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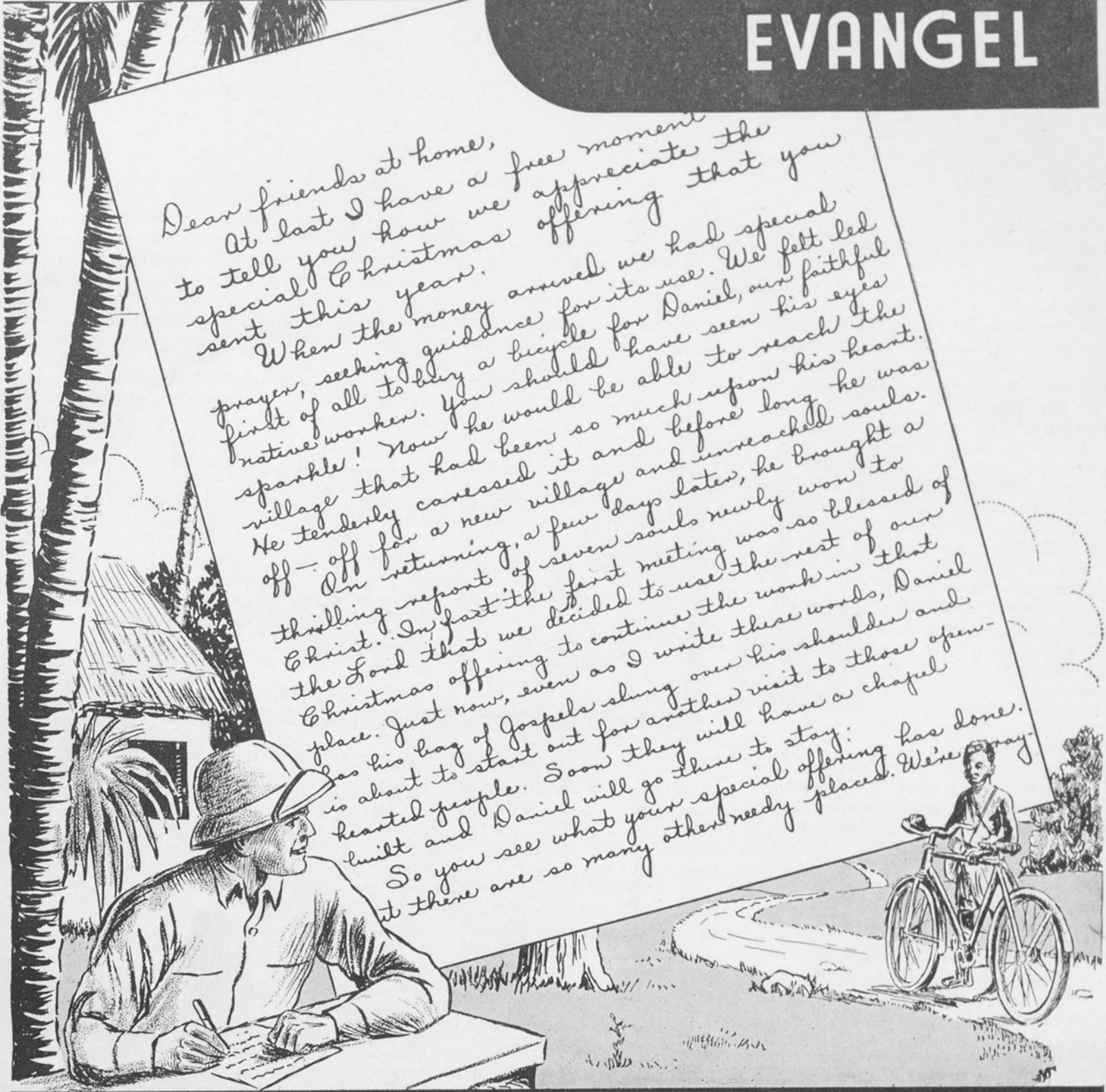
# The PENTECOSTAL EVANGEL

Dear friends at home,  
 At last I have a free moment to tell you how we appreciate the special Christmas offering that you sent this year.

When the money arrived we had special prayer, seeking guidance for its use. We felt led first of all to buy a bicycle for Daniel, our faithful native worker. You should have seen his eyes sparkle! Now he would be able to reach the village that had been so much upon his heart. He tenderly caressed it and before long he was off - off for a new village and unreached souls.

On returning, a few days later, he brought a thrilling report of seven souls newly won to Christ. In fact the first meeting was so blessed of the Lord that we decided to use the rest of our Christmas offering to continue the work in that place. Just now, even as I write these words, Daniel has his bag of Gospels slung over his shoulder and is about to start out for another visit to those un-blessed people. Soon they will have a chapel built and Daniel will go there to stay.

So you see what your special offering has done - it there are so many other needy places. We're may-



This is an actual instance of what was accomplished through our Christmas offerings in a former year. This year the need is greater than ever before—but we can assist our missionaries only in proportion to your response in contributing NOW to the "CHRISTMAS MISSIONARY FUND," World Missions Department, 336 West Pacific Street, Springfield, Missouri.

Read this message on your knees, and then tarry before the Lord until the power of the Cross becomes a reality in your life.

# Back to the Cross

Robert Cummings, Member of the Faculty at Central Bible Institute, Springfield, Mo.

THE world's hurt is very deep; our sin-inflicted wounds are exceedingly grievous; the church's sickness is very sore. Only a drastic remedy can meet the need of this tragic hour. God provided that remedy at Golgotha. He healed the hurt, bound the wounds, wrought the cure, at Calvary. God's answer to the heart cry of broken humanity is CALVARY.

The world is full of prophets (self-styled) who are healing slightly the hurt of the daughter of my people, crying, Peace here, Peace there, when there is no peace to be found in any of their panaceas. The same thing is true of the church. She is full of false prophets who do everything else except take their people to Calvary. They take the sick and the wounded and the blind and the distressed and dying to all kinds of hospitals, but they fail to take them to the Cross, where God provided His remedy. The reason is this, they have never been there themselves, or, if they have been there, they have forgotten their experience, because they did not stay long enough to let the full vision of what God accomplished lay hold of their hearts. You cannot guide people to a place where you yourself have never been. You cannot lead men and women into blessings and experiences that you have never had.

O prophets of God, get you down to the foot of the Cross! O preachers of the gospel, take your Isaacs and go to the mount that the Lord shows you, even Mount Moriah where He sacrificed His only begotten Son to meet the need of a sin-cursed world. Stay there at Calvary until you behold the Lamb of God taking away the sin of the world. Leave not, until you see Him who bore our sicknesses and carried our infirmities. Gaze upon the Crucified One until you see all the weight of the curse lifted, and placed upon His brow. Continue there until the power of the cross smites your own sicknesses, takes the sting out of your sorrows and pains, binds up your wounds,

heals your own deep hurt, probes your inmost secrets and cleanses you with a washing divine. Then you will say with Paul, "God forbid that I should glory save in the Cross of Jesus Christ my Lord, whereby the world has been crucified to me and I unto the world." Then will you, too, determine, with this great Apostle to the Gentiles, to know nothing among the people to whom you are sent, except Jesus Christ and Him crucified.

The greatest tragedy of the ages is

of the good and the lovely, the pure and the honorable, the holy and the true. And as I look in abhorrence upon the world that once I loved, I see that the Cross has judged and condemned and slain her. The Cross upon which she thought she had put an end to Jesus of Nazareth, became the Cross that put an end to her as far as I was concerned, and the world was crucified to me. Oh, unspeakably vile and hellish world! The Cross has shown me what thou art. His Cross has

become *thy* cross. Thou art thyself crucified thereon, and there thy hold—the hold that thy honors and pleasures, and thy gaudy attractions had gained upon my affections—that hold is forever and utterly broken.

For us all today there should be only one prayer—Lord, take me back to the Cross. Take us ministers of the gospel back to the place where the gospel was born. Take us missionaries of the Cross back to the

Mount of Calvary where the need of the world, the awful, tragic need of the world was adequately met. Take the church in America, the church in India, the church in the whole wide world, back to Mount Calvary. Oh, show us the Cross anew! Keep us at the Cross. Then our realization of the corruption and rottenness of the world will not dim, and its power to entice us will stay broken. There only do the flesh and self and the devil always appear in their true light, as charnel houses of loathsome foulness.

Should leprosy or plague attract us? Should a world dead in trespasses and sins allure us? Can a demon-ridden mad-house tempt us to make our home within its precincts? Once we too, were dead in trespasses and sins, but God took us to the Cross, and the Cross of Jesus became the life-giving power of God, by which we were raised together with Christ from the dead, and through which the world, the flesh and the devil were crucified to us and we to them. So, as long as we live in the light of the Cross we shall see the horror and darkness and



Upon a life I did not live,  
Upon a death I did not die;  
Another's life, Another's death,  
I stake my whole eternity.

Dr. Valpy

that the Father offers men an unspeakably beautiful and precious gift, His own Son, to be their life and glory; but they recognize Him not. Oh, the glory of the gift! Oh, the beauty of the king! Riches inestimable, life unbounded, joy unspeakable, victory to the uttermost, fulness infinite, and love divine are offered to men in Christ Jesus. He knocks at the door of their hearts. . . . Is it possible that our eyes are deceiving us? The world takes this Prince of glory, rejects, despises, mocks and scourges Him; and then crucifies Him! What is this world? I have loved it, I have enjoyed it, I have gloried in it, I have joined in its pleasures and its pursuits. I have thought its society very attractive. I have coveted its praise, its prizes and its fame. I have earnestly sought its honors. But when the Spirit of God took me to Calvary and let me see that world take my lovely Jesus, and drive into those blessed, beautiful hands the crashing, tearing spikes, the sight stripped the tinsel and the gaudy drapes from the demon-possessed world, and I saw her for what she was—the crucifier



leprosy of the world and it will have lost its lure forever.

Thus did Saul of Tarsus find the Cross to be the power of God and the wisdom of God, transforming the attractive world of his dreams and imaginings into a horrid, dread enemy of God and man; showing him the bankruptcy of his own life, of which he had been so proud; and changing him from the blasphemer and persecutor and murderer into the foremost Apostle of the Messiah whom he once rejected. He had passionately loved the religious, cultured world of his day, and his ambition was to gain its applause and grasp its prizes. But the Cross exposed its hollowness and sham and sin. Thus the Cross of Jesus Christ became the Cross which broke the power of the world in which Paul had moved. The religious world, the cultural world, the political world and the social world in which Saul of Tarsus had gloried with all his natural powers—this world was crucified to Paul and Paul to the world. Saul of Tarsus was crucified on that Cross. The old moral, legal, studious, zealous, cultured Saul was brought to the Cross and saw that the old world of which he had been so proud, had so blinded him that it had made him a persecutor and blasphemer and crucifier of his own God and King. He found himself among the worldlings that had rejected and mocked and shamed and spat upon and slain the Lord of Glory; and that was the end of Saul of Tarsus.

That is what God did for you and me. But we fail to stay at the Cross and then the vision imperceptibly begins to dim, and what we loathed and shunned and revolted from, we begin to endure and allow again. God take us back to the Cross and keep us there. Show it to us anew so vividly and so clearly and so mightily that it will be written upon our hearts and imaginations and minds, and every fiber of our beings so deeply that we shall be able to take others to Mount Calvary, and openly set forth Christ Crucified before their very eyes so that at the Cross they may see the world for what it is; they may see the flesh and the devil for what they are; and see themselves for what they are, foul and leprous, sore wounded and grievously hurt, devil-ridden and enchained in the clutches of Satan. There will the fountain opened for sin and uncleanness be revealed to their weeping eyes. Then they will believe and receive the cleansing, purifying streams of salvation. Then will healing break forth for them. Then will the floods of the mighty Latter Rain Pentecost be poured out in the wilderness, and the mighty Baptizer in the Holy Spirit and Fire will move in power among us. Then will His blood-bought, glorious

victory constantly characterize the people of God.

We listen to many evangelists and they are good, and they do heal slightly the hurt of some men and women. But they don't meet our deepest need—they don't get us to the Cross. When are we going to believe God that our wounds are so deep and so awful that no remedy less than the Cross will ever avail? When are we going to return to the Cross? God help us to so yield to the Spirit

of grace and supplication that we may look on Him whom we have pierced, and get a true vision of His worth and of our own helplessness apart from Him.

Since my eyes were fixed on Jesus,  
I've lost sight of all beside;  
So enchained my spirit's vision  
Gazing at the Crucified,

His awful crimson like a robe  
Spreads o'er His body on the tree.  
And I am dead to all the world  
And all the world to me.

## The Voice of the Lord

FOR never man spake like this man—like the Christ of God. It was the voice of grace to the woman who was a sinner; the voice of tenderness to the weary and heavy laden; the voice of pathos, choked with emotion, as He wept over Jerusalem; the voice of authority as He cast the seven demons out of Mary Magdalene; the voice of consideration when He said, "Give ye them to eat"—to the thousands of hungry and weary ones; the voice of counsel and instruction as He told the disciples of their relation to the Vine and to abide in Him; the voice of holiness and mystery as He uttered that prayer to His Father that is recorded in the 17th chapter of John; it was the voice of self-forgetfulness as He said, "Father, forgive them, for they know not what they do"; it was the voice of thoughtfulness as He said to John, "Behold thy mother," and to His mother, "Behold thy son"; it was a voice of authority, power, victory and triumph as He said, "It is finished. Father, into Thy hands I commend My spirit."

After the resurrection there is the same

sweetness, the same intonation, the same majesty; but with something added which neither man nor angels could understand, as He spoke in the garden and as He said, "Mary!" as He spoke to those in the upper room and said, "Receive ye the Holy Spirit."

There was the majesty of the Godhead in the voice that spoke, "All power is given unto Me in heaven and in earth." "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The voice is still being heard, seldom by men, but continuously by the Father as the great High Priest ever lives to make intercession.

As the voice was heard in the earth, in solicitation, entreaty or otherwise, as partly enumerated in the above, so that voice is uttered in various aspects of entreaty, consideration, pleading, intercession, before the Father by Jesus, the Son of man, the great High Priest taken out from among men.

Imagination fails to conceive of the power of that voice when He comes as King. He is coming as Bridegroom to raise His saints to meet Him. We are told the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—finite descriptions of an infinite voice.

But the greatest of all, the sweetest of all, will be when we hear, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.... Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Enter thou into the joy of thy Lord."

The voice is active, powerful, and is heard in mercy now. It will be heard in judgment hereafter.

This voice is heard by the sinner in mercy now; but if rejected it will be heard in judgment hereafter. Amen.

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### THE PENTECOSTAL EVANGEL

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## The Outlook

A FEW years ago our beloved Hebrew brother, Myer Pearlman, was exceedingly troubled as he saw the vast amount of hatred for the Jew that was arising in this country. If this spirit of anti-Semitism should manifest itself here as it has in Germany, what would become of him and his family? But after awhile the Lord spoke what Zechariah calls "comfortable words" to his heart, and he was brought to a place of complete rest. "My Father will not let us down," he would quietly say; "He took the saints of the first century through, and He will not fail us in our day."

In the year 1941 he wrote an article for the Evangel in which in his inimitably simple style he summed up the message given us in the prophecy of Habakkuk. To illustrate this he had our artist, Charlie Ramsay, make a cartoon, which doubtless many of our readers will remember. On the wall of the city of Jerusalem was nailed a tablet headed, "WAR BULLETIN. Chaldeans on the way to Judea. General mobilization ordered. Jerusalem prepares for siege." Then he pictured the prophet bringing another tablet to be placed over the first one. On this were the words, "GOD'S BULLETIN. The just shall live by faith." At the top of the bulletin was printed the instruction God gave to the prophet, "Write the vision, and make it plain upon tables, that he may run that readeth it." When our Brother Pearlman entered into his last great physical test we found him constantly quoting this scripture, "The just shall live by faith."

The prophet Habakkuk lived in a day similar to ours. Judgment was coming on Judea for her sins, and in contemplation of this, the prophet poured out his heart to God, "How long, O Lord, shall I cry out, and Thou wilt not hearken? how long shall I cry out to Thee . . . and Thou wilt not save? Wherefore hast Thou shown me troubles and griefs to look upon, misery and ungodliness? . . . The law is frustrated, and judgment proceeds not effectually, for the ungodly man prevails over the just." Hab. 1:2-4. (We are quoting from the Septuagint text, the one the apostle used when he quoted from Habakkuk in Hebrews.) The Lord showed the prophet that He would answer the iniquity of Judah by His sore judgment: "Wherefore, behold, I stir up the Chaldeans, the bitter and hasty nation. . . . Destruction shall come upon ungodly men . . . and he shall gather the captivity as the sand." Hab. 1:6, 9.

It was God who brought judgment on

the rebellious nation then. It is God who is bringing judgment and will yet bring sorer judgment on the nations today.

What Daniel said to Nebuchadnezzar is still true, "The most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:17. And the proud monarch of Daniel's day had to confess, concerning Jehovah, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? . . . Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." Dan. 4:35, 37.

God's judgments are surely here and worse ones are coming. A study of Revelation shows this, for there you have a detailed description of the fulfillment of the word given to Isaiah: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24:1. Isaiah's word then is appropriate for today, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth." Verse 17.

What shall be our attitude if we see these judgments approaching? Habakkuk shows us. He says, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." Hab. 2:1. Take time often to get alone with God and His Word. Literally, "eat the roll"—make the Word a part of you. Continually look to the Spirit of God to make the Word to be life within you, for the faith you need in these desperate days will come by hearing what God has to say to you through His Word. Take time to meditate on the Word. Remember that the clean beasts were those who chewed the cud—that means going over the Word you have eaten again and again. They also had a divided hoof—indicating a sure walk.

As the prophet gave a listening ear, the Lord said to him: "Write the vision, and that plainly on a tablet, that he that reads it may run. For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though He should tarry, wait for Him; for He will surely come, and will not tarry. If any man should draw back, My soul has no pleasure in him: but the just shall live by My faith (margin, faith in Me)." Hab. 2:3, 4, Septuagint. The Lord is surely coming. Some may depart from

the faith, giving heed to seducing spirits and doctrines of demons, but let us learn to say with the apostle, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:39.

We hear many people saying these days, "Yes, I know all that the Bible says is true; but the trouble is, I do not have faith." You ask them, "What do you mean by that? Are you thinking that God is so unreliable, so untrue, so altogether despicable, that you cannot afford to put your trust in Him?" Then they look at you askance and say, "Oh, no; I know He is reliable and true and altogether wonderful, but don't you see the whole trouble lies with my faith?" And then we urge, "You cannot separate faith from the object of faith. Christ did not merely say, 'Have faith,' but 'Have faith in God.' You are not called to have faith in your own faith, but what you have to do is to put your trust in the altogether trustworthy One. And He will give you grace to believe His Word fully. His salvation is all of His grace. 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God.'" Eph. 2:8.

Yes, our God is worthy of our fullest confidence. And since He is our refuge and strength, a very present help in trouble, we need not fear, even though the earth be removed, and though the mountains be carried into the midst of the sea. He says, "Be still, and know"—know that all that troubles is only temporary. He will make wars to cease. He is coming and will not tarry, and His dominion, which will extend from sea to sea, is an everlasting dominion which shall not pass away.

There were doubtless many in Habakkuk's day who received heavenly comfort out of his message—Ezekiel, Daniel and his companions, and the faithful remnant who were prisoners of war in those days and who doubtless went through tremendous privations. You may say, "I wish I had the faith that they had." Well, do not keep looking within yourself for faith, for if you do you will go down; but keep looking unto Jesus. He is the author and finisher of faith—the source and the perfecter of faith. You cannot perfect your own faith, but He can and will. Let Him do it. Keep looking unto Him. He is enough. His blood is enough. His grace is enough. Everything you can ever need is found in Him.—S. H. F.

In the reign of Christ lies the one hope of slaying those giants of fear, selfishness, greed and aggression that stand defiantly in the path of world peace.



## After the Service Is Over

Arthur H. Graves, Norfolk, Virginia

I AM asking you to pray for something that has already happened! I know you are praying for *next* Sunday's services—for the presence of God to be real among the people—for the anointing of the Holy Spirit to be upon God's Word as it is preached—I am sure you are praying for the services that are to come. But I am urging you here to pray for the services that are past.

This is not my own idea. In the parable of the Sower and the Seed, Jesus shows us that the results produced by the preaching of the Word are often governed, not by what happens in the service at the time the message is preached, but by what happens after the service is over. And sometimes the things which really determine the results of gospel preaching were not even in existence at the time the Word went forth.

We know how preachers love to give forth the Word of life under the conscious anointing of the Spirit, and how encouraged the saints are as they realize in the service that the way has been prepared by prayer and now, in this precious atmosphere, the truth is finding its way into receptive hearts. We rejoice to see the seed sown under ideal conditions.

But we must realize in the midst of such a blessed service that the results may be finally determined by things that cannot be seen then, by things which may not even exist during that service. Jesus gives us the explanation.

Three times the parable of the Sower and the Seed is given us in the Gospels, and this is one of the few parables the Lord Himself interpreted for us. The story is found in Matthew 13, Mark 4, and Luke 8. It is so familiar that I shall not repeat it here. We are interested in the interpretation which tells us much that we need to know.

Jesus says almost nothing in the parable about conditions at the time of the sowing of the seed. But he tells us a great deal about the conditions which affected that seed after it was sown, for in many cases those were the things that determined the harvest. The "spiritual weather" in which the seed of the Word is sown may be delightful—the atmosphere may be clear—the sowing may be done just as it ought to be. But as we go home from such a service we must remember that it is not the "sowing condi-

tions" alone, but the "growing conditions" which may govern the crop.

"Then cometh the devil, and taketh away the word out of their hearts," said Jesus, and that was after it was sown. Even the seed that fell by the wayside reached the ground at which it was aimed. And while the sower was there at work he would surely drive the birds away. But the sower did not stay in that spot—the service does not continue indefinitely—it was not until "then" that the devil came and took away the seed. The sower could see that the wayside ground was not as promising as some other places, but he was sowing broadcast and hoping for as large a harvest as possible.

The second case Jesus explained was one that might have fooled the sower and most everyone else who saw it. So far as appearance went it was the most encouraging case mentioned. The results came fast, the response was immediate, and when the revival closed and the reports were sent in everybody was happy. But then—it happened!

"He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it." How encouraged the preacher was to see the word received with joy. How good it made him feel to hear how much they enjoyed the message. And some came into the church, too... "immediately it sprang up." This is the way it looked when the meetings closed and the evangelist said good-by. This is the way it looked when the reports went out, and the evangelist received more calls.

Now everything was sincere and genuine so far. But this was not the harvest—it was the sowing. "Afterward, when affliction or persecution ariseth for the word's sake... they are offended." In spite of all that looked so encouraging at the time the seed was sown on the stony ground, the results were governed by this "afterward." This is a case where things turned out so different from the way they looked to begin with. The encouraging appearance when the seed sprang up and grew so readily was not false—it was the real seed really growing. But how long it would last was finally determined by what was not yet seen, by the shallowness of the soil.

Then there is also the case where results of gospel preaching are finally determined by things which do not even

exist at the time the seed is sown. In the case above the results were affected by what was not seen for a time, but it was really there all the time. But in the case of the thorns which grew up and choked the word—they "grew after the sowing and right along with the good seed. All the care the sower exercised to have things just right for the sowing did not decide this case. No doubt he prepared the ground and chose a favorable day on which to plant his seed. And nothing was in sight that day to show what the deciding factor in the harvest would be. The thorns grew up—they were not there at the sowing.

How true this picture is of our experience with the word of the gospel. No matter how wonderful the service was in which the Word was preached, it may be things that develop later that will really determine what the outcome will be. The growing up of the weeds was not a failure of the sowing, it was a failure of cultivation. If the results of special meetings do not all last it may be no fault of the evangelist. And on the other hand, the results in a campaign may be largely the harvest of previous sowing, which was weeded and ripened under the cultivation received in these recent meetings.

In the case of the harvest from the good ground, the conditions which were so favorable at the sowing were carried through to the harvest, and the results were what was desired. No later change of conditions interfered with the crop. The growing conditions were as good as the sowing conditions and the ground that was good on top proved to be deep enough to support full growth. While the harvest was not as great in all parts of the field as in some, yet it was in proportion to the capacity of the ground to produce.

So, while we are praying for the next service or campaign, we see the need of praying for the last one, for while we enjoy glorious sowing times when the Word goes forth under ideal conditions, it is the reaping that finally counts. And the lesson of the parable shows us how often the results of seed sowing are determined finally by things which happen afterward, or did not show up until afterward, or perhaps did not come into existence until later. You remember the mingling together of the "tears of the sower and the songs of the reaper"? The reaper is happy because the harvest is as great as it is, but the sower may remember how much greater the harvest would have been if all the seed that was sown had brought forth fruit. The reaper sees how much there is that grew—the sower remembers how much there was that didn't grow. Please pray again for *last* Sunday's services.

# Christian Joy

Ernest S. Williams

OF JOY there are different causes and expressions. Were a man sentenced to be hanged to have his sentence removed, he would have the great joy of relief from the dread of dying. Were a person to hear a report that a loved one had been badly injured, then learn that such was not the case, he would rejoice that the loved one was safe.

Then there are different expressions of joy. One person might sit in perfect quiet while another might boisterously express himself. And again, the same person might, under one circumstance of joy, remain perfectly calm, while another circumstance might excite him to make great celebration.

Even in sorrow there may be joy. Paul was "as sorrowful, yet always rejoicing." He enjoyed the consciousness of a clear conscience, the assurance that he was working for the Lord, and the conviction that, at the end of the journey, there was laid up for him a crown of righteousness. Most likely the heart of Mary was heavy as she poured from the alabaster box the ointment over the head of Jesus. Jesus recognized her act as anointing Him for the burial. But deeper than her sorrow was her joy in doing what she could to show her love for her Lord.

Where there is no joy, everything withers. Joel declared, "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree, also, and the apple tree, even all the trees of the field are withered; because joy is withered away from the sons of men." Joel 1:12. Joy is a necessity, therefore, "the joy of the Lord is your strength."

Some "joy according to the joy of harvest." Isa. 9:3. They thrive on prosperity, but faint in the day of adversity. They live natural lives. They are Christians, but "carnal." It is a weakness when a church has to be carried through parties, socials, and other natural pleasures to keep the believers together. This condition has become so pronounced in some denominations that a pastor is chosen, not for his prayerful spirituality and his ability to expound the Word, but for his ability as a social mixer. The writer conducted a funeral several years ago in association with a young minister who was, at that time, assisting a pastor in a leading denomination. As we rode from the cemetery, this young minister said he was planning to locate in a

church for himself. He said that, unless a man got located satisfactorily by the time he was thirty-five, there was no place for him. He said the pastor must be desirable as the leader in the society of the church. One minister said he dreaded Saturday nights because so many of his members spent it in social gatherings that they absented themselves from the Sunday morning services. We do not deprecate a worthy appeal to the natural, but we deplore it if it takes the place of the spiritual in the service of God.

While some look almost entirely to natural satisfactions for their joy, others have spiritual joy; but it is too shallow to take them through the tests which come. There was the person likened unto seed sown on stony ground. The Bible says such "anon with joy" received the Word. No doubt, this was accompanied with real outward expression of happiness, and seemingly a firm conviction as to the future. But when trials and persecutions came, the joy passed away and the convert was gone. May we not be shallow Christians. May we "dig deep and build our house upon the Rock" that, when the winds come and the rains descend, it fall not.

That for which we should principally look is sanctified joy. Unlike the joy of him who "anon with joy received the Word," without proper depth of Christian character, this joy has firm foundation. May we liken it to the third foundation to a successful life. The first foundation is righteousness, the second is peace, and the third is joy. And these all are "in the Holy Ghost." He who thus rejoices joys through devotion and character that inlay the life.

Some like the joy of success. Success is a worthy reason for joy. There is great

satisfaction in knowing that something has been accomplished. Some court success in material things, others in the field of religion. We all ought to rejoice when we see the work of God prosper. May we look for success, but let us remember that joy of success may be misleading. What are we going to do when success is not there? When the disciples returned with rejoicing, saying, "Lord, even the devils are subject unto us in thy name," Jesus answered, "Rejoice not that the devils are subject unto you, but rather rejoice because your names are written in heaven." Thus you can see there are different reasons for joy. Some are greatly more valuable than others. Some are sanctified joys, on a plane pleasing to God, some are not.

The Psalmist declared, "In thy presence is fullness of joy; and at thy right hand there are pleasures for evermore." Psalm 16:11. In another place, he speaks of God as "my exceeding joy." Now we are getting to the secret of purest joy. We are beginning to live in God rather than in circumstances, in the divine will rather than in human success. God is becoming our all in all. Worship, richness from communion and from the Word are now our portion. In experience, we now "draw water out of the wells of salvation." Isa. 12:3. God has become our "exceeding joy." Psalm 43:4. He who has reached this place thinks not of rivals. He seeks not to make a reputation for himself. Like John the Baptist he can see others advanced with most pleasant feelings. Although John saw himself slipping in popular esteem while Jesus was rising in praise and glory, he could say, "He must increase and I must decrease." "This my joy therefore is fulfilled." This is the ideal. It often comes only after many broken hearted experiences.

It is the life that has become "hid with Christ in God" that becomes happiest and proves the greatest blessing. For the Philippian believers, Paul could "make request with joy." Phil. 1:4. Have you heard people pray who seem to enjoy talking with God? Their prayers are filled with confidence, a holy familiarity. They live in constant fellowship with God. They have found the place where they experience, "My heart is fixed, O God, my heart is fixed." Psalm 57:7. Such people are "helpers of your joy." 2 Cor. 1:24. Wherever they go, they are a benediction.

Taking a new pastorate, I was requested to call on an aged couple who could no longer get out to the house of worship. I called, hoping to be made a blessing to them. Being received, I had little to say. They talked of the wonders of God's love to them and expounded the Word in such richness that I left saying to myself, "I came hoping to bring a

**A  
BECOMING  
GARB**

Be clothed  
with humility

1 Peter 5:5



blessing to them; I have received a blessing instead." I went right from that home where my soul had been enriched to another. There I found the mother, a good woman, bearing a tone of despondency. When I left that home, I felt that I needed to get off somewhere to pray away the gloom that she had out-poured.

From the Scriptures referred to in this lesson, we can see that joy is more than an excited feeling. Great emotional reactions may attend joy. We do not de-cry such. We like "the old time preaching, praying, singing, shouting." But these are but some of the beautiful flowers of

joy. Joy as a fruit brings devotion to God, steadiness of walk, blessing to man, faith and patience. It can even joy in persecution and rejoice when being tested and tried. And after a while, this joy will be swallowed up in perfect joy, its well-earned reward, "Enter thou into the joy of thy Lord." Matt. 25:21, 23.

"I saw in my dreams," says a poet, "two fountains flowing side by side. One was the fountain of joy, the other of tears. And a voice said to me, 'These two fountains flow together all through human life.' God makes them flow together that from one His children may learn gratitude, and from the other trust."

## Jimmy's Home-Going

As Told by His Nurse to Blanche Koon

JIMMY was nine years old when I met him. Almost the first thing he said to me was, "Do you know about Jesus?" When I said, "Yes," he said, "I do, too, 'cause this summer I went to Sunday school and church every Sunday. And one day when Brother \_\_\_\_\_ was holding that revival I heard him say that everybody was a sinner unless they came to Jesus and asked Him to forgive them. When he said that, I just felt so bad! Seemed like I never did feel as mean as I did then. So as soon as Brother \_\_\_\_\_ said for everybody that wanted to be saved to come to the altar, I went straight down there and started praying. And you know, after I asked Jesus to forgive me, seemed like I never was so happy over anything in my life! And you know, I just want to tell everybody about Jesus, 'cause I'd hate to see anybody die and go to hell, wouldn't you?"

For a while Jimmy seemed to be in a deep study. Presently he asked, "Do you believe that after any one is saved, he can sin and be lost?"

"Yes, Jimmy, I do, because no sin can enter heaven," I replied. "But if one does sin and asks Jesus to forgive, He will forgive if He sees one is truly sorry."

"One time," said Jimmy, "some boys gave me a cigarette and I smoked part of it. Then I told them I wasn't going to smoke any more, for I knew it was wrong. They laughed at me, but I didn't care. As soon as they left I went off by myself and got on my knees and asked Jesus to forgive me and help me not to ever sin again. And up to now I haven't done anything else that I thought would hurt Jesus.

"But, you know," he began again, "my daddy and my mother and both of my

sisters are sinners. I've talked to them, but they just won't give their hearts to Jesus.

"My daddy hasn't lived at our house for a long time. He doesn't speak to my mother, and she doesn't speak to him. He is good to us, though, and buys us things. I wish they would be saved and Daddy would come back home to live. Will you help me pray for them, Nurse?"

"Yes, Jimmy," I promised.

"All right, let's pray now," he said.

We prayed. Then I advised Jimmy to rest a while, for he was a very sick little boy. The doctor did not think he could get well.

For seven days Jimmy gradually grew worse. His father and mother stayed in the hospital day and night, but they did not speak to each other except when it was absolutely necessary. Every day Jimmy talked to them about Jesus and prayed for them. He prayed for his pastor, his teachers and his little boy friends. He spoke to every one that came into his room about his Saviour and asked the unsaved to give their hearts to Jesus.

Jimmy's temperature kept going higher and higher every day. On Saturday night—a week after his operation—his fever was very high, and he was delirious and in great pain. At about four o'clock Sunday morning all pain seemed to leave him and he became fully conscious.

"This is Sunday, isn't it?" he looked up at me and asked.

I told him it was. He smiled and said, "I'm going home today."

"No, Jimmy, you can't go home today," I answered. "You are not well enough yet."

He laughed. "Oh, yes, I am," he said, "I'm going home to Jesus!"

When he said that, a light shone in his face until *the very skin glistened.*

He asked me to call his father and mother so he could tell them about going home. They thought he was delirious and said, "You can't go home today, Jimmy." He told them Jesus was sending for him and he didn't have long to wait.

Jimmy asked his father to get on one side of his bed and his mother on the other. Then he put an arm around each of them, kissed them and asked them to give their hearts to Jesus.

"Don't cry," said Jimmy. "I'm happy. I'm soon going to see Jesus!"

Then he quickly drew his parents' heads together and held them so until they forgave and kissed each other.

Jimmy then called for his sisters and told them he was going home. "Be good girls," he said, "and be sure to meet me in heaven."

Then he called for all the nurses he had met in the hospital and thanked us for everything we had done for him.

"Let's all say the twenty-third Psalm and pray the Lord's prayer," said Jimmy. He did.

Then after talking some with his sisters he said, "Now let's sing, 'Jesus, Jesus, Jesus, Sweetest Name I Know!'" We followed him as best we could, for we were all in tears.

After the song he said "Good-bye" to each of us, calling us all by name, and with his face still shining like an angel, Jimmy went home.

We left his room silently, for we had been on holy ground.

Jimmy's father and mother and sisters came to Jesus that day, and we who knew the Lord were drawn closer to Him.

The only things which the ancient fiery furnace burned from the Hebrew children were their bonds. The modern fiery furnace of trial may be severe; but only the dross will be consumed. Only the weak or false Christians will desert to the enemy.—C. W. Pope.

"Let us not give heed to gloomy and discouraging remarks. In the name of our great Commander, let us march on to battle and victory. 'Be of good courage and let us behave valiantly for our God; and let the Lord do that which is good in His sight.'"—Dwight L. Moody.

### SPECIAL NOTICE

When notifying us of your change of address please state your OLD address as well as your NEW address. Also give us the name of the publications to which you have subscribed. Please PRINT your name plainly.

The Gospel Publishing House

# The PASSING and the PERMANENT

## THE BIBLE IN GERMAN PRISONS

The American Bible Society is able to send Bibles into Nazi-held territories through Switzerland. It reports that portions of the Scriptures have been distributed in 34 languages among prisoners in German camps.

## SCRAP IRON

We question whether any war has caused such a thorough collecting of scrap iron for conversion into implements of war. It reminds us of Joel's prophecy relating to the Day of the Lord: "Prepare war . . . beat your plowshares into swords, and your pruning-hooks into spears." Joel 3:9, 10.

## MORMON ZEAL

The zeal of the followers of false cults often puts us to shame. Mormon headquarters reports that this year there are upwards of 5,000 missionaries at work and that last year 25,635 new members were added to the sect. All Mormon men are expected to give a certain amount of time to missionary service, paying their own expenses.

## A POINTED ARGUMENT

"Grape juice is made from grapes. We understand that it requires fifteen ration points per quart," says the "Baptist Record." "But wine comes in bottles as does grape juice, and is made from grape juice, and requires no ration points. If either one should be favored it should be the healthful unfermented grape juice rather than the intoxicating fermented wine. Why points for grape juice and none for wine? WHY?"

## WHISKEY SAYS AND WHISKEY DOES

There are twenty-six prominent suggestions in general whiskey advertising. The American Business Men's Research Foundation of Chicago puts the lie to every one of the twenty-six claims; for example:

Whiskey says, "I buy War Stamps and Bonds." Actually, whiskey subtracts \$60.00 a year from every citizen's war stamp purchasing power.

Whiskey says, "I conserve tires and gasoline." Actually, whiskey's tires and gasoline have guaranteed priorities over such "poor trash" as the American Sunday School Association missionaries in 4,000 rural churches.

Whiskey says, "I save and turn in scrap metal, cooking fats and other material." Actually, it makes a deal with the Government for up to 50 per cent of large size tin cans to insure bottle caps on the booze it sells. It is the only one who got away with this.

Whiskey says, "I pay my taxes on time and in full." Actually, whiskey's customers pay its taxes three times before whiskey passes on to Uncle Sam approximately \$1.00 out of every \$3.00 that drops in its tills. But it costs the people and the State \$4.00 more for every \$1.00 received in liquor taxes, to take care of the crime, accidents, disease and inefficiency caused by liquor.

To say nothing of the broken homes, broken hearts and broken lives that liquor is producing every day!

## WAR-WORKING MOTHERS

"A dairy farmer recently applied for work in a defense industry," writes Dan Gilbert. "He was tentatively accepted for the position, but later was rejected, when it was found that he had sixteen cows 'dependent upon him.' He was told to go back to the farm and take care of the cows. A few hours after his dismissal, a middle-aged mother was given the position. It seemed not to matter that she had six children at home 'dependent on her.' Is it more important that cows be cared for than that children be cared for?"

## ARE THEY FORGOTTEN?

We read a poem the other day written by a soldier who had been sent by his government to an isolated post and then, apparently, forgotten. Forgotten!! What an awful feeling. But the feeling of a forgotten soldier is no greater than one of our older ministers, who having had years of active service, now finds himself laid on the shelf because of his age or infirmity. Then, how his heart is cheered when he receives a tangible evidence that he has not been forgotten by his brethren.

Sunday, November 28

has been set aside as the day on which our older ministers are to be remembered. We are asking for only one offering from you, which will be divided into six portions, to be sent to each minister on our list of beneficiaries for the next six months. Then there will be no further reminder of this need this year. There are over one hundred of them now on our list, including wives of ministers and orphaned children. They are confident you will not fail them, and they are appreciative and give thanks to God for His faithfulness. The special offering will be accepted through your assembly or you can send it direct to J. R. Flower, Treasurer, 336 West Pacific St., Springfield, Missouri.

## GENERAL MONTGOMERY'S FATHER

After Napoleon was defeated at Waterloo, a resolution was passed in the British House of Commons to promote the building of churches as a token of thankfulness to God for the return of peace. Accordingly, a grant of \$5,000,000 was made by Parliament, out of which sum four churches were erected. One of these was St. Mark's. General Bernard L. Montgomery's father was the Vicar (pastor) of this historic church. General Montgomery was reared in the Manse (parsonage) and throughout a brilliant military career he has maintained a reverence for the Bible, the church, and a firm belief in prayer, as is well known.

## THE COST OF KILLING

When Julius Caesar went forth to war, the average expense involved in killing an enemy soldier was 18 cents. In the first World War, the average cost of killing a combatant was \$18,000. At the beginning of the present World War, the cost was estimated to be \$52,000—hundreds of times as much as it costs to have revival campaigns to get souls saved in our churches.

## NAMED AFTER A JEW

One of the heroes of Pearl Harbor was a Jew named Ensign Ira Weill Jeffery. He died in action after displaying "distinguished devotion to duty and extraordinary courage and disregard of his own safety" in "attempting by hand to maintain an ammunition supply to the anti-aircraft guns in the U.S.S. California." In his honor, an American destroyer is to be launched, named the U.S.S. Jeffery.

## WHISPERS IN GERMANY

"I a recent report from inside Germany, there was one specially interesting remark. It was this: 'It is now freely said in some circles that nothing but a Christian revival can save Germany from a further moral decline of catastrophic dimensions, leading to destruction.'"

*The Review of World Affairs* adds: "Such whispers have not been heard among the laity in Germany for a long time. For such a development to impress itself upon an observer so that he puts it into his report is significant."

## ITALIAN JEWS

On the very day that Mussolini's fall was announced to the world, a news report from London revealed the extent to which the Fascists had gone in oppressing the Jews. The report stated: "Scorza, the Secretary of the Italian Fascist party, has submitted to Mussolini on behalf of the Fascist Directory a plan to deport all Italian Jews to Poland; or if this is found impossible, to intern them in camps in Lombardy." For the Jews in southern Italy, at least, that danger is now past. Instead they will share with the rest of the Italians the benefits of the relief measures which will be in charge of the Office of Foreign Relief and Rehabilitation Operations—whose leader, Herbert Lehman, ex-Governor of New York, happens to be a Jew!

## PRAISE IN A JAPANESE PRISON

The following testimony is by a Korean Presbyterian missionary named Bruce F. Hunt and appeared in "King's Business:"

"It was getting dark in my cell at the close of that first long day of solitary confinement. The prospect of another night on the hard floor, while I would try to keep my toes under the edge of the overcoat which was my only covering, was far from pleasant. The chill gloom of a late October day was growing oppressive, so I sprang to my feet to throw it off, feeling a Christian had no right to be despondent. God would, I knew, enable me to glorify Him, even here.

"I began whistling a tune under my breath and, before I knew it, was putting words to the tune:

"Give thanks, give thanks unto Jehovah, For He of kings is King!  
Let every nation, race, each tongue and tribe,  
Unto Him praises bring."



"The gloom was dissolved. The Lord had put a new song in my mouth, even praise unto our God, and I was thrilled.

"I was afraid that by morning I would have forgotten the words and tune. Without paper on which to write, I looked at the hard white surface of the wall as a possibility. But there was no pencil. I reached into my overcoat pocket to see whether the guards had overlooked anything in searching me. Sure enough, wedged into a corner of the outside pocket was a small Manchurian nickel. With the edge of the coin I quickly scratched the words in longhand on the wall—all the while praying that I would be able to read them in the morning, for it was dark and I was not sure whether the coin was actually leaving a mark. This done, I trustfully stretched myself on the floor to enjoy a night of forgetfulness.

"When the morning light began to penetrate the cell, there were the words, barely distinguishable but clear enough for me to read them.

"The morning guard came to peer through the hole in my cell door. With a startled look he asked, 'What's that you've written on the wall?' I translated the words to him as best I could, wondering how he had noticed them so quickly when I could barely make them out. Later I observed that the light from the window struck the words in such a way that to any one standing at the door they stood out like a neon light. God had arranged it, that these words might be a testimony given for Him.

"I told the guard that 'Jehovah' meant 'I AM THAT I AM,' indicating that He is the self-existent and uncreated God, not descended from the sun, like the Japanese sun goddess, and not the creation of men's hands or of imaginations. I told him that my confidence was in One who is King of kings, One who is greater than (any) ruler, and because of this confidence I was able to rejoice even in what seemed a very serious predicament.

"I pointed out the sinfulness of mankind in general and tried to make him see his need of a Saviour. I told him of the joys of salvation which were, in fact, the basis of my thanksgiving.

"All the changing guards and penitentiary officials who peered into my cell would in turn stop to ask the meaning of those words scribbled on the wall, and those lines became the opening wedge for hours and days of testifying.

"The Psalmist, speaking of the new song of praise unto God which he had received, said, 'Many shall see it and fear and shall trust in Jehovah.' We Christians had this promise fulfilled for us there in jail, for many seeing our joy were sobered before God; and we believe the latter part will also be fulfilled, namely, that they ultimately shall 'trust in Jehovah.'"

(This missionary spent 105 days in prison with a number of Korean Christians for opposition to shrine worship and government control of the church. He was about to be deported when war was declared, but was reimprisoned and spent six more months in concentration camps before being repatriated.)



Photo by Delbert Grant.

Canadian sailors reading the special edition of Reville that is printed with the British flag on it. These sailors are standing near the Sidney, Nova Scotia, Post Office, in front of a sign board advertising the new victory bond drive.

## Reville No. 9 Ready for Mailing

Large quantities of Reville No. 9 are already being shipped to chaplains and Christian workers who are asking for the same. Sister Minna Seaholm, who is on her way to Washington, D. C., took the first 5,000 that came off the folding machines.

We desire to repeat what we stated in the last Evangel, that we would greatly appreciate if those who order the paper ask for no more copies than they can profitably use. Always remember that we are rationed on our paper supplies.

G. R. Fannin, pastor of the First Pentecostal Assembly of God in West Prestonburg, Ky., sends us a copy of a monthly

mimeographed letter which they send to all the boys from their assembly, and in his letter he quotes words of appreciation from the boys on hearing from back home. It would be a good thing for every assembly to send a mimeographed letter to the servicemen who have gone from them, enclosing the latest issue of Reville.

While we send the paper free to chaplains and servicemen, we appreciate it when assemblies can provide the cost—85 cents per 100 or \$7.50 per 1,000. We also greatly appreciate donations towards our service literature fund. Each issue of Reville costs us approximately \$4,000 for printing and mailing.

### DRINKING IN THE ARMY

"Please forgive me, but I have begun drinking two bottles of beer a day. We have that much rationed to us each day. It is the only cold drink on the island." So a Methodist boy in the South Pacific area has written to his mother.

A second boy has written, "Boy, right now I would give five dollars for a glass of ice water. I had some about a week ago."

The parents of these boys reported the letters to their pastor and he passed them on to the *Christian Advocate* with this comment: "How is it that the brewers get shipping space for their product when pure water or other cold drinks are not available? What about an Army that forces a boy to drink an alcoholic beverage or suffer with thirst?"

### CONVERTED BY SOUTH SEA NATIVES

**Time** tells how seven U. S. naval airmen, forced down in the Pacific, paddled their raft to an island. Down to the beach to welcome them came natives, who handed the surprised fliers a book. It was the Bible. For 87 days the friendly Christian natives, converted years ago by missionaries, hid the Americans from Jap patrols. Also, said the airmen, they converted them to Christianity. Says Aerial Gunner Stanley W. Tefft of Toledo, "Every night the natives would gather around us and we took turns reading the Bible. . . . You can tell the world that I am now a devout Christian."

### A CHRISTMAS SUGGESTION

Subscribe for the Pentecostal Evangel for all of your friends.

# The GOSPEL in FOREIGN LANDS

## Introducing New Members of Our Missionary Department Staff

Some time ago an announcement was made in the Evangel that Mr. and Mrs. H. C. Ball had been selected by the Missions Committee to assist in the development and supervision of our Latin American work, which includes all the Spanish-speaking fields of South and Central America, as well as the West Indies.

We are now happy to report that in response to the growing need and enlargement of our work, Mr. and Mrs. H. B. Garlock have been requested by the Missions Committee to assist in the development of our African field, particular the West African section where for many years they labored as missionaries. Mr. and Mrs. Garlock have had quite a varied experience in pastoral as well as missionary work, having also occupied executive positions in the Council fellowship.

For the time being Mr. and Mrs. Garlock will be located in Springfield, concentrating

their efforts in seeking to contact prospective missionaries for West Africa and generally to encourage missionary interest and giving, throughout our constituency. Later on they will be leaving for Africa, where they will spend some time visiting the various fields in order to become acquainted with the peculiar problems of each section.

Another addition to our staff is in the coming to Springfield of Mr. and Mrs. Kenneth Short who have spent a number of years in missionary service in the Dutch East Indies. It is their hope to return to this field just as soon as the war clouds are driven back. In the meantime they are associated with our Missions Department, devoting their efforts especially to publication work. Brother Short has been appointed editor of our new publication, the "Missionary Challenge," which will be ready for circulation about the first of the new year. This magazine will be published quarterly and subscriptions are now being received. The price is 10c a copy, or 40c a year.

We are anticipating that Mr. and Mrs. Short will also be free to help in some of our missionary conventions. Our main difficulty at the present time is in getting economical transportation for missionary teams, but as soon as travel conditions warrant, we are planning a good convention program for each section of the country.

We welcome these friends who already are filling a very definite place in our missionary program. Brother Ball is at present away from the office visiting Mexico and the West Indies; reports from different places tell of the blessing that is attending his ministry.

### "THE WORK HERE IS STILL CARRIED ON—BY HIS GRACE"

So writes Joshua Bang, our pastor in Ningpo, China. His letter took some months to reach our department, but its encouraging content reassured us concerning the welfare of our work, even though that section of China has been so vitally affected by the war and all our missionaries have been forced to leave.

"There are around seventy in our Bethel home," Brother Bang states, "including orphans, aged folk, afflicted ones, and the mission staff. All the properties are still in our



Joshua Bang

hands. We have a regular Sunday service with fair attendance, between two and three hundred. The outstations are well established under the charge of our faithful coworkers. People in the country seem more earnest than in the city, and to meet the needs of this work we have built two small churches. One of them was dedicated recently, the dedication service being followed with a five-day revival. Demons were cast out and sinners were saved. A woman who had been brought to the church in a dying condition, to all appearances passed away while in the church. For forty-five minutes she showed no sign of life, but all the saints prayed together and she was revived. Glory to His Name!

"Living costs are extremely high. A bag of rice which before the war cost only \$10.00 would now cost around 750 C.R.B., or \$1,500.00; but God is good to us and He sends in funds from different sources to meet our needs. He wants us to look unto Him in these days. We ask you to remember us and the work here by your constant prayers."

### Wanted

Twenty married couples who can be ready for service in West Africa just as soon as the problem of transportation is solved.

While after the war there will be a place for missionary families in Africa, at present no children are allowed to leave this country.

Therefore, if there are successful pastors or evangelists, under forty years of age, in good health, who would be willing to offer themselves for missionary service in Africa, we should be glad to hear from them.

**IS THIS GOD'S CALL TO YOU?**

**H. B. Garlock  
Field Secretary**



Mr. and Mrs. H. B. Garlock



Mr. and Mrs. Kenneth Short



# "They Need Not Depart, Give Ye Them to Eat"

Hugh Jeter, Cuba

The Cuban government has recently taken a census of the population of the island. Although the census is still incomplete, from figures already available it is estimated that there are nearly 5,000,000 people living on this island so close to our own U. S. A. In 1939 the total membership of all Protestant churches in Cuba was less than 25,000.

It seems that some of our people are wondering why so many missionaries should be sent to Cuba, but when we realize that approximately only 5 out of every 1,000 inhabitants are Protestant church members, it is easy to see that there is still a great need for the gospel in Cuba. Everywhere we look the need is so great and we seem so helpless to meet it.

## How

are we to reach these nearly 5,000,000 precious souls for whom Christ died? The task seems staggering—impossible! But then come the reassuring words of our Lord... "They need not depart give ye them to eat."

That great missionary and man of God, Paul Bettex, said: "The first stage of missionary effort is naturally and everywhere the creation of literature, the Bible first, and other means of information whereby the gospel message can be laid before a nation." To lay the gospel before this nation of Cuba—THAT IS OUR TASK. We have been working earnestly on tracts and suitable literature. Now we have in project an evangelical book store to serve the city of Havana, and Cuba in general. Our Bible School is training personal workers, teachers, and ministers. (Thank God for 18 earnest students this year). Our missionaries and Cuban ministers are evangelizing as much as possible, and now God has opened another door before us—that of

## Radio Evangelism

On November 1, we expect to begin a weekly broadcast to be heard every Monday morning from 7:30 to 8:00, Eastern War Time, over station RHC, Cadena Azul (blue network). This station has 6 long-wave and 2 short-wave stations, reaching from Pinar del Rio at the western end of the island to Santiago de Cuba in the eastern end of the island, and connected telephonically (600 miles of telephone line). This means that we shall be broadcasting simultaneously over 8 stations. The short-wave stations are COCY, 11460 Kc., in the 25 meter band, Havana, and COHI, 6450 Kc., in the 49 meter band, located at Santa Clara. There are some 200,000 radios in Cuba and tests have shown that from 67% to 80% of the radio fans listen to this station, which means that in this manner we shall be able to reach thousands of people each week with the message of Life.

These programs are being sponsored by

our Missions Department and we trust that you will all join us in prayer that God's Spirit may convict of and save from sin and that MANY SOULS may be blessed by this means. This new responsibility is going to demand much time, thought and preparation, as well as much prayer, and we trust that you will not forget to

## Pray for Us!

We are glad to report that God is blessing on most of the fronts in Cuba. Recently two Bible School students received the Baptism in the Holy Spirit. We are already looking forward to a greater school next year and will need more room, buildings, etc. In the Havana assembly a very splendid spirit prevails in the services. Our hall is completely filled every Sunday night and we are trying to arrange for extra seats to take care of the crowd.

We are happy to welcome six missionaries to our ranks: Mr. and Mrs. A. Walker Hall and family, Lula Ashmore and Evelyn Hatchett, who will be working in the large Chinese colony here in Havana, and Ellen Esler and Kathryn Long, formerly of India, who will be going to Cienfuegos to help with the work there while studying the language.

## REACHING THE CHILDREN IN TRANSVAAL

Mr. and Mrs. Edgar Pettenger, our missionaries in Brakpan, Transvaal, have had a special ministry in reaching the children of that section through Sunday School work. Two schools are held each Sunday, and according to the last report there is a total of nearly 400 children attending. The picture shows the smaller of the two schools which is held Sunday morning in a large rented hall. Mrs. Pettenger is standing at the right rear of the group. For the larger afternoon school they have the use of the government school buildings which afford splendid accommodation.

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## REMEMBER OUR MISSIONARIES with a *Christmas Offering*

Many who would like to send Christmas packages to the missionaries are finding it impractical this year because of wartime mail conditions. Letter mail, even by air, is uncertain and delayed; but there is a sure way in which you CAN remember the missionaries at this season—by contributing toward our CHRISTMAS MISSIONARY FUND.

We can still get funds through to all fields, with the exception of axis-occupied territory, and so it is our purpose to cheer the hearts of our missionaries by sending each a liberal offering above their regular allowance as a special Christmas gift.

You have responded generously in previous years. Now in view of the EXTRA need we are counting on you to make the EXTRA effort. It will involve SO SMALL a sacrifice on our part, but it will mean SO MUCH to our faithful soldiers of the cross in the regions beyond.

Offerings should be sent immediately to the World Missions Department, 336 West Pacific Street, Springfield, Missouri, designated for "CHRISTMAS MISSIONARY FUND."

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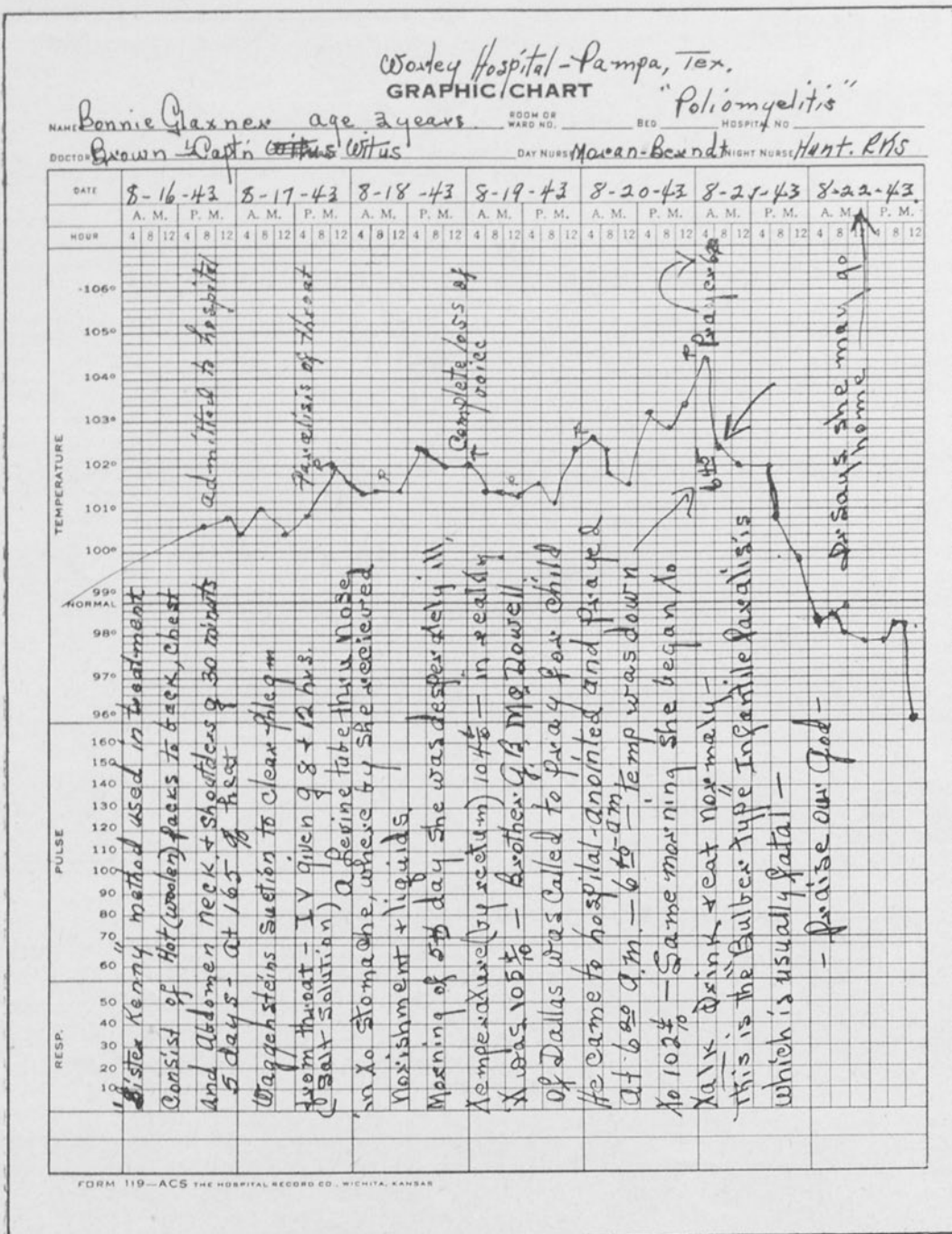
Another opening of ministry to the children has come to Mrs. Pettenger recently in being requested to serve on a committee of European women who are interested in certain social work among the natives in the Brakpan Native Location. Since they are feeding about 450 children a day, it gives Mrs. Pettenger opportunity to reach many who would not otherwise be contacted. God has given her the confidence of all the natives in the location, and they will open their hearts to her where they will not do so with the average European.




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

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A photographic copy of the actual hospital chart of Bonnie Glaxner.

## Infantile Paralysis Healed

August 16, 1943 my little girl, Bonnie was taken to the hospital and treated for poliomyelitis (infantile paralysis). She became paralyzed in her throat, lost her voice and a Levine tube through her nose to her stomach was inserted, whereby she received nourishment. On the morning of the fifth day she was desperately ill, and had been so throughout the night. Much prayer had been made for her. My good pastor (I am a Baptist) and several of his congregation, my relations, the nurse and myself prayed for her. A Brother McDowell, from the Assembly of God came and prayed at 6:15 a. m., the nurse and I praying with him. The same morning Bonnie began to eat, and she is well today, I believe by the

goodness of God. This is October 20.—Mrs. Dan Glaxner 701 North Grey Street, Pampa, Texas.

Ed. note—With this testimony was sent the original "Graphic Chart" kept by the hospital, showing the condition of Bonnie Glaxner hour by hour. It begins on August 16 and extends to August 22 when the doctor said she could be released. On this Graphic Chart is the following indorsement in red ink:

"Sister Kenny Method used in treatment. Consists of hot woolen packs to back, chest and abdomen, neck and shoulders every 30 minutes for 5 days at 165 degrees heat, and Waggenstein's Section to clear phlegm from throat. I V given every eight and twelve hours (salt solution). A Levine Tube through nose and

into stomach, whereby she received nourishment and liquids. Morning of fifth day she was desperately ill. Temperature by rectum 104 4/10—in reality it was 105 4/10. Brother G. B. McDowell of Dallas was called to pray for child. He came to hospital, anointed and prayed at 6:20 a. m.—6:45 a. m. temperature was down to 102 4/10. Same morning she began to talk, drink and eat normally. This is the Bulber type infantile paralysis which is usually fatal. Praise our God!"

This Graphic Chart was sent us by Helen Hunt, the night nurse, who is a member of the Assembly of God in Pampa. Sister Hunt is originally from the Evangelistic Temple at Houston, where she received the Baptism in the Spirit. She describes herself as "another Methodist turned Pentecost."

### HEALED OF TUBERCULOSIS

For nineteen years I was a victim of tuberculosis. It began with a case of the "flu" that I had in the army in 1922. I spent eleven years altogether in hospitals an "active" T. B. patient. Many times I suffered more than anyone can describe. In the fall of 1930 I had eighteen hemorrhages of the lungs. In the fall of 1934 I had four very severe hemorrhages. I was near death's door a number of times during these nineteen years.

I was a church member but I didn't know that Jesus has never changed or that His power is just the same today to heal and to perform miracles as it was in Bible days. I had never been really saved.

In March 1941 I had several severe gall-bladder attacks in addition to my lung trouble. I was very weak and sick, my nerves were wrecked and I was very much discouraged. One doctor advised me to go to Arizona, enter a hospital there and demand a rib operation. Another told me that I was a "chronic-active, far advanced case of T. B. and that I would never be a well man." This was the picture I faced in the spring of 1941.

Then—praise the Lord—evangelistic meetings were being held at a Full Gospel Church near my home. My wife and I attended. Although I did not know it, I was hungry and searching for real salvation. I invited the pastor, Brother Lawton, to my home. The

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following day he and his wife came (April 16) and told me the story of his life, very much like mine. He had been given up by the doctors. He had X-ray pictures to show the desperate condition he had been in. But he prayed for healing and was healed. This was the kind of evidence I needed. I asked to be prayed for. They prayed over me and anointed me with oil in the name of the Lord, and the Lord raised me up. I was healed instantly. I was also a new creature in Christ Jesus. Praise His wonderful name!

June 5 the County Nurse asked me and my wife and son to go to the State Sanitorium to have our lungs X-rayed for T. B. I had claimed healing, and was able to do many things I had not been able to do before; but what would the X rays show about spots? We read of the ten lepers who, without paying any attention to their own looks or symptoms, went obediently to show themselves to the priests. They claimed the victory. We must do the same. We must show ourselves to the health authorities.

With the nurse we started. We sang choruses and hymns all the way to the hospital. We had claimed the victory and refused to be worried over the outcome of the examination. We knew God would not let us down, for it is written, "There hath not failed one word of all His good promises."

The X rays of my wife and son showed "no activity" and mine showed that my lungs were completely healed. The doctor who had advised me to go to Arizona and demand a rib operation informed me of this after having taken two X rays to assure himself there was no mistake. He couldn't believe the first one.

God still performs miracles. "Jesus Christ, the same yesterday, today and forever." Heb. 13:8. We have promise after promise of Divine Healing in God's Word, beginning away back in Exodus: "I am the Lord that healeth thee." Ex. 15:26.

David said: "Fools, because of their trans-

gressions, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat; and they draw nigh to the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His Word, and healed them, and delivered them from their destructions. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Psalm 107:17-21.

David said again: "Bless the Lord, O my soul, and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases" Psalm 103:1-3.

By stepping out on these promises in faith God brought me complete deliverance from my terrible afflictions.—Leo Thomas, Box 173. Hot Springs, South Dakota.

Ed. Note.—Accompanying this testimony and exhortation is a letter from Brother Thomas' pastor, Claude W. Lawton, Hot Springs, South Dakota, in which he says he was the minister who visited Brother Thomas in his home and prayed for him. He says the testimony is completely true, and Brother Thomas is a well man.

EDITH CAVELL'S LAST HOUR

It was an English Pentecostal Brother, Pastor Gahan, who was called to minister at the last to Edith Cavell.

Brother Gahan was pastoring in Brussels when the German troops occupied the city in World War I. He was never imprisoned during the occupation, or badly treated, and he held his English church services as usual, though he was cut off from his friends in England.

One evening he received a note from a German military chaplain whom he knew. It said: "There is an English lady who is near her end, who would like to see you and have the Communion." Pastor Gahan found it was Nurse Cavell, the matron of the English hospital, who had been in confinement for some time. She was to be shot at dawn next day. She had helped English prisoners to escape, feeling it her duty to help her fellow countrymen. But suspicions had been aroused and the Germans had imprisoned her and sentenced her to death.

Arriving at the military prison, he was taken at once to Miss Cavell's cell. The officials told him he could stay as long as they both wished. Miss Cavell welcomed him, and after they had some quiet talk he placed the Communion vessels on a chair. She said she had had a very busy life, and she was quite thankful for these ten weeks of enforced quiet. She had had time to think a good deal. She had no complaints to make as to her treatment. She was now facing eternity, and she knew now that patriotism was not enough. She must love everyone—"Everyone," she said.

Brother Gahan had not known what to expect and was amazed at her utter calm and Christian resignation. They knelt on each side of the chair and partook of the sacred emblems together. It was after nine at night. Then followed a few words of earnest prayer, and he quietly repeated the last verse of "Abide With Me." Nurse Cavell said the words with him:

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"Hold Thou Thy Cross before my closing eyes,  
Shine through the gloom and point me to the skies:  
Heaven's morning breaks and earth's vain shadows flee—  
In life and death, O Lord, abide with me."

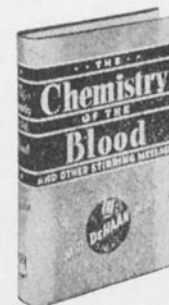
It seemed to help her, and so he repeated the preceding verse, and then the verse before that, until he ended with the first verse.

The time came for him to leave her and she bade him a sweet good-by. She hoped to have a good night's sleep, as she was tired. Next morning she faced the firing squad quite bravely, and in a moment she was gone. Brother Gahan was not permitted to be present, but the German chaplain said there was no scene. Her spirit went home to God "forgiving and forgiven," filled with love and not with hate. May we too have the same love, trust and peace when our turn comes to meet our Maker.

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# The Lord's Healing

## A GRAND FIGHT FOR A BOY'S LIFE

June 2, 1943 eleven-year-old Amos Holt, son of B. F. Holt, Route 1, Box 395, Shreveport, Louisiana was hit by a hit-and-run driver and thrown from his bicycle into a ditch. When he was found he was taken to the home of his pastor, E. C. Allen. The pastor not being at home the boy was taken to the Tri-State Hospital. He was unconscious, speechless and paralyzed on the right side.

The doctors did not know anything to do for him, gave him nothing but glucose, and in this condition he lay in the hospital for sixteen days, the doctors telling the parents that they must choose between his being an invalid for life and having an operation. His mother fasted for fourteen days and we all prayed. They called for prayer in many places, and the pastor and District Superintendent L. O. Waldon prayed for him anointing with oil. An anointed handkerchief was laid on him; but he lay unchanged.

When the Holts were called upon to make the final decision about an operation, and refused, they took him home. There prayer continued, and further anointings with oil and prayer were performed. Three days after he was back home he began to talk, and in a very few days he was sound and

well. The fight was over, the boy was healed.—E. C. Allen.

Ed. Note—This testimony written by Pastor E. C. Allen in the early part of August was signed also by Amos and both of his parents. Accompanying it was a snap shot of Amos standing by his wrecked bike, taken a month after the accident. We had a letter from Brother Holt in November telling us that Amos is sound and well, attending school.

## CHRISTIAN GIRL'S PROBLEMS

By Bertrand Williams

Teen-age girls have many problems—problems which must be solved. In this heart-to-heart talk the author gives friendly advice which will help to prevent much future regret and heartache.

The volume is exceedingly valuable because it offers solutions which really work. The author's advice is based upon the Word of God and the power of Christ's blood to cleanse the heart which accepts Him by faith. This book emphasizes the fact that Christ is the solution to all problems, and will guide and direct the life dedicated to Him and His service. **Price 75c.**

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## HEALED OF EPILEPSY

In January 1941 our two-and-a-half-year-old son fell in a fit, his arms held straight before him, his legs drawn up to his body, his face convulsed and working and his whole body jerking. After a few minutes he relaxed and fell into a deep sleep. A few days later this occurred again. It became chronic. His head was so severely bumped that we contrived a pillow for him to wear to protect it. We consulted four doctors and they called it some form of epilepsy, and the last one said there was no hope for him, that he should be sent to the home for feeble minded children, and that we might find him dead in bed any morning. In June, 1942 we brought him to the camp meeting at Lakewood Park, near Devil's Lake, North Dakota. At that time he was unable to walk or talk, although he had been doing both before being stricken. From that day to this he has been gloriously healed, not a sign of any recurrence of the affliction. How we do praise the Lord!—Mrs. C. Torgerson, Fairdale, North Dakota.

## SWEET OR SOUR?

The wife of the late Dr. Griffith Thomas, the well-known Fundamentalist preacher, said of him: "Dr. Thomas never gave others his sweet cream, and us at home his sour milk.

This is quite a testimony and it may come close to the hearts of many. There are some who are very pleasant away from home and who are exceedingly peevish at home. It should not be that we give our sweet cream to the public and bring home the sour milk to the family circle. We should be all things to all men and this includes the family circle. If Christianity does not make us kind at home it will not make us impressive abroad. You cannot camouflage love. You can detect hypocrisy through any mask.

Royal robes will soon invest Thee,  
Royal splendors crown Thy brow;  
Christ of God, our souls confess Thee  
King and Sovereign even now.  
Thee we worship; Thee we praise—  
Excellent in all Thy ways.

## Coming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

ABERDEEN, S. DAK.—Gospel Tabernacle, Nov. 21—; Robert Brant, Stanley, N. Dak., Evangelist.—P. T. Emmett, Pastor.

PARMA, OHIO—Northeast Ohio Fellowship Meeting, 5966 Ridge Road, Dec. 6. Also dedication of church. Services 10:30, 2:30 and 7:00. Minister's meeting, 1:30.—T. E. Hartshorn, Secretary-Treasurer, 751 Main St., Conneaut, Ohio.

RAYSAL, W. VA.—Annual Thanksgiving Deeper Life Convention of Appalachian District, Nov. 24-26. Fellowship service, Wednesday night. A. L. Chadwick, Greensboro, N. C., main speaker.—Edna Koonce and Pansy Sample, Host Pastors Squire, W. Va.

ABERDEEN, S. DAK.—C. A. Rally, Nov. 25-26; Grant A. Wacker, State C. A. President, special speaker. November 26 is homecoming day for all members of Gospel Tabernacle. Rooms furnished. For further information write Pastor P. T. Emmett, Box 1, Aberdeen, S. Dak.

WEST PRESTONBURG, KY.—Fellowship Meeting, First Pentecostal Assembly, Nov. 25. Services 10:30, 2:30 and 7:30. Meals served at church; lodging provided for those staying over night. District officers, missionaries, preachers and mountain workers especially invited. Bring musical instruments. Remember last year the power fell.—G. R. Fannin, Pastor.

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MOBILE, ALA.—Sectional C. A. Rally, Crichton Assembly, Nov. 25. Three services. Jesse E. Smith of Prichard, speaker. Jimmie Flowers, Alabama C. A. President.

INDIANA S. S. CONFERENCES

Gary, Nov. 29-30; Mishawaka, Dec. 1-2. Loine Honderick of Canada, principal speaker. Other speakers: G. F. Lewis, Superintendent Central District; J. D. Menzie, Gary; Earl Bond, Terre Haute; and C. C. Burnett, South Bend.—C. C. Burnett, Indiana Sunday School Superintendent.

BOSTON, MASS.—Old-fashioned Gospel Meetings for Servicemen, Huntington Chambers Hall in the Copley Square Building, 30 Huntington Ave., every Saturday night at 8:00, except first Saturday of the month. The C. A.'s of New England, who are sponsoring these meetings, invite you to attend.—Edwin P. Anderson, New England District C. A. President.

MISSIONARY CONVENTION

KANSAS CITY, KANSAS—Annual Missionary Convention, 7th and Riverview, Dec. 3-5. The following missionary speakers will be present: Robert Cummings of India; Kenneth Short of Borneo; and Florence Steidel of Liberia, West Africa. All nearby assemblies cordially invited to attend.—F. A. Spurgeon, Pastor.

PEORIA, ILL.—State C. A. Convention, Nov. 25; W. E. Wood, host pastor. Lester Sumrall, guest speaker. Special rally, night preceding convention. Business meeting and election of officers 10:00 a. m. Brother Sumrall will speak at afternoon and night services. Bring musical instruments and specials. For further information write W. E. Wood, Box 505, Peoria, Ill. or Harold George, State President, 307 Marion Ave., Aurora, Ill.

FILIPINO ASSEMBLIES OF GOD

The 6th annual Convention of the Filipino Assemblies of God, a branch of the General Council, will convene at the Upper Room Pentecostal Mission, San Jose, Calif., Nov. 24-27. R. J. Thurmond, superintendent of Northern California and Nevada District, will be guest speaker. All services in English. E. C. Lagmay, President, 201 S. Fourth St., San Jose, Calif.

GREENVILLE, S. C.—South Carolina C. A. Youth Conference, First Assembly of God, Park and Gridley Sts., Nov. 24-26. Ralph Harris, National Young People's Secretary, main speaker. Great rally, night, Nov. 24; Grover Langston, Secretary-Treasurer of Alabama District, Speaker. Group discussions; special speakers from various sections. Rooms furnished as far as possible.—Carl E. Perry, District C. A. President.

ATLANTA GA.—District C. A. Convention, 318 Cherokee Ave., S. E. Fellowship Meeting, night Nov. 24. Thanksgiving Day, services 9:30, 3:00 and 7:30. All C. A.'s especially invited to attend. Many District officials will be present, including District Superintendent, S. W. Noles. Walter Haydus, Statesville, N. C., will speak Thursday night. Other visiting speakers on program. For room reservations write Joseph M. Bell, 318 Cherokee Ave., S. E. Rooms as far as possible.—Joseph M. Bell, District C. A. President.

AUSTIN, TEXAS.—Annual Thanksgiving C. A. Convention of Texas, First Methodist church, Nov. 24-25. Business meeting, Nov. 25, 2:30 p. m. Every minister and delegate urged to be present for an important business session. Each C. A. group entitled to five delegates including their pastor, each of whom will be extended voting privileges. Special speakers in addition to local ministers will be Pastor Tinsman of California and Charles E. Blair of Nebraska. For further information contact Leonard L. Norville, State President, P. O. Box 3113, Corpus Christi, Texas.

OPEN FOR CALLS

Evangelistic

Dr. Russell Ford, c/o Assembly of God Tabernacle, Thomaston, Ga.—"We are now conducting a revival here. Reference: W. W. Hurston, Secretary Georgia District, P. O. Box 1101, Columbus, Ga."

NEW ADDRESS—510 Walton St., Houston 9, Texas. "We have resigned the pastorate at Dinuba, Calif., and can be contacted for evangelistic and camp meetings at above address."—Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.

MISCELLANEOUS NOTICES

NOTICE—Will contact servicemen at Camp Swift if their addresses are sent to me.—Pastor L. A. Swanson, Box 345, Elgin, Texas.

NOTICE—All servicemen and defense workers living at or near Glen L. Martin Airplane plant at Middle River, Md., are invited to attend services at Pentecostal Assembly of God, 406 Beck St., Essex, Md.—Fred J. Miller, Pastor.

NEW ADDRESS—2 Maple St., Ansonia, Conn. "Have accepted the pastorate here."—Edwin Antin.

NEW ADDRESS—Box 152, Experiment, Ga. "Have accepted the pastorate here. All Council brethren passing our way are invited to stop over with us."—Ernest P. Pruett.

FOR SALE—One amplifier, one microphone, 2 speakers, 2 extra large baffles in good condition.—R. E. Taylor, Box 404, Enterprise, Ala.

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WHEN

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