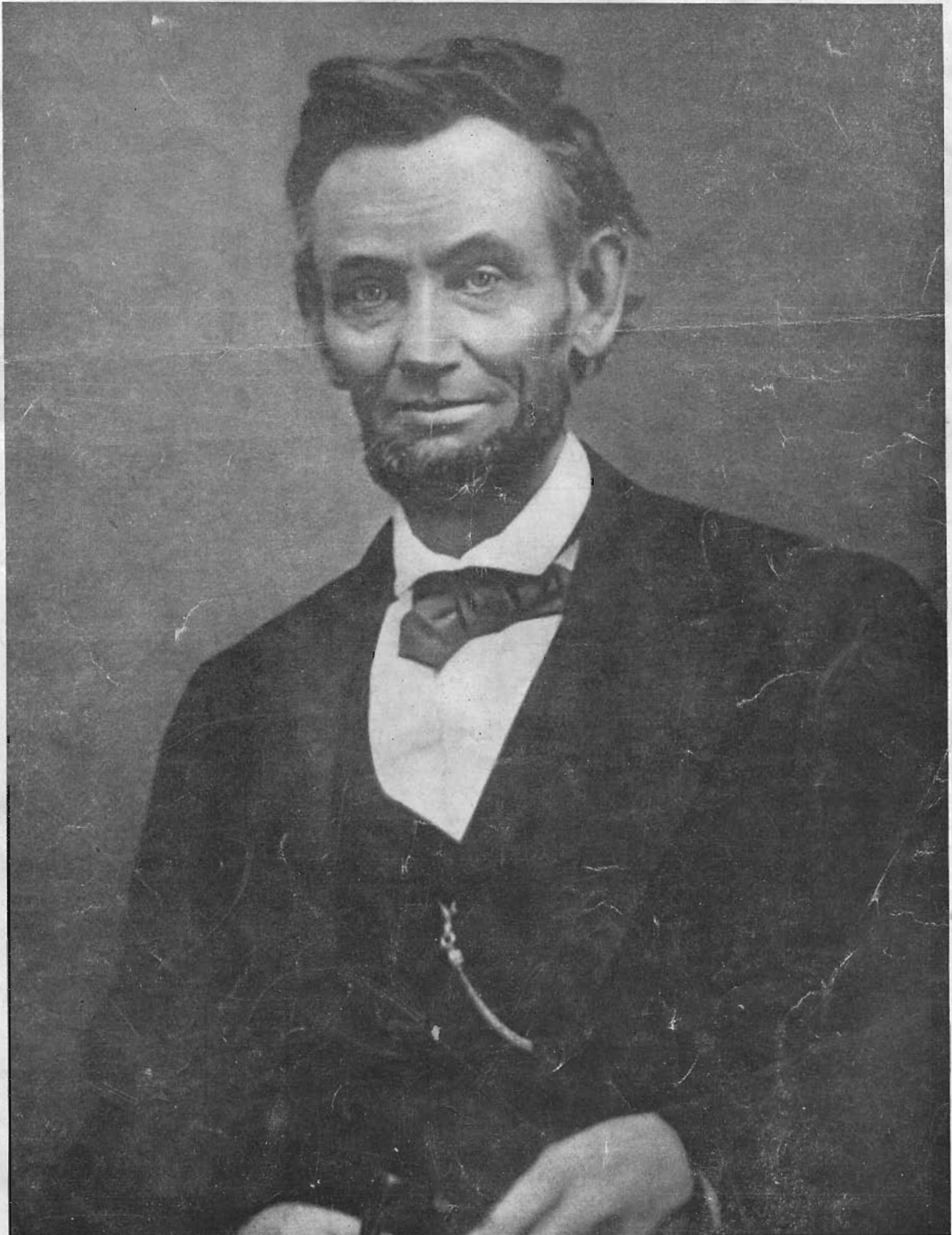


THE PENTECOSTAL

# Outlook

Vol. 12 No. 2

for February, 1943



UNITED WE STAND--DIVIDED WE FALL

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# ARE YOU PRAYING FOR OUR BOYS IN THE ARMED FORCES?

# THE ALLEGED DISCOVERY OF NOAH'S ARK

By Vladimar Roskovitsky Reprinted from "Defender"

"It was in the days just before the Russian Revolution that this story really began. A group of us Russian aviators were stationed at a lonely temporary air outpost about 25 miles northwest of Mt. Ararat. The day was dry and terribly hot, as August days so often are in this semi-desert land.

"Even the lizards were flattened out under the shady side of rocks and twigs, their mouths open and tongues lashing out as if each panting breath would be their last. Only occasionally would a tiny wisp of air rattle the parched vegetation and stir up a choking cloudlet of dust.

"Far up on the side of the mountain we could see a thunder shower while still farther up we could see the white snow cap of Mt. Ararat, which has snow all the year around because of its very great height. How we longed for some of that snow!

"Then the miracle happened. The captain walked in and announced that Plane No. 7 had its new supercharger installed and we were ready for high altitude tests, and ordered my buddy and me to make the test. At last we could escape the heat!

"Needless to say, we wasted no time in getting on our parachutes, strapping on our oxygen cans and doing all the half dozen other things that have to be done before going up.

"Then a climb into the cockpit, safety belts fastened, a mechanic gave the prop a flip and yelled 'Contact,' and in less time than it takes to tell it, we were in the air. No use warming up the engine when the sun had it nearly red hot.

"We circled the field several times until we hit the fourteen-thousand foot mark and then stopped climbing for a few miles to get used to the altitude.

"I looked over to the right at the beautiful snow-capped peak, now just a little above us and for

some reason I can't explain, turned and headed the plane straight toward it.

"My buddy turned around and looked at me with question marks in his eyes, but there was too much noise for him to ask questions. After all, twenty-five miles doesn't seem much at a hundred miles an hour.

"As I looked down at the great stone battlements surrounding the lower part of this mountain I remembered having heard that it had never been climbed since the year seven-hundred before Christ, when some pilgrims were supposed to have gone up there to scrape some tar off an old ship wreck to make good luck emblems to wear around their necks to prevent their crops from being destroyed by excessive rain fall. The legend said that they had left in haste after a bolt of lightning struck near there and they had never returned. Silly ancients! Who ever heard of a ship wreck on a mountain top?

"A couple of circles around the snow-capped dome and then a long, swift glide down the south side and then suddenly we came upon a perfect little gem of a lake; blue as emerald, but frozen over on the shady side. We circled around and returned for another look at it. Suddenly my companion whirled around and yelled something, and excitedly pointed down at the overhanging end of the lake. I looked and nearly fainted!

"A submarine! No, it wasn't, for it had stubby masts, but the top was rounded over with only a flat cat-walk about five feet across down the length of it. What a craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the sea like a log, with those stubby masts carrying enough sail to keep it facing the waves. (Years later in the Great Lakes I saw the famous "whaleback" ore carriers with

this same kind of rounded deck.)

"We flew down as close as safety permitted and took several circles around it. We were surprised when we got close to it, at the immense size of the thing, for it was as long as a city block and would compare very favorably in size to the modern battleships of today. It was grounded on the shore of the lake with about one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square, but with the other door gone. This seemed quite out of proportion, as even today ships seldom have doors even that large.

"After seeing all we could from the air, we broke all speed records back down to the airport.

"When we related our find, the laughter was loud and long. Some accused us of getting on too much oxygen, and there many other remarks too numerous to relate.

"The captain, however, was serious. He asked several questions and ended by saying, 'Take me up there. I want to look at it.'

"We made the trip without incident and returned to the airport.

"What do you make of it?" I asked, as we climbed out of the plane.

"Astounding," he replied. "Do you know what ship that is?"

"Of course not, sir," I replied. "Ever hear of Noah's Ark?"

"Yes, sir. But I don't understand what a legend of Noah's ark has to do with our finding this strange thing fourteen thousand feet up on a mountain top."

"This strange craft," explained the captain, "is Noah's  
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# "LORD, TEACH US TO PRAY"

By E. M. Bounds

Why do we pray? What are the hindrances to prayer? This is not a curious nor trivial question. It goes not only to the whole matter of our praying, but to the whole matter of our religion. Religion is bound to decline when prayer is hindered. That which hinders praying, binds religion. He who is too busy to pray will be too busy to live a holy life.

Other duties become pressing and absorbing and crowd out prayer. Choked to death, would be the coroner's verdict in many cases of dead praying, if an inquest could be secured on this dire, spiritual calamity. This way of hindering prayer becomes so natural, easy and innocent that it comes on us all unawares. If we will allow our praying to be crowded out, it will always be done. Satan had rather we let the grass grow on the path to our prayer-chamber than anything else. A closed chamber of prayer means gone out of business religiously, or, what is worse, made an assignment and carrying on our religion in some other name than God's and to somebody else's glory. God's glory is only secured in the business of religion by carrying that religion on with a large capital of prayer. The apostles understood this when they declared that their time must not be employed in even the sacred duties of alms-giving; they must give themselves, they said, "continually to prayer and to the ministry of the Word," prayer being put first with them and the ministry of the Word having its efficiency and life from prayer.

The process of hindering prayer by crowding out is simple and goes by advancing stages. First, prayer is hurried through. Unrest and agitation, fatal to all devout exercises, come in. Then the time is shortened, love for the exercise palls. Then it is crowded into a corner and depends on the fragments of time for its exercise. Its value depreciates. The duty has lost its importance. It no longer commands respect nor brings

benefit. It has fallen out of estimate, out of the heart, out of the habits, out of the life. We cease to pray and cease to live spiritually.

There is no stay to the desolating floods of worldliness and business and cares, but prayer. Christ meant this when He charged us to watch and pray. There is no pioneering corps for the Gospel but prayer. Paul knew that when he declared that "night and day he prayed exceedingly that we might see your face and might perfect that which is lacking in your faith." There is no arriving at a high state of grace without much praying and no staying in those high altitudes without great praying. Epaphras knew this when he "laboured fervently in prayers" for the Colossian Church, "that they might stand perfect and complete in all the will of God."

The only way to preserve our praying from being hindered is to estimate prayer at its true and great value. Estimate it as Daniel did, who, when he "knew that the writing was signed he went into his house, and his windows being opened to Jerusalem, he kneeled upon his knees three times a day and gave thanks before his God as he did aforetime." Put praying into the high values as Daniel did, above place, honour, ease, wealth, life. Put praying into the habits as Daniel did. "As he did aforetime" has much in it to give firmness and fidelity in the hour of trial; much in it to remove hindrances and master opposing circumstances.

## Satan's Tricks

One of Satan's wiliest tricks is to destroy the best by the good. Business and other duties are good, but we are so filled with these that they crowd out and destroy the best. Prayer holds the citadel for God, and if Satan can by any means weaken prayer he is a gainer so far, and when prayer is dead, the citadel is taken. We must keep prayer as the faithful sentinel keeps

guard, with sleepless vigilance. We must not keep it half-starved and feeble as a baby, but we must keep it in giant strength. Our prayer-chamber should have our freshest strength, our calmest time, its hours unfettered, without obtrusion, without haste. Private place and plenty of time are the life of prayer. "To kneel upon our knees three times a day and pray and give thanks before God as we did aforetime," is the very heart and soul of religion, and makes men, like Daniel, of "excellent spirit," "greatly beloved in heaven."

The greatness of prayer, involving as it does the whole man, in the intensest form, is not realized without spiritual discipline. This makes it hard work, and before this exacting and consuming effort our spiritual sloth or feebleness stands abashed.

The simplicity of prayer, its child-like elements form a great obstacle to true praying. Intellect gets in the way of the heart. The child spirit only is the spirit of prayer. It is no holiday occupation to make the man a child again. In song, in poetry, in memory he may wish himself a child again, but in prayer he must be a child again in reality. At his mother's knee, artless, sweet, intense, direct, trustful. With no shade of doubt, no temper to be denied. A desire which burns and consumes which can only be voiced by a cry. It is no easy work to have this child-like spirit of prayer.

If praying were but an hour in the closet, difficulties would face and hinder even that hour, but praying is the whole life preparing for the closet. How difficult it is to cover home and business, all the sweets and all the bitters of life, with the holy atmosphere of the closet! A holy life is the only preparation for prayer. It is just as difficult to pray, as it is to live a holy life. In this we find a wall of seclusion built around our closets; men do not love holy

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The Pentecostal Outlook

# FAITH FOR SEEMING IMPOSSIBILITIES

With God there are no such things as impossibilities. As God speaks to us through His Word, we must realize by faith that all He says is true and possible to them that believe.

In our text we read, "For unto us was the Gospel preached, as well as unto them." Paul speaks of his own people after the flesh, Israel, and he often wrote of those same people in his epistles, that the Gospel was preached unto them. This is confirmed in 1 Pet. 4:6, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." No doubt some will say, "I did not think the Gospel was preached to Israel." Yes, the Gospel was concealed in the law and the message of the prophets. "It testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11,12. Where they stop we begin with the same theme, Christ and His Gospel. God has never been without a witness He has always had a man with His message. "God, who at sundry times and in divers manners spoke in time past unto us by His Son." Hebrews 1:1. 2 Peter 1:21 tells us that the prophecy came not in old time by the will of man: but holy men of old spake as they were moved by the Holy Ghost." Friend, if you have feared God you would not dare say, "These are just the words of Isaiah, Jeremiah, Ezekiel or Daniel." No, they are the words of the Lord and for this reason we can say as they said, "Thus saith the Lord." But Israel did not believe her prophets, therefore the Word preached did not profit them, not being mixed with faith in them that heard it.

Israel's trouble was that they did not have faith in the Word of God and this is the cause of all our trouble today. Preachers as well as saints don't believe all of the Word of God. Paul in Romans 1:18 wrote, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. They know more than

*By Ace Summers*



they preach. They remind me of a fighter who has a terrific punch and won't turn it loose. He withholds his punch. Brother, turn it loose and let God direct that punch and knock all unbelief out of the congregation. Our job is to preach the Word of God and leave the results in God's hands.

"The time has come when they will not endure sound doctrine." 2 Tim. 4:3. That sounds rather modern, does it not? However, don't any of you say, "That is to the other churches or denominations," for it is not. Revelation 3:15, 19 speaks of the Laodicean age in which we are living. Every one of the apostles were Pentecostal preachers. Some may not want to admit it, but it is so anyhow. "For they all spoke with tongues" (Acts 2:4), and were baptized in water in the Name of Jesus Christ. Acts 2:38.

The forms of religion may be desirable to many, but when it comes to the practice of God's holy precepts, many who are admirers of the rituals and forms of religion are the greatest antagonists to the practical and experimental aspects of consistent salvation. In a word, many desire to have religion, providing it does not interfere with what they want to do. If it calls for no discipline, no sacrifice, no inconvenience, and

no obligations, it is a desirable thing to have. But if they are faced with the obligation and responsibility of consistently practising the precepts of divine truth, this is an entirely different thing. It has ever been the policy of Mr. Worldly Wiseman to deny or seek to improve what God has written for our edification, or to wrest the Scriptures so as to make them mean what he wants to believe, rather than what he ought to believe. It is tragic, indeed, to see how often the Gospel, which is the power of God unto salvation, has been made impotent through the desperate effort of some of its advocates to make it popular. Generally speaking, in order to make a Gospel popular with a world that is carnal and unfriendly to grace, it will be necessary to remove from it such obligations as call for discipline of sacrifice. This, no doubt, will tend to make it popular, but will also make it impotent, for the Gospel of the New Testament is to be "the power of God unto salvation," and to give deliverance to mankind from the bondage and servitude of sin.

My personal belief is that we need a revival of believing our beliefs and doubting our doubts, instead of believing our doubts and doubting our beliefs. To the man who doubts, the grasshopper looks like a giant, but to the man who believes the giant look like a grasshopper. The question as to what God can do for a man is not left to a few church dignitaries to decide, but to the Word of Him Who holds the destiny of all of us in His hands. Therefore, have faith in God.

Brother, if believing the Word of God and taking His revealed truth at face value, seeking to live consistently with its teachings, renouncing my sins, and following after holiness (without which no man shall see the Lord), makes me an ignoramus and a superstitious dullard, then you may take your worldly wisdom and self-conceit, for my simple childlike faith in God's Word will finally take me to that land where those who are

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# WHO AM I???

*Test your Bible knowledge with this interesting type of quiz!*

## WHO AM I?

I am young, and yet a prophet;  
My years of service are forty  
and two,  
I am a servant of the most high  
God,  
What's my name; I'm asking  
you.

The city of God, woe unto you,  
The destruction of ages, a  
city—true;  
To taste of the ruler's judg-  
ments, die,  
Or turn to the Lord, our Ruler  
on high.

At my time the land was bare,  
And carried captive way  
down there;  
To suffer bondage, some to die,  
Again I'm asking, "Who am  
I?"

I'm soon to go to a place un-  
known,  
My destiny, a mystery, still;  
Some say I died; I reign on high,  
Again, my brother, "Who am  
I?"

I was carried away to a southern  
land,  
By Pharaoh's army, a merci-  
less band;  
Second of the prophets four,  
I've no other clue, I'll tell no  
more.

\* \* \*

## WHO AM I?

1. My name is.....,well, it means "Brother of foolishness." I lived in 1000 B. C. under the rule of a king of Israel.  
? ? ?
2. It seems queer that I should have a name with such a meaning, for I was considered one of the wisest men in the kingdom.  
? ? ?
3. My wisdom was consulted by my master in the problems

of this kingdom.  
? ? ?

4. It was said of me that my wisdom was such as if God was speaking directly to my master.  
? ? ?
5. The kingdom of my master was overthrown by one of his own sons.  
? ? ?
6. I did not leave Jerusalem with my lord, the king, but stayed and cast my lot with Absalom.  
? ? ?
7. My counsel was not heeded, because David prayed that my wisdom would be turned into foolishness.  
? ? ?
8. Becoming discouraged, I am one of the few in the Bible that took my own life by hanging.  
? ? ?

---

## ANSWERS TO JANUARY WHO AM I?

1. Philemon.
  2. Jephthah.
- 

## WHO AM I?

1. When the services were neglected at Jerusalem, I knew that something was wrong. You see, my father was a priest during the reign of King Jehoiachin.  
? ? ?
2. Jehoiachin didn't pray enough. That started it all. My! was that ever a dusty and long trip from beautiful Jordan to the river Chebar.  
? ? ?
3. Your home never seems so pleasant, as when you KNOW you can't get back.  
? ? ?
4. I thought when I was young-

er, that some day I would like to be a priest, but when my family and I were included with the good figs, it seemed that all hope of the ministry vanished.  
? ? ?

5. The Lord seems to have no limitations however, and as I began to get adjusted to my new home on the river Chebar, God showed me visions, and urged me to write.  
? ? ?
6. My writings read as if I were located in Jerusalem all the while, but that is not true. I never returned after the long march of captivity.  
? ? ?
7. The thirty-seventh and thirty-eighth chapters of my book have a lot to do with the last days, especially the northern kings of Europe, better known to you as Russia and Germany.  
? ? ?
8. I was of course discouraged many times, but I certainly took hope when the Lord gave me a vision of the valley of dry bones, coming to life. I knew then that God's promise to Ai and Jacob would finally come to pass and Israel would rule again in Palestine.  
? ? ?

Watch for the answers to these **Who Am I?** names to appear in the March Outlook!

\* \* \*



**Who Am I?**

# Page of Poems

## JUST ONE DAY

If I could live just one day  
One blessed day, from rosy dawn  
of light  
Till purple twilight deepened  
into night,  
A day of faith unfaltering trust  
complete,  
Of love unfeigned, and perfect  
charity,  
Of hope undimmed, of courage  
past dismay,  
Of heavenly peace, patient  
humility—  
No hint of duty to constrain  
my feet,  
No dream of ease to lull to  
listlessness,  
Within my heart no root of  
bitterness  
No yielding to temptation's sub-  
tile sway—  
Methinks in that one day would  
so expand  
My soul to meet such holy high  
command,  
That never, never more could  
hold me bound  
This shriveling lust of self that  
wraps me round,  
So might I henceforth live to  
God always.

\* \* \*

## GIVING AND LIVING

For what do you live?  
For what you get  
Or what you give?  
Which is the dynamo  
That makes you go,  
GET or GIVE?

Get from the world its treasures  
Knowledge, friends, and health.  
Heap to the full your measures,  
God, and good, and wealth.  
But—  
GET and GIVE.

Don't be miser,  
A slave to your gold;  
Giving is wiser.  
GET and GIVE  
A hundredfold.  
So—  
GET and GIVE.

GET—you must,  
If you would live;  
GIVE—you must,  
If you would live;  
For—getting without giving  
Is existence, not living  
Then—  
GET and GIVE and LIVE.

## THE PRE-EMINENT CHRIST

Where else can I look for pre-  
eminence?

Colossians 1:18

To whom else shall I go for  
life?

St. John 11:25

He alone stills the raging temp-  
est,

St. Matt. 8:26

Gives peace mid turmoil and  
strife.

St. John 14:27

There's none hath power above  
Him.

St. Matt. 28:18

The devils are at His command.

St. Luke 8:29-33

He created the worlds by His  
speaking

Col. 1:16-17; St. John 1:3-10  
And upholdeth with His strong  
hand.

St. John 10:28-29

He has power to heal the body

St. Mark 2:11

Cleanse the soul from all of its  
sin

St. Mark 2:9

How can there be any other,

St. Mark 12:13

When we find it is all in Him?  
Colossians 2:9

Some say there's a God beside  
Him,

St. John 10:33

But serve one is the duty of man,

St. Mark 12:29

And Jesus is the God of the  
Bible

Isa. 44:6; Rev. 1:17-18;

St. John 20:28

Made so by the Father's great  
plan.

Isa. 9:6; St. John 8:58

Only God could combine flesh  
and Spirit,

2 Cor. 5:19; St. John 1:14

Cause the Father to dwell in  
the Son.

St. John 14:10

Paul said, "Great is the  
mystery,"

1 Tim. 3:16

But the Bible declares They are  
one.

St. John 10:30

His attributes are those of Je-  
hovah

Gen. 1:1; Mal. 4:6

While before us as man He trod.

## OUR APOSTOLIC CHURCH

There's a Church in town, a  
friendly Church  
Go worship there today!  
They've an orchestra, and a  
splendid choir,  
Come, hear them sing and play.  
'Tis a house of God, a place of  
prayer,  
And it wasn't built for shows,  
For you will see when you go  
within  
That the power of God still  
flows!

They preach the simple Gospel,  
their testimonies ring,  
'Tis plain and true and kind!  
Worldly care leaves off there,  
taking hasty wing  
To leave this world behind!  
Nobody is turned from its doors  
in scorn,  
They heed the sinner's cry!  
Come kneel at the altar night  
or morn,  
Let the world go reeling by.

This church, it has a place for  
you,  
Bring the children in!  
Meet the happy minister and the  
congregation, too...  
Jesus knows thy sin.  
Watch Heaven's fire light up  
the place  
As sweet as victory is won,  
That glorious light on a happy  
face  
Proves Christ is the only one.

Come to this church! To the  
mercy seat!  
Come worship the Holy Name!  
Kneel in prayer at the Master's  
feet  
And warm at the Gospel  
flame!  
You rich! You poor! You ones  
who doubt!  
Who are wretched before His  
face!  
Come weep and sing and gladly  
shout  
The Lord's sweet Name with-  
in this place.  
—E. F. Baker, Zion Taber-  
nacle, Kokomo, Ind.

---

Matt. 1:1 Rev. 22:21  
The New Testament calls Him  
Lord Jesus  
In the Old He is known as Lord  
God  
Know ye that the Lord He is  
God. Psalms 100:3  
Mrs. W. R. Scoggins

# Post-War Peace Movement and the PRINCE of PEACE

*By Eld. Andrew D. Urshan*

The whole world is hoping for a soon coming peace. Millions are hoping that the Allies will soon win the war and that a lasting peace for the whole world will follow. But Christians (we mean the born-again Christians) have been hoping, and are still hoping for the second personal coming of Jesus from heaven to inaugurate such a lasting peace for the whole world. In either case, and for either party, one thing is sure and that is an immediate preparation for such a blessed event.

The Christians are told that "every man that hath this hope in him, purifieth himself, even as he is pure." (1 John 3:1-3) The Allies are told not to wait for the end of the war and then start to arrange for peace. No, but right now they are urged to begin to formulate plans for such a peace. This brings us to the present-day Post-War Peace Movement for a world-wide peace, which is now being formed.

There is a movement among our Allied Nations in which they are planning and arranging a formula which will bring about a lasting world-wide peace. In order for such a peace to be made possible, they declare that there must be some fundamental principles upon which a lasting peace may be achieved. Some of the principles are the following:-

1. The maintaining of the present-day united efforts of the Allies at any cost, sacrificing all the local and national selfish ambitions, not only during the war, but after the war is won.
2. An equality of all people, great and small, in economical, social and political life, irrespective of race, color or creed.
3. The arranging of a world-wide economic system by which no one will suffer want while at the same time some may continue to accumulate wealth.
4. The eliminating of all racial

and religious prejudices, hatreds and persecutions. In other words "making the world safe for democracy," such as by granting of the rights of freedom of speech and religious liberty with business and social fairness to every individual under a world federation.

5. The disarmament of all present aggressive warring foes of democracy and ruling or policing them by the world federation which shall be composed of the dignitaries of the allied United Nations who are now fighting for this very peace.

The above may be a poor presentation of what is going on relative to a post-war peace, but it is only an introduction. Our real aim in writing this article is to explain about the coming Prince of Peace and to show how vitally necessary it is for one to make the right preparation for His soon coming Kingdom—the Kingdom of God—which is righteousness, peace and joy in the Holy Ghost.

Just as the Allied Nations are not waiting until the war is over, but in the midst of a raging war are preparing for the coming world-wide peace, even so, our Lord said, when speaking of His coming Kingdom—"Repent ye, for the Kingdom of God is at hand."

Thus, we see that the first principle and preparation for the coming Messianic Kingdom, which we are to enjoy at His coming is REPENTANCE. Of course, to repent means to quit all wrong, and begin to get and do right with God and with our fellow man—do right in the home, in the church, and in all of our social functions. In other words:

Speak rightly and never lie,  
Think rightly and never wrong.  
Plan rightly under God's blue sky,  
Act rightly in private and in the throng.

The result of such a righteous-

ness, or turning (repenting) from all wrong to do always right will automatically be peace—a real and lasting peace, which is threefold:-

1. Peace with God through our faith in the all-atoning blood of Jesus Christ. There cannot be made any peace with God simply because we repent. There must be the second principle of our preparation for the Kingdom of God, which is "faith toward God," for "without faith it is impossible to please God." Our repentance is accepted because we not only hear the Gospel of the Kingdom and repent, but also because we believe the Gospel of our King, Jesus. Thus, God's basis for peace with Himself means faith in the finished work of Christ on the cross.. Ephesians 2:14-16.

2. Peace with our fellowmen. We are told that only "the peacemakers are to be called the children of God." We aren't only admonished to "follow holiness," (or doing right) but to also "follow peace" with all men without which no man shall see God. Romans 14:17.

Preparation is to obtain "peace from God" and "the peace of God," without which it is impossible to have "joy in the Holy Ghost." One must obey the third Gospel principle, namely—"The Doctrine of Baptisms." That is to say, repent, believe and be baptized into the Name of the Lord Jesus and receive the Holy Ghost baptism, without which one cannot have "joy in the Holy Ghost." How can we have joy in the Holy Ghost if we are not in the Holy Ghost? Thus, the twofold Christian baptism is an important principle if we are to experience and enjoy the eternal peace of the soon-coming Kingdom of the Prince of Peace. Right here, the foolish virgins made their mistake by not taking an extra supply of the holy oil in their vessels, and therefore, they missed entering

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# WOMEN'S PAGE

*By Mrs. G. B. Rowe*

## WHOM TO AVOID

Avoid associates that don't care for church; avoid even your fiance if he has a hatred for the Christian religion. Marriage with a man who hates, or has no use for your belief or your salvation will insure you a life of wretchedness. He will not like your time set aside for worship, and will mock to see you kneel in prayer. He will speak evil of your Lord, and take His Name in vain. He will wound all the most sacred feelings of your soul. He will bring your home under bondage. In addition to the anguish with which he will fill your life, there is a great danger that he will cause you to lose your hold on God. I trust this little message may not be too late for some of our precious girls, for sometimes our girl get the "marry" spirit. They see someone a little younger than they are, engaged, getting married, or possibly having one child already. Then we hear them say something like this: "See, everybody's getting married and having children already, and here I am—not even married yet." They have a desire to have a home, 'tis true, but listen girls, here is a dangerous situation. You catch the spirit of marriage, but not a thought for the future (just so you are married). You can not afford to make a mistake. Girls, saved girls, you ought to be especially careful in your choice of life-time companionship. Divorce cases may interest the world, but you that are saved, listen—that's not our language. Be wise, and be careful. Pray for the Lord to help you not to make such a mistake. Then wait for a while; you are not too old, neither are you the only one that is left. Better pray again, and don't deliberately rush out of the single state into another unless you are sure of betterment.

I would rather never get married than to make an unfit selection. It may not be a lack of opportunity on your part because you are not married, but rather your high ideals as to what a husband should be which

has caused you to be still single. It is better for a woman to live alone than to live a life that displeases God.

Since the Word teaches us to marry **IN THE LORD**, let us be careful. I think Phoebe, our sister that Paul talks about, perhaps felt a little this way, too, and thus giving herself over to the service of the church, was commended by Paul for her kindness and Christian service. So now if you are faithful to the Lord, and put Him first, work in the church and be faithful, having the honor of a real Christian girl, God is able to give you the best for a husband. The best is none too good for our clean, Holy Ghost-filled girls.

Did you ever read Naomi's prayer when she was interested in the life of Ruth and Orpha? She prayed, "the Lord grant you that ye may find rest, each of you in the house of her husband." Ruth 1:9. This might be an appropriate prayer in behalf of the single girls of today.

Mothers, if you are interested in your girls, **PRAY!**

\* \* \*

## MOTHERS OF AMERICA!

Mothers of America, consecrate yourselves to God, and you will help consecrate all the ages following! Good or bad influences may skip one generation or two, but it will be sure to land, as the Word of God says, "visiting the iniquities of the fathers upon the third or fourth generation of them that hate Me." Parental influences may jump over a generation, but it will come down just as sure as you read this article. I believe Timothy's ministry was projected by his grandmother, Lois. Why, Who do you think the Lord is? You quit praying for your children, thinking there is no use, just because you don't see your prayer answered right away. You act and talk as though the Lord's memory was weak. He can no easier remember a prayer five minutes than He can two, three, four or five centuries.

Many a son now has left the

home and left you in a bitter wringing of heart. Perhaps he is somewhere out on God's great ocean, and this is making you think what you did, how you acted and what you said when he was with you. Could you have done better and left a better influence on his life? Did you take advantage of your time to mold his life carefully and leave an impression for the right?

"Lord, fill the earth with good mothers," is my prayer. Make these the sort of mothers that our boys and girls will have to look to, for there is nothing else to look to but the Lord Jesus. Bless His Name!

This poor cold world needs praying women, good women, and consecrated women that do not look so much on their own hardships, for hardships are only a blessing in disguise. If it wasn't for hardships and trouble some people would never pray nor draw near the Lord. Perhaps some of you never thought of the soul of your boy when he was at home with you. But when Uncle Sam came and without mercy snatched him from you, never listening to your pleadings to spare him, then you thought of the Lord. Then you began to pray.

No doubt if our America would have walked softly before God, she wouldn't be in trouble today. It takes trouble to bring you to prayer. It brings people to their senses and to their knees. We should always have prayed; maybe our country wouldn't be at war, nor our children in sin. But who is to blame? The whole world lieth in wickedness. Not many prayers have reached the throne. Someone better start praying—praying for our boys here, there and everywhere—praying for their souls. Not many are ready to die; not many are saved. Let's pray for their salvation from sin.

Mothers, it's not the danger of the seas that should distress you the most; nor the dread of never

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## "Lord, Teach Us to Pray"-Contd.

praying, because they do not love and will not do holy living. Montgomery sets forth the difficulties of true praying when he declares the sublimity and simplicity of prayer.

Prayer is that simplest form of speech

That infant lips can try.

Prayer is the sublimest strains that reach

The Majesty on high.

This is not only good poetry, but profound truth as to the loftiness and simplicity of prayer. There are great difficulties in reaching the exalted, angelic strains of prayer. The difficulty of coming down to the simplicity of infant lips is not much less.

Prayer in the Old Testament is called wrestling. Conflict and skill, strenuous exhaustive effort are involved. In the New Testament we have the terms striving, labouring fervently, fervent, effectual, agony, all indicating intense effort put forth, difficulties overcome. We, in our praises sing out—

"What various hindrances we meet

In coming to a mercy seat."

We also have learned that the gracious results secured by prayer are generally proportioned to the outlay in removing the hindrances which obstruct our soul's high communion with God.

Christ spake a parable to this end, that men ought always to pray and not to faint. The parable of the importunate widow teaches the difficulties in praying, how they are to be surmounted, and the happy results which follow from valorous praying. Difficulties will always obstruct the way to the closet as long as it remains true, "That Satan trembles when he sees

The weakest saint upon his knees."

Courageous faith is made stronger and purer by mastering difficulties. These difficulties but couch the eye of faith to the glorious prize which is to be won by the successful wrestler in prayer. Men must

not faint in the contest of prayer, but to this high and holy work they must give themselves, defying the difficulties in the way, and experience more than an angel's happiness in the results. Luther said: "To have prayed well is to have studied well." More than that, to have prayed well is to have fought well. To have prayed well is to have lived well. To pray well is to die well.

### HEAVEN'S SCHOOL

Prayer is a rare gift, not a popular, ready gift. Prayer is not the fruit of natural talents; it is the product of faith, of holiness, of deeply spiritual character. Men learn to pray as they learn to love. Perfection in simplicity, in humility in faith—these form its chief ingredients. Novices in these graces are not adept in prayer. It cannot be seized upon by untrained hands; graduates in heaven's highest school of art can alone touch its finest keys, raise its sweetest, highest notes. Fine material, fine finish are requisite. Master workmen are required, for mere journeymen cannot execute the work of prayer.

The spirit of prayer should rule our spirits and our conduct. The spirit of the prayer-chamber must control our lives or the closet hour will be dull and sapless. Always praying in the spirit; always acting in the spirit of praying; these make our praying strong. The spirit of every moment is that which imparts strength to the closet communion. It is what we are out of the closet which gives victory or brings defeat to the closet. If the spirit of the world prevails in our non-closet hours, the spirit of the world will prevail in our closet hours, and that will be a vain and idle force.

We must live for God out of the closet if we would meet God in the closet. We must bless God by praying lives if we would have God's blessing in the closet. We must do God's will in our lives if we would have God's ear in the closet. We must listen to God's voice in public if we would have God listen to

our voice in private. God must have the hearts out of the closet, if we would have God's presence in the closet. If we would have God in the closet, God must have us out of the closet. There is no way of praying to God, but by living to God. The closet is not a confessional, simply, but the hour of holy communion and high and sweet intercourse and of intense intercession.

### "CLOSED FOR REPAIRS"

Men would pray better if they lived better. They would get more from God if they lived more obedient and well pleasing to God. We would have more strength and time for Divine work of intercession if we did not have to expend so much strength and time setting up old scores and paying our delinquent taxes. Our spiritual liabilities are so greatly in excess of our spiritual assets that our closet time is spent in taking out a decree of bankruptcy instead of being the time of great spiritual wealth for us and for others. Our closets are too much like the sign, "Closed for Repairs."

John said of primitive Christian praying, "Whatsoever we ask we receive of Him, because we keep His commandments and do those things which are pleasing in His sight." We should note what illimitable grounds were covered, what illimitable gifts were received by their strong praying: "Whatsoever"—how comprehensive the range and reception of mighty praying; how suggestive the reasons for the ability to pray and to have prayers answered. Obedience, but more than mere obedience, doing the things which please God well. They went to their closets made strong by their strict obedience and loving fidelity to God in their conduct. Their lives were not only true and obedient, but they were thinking about things above obedience, searching for and doing things to make God glad. These can come with eager step and radiant countenance to meet their Father in the closet, not simply to be forgiven, but to be approved and to receive.

It makes much difference whether we come to God as a

criminal or a child; to be pardoned or to be approved; to settle scores or to be embraced; for punishment or for favor. Our praying to be strong must be buttressed by holy living. The name of Christ must be honoured by our lives before it will honour our intercessions. The life of faith perfects the prayer of faith.

Our lives not only give colour to our praying, but they give body to it as well. Bad living makes bad praying. We pray feebly because we live feebly. The stream of praying cannot rise higher than the fountain of living. The closet force is made up of the energy which flows from the confluent streams of living. The feebleness of living throws its faintness into closet homes. We cannot talk to God strongly when we have not lived for God strongly. The closet cannot be made holy to God when the life has not been holy to God. The Word of God emphasizes our conduct as giving value to our praying. "Then shalt thou call and the Lord shall answer, Thou shalt cry and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth the finger, and speaking vanity."

Men are to pray "lifting up holy hands without wrath and doubting." We are to pass the time of our sojourning here in fear if we would call on the Father. We cannot divorce praying from conduct. "Whatever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight." "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." The injunction of Christ, "Watch and pray," is to cover and guard conduct that we may come to our closets with all the force secured by a vigilant guard over our lives.

Our religion breaks down oftenest and most sadly in our conduct. Beautiful theories are marred by ugly lives. The most difficult as well as the most impressive point in piety is to live it. Our praying suffers as much as our religion from bad living. Preachers are charged in primitive times to preach by their

lives or preach not at all. So Christians everywhere ought to be charged to pray by their lives or pray not at all. Of course, the prayer of repentance is acceptable. But repentance means to quit doing wrong and learn to do well. A repentance which does not produce a change in conduct is a sham. Praying which does not result in pure conduct is a delusion. We have missed the whole office and virtue of praying if it does not rectify conduct. It is in the very nature of things that we must quit praying or quit bad conduct. Cold, dead praying may exist with bad conduct, but cold dead praying is no praying in God's esteem. Our praying advances in power as it rectifies the life. A life growing in its purity and devotion will be a more prayerful life.

The pity is that so much of our praying is without object or aim. It is without purpose. How much praying there is by men and women who never abide in Christ — hasty praying, sweet praying full of sentiment, pleasing praying, but not backed by a life wedded to Christ. Popular praying! How much of this praying is from unsanctified lips! Prayers spring into life under the influence of some great excitement, by some pressing emergency, through some popular clamour, some great peril. But the conditions of prayer are not there. We rush into God's presence and try to link Him to our cause, inflame Him with our passions, move Him by our peril. All things are to be prayed for but with clean hands, with absolute deference to God's will and abiding in Christ. Prayerless praying by lips and hearts untrained to prayer, by lives out of harmony with Jesus Christ; prayerless praying, which has the form and motion of prayer but is without the true heart of prayer, never moves God to an answer. It is of such praying that James says: "Ye have not because ye ask not; ye ask and receive not, because ye ask amiss."

The two great evils—not asking, and asking in a wrong way. Perhaps the greater evil is wrong asking, for it has in it the show of duty done, of praying when there has been no praying—a deceit, a fraud, a

sham. The times of the most praying are not really the times of the best praying. The Pharisees prayed much, but they were actuated by vanity; their praying was the symbol of their hypocrisy by which they made God's house of prayer a den of robbers. Theirs was praying on state occasions — mechanical, perfunctory, professional, beautiful in words, fragrant in sentiment, well ordered, well received by the ears that heard, but utterly devoid of every element of real prayer.

The conditions of prayer are well ordered and clear—abiding in Christ; in His name. One of the first necessities, if we are to grasp the infinite possibilities of prayer, is to get rid of prayerless praying. It is often beautiful in words and in execution; it has the drapery of prayer in rich and costly form, but it lacks the soul of praying. We fall so easily into the habit of prayerless service, of merely filling a programme.

If men only prayed on all occasions and in every place where they go through the motion! If there were only holy inflamed hearts back of all these beautiful words and gracious forms! If there were always uplifted hearts in these erect men who are uttering flawless but vain words before God! If there were always reverent bended hearts when bended knees are uttering words before God to please men's ears!

There is nothing that will preserve the life of prayer; its vigor, sweetness, obligations, seriousness and value, so much as a deep conviction that prayer is an approach to God. Reality will then be in it; reverence will then be in the attitude, in the place, and in the air. Faith will draw, kindle and open. Formality and deadness cannot live in this high and all-serious home of the soul.

#### PRAYERLESS PRAYING

Prayerless praying lacks the essential element of true praying; it is not based on desire, and is devoid of earnestness and faith. Desire burdens the chariot of prayer, and faith drives its wheels. Prayerless praying has no burden, because no sense of need; no ardency, because

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# IN MEMORY

Mrs. Lulu Mae Lester was faithful to the Diboll, Texas, Pentecostal Assembly until God said, "It is enough; come up higher." She was born Aug. 11, 1880, and passed away July 31, 1942, after a long illness. Funeral services were conducted by Elder R. G. Gipson of Lufkin, Texas, and Pastor R. G. Davis, Diboll, Texas, officiating.

In praise service, Sis. Lester always quoted this Scripture, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38.

Truly, we feel that Sis. Lester has not let death separate her from the love of God, but is at rest with Jesus.

\* \* \*

In memory of David Adams, 82 years of age, who passed on to his reward. He had been a faithful servant of the Lord and had received the Holy Ghost about a year ago. He was a precious brother and is missed by all who knew him.

Pastor W. R. Ford,

\* \* \*

Mrs. Elizabeth Eagle passed away to be with the Lord July 22, 1942. She leaves to mourn her loss her mother, her father, brothers, and a host of friends.

We miss you still; our hearts are sore,

As time goes on, we miss you more.

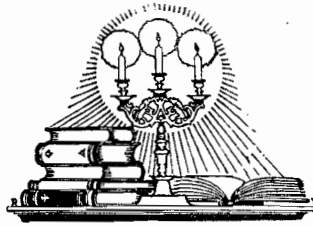
Your loving smile; your gentle face,

No one can fill your vacant place.

Stella Skaggs, Reporter

\* \* \*

After a long illness caused by complications, James Garfield Troutman, 68, well known general contractor of Sykesville, Pa., died August 23, 1942. Our departed brother accepted Jesus Christ as His Saviour and was baptized in Jesus' Name in June, 1942. Funeral services were held at the bereaved's home August 26, 1942, with Eld. R. V. Siverling, pastor of the Apostolic Faith Church, Reynoldsville, Pa., in charge.



## THE PASSING OF MOTHER MORRIS

On September 3, 1942, the Lord saw fit to call home Mother Annie Morris, wife of the late Eld. D. K. Morris who passed away in 1933. These soldiers of the cross were the pioneers of the Pentecostal message in E. Texas, and were the first to preach this message in the State of Louisiana. Sister Morris was a mother to the early workers and ministers of this latter rain outpouring, and her home was our home; her words of encouragement and comfort kept us going on.

Mother Morris was well known throughout the Southland by her songs, especially, "I Have Letters from my Father in my Hand." Her singing has brought the shouts of victory in many battles and camp meetings. Her firm faith in the Lord and her trust in God to the last still lives as an example to all who knew her.

Her funeral service was conducted by one of her boys of the early days, Eld. O. F. Fauss, and assisted by another, Eld. R. L. Blankenship. We have the confident hope of meeting her again over there.

—Elder O. F. Fauss

\* \* \*

In loving memory of little Edward Bruce Byrd, son of Mr. and Mrs. J. B. Byrd, Lucedale, Miss., one year and nine months of age. Thou art gone, our precious darling, into sweet heaven above.

Where there's no sadness, neither sorrow, only peace and joy and love.

Over a little casket was bent a father and mother's head Because in it, their little Bruce had been laid.

Little Bruce isn't dead—he's only asleep,

Some One tells us not to weep, for someday him we'll meet.

—Mrs. Pearlean Crocker

## IN MEMORY

Our precious little two-year old baby left us to be with Jesus March 11, 1942.

She was ill five weeks, but God saw fit to take her home.

She leaves her father and mother, Mr. and Mrs. Robert Coody, and one sister, Lorraine Coody of Bentley, Louisiana.

She was loved by everyone who knew her.

Our home is so lonesome without the little voice and sweet presence of our darling baby. But Jesus had a better place for her.

It has been almost a year, darling dear,

Since you left us here.

A dear loving baby that was so kind,

Left us and this world behind.

God took her home—it was His will

And God gave her Eternal Rest. In our hearts, dear, memories linger,

Sweetly, tender, fond and true Thoughts of you are always near

We are lonesome, dear, without you here.

We miss you, Oh we miss you, Our hearts ache with grief and pain.

Friends may think the wound is healed.

But they little know the sorrow we feel

Life can never be the same since we see that vacant place

Instead of your sweet smiling face.

In tears we pray to meet you in Heaven some day.

—Mr. and Mrs. R. Coody

\* \* \*

In memory of Harold Lee, infant son of Eld. G. D. Duplissey and wife, pastor of the Pentecostal Church of Jesus Christ in Miami, Florida.

## A ROSE BUD

A rose bud was sent from heaven above

One so sweet and tender, so precious to love.

A boy whose name was Harold Lee,

A name that fit him perfectly; But Jesus wanted that flower so sweet

To watch it walk the golden streets,

So, He called the little babe at the time it was born

Now Jesus is keeping it for me to see on that great morn.

—Sister Callaway

# They are faithfully serving Our Country

## Let's back them up with plenty of

# PRAYER

## List No. 8



Pvt. Claude F. Rice  
Pvt. James B. Allen  
Pvt. Guy H. Shipp  
Sgt. D. C. Lawrence  
Pvt. Johnny L. Hickman  
Pvt. Leroy William  
Pvt. Vernon H. Hunt  
Pvt. Taylor Corkern  
Pvt. Archie Corkern  
Corp. Perry W. Thornhill  
Pvt. Tom B. Bell  
Pvt. Roy Bell  
Pvt. Murphy Heckman  
Pvt. Bird William  
Pvt. Chalmer L. Byrd  
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Pvt. William A. Brown  
Pvt. Charles King  
Pvt. Nathaniel Grier  
Pvt. Lloyd Scott  
Pvt. Vernon McNew  
Pvt. Virgil Dickerson  
Pvt. James Mathershed  
Pvt. Alfred Overstreet  
Corp. Alcus Newman  
Pvt. Samuel Homer White  
Pvt. John Casey  
Pvt. Ernest Asher  
Seaman Voll Crowley  
Pvt. Alfard Overstreet  
Pvt. Bruce D. Cox  
Pvt. Charles King  
Pvt. W. M. King  
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Pvt. Hollis W. Long  
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Seaman Orba Lee Fauss  
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Pvt. Doyle Staggs  
P.F.C. Ovis L. Staggs  
Pvt. Loba L. Staggs  
Pvt. Jack Youngblood  
Pvt. Guy Thrift  
Pvt. Arlis Powers  
Pvt. W. D. Hatfield  
Pvt. Hubert Vest  
Pvt. Jesse Rickman

### A SOLDIER BOY'S PRAYER

Dear Lord, as I kneel here  
tonight,  
Knowing the way of salvation  
is right—  
If only I had but one more  
chance  
I'd live my life differently; in-  
stead of a dance  
I'd go to the church with my  
Mom and Dad,  
I'd make them happy instead  
of sad.  
Lord, if Thou wilt spare me un-  
til I get home  
I'll show Mom and Dad that no  
longer I'll roam.  
With patience I'll meet all un-  
kind words, I know  
And Lord, I'll go to the church  
instead of the show.

I see Mom tonight as she kneels  
in prayer  
And she rocked me to sleep in  
that old arm chair—  
She smiled, and she said, "You  
surely were sweet,

But you as a baby, I'm sure I  
can't keep."  
Lord, I like my uniform - that's  
no harm,  
But, oh, how I miss my mother's  
arms.  
Then when I did wrong it wasn't  
K. P.  
But perhaps it would have been  
better for me.  
I like to do my part for the  
U. S. A.  
But then, Lord, I'd like to hear  
Thee say,  
"You are my son, in whom I'm  
well pleased."  
Not only in this life but in the  
reign of peace.

Lord, I want a hope in the world  
to come  
So I can see Mom whose toils  
are all done  
And see her face shine around  
the white throne;  
I'll hear Thee say, "Mother, 'tis  
well done  
Lord, I know this world is in

a war  
But you can keep us where'er  
we are  
Down in the trenches, on the  
march, anywhere,  
God, send your presence, for I  
need you there.  
I'll live true, holy, if my life  
Thou wilt spare.  
When I get home, I'm going to  
tell

My friends and loved ones and  
all who will,  
To get the Lord Jesus in their  
own lives,  
He will always win through  
toil and strife.  
Now, Lord, as I lay on this cot  
tonight  
Not knowing what comes e'er  
the morning light  
I say, "I know a Saviour Who  
never fails  
I'm trusting Him what'e'er  
assails."

Bernadine Caldwell  
Mt. Vernon, Illinois

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## "Lord, Teach Us to Pray" —Contd.

none of the vision, strength, or glow of faith. No mighty pressure to prayer, no holding on to God with the deathless, despairing grasp, "I will not let Thee go except Thou bless me." No utter self-abandon, lost in the throes of a desperate, pertinacious, and consuming plea: "Yet now if thou will forgive their sin—if not, blot me, I pray thee, out of Thy book;" or, "Give me Scotland, or I die." Prayerless praying stakes nothing on the issue, for it has nothing at stake. It comes with empty hands, indeed, but they are listless hands as well as empty. They have never learned the lesson of empty hands clinging to the cross; this lesson to them has no form nor comeliness.

Prayerless praying has no heart in its praying. The lack of heart deprives praying of its reality, and makes it an empty and unfit vessel. Heart, soul, life must be in our praying; the heavens must feel the force of our crying, and must be brought into oppressed sympathy for our bitter and needy state. A need that oppresses us, and has no relief but in our crying to God, must voice our praying.

Prayerless praying is insincere. It has no honesty at heart. We name in words what we do not want at heart. Our prayers give formal utterance to the things for which our hearts are not only hungry, but for which

they really have no taste. We once heard an eminent and saintly preacher, now in heaven, come abruptly and sharply on a congregation that had just arisen from prayer, with the question and statement, "What did you pray for? If God should take hold of you and shake you, and demand what you prayed for, you could not tell Him to save your life what the prayer was that has just died from your lips." So it always is, prayerless praying has neither memory nor heart. A mere form, a heterogenous mass, an insipid compound, a mixture thrown together for sound and to fill up, but with neither heart nor aim, is prayerless praying. A dry routine, a dreary drudge, a dull and heavy task is this prayerless praying.

But prayerless praying is much worse than either task or drudge, it divorces praying from living; it utters its words against the world, but with heart and life runs into the world; it prays for humility, but nurtures pride; prays for self denial, while indulging the flesh. Nothing exceeds in gracious results true praying, but better not to pray at all than to pray prayerless prayers, for they are but sinning, and the worst of sinning is to sin on our knees.

The prayer habit is a good habit, but praying by dint of habit only is a very bad habit. This kind of praying is not conditioned after God's order, nor generated by God's power. It

is not only a waste, a perversion and a delusion, but it is a prolific source of unbelief. Prayerless praying gets no results. God is not reached, self is not helped. It is better not to pray at all than to secure no results from praying. Better for the one who prays, better for others. Men hear of the prodigious results which are to be secured by prayer: the matchless good promised in God's Word to prayer. These keen-eyed worldlings or timid little faith ones mark the great discrepancy between the results realized, and are led necessarily to doubt the truth and worth of that which is so big in promise and so beggarly in results. Religion and God are dishonoured, doubt and unbelief are strengthened by much asking and no getting.

In contrast with this, what a mighty force prayerful praying is. Real prayer helps God and man. God's kingdom is advanced by it. The greatest good comes to man by it. Prayer can do anything that God can do. The pity is that we do not believe this as we ought, and we do not put it to a test.

This wonderful article on Prayer has been taken from the book, "Purpose in Prayer," by E. M. Bounds. We urge every reader, if possible, to try to buy a copy. It is an old publication, and purchase will be difficult. All rights reserved by the publisher, Fleming H. Revell Co.

## Post-War Peace Movement and the Prince of Peace—Contd.

in upon the wedding feast of the Prince of Peace. Matt. 25:1-11.

Therefore, my dear reader, By all means repent first. Then embrace heartily all that which Christ has purchased. Thirdly, neglect not the doctrine of baptism—both of water and the Holy Spirit.

When these three basic Apostolic principles are actually embraced and practiced in our daily lives, the other Gospel principles will follow—such as “The laying on of hands,” for God’s hands with the hands of His true saints will be upon us for further blessings. “The resurrection from the dead” will be our daily dying to self and daily arising with God’s quickening power to live and prepare to meet Him. And, thank God, we shall be delivered also from the “everlasting punishment” to enjoy the eternal peace, joy and glory of the soon coming Kingdom.

So, dear reader, just as our earthly rulers are preparing now for the post-war peace, let us also, as God’s children, prepare for our soon-coming Prince of Peace. While preparing for that blessed future event, let us not fold our arms and seek ease and comfort, but rather fight a good fight of faith and hold fast to God’s righteousness, peace and joy in the Name of Jesus our Lord.

Thus, to repent we must. To believe, we must with obeying and trust.

And to receive God’s Spirit we must

Seek daily God’s Kingdom and die to all selfish lust.

Reader, have you any sin in your life?

Repent now, for the kingdom is nigh.

Have you an evil heart of unbelieving?

Pray Jesus for His cleansing blood.

Have you received the Holy Ghost since you believed?

If not, obey Acts two and thirty-eight.

Let us therefore, take a lesson from the sign of the time and diligently prepare to meet our God rightly.

Our Allies are willing to cor-

rect their national and international blunders and are fervently trying to amend their mistake in order to make possible a “better world,” as they call it. Is it not about the time for us to repent, to believe and to obey God and follow His footsteps?

Let us, therefore, one and all, awak unto righteousness with awake unto righteousness with in Jesus’ Name—Amen!

\* \* \*

### PRAYER LIST

Mrs. Chapman, Perry Park, Ky.  
Mrs. C. Dykes, Franklinton, La.  
Roy E. Dykes, Franklinton, La.  
Mrs. F. R. Schmid, Berlin, Wis.  
Elmer Miller, Vanderbuilt Pa.  
Eld. O. Norman, Lake Lynn, Pa.  
Mary Eba, Portsmouth, O.  
Titus Eba, Portsmouth, O.  
John Parker, Columbus, O.  
Paul Eba, Portsmouth, O.  
Mrs. V. Jerrell, Portsmouth, O.  
Mrs. D. Walker, Portsmouth, O.  
Mrs. R. Walker, Portsmouth, O.  
Mrs. M. Scott Portsmouth, O.  
Michael Maglowsky, Akron, O.  
Ronald McFarland, Lynn, Ind.

\* \* \*

### DO YOU HAVE A TENT?

If any of you have a tent to donate or sell, size 30x40, please write:

Elder Arvil Page  
1115 Stout Street  
Princeton, Indiana

\* \* \*

### MARKS, MISS.

Greetings in Jesus’ Name to the saints everywhere! We are glad to report victory at the Good Way Pentecostal Church. God is blessing in a wonderful way. We had a Watch Night service and a revival spirit was in our midst. Brother Anderson held special services for one week in which two received the Holy Ghost, four were baptized in Jesus’ Name and one soul was reclaimed. At the close thirteen were at the altar seeking God. The saints here are very much encouraged and our young people’s group has grown. Pray that we might stay on the firing for Jesus and prove a blessing.

Mrs. J. E. Anderson

### CHURCH SECURES NEW LOCATION

The location of the Pentecostal church in Denver has been changed from 1217 California Street to that of 1759 Arapho Street. A hearty welcome will be given to any of the service boys stationed in this community. A series of revival services are to be held this month by the pastor, Brother W. T. Brafford.

Mant W. Hasty

\* \* \*

### GUTHRIE, OKLA.

The saints here are praising God for the wonderful way He has come into our midst. We had an all-day service on Sunday, January 10, for our local assemblies which proved to be a blessing to all who came.

Two souls came back to God and another couple is earnestly seeking the Holy Ghost. The power of God is strongly felt at each service. Pray for this work that God might build and prosper it.

Evang. Leona Johnson

\* \* \*

### PRAYER REQUEST

Our son, Pvt. Granville Workman, has been reported missing in service since May 7, 1942. He was in the Phillipines during the Pearl Harbor attack, and we received our last letter on December 8, 1941. We know that God is able to keep, and we desire the prayers of the saints for our boy.

Mr. and Mrs. Oscar Workman

\* \* \*

### BOND, MISS.

Brother Arlin E. Odom recently held special meetings for the church here. These proved a blessing to our souls. Truly we are glad for the manifestation of the Holy Ghost that was in our midst. Pray much for us here at Bond that we might prevail over the opposing power of darkness.

Sister Audrey Meadows

\* \* \*

### ANNOUNCEMENT!!

The Pentecostal Assembly of Christ

229 Eighth Street in Oak Cliff, DALLAS TEXAS

Meetings will be Sunday, Wednesday and Friday Nights. 8:30 p.m. Sunday Morning . . . . . 10:30. All are welcome to worship with us. Our creed is the Word of God ELD. WALLACE McKEEHAN, Pastor



# CHILDREN'S PAGE

"A new heart also will I give you." Ezekiel 36:26.

Usually around the month of February, boys and girls think of valentines. We see hearts of all sizes and colors in the stores. We spend our pennies buying them to give to our friends. That is our way of showing love to them, isn't it?

Speaking of hearts, you know each one of us has one. We cannot see it, but Jesus can. The Bible says that we can only see how someone looks on the outside, but God looks on the heart. Our heart is very important in many ways. It is very sinful and needs to be changed. Only God can change it!

Once there was a little boy by the name of Charlie. When his mother had company, he was very nice, but when the guests left and he was asked to help with the dishes or straighten up the house, he frowned and frowned. Sometimes he even made faces behind his mother's back. Now this was very sinful. Jesus was not pleased with this little boy. One day Charlie was down by the pond. He saw a little tadpole. He caught it and put it in a pail of water. Every day he watched it. Each day it seemed to change. At first it grew a tail, then it grew legs. It was so strange that Charlie asked his teacher to come and see it. But when Charlie and his teacher arrived, there was a frog! You see, God had changed the tadpole into a frog.

"God changes our hearts like that," said the teacher. "We aren't changed into frogs, but we do become new creatures in Christ Jesus." That is what happened to a king I shall tell you about today. God gave him a new heart.

Give me, Lord, a kingly heart,  
Wash away each stain of sin;  
Keep my hands, my lips, my feet  
Make me pure without, within.

Help me, Lord, to ever be  
Kind and gentle, good like Thee;  
Help me humbly to do my part,  
Keep me kingly in my heart.

## A NEW HEART

In the land of Samuel, the prophet, lived a tall, handsome man. He lived at home with his father. One day his father called him saying, "Saul, the donkeys have wandered from our farm. Take a servant and search for them. Bring them home." Up the mountains and down the valleys they looked, here and there, and everywhere, but still no donkeys. At last Saul and the servant started for home.

But suddenly the servant said, "Instead of going home, let us pass by the home of Samuel, the prophet. Maybe he can tell us where the donkeys are."

Now just the day before, God had spoken to Samuel. "There is a young man," He said, "who will pass by your house tomorrow. You are to anoint him king, for I want him to rule over my people."

So when the servant and Saul came hunting the donkeys near Samuel's home, they met the old prophet. Samuel immediately told Saul that the donkeys had been found, but he also had something more important than this to say. "Saul", he began, "the people want you for king. You are to go with me to a feast and there I will anoint you."

Saul felt terrible! He felt too small and unworthy for such a great position. "There must be a mistake," said Saul. "My family is not great. We are the least of all the families in our tribe." But Samuel said, "There is no mistake. You have been chosen."

So Saul went with Samuel to the feast. He was treated the best of all. They gave him the finest chair and the best of food.

All eyes were on him. Samuel arose from the table and took a horn of oil and poured it upon Saul's head. This showed that God was anointing him to be king over the people. It meant that the Lord would pour out His Spirit upon Saul. "And after this," Samuel said, "you will be changed."

So Saul left Samuel and went on his way. After this, Saul felt a great change in his life. God had given him a new heart! His old ways of selfishness were all gone. He felt like a new man! This is the way boys and girls feel when Jesus changes their hearts. No one can make the change himself. God must do the changing. Saul felt so good and clean. He probably went on his way praising God and singing.

One day, after this, Samuel called all the people together. "The Lord has been very good to you. He has saved you from your enemies. He has fought your battles. He has been your leader and King. But you decided you wanted a new king and so God has given you your desire. The Lord has chosen a fine young man to rule over you."

All the time that Samuel was speaking to the people, Saul was hiding behind a pile of things. The people began shouting and crying, "Saul, Saul". At last, some one found him and brought him out in front of the people. Saul felt so small and humble before this great crowd. The people were so pleased when they saw him. He was taller than any one of them, and he was very handsome. "See whom the Lord hath chosen for your king, Samuel said. Then all the people began to shout, "God save the king! God save the king!"

These people could only see how Saul looked on the outside. They saw his fine body and

(Page 17, Please)



**NOTICE:** I am opening THE FULL GOSPEL LIGHTHOUSE of the P. A. of J. C. at 583 W. Carlos St., San Jose, Calif. Services Sunday, Wednesday, and Saturday at 7:30 P. M.

Pastor John Sandberg

\* \* \*

Elder Henry Land of CHIPLEY, FLA., was with us in a revival campaign in which three were baptized in Jesus' Name and one received the Holy Ghost. God blessed in a wonderful way.

I am also pastor of the Rock Creek, Fla., church. Three received the Holy Ghost there recently.

Elder Martin Odom was the evangelist at the Pentecostal church near BRENTON, ALA., where four received the Holy Ghost and were baptized in Jesus' Name.

Pastor L. C. Burluson

\* \* \*

In the Fall we had a revival at FAIRMONT, W. VA., with Evangelist and Mrs. Richard C. Tiller. The saints were stirred by Elder Tiller's messages; one was baptized in Jesus' Name; one man repented and others came forward seeking God. We wish these workers for the Lord the very best of success in His service.

Pastor C. B. Gillespie

\* \* \*

Sister Alma Allen received the Holy Ghost May 1, 1941, and was baptized in the Name of Jesus Christ May 4, 1941. She passed away July 12, at the age of thirty-seven years. She left to mourn her, her husband, Murry Allen, four children, one brother, one sister, and many friends and relatives. Three of her children were filled with the Holy Ghost. Sister Allen was a member of the Full Gospel Tabernacle near Old Town, Fla.

—Pastor J. W. Barlow

\* \* \*

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Phone, E. 3903

Elder Joseph D. Urshan, Pastor

\* \* \*

#### Children's Page—Contd.

great height. They saw his broad shoulders and clear eyes. They could only see his outward appearance, but God looked past all that, deep, down into Saul's heart. "I have changed it," God said, "and now it is all pure and white within. All of Saul's sins are gone." God was pleased with him. Saul felt so humble and small. He wanted to run and hide. He didn't want the praise of his people. He wanted to praise and glorify his God.

Now that is just the way all people feel when God changes their hearts. They want to praise and glorify Him, too.

\* \* \*

#### Women's Page—Contd.

seeing him again in this world. Rather, it should be because you cannot discern the fulfillment of the promise in him. You cannot discern the New Birth, nor its fruit, but every symptom of captivity by Satan, the world and self-will. This is what should distress you, and the fact that he is shut out and away from any Gospel teaching (death burial and resurrection), and the lack of Christian associates. They are shut up with those who forget God, profane His Name and break His laws. My Lord, help us! These are things that stir me.

Mothers, praying mothers, let us pray that God will take the prey from the strong. That He will call, convert, regenerate and establish our boys and girls in the Faith, is my prayer, amen.

\* \* \*

#### Faith for Seeming Impossibilities—Contd.

converted and become as a little child go. God's great men have always believed that what He has said is possible. For example, Noah believed that God would send the flood though he had never seen it rain. Abraham believed that God would

give him a son although Sarah and he were old and even though Sarah, doubting God's Word, laughed at him. "He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God." Rom. 4:20. Abraham also believed that God would raise Isaac from the dead, even if he slew him, obeying God's command. Even today, when someone believes the Word of God, there are those who will make fun and belittle that person.

In 2 Cor. 10:4,5, we read, "For the weapons of our warfare are not carnal." Some may think as Peter did, that they are carnal, but Jesus' words were, "Peter, put up thy sword." All those who take the sword shall perish with the sword. "But our weapons are mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. "Beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:7. Now these are some of the things that seemingly are impossible, but did not Paul say in Phil. 4:13, "I can do all things through Christ which strengtheneth me."

Our changing the hands on the dial of a clock does not change the time; it only changes the hands. We cannot make it twelve o'clock by merely pushing the hands from nine to twelve. Neither can we make the forms, ritualisms, and ceremonies of any ecclesiasticism to be Christianity. Even correct doctrinal instruction is inadequate to make a Christian unless it is accompanied with a transformation that changes character and conduct to conform to its teaching. Neither can we make the Word of God to mean less by altering the Scriptures. It is the personal conviction of the writer that only the right way can be depended upon to be the safe way. "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." Hebrews 4:1.

## The Alleged Discovery of Noah's Ark—Contd.

ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year it couldn't rot, and has been on cold storage, as it were, all this time. You have made the most amazing discovery of the age.'

"When the captain sent this report to the Russian government, it aroused considerable interest, and the Czar sent two special companies of soldiers to climb that mountain. One group of fifty men attacked one side and the other group of one hundred men attacked the big mountain from the other side.

"Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain and it was nearly a month before the Ark was reached.

"Complete measurements were taken and plans drawn of it as well as many photographs, all of which were sent to the Czar of Russia.

"The Ark was found to contain hundreds of small rooms and some rooms very large with high ceilings. The unusually large rooms had a fence of great timber across them, some of which were two feet thick, designed to hold beasts ten times as large as elephants. Other rooms also were lined with tiers of cages somewhat like one sees today at a poultry show, only instead of chicken wire, they had rows of tiny iron bars along the front.

"Everything was heavily painted with a wax-like paint resembling shellac, and the workmanship of the craft showed all the signs of a high type of civilization.

"The wood used throughout was 'oleander,' which belongs to the cyprus family, and never rots, which, of course, coupled with fact of it being painted and it being frozen most of the time, accounted for its perfect preservation.

"The expedition found on the peak of the mountain above the ship, the burned remains of the timbers which were missing out of the side of the ship. It seems

## HOUSTON, TEXAS

We are glad to report that God is still blessing us at the Bethel Gospel Tabernacle. Recently Elder Don W. Starkweather was our evangelist in a special meeting. Souls found the Lord and the Word of God encouraged the people of God.

There is an urge among us to humble ourselves and pray, and seek the face of the Lord, and turn from every evil way that we may hear from heaven and bless our land.

We were happy to entertain the Texas Sectional Elders conference, January 19th through 21st. We were blessed with the Word of God, and more especially the unity and fellowship that prevailed among the ministers. Indeed God is preparing His people for something in the future. Let us wait upon the Lord, and He will renew our strength.

Our Sunday School is growing and the Young People's services are increasing with interest. These young people have not missed a service in over thirteen years. When in Houston, be sure and attend services at the BETHEL GOSPEL TABERNACLE, 116 N. Palmer St.

Pastor O. F. Fauss

that these timbers had been hauled up to the top of the peak and used to build a tiny one-room shrine inside of which was a rough stone hearth like the altars the Hebrews used for sacrifices, and it had either caught fire from the altar or been struck by lightning as the timbers were considerably burned off.

"A few days after this expedition sent its report to the Czar, the government was overthrown and Godless Bolshevism took over, so that the records were never made public and probably were destroyed in the zeal of the Bolsheviks to discredit all religion and beliefs in the truth of the Bible.

"We white Russians of the fleet escaped through Armenia, and four of us came to America, where we could be free to live according to the 'Good Old Book,' which we had seen for ourselves to be absolutely true, even to as fantastic sounding a thing as a world flood."

## MY TESTIMONY

I just felt like sending in my testimony to the Outlook as for eight or ten months I was out in darkness away from the fold, out of the house of God. I went out into the broad way of life, seeking fun and entertainment, but I could not find it. The Lord showed me one night in a dream that the well within my soul from which formerly flowed waters of life was now filled with filthy water not fit for the kingdom of God. Oh, it broke my heart to think that I was so far from God! I went to the altar and repented of my wrong doing and the Lord forgave me of my sins and refilled me with the Holy Ghost. Dear soul, my advice is to keep holding on to the Lord and enjoy the blessings of God daily.

The following is a poem that the Lord gave me after this experience:

Wells of living water today are flowing,

Throughout this sinful land.

Souls astray in the desert of darkness,

Come, drink for the kingdom of God is at hand.

Many souls today are boasting,  
Of the living waters of life.

They are looking for the soon coming of Jesus,

But their hearts are filled with sin and strife.

Dear soul, does the water of life  
Still flow from within your soul.  
As it did when the Saviour  
found you,

And you were made clean and whole?

Oh, how sweet is the Gospel of the truth,

When the waters of life freely flows.

We can shout the victory  
through Jesus,

And let the praises and hallelujahs roll!

Often times winds of temptations may blow,

And the road seems hard and dry.

We can drink from the wells of salvation,

And our soul shall never die.

Dear soul, let us daily keep watching.

Our lamps burning brightly, be found.

That we may be ready to meet Him,

When the great trumpet of God shall sound.

Arthur Kinsfather

# "LET MY PEOPLE GO"

*By Thelma Sprout*

Ex. 7:16 reads, "And thou shalt say unto him, the Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness."

In this text we find that the Hebrews were in bondage to a foreign ruler. They were ill fed, ill clothed and ill housed. That government had decided to exterminate the whole Jewish race. The people were slaves of the Egyptians. They could not escape. In their slavery they cried unto God. God heard them and sent them a deliverer as He was to do so many times later.

Moses was a man of God. He was a man who had fought many battles and who had learned the secret of waiting on God. For many years he had lived in the desert and had learned that God does all things well. The real reason for the leadership that Moses exercised is found in this verse, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go.

When a man or woman is in the will of God, there is bound to be a result of some kind. Pharaoh and all his army could not stop the man of God. For the first two plagues the magicians did the same thing, but in the third plague Moses had given no advance notice of it, and the Egyptians were unable to repeat it. God's power was shown forth because God had sent the man Moses to Pharaoh. Sin must give way when a man of God comes on the scene and demands in the Name of Jesus that His people should go. He says, that all power in heaven and earth is His. There is no one greater than our God. The Lord God of the Hebrews hath sent me saying, "Let my people go." Let my people go. Let them go from sin and shame. Let them go from worldliness; let them go from jealousy, fear and hate; let them go from all things of the world."

God is going to have a people, whether you or I go on or not.



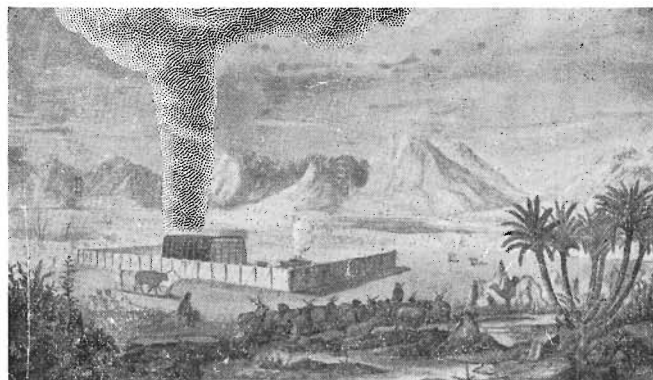
He will have a people for His Name. The call is going forth, "Let my people go." How many of us are following that call? He will come again and will take with Him a glorious church, without spot or wrinkle.

Down through the ages of time, rings that cry, "The Lord God of the Hebrews hath sent me, saying, Let my people go." What is there in this world to cling to? Everything that once seemed so secure has fallen away. There is nothing but chaos and death to look forward to. Never again can we be the peaceful quiet nation we were before. We will always have to have a standing army, we will always have to sacrifice more. Why not hear the call of God ringing down through the ages, "Come unto me, all ye that labour and are heavy laden and

I will give you rest." Rest, how wonderful, how peaceful and how heavenly this rest is. How it thrills our heavy and sad hearts! The rest that only God can give, the sweet, sustaining rest that makes one quiet and happy even in the midst of danger. It is said that the men who were in the foxholes of Batan prayed. Why? because they had need of that help and sustaining rest from heaven. Over and over and over God calls, "Son, daughter give me your heart. Repent of all your sins, be baptized in the Name of Jesus Christ for the remission of your sins, receive the Holy Ghost and follow me." Over and over His ministers are pleading, pleading "Let my people go."

You who have the Holy Ghost, have you thought how your thoughtlessness in words and deeds grieves the heart of the man or woman of God and causes them to cry in agony, "Lord deliver thy people and let them go."

"The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go." Sinner, won't you hear that clear sweet call, and follow Him in baptism and the Holy Ghost? Saint, won't you hear that call ringing through his ministry and live holier, better lives for Him? Without Holiness shall no man see God. Lord God of the Hebrews, "Let your people go."



"And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness." Exodus 7:16.



# My Captain! My Captain!

O Captain! my Captain! our fearful trip is done;  
The ship has weather'd every rack, the prize we sought is won;  
The port is near, the bells I hear, the people are exulting,  
While follow eyes the steady keel, the vessel grim and daring:  
    But O heart! heart! heart!  
    O the bleeding drops of red,  
    Where on the deck my Captain lies,  
    Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;  
Rise up—for you the flag is flung—for you the bugle trills;  
For you they call, the swaying mass, their eager faces turning;  
For you bouquets and ribbon'd wreaths—for you the shores a-crowding;  
    Here Captain! dear father!  
    This arm beneath your head;  
    It is some dream that on the deck,  
    You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;  
My father does not feel my arm, he has no pulse nor will;  
The ship is anchor'd safe and sound, its voyage closed and done;  
From fearful trip, the victor ship, comes in with object won:  
    Exult O shores, and ring, O bells!  
    But I, with mournful tread,  
    Walk the deck my Captain lies,  
    Fallen cold and dead.

— Walt Whitman's tribute to **Abraham Lincoln**.

