



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

# The Pentecostal Evangel

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 THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS
 

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## THE VOICE OF THE LORD

J. NARVER GORTNER

**W**ILL hear what God the Lord will speak." Psalm 85:8. God is ever speaking. He speaks through nature. "The heavens declare the glory of God; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge." Psalm 19:1, 2. So says the Psalmist, and the apostle Paul tells us that "the invisible things of Him," that is, the invisible things of God, the things that are spiritual in their nature, and therefore cannot be seen by the human eye as can the things that are material in their nature—"the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head." Rom. 1:20.

And God speaks through the dispensations of His providence. He speaks to individuals, and He speaks to nations. Blessed indeed is that man who has an ear to hear, and who hears! Horace Bushnell wrote a book entitled, "Moral Use of Dark Things." In it he set forth the fact that the sad, the unpleasant, the tragic experiences of life, have their moral values, and each experience is designed by God to teach an important lesson. It was only another way of saying that God speaks through the dispensations of His providence. For all our experiences in life are ordered by God or permitted by God. And we are all in school, whether we recognize the fact or not, and should be learning the lessons God would teach

us. Some of us are ready learners, and others among us are less apt; or, perhaps it is because we are unwilling to be taught; we have ears to hear, but we refuse to hear.

These facts have recently been impressed with double emphasis upon my mind. I was just returning from the recent meeting of the General Presbytery at Springfield. I came home by way of Los Angeles. My wife had been visiting there, and the last lap of the journey we came together. Arriving in Berkeley at half past eight in the evening, we were met at the station by one of the good

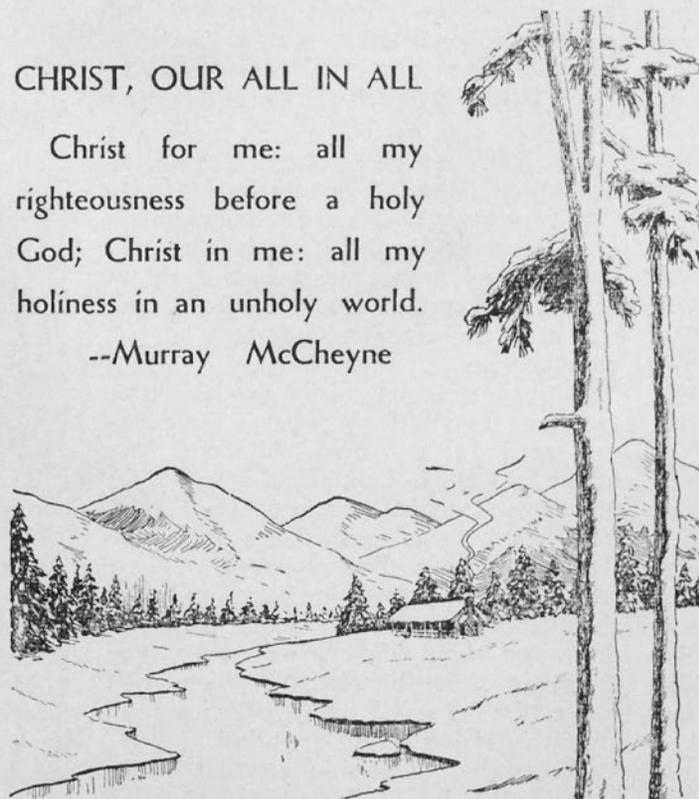
men of the First Church. All went well until we were within a few blocks of our home. The driver was about to make a left turn. A car was coming with unusual speed from the rear. Our driver held out his hand, and then seeing that it would hardly be safe to make the turn, he paused and motioned for the driver of the approaching car to pass us. But the driver of the car that was coming was drunk, and in less time than it takes to tell it, his car crashed into the rear of the car we occupied, and we all got a thorough shaking up. We were hurt, but not seriously. The two cars were locked together. Officers and an ambulance soon appeared on the scene. The drunken driver was taken to the emergency hospital, where his wounds were dressed, and he was then placed under arrest and lodged in jail. We were all taken to the police station, and placed in separate rooms, and asked to make written statements as to just how it happened. Then the officers, who could scarcely have been kinder to us than they were, brought us to our home.

Everybody who witnessed the accident bore witness to the fact that the good brother who had met us at the station was in no sense of the word at fault; they were willing to bear witness to this fact, and so expressed themselves. And our brother, who has always believed that "All things work together for good to them that love God, to them who are the called according to His  
(See Page Nine)

### CHRIST, OUR ALL IN ALL

Christ for me: all my  
righteousness before a holy  
God; Christ in me: all my  
holiness in an unholy world.

--Murray McChyne



# The Jew Today and Christ

Adolph Saphir

**W**ISH that all ministers of the gospel would reply to the question, "Has God cast off His people?" with the same clearness, energy, and decision as the Apostle Paul; for just as he exclaims, in answer to the other question, "Shall we continue in sin that grace may abound?" so to this concerning Israel, "God forbid!" The very expression, "His people," is significant, not "His ancient people," but His present and His future people; as the prophet Isaiah expressed it, "the everlasting nation" (am olam).

The Apostle Paul has uttered very solemn and severe words concerning his nation. He says, "They are enemies for the gospel's sake, who do always oppose themselves to the truth, and upon whom the wrath of God has come to the uttermost." And yet, with a deep insight into their guilt and spiritual misery such as no other man ever possessed, he felt great heaviness and continual sorrow in his heart; and his encouraging and joyful experiences among the heathen could never diminish that tender, constant and intense love and sorrow with which Israel inspired him. And this feeling was not one of nature or mere patriotism. It was Christ's own sorrow which filled his heart; and the tears that Paul wept for Israel have their source in the heart and eyes of Jesus, who wept over Jerusalem.

The apostle bears witness that the Jews had a zeal for God, though not according to knowledge. If we dwell only on the guilt of Israel, we take a very one-sided view of the nation; for although they rejected Jesus, yet they did not wish to cease being God's covenant people; and it is most touching to notice how, at the destruction of Jerusalem, they clung with all intensity to God and to His service. After the great and unparalleled suffering which they endured during and after that catastrophe, they still adhered with great zeal to the service of God. In their dispersion, and notwithstanding all their misery, they established synagogues everywhere, and schools of theology, in which Scripture was expounded.

The worship of God, the observance of the law, and the exposition of the Scripture, were throughout Israel's dispersion, and in their lowest condition, the very heart life, consolation and uniting bond of the nation. A spectacle unique in history! The unbelief of Israel was not like the unbelief into which modern Christian nations fall when they reject the Word of God and sink into pantheism or skepticism. Israel retained the Scripture, their

reverence for the law of Moses, their observance of the Sabbath and of the festivals. In their greatest poverty and wretchedness, it was their constant care to teach God's commandments to their children. It is for this reason that they have remained alive up to this day.

They have not become barren as a nation through moral degradation and vice like other nations. They have not sunk into intellectual and moral decay. Physically, mentally, and morally they are full of vitality and vigor. It is the Scripture, the law of God, that has been their life. And yet how great is their spiritual deterioration. As we see already in the Gospels, they have lost the true insight into that very law which God had given them. They do not perceive that the law is spiritual; and that very law, whose purpose it was to humble them and convince them of sin, is now their boast, and they go about to establish a righteousness of their own.

Connected with this is the sad fact that they have almost lost the idea of sacrificial atonement. The expectation of the Messiah had also become vague and dim. A few centuries after the destruction of Jerusalem, when it was evident that the time of the Messiah had passed by, and that the genealogies of the house of David were lost, the rabbis prohibited inquiry into the Messianic subject, and many passages which the ancient synagogue had correctly interpreted to refer to the Messiah were now explained in a most artificial way, to avoid the force of Christian argument.

But last, yet most important of all, Israel lost the idea of God as revealed in the Old Testament, and lapsed into an imaginary abstraction, laying stress on the unity of God, and losing the revelation of the covenant God of His people, who reveals His name and manifests the light of His countenance.

Both these aspects of the Jewish nation are clear to me from what I have experienced in my own childhood. My father was not a Talmudical Jew, but he feared God and revered the Scriptures; and never to this day do I read the passage in Deuteronomy, "These words shall be upon thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way." without the image of my father rising before my mind.

My mother often told me that I was born on the day of Atonement—the day



All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all

ISAIAH 53:6

on which God forgives the sins of His people; and this simple fact roused strange and sad thoughts in my heart. Mysterious day, when the Jews, clad in their white burial-garment confess their sins with weeping and fasting. In the Jewish evening prayer one verse, which is repeated three times, made a deep impression on me: "Stand in awe and sin not. Commune with your own heart upon your bed, and be still." And the problem which is so clearly solved in the Epistle to the Hebrews pressed upon me heavily then, for it was evident that we had no real and complete forgiveness of sin, seeing that the day of Atonement had to be observed every year.

In the synagogue service there was little to solemnize or attract a child; but two things always impressed me. One was the singing of the Trisagion (Isaiah 6, "Holy, holy, holy"); and the other was when the roll of the law was brought out of the ark and held up before the people, and it was said, "God spake all these words." With all my heart and soul I believed it; and I felt something of that awe and trembling in the presence of the God of Abraham, Isaac, and Jacob, the only true and living God, which my forefathers must have felt on that awful day. "Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard, and live?" Deut. 5:26.

There is something most real in this continuity of the feeling of God's nearness. This solemn awe—I can say so from experience—still lives in the Jewish heart. That faith in the five Books of Moses is as strong in me now as it was then—nay stronger, for I have heard Jesus say, "Moses wrote of Me;" and I have read in the Epistle to the Hebrews that the tabernacle in the wilderness was not the gradual product of man's thought, but was after the pattern beheld on the holy

mount, and the Holy Ghost symbolized in all its parts things spiritual and heavenly.

I remember distinctly one day looking over my father's books. The title of one arrested my eye. It was "Die Menschwerdung Gottes" (God becoming man). It was a new thought, and it thrilled my soul with the most joyous solemnity. When some Jewish missionaries came and preached to us the gospel, this was the deepest conviction in our heart, "Now we know God;" and with all the converts, however various their history, the central point was the forgiveness of sin through the atoning death of Christ.

The verse through which I first saw the gospel was, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

God has given abundant success in Jewish missions. There have been many converts and converts' converts. My father lived more than twenty years after his baptism, and was made a blessing to many Jews. My brother Philip gathered Jewish children round his bed of sickness, and established a school for Jews, in which he labored while suffering from a most painful illness. The fruit of his labors has been made manifest in subsequent years. Lederer, one of the early converts, went to New York, and, among others, was the means of the conversion of Scherschewski, who afterwards became a missionary in China.

The memories of the past are solemn; the opportunities of the present are urgent; and the hope for the future, according to the Word of God, is secure and glorious. It is not only Moses and the prophets who declare the future of Israel restored and converted, but our blessed Lord Himself came as the minister of the circumcision to confirm the promises made of God unto the fathers. He predicted the day when the whole nation will welcome Him. The Apostle Paul teaches emphatically that all Israel shall be saved; and no book of the New Testament is so essentially Jewish as the Gospel of John, in which Israel is distinguished from the children of God scattered abroad as that *nation* for which Jesus should die; (John 11:51), and in which, at the foot of the cross, we are reminded that Israel shall look upon Him whom they have pierced. John 19:37.

And why should it be thought a strange thing that Israel's history will be consummated by a direct interference of God, "the glorious appearing of our great God and Saviour"? Was not Israel's history miraculous from the very beginning? The call of Abraham, the birth of Isaac, the exodus out of Egypt, the preservation of Israel in the wilderness, the entrance into Canaan, the anointing of David by Samuel—in all these facts we see the direct

interference of divine power. And, last of all, it was not immediately after David and Solomon that the Messiah came, lest Israel's history should be constructed according to the modern ideas of natural evolution; but it was in the time of Judea's lowest condition, when subject to the Roman emperor, that God visited and redeemed His people. Angels descended to announce Messiah's birth. Christ was born of a virgin. Miracle of miracles! And thus the conclusion of Israel's history will be God's act, and manifest to the whole world as supernatural and divine. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off." "He that scattered Israel will gather him and keep him as a shepherd doth his flock." I beseech you, give Israel your love and your prayers.

### A Burning Appeal

"Not called!" did you say? "Not heard the call," I think you should say. "He has been calling loudly ever since He spoke your sins forgiven—if you are forgiven at all—entreating and beseeching you to be His ambassador. Put your ear down to the Bible, and hear Him bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help. Go and stand by the gates of hell, and hear the damned entreat you to go to their fathers' house and bid their brothers and sisters and servants and masters not to come there. And then look the Christ in the face, whose mercy you have professed to have received, and whose words you have promised to obey, and tell Him whether you will join heart and soul and body and circumstances in this march to publish His mercy to the world.

*Get up! Shake yourself! Act! Do something! Do it at once! Go on doing it! Do it with all your might! Spare no pains! Never stop any more! Read, pray, talk, sing, give!* Do anything you can—everything that seems to make the people know the truth about themselves and heaven and hell. God will help you! He helps those that help themselves, and especially when they are trying to help somebody else. He is pleased for you to help yourself to all the salvation He has to give you, but He is ten thousand times more pleased when you set to work to help other people.—William Booth.

### "Living or Dying"

An aged Scotchman, while dying, was asked what he thought of death, and he replied, "It matters little to me whether I live or die. *If I die I will be with Jesus, and if I live Jesus will be with me.*"—A. C. Dixon.

### Broken Things

**G**OD uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was when three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court, that she obtained favor to rescue her people from death.

It was when Jesus took the five loaves and broke them that the bread was multiplied in the very act of breaking, sufficient to feed five thousand.

It was when Mary broke her beautiful alabaster box, rendering it thenceforth useless, that the pent-up perfume filled the whole house.

It was when Jesus allowed His precious body to be broken to pieces by thorns, and nails, and spear, that His inner life was poured out like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by death, that its inner heart sprouts forth and bears hundreds of other grains.

And thus on and on through all history, and all biography, and all vegetation, and all spiritual life, God must have broken things.

Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, broken oftentimes in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Spirit is seizing upon and using for God's glory. It is "the lame that take the prey," Isaiah tells us. It is the weak that overcome the devil. God is waiting to take hold of our failures and nothingness and shine through them.

The longer I live the larger allowances I make for human infirmities. I exact more from myself, and less from others. Go thou and do likewise. What advice you would give others, take yourself.—Wesley.

More and more, as I get older and go on preaching, I find that if I take a text, I need the whole Bible to explain it.—G. Campbell Morgan.

# THE MINISTRY OF THE MIRACULOUS

**W**HEN the time came for the Lord to take the Children of Israel into the land of promise, He said to Joshua, "As I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan." Joshua 3:7, 8.

Joshua had no precedent in his own experience to work upon, either in miracles or in power. His favorable report as one of the spies that Moses sent into the land brought him into disrepute. But now he hears the word of God, he believes it, and he acts on it.

These were strange commands, but clear and explicit. The ark of the covenant of the Lord was to be taken down to the river, and to be carried by men into the water of the river that was in flood. By this means, a way, a dry way, was to be made for the hosts of Israel to cross into Canaan.

If Joshua had been trained in many modern schools, instead of the school of Moses, he would have had a whole catalog of indisputable arguments to prove that the proposition was ridiculous.

But Joshua believed God. Neither calculation, argument, nor reason hindered his obedience. He knew that the Lord of all the earth had control of all the waters of the earth, and He could as easily make a pathway through Jordan as through the Red Sea.

The people of Israel were marshaled and arranged so that they could march over as soon as God began to work. And the priests were obedient to the faith. But they had actually to put their feet into the water. They had to taste of the flood. That act of faith was rewarded. Had they faith only in the word of Joshua? No. They had faith in the presence of Him who had said concerning the ark and the mercy seat above, "There I will meet with thee, and I will commune with thee from above the mercy seat." Ex. 25:22.

The Red Sea could not overwhelm the hosts of the Lord when He held back its waters, and now they had confidence that Jordan would behave at the request of its Creator as He wished. When the feet of the priests that bore the ark were dipped in the brim of the water, the water stood! "Impossible," says the materialist. "Impossible," says the engineer. "Impossible," says the skeptic

in clerical garb. But the divinely inspired word declares that the waters stood. Joshua 3:15, 16. What was the barrier? There was no beaver's dam! No concrete wall! What was the cause of these waters' standing? Was it the command of Joshua? No. The obedience of the priests? No. The resistance of their feet? No. *It was the presence of the Lord, the Creator.* "With the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed." Ex. 15:8. Stormy winds fulfilling His word, and rushing waters too!

He who made that river had perfect control of that river. At the presence of its Creator—and remember, it was by Him, Christ, that all things were made and consist—that river obeyed a law which was its everyday law. You say, "Water finds its level." That is man's way of putting it. Water finds its God-appointed way, and when God wills to suspend a flow, such a flow is suspended until His suspension is withdrawn.

Christ's disciples once said to Him, "Master, carest Thou not that we perish?" Mark 4:38. The sea was raging. But He arose from the stern of the ship, rebuked the wind and said to the sea, "Peace, be still." And the wind ceased, and there was a great calm. He said to His disciples, "Why are ye so fearful? how is it that ye have no faith?" And they feared exceedingly, and said one to

another, "What manner of man is this, that *even the wind and the sea obey Him?*"

It was the Creator speaking to His own handiwork. He willed that the waters should suspend their natural operations. And the children of Israel marched over the Jordan as on dry ground. On the one side there would be a high wall of water, on the other side the waters journeying toward the Dead Sea were allowed to continue their course. On the one side the natural law was suspended and on the other side it was allowed to continue. There was a miracle in the division of the water.

We further read, "And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before." Joshua 4:18. When they brought up the ark, the power was withdrawn.

Oh, the condescension of our God in allowing His Presence to rest upon the shoulders of men and to be borne and carried! That Presence was so mighty that the river out of reverence for its Creator, stopped in its course.

We may learn a lesson from this. *For Christ is in His church today as He was with His people in Joshua's day.* He wants us to believe His word. "He that believeth on Me, the works that I do shall he do also" (John 14:12), because the Holy Spirit whom He sent has descended and has taken up His abode in the temples of His people.

There must be a step forward in faith. The priests had to put their feet in the water. It was not until they ventured that the Lord began to work. It is always true, "According to your faith be it done unto you." Matt. 9:29. The Israelites believed the word of the Lord spoken through His servant Joshua, and they advanced in faith, and their faith was rewarded. It was opening the way for Israel to destroy the enemies of the Lord in the land. So with the modern miracles, if the priests (and all believers, according to 1 Peter 2:9, belong to God's priesthood) will be faithful to stand in the river, so that others may march through.

You say, "What do you mean by stand-

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ing in the river?" The answer is found in Philippians 2, where Christ is pictured as going down, down, down, down in humility to the river of death, even the death of the cross. And the Spirit of God says, "Let this mind be in you, which was also

in Christ Jesus," going down, down, down, until we know in a real and practical way the deepest death of the cross, and the deepest fellowship of His suffering. Then will many be able to come into the place of blessing.

in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12:17-21. Abraham manifested the fruits of the Spirit in the hour of temptation, and his life and influence are still bearing fruit for God.

## UNSELFISHNESS

Evangelist Wm. F. A. Gierke

**F**OR even Christ pleased not Himself." Romans 15:3.

"Am I my brother's keeper?" Gen. 4:9.

Too legibly are the characters written on the fallen hearts of a fallen world: "All seek their own!" Selfishness is the great law of our degenerate nature. When the love of God was dethroned from the soul, SELF immediately occupied the vacant seat and began its satanic reign.

But Christ, who is the Christian's example, lived by a greater law. He stands out for our imitation, a grand solitary exception in the midst of a world of selfishness. His entire life was one of abnegation of self: a beautiful living embodiment of that love which "seeketh not her own." 1 Cor. 13:5. He who for others turned water into wine, who miraculously provided food for the fainting thousands in the wilderness, exerted no such power for His own necessities. During His forty days temptation, no table did He spread for Himself, no booth did He rear for His unpillowed head. Twice do we read of Him shedding tears, once over the city of Jerusalem, and again at the grave of Lazarus, but never did He weep for Himself. The approach of His cross and passion, instead of absorbing Him in His own suffering, seemed rather to bring forth new and more gracious promises to His people. When His enemies came to apprehend Him, His only request was for His disciples, "Let these go their way." John 18:8. After the suffering, in the very act of departure, with all the boundless glories of eternity before Him, His people were still Christ's care.

The example is overwhelming, and the Christian might well cry, "Who is able for such a life as this?" God is the answer. "He which hath begun a good work in you will perform it." Phil. 1:6. What a beautiful manifestation of God's power for unselfishness is seen even before Christ, in the friend of God, even faithful Abraham. The herdsmen of

Abraham and his nephew Lot couldn't agree upon a proper division of pasture lands. In order to prevent a quarrel between them, which might have proved a scandal in the eyes of the heathen in whose land they dwelt, Abraham suggested a separation. Listen to his message, born of a heart in close communion with God: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen: FOR WE BE BRETHREN. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left." Gen. 13:8,9.

Lot chose the well-watered plain of Jordan, moved wholly by worldly advantage for himself and his own family, leaving his uncle Abraham the barren, unfruitful desert to sustain his flocks and herds. Yet in spite of this selfish choice Abraham came to the rescue of his nephew when he was taken captive during the war against the kings of Sodom and Gomorrah and their confederates. Abraham delivered Lot out of the hands of his enemies and returned to him all the property which he had lost in the conflict. Abraham even refused to accept the reward offered him by the King of Sodom for his successful intervention and victory over the united kings.

Still again, when God had determined to destroy Sodom and Gomorrah, it is evident that through Abraham's intercessory prayer, Lot was saved and the destroying angels restrained from their work until Lot and his loved ones were removed to a place of safety. What a marvelous manifestation of an unselfish spirit! How many might have said, "Just what he had coming to him," and quoted with satisfaction the Scripture, "Whatsoever a man soweth, that shall he also reap." Instead, Abraham literally obeyed an injunction then unwritten: "Recompense to no man evil for evil. Provide all things honest in the sight of all men. If it be possible, as much as lieth

Christ calls you to this standard, saying, "If any man will follow after Me, let him deny himself." This is a call to unselfishness, to follow Him who pleased not Himself, but ever lived to please His Father.

Reader! Do you feel that in some feeble measure this lofty life motto of the sinless Son of God is written on your heart regulating your actions, chastening your joys, quickening your hopes, giving energy and direction to your whole being, subordinating all the affections of your nature to their high destiny? Then you will regard all that you have—rank, name, talents, riches, influence, distinction—valuable only so far as they contribute to promote the glory of Him who is "first and last, and all in all." Then you will live for others, considering the work of God not only as a business, but the business of your life.

Beware of anything selfish, anything that would interfere with a surrender of heart and soul to His service—worldly entanglements, indulged sins, an uneven walk, a divided heart, nestling in creature comforts, shrinking from the cross. How many hazard, if they do not make shipwreck of their eternal hopes through selfishness which refuses to be spent in service: by becoming idlers in the vineyard, lingerers like Lot, world lovers like Demas, do-nothing Christians like the inhabitants of Meroz! The command is, "Go work."

Each has some appointed work to perform, some little niche in the spiritual temple to occupy. Yours may be no splendid service, no flaming or brilliant action to dazzle the eye of man. It may be the quiet, unobtrusive, inner work; the secret prayer, the bearing of another's burden, the trifling act of self-sacrifice for God's glory and the good of others. It matters not how small. Remember, with Him MOTIVE dignifies action. It is not what we do, but how we do it. He can be glorified in little things as well as in those that are great. And acts of unselfishness, no matter how small, will for time and eternity bring rewards that are great.

# The Missionary Who Had a Constitution Changed

Lester F. Sumrall

**D**URING the eighteen months I recently spent in Latin America, visiting every country from the Rio Grande to La Plata, I met many interesting persons. A few impressed me especially for their accomplishments in the kingdom of God. One of these unusual personalities is Mr. Ritchie, the Secretary of the American Bible Society for Peru and Ecuador.

John Ritchie is a veteran diplomat, with over 36 years of foreign service as an Ambassador of Christ. He was born and reared in Scotland, in a rugged environment which disciplined his life for the long term of service on a mission field. Early in youth John dedicated his life to the service of God and in preparation for this life ministry attended Hartley College, London, England. When he felt that God had definitely called him to Peru, South America, to preach the gospel, the Independent Church of Glasgow, Scotland, sponsored his cause with prayer, encouragement and money.

In the year of 1906, John Ritchie arrived in Peru, completing a tedious voyage of eight weeks from Liverpool, England via the treacherous Magellan Straits. It was with real joy that he walked off the ship and felt the firm earth again; and was in the land of his adoption. First the new missionary recruit traveled to the beautifully situated city of Arequipa, where he spent five months studying the language before launching forth on his personal crusade to win souls to Jesus Christ

After acquiring a working knowledge of Spanish, Mr. Ritchie traveled about Peru becoming acquainted with prevailing religious conditions. Over Peru's trackless deserts and bleak, frigid mountain peaks he trekked, meeting those already interested in the Protestant faith. He slept in filthy Indian hovels, endured vermin, ate unpalatable food from a common dish, in order to bring Christ to the natives of Peru. He was a pioneer, a trail blazer, an apostle.

The young Scotsman hailing from a land where his foreparents had long ago championed the cause of religious freedom, discovered he had arrived in a country where religious tolerance had never been known. To his amazement the very constitution of the Republic of

Peru prohibited any public worship, other than the State Church, which is the Roman Catholic. The hierarchy had canned and sealed the religious soul of Peru. Gathering all obtainable material in his travels, Mr. Ritchie only discovered five towns in the entire Peruvian nation where semiclandestine evangelical meetings were being conducted. This intolerable situation aroused his righteous indignation, resulting in a grim resolution that religious conditions must be changed in the land of his adoption.

John Ritchie took the offensive and started an aggressive approach to the situation. In the history of the nation no Protestant meeting had been announced in a newspaper; therefore he boldly placed a paid advertisement in the Lima papers. There were no serious repercussions and the Protestants continued to make public announcements. Nevertheless, after a few years of struggling against an all-powerful and intolerant priestcraft he realized it was necessary to go to the very core of the evil and have it removed: *the constitution of the nation must be changed!* The laws against free religious worship must be revoked; liberty must begin in the house of Government. Such a blow would have staggered the average missionary; but in 1913 John Ritchie confidently launched a campaign for a reform of the Constitution of Peru. It was a most daring venture for a missionary—one that might lead to martyrdom. However, the conscience of this apostle would not rest until the common people of his adopted land possessed the privilege of choosing their religious faith.

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## FULL PARDON AND PEACE . . .

*In the atonement of Jesus Christ there is much more than forgiveness for us before God. There is the putting away of the guilt as well. When you and I stand before God in Christ, we shall be as those who have never sinned at all. Not only will the very stain of our sin be washed away, and every fiber of our being be cleansed and made whiter than snow, but it will all be forgotten, by God and ourselves. Oh, blessed of blessed cleansings! The thought of heaven was not all joy to me until I knew this truth.*  
—George Clarke.

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To bring his convictions to national attention, he wrote a thesis entitled: "Religious Liberty of the Americas," and published it in a pamphlet. Among other strong assertions the treatise stated that Peru was on a level with Tibet in bigotry and backwardness. Mr. Ritchie was determined that the proper authorities read the booklet, therefore, he sent one to each of the senators and deputies of the National Legislature; he sent one to each of the leading newspapers in the country, and to various leaders in Peruvian public life. The response was positive and instantaneous: it appeared on the front page of the largest newspapers, one prominent paper taking an aggressive position supporting the charge against the constitution. Leading senators took up the fight in congress in defense of religious tolerance. The missionary discovered many potential sympathizers. But the fight was to be hard and long: two strenuous years were to pass before final victory. However, those who know John Ritchie best, unanimously agree that he is gifted with tenacious perseverance.

As expected, the Catholic clergy initiated an organized defense of their bigoted supremacy. Among many tactics they organized the "honorable women" who led a vigorous campaign against the "heretics." One of their duties was to contact the wife of every senator and deputy and have them influence their husbands. These women followed the proceedings and were determined that the bill would never be presented before congress. When the bill was finally ready for discussion the women kept their husbands at home on many pretenses to avoid a voting quorum. A sympathetic senator once said to Mr. Ritchie: "I want *you* to have religious liberty; but do you want *me* to make *my* home a hell in order to give you this liberty of worship?"

Also when the issue was under discussion high-ranking priests came to the legislative hall and screamed anathemas at the liberal statesmen from the floor and balcony—damning them in purgatory.

Two stormy years slowly passed and the bill finally got before congress (by God's great intervention), and to the astonishment of Catholics and Protestants 124 of the 130 members of the Chamber of Deputies voted in favor of the repeal. Two of the six who voted against it were ordained priests, and the other four had close relatives in the priesthood. It was a definite victory for the cause of freedom and for the gospel of Christ in Peru.

The Roman hierarchy realized that

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religious tolerance had been decreed by the civil government of the land in spite of their disfavor. Notwithstanding this, the priesthood denounced their "apostate" government and demanded "the faithful" to take action against congress, lest their country be ruined with apostasy and heretics. Through the instigation of the priests, women and children marched through the streets of Lima to the house of government and loudly denounced their lawmakers. The storm brewed, boiled and burst in fury.

When the government finally promulgated the new law, a priest rushed to the speaker's platform, grabbed the document, and tore it to pieces before the eyes of the startled deputies. However, this all the more convinced the statesmen that a liberal religious policy was necessary. *The victory was won! A missionary had instigated a change in the constitution of a foreign government.*

In speaking of this victory for religious tolerance Mr. Ritchie solemnly explained: "We must remember that *religious liberty* is different from *liberty of worship*—we are yet only tolerated by the Roman Church."

Possessing civil permission to propagate the evangelical faith Mr. Ritchie felt that the greatest need was to convince the masses that "religion is not something a priest does for you, and that mystical Latin words are not the fullest explanation of the gospel." Thus he turned to the tremendous task of getting the Bible to the people of Peru. Colportage work was intensified; Christians were exhorted to distribute the Bible. Mr. Ritchie says he found the common people "literature hungry." He discovered that those who could read were willing to read to their illiterate brethren.

A great hindrance of this work was the lack of roads and communications; thus he decided the "printed messenger" would be the most effective means of presenting the gospel to the masses. So he

established a gospel printing press in Lima, where free literature was sent over the nation. By this means the gospel was spread throughout the country and soon he was inundated with calls for a visit and for more papers telling about Christ. If a community became unusually stirred by reading the literature, a Peruvian Christian worker was sent to explain more about the Bible.

Of this first Gospel distribution Mr. Ritchie smilingly commented: "My Scotch heritage demanded that I send out a periodical rather than a tract, because at that time the government permitted all papers to be sent through the mail free of postage to encourage reading."

At this point I asked Mr. Ritchie what type of sermons he preached to these illiterate people who knew nothing of the Bible, and his quick reply was: "I found the parables of Christ the surest way to the heart of the native. I would tell the story of the *One Lost Sheep* or *The Wheat and Tares* and compare it to their personal lives, because they, for the most part, are shepherds and agrarians. However, I did not stop with preaching to them, but afterwards opened a forum and encouraged questions. Here I was always careful to answer their questions by reading an answer from the Bible. In this way I led them to understand that it was the *Book of God* which answered spiritual problems."

Laying the foundation of a religion in a nation is a Pauline task that takes great wisdom and discernment; therefore I asked Mr. Ritchie how he organized the first worship among his converts.

He replied: "There were no pastors, which was a good thing at the time, as the people had been taught for generations that only a priest could explain holy matters, therefore I taught the people to meet regularly in convenient places, sometimes in fields where they worked, or in homes and read the Bible and pray. It became a sort of tribal family worship. Later I started an annual convention in the capital city and invited all the Christians in the nation to come and hear the Bible taught. At the convention we had inquirers' classes and if a professing person from the rural districts gave reason for his faith, and we felt he was born again, we baptized him in water. This was the beginning of the *Evangelical Church of Peru*. From its inception the indigenous principle has been in vogue."

"This is very interesting to me, and to all missionary interests throughout the world. How many churches do you have in the Evangelical Church of Peru, Brother Ritchie?"

"At present there are over 150 groups united in the Evangelical Church of Peru," he answered.

In 1931, Dr. North, the General Secretary of the American Bible Society, asked Mr. Ritchie to become their agent in Peru and Ecuador. He accepted and from that date has superintended the distribution of the Scriptures for the Society in those countries. He has labored especially in translation work, preparing the Bible in the Indian languages. Because so few Indians can read he is perfecting a simplified system of teaching them to read.

Mr. Ritchie is not now the energetic young man of the early days of this century, but he is a matured and seasoned pioneer who helped open a country for the promulgation of the gospel and remains at his post of duty watching it grow in the grace of the Lord Jesus Christ. He is the missionary who by prayer and perseverance instigated a reform in the constitution of a foreign government.

### *I Am Convinced—*

that nothing in the whole Christian religion is so rarely attained as a praying heart.

Without this you are as weak as weakness itself. With it you are irresistible. This, by some, would be thought a strange remark, and to savor strongly of fanaticism. But I tell you the Church will have to get a new lesson on the subject of prayer. Frequent seasons of secret prayer, in my own mind, are wholly indispensable to keeping up an intercourse with God. Let me say again and again, if you lose your spirit of prayer, you will do nothing, or next to nothing, though you have the intellectual endowment of an angel. I cannot contemplate a more loathsome and abominable object than an earthly-minded minister. The blessed Lord deliver and preserve His dear Church from the guidance and influence of men who know not how to pray.—Chas. Finney.

### *The Olivets of Life*

Some can have their time of prayer in the early morning, but for others it is impossible. There is no special virtue in any particular time, but there is value in choosing the time when you can best come before God without interruption, and for a set period retire into the Holy of Holies of your life, with your Bible, and pray. I knew one old woman whose wash-tub was her Olivet. She used to scrub the dirt out of the clothes, and praise God for the precious blood which had washed her and made her whiter than snow.—Lionel B. Fletcher.

# Glory in Disguise

Annie W. Marston

"Thou knowest not now; but thou shalt know hereafter." John 13:7.

It was in something very much akin to a vision that an answer to prayer came to me one morning. I was thinking of one friend and another in sore trouble; from which there seemed to be no escape; and hardly knowing what to ask for them, except that in His own way and with His own healing, the Lord might come to them. Then it was as though I were in the presence of the Lord Himself, and heard Him say to me: "I have been setting aside the rewards for My friends for their faithful service for Me. Come, and I will show you something."

So I drew near, and saw that He had before Him one special prize, so dazzlingly beautiful that my eyes could not rest upon it, nor could any mortal words describe it. He called it "a far more exceeding and eternal weight of glory"; and as He looked at it with satisfaction, He said: "This is one of My best, one of My rarest gifts; it can only be bestowed upon one who has been rarely tested." After a pause, He went on: "This is for A. B.," naming one of whom I had been speaking to Him: "I have prepared it especially for her, but she is not yet prepared for it. She must not see it yet as it is, never fully while she is on earth, perhaps not even a glimpse of it; and in that very fact will lie the severest part of her testing, the greatest part of her preparation. I must disguise the glory in store for her, that she may learn to walk by faith, not by sight; to serve from love only, not for reward." Then He took a piece of plain, brown, coarse sacking, and in it He carefully wrapped up the treasure, afterwards tying it up very securely with thick, strong cord, with so many and such tight intricate knots that no human ingenuity could ever succeed in undoing them. Then He said to me: "Take it up." I tried; but it was so heavy that I could only lay it down with a sigh: "Surely this burden is greater than she can bear."

His answer was: "I have carefully tested its weight. My grace is sufficient. My strength is made perfect in weakness." Then I heard Him call A. B. by name, and I saw her come gladly and cheerfully at His summons. He said to her: "I have a work I want you to do for Me. Are you ready?" And she answered so eagerly: "Oh, yes; I have

been longing for some special service, and shall be so glad to begin. What shall I do, Lord?"

And first He gave her a very few pleasant errands to go for Him, and sweet messages of love to take to one and another. Then, in the midst of her joyous activity, He put the burden before her, so utterly unattractive in its outer plainness and ugliness; and as He handed it to her, He said, in a tone of infinite tenderness: "This is my love gift to you. My special love test. There are few whom I could trust with it. I want you to carry it everywhere you go, for My sake, even when I send you with messages, as I shall again, till the day comes—it maybe after a long or a short time—when I shall call you to bring it to Me, that we may open it together; then you will see what I have prepared for one who loved and trusted Me. Till then you must not lay it down, nor may you know what it contains, nor why I ask you to bear it. Will you do this for Me, and trust Me as to the reason?"

She took it up with difficulty, and as she realized its weight her countenance fell, and she said sadly to herself: "I thought He was going to let me work for Him, but this is not work, it is all burden. How shall I ever go on day after day with this weight always dragging me down, and what work can I ever do thus fettered and limited? O Lord, how long?" I heard Him say softly to her: "Fear not, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my right-

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## A SONG OF THE COMFORTER

Habakkuk 3:17, 18

*There is no olive on the tree,  
And it's bare as bare can be,  
He abides.*

*There's no grain upon the floor,  
And starvation's at the door,  
He abides.*

*There's no cattle in the stall,  
And there seems no help at all,  
He abides.*

*There's no fruit upon the vine,  
And I've lost all power of mind,  
He abides.*

*Though the vision tarry long,  
In your heart keep up this song,  
He abides.*

—M. T. Draper

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eousness. I will deliver thee, and thou shalt glorify Me." After that I saw and heard no more for a time; a curtain fell, and there was silence. Yet still I waited and watched, for I knew there must be more to follow. And when next the curtain was moved aside, I knew surely that the Explanation Day had come.

Again I saw the Lord and His friend together. I saw her bring her burden and lay it before her Lord, with such a look of relief that the burden-bearing days were over at last. He took the burden from her; and as I watched, I saw that at one touch of His hand all the knots were untied and the wrappings fell off, and the riches of the glory prepared for her stood all revealed before her astonished gaze. I heard the Lord say to her: "This is your eternal portion, which I have prepared for you from before the foundation of the world, to be enjoyed with Me forevermore, My gift to you in appreciation of what you have been, and done, and suffered for Me."

I noticed that the look of delighted amazement passed off as He spoke. I saw tears in her eyes, not all of joy, as she fell at His feet and hid her face, and said, "O Lord, forgive me that I so misunderstood Thee. Oh, if only I had trusted Thee, and had not doubted nor questioned; if only I had believed it was all right, that it was all glory, if I could but see! But I saw the brown wrapping and the knotty cord; they were so ugly, and I could not see beyond; and the weight was so heavy. I was not able to count it joy for Thy sake; I always fretted under it, and so never used to the full the opportunities that came in my way of witnessing to Thee. And now I can never again glorify Thee by trusting when I cannot see."

I did not hear what He said in reply, only I knew He was speaking words of comfort; and I saw that He wiped away all tears from her face, and that He made her sit beside Him with the glory full in view, not only to herself, but of all the worlds. But though she was at perfect rest, and glorious in beauty, there seemed to me to be still a look of wistfulness that did not quite pass away.

And then it was as though the curtain fell, but it was soon raised again, when I saw another vision, in some respects the same as the last, and yet so different. The actors were the same—the Lord and His burden-bearer; and the burden was the same, just as unattractive and just as heavy. But when the outside wrapping was removed, and when the Lord had shown the glory to

His friend, and she saw what she had been bearing about in her weakness, and often weariness, there was no sadness, no hiding of the face; but her eyes met His and His met hers and there was a radiant look of understanding that passed between them. Then I heard her say, "O my Lord, can this be for me? Is this the outcome of all those days of faith without sight? Oh how I bless Thee that though I could not understand why others lightly and freely serve while I must be always bearing and so seldom working, and then in such small, disconnected bits, yet by Thy grace I did not doubt Thee nor question Thy wisdom or Thy love or Thy working but was satisfied with Thy appointment knowing it was Thine and that some day I should understand."

And then He spoke to her so softly that I could not hear it at all, but I caught this, "If it was sweet to thee to trust Me it was sweeter to Me to be trusted. It cost Me all I had to purchase this portion for thee; but it was worth the cost if only for the joy it gave Me to prove that I had in thee a friend whom I could trust, who was not offended in Me, but who bore uncomplainingly what I had laid upon her, strange and incomprehensible as it seemed. The trial of thy faith has been much more precious than of gold which perisheth; though it has been tried by fire, it has been found unto praise and honor and glory. Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Blessed is she who hath not seen and yet hath believed."

Then the vision faded from my sight, but I heard a voice saying, "Which shall it be for her and for thee?" and again and again I heard the echo, softer and softer, more and more distant—

Which shall it be? Which shall it be?  
For her and for thee? For her and  
for thee?

And I could only answer, "Thy will be done by her and by me as it is done in heaven." And the answering assurance was given back no longer by vision but by His own sure word alone: "It is God that worketh in you both to will and to do of His good pleasure. He will fulfil all the good pleasure of His goodness and the work of faith with power. God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work, to the praise of the glory of His grace."

*The secret of radiant spiritual health is continuous, loving contact with God.*

## The Voice of the Lord

(Continued From Page One)

purpose," and who seeks to find what God would teach him in every experience of life, asked the Lord what He would have him learn through this experience. And out of what God told him he got a wonderful blessing. So great was the blessing that, he told us afterwards, he would not have missed it for anything.

God told him that he had been justified by everybody who had witnessed the accident, or who had been informed how it had taken place, and that it is a much more wonderful thing to be justified by God than by man. He had deserved to be justified by man on this occasion, but we can be justified by God only *through faith* in Jesus Christ who bore our sins in His own body on the tree. He had been justified by man because he deserved it; he was guilty of no wrong doing; the accident had not occurred through any fault or error of his. But in the sight of God we are all guilty. "All have sinned and come short of the glory of God." "There is none righteous, no, not one." "God hath concluded all under sin." But there was One who took the sinner's place, and bore the sinner's guilt. "The Lord hath laid on Him the iniquity of us all." And as we by faith accept the sacrifice that has been made, as we receive Christ Jesus as our Savior, we are justified in the sight of God, "justified by faith," and "we have peace with God through our Lord Jesus Christ."

Our brother was in an ecstasy as he told me what God had enabled him to get out of the experience. I said to him, "I am reminded of the words of Paul, 'Who shall lay anything to the charge of God's elect?'" And he said to me, "Yes, God reminded me of that passage, and told me that when we are justified by faith, there is nothing in God's records against us, and that it is futile for any man or devil to lay any charge against us. Our sins have all been forgiven, the guilt of them has been washed away, and, being justified by faith, we are clear from all guilt."

And jubilantly he exclaimed, "Oh, brother, it is wonderful to be justified by faith!"

God, out of the experience, taught me a different lesson. He taught me that it is imperative that we shelter at all times under the wings of the Almighty, and that it is important, not only that our "going out" but also our "coming in" be preserved of the Lord. "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Psalm 121:8.

I recalled how some people a few years ago had been on a long journey in their car. They had just reached home, and were turning into the driveway when a car came with unusual speed, crashed into theirs, and killed them both. We were within a few blocks of home, and might have been killed. How important, then, that we look to God each day to preserve our "coming in" as well as our "going out." I knew a good sister a number of years ago who told me that every morning, when she put her shoes on, she repeated aloud the Psalm just quoted, laying particular emphasis upon the third and eighth verses, "He will not suffer thy foot to be moved: He that keepeth thee will not slumber. . . . The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

## The Power of Grace

A Christian man was once tortured by the thumbscrews. A friend made the remark, "I cannot understand how it was you did not shriek out in agony." He replied, "I was nearly swooning with joy!" J. H. Jowett was once visiting a man who was dying with cancer. As he saw the pale face and wasted form, he was completely overcome. With deep emotion he said, "My friend, you will soon be in heaven." The dying man could not speak but he wrote on a piece of paper, "I've been in heaven seven years."

When Rutherford was imprisoned at Aberdeen, he wrote to a friend, "The Lord is with me I care not what man can do. No person is better provided for than I am. *My chains are even gilded with gold. No pen, no words—nothing can express the beauty of Christ.*" When in prison in Vincennes, Madame Guyon wrote, "The joy of my heart gave a brightness to the objects around me. *The stones in my prison looked in my eyes like rubies.*"—C. S. Utting.

It is only as our own will, and strength, and effort, and pleasure, even where it appears perfectly natural and sinless, is cut down, so that the whole energies of our being are free and open to receive the sap of the Heavenly Vine, that we shall bear much fruit.—Andrew Murray.

Alas! that Christians should stand at the door of eternity having more work upon their hands than their time is sufficient for, and yet be filling their heads and hearts with trifles.

A half an hour of communion in the morning will save an hour of confession in the evening.



## A Brand Snatched From the Burning

E. Hodgson, Belgian Congo

**K**YABUTA MUBA was a poor old black woman, unloved and unlovely, with nothing to call her own, not even herself, for she was a slave, and a despised one at that. She took up her heavy burden of sorrow and slaveship many years ago when her husband died and so released against her the heavy, crushing, relentless laws of heathenism. Her husband had died suddenly, so the necromancer must consult the ancestral spirits to find a cause for his death. The line of least resistance was the easiest and safest to be taken, so poor old Kyabuta Muba, the already helpless and distressed widow, sitting clothed in sackcloth in the ashes and filth, was chosen as the victim, and publicly accused of being the one who had killed her husband by her witchcraft. Of course it was a vile lie, but it was enough to tilt the scales of heathenism against her. Then she found what a cruel hellish world she had been born into. Every brutality and indignity was heaped upon her until she was almost insensible to insult and cruelty in its every form.

Of course, Muba had forfeited all right of freedom, and had become a slave and chattel of her dead husband's family. As time went on, the flood of family cruelty died down somewhat, and even a few kind words came her way as one of the family cast his amorous eyes towards Muba, who was still a good-looking woman and a likely future mother, being a slave, she was just taken, not wooed and married.

Now she had a little house to herself, and a little respect paid to her by those older and uglier than herself. This respite, however, was short, for the usual annual epidemic came along, claiming its victims, and among them was Muba's newly-found lord and husband and two young people of the family. This time they did not even go through the expense and mockery of a witch-doctor trial and ordeal for poor Muba. The whole family rose up in a frenzy of hatred against the poor woman. Only the presence of a white Government official some 30 miles away saved her from being burnt as a witch. Naked and bleeding, she was driven off into the forest, her notoriety was noised abroad, so that when the poor woman crawled to any human habitation for a little help, or a chance to live, she was driven off like a prowling jackal, with showers of filth, abuse and blows.

Under such inhuman treatment, Muba

soon became old-looking, ugly and weak. Indeed, she became so weak that not even a fanatical heathen could call her a dangerous woman any longer, so she was allowed back into the old family as its slave again. Hers was a sad, lonely, hard life. The younger generation added to their cruelty by making her the butt and object of all their jokes and pranks. All this was considered harmless fun, and added much amusement to the compound life, so thought the head of the family, a huge savage, Tweete, the terrible. All the younger people justly feared his wrath and blows, so that when anything went wrong, or anything was missing, they blamed poor old Muba, and then enjoyed seeing her get the thrashing that should have been theirs. Then the young demons began to steal right and left, feeling very safe as long as they could blame Muba, who was too helpless to defend herself. One day Tweete got so terrible in his rage at things being stolen that he beat Muba until she was a bleeding mass of unconscious humanity. Hours later, when the helpless woman gained enough consciousness to cry out in a groan, he ordered her out of the village into the forest to die, or he would bait his crocodile trap with her rotten body, or cut her up to provide bait for his fishhooks.

Poor old Muba gathered together her sole possessions, two grass mats and two wee cookpots, which she had made for herself, and with these dragged herself off into the bush, and for weeks she was not heard of from any village, and all believed she was well and truly dead.

At that time three young Christian lads set off to search for the plant that can be made into string for fishing nets. The war was calling for Congo minerals, the crowded mines were calling for more dried fish, the fishers in turn were calling for more nets, and the net makers in their turn were paying higher prices for forest string with which to make their nets, so that even the youngsters were out everywhere looking for the precious product.

These three were not used to the job, and so wandered for miles out of their way and their own territory and found nothing. Coming back empty-handed and tired; they tried to take a short cut home through the bush, but, being exhausted, sat down for a rest. In the quietness they heard a strange and weird noise; the two youngest ran away from it, but the eldest one cautiously ap-

proached the noise, until he stumbled on two wee native pots, then, peering further, he saw two grass mats, with something between, like a sandwich. He yelled out a challenge in fear, but the weird noise only increased. Feeling that the noise was human after all, he approached and lifted one of the mats at the corner, and then he recognized the battered features of old Kyabuta Muba. He knew of her case and reputation, so fear added speed to his retreating steps as he followed the two youths back to the village. There he went and told the evangelist, what he had seen, and from that moment Paulu, the evangelist, set his heart on saving this poor human derelict. He had only 20 francs in the world, but, going into the village, he offered them to any two men who would carry old Muba into the village to his house. All were tempted by the money, but some were afraid of her reputation, and yet more were afraid of Tweete's wrath, so not one hand was lifted to help the human wreck. That night's gospel reading and talk were on the Good Samaritan. The message went home to the young lad that had found and left old Muba, so he found another to go with him. Next morning with Paulu, they went out to find the outcast. She was still there, but had dragged herself a little nearer to an elephant pughole where she could roll over and drink the brackish water. For two weeks she had existed on a few roots, and water out of the elephant pugholes in the mud. They carried her in to Paulu's house, where his wife, Mata, lovingly bathed her bruised body. Paulu spent his 20 francs on a cloth to cover her nakedness. Daily bathings and massage, along with gentle feeding, brought old Muba back to an interest in life. As soon as she could talk and ask questions she expressed her amazement and love for Paulu and Mata, and when she found out why they had treated her so, she longed after their Lord and Savior who had made them so lovingly different from all other natives she had met. Gladly, boldly and wholly, she accepted Christ Jesus as they told her of Him. Now she is perfectly well, strong, happy in Christ, and asking for water baptism. She is helped and blessed in a Christian community, to the amazement of the whole countryside, who knew her story only too well. Even they acknowledge that she is a brand snatched from the burning, and to their own shame ascribe the glory to God and His gospel of grace.

# Pentecost in Nigeria

ELMER FRINK

Someone has written to us asking if the work in Nigeria is still Pentecostal and if the people here are still being filled with the Holy Spirit. In answer to this question I felt it would be good to have James Nwoagbo, one of our pastors, write a report of God's blessings during the fourteen months he has been in the church at Oparanadim. The church is comparatively new and is located in a very needy area. Other of our churches here have been enjoying outpourings of the Spirit. Just recently four of the day school teachers received the fulness of the Spirit. Here is James' report:

"Surely, Jesus of yesterday is the same today and forever. Indeed we have an unchangeable God.

"I arrived at Oparanadim on the 12th of February, 1943, and held two weeks revival meetings. Many responded to the invitation to the meetings, many heathen being among the number. During the meeting, God witnessed His presence with us. One heathen man was converted. After some weeks God, having seen his open heart, filled him with the Holy Spirit. Since then the Lord has been blessing the church in a great measure. The church is growing numerically, spiritually and financially. Praise the Lord!

"During the past fourteen months there have been only two months in which the Holy Spirit was not outpoured. In one of the blessed months, sixteen persons were baptized in the Spirit. Oh, what a joy! It is indeed a joyful and great revival. What a happy gathering it was to see God move with His wonderful blessings among His people.

"I am glad to report the recent incident which took place on May 28th at the beginning of our Sunday School. A brother, one of my Sunday School teachers, had not the experience of the Holy Ghost baptism. While singing a chorus the brother felt the moving of the Spirit. He left his seat and went to the front of the church and presented some money as an offering of thanksgiving to God. While giving his testimony and praising the Lord, he began to speak with tongues under a great unction of the Spirit. At the same time the whole congregation was moved to pray. Many were touched by the Spirit of God. One other young man had a wonderful experience as he was baptized by the Spirit. That morning the first part of our Sunday School turned into a tarrying meeting.

"In these 14 months, 51 have been filled with the Spirit! Hallelujah! Is the Pentecostal power still in Nigeria? Yes, the Lord is faithful to fill those who seek Him.

"The church here is maturing. Even the heathen do testify of the growth of the church. The church attendance is over two hundred. The Sunday School attendance is almost two hundred. A Day School has been opened this year with nearly 80 students and three teachers. The classes are from the first through the fourth grades.

"Certainly Satan has been provoked at see-

ing the wonderful working of God at Oparanadim. May all glories belong to our most high God. We covet the prayers of our American brothers and sisters in Christ, that the Lord might continue to bless and to advance His kingdom in Nigeria."



### SAFE ARRIVAL

A cablegram has been received in the Missions Department from Lawrence Perrault reading, "Arrived safely." This means that Brother Perrault is now in San Jose, Costa Rica, Central America.



The most important truth to grasp and to emphasize is the fact that giving is really a SPIRITUAL thing. It should spring from the spiritual motive for worship expressing itself by practical consecration of one's possessions to God. Such giving is a secret to the opening of the windows of heaven, NOT because poured-out fulness of blessing can be purchased by our gifts to the Lord, but because our giving testifies to the entirety of our yieldedness. Poor levels of giving point to low standards of consecration.



A young cleric said to the Duke of Wellington, "You have seen much of India. Tell me, sir, don't you think it absurd to send our religion there, when the people of India already have so many excellent religions of their own?"

"Sir," replied the old sea dog, "I do not understand your theological niceties. I am a soldier. I am accustomed to obey orders. Jesus Christ commanded His disciples to take His gospel to every nation, that is sufficient for me."

### MISSIONARY CONTRIBUTIONS

September 1944

Alabama	\$ 1,004.36
Arizona	561.55
Arkansas	2,383.71
California	20,240.07
Colorado	1,955.68
Connecticut	678.10
Delaware	672.50
District of Columbia	876.78
Florida	1,303.16
Georgia	298.91
German Branch	888.88
Idaho	1,201.55
Illinois	5,589.10
Indiana	2,511.33
Iowa	1,729.77
Kansas	5,752.01
Kentucky	511.03
Louisiana	410.50
Maine	276.67
Maryland	969.42
Massachusetts	330.54
Michigan	5,852.65
Minnesota	3,677.32
Mississippi	359.74
Missouri	6,622.60
Montana	1,489.07
Nebraska	1,927.78
Nevada	96.66
New Hampshire	155.28
New Jersey	2,475.88
New Mexico	582.79
New York	5,694.07
North Carolina	410.31
North Dakota	1,034.41
Ohio	7,112.09
Oklahoma	4,415.91
Oregon	6,463.87
Pennsylvania	6,876.29
Polish Branch	217.62
Rhode Island	109.67
South Carolina	131.18
South Dakota	912.56
Tennessee	792.84
Texas	7,521.33
Ukrainian Branch	77.44
Utah	111.14
Vermont	27.00
Virginia	1,724.19
Washington	9,569.15
West Virginia	493.99
Wisconsin	2,024.00
Wyoming	708.73
Alaska	65.00
Canada	337.62
Foreign	187.02
Miscellaneous	33,146.75
Total Amount of Offerings	163,549.57
District Fund	8,920.48
Servicemen's Fund	11,105.04
Home Missions Fund	26,141.75
Office Expense Fund	2,169.70
Literature Expense Fund	139.60
Given Direct for Home Missions	4,221.07
Given Direct to Missionaries	8,157.07
Amount Received for Foreign Missions	\$102,694.86



● Elmer Frink (left) and Rex Jackson (seated at right) with group of workers in Nigeria

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

## The Lord's Healing

### A HANDKERCHIEF HEALING

Since 1919 I had a sore on the right side of my face which did not yield to any of the several medical treatments given it. My physician, when I consulted him, advised me to let it alone as it might be a cancer. But in the last three years it increased in size and a yellow fluid constantly exuded from it. My daughter suggested that I write to the Gospel Publishing House at Springfield, Missouri for an anointed cloth. I did, and after applying the cloth for three nights the sore was entirely healed, and it left no scar.—Mrs. F. A. Barnes, Parkdale, Arkansas.

### HEALED OF PLEURISY

For five days in last February I suffered intensely from pleurisy pains in my chest and with headache. I slept very little and could not eat. I sent to Springfield for prayer and the church here prayed at the morning and night service. One night however I fell asleep and Jesus came and touched my little finger, waking me up. He said, "Take that rag off your head. You are healed." So I jumped out of bed, took the rag off and then went back to bed and to sleep, lying on my side. I had not been able before to lie on either side since I had been sick. In the morning when my husband awoke he asked how I felt. I said, "I am healed. Jesus came and healed me." I got up and ate my breakfast and didn't hurt anywhere. I have been healed ever since.—Mary Robards, Dearborn, Missouri.

### HEALED OF EXTREME NERVOUSNESS

After eight years of constant illness, during which I had many physicians, I told my husband I could not live much longer. My condition from secondary anemia and extreme nervousness was so serious. I asked him to take me to mass every time I was able to go. He did. In the summer of 1940 at a certain mass when the Lord's Supper was being elevated I suddenly lost faith in the doctrine that the bread and wine literally become the body and blood of Jesus. Still I thought it wicked for me to doubt this open doctrine of the Catholic Church. I did not believe in the teaching that one could have a personal Savior. I thought Jesus was the Savior in general. There was a great conflict in my inner life.

In September, 1940, I went with a friend to the public library. I wanted to find whether Peter was the first Pope. Not finding any evidence that he was, I was more puzzled than ever. I thought people were blaspheming when they claimed to have personal salvation. While reading my Bible, October 3, 1940, the light of God broke in upon me and I knew I was saved. But I was very ill. I reached the stage where it was impossible for me to eat any food, and October 17 I was sent to the hospital. I was there ten days without much relief. On February 22 I submitted to an operation for tumors, adhesions and other things, but still had to take two kinds of nerve medicine and medicine for anemia. Without this nerve medicine I was a terrified, gasping, quivering nervous wreck. I had to take it for a year and seven months.

While at Camp Byron, August 2, 1942, the Lord gloriously and instantly healed me after

being anointed and prayed for. I later received the Baptism in the Holy Ghost. I am still enjoying good health.—(Mrs.) Leona Loker, Omro, Wisconsin.

### GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of September, 1944.

Baldwin, Reta J. (Mrs. Melvin), Albany, Mo.

Bratvold, Norman W., Bovey, Minn.

Burnham, Mrs. Floy I., Lambert, Miss.

Clevenger, Bennie, Lawson, Mo.

Coffey, Charles J., Seaside, Calif.

Contreras, Maurice V., Gardena, Calif.

Copeland, Louise, Charleston, Mo.

Custock, Thomas J., Vallejo, Calif.

Elrod, John R., Columbia Heights, Minn.

Escobedo, Joe D., Santa Ana, Calif.

Freeze, Curtis E., St. Helena, Calif.

Freiheit, Merle G., Winona, Minn.

Gouge, Robert G., Cleveland, Ohio (Reinstated)

Hamilton, Wm. C., Odessa, Mo.

Hannan, Mrs. Minnie O., Anthon, Iowa

Ho'diness, Mack, Glenn Allen, Miss.

Justus, Thomas R., Rocky Ford, Colo. (Reinstated)

Kallstrom, Irene, Rosholt, S. Dak.

Klapel, Carl F., Perry, Iowa

Kleppinger, Albert E., Denison, Iowa

Knell, Oliver S., Minneapolis, Minn.

Kofahl, James C., Red Wing, Minn.

Kvistad, Ole S., Northfield, Minn.

Lynd, James W., Jr., Lomita, Calif. (Reinstated)

Lynd, Viola (Mrs. James W.), Lomita, Calif.

Mathan, Vernon H., Kansas City, Mo.

Mena, Federico, Houston, Tex.

Merwin, James C., Trinidad, Calif.

Padilla, Jose, Jr., El Paso, Tex.

Palmer, Richard W., Minneapolis, Minn.

Pipkin, Paul H., Watsonville, Calif.

Robinson, Wm. C., Dos Palos, Calif.

Salazar, Jose I., Denver, Colo.

Schmidt, Otto, Half Moon Bay, Calif.

Sellers, Willis T., Canton, Miss.

Shull, Ernest C., Corydon, Iowa

Simms, Thomas A., Monterey, Calif.

Smith, Ervin E., Malvern, Iowa

Smith, F. R., Clarinda, Iowa

Smith, Floyd L., San Rafael, Calif.

Stewart, Sterling W., Oelwein, Iowa

Stratton, Leroy E., Minneapolis, Minn.

Tewell, Bernard L., Elko, Nev.

Thomas, Robert B., Stockton, Calif.

Trask, Waldo W., Bemidji, Minn.

Weaver, Warren C., Simi, Calif.

Wiley, Darrell K., Pine Island, Minn.

York, Melville M., Quincy, Calif.

The following names were removed from the General Council Ministerial List during the month of September, 1944.

Croley, William L., Ashford, Ala. (Dropped)

Gee, Arnold B., Orange Cove, Calif. (Withdrew)

## Among the Assemblies

ESSEX, MO—We just closed a 3-week meeting at the Bird's Corner Assembly, in

which God wonderfully met us, saving 36 souls and filling 3 believers with the Holy Ghost. Terzah Perry, Perkins, Mo., was the evangelist.—Clarence R. Hampton, Pastor.

CARLSBAD, N. MEX.—God is blessing our church here. We are entering our third year as pastor of this assembly. We recently had a revival meeting with Harold S. Miles of Waxahachie, Texas, as the evangelist. The revival spirit continues, souls being saved and reclaimed in the regular services.—T. S. Miles, Pastor.

CHILLICOTHE, TEXAS—A 2½-week revival has been conducted here by Loyd Jeffrey from the Arizona District (present address, Box 693, Chillicothe, Texas). God met us in a great way. The church raised \$500.00 worth of pledges for the new church building. On the closing night of the revival, the church was packed out and a number of people were on the outside. Three men were at the altar seeking God. You will find a hearty welcome at the Assembly of God here.—H. E. Barnard, Pastor.

DAWSON, GA.—We recently closed a 2-week tent revival in the downtown section. God blessed in a great way. This is a new field and no Assembly of God has ever been established here. The Georgia District has now purchased a beautiful lot with a nice home across the street from the First Methodist church, where the tent stood, and will soon begin construction of a new church. Many of the good Methodists and Baptists are back of this new effort and will help out in the new church. All business men are in full harmony with the new plan. We are thanking God that the days of new works in new fields are not over.—Ossie B. Jones, Evangelist.

### WOMEN'S MISSIONARY COUNCIL

The Southern California Women's Missionary Council met at the Pacific Palisades Camp Meeting. The following officers were elected: Mrs. A. W. Erickson, President; Mrs. E. W. Odell, Vice President; Mrs. J. A. Hughes, Secretary-Treasurer. The annual report is given below.

Evangels and other religious papers distributed, 107,071. Tracts distributed, 226,253. Gospels given, 817. Spanish Gospels and tracts given, 18 pounds. Bibles given, 222. Testaments given, 469. House-to-house calls, 12,373. Sick calls, 6,108. Hospital calls, 5,773. Bouquets given, 1,004. Boxes to foreign missionaries, 32. Boxes to home missionaries, 183. Quilts made and given, 215. Pieces of bedding and linen given, 145. Garments given, 6,336. Used clothing, 270 pounds; 9 sacks and 4 large boxes of clothing for overseas. Dresses made for Marguerite Flint's school children, 300. Shoes given, 67 pairs. Layettees made, 12. Meals given, 13,143. Cookies made and given, 2,719 dozen. Hours spent in service centers, 3,253. Boxes at Christmas for servicemen, 163. Cards and letters written to servicemen, 2,440. Boxes at Christmas to Indian children, 38. Prayer and devotional meetings held, 1,183. Number of members in W.M.C., 1,535. Average membership per council, 34. Souls saved in regular W.M.C. meetings, 38; baptized in the Holy Spirit, 3. Conversions reported in regular jail,

prison camp, Detention Home and Old Folks Home services, 79.

Much miscellaneous work was done. Many hours of work were donated in homes, home nursing, and Red Cross activities. Many Home Bible and Child Evangelism classes were held. Hundreds of pieces of hand work and supplies were made and given to Alice E. Luce for Spanish V.B. schools. A large amount of canned food was given to Bible Schools.

Foreign Missionary offerings, \$2,116.42. Home Missionary offerings, \$3,158.05. Price of groceries and money given to needy, \$659.07. Cash on flowers, \$192.58. Offerings for Jewish work, \$151.22. Donated to Red Cross, \$10.00. Donated to service centers, \$94.00. Cash on Testaments and Reveilles, \$30.00. Cash on church building funds, \$454.62. Offerings for Spanish V.B. schools, \$70.00.—Mrs. J. A. Hughes, Secretary-Treasurer.



## 4,500,000 MEN

### Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

COLUMBIA, TENN.—Oct. 15, for 2 weeks or longer; Stella Lemons, Evangelist.—T. J. Lemons, Pastor.

COLUMBUS, GA.—Riverview Assembly, Oct. 11-28; Etta McCaskill, Evangelist.—W. T. Johnson, Pastor.

TULSA, OKLA.—705 N. Quaker, Oct. 15—; Claud C. Wallace, Evangelist.—M. D. Hartz, Pastor.

LINCOLN, NEBR.—Oct. 18, for 3 weeks; R. S. Peterson, Evangelist.—M. F. Brandt, Pastor.

CHELSEA, MASS.—113 Hawthorne St., Oct. 22-Nov. 12; Ivar A. Frick Jr., Evangelist.—Carl C. Garrett, Pastor.

FT. WORTH, TEXAS—1800 E. Vickery Blvd., Oct. 15—; Evangelist Nelson E. Hinman, assisted by Stanphill Evangelistic Party. Charles R. Jones, Pastor.

PALESTINE, TEXAS—Sectional Fellowship Meeting, Evangelistic Temple, Oct. 19. Raymond T. Richey, speaker.—A. J. Richey, Pastor.

WEST MONROE, LA—Cypress and Crosley Sts., Oct. 29-Nov. 12; C. C. Robinson, Waxahachie Texas, Evangelist.—E. L. Tanner, Pastor.

MACON, GA.—Bowden and Knott Sts.; revival in progress; Ossie B. Jones of Texas, Evangelist.—Earl A. Crawford, Pastor.

SAN DIEGO, CALIF.—3737 Wightman St., Oct. 8—; Fred T. and Olive Alford, Evangelists. Henry E. Bauer, Pastor.

BROKEN ARROW, OKLA.—Detroit and Main Sts.; Oct. 29, for 2 weeks or longer; Evangelist and Mrs. Ossie B. Jones.—James C. Dodd, Pastor.

HOUSTON, TEXAS—2310 Keene St.; Oct. 15-29, or longer; Wm. Kirschke, Spokane, Wash., Evangelist.—J. C. Miner, Pastor.

LINCOLN, NEBR.—12th and D Sts.; Oct. 18, for 3 weeks; Evangelist and Mrs. R. S. Peterson of Wisconsin.—M. F. Brandt, Pastor.

WINSTON-SALEM, N. C.—430 N. Main St., Oct. 18-22; Harvey McAlester, Toronto, Canada, Evangelist.—F. Wildon Colbaugh, Pastor, Box 2026.

FRESNO, CALIF.—Divisadero and U Sts., Oct. 4—; Evangelist and Mrs. B. H. Campbell.—Floyd L. Hawkins, Pastor.

JAMAICA, L. I., N. Y.—9010 168th St., Oct. 24—; Evangelist and Mrs. R. V. McIntosh.—Guy W. Duty, Pastor.

CHICAGO, ILL.—Youth Conference, 3142 N. Racine Ave., Oct. 17-22, 7:45 p. m. All churches in Chicago area invited to co-operate. Christian Hild, main speaker.—John A. Westman, Pastor.

OLNEY, TEXAS—Sectional Bible Conference, under supervision of District Superintendent F. D. Davis, Oct. 17-19. Three services daily, 18th and 19th.—H. M. Savage, Sectional Presbyter.

PORTAGE, WIS.—Sectional C. A. Rally, Gospel Tabernacle, Oct. 23, 7:45 p. m.; Delbert Grant, Servicemen's Department, Springfield, Mo., speaker. E. Erdman is pastor.—Peter N. Garcia, C. A. District Chairman.

SULPHUR BLUFF, TEXAS—Texas District Fall Bible Conference, Paris Section, Oct. 26-27. Three services daily. F. D. Davis, main speaker. For further information write E. R. Winter, Presbyter, 1925 West 9th St., Texarkana, Texas.

EASTERN DISTRICT PRAYER CONFERENCE—Eastern District Prayer Conference, Pentecostal Assembly, 2540 Jefferson St., Harrisburg, Pa., Oct. 17-19. Anthony Vigna is pastor. Karl P. Steffens, Brooklyn, N. Y., main speaker.—Ray S. Armstrong, Prayer League Leader.

are waiting for REVEILLE No. 12! This vast number will be reached by the 1,500,000 copies of the new issue now going to press—but it will take \$13,800.00 to do it. With its fundamental, simple, sparkling appeal, REVEILLE's message is in greater demand among servicemen than ever before. Listen to what THEY say about it in a few of the letters we have received.

**From the Pacific fleet**—I am a man of the Catholic religion, but I find that it is the most interesting paper I have ever seen. . . .

**From the Atlantic fleet**—It is written in a language we can understand. . . .

**From Canada**—Your paper will be read with interest whereas a tract given to the same person would be thrown away in disgust. . . .

**From North Ireland**—I cannot recall ever having had a refusal when distributing them and have seen the boys literally snatching them from each other when they knew that it was REVEILLE. . . .

**From New Guinea**—I am not a true servant of God, but the copy of REVEILLE I have has been passed around through our squadron of 300 men till it is worn out. . . .

**From Washington**—It's chuck-full of religion, but the kind you don't mind reading. . . .

**From France**—Praise God forever for this little gospel paper! To be sure they were

too few for the number we need here. . . .

**From Louisiana**—They are so attractively prepared that one cannot help but read them—whether Christian or sinner. . . .

**From Texas**—One boy has come back to God from just reading it. . . .

**From Alabama**—My father, who is un-saved, enjoyed it so much, he asked me to send my copy home each time I receive it. . . .

**From Oregon**—Will you let us have 15,000 copies of REVEILLE immediately? We have an opportunity to reach thousands of troops who are soon going across; we need these REVEILLE in a rush or the opportunity may be lost. Please do everything in your power to get them to us. . . .

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Why do the fellows like REVEILLE? Because they're tired of the cheap frauds of formal, professional religion; tired of the morally corrupt social entertainment, of the self-righteous critics who condemn their sins without offering any solution. Because they want something REAL, that's why! REVEILLE contains Scripture—LOTS of it, and in a form that men WILL READ. REVEILLE IS REAL.

Would you like to help send REVEILLE out on its vitally important errand? If you are a wide-awake Christian we know you would, but are you really interested enough to do something about it?

#### REVEILLE NEEDS YOUR HELP—NOW!

\$50.00 from you will send REVEILLE No. 12 to 15,100 servicemen

● \$25.00—to 7,550 men

● \$10.00—to 3,260 men

● \$5.00—to 1,630 men

A single \$1.00 bill will give it to 326 men.

Only in glory will we know just how many of these fellows accepted Jesus as a result of the contact you will have made possible. Whatever your offering, send it in as soon as you can.

SERVICEMEN'S DEPARTMENT, GOSPEL PUBLISHING HOUSE  
SPRINGFIELD, MO.

ZION, ILL.—Missionary Convention, 27th St. and Eschol Ave., Oct. 19-29. Kenneth Short, main speaker, assisted by other missionaries. Services 3:00 and 7:45, except Saturday.—Everett L. Phillips, Pastor.

**SOUTH FLORIDA DISTRICT COUNCIL**  
Twentieth annual Council of South Florida District, Bethel Temple, 2204 Highland Ave., Tampa, Fla., Oct. 23-26. Ralph M. Riggs, guest speaker. Credentials committee meets Oct. 23, 10:00 a. m. For further information write C. W. Ringness, District Secretary-Treasurer, 3709 Darwin Ave., Tampa 3, Fla.

**PRAYER CONFERENCE**

New York-New Jersey District Prayer Conference and Convention, Riverside Full Gospel Tabernacle, 688 Tonawanda St., Buffalo, N. Y., Nov. 1-5. Services 9:30, 2:30 and 7:45 daily; Sunday morning, 11:00 a. m. Wesley R. Steelberg, special speaker. For accommodations write Pastor Fredrick D. Drake, 688 Tonawanda St., Buffalo, N. Y.—Charles R. Shuss, Prayer Conference Leader.

**OPEN FOR CALLS**  
Pastoral or Evangelistic

Powhattan Huffman, Elvins, Mo., or 4404 Fourth St., Detroit, Mich.—“Will be open for calls after January 1. In fellowship with General Council. Those desiring my ministry after prayerful consideration, write me at either of the above addresses.”

**MISCELLANEOUS NOTICES**

**WANTED**—Folding organ for street meetings. Wonderful opportunity. Write Pastor J. K. Gressett, 58 N. Melrose St., Tucson, Ariz.

**NEW ADDRESS**—General Delivery, Winter Garden, Fla. “We have accepted the pastorate here.”—Barclay B. Brickley.

**WANTED TO BUY**—Vibra Harp, in good condition, for use on radio program.—Maryann Sitton, 545 Studewood, Houston 7, Texas.

**NOTICE**—We have left the evangelistic field to pastor the Full Gospel Temple, 2300 Bloomington Ave. S., Minneapolis, Minn.—L. Victor and Bertha Peterson.

**NEW ADDRESS**—Box 390, Caldwell, Idaho.—John E. Shaw, Treasurer, Southern Idaho District Council.

**NEW ADDRESS**—526 S. Mulberry, Ottawa, Kansas. “We were elected to pastor the church at Fourth and Poplar Sts.”—Fred J. Greve.

**NOTICE**—Upon receipt of names and addresses, we shall be glad to contact servicemen stationed at La Junta Army Air Base. The Assembly here is located at 322 Lincoln Ave.—Wm. W. Brandt, Pastor, Box 195, La Junta, Colo.

**NOTICE**—We are accepting the pastorate of the First Pentecostal Church, Atco, N. J.; will be starting get-acquainted revival, Oct. 15. Neighboring ministers and their congregations cordially invited. Atco is 19 miles from Philadelphia.—H. B. Dean.

# Gifts of Special Remembrance

**THE MINISTRY-GIFTS OF CHRIST**, by Donald Gee. A study of the varied types of ministries which are given by Christ “for the perfecting of the saints.”

**HEALING FROM HEAVEN**, by Lilian B. Yeomans, M. D. This book contains the personal testimony of the author plus eleven chapters which include a discussion of practically every phase of the subject of Healing.

**THE SET OF THE SAILS**, by Alice Reynolds Flower. A selection of twilight chats. “The Set of the Sail” and other related messages all bear on effective service for God.

**A SUCCESSFUL PASTOR**, by Ralph M. Riggs. A most helpful book for Ministers of the Gospel, especially those doing pastoral work.

**GOD’S WONDERFUL BOOK**, by Frank M. Boyd. An interesting and fascinating pursuit of the ancestry and lineage of our Bible.

**THE LIFE OF FAITH**, by Mrs. C. Nuzum. A wonderful, spiritual book by an author whose theme is not theory, but the actual experience of living by faith and enjoying God’s promises.

**GOD LIVES**, by Jessie C. Burgess. A book of actual experiences of the author. The earnest seeker may find herein the way to meet such problems as indecision, pride, quick temper, trouble makers, etc.

**PENTECOST EXAMINED**, by Elmer C. Miller. This book is a compilation of a number of letters, written without prejudice by a Baptist lawyer to his pastor.

**HE IS JUST THE SAME TODAY**, compiled by Mr. and Mrs. P. D. Smith. By the reading of this splendid book many honest skeptics will be convinced of the reality of a personal God and of the truth of His written word.

**STRAWS TELL**, by Alice Reynolds Flower. Here is a group of Heart Chats which are the result of actual heart contacts with young people in every circumstance of life.

**THE MINISTER**, by Mae Eleanor Frey. “The Minister” is a story that will grip you from the first to the last. It is thoroughly Pentecostal.

**JESUS IS VICTOR**, by Stanley H. Frodsham. A biography of Sister Alice M. Frodsham, whose life was so wholly yielded to God that it is an inspiration to all who read it.

**GOD AND HIS BIBLE**, by Chas. Elmo Robinson. This unique book proves without a shadow of a doubt that there is a personal God and that the Bible was written by Him.

**A TWOFOLD PICTURE OF GOD**, by A. G. and C. M. Ward. Outstanding messages that will bring joy to every Christian. Chapter Five should be read and reread by the wife of every minister.

**“CONCERNING SPIRITUAL GIFTS,”** by Donald Gee. This book meets the need of clear, sane, Scriptural teaching on the subject of the gifts of the Spirit.

**HANDBOOK FOR LEADERS OF MISSIONARY MEETINGS**. A book containing twelve complete suggestive Missionary Services. This book was prepared to help those who are in charge of Missionary meetings.

**PERSONAL WORKER’S COURSE**, by Helen Atkinson. A study in personal work; also an unveiling of false doctrines with helps in dealing with them.

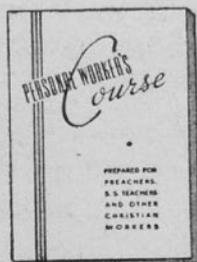
**AGES AND DISPENSATIONS**, by Frank M. Boyd. A study of God’s dealings with man in the seven dispensations, in preparation for His kingdom.

**A SUCCESSFUL SUNDAY SCHOOL**, by Ralph M. Riggs. The inner workings and methods of an efficiently operated Sunday School, more particularly applicable to the larger Schools.

**PRAYING TO CHANGE THINGS**, by Chas. E. Robinson. This is a textbook, teaching clear, understandable, Scriptural lessons, which have been proved to be workable.

**FAITH’S CONQUESTS AND OTHER MESSAGES**, by W. E. Moody. A book that will inspire faith and be real food for the soul. Seventeen chapters full to overflowing of the good things of God.

50c Each



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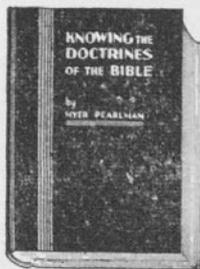
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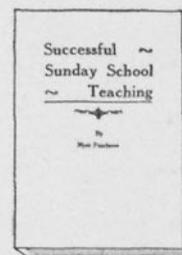
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*The  
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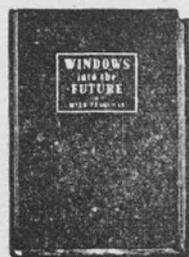
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# The PASSING and the PERMANENT

## A MOTHER'S MINISTRY

"There is no real substitute for a mother in the home," says Judge Michael Scott of the St. Louis juvenile court. "Instead of trying 4,500 boys and girls last year, we should have been trying 9,000 parents."

## MARRIAGE AND DIVORCE

No longer is Reno the divorce capital of the nation. Los Angeles can now claim that title of disrepute, for during the first half of 1944 it had 11,797 divorces and 16,578 marriages, a divorce rate of 71 per cent. The Nevada city scored only 3040 divorces with 6712 marriages, a divorce rate of 46 per cent!

## HOME-FRONT CASUALTIES

American casualties at the fighting fronts have been great, but casualties on the home front through accidents have been three times as numerous. A total of 89,629 were killed in action since Pearl Harbor, whereas the accident toll since that day totals 264,500 lives. Perilous times, indeed, as God warned. 2 Tim. 3:1.

## "PEACE, PEACE!"

In a recent speech Mr. Churchill stated that "the whole of Europe is sliding irresistibly into new and secure foundations," and "because that is so, we can hope that peace when it comes will be permanent—solidly and securely founded." But the Bible says, "When they shall say, Peace and safety; then sudden destruction cometh." 1 Thess. 5:3.

## WILL OUR NAVY REMAIN DRY?

At present the U. S. Navy is dry. Not a drop of beer or liquor is allowed on board ship. It is disturbing, however, to read that pressure has been brought on the new Secretary of the Navy, James C. Forrestal, to permit liquor on vessels in faraway waters, and to note that Mr. Forrestal's reply was that shipping-space considerations would be a big factor in determining the matter. If it is only a matter of shipping space, we fear the worst, for servicemen overseas seem to be getting all the liquor shipped out to them that they can use! How about the moral safety of our sailors and their personal safety—and the efficiency of our naval fleets in battle?

## DISCERNMENT OF DEMONS

A writer in *Prophecy* says: "Christian nurses in asylums are being awakened to the fact that many of their patients are demon-possessed people and ought to be set free as in the olden times by the power of the name of Christ. The nurses are uniting in prayer, claiming deliverance by the power of Jesus' name, and again and again some of their tormented patients are delivered. In one asylum the head nurse was converted and immediately became convicted that the worst case in the asylum could not but be demon-possession, and after prayer went with her Bible in hand, and on the authority of the Word of God demanded the demons to leave. The patient was delivered."

## A HAIL OF BOMBS

The American Air Forces alone have sent a million men overseas, a total of 1,000 squadrons, and have dropped over a million tons of bombs on enemy-held territory. When man's bombing can be so tremendous and so destructive, what will it be when God bombs the earth with "a great hail out of heaven . . . exceeding great"? Rev. 16:21.

## OPIUM ADDICTS

After twelve years of Japanese rule, about one third of the total population in the four northeastern provinces of China have become addicted to opium smoking. The enemy has succeeded in leading 13,000,000 of these Chinese into the awful habit. Not only that, but he has established large factories in Mukden, Chengteh, Harbin and other cities to manufacture morphine, heroin and other narcotic drugs. The Government of Chiang Kai-shek, on the other hand, has been doing everything possible for the past ten years to stamp out the opium evil wherever it has jurisdiction. An Opium Suppression Day is observed annually, and the suppression campaign is said to have obtained the desired results in most areas throughout Free China.

## "DON'T LET THE BOYS KNOW"

A few weeks ago, according to *Word and Way*, a soldier returned to his Memphis home from Guadalcanal. It was Sunday morning, and when his parents met him at the station they expected him to come straight home with them, but he insisted on going to church first.

After the benediction he said to the pastor, "What is wrong? They have been telling us in Guadalcanal that all of the churches at home are filled with praying people, agonizing for the boys on the battle fronts, and praying for a spiritual victory. The church is not full, and I have not heard any agonizing prayers for the dying and suffering boys."

As the pastor turned away, the soldier was heard to say, with deep feeling, "Oh, God, don't let the boys at Guadalcanal find out about it."

## PENTECOST IN PALESTINE

A missionary writes as follows regarding an Assemblies of God convention in Jerusalem: "One remarkable feature of the Convention was a testimony by Brother Graham of the R.A.F., who told how he was baptized in the Spirit while in the desert. He was opposed to this doctrine and despised the one who testified to him of the blessing because of his lack of education; but a friend of his who heard the testimony was led to seek, and received the blessing. When he came and told Graham that he had been baptized in the Spirit, Graham was bending over a table and did not see his face, but when he looked up and saw the glory in this brother's face all his objections were overcome, and he cried to God to bless him too. After waiting upon the Lord many days he received. Praise God! Many of the soldiers are receiving the gift of the Holy Spirit, and the Lord is calling them to His service. Some may even be called to serve the Lord in Palestine!"

## RUSSIA AND RELIGION

According to the London *Christian*, a State Committee probably will be set up in Moscow to deal with the affairs of all religious bodies in the Soviet Union. The Committee will contain representatives of the Russian Orthodox Church, Jews, Moslems, Lutherans, and Baptists. It is further reported that the Secretary of the Southern Baptist Convention has been invited to visit Moscow, and it is hoped that there soon may be full religious liberty in Russia. In July a Council of Religious Affairs was created to deal with petitions for the building of churches, which reportedly are not often turned down. Let us pray that permission may be given for the printing and circulating of Bibles and for the resumption of Sunday School work, also.

## HOLLAND'S "HEAVY CROSS"

On a recent Sunday, a moving message from the General Synod of Holland was delivered from the pulpit of every Reformed Church in that country. The message spoke courageously of the "heavy cross" which Holland has to bear, and proceeded: "New sorrows and anxieties come to thousands of families, now that the evacuation of a large part of South Holland, and the Zeeland Islands, and other territory, is beginning. By the evacuation and demolition in coastal districts, farmers and citizens are driven from house and home, while the fertile lands and fields are abandoned to the water." The General Synod then issued the prophetic call: "O land, land, land, listen to the Word of God. Let us humble ourselves to the discipline of God, and at the same time leave everything in the hands of the Holy God, who will do justice as it pleases Him." The message goes on to say that the Church preaches conversion to God, and concludes: "Above all, help everybody with the good Word of God. Show others the way to Jesus Christ, our Savior and Master, that in the true sense of the Bible we may live in the communion of saints."

## GERMAN MARTYRS

The well-known writer Dorothy Thompson has stirred many hearts by telling the recently revealed story of young Scholl, the University of Munich student recently executed by the Nazis. Scholl had come back from the Russian front, loaded with decorations but so wounded that he had been honorably discharged from the army. He had taken up again his studies in the university.

In February a Nazi addressed the students and, in the coarse terms which such gentry customarily employ, demanded that the girls in the university discharge their obligations to bear children for the fuhrer. Many students cried out in protest. Young Scholl boldly stood up and cried: "I fought at Stalingrad, but not for you Nazi bureaucrats, nor to turn German girls into a race of prostitutes."

Scholl and his sister then wrote a manifesto which accuses Hitler of the murder of Germany's and Europe's youth, and which appeals to all European youth to rise against the Hitler tyranny in the spirit of the 1813 insurrection against Napoleon. Scholl, his sister, and fifteen other students at the University of Munich were executed; but other students are circulating this manifesto, together with the story of Scholl's martyrdom, throughout student circles all over Germany.