to resurrect that body he knew where to find it! See Jude 9 and Matt. 17:1-3.

**2. An untired servant.** 7. Though large demands had always been made upon Moses' spiritual and physical life, his usefulness to his generation increased with the passing of the years! And if we will always live close to the Source of all life, may this not be our experience as well?

**3. An unfeigned sorrow.** 8. Though they criticized him when he lived, Israel mourned over him in death in genuine sorrow, doubtless feeling as if "the bottom had dropped out of things."

**4. An undismayed successor.** 9. When Jabez Bunting, one of the greatest of Wesley's disciples in England, died, a minister preaching his funeral sermon

closed with the remark, "When Bunting died the sun of Methodism set." A plain man in the audience, carried away by his feelings, immediately shouted, "Glory be to God! that's a lie!" Though his words were more truthful than polite, we must say, "Amen!" For years God had been training a young man named Joshua to carry on the work left by Moses. When men of God die, we are sorry to see them go, but instead of being dismayed by their departure, we are inspired by God's grace to seek to carry on, living up to the example which they set before us!—J. Bashford Bishop.



# Our Work in Central America Past, Present and Future

Ralph D. Williams, Field Superintendent

"Go ye into all the world and preach the gospel to every creature." "Behold a sower went forth to sow . . . some seeds fell by the wayside . . . some fell upon stony places . . . and some fell among thorns . . . but other fell into good ground and brought forth, some an hundredfold, some sixtyfold, and some thirtyfold."

These are only short portions of very well known passages from the Gospels, but they tell a story that every Christian worker can readily verify, a story of spiritual blessings and precious ingatherings of souls. The missionary's experiences in that respect are not different from those of his brother worker in the homeland, except that sometimes they are more accentuated. If we looked only at the discouragement, the expense of the work, and the vast regions yet unevangelized, we might feel there was reason to ask, Do missions pay? And here it may be well to confess that there are times of great perplexity of soul when the missionary himself hears faintly, but insistently, the same question within him, and finds his call being subjected to a severe testing.

But the "wayside," "stony places," and "thorns" are not the main part of the parable. Praise the Lord! The abundant harvest is the scene given to stay in the memory. Despite the hard-trodden path and the stretches of rocky and thorn-filled earth, the eternal Word still found

fertile soil in which to germinate, and it did bring forth eternal fruit.

### What God Hath Wrought

The development of our work in Central America has not been without cost in hardship and trial. There have been experiences that tried our missionaries to the depths of their souls, pressing them at times, it seemed, beyond measure.

But now in 1943, as we consider the last cycle of annual conferences held respectively in the four republics of Guatemala, El Salvador, Honduras and Nicaragua and look over the reports turned in by the four register committees of these conferences, we cannot but feel that some of the seed has fallen on "good ground" and produced a harvest of souls for His Glory. In addition to these reports also comes word from the Republic of Costa Rica where Mr. and Mrs. Lawrence Perrault are rejoicing in seeing a new work coming into being.

As we make the simple compilation of figures here presented, we do so saying within ourselves, "What God hath wrought." Knowing that enemy fifth columnists are constantly whispering defeat in the ears of God's people, we trust that these statistics may be the means in the Lord's hands of encouragement to a greater exercise of faith and fervor for missions.

### A Stirring Challenge

We confess that a comparison of these

figures with the work yet to be done dwarfs them—but let that only serve as a more stirring challenge to God's people. We cannot believe anything else but that the gospel for the Latin America of today is the gospel that brings the message of apostolic revival and blessing. The Lord has opened the doors and there are opportunities that we must not allow to pass. This world conflagration has taught us a great lesson, that when a body of people unite to carry out a purpose in which all are commonly agreed and for which all are willing to sacrifice, the results are almost unprecedentedly stupendous. Brethren, as I write, this strikes me very forcibly: if whole groups of nations can make undreamed of sacrifices to preserve for themselves and for their posterity human heritages which, while of inestimable value, have only come to us as the results of Christ's message, then how much should we be willing to sacrifice to preach the very essence itself, "The Gospel of Jesus Christ, the power of God unto salvation"?

We ask conservatively for twelve more couples for these Republics, but that is only to meet the existing need. To advance at a pace in keeping with the open doors we should make it at least thirty! Do we have this number of God-called men and women experienced in the ministry, who, with a vision of the need will say, "Send me, Lord"? I think we do. Let us pray earnestly that they may be thrust forth.

### THE CONVERSION OF "WISDOM"

James Modder, Furlough, North India

"Don't you find it difficult to reach souls in India with the gospel?" someone has asked. "Isn't it harder to get them to the place where they can have the experience of sins forgiven than here at home?" Yes, this is true in one sense of the word, because they do not seem to have a realization of sin or of justice as we have, and so things that horrify us are considered more or less commonplace there. On the other hand, when souls really want to find the way of salvation, all they need is to hear the story told, and they will embrace it as quickly as a person in America.

While in India I came in contact with a man whose name meant "Wisdom." We had been camping at his village, and on our last Sunday evening there I was selling Gospels, after preaching in the bazaar. We had little Gospels worth about 5 cents each. We would gladly give them out free like tracts, but we realize that ninety per cent of the men in India cannot read or write, and there is a still greater percentage of illiteracy among the women;

	Missionary Personnel	Licensed Preachers	Lay Preachers	Organized Churches	Membership	Outstations	Occasional Preaching Places	Sunday Schools	Regular Attendants Besides Members
HONDURAS	4	10	7	13	192	17	18	13	561
NICARAGUA	4	13	13	12	640	30		12	727
GUATEMALA	6	18	24	16	745	33	29	19	1151
EL SALVADOR	4	45	110	44	2279	127	44	44	2809
COSTA RICA	2								
(New Field—recent news tells of two missions making good progress.)									
TOTALS	20	86	154	85	3856	207	91	88	5248

### CALLED TO HIS REWARD

Word has just reached us by wire that Clarence T. Maloney passed away August 2, while in this country on furlough from South India. His death occurred quite suddenly in New York City, where he and Mrs. Maloney had been staying for some weeks, endeavoring to make arrangements for their early return to the mission field.

Further announcement concerning the passing of our beloved missionary will appear in next week's Evangel, but in the meantime we ask prayer for the bereaved family, especially for Mrs. Maloney that she may be sustained through this hour of sorrow.

therefore we must needs get these Gospels into the hands of those who can read. So after preaching I was selling Gospels for the ridiculous sum of about one-half cent American money.

As I was giving them out this man came up to me. He had such a kindly, honest face that he stood out from the rest of the crowd. "Have you only those?" he asked. "Don't you have any more?" So I gave him Mark, Luke, and John, as well as the first Gospel. Then, as is our usual custom after a meeting, I invited the people to come to our camping place if they wanted to talk further. Some would come only because of a desire for argument; others would listen to the message until they understood the rules that were necessary for discipleship in following Jesus, and then would turn away.

This man came the next day as I was breaking camp, it being our last day there. We talked quite a long time, and as he left he said, "I have received much help from our conversation." I invited him to come to Chapra, hardly supposing he would, for he was living thirty-five miles away and it is not often a person will take the trouble to come that far.

One day as we were having services, who should come to the chapel in Chapra but this man. After that he attended every meeting and drank in the Word of God.

He told me later: "When I heard you preach in the bazaar that afternoon it struck to the bottom of my soul, and I realized it was the thing I had been seeking for years." So when he heard of the way his heart opened to it. Today he is a student of the Bible. We gave him a Hindu Bible when he took water baptism, and it is much worn so I know he studies it.

When I first talked to "Wisdom" about water baptism, he was willing to accept everything but that. I could tell you of one case after another where the Indians really have found Christ and have received the fullness of the Spirit, but when it came to taking water baptism the price was just

a little bit too great, and they have fallen back. We realized the danger with this man but decided to say no more to him about it, leaving the matter with the Lord.

About six months later we received a letter from him in which he stated his desire to take water baptism and set a certain date for that purpose. The day before, he was at the compound, and Sunday morning he was knocking at the door early, eager to get to the water's edge. If anyone received a blessing that day it was that man. I rejoiced greatly realizing that he was burning the last bridge behind him.

In America we take water baptism because it is the command of God, but in India it is the sign that breaks the Indian from his caste forever. He can never become a Hindu again. He realizes it may mean being cut off from his community; he faces ostracism, trouble, even death: and so this man has been cast off by relatives and friends. He lives alone on his own land in a little room made of bamboo fastened with mud, with a grass roof. You could put it up for three or four dollars in American money. He has no bed, but lies down on a small platform and covers himself with a blanket. He feels the Lord would have him live very simply. He has his Bible and other books on Christianity, and Scripture verses are written on the wall. Everyone who comes into that room hears about Christ—and there are many people who visit him because he was a well-to-do, influential man in his village. If I should not see "Wisdom" again on this earth, I know that we shall meet in heaven. I know also there will be others up there because of his life.

### CONTACTING OUR BOYS IN CUBA

"Our work at the army base has been interesting and, we feel, helpful," writes Kenneth McIntyre from Habana, Cuba. "After a Sunday morning service one of the Christian boys confessed to me that he had fallen into sin during the week. I asked him to come with me and have prayer about it; but he said the sermon had been just what he needed that morning and he had made everything right with the Lord during the service. We have had opportunity to visit the base hospital and have given out many tracts, Testaments and Reveilles. God has promised that His Word shall not return unto Him void.

"The soldiers are showing more and more interest in the services. Many have expressed how much they appreciate the meetings and how they look forward to them. A choir is now being organized; one of the men is playing the piano for us and several have offered to sing special numbers. Another has taken upon himself the duty of buying religious records and playing them before our services on the recording machine that is in the theater.

"We have appreciated especially the ministry of Mrs. Minna Seaholm who has been visiting Cuba in recent weeks in the interests of our boys in armed service. One evening the base chaplain arranged for her to come and give the boys what she calls a 'pep talk.' The meeting, held in the base gym, was attended by about a hundred men. We sang a number of special songs and then Mrs. Seaholm spoke. She has a message that makes its way into the hearts of the boys. Before returning to the States it is her purpose to try to contact the other army bases in Cuba."

### SUNDAY SCHOOL IN HABANA, CUBA

This Sunday School under the leadership of Enrique Rodriguez Lopez has now reached an attendance of 113. Between 40 and 50 attend the regular night services.

Brother Rodriguez is unable to devote much time to the work because of his employment and the distance from his home to the meeting place, but in spite of all hindrances the work continues to grow and prosper under the blessing of the Lord.



# The PASSING and the PERMANENT

## WAR MARRIAGES

Dr. Hornell Hart, Duke University sociologist, says that a survey he has just conducted indicates "the terrible fact that between 33% and 55% of the marriages now being consummated will end in divorce" after the war.

## THE CURE FOR INFLATION

Roger Babson says: "Inflation can be stopped only as the hearts and desires and purposes of the American people change. Only as we desire to make greater personal sacrifices and voluntarily reduce the standard of living can we curb inflation. This means that only a spiritual awakening can stop it."

## "REPENT" IS THE RIGHT WORD!

The Archbishop of Canterbury says: "We thank God for the splendid qualities our people have shown—courage in danger, comradeship in service, perseverance in effort. But the decline in honesty has been very sharp and steep. Our standard of conduct in matters of sex is very lax. These things will bring terrible consequences if we do not change our outlook, or in the old phrase, 'repent.'"

## PRISONERS OF THE JAPANESE

"About 158 missionaries of the China Inland Mission and 167 children of missionaries are in the hands of the Japanese," reports W. H. Aldis. The Japanese seized the beautiful buildings of the Mission's school in Chefoo, N. China, where the missionaries' children were kept. The children went to their internment singing:

"God is still on the throne,  
And He will remember His own."

## WHEN WILL PEOPLE LEARN?

According to the *Protestant Voice*, the estimated giving to religious bodies in the U. S. A. for the three-year period ending June, 1943, was \$1,921,000,000. In contrast, our appropriations and estimates for war (according to the Bureau of the Budget in 1942) amount to more than \$222,548,000,000. That is, our expenditures per person are about \$14.59 for religion and \$1,690.21 for war. It is a costly lesson. Will the people learn it?

## UNRESTRAINED CHILDREN

J. Edgar Hoover, chief of the F. B. I., says: "For years we have listened to some quack theorists and pseudo psychologists who have preached that discipline and control were bad for children—that they should be left uninhibited to work out their own life patterns, their own self-discipline. But you don't acquire self-discipline if you never learn what discipline is; neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others. Now we are reaping the harvest." The most unfortunate part of the picture is that the children suffer the most; like Eli's unrestrained children, they suffer because of the foolish indulgence of the parents.

## PANTELLERIA AND PROPHECY

"When Pantelleria surrendered, it was the first time in the whole history of warfare that airpower and airpower alone had reduced a fortress and bent a garrison into surrender," said the newspapers. The story of the world's greatest downpour of bombs falling upon that tiny island off Tunisia reads like the book of Joel. Read the prophecy of Joel 2:2-10 and note the comparison. The prophecy may refer to "pattern bombing," or it may refer to something even worse!

## THREE COHENS

None are more eager to see the Axis defeated than are the Jews, and many are serving their country. Three different Cohens were cited for special awards recently, all within one week. First was Sgt. Sidney Cohen, who inadvertently secured the surrender of Lampedusa and was dubbed "King of Lampedusa." Then Capt. Henry G. Cohen of Melbourne was given the George Medal for gallantry in North Africa. Then a New York Doctor, Capt. Moses Cohen, was awarded the Silver Star for a daring nine-mile dash into enemy territory to secure medical supplies. The anti-Semites would like us to overlook these feats, however.

## THE BOMBING OF ROME

Says *The Presbyterian*: "The bombing of Rome has stirred wide comment in the Roman Catholic press. This bombing business was begun by Hitler and Mussolini, two nominal members of the Roman Catholic Church. We have never been able to understand why the Roman Catholic Church did not exercise its ecclesiastical prerogative and excommunicate these pagan vandals. Time was when its censures were effective among rulers. Certainly these two sons of the Roman Church appear to be fit objects for discipline. They have loosed on the world more agony than any other rulers in a thousand years. Now the wickedness they have taught returns upon their own heads."

## IS YOUR EVANGEL COMING LATE?

We mail the "Pentecostal Evangel" regularly every Friday. But readers are complaining about its frequent late arrival. A special report, representing the result of an extensive research, appears in "The United States News," which indicates that our transportation system all over the U.S.A. is sagging badly, due to scarcity of new equipment and parts. This report states that "delays while troop trains and war freight get the right of way, are the rule." In consequence mails are late in arriving. Uncle Sam has also lost many workers from his Post Office Department, and cannot give the same service as formerly.

So we ask all our readers to please be patient if their papers or supplies arrive late. Be sure and order all Sunday School supplies early each quarter.

## A WORLD COUNCIL

Sir Stafford Cripps recently said: "Europe as a unit in the world will need its own European Council, where social, political and economic problems can be solved. The other great divisions of the world will need theirs, too, and over all we shall hope to see a supreme World Council where the intercontinental problems will come for solution." Who knows but that the Central Federation of "ten" will emerge in the final form of the fourth empire of Bible prophecy?

## FAMOUS NAMES

Liberty ships are being christened with the names of famous preachers. One of these is the *S. S. Dwight L. Moody*, which took the water at Panama City, Fla. Another is the *S. S. Francis Asbury*, named after the "father of American Methodism." A third is the *S. S. Jason Lee*, named after an early circuit rider who had a major role in the opening of the Oregon Trail. A new destroyer escort, the *U. S. S. Kirkpatrick*, is so named after Captain Thomas L. Kirkpatrick, a Presbyterian, who was the first Navy chaplain to die in this war.

## BRITISH ASSEMBLIES OF GOD

Donald Gee writes from England: "Our General Council last week provided a record in every way, and was very richly blessed of God, so that all the brethren returned to their Assemblies throughout the country with hearts aglow with the love of the Spirit. Once again the Day of Prayer proved to be a mighty time with God; even the evening public meeting was devoted entirely to prayer and intercession. There were times during the day when the glory of God came down like a cloudburst. Certainly there is much to pray for these days. We felt considerable liberty in praying for a speedy end to the war. "My deepest spiritual impression of the Council was one of STRENGTH. One feels that the grace of God has now brought our British Fellowship of Assemblies of God into a place of stability hitherto untouched. One felt the Rock. Our younger ministers are appreciating this fact very much."

## A MILLION TESTAMENTS FOR JEWS

It is the aim of George T. B. Davis to distribute a million Testaments among the Jews of America. To do this he organized The Million Testaments Campaign, 1505 Race Street, Philadelphia, Pa., to work through Christians of any denomination, and he uses a special Prophecy edition of the New Testament with markings and references to show that the Jesus of the New Testament is the Messiah promised in the Old. To date, over 600,000 copies have been distributed, and a new order for 270,000 has been placed.

A unique expression of the changed attitude of the Jews toward the New Testament was manifested recently in an Eastern city. Three Bible students spent several days visiting Jewish homes. They gave out 1500 of these Prophecy Testaments in English to Jews who agreed to read them, and gave Yiddish Gospels to those who preferred that language. Some of the Jews showed their appreciation by giving fruit and drinks to the workers; while one elderly Jew with whiskers actually kissed one of the young men!

## GENERAL COUNCIL DELEGATES

Each church or assembly affiliated with the Assemblies of God is entitled to send one lay delegate to represent it at the General Council to be held in Springfield, Mo., Sept. 1-9. Lay delegates must be chosen by the church, and are required to bring with them a letter signed by the secretary of the church or the pastor certifying their election or appointment by the church to represent it at the General Council. Appointments made by pastors are not considered legal, and delegates thus appointed will not be given recognition by the Roster Committee.

When an assembly is pastored by a licensed minister, it is the prerogative of the assembly to appoint the pastor as its representative if so desired. Such appointment will insure to the licensed minister full privileges of the floor which are granted to lay delegates.

Ordained ministers will be asked by the Roster Committee to identify themselves by showing their new Fellowship Certificates at the time of enrollment.

J. Roswell Flower, General Secretary

## A STORY FROM LONDON

This story is told by Charles T. Cook of London, England, and appears in *Moody Monthly*.

Three men came to the London City Mission to remove the iron railings around the grounds and turn them into scrap metal for war use. The missionary asked the foreman, "Do you ever go to church?" "Church! Church!" The man's jaw stuck out as he almost shouted the words. "I've no time for that kind of bunk!" His mates declared themselves in full agreement with their foreman. Religion *was* bunk, and the world would be better without it.

The missionary decided the situation needed some plain speaking. "Bunk! That's what you think! But supposing you're wrong—and I'm here to say you are wrong. Supposing the things you reject are nevertheless facts. I believe in God, and in the punishment of sin, and in a lost eternity. And I'm not having it on my conscience that you have never been warned. This is what the Bible says: 'It is appointed unto man once to die, but after this the judgment.' That's not bunk. That's God's word to you, whether you heed it or not."

Thirty-six hours later the missionary's wife answered a knock at the door. There stood the foreman with ashen face. "Who told you to talk to us as you did?" the foreman asked the missionary when he was able to see him. "I believe that God told me to do so," was the reply; "but why do you come back and ask this question?" "Guv'nor," and the man's voice shook with emotion, "one of my mates is dead and the other's in the hospital. The lorry was full of railings, and we hadn't fixed the load properly. My two mates were sitting on the top, and I was at the wheel. As we went round one of them traffic roundabouts, the load slipped, and both of them were thrown off. One went on his head and broke his neck. The other broke his collar bone. Guv'nor supposing it had been me! Where should I have been now?"

There was no need to press the guilt of sin. The missionary's glad task was to make

clear the way of salvation. The man received Christ, and became a saved man.

Some days afterward, the missionary had another caller. This time it was the man with the broken collar bone. Had he left a tool behind him? That was his inquiry. "Yes," said the missionary, "your tool is quite safe. But is that the only reason why you have come?" It most certainly was not, for here was another convicted, seeking soul; and that day the second man found forgiveness and peace in Christ.

## RUSSIA AND GERMANY

Many are beginning to wonder what our relationship is going to be towards Russia, after Germany has been defeated. Alarm has been expressed at the setting up in Russia of a "Free Germany" government. Furthermore an American journalist, Quentin Reynolds, after a three months' tour in Russia, said that a Russia army officer remarked, while discussing with him the postwar period: "When we have beaten Germany, you Americans and British should get out for a while and let the Russians be the army of occupation for one month. Things would adjust themselves."

The magazine, *Our Hope* states: "If Russia succeeds in conquering Hitler, as it may, then Germany would be in full line with the confederacy of nations as predicted by Ezekiel."

## PATIENCE IN SPEAKING

An evangelist was once addressing four hundred of the very poor, in London. A young couple had a baby with them which was noisy and troublesome; but the evangelist, though feeling it keenly, took it with grace, and said nothing. Afterwards, coming down the hail downcast and oppressed, he said to a friend,— "It was little more than a competition between myself and the baby!" Yet what were the facts? *The only souls saved that night were those two young parents; and if the evangelist had lost his patience, he would have lost his souls.*

## NOTICE TO SUBSCRIBERS

A new ruling by the United States Post Office has gone into effect requiring the use of zone numbers to be added to the address of our subscribers in the cities where such numbers are used.

We kindly ask that all our subscribers in renewing their subscriptions or sending in new subscriptions, be sure to include their zone number, placing it between the name of city and the state, as for example:

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336 W. Pacific Street.  
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By complying with this request it will not only save hours and hours of labor and research work in our subscription department, but will also help in the delivery of your paper to you.

We will greatly appreciate your cooperation in this matter.

J. Z. Kamerer, Manager

## Destination Unknown?

**H**AVE you ever been under sealed orders? It's a strange sensation not to know where you're going. You wonder if it will be north or south, east or west. You hear rumors that the outfit is going to be shipped across. Some think it will be from the West Coast—others tell you, the East. You'd like to know, wouldn't you? But you never know till you get there. Some of you made it across; others of you are still stationed in this country, and maybe you'll be shipped out tomorrow.



The mother of a private from Springfield, Mo., had been anxiously waiting for some news from her son who had been travelling about the country under sealed orders. She had had no word from him for about three weeks, and then she received a telephone call from a soldier who had been in the same company as her son. He had been transferred to O'Reilly General Hospital in Springfield, Mo., because of a heart attack at the time the outfit was about to be shipped out. This soldier informed Mrs. Stone that their outfit had been equipped for overseas duty, probably Africa. After some weeks of worry, she received a letter from her son in Greenland. They supposed they were bound for Africa, but landed in Greenland.

Wouldn't it be a tragedy, soldier, if you thought you were all equipped for the eternal destination—Heaven, but found after you'd traveled life's journey, you ended up in Hell? That's not only probable, Buddy, but likely, if you haven't settled your destination with the right authorities. And here's a tip—you never need to be in the dark as to your eternal destination. You're the man who decides your own destiny.

The Good Book is very clear and definite on this point. It declares that there are only two roads. There is a narrow way that leads to eternal life—the road of surrender to the perfect will of God; and there is a broad way—the road of sinful pleasure and rejection of Christ, that leads to Hell. And let me say this, soldier: To the man who will admit Christ into his life, to him He will become the Saviour from sin, the Illuminator of darkness, the Dissolver of doubts, and the Guide to Heaven—the eternal destination.

This is one of the twelve articles in *Reveille* No. 8.

Send for a number to distribute to the servicemen in your neighborhood.

The price is 85 cents per hundred, or \$7.50 per thousand.

Some can not pay for copies, and we are glad to send as many as can be conscientiously used, without cost. Send orders and gifts to Home Missions Dept., 336 W. Pacific St., Springfield, Mo.

## The Lord's Healing

### INSANITY HEALED

My extreme nervousness finally climaxed in January 1936, when my nerves gave way and also my mind. I knew I was not right, and tried so hard to get to thinking straight once more. My neighbors considered me insane.

Through the first months of my distress I was kept in bed at my own home, where I had to be strapped to the bed, and suffered tortures unspeakable. Much prayer was offered for me. In the spring I was taken to Elgin State Hospital, where I remained six weeks and was sent back incurable. The Institution's report was that I had "manic-depressive insanity due to a constitutional factor that is beyond any treatment that is known at this time."

Later I was sent to a Chiropractor Hospital at Davenport, Iowa, where also I received no help. I had been a very nervous woman and had had two operations.

In 1936 my husband took me on a visit to my sister in Superior, Wisconsin, where we attended church where Brother A. A. Anderson was pastor. They had a day of fasting and prayer for me. From then on I had times when I could read my Bible, which was honey to my soul. Much of the time however I still had pain and demon torture.

Arriving home I found myself saying almost

continually, "Mighty God." I was also much comforted with, "Seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you." In the three weeks my lips kept saying, "Mighty God," the Lord taught me the meaning of the word, "mighty." At the end of three weeks the word "mighty" changed to, "almighty." Saying "Almighty God," assured me more strongly that my case was not hopeless with God. God was schooling me in a wonderful way.

After I had been home four weeks a 3-week revival started. I went with others to the altar and sought God with all my heart. The Lord seemed so near and a strong heat would envelop my head down to my shoulders. Later the Lord revealed to me that it was then that He was mending my brain.

I had wanted a miracle to take place, with instantaneous healing; but it was far better the way God did it. Had I been healed in a moment I could not have learned the precious lessons I learned during the year the Lord took to heal me, after the day of fasting and prayer.

This is May 1943. My mind is entirely clear and my health is fine. I never before had such good health as I now enjoy. I do all the work for my own family of four, besides working for a couple of neighbors weekly.—Mrs. George Schmalz, 216 Daisyfield Road, Rockford, Illinois.

### HEALED OF STOMACH TROUBLE

For four years I suffered with my stomach. In 1942 I was down for four months, suffering dreadfully, and I became so weak and sick and emaciated that I was given no hope by the doctor. He said I had cancer of the stomach and that I could not live. He wanted us to give him a mortgage on our place and when we refused he quit coming. Then Mrs. Pearl Jordan came and told me about the Saviour's healing. She prayed for me and I began to improve. I had a few attacks with my stomach afterwards, but I quit vomiting the black stuff that the doctor said was clotted blood from the cancer, and soon I was well. I have been well now since the summer of 1942, and I give God all the praise for He is worthy.—Tildy Lofton, Petrey, Alabama.



## George Washington Carver

GOD'S EBONY SCIENTIST

By Basil Miller

As a slave boy he was captured by night riders and traded for a horse; as a youth he fought for an education against the most adverse circumstances; as a man he rose by sheer hard work and faith in God to be one of the world's greatest scientists. This is the story of George Washington Carver, a story that should thrill every American and inspire all to higher endeavor.

What was the secret of his success? "The basis of my life-work," said this great Christian Negro scientist just before his death, "is Proverbs 3:6, 'In all thy ways acknowledge him, and he shall direct thy paths.'"

Dr. Carver's life was a marvelous testimony to the power of God to use an instrument completely yielded to Him. Known as "the wizard of the peanut," he was enabled to find more than 300 practical uses to which the humble peanut could be put. He was an artist, a musician, a scientist—but greatest of all—a devout Christian gentleman.

Read this unusual biography of an unusual man whom the Lord set apart, because he gave God full opportunity to work through him.

Price \$1.50

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Springfield, Missouri



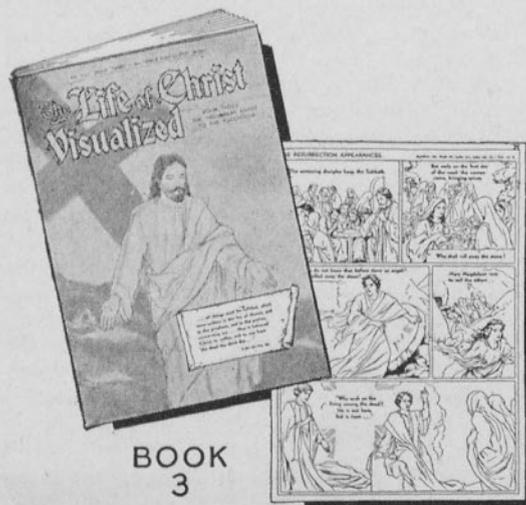
### MISSIONARY CONTRIBUTIONS

Month of July, 1943

Alabama .....	651.47	Michigan .....	3,955.41
Arizona .....	474.82	Minnesota .....	2,280.57
Arkansas .....	2,056.51	Mississippi .....	287.24
California .....	13,244.09	Missouri .....	4,548.55
Colorado .....	1,379.26	Montana .....	922.48
Connecticut .....	462.50	Nebraska .....	1,001.34
Delaware .....	723.72	Nevada .....	137.47
Dist. of Columbia .....	660.84	New Hampshire .....	20.50
Florida .....	853.46	New Jersey .....	3,892.25
Georgia .....	473.19	New Mexico .....	140.18
German Branch .....	507.10	New York .....	4,193.21
Idaho .....	750.38	North Carolina .....	343.00
Illinois .....	3,802.29	North Dakota .....	731.19
Indiana .....	1,152.15	Ohio .....	5,084.32
Iowa .....	951.86	Oklahoma .....	3,105.39
Kansas .....	2,592.89	Oregon .....	2,987.62
Kentucky .....	421.36	Pennsylvania .....	4,574.71
Louisiana .....	702.42	Rhode Island .....	102.62
Maine .....	229.18	South Carolina .....	108.50
Maryland .....	595.45	South Dakota .....	507.36
Massachusetts .....	462.42	Tennessee .....	271.49

## The Life of Christ Visualized

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3

D. V. B. S. and Sunday school teachers will appreciate this for class work and as awards.

While worldly, unconcerned parents are allowing their children to spend many dollars every year for questionable, sensational, unprofitable "comics," the Christian parent will welcome the opportunity to buy books that are entertaining, constructive, spiritual.

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Texas .....	4,222.58	Wisconsin .....	1,525.11
Utah .....	144.36	Wyoming .....	151.22
Vermont .....	27.00	Alaska .....	36.00
Virginia .....	1,369.60	Canada .....	288.48
Washington .....	6,247.67	Foreign .....	27.99
West Virginia .....	214.67	Miscellaneous .....	828.48
Total Amount Reported .....		87,425.92	
Home Missions Fund .....	12,679.64		
Office Expense Fund .....	1,459.40		
Literature Expense Fund .....	104.39		
Given Direct for Home Missions .....	2,507.28		
Given Direct to Missionaries .....	3,520.17		20,270.88
Amount Received for Foreign Missions .....			67,155.04

## Field Reports

**EAST WACO, TEXAS**—We thank God for the 4-week revival just closed at the Log Cabin Assembly, 525 Preston St. God blessed in a marvelous way each night. Our evangelists were Mr. and Mrs. Homer Sartor. Twenty were saved or reclaimed, 7 received the Holy Ghost Baptism, 11 were baptized in water, and our church was richly blessed and strengthened.—Herbert H. Leonard, Pastor.

**SILOAM SPRINGS, ARK.**—We have just closed a 3-week revival with Evangelists Dean Duncan and Lesley Stubbs. A good number were saved and the saints were greatly encouraged. In spite of several other highly advertised gatherings, there was a record attendance throughout. We are looking forward to greater days in Pentecost.—D. B. Jagers, Pastor.

**PARADISE, CALIF.**—After being in Ohio, Indiana, and Kentucky, and speaking in the various denominational churches who opened their doors to me, I was called back to California as copastor with Ella M. Beare, Assembly of God, Paradise, Calif. While in Point Pleasant, Ohio, the birthplace of Ulysses S. Grant, I spoke in the Methodist church. I found perfect liberty in preaching our Pentecostal message in the churches in which I spoke. All Council ministers passing this way are invited to stop in Paradise. We extend them a hearty welcome.—Louella E. Nathan.

**NEW MEXICO DISTRICT COUNCIL**  
The New Mexico District Council held its fourth annual session at the First Baptist Church, Tucumcari, N. Mex., July 13-15. The first service was on the night of the 12th at the local assembly, where the brethren gathered for a fellowship meeting. After a very spiritual song service, W. A. Gilbert, Assistant Superintendent of the District, brought the message.

The convention proper opened at 10:00 a. m., July 13, with a devotional service. Space forbids a full report of the various ministers who contributed to the devotional part of the Council.

District Superintendent H. M. Fulfer was returned to office for the coming year, also the District Secretary-Treasurer, B. H. Caudle. Roy H. Stewart was elected Assistant Superintendent, and T. S. Miles General Presbyter. Sectional Presbyters elected are as follows: James D. Bell Northeast Section; E. K. Bates, Southwest Section; and E. E. Franks and James L. Wells, Northwest Section.

Report of the Secretary-Treasurer showed a substantial growth in the District, and the brethren determined to do still more during the coming year. Our beloved General Superintendent, Ernest S. Williams, spoke at the Ministers' meeting each morning, and in the evening. No matter how tired the people may have been, at the time our brother would enter the pulpit to speak, there was a quickening of interest in the congregation, as they drank in the words of this anointed minister of God. We are thankful for the presence of our brother, for his wise counsel pertaining to business matters as well as for the devotional part of the convention.—B. H. Caudle, District Secretary-Treasurer.

## Forthcoming Meetings

General Council of the Assemblies of God, Springfield, Mo., Sept. 1-9, 1943.

**NORTH CAROLINA CAMP MEETING**  
Eastern North Carolina Camp Meeting, Bertie, N. C., Aug. 22-Sept. 5. Evangelist R. V. McIntosh, main speaker.—J. E. Garns, Secretary.

**ALVA, OKLA.**—Fellowship Meeting and Dedication Service, Aug. 24. District Superintendent G. W. Harcastle, afternoon and night speaker. Orville Painter, morning speaker. James S. Murrell is pastor.—W. C. Crowder, Sectional Secretary.

**NEBRASKA DISTRICT CAMP MEETING**  
Annual Nebraska District Camp Meeting, Lexington, Neb., August 13-22. Ralph M. Riggs, Superintendent Southern Missouri District, camp speaker. Camp located on Highway 30, one mile west of Lexington. All buses stop at camp grounds to receive and let off passengers.—A. M. Alber, District Superintendent.

**ARIZONA CAMP MEETING**  
Fifth Arizona District Camp Meeting, Church Conference Grounds, Prescott, Ariz., Aug. 18-25. T. J. Jones will speak mornings on the Deeper Life and in the evenings bring the Evangelistic message. Other speakers as the Lord permits. For reservations write L. H. Hauff, Box 945, Buckeye, Ariz.—Charles L. Elmes, District Secretary.

**NEW MEXICO DISTRICT CAMP MEETING**  
Annual Camp Meeting, New Mexico District, on new camp ground in Mountainair, N. Mex., Aug. 13-22. Clyde C. Goree, camp evangelist. Other speakers in day services. Wood and water provided for camping. Rooms and cabins available in town, adjacent to camp ground. For further information write H. M. Fulfer, District Superintendent, Mountainair, N. Mex., or B. H. Caudle, District Secretary, Box 878, Tucumcari, N. Mex.—B. H. Caudle.

**WESTERN NEW YORK CAMP MEETING**  
Twelfth Annual Western New York Pentecostal Camp Meeting, Silver Lake Institute (Methodist grounds), Silver Lake, N. Y., Aug. 28-Sept. 6. Speakers: Wesley R. Steelberg, Robert Cummings, Fred Merian, and H. E. Winburn, assisted by many of our local ministers. Junior Bible School for boys and girls ages of 12-17. Vacation Bible School for children under 12. For information write A. T. Smith, 327 Seneca Road, Hornell, N. Y.—G. R. Bender, Camp Chairman.

**WEST TEXAS FALL CONVENTIONS**  
Pecos Section, Midland, Sept. 21-22; East Central Plains Section, Paducah, Sept. 28-29; North Plains Section, Shamrock, Oct. 7-8; West Central Plains Section, Lubbock, Oct. 12-13; South Plains Section, Lamesa, Oct. 14-15.—H. Paul Holdridge, District Superintendent.

### OPEN FOR CALLS Evangelistic

E. Jas. Phillips, 679 Bryson St., Youngstown, Ohio.—"I hold credentials with the Central District Council."

### MISCELLANEOUS NOTICES

**NEW ADDRESS**—Box 428, Leadwood, Mo.—Willie J. Golden.

**NEW ADDRESS**—524 E. 4th St., Roswell, N. Mex. "I have accepted the pastorate of the church located at E. 4th and Garden Sts."—O. W. Edwards.

**GREAT LAKES BIBLE INSTITUTE**  
The Great Lakes Bible Institute of Zion, Ill., will open for the fall term on Sept. 13. C. E. McCarrell will return as Dean. The Institute will maintain a competent faculty of teachers in accordance with its policy of past years. Send applications for enrollment immediately to the Institute Registrar. Application blanks can be obtained by writing the Institute for the same.—W. R. Williamson, Superintendent.

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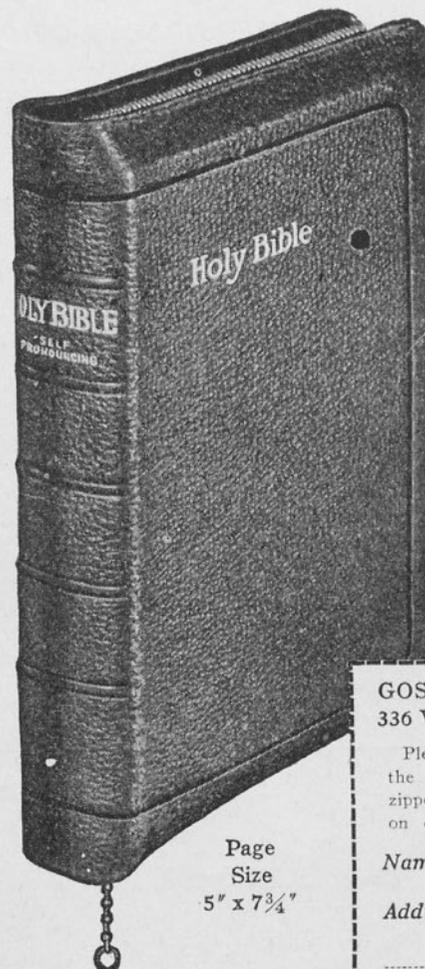
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SPECIMEN OF TYPE

PROVERBS, 1.

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The psalmist exhorts to praise of God.  
**P**RAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.



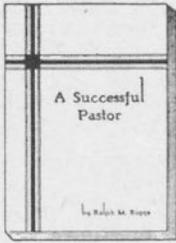
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# Tools for THE MINISTER'S TOOL CHEST

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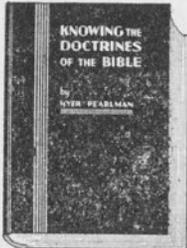
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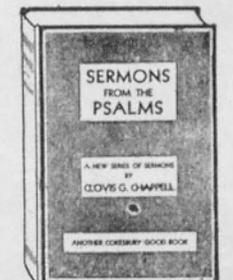
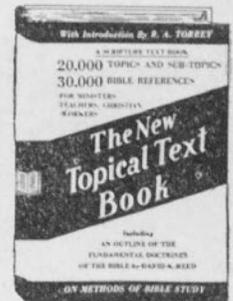
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