



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

The PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Why Preach Divine Healing Today?

Lee Krupnick, Tulsa, Okla.

SUPPOSE that Christ should come back to earth today, and gather all the preachers together, and ask, "Why do you refuse to preach My words and promises concerning My power and willingness to heal the sick?" Suppose also that the preachers should not be allowed to quote from any book except the Bible. What answer could they make to Him? They would be without excuse, for the plain and simple message of the Bible is that God wants to heal all our sicknesses and diseases today.

"I am the Lord that healeth thee," He says. Ex. 15:26.

"Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3.

"He sent His Word, and healed them." Psalm 107:20.

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

Christ "healed all that were sick: that it might be fulfilled which was spoken by Esaias (Isaias) the prophet, saying,

Himself took our infirmities, and bare our sicknesses." Matthew 8:16, 17.

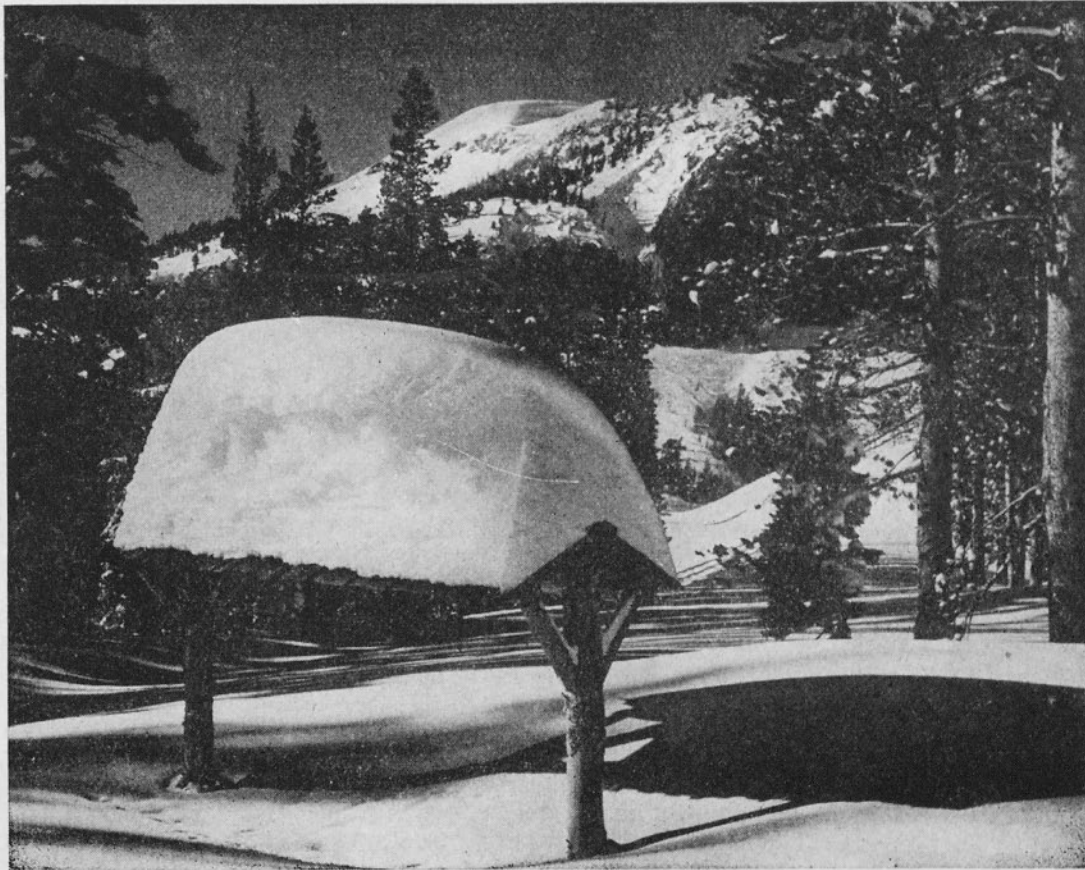
"Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24, 25.

"Jesus Christ the same yesterday, and today, and for ever." Hebrews 13:8.

These and many other Scriptures show that God wants to heal our bodies today, and that our Lord Jesus Christ died and rose again to deliver us from sickness as well as from sin.

I heard a preacher say over the radio that in Bible times it was all right to pray for the sick, anointing them with oil in the name of the Lord, because in those days they did not have physicians, but he said that since God has given us physicians we should depend upon them today. I have no quarrel with physicians, for I think they have their place; they are needed by those who will not trust the Lord for healing. But I must contradict that preacher's statement, for there *were* physicians in the time of Christ. We read in Mark 5:25-29: "A

certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment." She had had many physicians. She had spent all her money on doctors' bills, to no avail. But she touched Jesus' garment in faith and immediately she was healed of the plague. Yes, there were physicians in (See Page 8)



The Message of the Scars

NOEL PERKIN AT THE CENTRAL ASSEMBLY, SPRINGFIELD, MO.

THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them His hands and His side."

We find that Jesus, as He appeared to His disciples and was made known by the scars in His hands, in His feet and in His side, said two things: One was for their individual comfort, and the other was instruction for their lives. One was "Peace be unto you," and the other was "As My Father hath sent Me, even so send I you." "I give you peace. I send you forth."

God always works in us before He expects us to do anything for Him. The salvation must first be worked in before it can be worked out. God is not so much concerned, I believe, in what we do as how we do it. The essential thing is that the Spirit of the Lord may have His abode within us. And so He gives to these troubled disciples first a message of peace. "Peace be unto you." What a message for a world at war.

We find that it is not a mental state that we enter into, trying to triumph in our thoughts over conditions as they are, but He says, *My peace I give unto you.*" John 14:27. The same peace of heart and mind that the Lord Jesus Christ had is our portion—a perfect peace with God, peace with men, peace because there was no enmity in His heart, no bitterness, no selfishness.

It is a tragic thing that in these days, with conditions as they are, the spirit of unrest is prone to get into our hearts and lives. We find only a short time ago that in one year more people went into insane asylums in the United States than graduated from our universities. Why? Because there was no peace. If we will commit all to God, the peace of God, which passeth all understanding, will keep our hearts and *minds* through Christ Jesus. Phil. 4:7. Not some self-effort, but a living, loving Christ dwells within us. "My peace I give unto you." Not something we earn, but something that is given to us out of His wonderful grace.

And how is it? Those scars give the reason why. He showed them His hands and said, "Peace be unto you." A battle has been fought, a victory has been

won, and peace has been achieved. And it is our privilege as followers of the Lord to have that peace, even though our nation be at war—peace of heart, peace of mind.

We have the realization of having had the bitter root of sin taken out of our lives, so that instead of bitterness and hatred there is love in our hearts for all men. Even though we should be at war, in the Christian heart there cannot be hate. He who was most cruelly treated prayed in compassion, "Father, forgive them; for they know not what they do." This same attitude is our privilege, because His peace, His presence, is in our heart.

A wonderful grace has come to us because of those scarred hands. I think it was in the *Pentecostal Evangel* I read just recently that the word for "Jesus" is manifested in deaf-mute language by pointing the second finger of the right hand to the palm of the left hand and then reversing it. It is—the scars that revealed Jesus. Those were the things by which the disciples knew Him.

You remember they walked with Him to Emmaus and His identity was hid until He broke bread, and then He was made known to them. It may have been those scars in His hands that suddenly they saw, that thrilled them, and they said, "It is the Lord!" One of the most glorious things in heaven is going to be the sight of those scars. When we enter into the presence of our wonderful God and all His holy angels, thrilled with the glories of that place and the burning light that shines from His face, suddenly someone will say, "Look at those hands! They have the scars in them. It is our Jesus, the One who died on Calvary! It is the same Jesus!"

"Peace be unto you!" Those scars are there. All is paid for, it is purchased, and we have been made nigh by that precious blood. We are already in the presence of God. It is our privilege to dwell there, in the unruffled peace of His presence.

My father was not as tall as I am. In fact, he was a man small in stature, but to me he was a much bigger man than I am. He had a big heart; he had a character that I always admired; he had an influence and a way of getting into places where other people did not seem to get in. I remember one time there was a great gathering, some notables were there, and there was a great

crowd outside the building. My father somehow managed to edge his way around through the crowd to the door, and in a short time a policeman let him in and shut the door against the rest of the crowd that stood outside. My sister was quite close but the door was shut in her face. She said, "Let me in; that is my father!" The policeman, rather amused at the little girl, opened the door and let her in to where her father was. Jesus said, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. That is His will. Through the will of the Lord Jesus Christ the doors of glory have opened to us. Those scarred hands of His have pushed open the door, and though there is such a crowd outside we are on the inside, in that exalted presence, *living* in His presence, made nigh by the blood of Christ.

The world has not discovered how this peace can be attained. I was reading about Sun Yat Sen of China. He said that there are four freedoms that men seek after—freedom of speech, freedom of belief, freedom from fear, and freedom from want. Those are the things he considered desirable for the Chinese nation. And as I was thinking over these things, I thought, "Yes, it is true; those are the things we need, and in our heavenly citizenship we have them all. We have freedom of speech with our God. We do not have to go around when we are in the presence of the Lord and in the presence of His people, fearful of what we shall say. What a terrible bondage so many of the nations are in at this time. They hardly dare to express their thoughts on any subject. The very walls seem to have ears, and in some of these lands you have to keep quiet if you want to have your freedom. No freedom of speech. And so the Chinese nation has seen that in order to be a happy and a free people, they must have freedom of speech. This is guaranteed to us in our Constitution, and we thank God for it. Those broad stripes and bright stars mean something. They mean freedom of speech. We can express almost what we will from a platform like this.

Prior to the time the U. S. Army occupied the Philippines there had been considerable bondage imposed upon the people as far as religion was concerned. One young man who was a Christian asked one of the officers of the U. S. Army after its occupation of the Philippines if it were really all right for him to read the Bible the way he wanted. The officer looked through the window and saw the flag flying. He said, "Young man, as long as that flag flies on that building you can read the Bible wherever you want to and as long as you want to."

Thank God that we have freedom of speech and freedom of faith. With our God peace has been established. We do not have to go into His presence wondering if the blaze of glory is going to burn us up because of sin; we have peace through the blood of the Cross, and He says our sins and iniquities He will remember against us no more. We come into His presence as though we had never sinned. Our sins have been blotted out. We have freedom with God; we can go to Him as our Father, as our loving Companion.

As Christians we do not have to be asking about what the future holds. We need not to fill our cellars with everything we can get hold of, wondering if we shall starve. "My God," said Paul, "shall supply all your needs." I do not know if your God is my God, but I have proved that my God can meet any emergency. "I have been in want, I have been in prosperity, and I have learned in whatsoever state I am, therein to be content," was Paul's testimony. God takes away the fear of want.

Freedom from fear! There have been seventeen or eighteen boys who have left our assembly. Some of them are in distant parts of the world today, but those boys have a freedom that many of the other boys do not have. One of our young men who joined the Navy asked if he might be an engineer on one of the invasion barges. When asked if that was not a very dangerous job, he said, "Yes," but he was conscious that God was overshadowing him.

Thank God for the glorious freedom of the sons of God! The freedoms the Nations are striving for are ours already; these four freedoms are included in our heavenly citizenship.

Carl Sandberg wrote a poem recently, based on the experience of a man in Norway, called "The Man of the Broken Fingers." This man was arrested, and he was supposed to have knowledge concerning certain ones who were disloyal to the Nazi government. They asked him who they were, and he said, "I will not tell you." They took his little finger and pressed it backward. They said, "Tell us before we go any further." He just looked at them disdainfully—until the little finger snapped backward. They took the next one, and they said, "Now then, before we go any further, acknowledge those who have been associated with you." He still looked at them disdainfully, and another finger was snapped; and another, and another, until all the fingers on one hand hung limp and useless.

They took the other hand. They said, "Why let us cripple you for life? Why don't you acknowledge those associated with you, and we will spare you?" But

Paper Rationing

As we mentioned in the last *Evangel*, the War Production Board has limited our supply of paper in 1943 to ninety per cent of that received in 1942. Because of this we have to reduce the size of the *Evangel*. In order to make more room for copy of general interest it has been deemed wise to eliminate the report of missionary offerings and notices of local meetings of the different Assemblies.

he saw that lives were involved, and bravely he stood there while they snapped the fingers on the other hand. And then they took the thumbs and twisted those around until they snapped, and now the hands were useless. Then his arms were taken and snapped back. Then they released him. He is known as the Man of the Broken Fingers, the price he was willing to pay rather than betray the lives of his companions.

We look at those scars in the hands and feet of our Redeemer. We shall look at them in glory. And we shall say, "That is the price of our peace. These scars show where they nailed Him to the cross, where they beat Him, where they pierced Him." Peace was thus purchased for me!

Having accepted this message of the peace of God, we are in position to tell the world about it. We are in no position to minister to others until we have received the comforting grace of peace in our own hearts. The world does not want your theory about God. There are lots of able philosophers who have explanations concerning the universe and concerning God, but the world wants the testimony of people whose hearts have burned within them as they talked with Him in the way. They do want to meet with the Lord and know what it is to have the sin burden lifted from their lives and to be set free.

Christ says, "As the Father hath sent Me, so send I you." "As the Father sent Me, in the same way I am going to send you, as sheep in the midst of wolves." And we are sent with a message just as He had, a message of comfort to a world brokenhearted. But it cost His life to give it.

One of our missionaries in Africa a few years ago visited a village where

there was quite a little turmoil. He found that sorrow had come to a certain home, and the people were lamenting and wailing and beating their breasts. A cry went out, "Where is Nsenga Nukwashi?" The missionary listened. Who was this man who seemed to be the need of the moment? And so he inquired. They said, "Oh, you are a stranger in these parts; you do not know?" He said, "I am not acquainted with him at all." They said, "Well, he is one who always stands with our people in time of trouble, and he always seems to help them when they are in need." The missionary had been trying to translate the Scriptures into the vernacular of this people and he had vainly sought to get a word for "Comforter." He said, "What did you say his name is?" They said, "Nsenga Mukwashi. He is one with his people in time of trouble." "Ah!" thought the missionary, "I have a word for Comforter. It is Nsenga Mukwashi." We have this comforter. He is in our hearts. "Know ye not that your body is the temple of the Holy Ghost which is in you?" 1 Cor. 6:19.

That is what God has given us to take to the nations. "As the Father hath sent Me, so send I you." Those nail-pierced hands are sending us out. Those scarred hands are a challenge to us today. It is not a matter of looking around and thinking, "Where can I find a good pastorate that will yield a comfortable income?" God may give you that. It is not wrong to have that. If you are faithful to Him, perhaps in the course of time you may get such a one, but that is not what we are seeking.

"Lord, what wilt Thou have me to do?" Paul the great apostle was prostrate in the dust before his Master. He had an educational background that would have qualified him for a good position. But he said, "Lord, what wilt Thou have me to do?"

"I send you forth, even as the Father sent Me." It may mean scars for some of you. But these scars speak more strongly than anything else could. The life that has been scarred speaks more strongly than any other life. We look back at those missionary heroes who blazed trails in some of these foreign lands, and it was when they suffered that they stood out as giants in their lines. There is Henry Martin, who at the age of twenty-four went out, leaving his homeland, and the blessings of home that might have been his, because of the compulsion in his heart to give the people of India the gospel. In seven years that man actually burned out for God. He translated the New Testament into Hindi and Persian, and finally he

(Continued on Page Four)

Christ's Choice of Workers

Christ knew the disposition and the limitations of His disciples, and He came down to their level. He did not give to Peter the admonition He gave to Paul. He did not give to John the message He gave to Peter. He knew the spiritual capacity of each one of His disciples. For Thomas, the unbelieving one, there was a special manifestation of His patience—"Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." John 20:27. Not a word of reproach! He met Thomas on the plane on which he was living, and the rest could profit.

But one time He took three of His disciples away by themselves, up on a mountain; and as He prayed He was transfigured before them, and His raiment became shining, as white as snow, as no fuller on earth could whiten it. They were so limited in their comprehension of words that He had to teach them through the eyes. When they came down, bewildered and wondering, they kept these words in their hearts. Why? Because the other nine were absolutely incapable of receiving the revelation. These were most advanced, so they received advanced revelation.

"Let us build three tabernacles!" Peter remarked, not knowing what he said. Christ did not hold conversation with the three disciples as He was transfigured. He had to hold converse with the other transfigured beings. Human limitations were never more manifested than on the mount of transfiguration." Let us make three booths. Booths put up to entertain the inhabitants of eternity! Booths in exchange for the mountains of glory! The booths were in harmony with the finite mind. Christ did not reprove, He made allowance, for Peter knew not what he said. Christ would rather have ignorant bungling than clever indifference.

The woman that washed His feet with her tears and wiped them with her hair was a sinner, but He preferred those hot tears of contrition to all the comforts and refinements of Simon's house. He knew the woman's limitations, and made allowance.

He asked His disciples, "Could ye not watch with Me one hour?" and they failed. But He had an excuse ready, "The spirit indeed is willing, but the flesh is weak." Matt. 26:40, 41. This seems to have been the one time when men did not deserve an excuse, when they failed

the Son of man in the very crisis of His life, at the time when He needed human sympathy; and yet He made excuses for them. He was touched with the feeling of their infirmities. He was tempted in all points as they were—yet without sin.

As He sat by the well of Sychar He was weary, and He said to the Samaritan woman, "Give Me to drink." He showed His weakness, His tiredness, and that touched the heart of the woman. He won her confidence and then revealed to her His own deity. Tiredness and deity! Revelation and petition! He gave to the woman the revelation that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth. Yet He deigned to ask her for a drink. He knew the character of the one of whom He was asking a drink. The extent of the depravity of the woman did not hinder the extent of the revelation. "I that speak unto thee am He!"—revealing Himself as the Christ, and His Father as the God who was Spirit.

The disciples marveled that He spoke to a Samaritan woman, and when they knew the character of this woman shock followed marvel. But He was touched with the feeling of our infirmities. He knew the weakest point in this woman's character, but He knew that she was capable of becoming the finest missionary. Hear her as she testifies to her people, "He showed me myself, and now I want to show you Himself." Christ never makes mistakes. He did not speak to that woman in vain.

Don't lose sight of the character of Jesus Christ in these days. *He has not*

changed. He sees the depraved, the outcast, the misunderstood, but He also sees the possibilities, what grace can do. He can make missionaries of Samaritans, He can make a missionary of a fallen woman who can bring a town to the feet of the Messiah! "He must needs go through Samaria," leaving the beaten path to come an unusual way, to speak to the woman of Sychar, the most notorious character in the town. God wants people who will go out of the beaten track to the notorious characters, that they may become noted characters for Him.

We do well to study concerning the glory of the Son of God in His majesty, in His kingliness, but also study the other side of His character, as the Son of man, the tender and considerate One. He wants the demon possessed Magdalenes, the depraved Samaritan women, the doubting Thomases, the boastful Peters, the passionate Johns, and persecuting Sauls, and He can transform these rough materials into stones for the foundation of the new Jerusalem. Oh the blessedness of the tender characteristics of the Man Christ Jesus! Study Him as the only begotten Son of the Father, and also study Him as the Son of man. There is a full revelation of His character in the Word.

The Message of the Scars (Continued from Page Three)

traveled a thousand miles that he might present his finished translation of the New Testament to the Shah of Persia. He died before he could realize his ambition, but the British Consul at that time presented the New Testament personally to the ruler. Men like that shine. Their lives stand out—lives of suffering and consecration. His first home in India was a ruined idol temple, a pagoda, but rather than grumble he said what a glorious thing it was that he could kneel on those pavements that had been defiled by idol worship, and pray to the God of his salvation. He lived there in loneliness and died after but seven years of ministry, but he left something behind. That scarred, broken life calls us on. It is a challenge to the youth among us to follow in his train.

We find others, like Adoniram Judson. I think he was something like thirty-four years of age when he was imprisoned under the vilest conditions for two years. While he was in prison a baby was born to his wife and she had to bring the little child and hold it up to the bars in the prison that he might kiss his face. Chained to the vilest type of Burmese criminal, he never faltered in his stand. The only time he seemed to break in that prison was when his wife thought at Christmas time, "If I

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could only get something to him that would remind him of Christmas." She got some buffalo meat and tried to make him a mince pie. As he received that he broke as he thought of home and all that it meant. His wife and little baby were laid to rest in that land, and he finally was laid to rest beneath the ocean waves en route home. Before he died, he said, "I have finished my work; I am going home." A scarred life. It has an appeal, friends.

These two messages come from that glorified Man of Calvary, "My peace I give unto you. As My Father hath sent Me, even so send I you." Let us keep going. Let us go to the people of the world with this glorious message. As long as there are doors open let us keep knocking at those doors, endeavoring to get in, until He calls and says it is enough.

God Answers Prayer

This is the testimony of George Muller, the founder of the five great orphanages erected at Bristol, England: "Our universal remedy for all our difficulties is prayer, faith and patience. The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.

"Faith is developed—or increased—by clinging to the Word of God, looking for its fulfillment in the time of need, expecting the answer to prayers, and to do this in spite of all contrary appearances. As I began 65 years and eight months since, so I continue, and am not in the least tired of this life of entire dependence upon God; nay, the very reverse. It is a delightful task to me, to roll all my burdens upon God, and to speak to Him about everything, as anyone would open his heart to his bosom friend.

"I wish to direct the Church of God at large to the fact that God is what He was in the days of the prophets and apostles, ever willing and able to answer the prayers of His children, when they ask for things according to His mind (1 John 5:14): if they ask on the ground of the merits and worthiness of the Lord Jesus; *viz.*, in His name (John 14:14): if they believe that God is able and willing to answer their prayer (Mark 11:24): if they do not live in sin (Psa. 66:18), and if they go on in believing prayer, till the answer is given; for God has not a fixed time when our prayer shall be answered."

The Lord says to His followers: "Speak out: endure opposition; live for others." The devil says, "Keep silence; go with the stream, live for yourself." The one is the way of Life; the other is the way of Death.—J. H. Jowett.

Self-Test Questions for Christians

W. R. MUNGER, FAIRFIELD, MONT.

As one result of the period of heart-searching that followed the sad news of the lapse of a brother whom we loved and trusted, these questions were compiled. The thought has come that they might be a blessing to others as they have been to me.

Do I love the place of secret prayer? Is it my habit to pray about everything? Do I pray "in the Holy Ghost," "in the words . . . which the Holy Ghost teacheth"? Do I pray God's promises through? Do I pray with thanksgiving and praise?

Do I feed upon God's Word, searching it daily under the guidance of the Holy Spirit?

Do I seek ever-deeper cleansing and conformity to the whole will of God? Do I gladly lay down my will and my way that I may have His will and His way?

Is my whole being athirst for God? Is He my one great desire?

As I now "filled with the Spirit," receiving of "the fullness of God" continually?

Does the "love of Christ constrain me"? Does He love others through me? all God's children? "those who are out of the way"? the lost? the sick and afflicted?

Do I "deny" myself? keep my body "under"? "crucify the flesh"? Do I keep myself pure? Is Christ Master of my thought-life? Does He reign over my whole life?

How do I use my tongue? Do I always speak kindly? never harshly? never criticize? never speak or repeat evil? never find fault or complain? never argue or quarrel?

Am I "without hypocrisy"? partiality? flattery? pride? love of praise? selfish ambition? self-pity? Am I easily "hurt"? Am I willing to suffer for Jesus?

Am I "without covetousness"? "content with such things as I have"? "a cheerful giver"? giving "with simplicity"? "given to hospitality"? Do I "bring in all the tithes" and make offerings above the tithe as God leads?

Do I "follow holiness"? Am I holy in conduct? in speech? in dress?

Do I submit myself to "those who are over me in the Lord"? to fellow-workers? to other members of my own family? to all God's children? Do I habitually show a meek, quiet, humble, teachable, co-operative spirit?

Do I keep broken before God, realizing my own complete helplessness and uselessness?

Do I continually yield my body and my whole being to God for Him to work in me and use me (or not use me) as and when He will?

Do I "rejoice in the Lord alway"? "offer the sacrifice of praise to God continually"? "give thanks always for all things"? "rest in the Lord and wait patiently for Him"?

Do I fully believe that God now "worketh all things after the counsel of His own will"? that He is now working in me "both to will and to do of His good pleasure"?

Do I "take" Christ's "yoke" upon me each morning, and trust Him to enable me to work with Him throughout the day? Do I always undertake to work with God?

Do I testify for Christ every chance I get? improve every opportunity to do good?

Am I a "good steward" of the spiritual gifts that God has given me, seeking to be always prepared (spiritually and otherwise) to exercise them if and as He wills?

Do I trust results altogether to God? Am I entirely free from "confidence in the flesh"? Am I utterly and only dependent upon God? Am I free from worry?

RESTRICTIONS ON MAIL TO OVERSEAS SERVICEMEN

The War Department has informed the Post Office Department that in view of the heavy demands being made on cargo space for military shipment and because of limited facilities available for delivery of mail the following restrictions on mail for Army personnel addressed to A. P. O.'s overseas became effective January 15, 1943.

No parcels shall be accepted for dispatch to A. P. O.'s outside the continental United States unless they contain such articles only as are being sent at the specific written request of the addressee, approved by the battalion or similar unit commander of the addressee.

Individual copies of newspaper or magazines shall be accepted for dispatch to A. P. O.'s outside the continental United States only where subscriptions are specifically requested in writing by the addressee or for which subscriptions are now in effect.

Therefore, when subscribing for any of our publications for Servicemen overseas, your order must be accompanied by the written statement of the serviceman requesting this particular magazine.

The Gospel Publishing House will appreciate your consideration in this regard.

Broadcasting From the Top of the World

HCJB, the Voice of the Andes, Quito, Ecuador, the World's Pioneer Missionary Broadcaster

LESTER SUMRALL

"Good morning, good afternoon, and good evening," rings the animated voice of Clarence Jones as he signs on the four transmitters of HCJB, which is one of the world coverage radio stations. In one corner of the world where his voice reaches it is morning, in another part it is noon, while here in Quito it is early evening. HCJB is calling men everywhere to gather around the Word of God.

The Birth of a New Era

Clarence Jones is one of those unusual Christian workers who realize that if you use yesterday's tools today you may not be in business tomorrow. Therefore, he is sending out the old-fashioned gospel with a modern technique—utilizing the world's most advanced method of communication—radio.

Literally millions have been reached with the gospel of Christ during the past eleven years of service. Clarence Jones has firm principles respecting the fundamental principles of Christianity, and only permits sound doctrine to be broadcasted over the Voice of the Andes.

Respecting world-wide evangelism, Mr. Jones maintains that if we send missionaries to the ends of the earth to preach the gospel, why cannot we send out radio preachers and radio technicians to broadcast the gospel to millions of the unevangelized world? With this idea burning in his heart, as early as 1928, he made a survey tour of Venezuela, Colombia, Panama and then over to Cuba looking for a suitable place to found the Pioneer Missionary Broadcaster. He discovered that in those countries the radio was government controlled and not in sympathy with such a station. He received no direct leading from God until he met Mr. Ruben Larson, a veteran missionary to Ecuador, who was interested in the idea. Together they approached the Ecuadorean government and found the great open door their ministry required. The Ecuadorean government welcomed them and the idea to the country; congress drew up a contract for twenty-five years' duration, granting them full liberties for broadcasting, and the contract was signed by the president of the republic. The co-operation and friendship between the government and HCJB has been all that one could ask during the past eleven years of operation. High officials, including the president, often speak over

the station, and have freely expressed their appreciation of the institution.

Beginning of Operations

On Christmas Day of 1931 HCJB was presented to the world as the first full-time radio station in the world dedicated to missionary endeavor. However, even the daring vision of Clarence W. Jones and Ruben E. Larson, now a wonderful reality, never anticipated what God had in store for them. They came on the air the first day with a small 200-watt broadcasting station, with a staff of three, but today the staff runs from fifty to eighty persons, and every time the four transmitters come on the air the whole world is covered with the gospel!

HCJB has enjoyed a vigorous growth from the beginning of its career. Almost every year marked a new development.

In 1931 the World Radio Missionary Fellowship was organized and incorporated. As there was enormous expense connected with such a venture, no society or organized body wished to shoulder the financial burden; it therefore became a *faith radio station*, and so it has remained ever since. No appeals for money have ever been made over the air—this was not the policy of the station personnel. But God worked with them, for if it were not for the direct and constant intervention of Divine Providence the station would cease to exist. Mr. Jones wittily says that "HCJB radio tubes are like the shoes of the children of Israel in the desert—lasting for the duration."

A great advance step was taken in 1934 when the "Radio Circle" plan was inaugurated. At that time listening posts (battery sets) were created in jungle huts, small towns, and cities. These radio sets, owned by the station, were placed in responsible hands and the community gathered in to listen to the gospel—many for the first time. There are over fifty of these listening posts at present.

In 1936 the "Radio Rodante" (Radio Sound Bus) for mobile transmission was secured. It is a large bus with large amplifiers mounted on the top when in action. Many thousands over the country have heard the gospel from this bus. Mr. D. S. Clark, who is in charge of the bus, with the national helpers, spoke to some 10,000 people at the famous Indian market at Ambato. Over 100,000 pieces of Christian literature have been distributed from this bus.

In 1937 HCJB began its English programs. During these few years the station has built up a stupendous listening audience in the English-speaking world.

In 1939, it will never be forgotten in the history of HCJB, for during that year the great 10,000-watt short-wave station was put on the air. And another 10,000-watt transmitter was added in 1940. The fact that Quito is 10,000 feet above sea level is a great help.

These four transmitters cover all regions—local, national, continental, and international. At present tempo the station is on the air about sixty hours a week presenting fifty-eight gospel broadcasts. It is the only religious radio station in the world that covers the earth every day and every night with the gospel of Christ.

HCJB has somewhat conquered the curse of Babel in developing programs in various languages. At present nine languages are being utilized over the station. By name they are: Spanish, the first and the foremost language, English (at present there are three broadcasts each week day except Monday at 8 a. m., 6:15 p. m., and 9 p. m. EST), Quechua (the state language of the Inca Indians), Swedish, French, Czechoslovak, Dutch, Russian, and Yiddish.

Meet the Personnel

Mr. Jones is not ashamed for a visitor to meet the personnel of the station, for all are Christians. Mr. Jones himself was trained by God for the great work that lay before him. He spent years as radio and musical director for the late Paul Rader of Chicago. Also the codirector, Mr. Larson, with his keen executive ability, fills a much appreciated place at HCJB. Later God sent Dr. M. G. Aldama, a converted Roman Catholic priest, to the director of the Spanish religious programs. He is known as a silver tongued orator, who has created the largest Spanish-speaking audience of any minister in the world. Mr. D. S. Clark, chairman of the Christian and Missionary Alliance Mission in Ecuador, was led of the Lord to labor with the station. And there is Clarence Moore, the technician, who has greatly increased the wattage of the station although using only a 10,000 watt transmitter. There are numerous others whom the Lord has sent to HCJB.

As a "Voice of One Crying"

Among the multitudes of voices on the air waves HCJB is as a "voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Matt. 3:3. This will be the testimony of HCJB before God at the judgment: that words of eternal life went out into all the world each day.

The antenna cross that rises four hundred feet over the transmitter station is preaching to the world. This makes HCJB a vanguard of hope to millions of lives; it is the spearhead opening the way for missionaries. Missionaries of Latin America often report that when people listen to HCJB they have an easy entrance to them.

The Bonfire

W. F. P. Burton, Mwanza, Congo Belge

THE sun has just set. It's been a scorching hot day, and now that the air is a bit cooler, the village kiddies are sprawling and playing in the still, warm sand.

"Yes! We will hold our services near that clump of palm trees. Call the people to come, everyone with a log of wood on his shoulder."

Bring out the deck chair and let us make ourselves comfortable. "My mother, you have nothing on which to sit. Do not sit in the dust. Let them bring you a mat. You of the grey hairs must sit on mats and skins. That's right! Close beside me!"

A cinder is brought from a nearby hut, wrapped in a nest of grass. This is blown into a flame, and then the small twigs are set ablaze. After that it is not hard to get the logs and palm midribs burning.

"You boys and girls are the twigs. Let's see if we cannot get the big logs, the fathers and village counselors ablaze with gospel joy."

The sparks leap up, and the stars twinkle down as we join together in singing. "There's a land that is fairer than day," and a few other favorite hymns. Now the crowd is coming. You boys and girls will make room for the mother with her baby, won't you? We don't want the babies to be cold."

The brown bodies glow warmly in the firelight, and tiny hands clap in the rhythm of the hymns. "That's splendid, but see if you can't do better." What a bawl! Everyone yelling at full steam, whether they know the tune or no. And we're in fine trim for a testimony meeting and a straight gospel talk.

The subject which the Holy Spirit evidently desires is the deep, lasting satisfaction which comes of being a child of God. Our young believers' faces glow as they tell what God has done for them. The son of the Chief describes the sad and unsatisfying life before he turned to the Lord Jesus, and the wonderful change which he and his wife have experienced

since they acknowledged the Lord Jesus as their Saviour and Lord.

Ondaonda tells how he once helped his father in making charms and swindling the people, but how that now, since Jesus came into their lives he is glad to see men and women getting right with God.

One striking testimony is given by a man almost blind, but in answer to prayer, his vision is coming back. He tells how, though it had been a terrible thing to him to lose his eyes, it has been well worth while, since it has led him to trust in the Lord Jesus. He ended up with the ejaculation, "Oh I see Jesus! I see Jesus! Look unto Him and be ye saved."

These testimonies are living. They have gripped the people. Many are leaning forward and gazing earnestly at the speaker. Now's my chance, and I launch into a description of

A. The change which Jesus makes.

B. What it cost God's Son to provide this change.

C. The ease with which we may take advantage of it.

There must be over 300 listening, and many are assenting to everything I say. As I mention some who have been converted, they chime in "Yes! We know him when he cursed, beat his wife and was always drunk. Truly he's a different man."

Throw some more midribs on the fire. I want to see everyone's face clearly. One can see tremendous conviction written on many countenances. The flames leap up as we sing, "Life at best is very brief. Be in time."

No need to ask if they want Jesus. One can realize what a struggle is going on in many hearts. Most of the believers have their heads down, and I know they are praying. Some call out between my sentences. "Don't miss this opportunity. Now is the day of salvation." One realizes that heaven is stooping down to welcome sinners. We seem shut in by the black, velvety darkness.

This is an eternal issue. A woman and two little children say they want salvation. The woman had professed before, but wants to make sure she is right with God. After prayer the crowd disperses, and one hears them discussing freely all that has been said. A few linger round the fire. No doubt they are wanting to be spoken to, and a little conversation leads to two other decisions.

What a fairylike scene it is, with the lovely palm fronds lit up by the flickering flames. We are just going away to the camp when there is a call behind me. A sad-looking, haunted face has followed me all through the meeting. The man stands before me shivering. He is a consulter with the spirits of the dead, and even now the diabolical possession is upon him. Throughout the day people have been to him with presents, smearing themselves with chalk in abject reverence, and he has prophesied for them.

No need to ask the man what he wants. Probably the evil spirits would not let him answer, but plainly he longs for deliverance.

"In the name of the Lord Jesus, come out, you foul spirits, and go to your own place. Never come back again."

The man sits down in the dust, absolutely exhausted. Then he says, "I'm hungry, for the spirits would not let me eat or sleep, but only prophesy, prophesy, prophesy. I'm so tired."

Then as the horrid shaking ceases, he ejaculates. "Oh the spirit has left me, and I can sleep."

I tell him to come back in the morning. Long before sunrise he is there. He has an armful of charms, ornaments, spirit-regalia which he wears when under the evil spirit's spell. We relight the bonfire and put the whole lot on the flames. There are some very rare beads among the rest, but we push them into the hottest part of the flames lest they should be a lure to draw him back.

"May I follow you, Bwana. Let me stay always with you, to hear of Jesus. I've eaten and slept this night for the first time for weeks."

Quiet questioning shows that the man understands clearly that he must be filled with God or he will soon be filled again with the devil. He must live for Christ, speak for Christ and rejoice that his sins are forgiven for Christ's sake. Already he shows a childlike trust, and doubtless a time with us at Mwanza will help to establish him. Thus he follows us eighteen miles home, to become one of our workmen, and one of our brothers in Christ.—*Redemption Tidings*.

"If you find yourself wearing a spirit of heaviness, try a garment of praise. It is only the bright and joyous soul that can win souls to Christ."

Why Preach Divine Healing Today?

(Continued from Page One)

those days, but Jesus did not send the sick to the physicians. Instead, He healed them Himself. He is the Great physician, and He heals today.

There were physicians many centuries before Christ came. The Bible tells how King Asa put his trust in physicians. In 2 Chronicles 16:12 we read that Asa "was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." Notice that word *yet*. Ponder over it. Why did God tell us that Asa in his disease sought not to the Lord, but to the physicians? I believe it was because He was displeased with Asa. Asa had known God. Once he had cried to God for help when his army was outnumbered two to one, and God had given him a great victory over his enemies. Asa had sought God in other times of need, and God had never failed. God was displeased because he did not seek Him in this time of sickness also, instead of seeking the physicians.

God wants His people to trust Him for healing today. He still heals. I know from experience. Christ healed me when doctors had given me up. The doctors had said I could live only six months more, but Christ raised me up.

Divine Healing had a prominent place in the earthly ministry of our Lord Jesus Christ. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil." Acts 10:38. Wherever Jesus went He both taught and healed. In Luke 6:17 we read about "a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases," and He healed them.

Divine Healing had a prominent place in the ministry of the disciples, as well. In Mark 6:7-13 we read that Jesus "called unto him the twelve, and began to send them forth by two and two. . . . And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them."

There were seventy other disciples whom He called at one time, besides the twelve apostles. We do not even know their names, but Jesus told them to "heal the sick." Luke 10:9. The seventy did as they were commanded, and they returned with joy, saying, "Lord, even the devils are subject unto us through Thy name." Just as surely as He desired those seventy unnamed followers to spread the gospel of healing, so He wants His

followers today to pray for the sick and to tell about His healing power.

In His parting words' Jesus said: "Go ye into all the world, and preach the gospel to every creature." "And these signs shall follow them that believe; In my name shall they cast out devils. . . . They shall lay hands on the sick, and they shall recover." Mark 16:15-18. Did He say that these signs should follow only the early church? No; He said, "These signs shall follow *them that believe*." One of the signs was that they should lay hands on the sick, and they should recover. If we claim to be believers, we should have this miraculous sign to confirm our ministry.

Turn to James 5:13-16. Here we have God's explicit instructions to sick and afflicted believers of all time. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." God doesn't say, "Is any sick? Let him call for the doctor." No; He says, "Let him call for the elders of the church." Let them come to the sick one, anoint him with oil in the name of the Lord, and pray for his healing. Could anything be clearer than these simple, definite instructions that God has given to New Testament Christians?

A preacher said to me, "You had better not preach Divine Healing. Some of the people you pray for don't get healed." I replied by asking, "When you preach on salvation, does every sinner in your audience get saved?" He said, "No, many times I have poured out my soul as I have told the people that Christ died to save them from sin, and not even one soul was saved." I asked, "Did you stop preaching salvation because no one was saved?" He replied, "No, I should say not!" I told him that the same principle applies to Divine Healing. He said he was going to keep on preaching salvation whether anyone was saved or not, and I said, "I feel the same way about Divine Healing. By God's grace I'm going to keep on preaching that Jesus heals the sick, even if the next thousand people for whom I pray fail to get their healing." God commands us to "preach the Word," and we cannot preach the whole Word of God without preaching Divine Healing.

This same preacher said it was a shame and a disgrace that sometimes, after a person has been prayed for and healed, the old symptoms of sickness come back on him. He said that a preacher who finds that happening had better stop praying for the sick. I asked him if any of those who are saved in his meetings ever go back into the world. He said,

"Yes." I said, "Should you stop preaching salvation because someone backslides?" No doubt some of the people whom Jesus healed during His earthly ministry became sick again. Jesus acknowledged this possibility when, after healing the impotent man, He said to him, "Sin no more, lest a worse thing come unto thee." John 5:14. But did this fact cause Him to stop healing the sick?

Another minister said, "If the Assemblies of God preachers believe that Jesus heals the sick, how is it that some of those same preachers get sick? They ought never to be attacked by illness if they preach Divine Healing." I asked, "Where in God's Word does it say that because we preach Divine Healing we shall never be sick?" I said, "Because you preach salvation, does that mean you are never tempted by the devil?" God says we will be tempted, but not above that which we are able to bear. What about Elisha? He prayed for the sick, and yet in 2 Kings 13:14 we read, "Elisha was fallen sick of his sickness whereof he died."

Some say that when we preach Divine Healing we are wasting our time. It is always more profitable to preach salvation, they say. "What if people do get healed in body—won't they die anyway, eventually? Whereas, if you preach nothing but salvation you can cause their souls to be saved, and the soul lives forever." We admit that the soul is more important than the body. However, we would ask this question: Why did Jesus heal human bodies? Everyone whom Jesus healed later died, but Jesus went on healing the sick. Why? Because the healing of bodies usually leads to the salvation of souls. In Matthew 11:21 He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." The purpose of His mighty works was to lead people to repentance.

Read the story of the healing of the sick of the palsy, in Mark 2:3-12. Jesus healed him in order to prove that He could forgive sins. He said so. And that is one reason Jesus heals the sick today. He does it for a sign. A widely known preacher said that Divine Healing was meant only for the early church, so as to get it started. He said that the churches of today do not need Divine Healing because they are already established and cannot go any farther. How can anyone look out upon the world situation today and then say that the churches cannot go any farther? How can anyone realize how few people in America are interested in churches, and what a small amount of influence the churches exert, and then deny that a

manifestation of God's healing power is needed in 1943 to awaken men and cause them to pay attention to spiritual things?

There is a certain evangelist who, by his own admission, "cannot preach a lick." And yet, every time this evangelist comes to Tulsa he packs a large building to capacity. In fact, he is the only evangelist that is able to draw such an overflow crowd that many are unable to gain admittance. What attracts such great crowds? Certainly it isn't preaching ability, nor is it some great display of musical talent. The crowds come because he preaches Divine Healing and prays for the sick. They come because they expect to see something happen—and something does happen. Many are healed. Unbelievers come and the healings cause them to believe. Hundreds have been saved in Tulsa in this evangelist's meetings. It is a repetition of that of which Paul wrote, when he told of those things which Christ had written by him, "to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." Romans 15:18, 19.

Divine Healing is one of God's most effective means of bringing revival. It was so in Bible times, and it is so today. Immediately after Pentecost a lame man, who sat at the gate of the temple, was healed through Peter and John. Many people saw the miracle, and they gathered together, filled with wonder. Peter seized the opportunity and preached Christ unto them. There was a great ingathering of souls.

Such a stir was caused that the apostles were arrested, threatened, and warned not to do such spectacular things. From whom did this opposition come? From the religious leaders! But did the apostles stop preaching Divine Healing? No, they had a prayer meeting and cried, "Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus." Acts 4:29, 30.

In answer to that prayer there were yet many more signs and wonders wrought. As a result, "believers were the more added to the Lord, multitudes both of men and women. . . . There came also a multitude out of the cities round about unto Jerusalem, bringing sick folk, and them which were vexed with unclean spirits: and they were healed every one." Acts 5:12-16.

At this the apostles were thrown in prison, but the angel of the Lord delivered them from prison and said, "Go, speak in the temple to the people all the words of this life." Acts 5:20. Notice that word "all." What command did



natural colors. Bursting in colors of the morning sun is the cross in the sky above a hill. This picture should be upon the walls of every American school, home, office, study and Sunday School auditorium. Its principles should be in every heart.

Picture in vivid colors, size 12½ x 18 inches; price, each 50c. Order 15 of them for the special price of only \$6.00. Get them scattered in your community.

GOSPEL PUBLISHING HOUSE, Springfield, Missouri

Jesus leave with His followers? He told them to teach the people "to observe all things whatsoever I have commanded you," and promised, "Lo, I am with you always, even unto the end of the age." Matthew 28:20. He wants us to teach *all* these things, including Divine Healing, even unto the end of the age. He still heals today. Why? Because He is just the same. "I am the Lord, I change not." Malachi 3:6.

Do we need revival today? Then let us follow God's recipe for revival—let us preach the gospel everywhere and pray that God will stretch forth His hand to heal. As the sick are healed, mighty soul-saving revivals will break out once again, just as they did at Samaria (Acts 8:4-12), at Lydda (Acts 9:32-35), etc.

Divine Healing should be preached today because it has been given a prominent place in the Bible, in the life of Christ, in the ministry of the disciples, and because it leads to revival. But *when* should it be preached? On a week night when the preacher does not expect a large crowd? Or at a service for Christians only? I believe it should be preached to sinners, as well as Christians, and the only time many sinners come to church is Sunday night. Why not preach Divine Healing on Sunday night? If more preachers would do this, and pray for the sick, the sinners would

see people getting healed and it would not be so hard to get them to the altar.

As I was reading the Bible I was struck with the words in Joshua 8:33-35, particularly the word "stranger." It says that Joshua gathered together all Israel, as well as the *stranger*, and read to them *all* the words of the law. He did not hold back, but read *all*, because Moses had commanded that it *all* should be read, and he read it when the *strangers* could hear him. He who is greater than Moses commanded His disciples to teach the people to observe *all* things whatsoever He had commanded them, and one of His commands was, "Heal the sick." When God leads us to do so, we should preach Divine Healing on Sunday when the *strangers* are present.

The apostles were faithful to the message. Paul could say, "I have not shunned to declare unto you *all* the counsel of God." Acts 20:27. Oh, that we might be able to say as much, and that there might be a new manifestation everywhere of Christ's healing power! There can be, if preachers will preach this healing gospel as it is given in God's Word. "Faith cometh by hearing, and hearing by the Word of God." Let's preach *all* of the Bible to *all* of the people at *all* times. If we will, God will be faithful and will confirm our word with signs following, as He has promised.

The GOSPEL in FOREIGN LANDS

Isolated Missionaries on China's Frontiers

Welcome word has been received by cable from V. G. Plymire, still at his post on the China-Tibet border. The message states that he has received funds we have sent and also is endeavoring to get financial aid to Brother Kvamme. The cable gives further assurance that all is well and his family is in good health.

* * * *

From the far inland Province of Yunnan, in Southwest China, Augusta Remacle writes: "As I am now the only American Assemblies of God missionary left in Yunnan, you will be wondering how and where I am, so I am sending this word by air mail.

"Up to the present all is peaceful here and God is helping. The Lord willing, I hope to stay on till the war ends. Printed matter is not getting through, but letters are coming all right by ordinary mail. The cost of living is very high and keeps going up.

"I am staying at the China Inland Mission Hospital in Tali, with Dr. Jessie McDonald, a surgical doctor from Canada. As we are both alone, we have been living together for a few months and the Lord has blessed our fellowship. Traveling up country is not safe now because of robber bands; neither is it well for me to remain at my station alone, so that for the present it seems in the Lord's will for me to be here."

* * * *

From Tientsin, North China, comes encouraging news in a letter from Martin Kvamme: "We hope to remain for the duration of the war, but of course we cannot take anything for granted these days. As long as we are here we shall do our best to look after the interests of our mission, encouraging the workers to press on for the Lord. We do not know how long some of them will be able to carry on. The cost of living is very, very high, and the people are so extremely poor. Here is a crying need of relief, but there is not much that any of us can do now.

"Will you kindly pass on our warmest Christian greetings of love to friends and contributors. It might be stated that throughout our district there are very few places where we have had to close down the work, and this includes Manchuria as well. The workers are having a hard battle, especially those engaged in new work,

and they need to be remembered in very special prayer.

"We are in good health, as also are our missionary friends. Thus far we have not suffered in any way and we have much to be thankful for. Thanks to all for prayers in our behalf."

IN SYMPATHY

Our hearts go out at this time in sympathy to Mr. and Mrs. Lawrence N. Olson, of Brazil, in the loss of their baby daughter. Little Ruth Violet was born January 8, 1943 at 8:35 p. m. but was spared to them only a few hours and went to be with the Lord about 1:30 the following morning. In the midst of sorrow, Brother Olson writes with a note of victory, comforted with the hope which is the portion of every Christian. "We have our Violet planted on the banks of the River of Life," he says, "over there where we shall never more part."

SPANISH LITERATURE HAS INCREASING CIRCULATION

After two years in Peru, Mr. and Mrs. Alva Walker send report of victory and blessing in the work. They are well and happy in the Lord. An outstanding phase of their ministry, and one that has developed rapidly during the past year, is the printing and distribution of Spanish Sunday School literature. Their publications now go to fourteen different Latin-American countries, with a circulation of more than three thousand.

Mrs. Walker, busily engaged in preparing the literature for mailing, pauses a moment in her task to smile a warm greeting to friends in the homeland.



A LITTLE GLIMPSE OF OUR WORK

Mr. and Mrs. Bernhard Johnson, Brazil

God is blessing in our midst and we are seeing great results—answers to the many prayers which have been sent up to the throne of Grace by friends in the homeland as well as by the Christians here.

The Lord has opened many new doors for us, but we are in need of workers and they are hard to find here. However, we are trusting the Lord to raise up laborers for the harvest.

Now we shall give you a little glimpse of our work in the different towns, beginning here with Varginha. These last few months especially we have seen the hand of God in our midst. During the time we have been here, there has been a constant forward move, but more so lately than ever before. At every meeting the church is filled—new converts, visitors—sinners who eagerly listen to the Word and at the close of the meeting come forward to accept Christ as their Saviour. Then they return to the next meeting bringing someone else who likewise comes with a hungry heart. Our prayer and desire is to see the work of God grow, not merely in numbers, but that there may be real born-again Christians who have been brought from the darkness of sin and shame into a new life in Christ Jesus, our risen Saviour.

About two weeks ago we had a meeting at Tres Corocoes, where there is a happy group of Christians doing their best for God. One disadvantage is that services must be held in the homes of believers, which are far too small. A hall to rent is not to be found, but the Christians are praying earnestly that God will enable them to build a temple. All things are possible with Him.

In Tres Pontas the work is growing and the Lord is adding to the flock. Many are awaiting the opportunity for water baptism—most of these are young people who have good testimonies for the Lord.

At Alfenas, a new town where work was opened last July, God is moving. A medium in the spiritist center accepted Christ and is now a happy Christian.

Not long ago we visited Eloy Mendes again. The people respect us for having courage to go there and preach the Word, but so far God's protecting hand has been over us. We have had good meetings there, with good results. One school teacher who gave his heart to the Lord now reads the Bible to his pupils, telling them about Jesus.

This month we plan to go to four other towns where the doors are wide open for us to preach the living Word to a dying and needy people. Please remember these places in your prayers.

Our Lady Chaplain

Abounding in optimism, cheerful under all circumstances, ever ready to help the discouraged, believing God under all conditions—that is the impression one gets of our Sister Minna Seaholm as she stops off in Springfield from time to time to report her activities to our Home Missions Department.

There is no period of idleness shown in her monthly reports, but it seems that every day is fully occupied, sometimes with three and four meetings in the day, and on occasions even more. Her absorbing passion is to give to the men in the army camps a chance to find God before they go out into the dangers and uncertainties of war. The fact that she has a son of her own in the navy makes her particularly sympathetic towards the boys, as well as the mothers and fathers who have had to see their sons leave to face the strain and temptations of life in the service.

It is not the easiest thing in the world to contact the authorities in some of the camps, yet Mrs. Seaholm is never daunted but has made contacts with high officials from the President of our country to many high-ranking officers in the army. We feel that our sister, while not attached to any particular regiment, is a chaplain at large who, though she does not hold a commission from our government, has the deepest respect of many in high office and is content to know that her commission has been granted from a heavenly source.

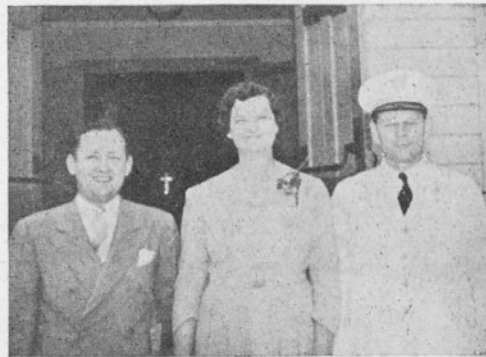
Mrs. Seaholm's work does not consist alone in contacting the men in the armed forces. She has a mother's heart and a deep burden for our young people in the high schools, and her portfolio contains innumerable testimonials from principals and teachers of high schools throughout the country who bear witness to the effectiveness and solemn impression her talks in the schools have made on teachers and students alike.

Frequently after her meetings opportunity is given to the young people to come to her for private consultation, and it is not unusual to see many who have been touched waiting their turn to pour out some burden of their hearts about which they somehow feel this sympathetic and understanding speaker will be able to help.

While the Home Missions Department gives a contribution each month to help in our sister's expenses, it by no means covers all her need, but she cheerfully goes on, believing God to undertake for her as He has done so wonderfully in the past. We are mentioning the ministry of Mrs. Seaholm since, while she is well known to many in our fellowship, there may be others who have not yet met her who would like to help in this splendid work. Offerings sent

in designated for Mrs. Minna Seaholm will be used for her maintenance, or to cover some of the expenses of literature and transportation which must be taken care of as her work expands.

Only eternity will reveal how many souls have been helped by this home missionary who is contacting a field which must be reached now, if ever. Our boys are here today but may be gone tomorrow, so that any effort to arm them with the gospel before they go out should have our fullest and most sympathetic co-operation.



Mrs. Minna Seaholm, with Joseph L. Gerhart (left) and Chaplain Paul Maddox (right) standing outside the chapel at Camp Wallace, Texas, where the workers of the Gospel Light Brigade were holding a meeting.

DOORS ARE STILL OPEN IN SYRIA

John G. Warton

I am happy to send this report from Lebanon, Syria, where the doors are still open for us to preach the gospel to needy souls. During the summer months most of the people here go to the hills because of the heat; but now that the summer is over, they have returned, and our services are in full swing again.

Our hearts are full of thanks for the way God is working in our midst. One would think that hardships, high cost of living and poverty caused by the war would affect the Lord's work, but praise God, these things have not hindered much. His blessed work is going on just the same, and precious souls are finding the joy of salvation. Goodly numbers are attending the meetings, eagerly listening to the gospel message. As our place of worship is not very large, many of the people come long before time in order to get a place. We are happy to see someone coming to the Lord in almost every service. Yes, we do praise God for this privilege.

Many times it has seemed necessary for us to leave, but somehow I have felt led to stay and carry on the Lord's work. Surely He has rewarded our efforts, making our

stay a blessing to the people. In one of the services just a few days ago we preached on the subject, "Following the Lord Fully." When the opportunity was given, several took their stand for God, while many others consecrated their lives afresh for His service. I am happy to say this hunger is evident in most of our meetings. Indeed, it is the time of harvest of souls for God. Many doors are open; invitations are coming to us, but oh, so few are the workers in these days.

In Aleppo, a neighboring city, we have one evangelist and one Bible woman who are faithfully giving the gospel message to hungry hearts. On Sundays they take care of about five services and Sunday Schools—really more than they can manage, but God is helping and giving them the joy of seeing souls born into the kingdom.

This city is a wonderful field of opportunity for God. We have a place for the meetings but it is small; please pray that the Lord will enable us to rent a larger hall. Pray also for the dear workers in Aleppo, as well as for all our native workers. In view of the high cost of living, their small salary is not enough to supply even the necessities.

I thank you all for your prayers. In the midst of troubles, God has been good to us in every way.

THANK YOU, CO-WORKERS IN THE HOMELAND!

Mr. and Mrs. Frank Stalter, of Sao Paulo, Brazil, have expressed concern over their inability to keep up correspondence with faithful friends and co-workers in the homeland, due to the uncertainty of maritime mail. Brother Stalter writes, "Since so many issues of the 'Pentecostal Evangel,' as well as other mail that we once received regularly, have failed to come through, we are reasonably sure that many of our circular letters, and acknowledgments to donors, some including snapshots of the work, have failed to reach America. Taking into consideration the high cost of air mail, we believe it would be impractical to try to communicate individually with our friends at home by air mail. Therefore, we take opportunity by means of the 'Evangel' to convey to the churches, brethren and co-workers who have stood by so faithfully all these years with their prayers and gifts, our grateful appreciation of the many sacrifices of love shown toward us. May God richly bless you all and give you an abundant part in the harvest of souls in Brazil!"

Brother and Sister Stalter are doing a good work for the Lord in Sao Paulo. The indigenous development is especially encouraging. Doors are opening for the gospel, and as new works are established they are becoming not only self-supporting but self-propagating, as the new converts quickly catch the vision of extending out into other fields. Brother Stalter writes in thankfulness to the Lord for the fine group of native workers and helpers laboring with them for the furtherance of God's cause in Brazil.

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

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

Abraham and Lot

Lesson for February 21. Lesson Text:
Genesis 13:1 to 15:21.

I. ABRAHAM YIELDS TO LOT. Genesis 13

1. The Problem. 1-7. Both Abraham and Lot had become wealthy. Both had great flocks and herds. Dwelling together was becoming exceedingly difficult; so much so that a quarrel had arisen between the servants of the two men. "And the Canaanite and the Perrizite dwelled then in the land." That is, the heathen were beholding this quarrel among the followers of the true God! Abraham was concerned about the matter and took the initiative.

2. Abraham's Generosity. 8, 9. Faithful Abraham! Though the older of the two and chief of the clan, and though the land had been promised to him, he generously offered Lot first choice of the land. Abraham was a peacemaker, not a contender for "his rights." Matt. 5:9. His big-heartedness was the result of his faith in God. He could afford to be big-hearted because God was real to him. It was not worth the loss of this fellowship with God to contend for earthly rights. He knew the truth so many Christians today have never learned—that we gain by yielding. "The servant of the Lord must not strive." 2 Tim. 2:24; Matt. 5:38-42; Eph. 5:21; 1 Peter 5:5, 6; Prov. 3:5, 6. We may defend ourselves for the sake of earthly gain, and find it has cost us eternal loss. "The meek shall inherit the earth"—not the contentious and self-vindicating!

3. Lot's Unwise Choice. 9-13. "And Lot lifted up his eyes, and... chose the plain of Jordan... and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." Lot's choice was made with no thought of God's will, but from the standpoint of personal gain alone. Like many today, he made his decision without weighing eternal values. He was a materialist. He jeopardized his spiritual welfare, pitched his tent toward wicked Sodom, for the sake of material gain. What a foolish mistake! Compare the choice Moses made. Heb. 11:24-27.

4. Abraham's Reward. 14-17. What was it? A fresh revelation of God. When did it come? (1) After an act of separation, after "putting to death" a desire of the flesh. Any significance in the fact? See 2 Cor. 4:10, 11; Col. 3:1-5. (2) When Abraham was in danger of the reaction of depression and doubt which often follows a great moral decision.

Note the aspects of this revelation: (1)

The prospect afforded. Lot had "lifted up his eyes"; now God says to Abraham, "Lift up **thine** eyes." It was Abraham's turn! (2) The promise given (15, 16). Here God renewed His covenant with Abraham. These promises have been spiritually fulfilled in that the Church is Abraham's seed, and they await a glorious literal fulfillment in the future of the Jewish nation. Rom. 11:26-29. (3) Possession encouraged (17). "Arise, walk through the land." In other words appropriate by faith. Are we doing it? Joshua 1:3.

5. Abraham's gratitude. 18. Abraham showed his gratitude by building an altar. His tent and altar speak of the pilgrimage and devotion of a Christian.

line of worldliness eventually land back in the world and suffer spiritual bondage.

3. Abraham to the Rescue! 14-16. In the previous chapter we saw Abraham yielding; now we see him taking action. Lesson: Let us spend our energy in a spiritual offensive against the powers of darkness that ensnare our brethren, rather than waste our energy defending ourselves and fighting our brethren. Lot's soul was in danger as well as his body. Abraham, acting with courage and strategy, takes an army of only 318 trained servants, rescues his nephew, and puts to rout the enemy! The secret of the amazing victory? "By faith." See also Eccl. 9:11; Zech. 4:6. Abraham harbored no "root of bitterness," no "serves-him-right" attitude. Divine love is always eager to help the fallen regardless of who they are or what they have done.

III. ABRAHAM MEETS TWO KINGS. 14:17-24

Success, as well as adversity, is a good test of character. How a man behaves at the moment of spiritual exaltation often affords an insight into his character and spiritual power. This is illustrated in Abraham's meeting with the two kings.

1. Melchisedec. 18-20. Who is this royal personage? One of God's faithful few in an age of godlessness; a link with the past age of Shem. An air of mystery enshrouds this priest of "God Most High" who brings forth bread and wine to greet and bless the conqueror of evil forces, but he is a perfect type of Jesus, according to Heb. 5:6; 6:20; 7:1-28. Abraham paid tithes to this king. Tithing is thus shown to be of grace, not of law, for the law was not yet given.

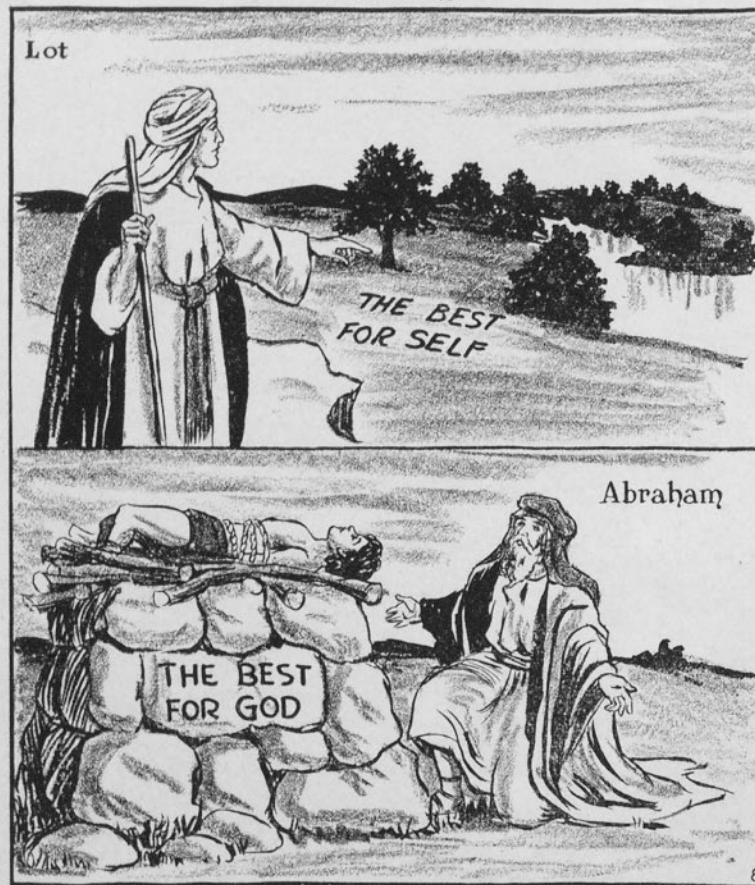
2. The King of Sodom. 17, 21-24. Sodom's king went out to meet Abraham to offer him a reward. But Melchisedec got to Abraham first. Divine blessing was received before spiritual testing, and prepared Abraham for the interview with the king of Sodom.

(1) The proposal (21). Sodom's king proposed to divide the spoil of battle with Abraham. This was a natural gesture of gratitude toward the man to whom he was indebted, and it would have been only natural had Abraham accepted. But Abraham was not guided by "only natural" principles.

(2) The refusal (22-24). Abraham would have none of Sodom's gifts. "I have lift up mine hand unto the Lord God most High." Abraham had long since settled the question. And he had just met Melchisedec, so Sodom's gifts meant nothing to him! Have we had such a revelation of Jesus that we say an unequivocal No to the subtle offers of the world, the flesh and the devil? "Lest thou shouldst say, I have made Abraham rich." Abraham would not become obligated to Sodom's king, nor give occasion for anyone to suspect him of becoming intimate with Sodom. "Abstain from all appearance of evil." 1 Thess. 5:22; Jude 23; James 1:27.

(3) The reward (15:1-21). Chapter 15 can-

CHOICES



II. ABRAHAM RESCUES LOT. 14:1-16

1. The Occasion. 1-11. Five kings of Palestine had been subject to Chedorlaomer, the leader among the four kings of the East. These five kings rebelled and a battle was subsequently fought in the valley of Siddim in which the five kings, among whom were the kings of Sodom and Gomorrah, were defeated.

2. The Capture of Lot. 12-13. How was it that Lot was taken captive? He who at first had only "pitched his tent toward Sodom" now "dwelt in Sodom" and shared in its downfall. Many since have taken a similar course. Those who venture the border

not be separated from the preceding verse. "After these things" the Lord again revealed Himself to Abraham. Abraham had refused Sodom's reward. Now God said, "Fear not, Abraham, I am thy shield and exceeding great reward." What a reward that was! Then followed divine assurance and the renewal of the great covenant. What lessons the life of Abraham afford us. The world can never give the bliss for which we sigh. With Augustine we say, "Thou, O God, hast made us for Thyself, and our hearts are restless until they find rest in Thee!" —J. Bashford Bishop.

MISSIONARY PRAYER REQUESTS

Nawabganj—I have not been well for months, run a low temperature at times and suffer with my back. I know God is able to heal for He has been my Physician for many years.—Esther B. Harvey.

I have been suffering with an abscess in my ear. Please pray for me.—Fanny Simpson (superannuated).

Please help us pray for a real awakening, a Holy Ghost revival. We need it very much.—Mrs. Anna Sanders.

Santa Ana, El Salvador, Central America —Please pray that God will bless our work here with a gracious outpouring of the Spirit. Many are getting saved, but practically none are receiving the Baptism of the Spirit.—Earl L. Wilkie.

We are rejoicing in the fact that the Lord has been helping us in language. Already we are teaching a Sunday School class, but we ask your continued prayers that we may acquire the flexibility needed in speaking fluently.—Mr. and Mrs. Oren Munger.

Santa Rosa de Copan, Honduras— Three new groups recently joined us and are seeking the infilling of the Spirit. Pray for them please.—Perry Dymond.

Leon, Nicaragua— Please pray for a new work being opened in San Cedro by one of our Bible school students. This town has strenuously rejected the gospel in the past. Pray that God will overrule the forces of opposition and that hearts may be opened to the gospel. Pray for one of our native workers who is being tempted to give up the Pentecostal faith. A number of souls have been saved at our churches in Esteli, Bera and Somoto recently. A journey to these various points not long ago was one of inspiration and blessing for which we praise the Lord.—David L. Kesinger.

25 de Mayo, Argentina— Please pray for twelve Christian native workers here who feel a call to do definite Christian work, that they may be perfected in all holiness and that they learn to rightly divide the Word of God. Pray that each of the seven outstations may be entirely self-supporting.

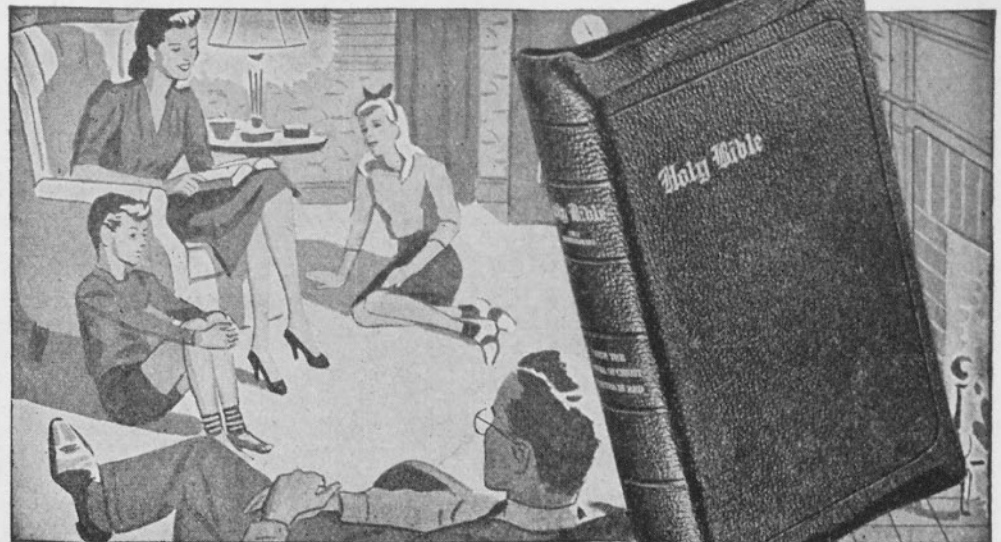
Sao Carlos— Please pray that we may know the Lord's will concerning launching out into new outstations. Pray for the deliverance of three who are oppressed. Also continue to pray that God will keep our young people on the firing line.—Lillian Flessing.

USED LITERATURE

Many friends write us they have quantities of gospel papers and quarterlies to be

given for literature distribution. It is impossible for us to receive this material. Occasionally you will find requests in the Evangel columns for literature of this kind. If you are unable to dispose of your stock that way, we have another suggestion. Why not write for our free tract, "Jesus Com-

manded It," follow its suggestions and "plaster" your own community with your left over literature. We are unable to use your items. Possibly with a little prayer and planning, you can use it to rich advantage to souls and your local work. May we send you the free folder?—The Gospel Publishing House



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SPECIMEN OF TYPE

re-nd 1 a urn eir ed, ap-ly-ild pt,	A. D. 26. CHAP. 3. a Mal. 3, 1 Mark 1, 4 Lu. 3, 2 John 1, 28 b Josh. 14, 10 c Dan. 2, 44 ch. 4, 17 ch. 10, 7 d Isa. 40, 3 Lu. 3, 4 e Lu. 1, 78	CHAPTER 3. 1 John preacheth; his office, 5 and baptism: 7 he rebuketh the Pharisees. 13 Christ baptized by John in Jordan. IN those days came John the Baptist, preaching in the wilderness of Jū-dæ'a, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Ê-sā'ias, saying, The voice of one crying in the wilderness, Prepare ye the way of the
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REPORTS FROM THE REAPERS

TULSA, OKLA.—Evangelist Letha Dobe of Springfield, Mo., conducted a 2-week revival at the Bruner Assembly. Several found the Lord and some received the Holy Ghost Baptism according to Acts 2:4. Our church is growing and God is blessing us in all the get-together meetings. We have had our church painted and a new roof put on. John A. McPhail is our pastor now, and we all like him and his wife.—Mrs. Lilly Durham, Secretary-Treasurer.

DES MOINES, IOWA—During November we were greatly blessed to have Brother and Sister D. M. Johnson of Houston, Texas, conduct a 3-week meeting at the Berean Chapel. God blessed our hearts and encouraged us through their sound gospel preaching against sin. There were several healings, one received the Holy Spirit Baptism, and an elderly lady was saved. Since then a young woman has received the Baptism in the Holy Spirit after having been saved in September, and our hearts are rejoicing that a loved one, who had been cold and indifferent for about six years, has broken through to victory and new life in Christ. We reopened this mission in March, 1942. At present the Spirit is greatly moving in each service.—Nellie R. Cox, Pastor.

HARRISON, ARK.—We came here May 1, 1938, and found the church in good shape in every way, S. A. Merrill, their former pastor, having done an excellent work for the Lord here. Since then we have built a 5-room modern parsonage and furnished it throughout. We have also built a new 45x80 ft. native stone church with full basement, valued at about \$15,000.00. Our total indebtedness is very small compared to the cost of these buildings.

We have also seen God manifest Himself in saving and baptizing power. Almost every Sunday night we have had someone at the altar seeking salvation. In a 3-month period we had some 80 souls pray through to a definite experience, in our regular services. We have had some very good evangelists who have proven a real blessing to us. A number were saved in these meetings.

Our church finances grew from \$1,500.00 to \$9,000.00 last year. This success is due to the fine group of people among whom the Lord has enabled us to work. The Men's Council, the Women's Missionary Council, the Sunday School, the C. A.'s, and others have done their best during this time. Since moving to our new building, August 9, 1942, we have seen a wonderful moving among the people. New ones are coming in and finding God, and a number of people from other churches are coming to us, anxious to know more about the Baptism in the Holy Ghost.—Pastor and Mrs. C. C. Crace.

ENID, OKLA.—We came here in August, 1939, while the Southwestern Bible School was still here. We found a very enthusiastic people, including students, to help us in spreading the gospel.

During these 3½ years, God has given us several gracious revivals. Some who had tarried a number of years were filled with the Holy Spirit. Among the evangelists who labored among us were: Mr. and Mrs. Jimmie Mayo, Wm. McPherson, Mr. and Mrs. Arthur Arnold, Louise Nankivell, Clifford Burkett, Clara Grace, Webb-Winter Party, and others. We thank God for the fruit of their ministry which still abides.

Several young people received a call and entered into active ministry, during our stay here. We were able to establish a new Sunday School record, and have found the "Counsellor" and the Grading System from our Headquarters office playing a great part in reaching and maintaining such goals.

There has been a steady improvement in the church property, with the addition of four new Sunday School rooms, a broadcasting room, and a nursery. The finance of the church has more than doubled, and several thousand dollars' worth of additional property has been acquired.

A new work, a branch of the Tabernacle, was started about six months ago. They now have about 45 in Sunday School, and have a regular pastor. The church is in an excellent location on the north side of Enid.

February 1, we are leaving for the evangelistic field.—B. L. and Irene Greene, 316 S. E. 18th St., Oklahoma City, Okla.

Coming Meetings

SHERIDAN, ARK.—Fellowship Meeting, W. M. C., and C. A. Rally, Feb. 18. Services 10:30, 2:30, and 7:30.—O. M. Montgomery, Presbyter.

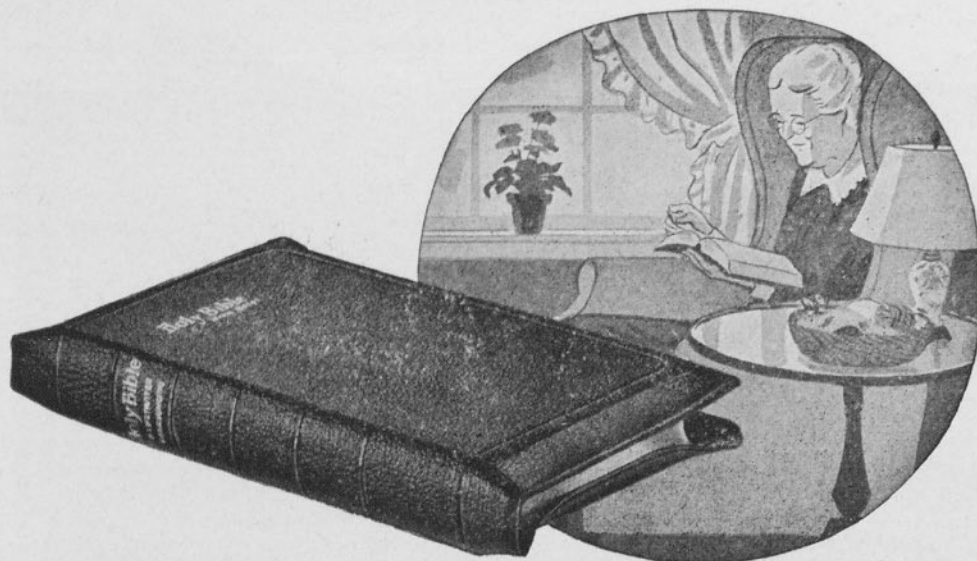
McGEHEE, ARK.—Fellowship Meeting, W. M. C., and C. A. Rally, Feb. 25. Services 10:30, 2:30, and 7:30.—O. M. Montgomery, Presbyter.

ASBURY PARK, N. J.—Fellowship Meeting, North Jersey Section, Feb. 15, 7:30 p. m. N. Nikoloff, District Presbyter, in charge.—E. J. Schlossmacher, host pastor.

WAYCROSS, GA.—Missionary Prayer Conference, 403 Sweat St., night of Feb. 22, all day Feb. 23. S. P. Danford is pastor. Rooms free.—S. W. Noles, District Superintendent, P. O. Box 1101, Columbus, Ga.

PUXICO MO.—Sectional Fellowship Meeting, Feb. 22. Services 11:00 and 2:30.—Eugene Bishop is pastor.—Paul O. Byerly, Sectional Secretary-Treasurer, Ilmo, Mo.

EVANSVILLE, IND.—Sunday School Convention, beginning Feb. 23, 7:30 p. m. each evening.



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SPECIMEN OF TYPE		
rite	Acts 3. 14.	CHAPTER 3. 1162
ye	b John 10. 4.	
	5.	1 The love of God toward us. 11 Exhortation to brotherly love.
ers,	c John 14. 7.	
t	d 2 John 6.	BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
ten	e John 15. 9.	
pye	ch. 1. 3.	
od	f John 17. 3.	
me	g John 14. 26.	
	h Heb. 8. 10.	
	i John 16. 13.	
	j 2 Or. II.	

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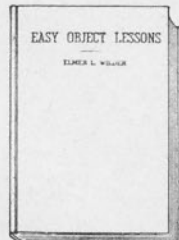
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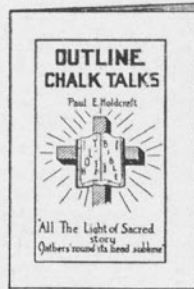


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State S. S. Superintendent C. C. Burnett in charge. —L. G. Lyons, Pastor.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Welleston Assembly of God, 5506 Easton Ave., Feb. 14, 2:30 p. m. Mozic Hart is pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary, 5608 Highland Ave., St. Louis, Mo.

FLINT, MICH.—Ministers' Institute, Riverside Tabernacle, 2215 Lewis St., Feb. 15—17. Gale Lewis, District Superintendent, in charge; A. G. Ward, main speaker. Churches of Flint will furnish rooms for visiting ministers and workers.—A. L. Parker, Pastor.

BUFFALO, N. Y.—Burning of Church Mortgage, Riverside Full Gospel Tabernacle, 688 Tonawanda St., at all-day Western New York Fellowship Meeting, Feb. 12. Services 10:30, 2:30, and 7:30. Flem Van Meter, speaker.—Gordon R. Bender, Pastor.

GRAFTON, W. VA.—Ministerial Fellowship and C. A. Rally, Western Section of Potomac District, Feb. 22. Morning service 11:00, Frank Sharp in charge; 2:00, ministers' fellowship and discussions; 7:30, C. A. Rally. Please bring basket lunch.—Russell W. Harvey, Sectional Vice President, Bridgeport, W. Va.

WINNIPEG, CANADA—Manitoba Mid-winter Convention, Calvary Temple, Feb. 16—19. Lee Krupnick, Tulsa, Okla., will be with us Feb. 14—21. Broadcast, Sunday, 10:00 p. m., Stations CJRC, Winnipeg; CJGX, Yorkton, Sask., and short wave CJRX, 11,720 kilos on 25 meter band.—Watson Argue, Pastor.

YATES CENTER, KANSAS—Southeast Kansas Fellowship Meeting, Feb. 12. Basket lunch at noon. I am new in the Kansas District and earnestly desire to get acquainted with the brethren. A warm and hearty welcome awaits you at our friendly little church. —T. T. Stephens, Pastor, 407 N. Prairie St.

ROCKY MOUNTAIN DISTRICT COUNCIL
The 26th annual Rocky Mountain District Council will convene at People's Tabernacle, 20th and Lawrence Sts., Denver, Colo., Feb. 8—11; General Superintendent Ernest S. Williams, guest speaker.—J. E. Austell, District Superintendent, 5700 S. Broadway, Littleton, Colo.

OKLAHOMA DISTRICT SECTIONAL COUNCIL MEETINGS

Southwest, Lawton, 5th and G Sts., Feb. 8—10; South Central, Ada, Feb. 22—24; East Central, Henryetta, March 8—10; Southeast, Hugo, March 15—17; Central, Oklahoma City, March 22—24; Northwest, Enid, April 12—14; North Central, Fairfax, April 26—28; Panhandle, Woodward, May 10—12; Northeast, Tulsa, Capitol Hill Assembly, May 24—26.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

SOUTH FLORIDA DISTRICT ANNOUNCEMENT

Notice is hereby given that the South Florida District Council in its 18th Annual Session at Tampa, Fla., voted to officially sever its relationship with the South Florida Union Holiness Camp Ground Association. Any Council minister invited to participate in the preaching ministry of the said Camp Ground Association may apply for information to H. S. Bush, Superintendent of the South Florida District, 331 16th Street N., St. Petersburg, Fla.

MISCELLANEOUS NOTICES

NEW ADDRESS—P. O. Box 581, Carlsbad, N. Mex.—C. S. Zamona.

NEW ADDRESS—Box 21, Waterbury, Conn. "We have accepted the pastorate here."—Mr. and Mrs. C. E. Greenaway.

NEW ADDRESS—P. O. Box 221, Bristol, Va. "After three years on the evangelistic field, we have accepted the pastorate here."—R. L. and Mrs. Bartlett.

NEW ADDRESS—1716 Thirteenth St., Port Arthur, Texas. "We have accepted the pastorate here. Those moving to Port Arthur or visiting here are invited to worship with us."—R. L. Davis, Pastor.

NEW ADDRESS—440 Ave. C, Danville, Ill. "We have been called to pastor the church here."—George and Elizabeth Wood.

NEW ADDRESS—Oak Park Station, Tampa, Fla. "I have accepted the pastorate of the Oak Park Holiness Church, 50th St. and E. Broadway."—Carl Brumback.

NEW ADDRESS—Box 247, Midland, Texas. "I have accepted the pastorate here. I shall be glad to contact any service men stationed at the Midland Army Air Flying School, upon receipt of name and address."—W. J. Piersol.

NEW ADDRESS—Silver City, N. Mex. "We have accepted the pastorate here. Council brethren passing this way are invited to stop over with us. Service nights, Wednesday and Friday."—Pastor and Mrs. Paul W. Harrington.

NOTICE—Notify your friends or relatives in this vicinity that they will find a friendly welcome at the Assembly of God, 607 N. Pascagoula St., Pascagoula, Miss. Upon receipt of their names and addresses we shall be glad to contact them.—Kenneth Erwin, Pastor.

NOTICE—The Gospel Tabernacle, S. E. 12th and Taylor Sts., is within walking distance from downtown Portland. If you have friends or relatives coming to Portland, send us their names and addresses, and we shall be happy to contact them.—Pastor C. W. Ahalt, P. O. Box 2015, Portland, Ore.

BROADCAST

Broadcast each Sunday, 8:30-9:00 a. m., Station KFBC, 1240 kilos., Cheyenne, Wyo.—Paul L. Ferguson, Pastor.

BROADCAST

"Gospel Tidings," Monday through Friday, 9:30-10:00 a. m., KABR, Aberdeen, S. Dak., 1420 kilos; KLPM, Minot, N. Dak., 1390 kilos.; KILO, Grand Forks, N. Dak., 1440 kilos.; KDLR, Devils Lake, N. Dak., 1240 kilos.; KVOX, Moorhead, Minn., 1340 kilos. Only over KABR, Junior Radio Crusade, Saturday, 9:45-10:00 a. m.; Gospel Request Program, Sunday, 9:30-10:00 a. m.; "Shadow of the Cross," Sunday, 10:15-10:45 p. m.—P. T. Emmett, Radio Pastor, P. O. Box 1, Aberdeen, S. Dak.

The PASSING and the PERMANENT

FOUR "D's" OF DELINQUENCY

"The four causes of delinquency," says Judge E. J. Milne, "are death, divorce, drunkenness and desertion. Other causes are: permitting children to be out at night, and having no parents at home to greet them when they return."

NAZI AIRMEN

Of the German airmen captured and questioned as to their religion, a large proportion said their religion was nature and Hitler, while the rest professed themselves atheists. Comments *United Presbyterian*: "What a sad confession for the land of Luther!"

NOTORIOUS NEVADA

Nevada, universally notorious for its easy divorce laws, has an infamous record for liquor, also. "With one legal liquor dispensary for every 94 persons, it is our most drunken state, consuming over 23.5 gallons of alcoholic beverages per person every year," relates George B. Cutten, retiring president of Colgate University.

PAUSING TO PRAY

On the first anniversary of Pearl Harbor, December 7, all the workers in the plants and offices of the Goodyear Tire and Rubber Company and the Goodyear Aircraft Corporation in Akron, Ohio—50,000 in all—paused in their war work. They stood for two minutes with bowed heads, while a prayer was read by a clergyman and then all joined in praying, "Our Father, who art in heaven."

YOUTHFUL CRIME

J. Edgar Hoover reminds the public that young people in the U.S.A. have accounted for 18 per cent more assaults, 22 per cent more gambling, and 30 per cent more drunkenness than during the same period last year. The F.B.I. Chief says: "It is not too late to correct this situation—moral responsibility too often is nonexistent in the training of youth. While watching for threats to our democracy from abroad, we must clean up democracy at home."

SHIP SINKINGS

The nation is alarmed at the great loss in ships and cargoes due to submarine action. According to *Time*, U. S. insurance underwriters view the situation "with increasing pessimism," and quote rates of 10% for insurance on trans-Atlantic passage to west coast British ports, and 20% for passage to India via the Cape of Good Hope.

There is coming a time, however, when ships will be destroyed on a yet larger scale—not just Allied ships, but ships of all nations. It will be during the Great Tribulation, when "the third part of the sea became blood," and "the third part of the ships were destroyed." Crews of the ships will not escape, for "the third part of the creatures which were in the sea, and had life, died." Revelation 8:8, 9. What a day that will be, when God pours out His judgment upon a wicked, Christ-rejecting world!

CITY'S CALL TO PRAYER

Every evening the two powerful air-raid warning signals recently installed by the city of Columbia, S. Car., are sounded to call 135,000 people to prayer. According to *Alliance Weekly*, the Columbia city council has proclaimed a daily prayer period at 6 p.m. in the interest of the men serving in the armed forces, and the call goes out so that the city's 85,000 residents and 50,000 men at near-by Fort Jackson may participate.

SERMONS BY TELEPHONE

In the last twenty months "Daddy" Hall has preached 140,000 sermons by telephone. He is a 79-year-old Episcopal minister, long retired from parish work, but all day long he sits in his flat near Times Square delivering "sermonettes." Anyone wanting help merely dials his phone number (Circle 6-6483). According to *Time*, the gist of his sermons is: pray, drive the devil out, live right, read the Bible.

Many of us may not feel qualified to deliver sermons, but all of us can use our telephones for the Lord—to witness, to encourage, and to invite friends and neighbors to church.

NEWS FROM BELGIUM

The Assemblies of God work in certain cities in Belgium, started by British missionaries, was still being carried on by the Belgian saints as of July 1942, according to messages received through the Red Cross. One young man who had rejected the gospel as late as November 1939, took his stand for God at the outbreak of hostilities between Germany and Belgium. He escaped to the south of France and eventually returned to Belgium with his Christian mother. A message from him states: "Thank God, have been enlightened. Hallelujah. Baptized, Easter 1941. Walking firmly, seeking power from on high. Marcel." His saved brother, in another message, writes: "Assembly carrying on, praying for you. Come back quickly. Lord is providing. Raymond."

"SATANIC CARNAGE"

In appealing to Jewry in Britain to observe a week of mourning, the Chief Rabbi, Dr. J. H. Hertz, recently used the expression "Satanic carnage" to describe what is happening to the Jews in Poland. He said that, for example, a hundred people of both sexes and all ages are packed without food or drink into railway trucks that would hold forty, and the floors are covered with unslaked lime. The trucks are sealed before they start on their journey to the execution camp, and when at last they are opened they reveal a mass of dead and dying, standing upright for lack of room to fall down. Those who still breathe are shot, electrocuted, or gassed. He said these things are happening every day.

God will not permit such things to go on forever. The cup of iniquity is filling fast, and a day of reckoning is coming. "Vengeance is Mine; I will repay, saith the Lord." Rom. 12:19.

SERVICE TESTAMENTS

The *Bible Society Record* says: "The boys of department 436" of the Studebaker Corporation in Chicago sent the American Bible Society six dollars for forty Testaments to be sent to General MacArthur's airmen in Australia. When the Testaments were shipped, Secretary North explained to the senior chaplain with the American forces in Australia that the Society would be glad to provide additional Testaments; that it was the Society's intention that no serviceman who seriously desires a New Testament should be denied one. In September came a reply from Chaplain J. E. Kinney, Chief Chaplain at the headquarters of the United States Army Services of Supply, Southwest Pacific Area, which read as follows:

"Your offer to send us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies."

They were shipped in lots of 5,000 every two weeks, until the request was filled. This is just one example of the eagerness with which Testaments are being received by many American servicemen. To date, five million Testaments have been distributed among American servicemen by the three major agencies: 3,142,000 by the Gideons, over 1,000,000 by the Pocket Testament League, and over 800,000 by the American Bible Society.

CHRISTIAN IDEALS ATTACKED

It is unfortunate when secular magazines that are read by so many children, as well as grown-ups, attack our Christian ideals. "A glaring illustration of this," writes *The Watchman-Examiner*, "is *Life Magazine*, which recently published an attack on the Woman's Christian Temperance Union. It gave its view with regard to 'The Right and Wrong Way to Stop Whiskey' by showing a picture of whiskey being diverted into storage tanks for conversion into industrial alcohol over against a picture of the 68th annual convention of the W.C.T.U., held in Birmingham, Alabama, which told the world that beverage alcohol is 'our most widespread and dangerous saboteur.' The impression would be that *Life* favors the diversion of beverage alcohol to industrial uses. And yet *Life* had twelve good-size advertisements of alcoholic beverages in that same number!

"*Life* further said of delegates to the W.C.T.U. Convention: 'No mention was made of the time and effort wasted or the transportation facilities usurped by the 1,000 delegates from all 48 States who came. . . .' There is a malicious sting in this statement which again reveals bias, for it pays no attention to our Government's wish that conventions of religious people be held as being good for national morale, nor does it say a word about the gasoline, rubber, machinery, trucks, and personnel which the brewers are using all over the country to manufacture and distribute alcoholic beverages not even touched by the W.P.B.'s order regarding whiskey."

Christian people must discriminate with regard to the secular magazines which they permit to enter their homes. Magazines which have nothing good to say about Christian ideals, but which feature nude art, theatrical reviews, and other unwholesome pictures instead, ought to be barred.