

The PENTECOSTAL Evangel

OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

February 23, 1946

Number 1659

When war broke out there was only one Assemblies of God missionary remaining in Japan—Sister Jessie Wengler. For nearly four years our Missions Department received no word concerning her. We did not know whether the Lord had spared her or had taken her home to glory; but many of the saints faithfully remembered her in prayer, and God cared for her in a remarkable manner, as the accompanying message relates.

Miss Wengler was one of the extremely limited quota of missionaries who were spared internment, in return for the fact that in this country a few Japanese were not interned. It was our privilege to have Sister Wengler visit Springfield on February 1 and 2 to speak at the annual missionary convention at Central Assembly. Be sure to read this story and pray for our sister. She longs to resume her work in Japan where she has labored faithfully for more than twenty-five years.



Jessie Wengler

Delivered from Destruction in Tokyo

A PERSONAL TESTIMONY BY JESSIE WENGLER, WHO LIVED IN THE SUBURBS OF TOKYO DURING THE ENTIRE WAR

IT was a beautiful Sunday morning (January 6) when the U. S. troop ship *General Collins* arrived in San Francisco. On board were four thousand troops, a hundred nurses and about eighty civilian personnel. As it passed beneath the Golden Gate Bridge another ship came out to meet it with many young ladies on board. Over the loud-speaker they said, "Welcome home," and they sang songs of welcome. A great cheer went up from the boys. They shouted and whistled for joy at being home at last.

I was on board that ship, and I don't think any man felt more like shouting than I did. But I did not shout or whistle. My heart just well-ed up to God with great praise and thankfulness because I was safely back in America after being away twelve years.

I was in Japan throughout all the years of war, and I had many very wonderful experiences. I was cut off from America almost completely. I did get one telegram from our Missionary Secretary, Brother Perkin, at the beginning of the war; and I had a letter from my sister in 1945 which she had mailed in 1942! Another sister sent a letter through the Red Cross which I received two years later. I had no means of communication with the U.S. but many times

when in difficulty I would call to the Lord and ask Him to put me on the heart of some of His children in the homeland, and I have heard that He did that. He answered prayer so many times, and I am so thankful for the faithfulness of each one who interceded in prayer for me during the past four years.

There was a passage of Scripture which the Lord quickened to me in Japan, found in Job 5:19-21. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine He shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh."

REDEEMED FROM DEATH

The Lord literally fulfilled these promises to me. In famine He did redeem me from death. In the summer of 1941, four or five months before war began, I was very ill, and was in the hospital for a number of weeks. For many weeks afterwards I was in a very much weakened condition. My left side was slightly paralyzed. I was suffering from a partial general breakdown, and anemia, and was having heart trouble. When the war began I thought,

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These two girls, shown with their brothers on their backs, were members of one of our Sunday Schools before the war. For their sakes our missionary work in Japan must start again.

The Baptism in the Spirit:

PERCY G. PARKER

IS IT REGENERATION?

A BROTHER in Christ, by whose books the present writer, among thousands more, has been greatly blessed, has made the following statement. Speaking of the Baptism of the Spirit, he says:

"I am, increasingly, disposed to accept the opinion that the *baptism* of the Spirit is the same as the baptism by the Spirit into the Body of Christ—Regeneration."

A number of comments on this statement will enable us most easily to deal with the problem raised.

(1) If our brother is wrong in his contention, it does not alter the fact that God guides and blesses him. It is good, therefore, to remember that the blessings of God are not entirely governed by our theology. It has been abundantly proved in the history of the Church that the motives of the heart are more precious to God than the decisions of the mind. A man may have a very vague and confused idea of 1 Corinthians 14, but if he has a practical experience of 1 Corinthians 13 the Lord will greatly honor him.

(2) This brother does not say that his conclusions are felt to be final, but that he is "increasingly disposed to accept the opinion." Most of us have had changes of view on this question, and it may be that in the light of further study he too will modify his view.

(3) The root difficulty in approaching this subject seems to be over the word *baptism*. It has usually been taken by those who believe in adult immersion that the word exclusively means "to dip". But it does not! We can immerse by dipping, but *that is not the only way*. The word *baptize* means to *completely overwhelm*. It is possible to completely overwhelm in two ways: (a) by dipping; (b) by pouring.

Dr. Young in his Concordance confirms this. He says: "Baptize means to consecrate by pouring out, or putting into." "*Pouring out*" is baptism by *pouring*. "*Putting into*" is baptism by *immersion*.

Take the simplest of illustrations. The housewife uses both these methods in washing up. Sometimes the crockery is placed into an empty bowl, and then the water turned on until the crockery is

covered with water—that is overwhelming, or baptizing, by pouring. At another time she fills the bowl with water, and then dips the crocks into the water—that is overwhelming, or baptizing, by dipping.

(4) It is a remarkable thing that the two figures for baptism are used in the New Testament. Whenever Scripture is expressing regeneration, or our baptism into Christ, then the figure is that of dipping. We are baptized, or immersed, *into* Christ. Or, to use Dr. Young's thought, "We are consecrated to God by being put into Christ." Romans 6:3; 1 Cor. 12:13; Gal. 3:27.

This figure is confirmed by baptism in water. Water baptism is a physical sign of a spiritual fact. We are immersed, or dipped, into water as a sign that we have been put into Christ.

But when it is receiving power for service, then the figure is that of *pouring*. "I will *pour out* a blessing, and there shall not be room enough to receive it." Malachi 3:10. "I will *pour* My Spirit upon thy seed." Isaiah 44:3. "I will *pour out* of My Spirit upon all flesh." Acts 2:17. "On the Gentiles also was *poured out* the gift of the Holy Ghost." Acts 10:45. "He hath *shed forth* this, which ye now see and hear." Acts 2:33.

I suggest that the order of Scripture is this:

(1) The Holy Spirit works around us and convinces us of sin and our need of a Savior, until we surrender our lives, and then immediately the Holy Spirit puts us (or immerses us) into Christ and the life of Christ flows into us and through us. We are regenerated—we have received Christ.

Take the simple illustration of the 11th chapter of Romans, and let us make the branch speak. Says the wild olive branch, "I yield myself to the husbandman. I agree to be grafted into the Olive Tree." The husbandman grafts the yielded branch. He immediately counts it a part of the Olive tree. It is now *legally* a part of the Olive. Then the husbandman makes a slight gash in the Olive tree, and the branch is grafted into (put into) the garden Olive tree, and the life of the garden Olive enters into the wild olive. It is now

experimentally a part of the Olive tree.

So with us: the Holy Spirit grafts us (immerses or baptizes us) into Christ, and immediately the life of Christ flows into us. We are regenerated—born of God. The moment we surrender to God, we become *legally* sons. We receive the Son-*place*. We are justified by faith, and then because we are *legally* sons God immediately sends forth the Spirit of His Son into our hearts, whereby we cry, "Abba, Father." We are now *experimentally* sons, for we have received the Son-nature. Gal. 4:5-6.

(2) Having been baptized into Christ, we have life—eternal life. But what about power—power for service? "Ye shall receive *power* after that the Holy Ghost has come upon you—" (Acts 1:8), said the risen Lord—and He said it to disciples who had already received life; for in the previous months and years He had taught them to call God their Father, and He had spoken of them as His own—His brethren. To those who had life He gave power. The power was given by the outpouring of the Holy Ghost. This outpouring did not give them life; it gave them power.

I believe that the student having once seen the two methods of baptism, will be able to trace the subject out for himself, and he will find that uniformly the figure of "dipping" is used for the Holy Ghost putting us into Christ, and the figure of "pouring" for Christ baptizing us with the Holy Ghost for power in service.

A practical and beautiful illustration, however, will help. Miss Daisy Ching, a missionary in India, received a remarkable vision at the time of her baptism in the Spirit—an experience received at Pundita Ramabi's well-known Christian Homes.

In her vision she saw crowds dressed in white flocking towards the Savior, who stood at the gate of the New Jerusalem. They were all linked to Him by ribbons of blood red. Likewise they were linked together by the same ribbons. The blood of Jesus Christ links the whole ransomed Church together with Him.

Another huge company dressed in black was hurrying in the opposite direction, and in the darkness was falling over an

awful precipice. The saints in white were throwing out the blood ribbons to the figures in black. A few of the lost clutched them, and they were drawn into the company of the redeemed. But very, very few were thus saved. Then suddenly, from Christ, along the ribbons of red, there speeded lines of golden fire. And, lo,

when the ribbons of red re-enforced with the golden fire were thrown into the crowd of wicked people, many of them clutched the blood life line, and were changed into saints marching to heaven, instead of sinners plunging into hell.

The vision is clear. The golden fire was the power of the Holy Ghost. First, life

through the blood—then, power through the Spirit.

I trust the foregoing is sufficient to show that there is a distinct difference between the Holy Spirit baptizing us into Christ—which is regeneration—and Christ baptizing us with the Holy Ghost—which is power for service.

Faith as Shown in Human Experience

ERNEST S. WILLIAMS IN NATION-WIDE BROADCAST, SUNDAY, FEBRUARY 10

FAITH—what is it? What does it do? The dictionary says faith is “conviction that a thing unproved by evidence is true.” Were there no faith there would be no inventions, no trains crossing our great country, no airplanes in which to ride. Before any of these were, there was conviction that such could be.

Christian life is no less a life of faith, and it is just as simple. He who is unsaved has no evidence that God will meet the need of his heart. Before divine blessings are received there must be faith “that God is and that He is a rewarder of them that diligently seek Him.” Now notice, the careless and unconcerned

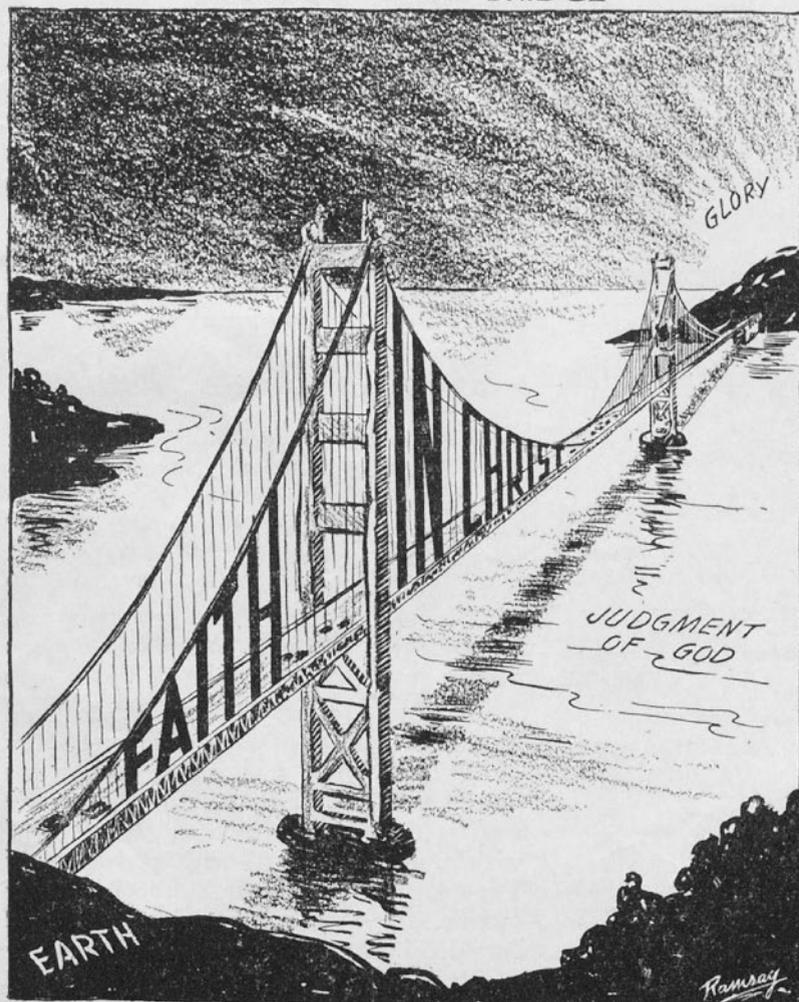
do not find God. It is they who “diligently seek Him” who know Him and receive His blessings.

To say, “There is no God,” is to fly in the face of human experience. “The heavens declare the glory of God and the firmament showeth His handiwork.” Unprejudiced meditation concerning creation and the operations of nature convinces one that there is a God. Revelation and experience reveal that He is a personal God, understanding human hearts and both able and willing to meet human needs. Therefore have faith in God.

The Bible is the book of experience. Peter declares, “For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ. But we were eyewitnesses.” Paul says, “I know whom I have believed”; not *what* I have believed, which might be superstition, but “whom I have believed.” The whole Bible is a revelation of personal relations of God with man based on faith.

Faith is positive. It acts. Many are too passive. They would accept God’s mercies if it required no effort. The leper, wishing cleansing, ran to Jesus. The centurion Cornelius, wishing salvation and fellowship, fasted and prayed. Friend, believe and seek God. Believe His Word. Remember, faith is “a conviction that a thing unproved by evidence is true.” But faith makes conviction live in human experience.

GOLDEN GATE BRIDGE



FORGIVEN

“God for Christ’s sake hath forgiven you.” Ephesians 4:32

Not far from New York, in a cemetery lone,
Close guarding its grave, stands a simple headstone,
And all the inscription is one word alone—

Forgiven.

No sculptor’s fine art hath embellished its form,
But constantly there, through the calm and the storm,
It beareth this word from a poor fallen worm—

Forgiven.

It shows not the date of the silent one’s birth,
Reveals not his frailties, nor lies of his worth,
But speaks out the tale from his few feet of earth—

Forgiven.

The death is unmentioned, the name is untold,
Beneath lies the body, corrupted and cold,
Above rests his spirit, at home in the fold—

Forgiven.

THE EDITOR'S NOTEBOOK

A Very Present Help

ONE WHO LOVES AND CARES

ISRAEL was in trouble in Egypt. Pharaoh had instructed his taskmasters to make it harder for them in their bondage. But there was One who saw, One who cared, One in their midst whom they did not recognize. He knew their sorrows. He knew that they needed one to deliver them from their cruel taskmasters, and He prepared and equipped a deliverer. He gave him explicit instructions. God Himself devised a plan for His people's escape. He Himself devised the judgment upon their enemy. And as He brought His people forth, His presence was manifested in their midst in a cloud by day and in a pillar of fire by night.

A WARNING TO US

The Lord proved a very present help to Israel in their troubles. He proved Himself to be the strength of this race of weaklings. He brought them forth from the land of bondage, and brought them over the sea that it would have been impossible for them to cross. And that sea, which seemed an insuperable barrier to keep them from deliverance, became the burying place of their enemies. But when they saw their enemies dead on the shore, they recognized the presence of the Lord in their midst and sang His praise.

But alas, they soon forgot Him. They soon grieved His Holy Spirit by their unbelief. They did not believe Him who loved them and daily provided for their needs. He had promised to bring them into a land of rest; but because of unbelief, only two out of the many who left Egypt went into the land of promise. "They could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 3:19 and 4:1. We have the presence of a greater than Moses, a greater than Joshua, and if we trust Him fully He will not fail to bring us in.

BY FAITH

The Lord has said, "The just shall live by faith." Heb. 10:38. Faith in what? Faith in the One who has promised that His presence shall go with us night and day. He is a refuge from the devouring lion who goes about seeking whom he may devour. As you recognize your own weakness, call for the aid of the Strong One. The very weakness of Israel in bondage called for the strong arm of deliverance. And though you may be

tested and tried to the utmost, have faith in Him who is a very present help in trouble. He tells us not to think it strange concerning the fiery trial that is to try us, but to rejoice. The fires will refine, and we shall come forth from them as gold. When Shadrach, Meshach, and Abednego were thrown into the fire, were they hurt? No. Were they alone in their trouble? No. As the king looked into the furnace he saw the presence of the One who says to His own, "I will never leave thee, nor forsake thee." Heb. 13:5.

THE RISEN SHEPHERD

We can say with the Psalmist, "We are His people, and the sheep of His pasture." Psalm 100:3. He knows that feeble sheep are not competent to fight wolves, lions, and bears. But it is His delight to help, to succor, and to deliver His own. There is recorded an hour of darkness when all the sheep were scattered, and the sword was drawn against the Shepherd. What became of the flock? Were they devoured? The Shepherd was slain and His body laid in the tomb, but was that the end of the story? No. God raised Him from the dead, and His immediate concern was for His sheep. A message was sent, "Go your way, tell His disciples and Peter"—a particularly wayward sheep—"that He goeth before you into Galilee." Mark 16:7. The sheep knew the Shepherd's voice and they followed. There by

the side of Galilee we see the Shepherd with His sheep around Him once more. And we see the great Shepherd commissioning the wayward one to become a shepherd, to feed His lambs and to feed His sheep.

"LO, I AM WITH YOU ALWAYS"

Peter was put into prison; and Herod sought to bring about the death of the one whom the Shepherd had commissioned to feed His sheep. But on the night before Peter's execution, the Great Shepherd sent an angel to deliver him. And wherever Peter went he had the presence of the One who is a very present help.

Paul and Silas were thrust into the inner prison in the jail at Philippi, but there the Shepherd manifested His presence. The jail and the whole earth shook, as He came riding on the wings of the wind for their deliverance.

HIS CERTAIN PRESENCE

As we receive the promises of God (the promises concerning His continued presence) and make them our own, we receive the very nature of the One who made the promises—the Shepherd nature. He calls to us as He did to Peter, to feed His lambs, to feed His sheep. Our Lord, the Chief Shepherd, will so impart to us His own nature, that we, as *He*, will be willing to deny ourselves, to lose our life, to lay down our life in love for the sheep of His pasture. His presence will not only be with us but within us, to be the enabling power. Count on His presence. Do not fear the angry wolves or the devouring lions. Our Shepherd is more than a match for them and we can say with absolute confidence, "I can do all things—all things He desires me to do—through Christ who strengthens, who enables, who indwells me."

THE PENTECOSTAL EVANGEL

The official organ of the Assemblies of God in U.S.A.

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Subscription rates, \$1.00 per year in U. S. A. Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing House, 336 W. Pacific St., Springfield, Mo., U.S.A.

Entered as second-class matter June 25, 1918 at post office in Springfield, Mo., under act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

How to Keep Tender

Andrew Bonar and Robert M'Cheyne were having one of their frequent talks together, talking over the ways of their ministry, when "M'Cheyne asked me," says Bonar, "what my last sabbath's subject had been. It had been, 'The wicked shall be turned into hell.' On hearing this awful text, he asked, 'Were you able to preach it with tenderness?'"

Shall we repeat Robert M'Cheyne's question to one another? When we speak of the destiny of the sinful, or on any one of the awful severities of the Word, are we "able to preach it with tenderness," with a melting heart, with secret tears? They say that M'Cheyne's severities were terrific, they were so tender! He lived enfolded in the companionship of the Holy Ghost. *He was ever holding converse with Him, and how could he become hard?*

TWO ENLISTMENTS

F. M. BELLSMITH

THIRTY years ago, when World War I was at its height, the writer enlisted as a private in the Canadian Army. Later he became chaplain of his regiment—but that does not concern us at present.

The first words heard on entering a certain room at the recruiting center were: "Take your clothes off." Stripped to the skin, the recruit was examined from head to feet by a doctor. As no physical blemish was found he was allowed to dress and was then taken to another room where he signed up. He was required to take an oath to serve for three years or the duration of the war. After that he was put into uniform and his military training began.

This enlistment involved several things. First, it meant a complete change of occupation, of manner of life, and of relation to society. He was no longer a civilian; he was a soldier. Next, it involved utter submission to his country's service and the control of those in authority over him. He could no longer go and come as he pleased. If he attempted to go his own way he would be called a deserter and would be liable to severe punishment. Henceforth for him obedience was the first law of life. It involved also separation from wife and children, and the comforts of home. And it involved, finally, the possibility of wounding and death. It was indeed a serious matter, and the writer faced it with a profound sense of duty in the hour of his nation's peril.

But there is another enlistment of which I wish to write. It was in a Methodist church on a Sunday morning in February, 1886. The recruit was a school boy. The evangelist had finished his sermon and was offering a short closing prayer. The boy bowed his head on the back of the pew in front of him and prayed, "O Lord, forgive my sins and save me, for Jesus' sake." By the time he had repeated these words two or three times the evangelist had said "Amen" and the congregation arose to sing a closing hymn. A few minutes later, while walking home, assurance came, and the boy said, "I'm saved; I am a Christian." Today, after sixty years, that assurance is still mine. It has never left me.

Of course the school boy did not realize all that was involved in his salvation. To him it meant little more than that he was no longer a guilty sinner in danger of hell but was, instead, saved; and if he died he would go to heaven. It is

doubtless true that there are many converts older than the boy was to whom this is the sum and substance of salvation, and who never enter into a life of consecration and service. But it seems to me that there is a parallel between the two enlistments, and as much is involved in the one as in the other.

The Christian, like the soldier, has enlisted in a warfare vastly more serious than either World War I or World War II—and that not for a limited time, with an honorable discharge at the end, but

Upward Winging

"He healeth the broken in heart, and bindeth up their wounds." Psalm 147:3.

I saw a soul o'erborne with care
 Along a toilsome road;
 A wounded soldier in despair
 Upon the gory sod;
 I heard a moan—some mother's wail—
 I saw her teardrops start;
 "What woe!" I cried; "can none prevail
 To heal earth's broken heart?"

And then a murmur as of prayer
 Rose softly to the throne;
 I thought I saw a listening Ear
 Bend low to catch earth's moan;
 A load was lightened; and despair
 Took flight from gory sod;
 A wail was stifled—for that prayer
 Went winging up to God.

—Clara M. Brooks

for life. The Christian is no longer his own man; he is the Lord's man. Like the soldier, he cannot do as he pleases. If he does he will sink into the state he was in before conversion and be in danger of eternal death. All life is changed for the saved man. His relation to society is radically different from that of the unsaved man. He has obligations which the unsaved man disregards and which he must not neglect at the very peril of his soul. Of him who has received much will much be required. The trite expression that "we are saved to serve" contains undeniable truth.

Paul has some pertinent things to say about this warfare and those engaged in it. In Ephesians 6:10-20 he describes the armor which the Christian warrior must wear. In Philippians 2:25 he refers to Epaphroditus as a "fellow-soldier," and he uses the same term regarding Archip-

pus in Philemon 2. He tells the Corinthians that, "The weapons of our warfare are not carnal, but mighty through God." 2 Corinthians 10:4. He exhorts Timothy to "war a good warfare" (1 Timothy 1:18), and in 2 Timothy 2:3, 4 he writes: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." And finally in Hebrews 2:10 he uses of our Lord the military title "Captain."

All of this is significant and worthy of our earnest consideration. Fellow-Christians, we are at war. Our foe is strong and cunning. We battle, as Paul says, "not against flesh and blood, but against . . . the rulers of the darkness of this world." All hell and the hosts of hell are arrayed against us. "See the mighty host advancing, Satan leading on." This is no time to sit at ease. I sometimes say, as it used to be said at recruiting meetings during World War I: "If you want to help the enemy, you do not need to join his army nor act as a traitor in any way; all you need to do is to stay at home and do nothing."

Fellow-believers, Satan is not tempting us to become criminals, nor infidels; he is not trying to enlist us on his side: he is satisfied if he can but lull us into a state of quiet satisfaction with our own salvation. If all believers were active Christian soldiers Satan's hosts would be put to rout and we would have such a revival as America has never yet seen.

Therefore, in closing, I exhort those who are not actively engaged in this conflict to consecrate themselves to the Lord to serve Him sincerely and heartily in their sphere of influence. Not all can be ministers, evangelists or missionaries. Not all can be Sunday school superintendents or teachers, but all can fight the good fight of faith. All can speak the word in season. All can be prayer warriors if they will.

The Son of God goes forth to war
 A kingly crown to gain;
 His blood-red banner streams afar—
 Who follows in His train?

VICTORY OVER SECTARIANISM

I have gained the victory at last: I love every one of Christ's redeemed as I believe He would have me love them.—Adoniram Judson.

It is plain that God sees it best for us frequently to walk in a thorny path.—John Wesley.

"The Holy Ghost does not flow through methods, but through men."

Have You a Healthy Tongue?

PETER
McCAULAY

A TALK on tongues! What could be more acceptable to Pentecostal people? On this occasion, however, we will not concern ourselves with "other tongues," but will confine our meditation to our own tongues, and, more briefly, to "others' tongues."

It is but too little realized how much the Bible has to say about this small but important member. The fact that under the headings of tongues, lips, words, etc., it is there referred to well over a thousand times is surely sufficient to warrant us making it the subject of a special study.

THE CONDITION OF THE TONGUE

serves as an index to the state of the bodily health; and the analogy holds good in the spiritual realm. The inspired statement of this truism is found in Proverbs 12:18: "The tongue of the wise is health." Without in any way violating the Scripture we may render it: "The tongue of the wise is healthy." To many a child of His, painfully conscious of spiritual lethargy and listlessness, God is saying: "My child, let Me see your tongue." For not only are the irregularities of speech dealt with in the Bible—murmuring, backbiting, slander, gossip, foolish talking, "low jesting" (Weymouth), lying—symptomatic of inward disorders; but in their turn they detrimentally affect the health of the soul.

The Book of Proverbs is full of practical teaching on the care of the tongue. In this "rich storehouse of the word of wisdom" there is a more or less direct reference to it in almost every chapter. A few instances must suffice to indicate the trend of the teaching given.

In 13:3 we are told that to guard the mouth is to guard the life (R.V.); and in 21:23 that to keep mouth and tongue is to keep the soul from troubles. Words may be pleasant (15:26), and precious (25:11); but "in the multitude of words there wanteth not sin": and "he that refraineth his lips is wise." 10:19.

In the Epistle of James a comparatively long section is devoted to our subject. Indeed, there control or lack of control of the tongue is made

THE TOUCHSTONE OF PERFECTION.

See 1:26; 3:2. Let us glance at the teaching of chapter 3.

We are first cautioned that although the member in question is such a small one it is nonetheless dangerous on that

account. One of the illustrations used to enforce this lesson recalls the elaborate precautions taken on board vessels carrying gunpowder, where the dockers handling the cargo are even forbidden to have nails exposed in the soles of their boots lest a chance spark should cause disaster. Beware of sparks in your assembly! Satan always sees to it that there is explosive matter handy; and many a promising work has been wrecked by a little spark from an unguarded tongue.

It is next spoken of as being peculiarly susceptible to influence from beneath; and in this connection we do well to ponder the arresting fact that in one of the devil's attempts to subvert the Last Adam he made use of a human tongue. Matthew 16:22, 23. In his ceaseless warfare against Emmanuel he still has recourse to this stratagem; and it is to be feared that too often the tongue of an unwatchful disciple becomes his weapon of offense.

And now we come to one of those seeming contradictions so eagerly sought out by scoffers. The tongue is asserted to be

ABSOLUTELY UNTAMEABLE BY MAN,

and yet—man is held responsible for having it strictly under control!

David may have been facing this problem when he said: "I will keep a muzzle for my mouth!" Psalm 39:1, margin. It would be a trifle inconvenient to carry this out literally, although the practice has at times been forcibly resorted to. One of the amusing things to be seen in the winter time in the cities of modern Japan is the growing custom of wearing respirators to ward off influenza; and with this ludicrous sight in mind it is difficult to

visualize the more staid of our church members venturing abroad equipped with muzzles! Yet who will deny that the wearing of them might save many a regret?

Happily we are not dependent upon artificial aid of this nature in bridling the tongue; and there is no excuse for both blessing and cursing issuing from the same mouth. Ungovernable by man the tongue most certainly is; but herein lay the significance of

THE MIRACLE OF PENTECOST.

Not only was the judgment of Babel symbolically reversed, but the incoming Comforter took complete control of the refractory member. Hallelujah!

We have the key to the remedy in the analogies used by the Spirit in the passage under review. If the water given out by the fountain is bitter, it is no use cleaning the outlet; we must deal with the source. If our drinking water is full of sediment, we do not polish the tap; we have the tank cleaned out. And so with the matter under consideration, for "out of the abundance" (Weymouth translates it "overflow") "of the heart the mouth speaketh." Matthew 12:34; Luke 6:45. If there is any trace of bitterness in the overflow from our hearts then, as at Marah, the tree must be cast into the waters that they may be made sweet. Exodus 15:23-25; 1 Peter 2:24. When the heart is clean the tongue will be clean; and, conversely, if the tongue is unhealthy, the heart is in need of cleansing. The other analogy used, that of the tree and its fruit, leads us to the same conclusion, "for," said the Lord Jesus, dealing with this very subject, "make the tree good and its fruit good." Matthew 12:33-37.

Praise God for full salvation, reaching to the very springs and roots of our beings! The revolutionary promise of the New Covenant—a new, clean heart. Ezekiel 36:26; Acts 15:9. Through faith in the efficacy of the Blood of Calvary the heart is made and kept pure, and the Holy Spirit takes full possession of His temple. Only praise and "words of pleasantness" can fall from the lips of a Spirit-filled believer.

It now remains to consider the Scriptural provision for protection.

AGAINST UNSANCTIFIED TONGUES.

Alas! even in the church of God their number is legion.

a
Worthless Profession
★
If any man bridleth not his tongue this man's religion is vain.
James 1:26

Upon the ears of a man sorely tried along this line first fell a promise that meets a very real need. "Thou shalt be hid from the scourge of the tongue," or, "when the tongue scourgeth." Job 5:21. To those who are smarting under this lash the thought of sanctuary must be sweet indeed; but how are we to be hid? The Psalmist provides us with a clue: "Thou shalt keep them secretly in a pavilion from the strife of tongues." Psalm 31:20. In Colossians 3:3 we read: "For ye are dead, and your life is hid with Christ in God." The story is told of a young convert anxious to learn the meaning of such a scripture as this who was directed to go to the grave of a man who had just died, and first to praise, and then to revile him, watching meantime for any sign of reaction to either flattery or abuse. Truly a graphic way of illustrating the New Testament doctrine of crucifixion with Christ! When George Muller was asked on one occasion the secret of his success in Christian work he replied: "There was a day when I died, utterly died, to George Muller . . . died to the praise or blame even of my brethren." He was in the pavilion!

But apart from this blessed refuge there is a scripture

THAT NEUTRALIZES THE POISON

of the most venomous tongue: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY, FOR MY SAKE." (Do not forget that last part; like a certain lady who used, significantly enough, to omit it from her public prayers.) "Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5:11, 12.

If we are careful to preserve "a conscience void of offence toward God and men," spiteful talk directed against us will occasion not resentment, but rejoicing; the glad consciousness of being in a worthy succession will rob carping criticism and even calumny of all power to wound.

Let us hear the conclusion of the whole matter: it is both our privilege and our responsibility to see to it that, on the one hand, our words issue forth from Blood-washed, Christ-indwelt hearts; on the other, that we are veritably crucified with Christ, so that the tongues of men and demons wag harmlessly around us, and we heed them not.

"Set a watch, O Lord, before my mouth; keep the door of my lips." Psalm 141:3.—*Redemption Tidings*.

THE GLORY OF CHRIST'S COMING

It is written, "At evening time it shall be light." Zech. 14:7. In the eventide of grace it shall be light. It is also written, "Darkness shall cover the earth, and gross darkness the people." Isa. 60:2. Gross darkness covering the people but in the midst of it all *light*.

It is written, "Light is sown for the righteous." Psalm 97:11. Despite the gross darkness, a light has been planted, and it will be manifested and will shine more and more unto the perfect day; increasing light and bringing in a perfect day for the righteous in the midst of the darkness of the people.

What is the light? "I am the Light," said Jesus, and He is the Light set on high amid the darkness that can be felt. The darkness could be felt in Egypt; and in like manner, He, the Light can be felt. The sun can be felt by a blind man, and Him whom we have not seen, we can feel.

We can not see Him, for the full vision of that Light would be too great for us. John was in the Spirit and he saw the Lord of glory, whose "countenance was as the sun shineth in his strength," and he fell as a dead man. And so Christ veils Himself; but the warmth of the Light comes through the veil, and we see Him through the veil darkly. God was veiled in Christ. Christ declared, "He that hath seen me hath seen the Father." John 14:9.

The Holy Spirit reveals the veiled Christ within. Everything you receive of spiritual power in the mortal frame has to be veiled, but the Spirit within reveals and unfolds the glorified Christ. "Christ in you the hope of glory!" You do not see Him and others do not see Him, but if you are born again *He is within you*.

Christ said, "As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be." Matt. 24:27. A sudden flash of lightning in the dead of night, momentarily blinds the individual; that is physical light. But He is as the lightning intensified both in extent and degree. So shall the coming of the Son of man be! A burst of *glory from glory*, meeting the Christ in the individual, where the *hope of glory* is stored. Like meeting like! The individual will not be

blinded. It will be a parting of the veil, for human flesh will not be required any longer.

Will it be a painful operation? As painful as it is for the fog, which hides the drooping flower, to be dispersed by the rising sun. The fog intervenes between the flower and the sun. The sun dispels the fog and kisses the flower which is in itself the product of the sun's light. The flower opens up to its emancipator, to its Creator. The clammy damp of the fog has disappeared through the bright, warm rays of the sun. And so it is written, "The Sun of righteousness shall rise with healing in His wings," not merely dispersing disease *but dispersing the death-doomed body*.

Those immortal wings will transport those who were mortal but who were made immortal through the coming of the rising Sun. Astronomers can foretell an eclipse of the sun years ahead. The Father has also foretold not only of the eclipse of the sun on Calvary, but also of the forthcoming of the Sun in the glory of the Father and of the holy angels. And He is coming to be glorified in His saints. Light is sown for the righteous and the *harvest of light will be shortly manifested*.

Man is proud of his "simultaneous illuminations," for in an instant, at the pressing of a button there can be the lighting up of a building by means of 10,000 bulbs. When compared to the glorious unfolding of the majesty, glory and splendor that God delights to pour on His Son, these illuminations are less than the glow of a firefly compared to the outshining of the most brilliant sun.

A Call to Prayer

In these last days that remain to us, let us pray for the Lord to raise up great men of vision and faith, men abandoned to God, men careless of their own comforts, unmoved by natural ambitions and covetousness, whose consuming zeal will be directed by the Word and inspired by the Spirit of God. Then may we expect to see times of marvellous refreshing from the presence of the Lord.—Howard Carter.

Our Missionary Advance:

福 These Shall Come From



A Chinese god of war.

B. M. Kvamme, North China District Secretary.—I have just returned from Peiping where I spent twelve days in behalf of the Bible School property. We were well treated by the Japanese Embassy Liaison officials who gave us a written permission to go to the Bible School to investigate the condition of the buildings taken by the military. One of the officers told me that the sight of the place would make me very discouraged. He was right.

More than a hundred Japanese men, women and children were crowded into the small compounds of the school, which consisted of small, old Chinese houses. In order to make two family apartments of each three and four room house, every house had been altered.

The Japanese Liaison Office took steps at once to arrange for the removing of their people living at the school. They also seem willing to replace the doors and windows, pay for any thing lost or damaged, and clean up the compounds as best they can.

But, seeing that these old tottering houses are truly beyond repair, we asked the Japanese Liaison to have their people vacate without making repairs. Instead, to allow us to make a suitable claim which would fully cover the cost of putting the compounds back into repair. This, of course, they were willing to do, as they have no other way.

However, it is with real joy and satisfaction that I can write you of God's hand upon those who have stood true to God through much suffering and hardship. The day the Japanese unconditional surrender was signed in Nanking we made our way to the Hopei section of Tientsin to visit the work there and speak in the Sunday morning service. This meeting was well attended, and the spirit in the service was sweet and uplifting. Although we have been in internment during the past years and unable to help otherwise, we felt well repaid for having stood by our dear fellow workers in prayer and constant contact.

With a heavy monthly rent to pay, the assembly has nevertheless been able to maintain self-support and is very eager to continue just that way. The worker has done good work, and during the past year he has found many new openings for meetings in homes and work shops.

While in Peking, mainly in behalf of the Council property there, we had the joy of visiting our dear Brother Yang, pastor of the West City work, and his flock there. I could hardly believe myself when I looked over that splendid assembly of dear souls. There was a much better attendance than we used to find there. The work fell down very low during the first two years of the war, but during the past year many dear souls have been won for Christ.


*Peter's God
Still Lives*

Alice Stewart

Dr. H—'s father is an elder in the China Inland Mission Church not far from us. His mother is also a God-fearing Christian. He was brought up in the fear and admonition of the Lord, but his later education robbed Dr. H— of his faith in his parents' God.

The Chinese Communists were daily despoiling the Japanese by guerilla warfare. Quite a few Chinese, however, were sick and wounded. Making alluring promises, the guerillas persuaded Dr. H— to enter their mountain stronghold to care for their suffering comrades. His promised term of service fulfilled, Dr. H— expressed a desire to return home, but found to his amazement that they had no intention of

releasing him. So, in the dark of night he stole away, only to be captured, tried for treason and condemned to die.

He was put in a room with four soldiers to guard him. Believing he was to be shot at dawn, he became desperate and called upon his parent's God saying, "Lord, save me, and I'll serve you the rest of my life!"

Suddenly a light shone into the room, and an angel in glistening apparel appeared. The presence of this heavenly being so frightened the four soldiers that they fled for their lives, leaving the door wide open and the prisoner free to run too. This, of course, he did. Thinking that the heavenly being had come to save the doctor, the soldiers were too superstitious to give chase.

True to his promise, Dr. H— sought the Lord with all his heart, soul, and might. He was saved and Baptized in the Holy Spirit. Then he went to Bible School to prepare for the ministry. But the Communists were still trying to find him; so he finally left for Chung-ching. The last we heard he was still going on with the Lord. Pray that he, as Peter of old, may be a firebrand for God.

MISSIONARY CONTRIBUTIONS

January, 1946

| | | | |
|----------------------------|-----------|------------------------|-----------|
| Alabama | \$ 858.63 | New Hampshire | 32.75 |
| Arizona | 801.21 | New Jersey | 2,597.60 |
| Arkansas | 1,568.12 | New Mexico | 642.99 |
| California | 20,790.77 | New York | 10,534.62 |
| Colorado | 1,642.62 | North Carolina | 411.64 |
| Connecticut | 545.01 | North Dakota | 1,386.04 |
| Delaware | 880.05 | Ohio | 8,135.79 |
| District of Columbia | 810.67 | Oklahoma | 6,824.80 |
| Florida | 1,612.28 | Oregon | 3,252.76 |
| Georgia | 698.65 | Pennsylvania | 7,346.45 |
| German Branch | 497.98 | Polish Branch | 214.00 |
| Hungarian Branch | 26.87 | Rhode Island | 72.86 |
| Idaho | 1,606.58 | South Carolina | 13.02 |
| Illinois | 6,416.86 | South Dakota | 1,322.78 |
| Indiana | 1,812.65 | Tennessee | 535.68 |
| Iowa | 1,703.95 | Texas | 7,940.12 |
| Kansas | 6,112.06 | Ukrainian Branch | 67.46 |
| Kentucky | 486.38 | Utah | 62.04 |
| Louisiana | 670.54 | Vermont | 42.00 |
| Maine | 192.67 | Virginia | 1,699.61 |
| Maryland | 1,303.91 | Washington | 10,286.61 |
| Massachusetts | 1,170.98 | West Virginia | 488.72 |
| Michigan | 4,857.63 | Wisconsin | 2,088.34 |
| Minnesota | 4,807.63 | Wyoming | 395.87 |
| Mississippi | 283.89 | Alaska | 55.00 |
| Missouri | 9,359.92 | Canada | 426.20 |
| Montana | 1,018.69 | Foreign | 38.00 |
| Nebraska | 1,683.75 | Legacies | 2,496.17 |
| Nevada | 136.74 | Miscellaneous | 9,215.28 |

Total Amount Reported\$152,950.89

District Fund\$ 8,472.71

Office Expense Fund 2,749.73

Literature Expense Fund 141.62

Given Direct to Missionaries 11,834.23 23,198.29

Amount Received for Foreign Missions129,752.60

Amount Received for Home Missions 4,588.02

the Land of Sinim 義

Joshua Bang, Ningpo, China.—The Japanese left Ningpo on September 17. The whole city celebrated the final victory. Over 300,000 people welcomed the big parade of Chinese soldiers as they marched through the city. What a grand occasion!

We have been through a lot. Our only help has been from God, mighty and loving. The living standard has become extremely high. A picul of rice costs one and a half million Chinese dollars. Thus, a single grain of rice equals almost a dollar. The home needs eight piculs of rice a month. Yet total income for the fiscal year of April 1944, to 1945, was but two and a half million dollars. How can we manage? It is the Lord who solves our problems and meets our needs. Like the miracle of the five loaves and two fishes, with that amount of money He sustains us the whole year!

Almost every mission property in Ningpo has been damaged. The big Presbyterian church was left with only a frame to it. The big Methodist church in the city was left empty too. Even the stones in the church yard were

used by the Japanese to build dugouts. But Praise God, we suffered the least of all.

When the Japanese left Ningpo, they looted again in great anger. All the shops closed their doors in fear of them, but we still opened our door for the service.

God recently cast demons out of two men in answer to prayer. One man in the Customs Office had tried to commit suicide several times. Now that he is well, all the staff in the Customs Office realize that Jesus is very real, and some of them are coming to services. We had a very happy day on June 3, 1945, when sixty-three persons were baptized in water.



Fred E. Baltau, Tientsin, China.—On the morning of December 8, 1941, I left my home in the Chinese city to go to the Concessions to buy a newspaper. On the bus I noticed that things were a little different than other days. I could hear many of the people saying in Chinese, "He doesn't know." I sensed that they were speaking of me, but I didn't realize what it was all about.

Then, as I got off the bus I saw Japanese soldiers searching the people as they went from one Concession into another. Since I was very near where Brother Kvamme lived, I stopped in to see if he knew what it was all about. His first words were, "What are you doing down here! Don't you know that war has been declared? You had better get back to your home as soon as possible!"

I suggested that Brother Kvamme had better let his Chinese boy follow some distance behind me; so that if I should be detained by the Japanese he would be able to get word to the family. Then I started out. At every cross street along the road there were Japanese soldiers standing with fixed bayonets. But I reached home safely. There I found Japanese soldiers in the cellar, upstairs, and all over the house. For the next few days they had a guard living on the place with us, but the Lord was with us too.

When they saw the twin babies (born October 23, 1941), it seemed that their hearts were touched. They asked, "Why have you stayed in China with children like these? Did you not expect that war would be declared?"

Another day while some of the Japanese officers were telling us what we might expect, one of them confessed, "I do not like to come here on these missions. It makes me feel bad when speaking to you about these things."

Before we were interned they told us that we could not take with us any names, addresses of people, or any photographs of any kind. Therefore, we are out of touch with practically all of our friends. We should be glad if those who have been interested in the work and in us would write us as soon as possible. Our address is: 70 Cambridge Road, Ex-British Concession, Tientsin, China. We covet an interest in your prayers.

A Bible for Young Sing Lee

You sent your money across the sea,
That bought a Bible for young Sing Lee.
And Sing Lee when he read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked in the narrow way.
And his brother worked until he won
Away from their gods, his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long till half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend;
You started something that ne'er shall end,
When you sent the money across the sea
That bought the Bible for young Sing Lee.



A Chinese street scene.

Send Contributions to Noel Perkin, Secretary,
Foreign Missions Dept., 336 W. Pacific St.,
Springfield, Missouri

The Passing and the Permanent

WITH CHRIST

Dr. Arno C. Gaebelein, who for more than fifty years was editor of *Our Hope*, passed away on Christmas Day at the age of 85.

CONVICTS PARDONED

President Truman has granted mass pardon to several thousand convicts who had given a year's honorable service in the armed forces.

A NEW, DEADLY POISON

The U. S. Fish and Wild Life Service has developed a new rat poison known as "1080," which is so deadly and so dangerous that it is a menace to public welfare. It is tasteless and odorless. Water containing enough "1080" to kill a dozen people could easily pass as pure drinking water. Thus far there is no known antidote to the new poison. It may be useful as a rat poison, but what a dreadful weapon it would be in a time of war!

A NEW CALL FOR CHAPLAINS

The Veterans Administration is calling for chaplains for veteran hospitals. Representatives of religious groups shall not be given free access to the hospital wards. All Christian ministry shall be put in the hands of the chaplains, who shall be expected to make bedside visits, distribute literature, and write to the families of those under their care; and the number of chaplains of each denomination shall be based on the numerical strength of their churches. It should be a fruitful field for those whom the Lord calls to this work.

DID PROHIBITION FAIL?

Latest and most reliable surveys indicate that there are approximately 45 million drinkers in the United States, and that this total may climb to 50 millions when all the soldiers are back. Of this total, three millions have become "problem drinkers" or "addicts," burdening tax payers as criminal, diseased, drunken, or dependent social debris.

Did Prohibition fail? Yes, in the eyes of the liquor interests, it failed. It failed to produce any large total of drinkers, addicts and alcoholics such as the first eleven years of Repeal have produced!

JERUSALEM MEDICAL SCHOOL

A few weeks ago a group of men sat down in New York and made plans to establish a Medical School on Mount Scopus in connection with the Hebrew University. They set a period of two years to raise four million dollars to erect three needed buildings, to equip the school, and to maintain it for five years. The Medical School will be open to students of every race and creed, and its organizers express the hope that it will be the world center of research into tropical diseases, because of its situation. And so the rebuilding of Palestine according to Bible prophecy goes forward, in spite of all the difficulties.

PEACE IN CHINA

January 25, 1946, is a day China will long remember. According to *the Associated Press*, it was the first day in eighteen years on which no fighting occurred in China.

MORE CIGARETTES THAN EVER

Americans are smoking 50 per cent more cigarettes than before the war, and show little signs of tapering off in the next few years, the Department of Agriculture discloses. In the first eight months of 1945, civilians used cigarettes at the yearly average of 100 packs for each man, woman, and child. Cigars, though losing in popularity, still average 36 a year for each American!

THE LUTHERAN HOUR ABROAD

Dr. Walter A. Maier, director of the Lutheran Hour, announces that his weekly program is to be re-broadcast by 36 stations in Australia, 9 in Italy, one in Greece and one in Portugal. For years Dr. Maier has been fearlessly proclaiming the power of Christ to save, over the radio. More than 300 stations carry his voice.

A short time ago Dr. Maier had 9,678 replies from listeners tabulated. There were 723 families that reported that members had been converted by listening, a total of 1,737 conversions. They further stated that 913 others were known by members of these families to have accepted Christ. Thirty-eight per cent of the 9,678 reporting declared that they were studying the Scriptures more frequently as a result of the broadcast.

Radio evangelism is a great and fruitful field. Let us pray for our own nation-wide broadcast, "Sermons in Song," that God will use it to the salvation of thousands who otherwise would be unreached by our churches.

SIGNS OF THE TIMES

DANCING: Arthur Murray, nationally known dancing instructor, employs more teachers than Harvard, Yale and Columbia Universities put together.

THEATERS: The murder film "Dillinger" has been termed the biggest money-making movie of 1945.

VULGAR READING: The Supreme Court has ruled that *Esquire*, in spite of the fact that the Post Office Department calls it a salacious magazine, may retain second-class mailing privileges.

DIVORCE: In the city of St. Louis, Mo., there was one divorce for every 1.4 marriages in January, 1946. At least half of the cases involved servicemen.

MUNITIONS: At the very time American authorities in Berlin were announcing that the great chemical combine of I. G. Farben, Germany's leading munitions firm, exists "in name only," the price of stock of the company rose four and a half points on the Hamburg Stock Exchange. The Germans, at least, seem to have faith in its future!

JAPAN'S NEED

Said a group of Protestant church leaders, on returning from Japan recently: "Japan is ripe for Christianity. Shintoism will wither without the support through propaganda channels it enjoyed previously, and Buddhism has lost many of its followers. Christianity, although persecuted by the military during World War II, has gained many adherents and is an obvious answer to the search for a new faith." Japanese Christians told the religious delegation they needed "prayers, Bibles, and missionaries," but wished for no food. Here then is a golden opportunity for missionary work.

ATOMIC ENERGY

A leading scientist says that the United States now has enough atomic bombs to destroy every town and city on earth. But the deluded followers of the little colored man, "Father Divine," who claims to be God, are not worrying. They have been told by their leader through his paper, *The New Day*: "I am the author and finisher of atomic energy. I have harnessed it! I say, I have harnessed it! I am bringing all the atomic energy into subjection and by it I am bringing out many inventions! That is what I am doing on earth in heaven today!" The blasphemy of this brazen little man is shocking—and often ludicrous—but each time he gets in the news we are reminded afresh of our Lord's warning in Matthew 24:5. The little false Christ is still deceiving many. It is one of the things our Lord said must come to pass before His return to earth.

DELIVERED FROM INSANITY

F. W. and E. Hall write from Kabumbulu, Congo Belge:

"In one village a man taken with madness began to threaten the children with a big stick. Some suffered through his attacks. The people going to their gardens were afraid to leave their children behind. Seeing that the teacher was not afraid they asked him why he was not. He replied that the Gospel was to meet the need of the suffering and the brokenhearted and that the man had need to be pitied. The teacher one day went down to the river to bathe leaving his children behind him. While he was absent the madman came to the village. Being warned by some of the villagers, the teacher returned to find him with stick uplifted to strike one of his children. He commanded the demon to come out of him in the Name of Jesus, whereupon the man fell to the ground. He lay still and was apparently exhausted. The teacher prayed with him and after awhile he got up. When the people saw him in his right mind and heard how he was delivered from his madness, they were amazed. The man accepted the Savior and is testifying to what the Lord has done for him. May he be used to win many to the Savior."

DELIVERED FROM DESTRUCTION IN TOKYO

(Continued From Page One)

"Surely this will be the end of me," for I felt so weak in body. But in spite of all the difficulties and the lack of food, as the war went on I grew stronger. I am sure God's hand was holding me and I believe He did a definite work of healing in my body. In

the natural, the anemic condition should have grown worse, for food is vitally necessary when one has anemia; but God brought me through and I believe He performed a miracle.

During the first year of war there was not a severe lack of food; but each year, as the war progressed, the situation grew worse, and toward the end the people were really suffering for want of food. There was never a time when I did not have any food, although we never had *enough* food. We had so little that our bodies were becoming weak. My weight dropped from a normal 124 to under 90 pounds. When we had no food we would drink tea. That seemed to help us go through hard places.

Fuel was as scarce as food. It was difficult to keep warm and it was hard to find enough fuel to cook with. Charcoal was rationed, and as I was living alone I did not get very much of it. My charcoal never lasted until the next lot. Many times I cooked my meals by gathering up newspapers and burning them in my Japanese stove. Many times I would go out in the yard and pick up all the tiny sticks for fuel.

HOW THE LORD PROVIDED FOOD

I lived in my own rented house. I was restricted but they permitted me to go out and buy food. All food was rationed. We could not buy any food whatever without tickets. Each person had to go to the market which the Government designated, with all the other people in the neighborhood. We had to buy as a group, all at the same place and all at the

same time. As I was living alone, my portion was not much. It amounted to three-quarters of a small cup of rice, and three or four leaves from vegetables (just the tops of the vegetables) which had to last for three or four days. It was difficult to keep going on such a small diet. I longed so often for a piece of bread. No matter how much rice an American might eat it doesn't take the place of bread. But the Lord provided other food from time to time.

One evening I was rather discouraged because I had so little food, when there was a knock on the door. It was a Japanese pastor from a nearby town. Before the war we had had sweet fellowship with him and his wife, but they had not visited us since the war began. "Good evening," he said. "My wife cooked some fish for supper and thought you might like to share some of it with us." And there, wrapped up in a cloth, he had a big fish and all the vegetables and things that the Japanese eat with fish. They hadn't forgotten me, but they dare not be seen visiting an American. That is why they hadn't come for a long time, and why he came under cover of darkness.

At another time a young Japanese lady who was a Christian, belonging to the Methodist Church, visited me. We had had many good times of prayer together before war began. She and her servant came to my house and brought a really good supper. Once a Japanese doctor sent me a big bag of bones. It was the best he had—they had no meat. The bones were full of marrow, so I made nourishing soup from them.

Again and again food was sent to me. In this way the Lord took care of my needs.

Many have asked what I did for funds—how I was able to buy food. At first I did not know what to do. I was not able to communicate at all with the General Council missionary board or any of our American churches, but the Lord was gracious to me. There were two cottages which I owned. They were not very valuable, but the Japanese Government took them away from me and sold them. The Swiss legation had taken over many of the American interests in Japan and so I went to the Swiss legation and presented my case. I told them about my two cottages that had been taken from me and explained that I had no funds. They said they would see what could be done, so they interviewed the Japanese Finance Office. After much red tape and a long time of waiting I was notified that the Finance Office had granted me permission to use the funds from the sale of my two cottages for my own personal expenses. So each month I was allowed to draw from that account. That was the Lord's doing and it was marvelous in my eyes—for others told me they had not been permitted to use funds which had been theirs before the war.

Another wonderful thing was the way He preserved our church funds. Less than a week after the war broke out five Japanese detectives came to my house and searched it thoroughly. They looked in the closets and everywhere else, and took up the floor mats to be sure I had no maps or other things they did not want me to have. They found nothing. I was greatly troubled, however, when I remembered I had about three thousand yen of church money in a trunk upstairs. In July all funds had been frozen, and I had listed all my own property, but I had not listed these church funds because they did not belong to me and I felt it was not necessary to tie them up. I thought, "If these men keep searching so thoroughly they will find that money and take it away from me. I cannot make them believe it is church money since it is loose. Lord, it is Thy money. I can't do anything about it. If you don't intervene they will take the money away."

They searched downstairs for two or three hours. Then they went upstairs where I had a bedroom. They searched in the dresser drawers, and in the closet, and under the floor mats. Then they came to the trunk, and asked me for the key. They opened the trunk, looked over a few papers in the top, then said, "We have been here a long time and have not found anything. We do not need to look through all this." So they left without finding the money, and I knew God had undertaken.

THE SCOURGE OF THE TONGUE

Also in this passage of Scripture we read, "Thou shalt be hid from the scourge of the tongue." That promise too was literally fulfilled in my experience. Although the Japanese people liked me before war came, their feelings changed. During the second year of the war the ladies of the neighborhood turned against me. They would stand in front of my house and criticize me with a loud voice. They would criticize me because I would not put out my Japanese flag on Rescript Day. The eighth day of each month was celebrated as Rescript Day



"We are more than pleased with the General Council's "SERMONS IN SONG" broadcast. The program is of the highest type—spiritual and to the point. Many favorable comments are being made by members of our congregation and friends outside the church."

* * *

"We have heard of one man being saved during the very first broadcast."

* * *

"I am pastor of a small Sunday School here. We are very interested in the Assemblies of God broadcast, and feel that every one of our churches should take a vital interest in it. Our attendance is only 28 to 35, yet we feel God would be pleased if we sacrificed for the radio broadcast. We feel this is one of the greatest forward moves of the Council. As more powerful stations are engaged, our Pentecostal message will reach into homes by the thousands that have 'never heard.' We trust that as a *Movement* we shall be *moved* to take up this glorious challenge and broadcast this Pentecostal message to the four corners of our nation, possibly to the world."

* * *

We praise the Lord for the many encouraging responses which are coming to us daily. These

excerpts from letters are representative of numbers of comments that have reached us. We rejoice that already souls have been saved through the ministry of "SERMONS IN SONG"; countless others have been encouraged and stimulated in their faith. Our Pentecostal message has reached into thousands of homes that have heretofore been untouched by it. We feel that this important phase of our world-wide missionary program is meeting a definite need in spreading the glad news of this glorious message.

Our sphere of ministry is, expanding constantly. The program is now being broadcast over 85 stations in 38 states and D. C. (see Radio Log on Page 13).

We are sure that your section has enjoyed definite benefits from the National Assemblies of God Radio Hour, "SERMONS IN SONG"; therefore we are confident that you will want to share in the support of this work. In these beginning days we are feeling the heavy weight of financial responsibility and stand in need of your help. It will mean much to the future of the program if you will send offerings for the support of this ministry to Assemblies of God Radio Hour, P. O. Box 70, Springfield, Missouri.

NOTICE

SUNDAY SCHOOL OFFICERS

WHEN ordering literature and supplies for your Sunday School—quarterlies, workbooks, and visual aid—do not be alarmed by changes in titles. A few unwieldy titles have been shortened. The literature is the same, as you will note by descriptions.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

in memory of the day war with America was declared. When they told me to put out a flag, I said, "No, I am an American. I can't put out a flag on Rescript Day." They were very angry and threatened to force me to do it, but I earnestly called on the Lord to help me and He spared me from any further trouble.

At another time the women in the neighborhood became angry because they had to pull the vegetables back from the big market and I didn't. They would pile enough vegetables for ten or twelve families on that cart and pull it from the big market to the neighborhood distribution point. They could not see why the American should not have to pull the heavy cart too. I did not mind doing that, as long as I was physically able. I felt it was my duty to do my share; so I consented, and they appointed my time. But the very day on which I was to begin this duty, the whole system of distribution was changed, and so the Japanese did not have the satisfaction of seeing the American humbled by having to pull the Japanese vegetables through the streets.

The landlady who lived next door stirred up trouble for me when she tried to force me to take part in "maneuvers." Once a month the ladies in the neighborhood practiced climbing up on roofs to put out fires. They had a bucket brigade organized in readiness for the bombings and fires which they knew were coming. They were a sort of "home guard." I said, "I am not strong enough to climb very much, but I will practice to the extent of putting out the fire in my own house in case it begins to burn." However, the military officer who had charge of these "home guard" activities heard that they were trying to force me to take part, and he sent one of the head ladies to my house to tell me I must not take part. For one thing, I was too old; they wanted younger ladies who were strong and could run and be of more help. And besides, I was an American, and they didn't want me to know their rules and methods of managing the situation.

So the Lord hid me from the scourge of the tongue. Never once, from that time on, did the neighborhood ladies stand in front of my house and criticize me again. They let me alone.

God very definitely undertook for me in that way. I was able to return to America with a clear conscience. I never once bowed toward the emperor's palace. I never went to a Shinto shrine and bowed. I never once put out a Japanese flag on Rescript Day. It was not always easy. I was persecuted at times for not doing these things, but I always told the detectives that I never could recognize their emperor as a god; and my heavenly Father was with me. I spent much time in prayer, and in every difficulty it was easy to touch God. It was easier to find God in the midst of all these experiences than at any other time in my life. I am sure this was largely a result of the prayers of God's people in America.

DELIVERED FROM DESTRUCTION

The Scripture says: "Neither shalt thou be afraid of destruction when it cometh." The bombings of Tokyo began very much in earnest about November, 1944. Up until that time we did not have severe bombings in Tokyo, but from that date the American B29's and B24's and P51's came over Tokyo every day and every night, three or four hundred at a time, and dropped incendiary bombs. They usually dropped pamphlets first telling the people they were coming on a certain date and advising the folk to leave. I think they always came over on the dates they said they would come. We had to be up every night. For one year I never took off my clothes and went to bed, for we had to be ready to get out and run for our lives in case our house should be destroyed. The strain was terrific.

I was not alone during the worst months of bombings. The police moved me from one suburb of Tokyo to another suburb to live in a missionary household with five American Baptist missionaries who, like myself, had not been interned. They were people of God and I believe it was His will that I be with them in the last awful time of destruction that came.

One night, at about 8:30, hundreds of B29's came over. They drew nearer and nearer, and before we knew it incendiary bombs were falling like rain all around us. They were falling in our garden and all over our district. Soon the whole neighborhood was a mass of flames. We decided we had better leave the house, so we ran outside. We found the whole district was a roaring inferno. No matter which way we turned it seemed we were walking on fire. I cannot describe the terror of that scene of destruction. The exploding bombs, the roaring fire, the screaming people! I had been through the great earthquake more than twenty years ago, but that night of incendiary bombing was the worst night I ever spent in my life.

We ran right through the wall of fire to a place of safety. We had to go within a few inches of where the bombs were burning—there wasn't any way they could be put out, you know—but the fire did not even scorch our skirts. We ran to a school compound and watched the bombs falling and the anti-aircraft and everything burning. I prayed for the boys up in the planes. Sometimes it looked as if the anti-aircraft was so close it surely would get them; sometimes it did. The noise of the bombs was terrifying. There was something—some kind of a rocket, or something else—that made

such an awful sound you thought it was coming straight for you when actually it was falling some distance away. As I watched, I felt the terror. I was not afraid to die. I was trusting in God, leaning very hard on Him, and there was an assurance in my heart that all would be well. And yet the screams of thousands of people burning to death and the sound of the raging fires was the most terrible thing I have ever heard. Fire creates a wind, you know and with the roar of the flames there were dense clouds of smoke, and confusion was everywhere.

But we were in a school building and no incendiaries fell upon us. We stayed there all night. In the morning we returned to our house, expecting to find it burned, but we found it entirely undamaged, and nothing inside had been harmed, although the house two doors away was destroyed. Not one of our group of six was hurt. Surely the Lord was with His people that dreadful night, and delivered us from destruction.

OUR CHURCHES IN JAPAN

As far as I was able to find out before I left Japan, the Assemblies of God churches were intact, with the exception of the Hachioji church which was totally destroyed. The city of Hachioji was leveled to the ground in two hours' time, but Miss Sakamoto and the Christians fled to the hills and were safe.

The Kofu church is safe. The city of Kofu was more than two-thirds destroyed and the fire came within a few houses of the church, but miraculously the church was left intact. The Christians also escaped, but many of them lost all they had. I was permitted to visit Kofu before leaving Japan in October. I saw that the fire had roared all around a large gasoline tank that was quite near the church. The flames had come to the very base of that tank; had it exploded or caught fire, our church would have been destroyed, but God took care of it. I had the pleasure of meeting with some of our Christian people there in Kofu. The native pastor had been taken into the army before the war began. He was not allowed to take his Bible, but he used to write home to his wife to send him a few pages at a time in letters. Once he asked for the Book of Romans; at other times he asked for certain treasured passages. He had last been heard from in May, 1945. They didn't know whether or not he was still alive

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Springfield, Missouri

—but his wife and mother-in-law were taking care of things as best they could.

In Takinogawa, also, only a small district was saved from fire, but the church was preserved. I saw Mr. Yumiyama, the pastor, and he reported all his flock safe, although many had lost all by fire and bombing.

The Yokohama church and pastor is safe. That district was untouched. Some of the Christians there came through the war in a way that was truly miraculous. In another city, however, the pastor was called into service and we had word that he died while at sea. He is the only one of our workers whom I know definitely to have died during the war.

Thank God, the war is over, and now the churches in Japan are reaching out again to America. Some of the Christians there said to me before I left: "We want you to come back. We want you to tell the Christians in America that we are humiliated and need to repent before God. We want to have peace and friendship again, and we want our churches to be built up. We want to see the mighty power of God move in Japan."

A HUMBLED NATION

I believe the Japanese people are very subdued. They seem very repentant. Just after the war had ended all the missionaries who were still in Japan (eighteen of us altogether, including Roman Catholics) were asked to come to the official residence of Premier Higashikuni, cousin of the Emperor, for an interview. He told us that Japan had made a terrible mistake, and had been humiliated—that the whole nation needed to repent—and he wanted the missionaries to lead the people in a path of repentance and bring them to God. Dr. Kagawa, the great Japanese religious leader, was there. The Premier had asked Kagawa (not in our presence, but before the meeting) to lead him to God. I thought that was wonderful.

Another hopeful sign is the fact that Maeda, the postwar Minister of Education, made the statement in the Japanese press that Japan would henceforth open her arms to the missionaries, and especially the Quakers. Heretofore the Quakers never have been able to build mission schools in Japan because they refused to permit military training to be given in their schools. Now the Japanese want the Quakers to build schools because, said Maeda, "We have been led in the ways of war and have come to destruction, and now we want to go a new way, and not in the paths of war."

I think that the people of Japan are greatly discouraged. I suppose they have need to be. They had grown tired of war. Some told us so before the war ended. When the Emperor addressed the people on August 15 and announced that Japan had been defeated and must surrender, the people wept, but a few days later there seemed to be a sigh of relief. I believe they were glad to know that the American army was coming in to take control. They saw that their military leaders had misled them and they were glad now that it was all over. The military people of Japan were not glad, but the average civilian was glad.

They hope that America will help them. They need everything that a devastated country could need. They need houses. They need

RADIO LOG

SERMONS IN SONG

LISTEN EVERY SUNDAY OVER THE FOLLOWING STATIONS

| Call Letter | KC | State | City | Time | Call Letter | KC | State | City | Time |
|-------------|------|-------------|----------------|------------|-------------|------|-------------|----------------|-----------|
| WSGN | 610 | Alabama | Birmingham | 6:45 a.m. | KYSM | 1230 | Minnesota | Mankato | 8:15 a.m. |
| WSFA | 1440 | Alabama | Montgomery | 8:15 a.m. | WLOL | 1330 | Minnesota | Minneapolis | 7:45 a.m. |
| KLCN | 900 | Arkansas | Blytheville | 8:15 a.m. | WQBC | 1420 | Mississippi | Vicksburg | 1:00 p.m. |
| KWFC | 1340 | Arkansas | Hot Springs | 2:30 p.m. | KFVS | 1400 | Missouri | Cape Girardeau | 9:00 p.m. |
| KGHI | 1230 | Arkansas | Little Rock | 1:45 p.m. | KHMO | 1340 | Missouri | Hannibal | 9:30 p.m. |
| KUOA | 1290 | Arkansas | Siloam Springs | 2:45 p.m. | KWOC | 1340 | Missouri | Poplar Bluff | 7:15 p.m. |
| KGER | 1390 | California | Long Beach | 5:05 p.m. | KWTO | 560 | Missouri | Springfield | 8:15 a.m. |
| KTRB | 860 | California | Modesto | 7:45 a.m. | †KVAK | 1450 | Missouri | St. Joseph | 1:00 p.m. |
| KWBR | 1310 | California | Oakland | 8:15 a.m. | KGEJ | 1340 | Montana | Kalispell | 2:00 p.m. |
| KVCV | 1230 | California | Redding | 5:30 p.m. | †KRJF | 1340 | Montana | Miles City | 5:30 p.m. |
| KYA | 1260 | California | San Francisco | 7:15 a.m. | KGCX | 1480 | Montana | Sidney | 8:30 a.m. |
| KMYR | 1340 | Colorado | Denver | 8:15 a.m. | KMMJ | 750 | Nebraska | Grand Island | 2:15 p.m. |
| KFKA | 910 | Colorado | Greeley | 5:45 p.m. | WLNH | 1340 | N. H. | Laconia | 2:00 p.m. |
| KGHF | 1350 | Colorado | Pueblo | 8:15 a.m. | KGGM | 1260 | New Mexico | Albuquerque | 8:30 a.m. |
| WTND | 1410 | Connecticut | Hartford | 7:45 a.m. | KENO | 1400 | Nevada | Las Vegas | 8:00 a.m. |
| WOL | 1210 | D. C. | Washington | 7:45 a.m. | WGNY | 1220 | New York | Newburg | 1:15 p.m. |
| WINK | 1340 | Florida | Fort Myers | 7:45 a.m. | WSNY | 1240 | New York | Schenectady | 8:15 a.m. |
| WLAK | 1240 | Florida | Lakeland | 7:45 a.m. | KILO | 1440 | N. Dakota | Grand Forks | 7:30 a.m. |
| WSPB | 1450 | Florida | Sarasota | 7:45 a.m. | KLPM | 1390 | N. Dakota | Minot | 1:45 p.m. |
| WTSP | 1380 | Florida | St. Petersburg | 7:45 a.m. | WCKY | 1530 | Ohio | Cincinnati | 5:30 p.m. |
| WGAC | 1240 | Georgia | Augusta | 7:45 a.m. | KWON | 1400 | Oklahoma | Bartlesville | 1:15 p.m. |
| WDAK | 1340 | Georgia | Columbus | 7:45 a.m. | KCRC | 1390 | Oklahoma | Enid | 2:15 p.m. |
| WKRO | 1490 | Illinois | Cairo | 3:45 p.m. | KTUL | 1430 | Oklahoma | Tulsa | 8:00 a.m. |
| WGES | 1390 | Illinois | Chicago | 8:30 a.m. | KLBM | 1450 | Oregon | La Grande | 8:30 a.m. |
| WLDS | 1180 | Illinois | Jacksonville | 7:00 a.m. | KWJJ | 1080 | Oregon | Portland | 3:15 p.m. |
| WROK | 1440 | Illinois | Rockford | 2:45 p.m. | WIBG | 990 | Penna. | Philadelphia | 7:15 a.m. |
| WFBI | 1260 | Indiana | Indianapolis | 7:05 a.m. | WCOS | 1400 | S. Carolina | Columbia | 8:00 a.m. |
| WAOV | 1450 | Indiana | Vincennes | 9:30 p.m. | KABR | 1420 | S. Dakota | Aberdeen | 6:30 p.m. |
| KBUR | 1490 | Iowa | Burlington | 8:30 a.m. | WMC | 790 | Tennessee | Memphis | 7:45 a.m. |
| KDTH | 1370 | Iowa | Dubuque | 10:15 p.m. | WSIX | 980 | Tennessee | Nashville | 7:30 a.m. |
| KFJB | 1230 | Iowa | Marshalltown | 1:45 p.m. | KVAL | 1490 | Texas | Brownsville | 7:45 a.m. |
| KFNF | 920 | Iowa | Shenandoah | 1:30 p.m. | KRIS | 1360 | Texas | Corpus Christi | 7:45 a.m. |
| KGNO | 1370 | Kansas | Dodge City | 5:30 p.m. | KXYZ | 1320 | Texas | Houston | 7:45 a.m. |
| WREN | 1250 | Kansas | Lawrence | 2:15 p.m. | KMAC | 1240 | Texas | San Antonio | 7:30 a.m. |
| KOAM | 810 | Kansas | Pittsburg | 8:15 a.m. | KGKB | 1490 | Texas | Tyler | 1:45 p.m. |
| KFBI | 1070 | Kansas | Wichita | 7:45 a.m. | WRNL | 910 | Virginia | Richmond | 8:15 a.m. |
| WSON | 860 | Kentucky | Henderson | 4:45 p.m. | KVOS | 790 | Washington | Bellingham | 2:15 p.m. |
| WINN | 1240 | Kentucky | Louisville | 8:00 a.m. | KTBI | 1490 | Washington | Tacoma | 4:15 p.m. |
| KNOE | 1450 | Louisiana | Monroe | 8:30 a.m. | WEAU | 790 | Wisconsin | Eau Claire | 9:15 a.m. |
| KTBS | 1430 | Louisiana | Shreveport | 8:30 a.m. | KWYO | 1400 | Wyoming | Sheridan | 8:45 a.m. |
| †WABI | 910 | Maine | Bangor | 1:15 p.m. | | | | | |
| WHDH | 850 | Mass. | Boston | 8:30 a.m. | | | | | |
| WJLB | 1400 | Michigan | Detroit | 2:00 p.m. | | | | | |
| *WMPC | 1230 | Michigan | Lapeer | 7:00 p.m. | | | | | |
| KGDE | 1230 | Minnesota | Fergus Falls | 6:30 p.m. | | | | | |

* Station WMPC releases program on Monday instead of Sunday.

† Note change of time of release.

‡ Station KRJF releases program on Tuesday instead of Sunday.

clothing. They need food. The greatest need, however, is spiritual, and I am glad that many in Japan now see that. Some of the religious leaders of Japan like Dr. Kagawa, and some of the ministers of Japan who have stayed true during this terrible war, have said that Japan needs Bibles more than anything else, and needs missionaries who not only will bring education and civilization but who will also present Christ and bring a spiritual message to the people. I fear that many of the Protestant missionaries have stressed education and civilization and neglected to preach Christ. It is claimed that only one out of every hundred students who come out of the missionary schools are definitely saved. I wonder how those responsible for such conditions will be able to hold up their heads when they face God in eternity.

There will be a great need for orphanages in Japan. Many children have lost their parents. When I left Japan in October there were thou-

sands of orphans running the streets. Another great need lies among the women. Thousands of girls, formerly employed in munitions factories, now are out of work. A number of years ago, before they put a ban on gospel work among women, I had the privilege of working among the girls who made silk kimonos. Many girls were saved and filled with the Holy Spirit at that time, and many more can be won in this postwar period if we will respond to the need.

FACING THE FUTURE

Our work in Japan must start again. We must help them rebuild their churches. We must help them in every way possible—but our greatest responsibility is to give them spiritual help; we must lead them to Jesus who can give them new life, new hope, and fill their souls with joy and gladness, making them the kind of citizens their country needs them to be.

In endeavoring to face the challenge we will need your prayers. We will need the moving power of the Holy Spirit to quicken their hearts and lives. And the Christians in Japan will need your prayers. They have been purified by fire, some of them. They have gone through a terrible ordeal, and the people of some of our assemblies are very sober. Some appear to be destitute, ragged, tired and hungry. They must be cold this winter for many of them are living in frail shacks that have been put up since fire swept away their homes. They are suffering and they need your prayers. God knows the great need of these children of His, and as we come before Him and consecrate our lives to Him we will see Him work and something will be accomplished in the hearts of these humbled, destitute people.

General MacArthur already has done many things which we believe are direct answers to prayer. He has brought free thought, free speech, free press, and freedom of religion. He has ordered that Shintoism, the main religion in Japan, shall be abolished from the schools. It cannot be taught any longer in the schools of Japan. He has also commanded that Shintoism shall be cut off from all Government support. No longer is there a state religion. That is a very wonderful thing. Shintoism has always been a great wall standing in the way of the Christian message. I do not expect the Jap-

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anese to immediately turn away from Shintoism, but Christian missionaries and Japanese Christians in the future will have a much greater opportunity to preach the gospel and results will be seen that we have never seen before.

I want you to pray for me and for Japan. Pray that God's will shall be wrought in that land. Pray that He will send again many missionaries to take the message of the Cross which is the greatest need of these poor, deluded souls.

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.

HARVEY, ILL.—Feb. 26—March 10; Leonard Page, Greenville, S. C., Evangelist.—W. J. Sawyers, Pastor.
PRATT, KANSAS—600 S. Hamilton St., Feb. 19—; A. A. Allen, Evangelist.—Russell Rexroat, Pastor.
AUBURN, WASH.—February 17—; Hilliard G. Griffin, Dallas, Texas, Evangelist.—Ed. Southard, Pastor.
NEWTON, IOWA—Meetings in progress; the Mathan Musical Evangelists.—T. W. Stark, Pastor.
GALVESTON, TEXAS—First Assembly of God, February 19—; Evangelist and Mrs. E. V. Berquist.—Wilson G. Estes, Pastor.
FT. SMITH, ARK.—Dodson Avenue Assembly; Feb. 24, for 2 weeks or longer; Louise Nankivell, Chicago, Ill., Evangelist.—C. A. Lasater, Pastor.
WHARTON, TEXAS—March 3, for 2 weeks or longer; Loren F. William, Oklahoma City, Okla., Evangelist.—D. G. Hutto, Pastor.
CHICAGO, ILL.—1901 W. Washington Blvd., Feb. 19—March 10; J. H. Bostrom, Pasadena, Calif., Evangelist.—Paul H. Ralstin, Pastor.
SEATTLE, WASH.—W. 61st St. and 20th Ave. N. W., Feb. 20—; Hans F. Bretschneider, Evangelist.—E. Maisch, Pastor.
SPRINGFIELD, ORE.—February 19—; Velmer J. Gardner and party, Wenatchee, Wash., Evangelists.—Arthur Hyland, Pastor.
TULSA, OKLA.—1404 N. Utica, Feb. 17—; Floyd L. Poag, Evangelist. John R. Keith is pastor.—By Evangelist.
SAN JOSE, CALIF.—Upper Room Mission, Feb. 24—March 10; Christian Hild, Evangelist.—Max Freemark, Pastor.
McALLEN, TEXAS—March 3, for 2 weeks or longer; Myrtle Wolford, Evangelist.—A. M. Freeze, Pastor.
SEBASTOPOL, CALIF.—Feb. 17, for 2 weeks or longer; E. J. Robison of Texas, Evangelist.—Lloyd Jeffrey, Pastor.

HOUSTON, TEXAS—Heights Assembly of God, Feb. 19—; S. M. Grant, Bartlesville, Okla., Evangelist.—L. E. Boyd, Pastor.
SINTON, TEXAS—Revival in progress; Floyd L. Garver, Evangelist. Brother McGrew is pastor.—By Evangelist.
PITCAIRN, PA.—First Pentecostal Church; Feb. 17, for 2 weeks or longer; Dale Zink, Evangelist.—D. A. Berquist, Pastor.
ARDMORE, OKLA.—Glad Tidings Assembly, February 24—; N. B. Rayburn, of Henryetta, Evangelist.—S. W. Waterson, Pastor.
WILMINGTON, DEL.—23rd and Pine Sts., March 3—24; Arthur S. Arnold, Hebrew Christian Evangelist, Los Angeles, Calif. Youth Rally each Saturday, 7:30 p.m.—J. E. Jenkins, Pastor.
MISSOULA, MONT.—February 17—; The Gospel Music Makers, Frank, Gladys, and Dorothy Lummer, of Davenport, Iowa, Evangelists.—C. Muirhead, Pastor.
AUSTIN, MINN.—Revival and Youth Crusade; Jan. 17, for 2 weeks or longer; Wesley S. Kaufman, Tacoma, Wash., Evangelist.—Ingvald M. Henriksen, Pastor.
KENOSHA, WIS.—Missionary Convention, Assembly of God, 25th Ave. and Roosevelt Road, March 6—10; Alfred Cawston, from India, main speaker. L. N. Olson, from Brazil, will also speak.—H. L. Flaherty, Pastor.

Ken Saddles Up

By Basil Miller



Another exciting story of Ken, this time on the Circle-O Ranch with his friend, Kay Corday whose father was about to lose his ranch because rustlers had stolen his cattle and he had no money with which to pay the mortgage. You will be surprised when you find how they captured the rustlers, found the missing cattle, saved the Circle-O Ranch, and made, as an Army major said, "the biggest haul of black market operators that's ever been made." Cloth bound, Price 60c.

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Dangerous Mission

By **Bernard Palmer**



The **WISTFUL NELL**, whose many missions had been successful, was ready to go out on another mission—the most dangerous of all. When the big Flying Fortress crashed among the trees of Yugoslavia, the crew desperately wondered how they

could repair the ship. God's answer will surprise you. Steve Embers and his crew were recommended for the Silver Star, but these words spoken by General Austin made Steve much happier: "The way you live has shown me that you have something I need. Will you show me the Way, Captain?" **Price 60c.**

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WEST HARTFORD, CONN.—31 W. Beacon St., March 3-17; Esther Mae Cooper, Evangelist.—J. Robert Ashcroft, Minister, 16 Lockwood Terrace, West Hartford 7, Conn.

ROHLERS, PA.—Rohlers Pentecostal Tabernacle, Dover R. 3, February 26—; Dortha Thropp, Evangelist.—Bernard Crone, Route 1, Lewisberry, Pa., Pastor.

COLUMBIA, MO.—Dedication of new church and Fellowship Meeting, 8th and Alton Sts., February 22. Services and speakers: 10:30, Raymond R. Phillips; 2:30, Glen McClure, Sectional Presbyter; 6:30, C.A.'s; 7:30, Mrs. Glen McClure.—Chas. A. Parker, Pastor.

PRAYER CONFERENCE

Eastern Massachusetts Prayer Conference, First Pentecostal Church, 113 Hawthorne St., Chelsea, Mass., Feb. 21-22. Carl C. Garrett is pastor. Services: Feb. 21, 10:00 a.m. to Feb. 22, 10:00 a.m., directed by District Superintendent Roy Smuland; Feb. 22, 2:30 and 7:00 p.m., M. B. Sequiera and J. R. Flower Jr., speakers.—Eldon Vincent, Presbyter.

Beyond Personality

By **C. S. Lewis**



In this book, C. S. Lewis explains what this Christian belief actually is. What is the meaning of the Trinity, God in three persons? How are we actually the sons of God? How could Christ take on our humanity? What does His

Incarnation mean to men? Questions like these become understandable under Mr. Lewis' sensitive and reverent handling. Cloth bound, **Price \$1.00.**

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CLINTON, OKLA.—13th and Dunn Sts.; meeting in progress; William Crowder, Evangelist.—E. L. Saxelid, Pastor.

SANTA ROSA, CALIF.—South Davis and Earl Sts., February 26—; Evangelist and Mrs. Stanley P. McPherson and daughter Ruth, of Santa Monica.—M. P. Bohnet, Pastor.

ELYRIA, OHIO—150 E. Bridge St., February 17—; Mr. and Mrs. R. W. Prince, Boston, Mass., Evangelists.—David Hogan, Pastor.

MINISTERS' INSTITUTES

North Dakota Ministers' Institutes: Powers Lake, February 19-22; Fargo, February 26-March 1. Wesley R. Steelberg, Director and Instructor. Public preaching service each evening, Brother Steelberg, speaker.—Herman G. Johnson, District Superintendent.

CHRIST'S AMBASSADORS RALLIES

POWERS LAKE, N. DAK.—C. A. Rally, February 22, afternoon and evening services. Wesley R. Steelberg, National C. A. Director, speaker. L. Jorgenson, C. A. President, in charge.

FARGO, N. DAK.—Tri-State C. A. Rally, March 1, afternoon and evening services. Wesley R. Steelberg, National C. A. Director, speaker. L. Jorgenson in charge.—Herman G. Johnson, District Superintendent.

MOOSIC, PA.—Annual C. A. Rally, Northeast Section, Full Gospel Tabernacle, February 22, under auspices of the Moosic C.A.'s Albert D. Skymer, District C. A. President, guest speaker. Services 2:30 and 7:00 p.m.—Alfred D. Boyd, C. A. Leader

MINISTERS' INSTITUTE

Alabama Georgia Ministers' Institute, Columbus, Ga. Feb. 25-28; Ralph M. Riggs in charge. Services in North Highland Assembly, 3609 Third Ave., with Pastor Troy B. Helms. Free sleeping rooms furnished to all ministers and their wives.

The Institute will open with a great Temperance Rally, night of February 25, with Dr. Norman Lovin, of Atlanta, Executive Secretary of the Georgia Temperance League, speaking. Besides Brother Riggs, there will be six other brethren speaking, three from each State. For further information write or contact W. W. Hurston, Box 1101, Columbus, Ga. Phone 3-3550.—Robt. C. Jones, Superintendent.

OKLAHOMA SECTIONAL COUNCILS

Oklahoma Sectional Councils: East Central Section, Wilburton, March 11-13; B. W. Morgan, Pastor. Southwest Section, Anadarko, March 18-20; Leslie Moore, Pastor. North Central Section, Pawhuska, April 8-10; R. A. Work, Pastor. Panhandle Section, Woodward, April 15-17; Albert D. Pyle, Pastor. Southeast Section, Wright City, April 22-24; L. J. Choate, Pastor. Northwest Section, Fairview, May 13-15; Elmer T. Watkins, Pastor. Northeast Section, Claremore, May 20-22; C. O. Haymaker, Pastor.

First service, C. A. Rally, 7:30 Monday night; T. C. Burkett, District C. A. President, in charge. Meetings: Tuesday, 10:00 a.m. and 2:00 p.m. Wednesday, 10:00 a.m. Last service, Licensing service, Wednesday afternoon. Election of Presbyter, and S. S. and C. A. Representatives, Wednesday afternoon.

All those desiring license or exhorter's permit, meet the members of the District Board at these Sectional Councils. Licensed Ministers and Exhorters, get your renewal blank at one of these Sectional Councils.—V. H. Ray, District Secretary-Treasurer, P. O. Box 1341, Oklahoma City 1, Okla.

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 52, Skedee, Okla.—Owen C. Connett.

NEW ADDRESS—616 S. Wenatchee Ave., Wenatchee, Wash.—Evangelist Velmer J. Gardner.

WANTED—Gospel tent, 30x50 or 40x60. Send particulars to Herman C. Smaltz, 119 State St., Petoskey, Mich.

WANTED—Late model house-trailer or school bus, in good condition, for evangelistic work.—Mr. and Mrs. Roy Brnum, Route 3, Gentry, Ark.

FOR SALE—Trumpet, B flat, All-American made; good tone, has \$5 mouthpiece, Price \$25.00. Write Evangelist Nancy Galbreath, 216 W. Pennsylvania, Tucson, Ariz.

WANTED—Old Evangels, Gospel Gleaners, Pentecostal Boys and Girls, Sunday School Quarterlies (not leaflets), for free house-to-house distribution. Please prepay postage.—Mr. Gallagher, 210 S. Gregg St., Columbia 30, S. C.

NOTICE—My farewell service in Stamford, Conn., will be March 3. I am re-entering the evangelistic field. Address in the States: 361 Lennox St., New Haven, Conn. Canadian address: 358 Glebeholme Blvd., Toronto, Ontario.—Paul E. Kauffman.

OPEN FOR CALLS

Evangelistic or Pastoral

Evangelist and Mrs. Chas. E. Kite, 519 E. Bijou Ave., Fort Morgan, Colo.—"Open for evangelistic calls; may consider a pastorate."

NATIONAL EVANGELICAL WEEK

March 3-10, 1946

Designated for an emphasis on Christian unity, fellowship and the need of a united front in promoting the historical Gospel of the Bible.

65 Ways to Give An Evangelistic Invitation

By **Faris D. Whitesell**

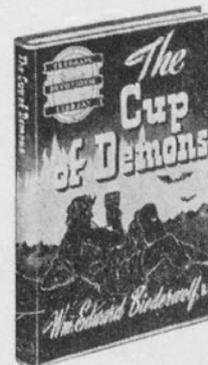


Dr. Whitesell shares the conviction that the evangelistic invitation is of paramount importance in soul-winning. He has prepared this unique volume "to fill a gap in the field of evangelistic literature."

The major emphasis, as the author declares, is on "methods and techniques." Cloth bound, **Price \$1.25.**

The Cup of Demons

By **Wm. E. Biederwolf**



We can read much that pats us on the back or skims over the surface, but leaves us no different when we have finished. This, on the contrary, is the kind of book that challenges us to square our lives with our high Christian standards. This devotional volume reaches deep into the inner life and shows us where we "have got off the track" spiritually, and points the way back. Cloth bound, **Price \$1.00.**

Born Crucified

By **L. E. Maxwell**



This outstanding book touches upon the most vital parts of the Christian's daily life. The author holds closely to the Scriptures, illuminates the truth with telling illustrations, and, as far as words can do it, shows Christians how to have victory

over sin, and power in God's service. It is the kind of message so sorely needed in these days of coldness in the church, lawlessness in our own land and chaos in the world. Cloth bound, **Price \$1.75.**

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

Books for Youth

YEAR TO LIVE

By Dorothy Richards Bryant

Only a year to live! How should an attractive young lady of twenty-one plan her life if she has only twelve months left on this earth? How could lovable Betty Lane return Dr. Fielding's love when he was not a Christian—and when she had but a year to live? What should she do in this one year when no one knew that she had such a short time before her? The way she spent this year forms the background for this most intriguing, attractive romance. Cloth bound, Price \$1.25.

DESIRED HAVEN

By Catherine Stadler

The major character of this book is young Ronald Greyson, who did not follow God's plan for his life and refused to obey His call to service. As a result he reaped a bitter harvest of unhappiness until he found Jesus Christ as his Savior from sin. Cloth bound, Price \$1.25.

CYRUS THE PERSIAN

By Sherman A. Nagel

The most fascinating novel that a man could write is that kind which deals with history that God has shaped. And "Cyrus the Persian" is that kind of story, intensely alive and absorbing, because it is drawn from the history of the Jewish people up to the time of their deliverance under the great King of the Medes and Persians. Cloth bound, Price \$1.25.

SONG OF ZION

By Clara Bernhardt

A beautiful and understanding story of the trials and persecutions of a young Jewess and Jew who find in Christ their Savior and Messiah. A story that throbs with the real heart experiences involved in the evangelism of the Jewish race. Cloth bound, Price \$1.25.

LISTEN, THE BELLS

By Bertha B. Moore

The story of an heiress, an airplane hostess, an army chaplain, and an air pilot, and how their lives were suddenly and unexpectedly drawn together by a plane crash in a blizzard, which leaves both Doris Renfroe, the heiress, and Philip Dodd, the chaplain, paralyzed. An up-to-the-minute story with a plot that works itself out amid hospital scenes. Cloth bound, Price \$1.25.

MORE THAN CONQUEROR

By Grace Livingston Hill

Having volunteered for a mission that was almost sure to end in certain death, Private Charles Montgomery is emboldened to confess his love for Blythe Bonniwell whom he has worshiped from afar since high-school days. As they were not of the same social set, he is astonished to find that Blythe has been secretly in love with him too. The story of their experiences and romance is woven by Mrs. Hill into an exciting novel, through which runs a strong spiritual theme of special significance for the world today. Cloth bound, Price \$2.00.

VISIBILITY ZERO

By Bernard Palmer

Here is a book for today. The pivoted character is young Rex Madden, a flier, who participates in dangerous European bombing missions. He fears death and the future. At last, however, he opens his heart to Christ—the Christ of fighting men—and he finds peace and courage amid chaos. Cloth bound, Price \$1.25.

BLUE SKIES

By Louise Harrison McCraw

Blue Skies is a novel with all the appealing romance and human interest that one could wish. It is a fine exposition of the problem of the Hebrew Christian as well as that of Christian service. Cloth bound, Price \$1.50.

SKY MATES

By Ilse L. Schlaitzer

The thrilling story of two young people whose lives are brought together through a miraculous chain of circumstances, involving many unpredictable events. True to life. Cloth bound, Price \$1.50.



GOSPEL PUBLISHING HOUSE

Springfield, Missouri