

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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## Glory Only in the Cross

F. J. Huegel

Christ  
died  
for us.

Rom. 5:8

### Golgotha

O sacred Cross that crowns Golgotha's height,  
That marks the place where earth with heav'n did meet—  
Thou, Cross, Thy benefits we now entreat  
In these last hours of Satan's sin-cursed night;  
Fore'er hast Thou removed transgression's blight,  
And in its stead hath placed a mercy-seat  
Where sinners come and find a refuge sweet  
And gather strength to live from God's own might.

The powers of sin assail that holy place—  
The strongest winds around Thee fiercely blow,  
The rankest weeds up o'er Thy timbers grow;  
Still in those arms of God's outstretched embrace  
I find forgiving, cleansing, healing grace,  
I find the satisfaction I would know.

—Lee Ellenwood

AS MEN are wont to glory in their wealth, warriors in their arms, royalty in its blood and name, scientists in their science, women in their beauty, and artists in their art, so the Apostle Paul gloried in the Cross of Christ. "God forbid," he exclaimed with holy fervor, "that I should glory save in the Cross of our Lord Jesus Christ." He not only gloried in the Cross, he brooked no competition. He would glory in nothing save the Cross. Its claim upon his devotion was to be absolute and undivided.

One simply cannot exaggerate the power of the Cross over Paul's heart and life. To him it was the center of his life, the foundation of his being, the soul of his theology, the alpha and the omega of his hopes and aspirations; it was the lodestar of his faith, the foundation from which he drew all his inspiration. He was determined to know nothing save Jesus Christ and Him crucified. Never was a man so in love with a maiden as was Paul with Christ and His Cross.

When Admiral Byrd some years ago was spending the winter near the south pole for the purpose of scientific research, he left his hut one night to walk in the fresh air. He wheeled about suddenly, horrified. No sign of his hut was visible. There was absolutely nothing about him that could give him a sense of direction. Snow and cold and polar wastes enveloped him. He knew that if he were to strike out and fail in the first attempt to locate his hut, he would be lost. All sense of direction would be gone. He would stumble about in a vain search, and finally freeze to death. He had with him a long stake, which he drove into the ice: "There is my center; if I do not find my hut I can return to it." Three times he struck out in search of his hut; each time, failing to find it, he returned to his center without which he would have been as lost as the proverbial needle in the hay stack. In the fourth attempt he stumbled upon his shack and was saved.

As Christians we must return continually to our center, the Cross. If we fail to do so we shall be swallowed up in a darker night than that which surrounded Admiral Byrd:

(a) We must come back to the Cross for an ever-fresh cleansing. We never reach a point where the cleansing Blood is (Continued on Page Eight)

# The Day of Atonement

Myer Pearlman

ON THE Day of Atonement, the most solemn day of all the year, the Israelite's high priest for the first and only time in the year, passed beyond the outer court and holy place and went into the holy of holies. There, in the presence of God, he offered a sacrifice that would cleanse the entire nation. The gladdest moment of the Jewish year was when the high priest once more appeared, thus signifying, "It is finished." Once again they realized that the work of atonement was completed—they were purged and cleansed.

It is *the* day in the Jewish year even today. A Jew may never go near the synagogue during the year but if he is any kind of a Jew at all, he will do so on Yom Kippur, the Day of Atonement. Orthodox Jews will go for the entire twenty-four hours without touching bread or water and some stand the entire time in order to find forgiveness of God. But there is no answer from heaven. I remember when I was a boy how my mother fasted, but somehow I had no inclination to fast. I had a healthy appetite and wanted to eat, and every now and then my mother would call me a Gentile because I did not love my religion.

The sacrifices offered on the Day of Atonement were the climax of the sacrifices offered during the entire year. Every day you housewives sweep and dust; but once a year it is spring-cleaning time. Now once a year there was house-cleaning time in Israel—a spiritual house-cleaning time—when the nation and the tabernacle were cleansed. On the Day of Atonement blood was sprinkled everywhere—to cleanse the high priest himself; to cleanse the priesthood, and also the entire nation.

Now on what was this day based and what was the need for it? The answer is found in the word "holy." Israel was a holy nation, separated from the defilements of heathendom and dedicated to the worship of God. The purpose of the laws in the Book of Leviticus was to keep out heathenism and keep in holiness. Everything in the life of an Israelite referred to the word "holy." He couldn't eat the same food as other nations, for he belonged to God and he must be very careful how he lived. He had to wear special garments, and special days were set apart by God for the observances of feasts and holy days. Everywhere and in everything holiness was stamped upon his life—holy garments, holy food, a holy tabernacle. Why? They were a holy nation, dedicated to God, and He was stamping upon their

character this thought, that they could not be like the other nations, but different, separated, dedicated, set apart. By means of these ceremonies and laws God stamped upon the Jewish character the idea of holiness and they have never gotten away from it. This explains the fact that though a Jew may be educated in America and speak like an American, yet there is something peculiar about him, for early in the history of the race God stamped upon his soul that peculiar mark.

Everywhere a Jew turned he was reminded that he was holy. Israel gives us the picture of a holy nation worshiping a holy God who lives in a holy temple, served by a holy priesthood who offer a holy sacrifice, and perform other holy acts. This holy nation lived in a holy land where they observed holy seasons, ate holy food, performed holy worship and gave holy tithes. That is quite a holiness movement. You find it everywhere in the Old Testament. Of all the lands, Canaan was the holiest; of all the cities in Canaan, Jerusalem was the holiest; of all the buildings in that city the temple was the holiest, and of all the sections in that temple, the holy of holies was the holiest. Of all the nations, Israel was the holiest; of all the tribes Levi's was the holiest; of all the families in that tribe, Aaron's was the holies, and of all the individuals in the house of Aaron, the high priest was the holiest.

To maintain that holiness the nation had an annual reconsecration on the Day of Atonement. For it was on this day that the holiest person of the holiest family of the holiest tribe of the holiest nation in the world entered into the holiest place of the holiest building of the holiest city in the holiest land in the world, to offer the holiest sacrifice on the holiest day of the year before the high and holy One who lives in heaven. This is the key to the meaning of the Israelitish history.

Now let us follow the high priest in his ritual on the Day of Atonement, and then see how the Lord Jesus Christ fulfilled the ceremonies of His day when He offered the one great sacrifice which was the climax of all sacrifices.

The high priest, clad in garments of glory and beauty, offers the morning sacrifice on behalf of the nation. Then he goes to the laver, carrying a simple white garment. He takes water from the laver,

## Blood Alone

It is the blood that maketh an atonement for the soul. Lev. 17:11.

Unto Him that loved us, and washed us from our sins in His own blood... to Him be glory and dominion for ever and ever. Amen. Rev. 1:5, 6.

enters into the holy place, doffs his beautiful, glorious garments and washes himself, preparatory to entering into the presence of God. He dons a white penitential garment, signifying that the work he is about to do is connected with the people's purification.

The high priest comes out of the *holy place* and appears before the people in his white garment. Next is the preparation of the special sacrifices. The first is a bullock offered for the high priest's sins; then two goats, the one to be killed and its blood taken into the presence of God to make atonement for the nation; the other, the scapegoat. The high priest takes two tablets of wood; one inscribed with the words, "*For Jehovah,*" the other bearing the words, "*The scapegoat.*" He puts one on the head of each goat.

Then the high priest takes the censer full of live coals and a handful of incense, passes the outer court and goes into the holy place. He puts incense on the live coals so that the fumes rise and cover the mercy seat. He dares now to enter into the presence of God to offer his prayer and petition.

First he must offer the sacrifice for his own sin. Before he can make atonement for himself. He goes to the bullock and lays his hand very heavily upon the animal. No man can get rid of his own sins; he must have some place to put them. There must be a transaction whereby the sins leave his conscience; this transaction is called, "sin bearing," or atonement. The animal is to die for him. As he lays his hand upon it he says, "Oh, God, I have sinned! I and my household have committed iniquity. I beseech Thee, grant Thy atonement for the sins we have committed against Thee." He kills the animal



and catches its blood in a basin. He sprinkles the horns of the altar, pleading that God will forgive his sin. He passes the altar and the laver, and, for the first and only time in the year lifts the veil and enters into the presence of God, standing before His throne to make atonement. Before the mercy seat there is incense arising, covering the Shekinah glory so that the high priest looks not upon God. Shall it be life or death? *It shall be life because there is blood.* He sprinkles the blood seven times before the mercy seat, and then seven times upon it. Jehovah accepts him; atonement is made for his sin. Cleansed himself, he can now offer the sacrifice to cleanse others. Jesus did not have to do that for Himself for He was always holy, but He took our sins upon Him and made atonement for them.

The high priest leaves the holy of holies and comes to the gate. He approaches the goat marked, "For Jehovah," which is to be offered as a sacrifice to bring Israel again into a condition of grace. The high priest kills it and catches its blood in a basin; once again he lifts the veil and stands before the Ark of the Covenant. This man is typical of the Savior; he has the sacrifice of blood that will cleanse the entire nation. God is gracious, and the blood that we see here, He Himself has provided. In Atonement God really pays the penalty, for God and His Son are two, one in purpose. God is just, and must punish His people; but also gracious and desires to save them. But how can God be just and yet gracious? How can He honor His law and yet save the sinner? The explanation is that *God has provided an offering that makes satisfaction for the law.* So He can be gracious without being unjust and be just without being ungracious.

The high priest sprinkles the blood seven times. Israel has broken the covenant of which seven is the sacred signature, and he is making atonement for Israel's violation of the covenant. As he sprinkles the blood on the mercy seat the sins of the entire nation are cleansed, pardoned, cancelled. As the high priest comes out of the holy of holies he makes a mixture of the blood from the bullock offered for his own sins, and the blood of the goat and sprinkles the four horns of the golden altar of incense, where the priests have ministered. This sprinkling of the blood on the horns of the golden altar cleanses the priesthood so they may minister once again.

Remember that the people have not seen the sprinkling of the blood on the mercy seat. How then do they know their sins are forgiven? What evidence do they have? To show what has been done in secret, the high priest lays his hands heavily upon the scapegoat and confesses over it all the sins of the people. As he does this he prays: "Oh God, thy people, the house of Israel, have sinned; they have

committed iniquity and transgressed against Thee. Pardon now their sins and lay the sins of the people upon this goat." Then he faces the people and says, "And you shall be cleansed," thus telling the people the meaning of that ceremony. Then the scapegoat is taken out. A Gentile was usually called to do this work for any Jew who took out that goat would be defiled and would have to be cleansed again. Just so, our Lord Jesus was led to Golgotha by Gentiles. As the Israelites saw the goat going away they could sing in a fashion,

"They're all taken away, away,  
My sins are all taken away."

As that goat was taken into the wilderness the people remembered the promises. "Thou wilt cast all our sins into the depths of the sea"; "Their sins I will remember no more"; "As far as the East is from the West so far hath he removed our transgressions from us."

In the time of the second temple the goat was taken into the wilderness and thrown over a precipice. Between the temple and that place were ten stations, each occupied by a man with a flag. As soon as the Gentile had pushed the goat over the precipice, the first man would flash the signal, then the next and so on till finally the news reached the temple and the waiting people, that the goat had arrived in the wilderness and their sins were taken away.

Nineteen hundred years ago the Lord Jesus had laid upon Himself the iniquity of us all. He went into that dread wilderness of loneliness, to suffer alone; but after He had risen from the dead He ascended, and the first preacher of the gospel flashed the signal and he, in turn, waved it to others and from age to age, from century to century, evangelists and

preachers have been waving the flag signaling that Christ died for our sins and that He died to reconcile us by His blood, lives to save us by His life. Rom. 5:10. That is the only hope of the world; not legislation, but regeneration. The only thing that can avail is the power of God in the human heart.

The high priest now goes again into the holy place, takes off the white garment of humiliation and puts on the others, while the people on the outside wait for the sound of the bells. As soon as the high priest puts on the robe of the ephod the bells begin to tinkle, thus indicating to those waiting that he is alive. Finally they see him coming forth in his glorious garments to minister again for the entire year. He raises his hands and says, "The Lord bless thee and keep thee; the Lord cause His face to shine upon thee and give thee peace." It is finished. They have received the blessing and everyone goes home rejoicing.

These ceremonies were but types. The New Testament in six scenes shows how they were fulfilled by our Lord Jesus Christ.

SCENE 1. A council meeting in one of the great council chambers of the temple. John 11:47-53. One priest says: "Brethren, this Man performs many miracles; there is a renewal of His popularity. If He continues doing miracles people will gather around Him and we shall have a revolution. The Romans will take away our independence and position. What shall be done?" Then stood Caiaphas, the high priest, who once a year made atonement for the sins of the people. Caiaphas was a shrewd politician, a wicked man. The high-priestly office was a political position and he had to stand in well with the people and also with the Romans. He said, in effect, "Why are you so excited? You are afraid this Man will get us in bad with the Romans! Don't be foolish. Use your heads. We will use Him to show the Romans that we are loyal citizens after all. We will have Him arrested and say to Pilate, 'Sir, we have found this Man stirring up the people and forbidding them to pay tribute to Caesar. We are loyal citizens and for our own protection we deliver Him up.' Which is better—that one Man should suffer or a whole nation perish?"

John gives us his commentary on this, "This he spake, not of himself; but being high priest that year, he prophesied that Jesus should die for that nation." Though he knew it not, in that council chamber the high priest was laying his hand upon the scapegoat.

SCENE 2—*The Upper Room.* Jesus Christ bearing on His heart the names of the tribes, prays His high-priestly prayer of John 17.

(Continued on Page Nine)

### Calvary

No wonder that the Universe  
Should shudder at the sight;  
And, at the bidding of her God,  
Hide her fair face in night.

And yet—and yet—could she have  
known  
All that those sufferings meant,  
There would have risen to the skies  
A sigh—but of content!

For through the death of Jesus  
Upon the blood-stained tree,  
A sinful world, by faith in Him,  
Could be from guilt set free.

The happy ransomed ones above  
Will make that dread scene be  
The keynote of their hymn of love  
Through all eternity.

—William Olney

# Christ Crucified Afresh

**J**ESUS wept over Jerusalem. He cried, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

Jerusalem was the city of the great King. It was the place where He had put His name, the place where the worship of prophets and priests had ascended for centuries. But when the King sent His Son, they rejected Him. "He came unto His own, and His own received Him not." John 1:11.

They had a formal temple worship though they rejected Him of whom the temple was a type. They preferred the shadow to the substance, and they rejected Him of whom the prophets foretold.

Jerusalem was religious, circumspect, devout. Tradition had supplemented the Word of God. It is the same today. The Jews did not set aside the Word of God; they sought to improve upon it. They dared not take from it, because they had too great reverence for the law of Moses; but they undermined the Word by their traditions. They made the commandments of God of none effect by their traditions. Matt. 15:6.

The whole situation pictures conditions today. Christ is coming as the Son of God to His own, and His own are receiving Him not. In many a modern church they may call Him king, but they would take from His Godhead. Christ refused to be made king. Thomas believed when he saw the print of the nails in Jesus' hands and feet, and was invited to thrust his hand into His pierced side. Thomas believed when he saw the print of the nails in Jesus' hands and feet, and was invited to thrust his hand into His pierced side. Thomas worshiped Him as God. But Christ said, "Blessed are they that have not seen, and yet have believed." Jesus commended Thomas "Because thou hast seen Me, thou hast believed." He commended him because he worshiped Him and recognized that He truly is the Lord and God.

Christ wept for Jerusalem. He wanted to give them protection, but they rejected Him. There is destruction following rejection. The Jews refused to receive Him as the Son of God, and their house was left unto them desolate.

Many today have compliments to pay Him as a great teacher, but they do not take the place of confessing Him as the Son of God and subscribing to the truth set forth in the first chapter of John: "In the beginning was the Word, and

the Word was with God, and *the Word was God*. The same was in the beginning with God. *All things were made by Him; and without Him was not anything made that was made.*" Many today accept Him as a leader, as a teacher, as an example, as an ideal, but He refuses all that when they refuse to recognize His deity. Lauding Him as a great teacher will not take the place of that worship which is His due.

Thomas said, "My Lord and my God!" Nicodemus said, "Thou art a teacher come from God." Nicodemus was teachable and later he came to know more and more concerning the Son of God. There is hope for those who simply recognize Him as teacher, if they will learn the truth which Christ taught Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." John 3:5, 7.

Christ saw what was ahead for the beloved city—the place where God had put His name. And today Christ sees what is ahead for those who bear His name and reject His whole claim, and says: Your house is left unto you desolate; and your whole household is doomed to destruction.

They would not be gathered, therefore destruction followed. Today too, this has to follow those who "would not." The rejection of Jesus Christ and His claim as divine Son of God, the eternal Word, the Word that was with God, the Word which is God, the Word by which all things were made and without whom was not anything made that was made, the only begotten of the Father, will be followed

by His rejection of those who call themselves Christians, even though they may have a form of godliness, even though they may have eaten and drunk in His presence at many a communion table, if they know Him not as *Saviour from sin*.

The high priest and rulers crucified Him because He said He was the Son of God. Today men crucify Him in another way. They minimize the seriousness of their sins, and reject the sacrifice of His atoning death. They reject the Blood of the Cross, and contemptuously call the message of His cleansing, all-atoning, all-blotting-out Blood "slaughter-house theology—a gospel of the shambles." They may magnify His attributes, His nature, His ideals, His teaching, but *they reject His Saviourhood and His Godhood*. And with their so-called gospel, which is no gospel, they throw dust in the eyes of their hearers after they have injected poison into their hearts.

They are blind leaders of the blind. Adulation of Jesus Christ as a great teacher can never take the place of prostration at His feet, worshiping and saying, "My Lord and my God!" Christ is too high for the patronage of men, when He has the glorification of the Father.

The high priest said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Christ anticipated the glory that was to be manifested in and through Him as the Son of God. They gnashed at Him, they rejected Him, and ordered Him to be crucified, and their wish was carried out.

Today He is being crucified in a more polite and aristocratic manner, not on the hill of Golgotha, on a wooden cross, but in many pulpits of marble and choice wood.

And His word to those who attend many so-called sacred edifices is this: "Henceforth your house is left unto you desolate." They will have their ideal, but the real Christ is departed. He says to many a modern church, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, *I will spue thee out of My mouth.*" Rev. 3:15, 16.

But He still comes to the individual and says, "Behold, I stand at the door, and knock: if *any man* hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." And He still gives the promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:20, 21.

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## THE PENTECOSTAL EVANGEL

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# When Christ Meets Sin

A Pre-Easter Message by J. W. Welch

"And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written, This is Jesus the King of the Jews."

**T**HIS is the crisis of the ages. Here Christ is seen as the Lamb of God who is brought to the slaughter. Even before the beginning of the world He has always been a lamb, for in Him is the element of sacrifice. He spent His days in service, and now He comes to the cross.

The cross is significant. It is significant because of the shed blood, but even more than that it is significant because of the torture it involved. The Old Testament is filled with pictures of redemption but none of its types demanded torture. Torture belonged to the curse. And the cross is associated with the curse. Christ took that curse upon Himself.

The path to the cross begins at Gethsemane. Here the first blow is struck. The face of the Father is turned and all becomes dark. Satan comes in all of his power to the limit of human endurance. In agony the Lord battles—alone. The cup—the sins, the vileness, the putrefaction of all humanity is drunk to the full. He drinks with tortured soul. In agony He prays until His body can stand no more. Exhausted, He lies in sweat of blood—but victory is won. Then, not the Father—for Christ has become sin and the Father cannot look upon sin—but angels minister unto Him.

Now there is the sound of a mob. With the mob is Judas who singles Him out and with a kiss betrays Him as their victim. In the hands of the mob He is led away to the High Priest. The High Priest sends Him bound to Caiaphas.

In the court of Caiaphas He stands before the administrators of the law of God. There is a mock trial. Even though they are unable to find any two witnesses who agree testimony is taken. Caiaphas himself breaks tradition by bringing personal accusation. In His own court Christ is the bound one, mocked, spit upon, blindfolded, smitten, called on to prophesy. Here in this sacred precinct Jesus finds sin. The whole Sanhedrin lead him to

Pilate, pushing Him out of the realm of the law of God into the realm of the common law.

Pilate doesn't want the responsibility of quarreling with Jesus. So he sends Christ to his enemy Herod.

Before Herod, Christ is mocked. While the chief priests and scribes accuse Him, the soldiers ridicule. A robe is put on Him, and He is sent again to Pilate. In the court of Herod Jesus meets sin—sin in the application of common law.

As Jesus stands before Pilate again a mob has gathered and the Sanhedrin is there. Led by the priests, the murmur of the mob rises to a roar: "Crucify Him! Crucify Him!" and they choose liberty for a murderer so that the Christ might die. Thus Jesus meets sin again, in the realm of rational sympathy. They count Him worse than a murderer.

Now He is given to the Roman soldiers. They dress Him as a king with a robe of scarlet, a crown of thorns and a reed for a scepter; and they bow themselves in mockery spitting upon Him and smiting Him upon the head with a reed. This is their estimate of the King. Thus again Jesus meets sin. This is sin in the outer world, in the realm of the execution of the law of punishment. They mock His royalty in the robe. Through the reed in His hand they mock royalty. In the crown of thorns royalty is opposed. This is rebellion of sin. Through it all Jesus takes the whole load of sin to the cross.

Tired of their play, the soldiers strip their Victim again to prepare Him for crucifixion. He is tied to a stake and again and again the lash with its rawhide thongs is laid across His back. Again and again the sharp metal tips of those thongs wind themselves around His body to bite deep into the quivering flesh. Then He shoulders the cross.

At Golgotha two thieves are crucified with Him. The sound of the hammer echoes as the nails penetrate His flesh. With a tearing of that flesh the cross is raised. It is dropped into its socket.

A stupefying drink is offered the Christ, but He refuses. He can't afford to drink of it. For Him there must be no earthly release. He has drunk another cup and He must drain it to the full.

Now He speaks.

"Father, forgive them for they know not what they do." While they are nailing Him to the tree, while soldiers gamble for His clothes, while the crowd mocks

and rails Jesus prays. His words are, "Father, forgive them."

"Today shalt thou be with me in Paradise." In all of His suffering His spirit still has supremacy over the flesh. He still ministers to those who need Him.

"Woman, behold thy son!" He is not able even to point. Blood drips from the hands that had ministered to His mother's needs.

Shadows gather; a gray hue overcasts the sky. The Father's face is completely turned away. . . . And it is dark!

"Eli, Eli, lama sabachthani," comes the voice of the Saviour, "My God, my God, why hast Thou forsaken Me?" He who in all of His life had never been separated from the Father is cut off by sin. Out of the darkness He cries.

"I thirst." God, and yet to the very last He is also natural man. The body craves relief. Yet He refuses the stupefying potion.

"It is finished." (There was no comment. At this point he bowed brokenly while the audience wept).

"Father, into Thy hands I commend my spirit." After the spirit had gone to the Father nothing is left but the natural man which dies in an awful scream of agony.

He died for your sins, and in His death He has come in contact with every aspect of the curse. Thus dying He opens the way for you to live, for perfect deliverance, that we all may live over yonder.

Beyond the grave He lives again, and has gone where He can return again and again to find lost sinners and bring them unto Himself. He waits to help you. His life is yours for the asking.

## In God's Own Time

J. H. Jowett was once in a most pitiful perplexity and consulted Dr. Berry. "What would you do if you were in my place?" he entreated. "I don't know, Jowett; I am not there, and you are not there yet. When have you to act?" "On Friday," Jowett replied. "Then," answered Berry, "you will find your way perfectly clear on Friday. The Lord will not fail you." And surely enough, on Friday all was plain. Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket. Give God time, and even when Pharaoh's host is on Israel's heels, a path through the waters will be suddenly open. Give God time, and when the bed of the brook is dry, Elijah shall hear the guiding voice.—F. W. Boreham.

Art thou a beggar at God's door? Be sure thou gettest a great bowl; for as thy bowl is, so shall be thy mess. According to thy faith, saith He, be it unto you.—John Bunyan.

# The Most Miserable Man in the World

A True Story by L. Clyde Meyer, Barnesville, Minnesota. Part One.

IF I were to ask you to help me find the most miserable man in the world, no doubt you would take me to one of our great hospitals and show me some poor soul suffering the pangs of some loathsome disease. You might take me to the death house of one of our penal institutions and show me a convicted murderer awaiting the midnight hour to pay the penalty for his crime. You might show me a man who had lost every loved one on earth and every earthly possession, and yet I would know that you had failed to find him, for the temporal suffering of time is naught when compared with the remorse of the eternally doomed.

If you were to ask me to find the most miserable man in the world, I would show you the man who has spent his life in sin, alienated from the life that is in God by wicked works, standing convicted before the holy law of God without a covering for his sins. Life for him has lost its sunshine; sin has lost its pleasure, and he can see only the final payment of his debt to sin, death and eternal despair.

Thus I found myself in the depths of despondency and despair, *The Most Miserable Man in the World*, with no spiritual solace or comfort but the lifeless formality of the Roman Catholic Church. I had lived a life for self, without God and His peace, thinking only of the gratification of my own desires, until in September 1925 at the age of thirty-four further progress in life was blocked by a wall of sin. Helpless and without Christ, I tried to end it all by my own hand, but Jesus, who loved me and gave Himself for me, saved me, and today I am singing His praises for the realization of His love for me.

I was born in March 1891 and was raised by strict Catholic parents. My father was German and director of the choir in the German Catholic Church at Hastings, Minnesota, for fourteen years. My mother was Irish, and some of her cousins were nuns in the Catholic Church. My early education was received in the parochial school. I received my first communion at the age of thirteen, and the following Sunday I was confirmed a Catholic by the late Archbishop John Ireland. How well I remember that day as I stood before the Bishop, and correctly answered the questions he asked me from the catechism, thus showing that I understood the doctrines of the church. My heart swelled with pride as I was confirmed into the church, outside of which,

I had been taught, there was no chance to enter heaven.

In 1909 at the age of eighteen I left the home of my father and mother and enlisted in the U. S. Navy.

The next four years of my life were spent in the most ungodly environment in which it is possible for a man to live. Sin reigned supreme. Our country at that time was wide open; saloons flourished, and the Tenderloin districts were the rendezvous for the sailors in port. As water will find its own level, I drifted with the human tide of sailors into the byways of sin. But the early training of a good father and mother had its effect in my life. Though I came in contact with the sinful life of the Chinatowns of some of our metropolitan cities, and though I saw the immorality and sin of the Latin quarters of the South American cities, yet the teachings of my father and mother in my youth kept me clean and undefiled. Time and time again while I was on shore leave in some city, Sunday morning would find me looking for some Catholic Church with a desire to fulfill the duty that I had been taught was a mortal sin to neglect.

I tell these details of my early life to let you know that I was reared under the influence of the Catholic Church. It is a boast of the Catholic Church that, if it can have the training of a child until it is seven years of age, that child will die a Catholic. Let a child be raised under the influence of the Catholic Church and nothing can change him but the power of God.

I love the Catholic people, for all my relatives and loved ones here on earth are Catholics with the exception of my wife, and are bound by its spiritual darkness and false teachings. My prayers are ascending to the throne of grace for God to save them, and deliver them from their darkness.

Someone may ask me why I am writing this testimony. It is because I once loved the Church and worshiped God according to the beautiful form of Catholic worship. I know how near and dear the Catholic Church is to the hearts of its people, and for anyone to attack its authority and holiness is nothing short of sacrilege. But for the sake of the truth I must say that, although it occupied that part of my life that was given over to things religious, it failed to stand the test at the crucial hour, and failed to give me that which my soul was crying out for in

the hour of need—peace and vital contact with God.

Catholic friend, I write this, not to tear your foundation from under you, but to show you that it is possible for you to have contact with the throne of grace, not through the daily sacrifice of the Mass and the intercession of the Virgin Mary and the saints, but through the great sacrifice that has been offered once and for all for the sin of the world, which is the Blood of Jesus Christ, and through the intercession of our High Priest Christ Jesus, who has entered into heaven itself to appear before the throne of God for us, the mediator of the new covenant of grace.

My life was spent in religious formality and lukewarmness until September 1925 when I was taken sick with a nervous breakdown, and came face to face with the realization that I needed God in my life.

My testimony is one of a soul that was in torment and conviction. The teachings of a lifetime were incapable of meeting the need of a contrite and sin-burdened heart crying out to God for mercy and salvation. Then began the fight between the forces of good and evil, battling for the eternal possession of a soul standing on the brink of eternity, doomed to eternal damnation.

I was sleeping in the early morning hours when I felt a hand laid on my shoulder, and a voice told me to get on my knees and pray. I obeyed the command of the voice, and on my knees I said the Act of Contrition, a prayer I had been taught in my childhood:

"Oh my God, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of heaven and the pains of hell! Most of all because I offend Thee, my God, who art all good and deserving of all my love; I firmly resolve with the help of Thy grace to confess my sins and do penance to amend my life. Amen."

I then tried to go to sleep. As I was lying on my bed I had the sensation of being suspended in the air, then of falling through space. Down, down I fell as though sinking into a bottomless pit. Finally I stopped falling, and, when I opened my eyes, it seemed as though I were in another world. Everything looked different to me, and it seemed as if life itself were about to end.

I immediately consulted a doctor, and he told me I was suffering from a nervous breakdown and ordered me to St. Mary's



Hospital at Duluth, Minnesota, a Catholic institution. While my wife and I were waiting for an assignment to a room, deep conviction of a life spent in sin seized me. My past life stood before me in all its hideousness, and I knew that I had sinned and come short of the glory of God. A mountain of sin stood before me; I could not climb over it, neither could I go around it. It stood before me, a barrier to any further progress in life. If I were to continue on in life, this mountain of sin must be removed. I felt my own helplessness, and a desire to pray and seek God overwhelmed me. I asked my wife to wait for me while I went to the chapel to pray.

As I entered the door the familiar sight was a great encouragement to my heart. Before me stood the main altar with the life-sized statue of the Christ with arms extended looking down upon me. The lighted sanctuary lamp hanging from the ceiling indicated that the Holy Eucharist was enshrined behind the closed door of the tabernacle. At my left was the altar or shrine of the Blessed Virgin who, I had been taught, possessed intercessory powers which were coveted by every devout Catholic. To my right was the altar of St. Joseph, the foster father of Christ. Suspended from the walls around the chapel were the fourteen stations of the cross depicting the crucifixion and passion of Jesus Christ.

It all was beautiful to the natural eye. This was to me the house of God, and I thought I could get in touch with Him there, for all my life I had associated this with all that was religious.

Oh, the burden of a heart black with sin! Oh, the despair of a soul that does not know God! Convicted because of sin, despondent and hopeless because of lack of faith in my heart, I fell on my face before the altar and tabernacle, which, I had been taught, contained the literal body and blood of Jesus Christ in the form of the Holy Eucharist. With my heart wrung in anguish and sorrow for sin, and the tears of true repentance streaming from my eyes, I poured out my heart before God in the only way I knew. With my head bowed in humility before God, as the publican of scripture (Luke 18:13), smiting myself on the breast in repentance and contrition, I confessed to Almighty God, to Blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, the holy apostles Peter and Paul, and to all the saints, that, "I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault." Therefore I besought the Blessed Mary ever virgin, the blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord my God for me.

With head bowed I waited for the

answer to come from heaven. I waited for the conviction and the burden of sin to be lifted and the peace and assurance of forgiveness to steal into my heart, but the only answer I received was the sound of my own voice as it came back to me from the tomblike stillness of the chapel. As I raised my eyes to the tabernacle the sanctuary lamp hanging overhead seemed to wink and blink with demonic glee at my misery, and the lifeless statues standing before me looked down upon me in deathlike stillness as if to say, "He is not here. He is not here."

Rising from my knees I left the chapel, and after being assigned to my room I called for the priest to hear my confession, and there in bed with the tears of repentance still streaming down my cheeks, I unburdened my heart to him and asked him for forgiveness and penance. He told me I was forgiven, and I tried to believe him, for I had been told all my life that he had the power to forgive sins. Although he told me I was forgiven, the burden of my heart did not roll away. There is only one place that the burden of sin can be rolled away, and that is at the Cross of Calvary.

I then took St. Cecelia as my patron Saint, and day and night I besought her to pray to God for me. I prayed to my dead father and mother, my dead brothers and sister to intercede for me, but still I received no peace.

Oh, the delusion I had been brought up to believe in! "Having a form of godliness but denying the power thereof!" No reality, no vital contact with God was possible as long as I refused to go God's way, for Jesus said, "I am the way, the truth and the life: no man cometh unto the Father but by Me." John 14:6. And again we read in 1 Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

Do you ask me why God did not answer my prayers? It was because I did not come to Him in Jesus' name, but through the saints, and that can never be acceptable to the Lord, for Jesus Himself declares as recorded in John 10:1, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Jesus says (John 10:9), "I am the door: by Me if any man enter in, he shall be saved." I was a robber trying to enter some other way.

Oh! My Catholic friend, if you are praying to the saints and the Blessed Virgin and trusting your eternal welfare to their intercessory prayers, cease it today, and go to our Heavenly Father in the name of Jesus. Accept Jesus as your personal Saviour, apply His precious Blood upon your heart and life, and let Him cleanse you from all your sins and give you His peace that passeth all understanding. There is no other way, for we read

in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Day after day I continued to pray and read my prayerbook, the litany of the Blessed Virgin, the litany of the saints, all of them, but nothing that I could do would lift the burden from my heart. I saw no good thing in me, for every word that came from my lips only added to the mountain of sin that was standing before me.

After I returned home from the hospital, I called the priest, but he could do nothing for me, for if those who are blind try to lead the blind, they will both fall into the ditch. I would go to him in confession and ask for absolution and penance, although I had no known sins to confess. I had such a hatred for sin and such a desire for holiness, that I wanted to flee from anything that resembled sin. Instead of helping me in my quest for holiness, he tried to turn me back to the world and sin by telling me that all God asked of us was moderate devotion and that it was impossible to live a life entirely free from sin and condemnation. But God's Word says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. I thank God that the Blood of our Saviour Jesus Christ can cleanse a soul from all sin and remove the condemnation.

*To be Continued*

### *Christ Indwelling*

When our eyes are opened to see our place as crucified with Christ, nailed together with Him to His cross, and we agree to live the crucified life of self-effacement, then the Spirit of God will bear witness by revealing Christ within, no longer a dim and distant Lord, but, as one has said, "an inside Saviour"! Then He is able to manifest Himself through the earthly house of our bodily frame, and glorify His Father. Then He is able to work through the yielded body, not feebly and intermittently, but with effectual power; no longer hindered by us, but blessedly moving through us as He wills, as we obey Him fully.

"It is no longer I that live, but Christ,"—this is the secret of which glory and riches too feebly express the fullness. We need to remember, however, that Christ dwelling in the believer will not destroy his individuality. The apostle writes, "Christ liveth in me." We see the capital "I" crucified, the "I" that dethrones and dishonors the Lord, but the "me" that still lives! A "me" that must yield quick and implicit obedience to the tender gracious King dwelling within the heart. Christ, not self on the throne of the heart, the new spring of life at the center of our being.—Jessie Penn-Lewis.

# The Conversion of a Widow

A True Story From India by B. Davidson

WHILE visiting among the people, my wife went into a home and saw there a fine looking young woman sitting alone, her head shaven, and her eyes shut. She was a young widow, blind from sheer weeping, and for the last six months not fit for any work. My wife went and sat beside her, and, taking the widow's hand in hers, she said, "My friend, I have come to visit you because I love you." The widow replied, "Nobody loves me. I am only a widow. Nobody cares for me." "Yes, but I love you, and I have come to tell you of One who loves you a thousand times more than I do." "Who is that?" asked the blind one. "His name is the Lord Jesus Christ." "I have never heard of Him. Will you tell me about Him?"

She was told the story of the widow of Nain. She understood the sorrow which filled the heart of that widow, when she had lost her husband, and now she saw that she went through another sorrow in the loss of her son. She saw the widow following the funeral procession, as the men carried her son to the grave, and her tears fell fast. She listened as she was told how the Lord Jesus stopped the funeral procession and said to the dead body, "Young man, I say unto thee, arise." She saw the young man restored to his widowed mother living and well.

This story touched the Indian widow's heart, and she said, "Perhaps this One who loved that widow, may have some love in His heart for me also." This was the first time that a beam of hope ever dawned into her dark heart, that anyone could love a widow, and she said earnestly, "Oh, tell me more about that One, who loves a widow."

Various other stories of the life of Christ which were suitable for her condition were told to her, and her heart seemed to open up as a flower to the sun, as she heard more and more about this wonderful Saviour. When she was told that Jesus loved her personally, and bore all her sins in His own body on the Cross, that He suffered and bled and died for her, that she might be saved, her heart was drawn out in warm personal love to Him, and she received Him into her heart as her own Saviour. They thanked the Lord together on bended knees and there was joy in Heaven also, over another sinner being made a child of God.

For a week my wife visited her daily, giving her more instruction about the Lord Jesus. How eager she was to learn, and to know more of Him! My wife

bathed those blind eyes to see if they could possibly be opened, but without effect. She asked the family if they would permit her to take the widow to an Eye Hospital in a large town seventy miles away. There might be a hope of her getting her eyesight again. They said in the most heartless way, "She is of no use here. For the last six months she hasn't done a bit of work, and she is just a burden. You may take her with you." The eye specialist examined her eyes in his hospital. He said that, while it was a severe case, he thought that in about four months she might have her eyes restored again, if she could stay in the hospital. She was left there while we went home.

Four months passed by. Then one day I saw this young widow coming straight up to our door, with both eyes wide open, and looking the picture of health. I went out to meet her on the verandah, and told her how happy I was to see her come back with both eyes restored. She quietly bowed an acknowledgment, and walked right into the house. I called my wife from the next room. As soon as the widow saw her, she ran up, took hold of both her arms, and looked into her face with the greatest delight without saying a word. She kept looking and looking, while every feature of her face expressed the joyful feelings of her heart. Her eyes shone with joy. Her cheeks were dimpled with smiles. Her whole face was radiant, as she kept looking into my wife's face. Three or four minutes passed in this way. She seemed to enjoy this sight with her whole heart. Then I remembered that she had never seen the face of this sister who had brought Christ to her heart and helped to bring healing to her eyes. Now she wanted to feast her soul by gazing on the face of this loved one, who meant so much to her. It seemed to me a figure of what we shall be like when we see the face of our Saviour. We shall want to look and gaze on Him for more than five minutes, with the deepest delight of heart, as we see Him who is altogether lovely.

My wife took her into her own room, and when the door was shut the widow found her tongue and said, "Do you remember that first day you came to see me?" "Yes." "Well, I was the most miserable woman on earth. Life was intolerable, and I was planning to end it. When you came in and took my hand so gently, I knew that this was someone who loved me. But when you told me of the dying love of our Saviour, that was the

best of all; and now to think that Jesus has saved my soul, and has restored my eyesight! I am the happiest woman in the world, and oh, I owe so much to you. I wish to thank you and love you for it." They both knelt again, and poured out thanksgiving to the Redeemer who had done it all.

This young widow was taught to read, and soon showed that she had brains and good mental faculties. After a time she went about among the women testifying what great things Christ had done for her. She could sympathize with other widows, and with other women, and could tell them of the saving power of Christ. Many of them listened to her intently, and we believe we shall meet some of them—the fruit of her ministry—when the Lord Jesus Christ comes.—*The Prairie Pastor.*

## Glory Only in the Cross

(Continued From Page One)

no longer needed. "He that is washed needeth not save to wash his feet." Contact with the world besmirches, however watchful we may be in our Christian walk. True, the Christian does not sin wilfully, but he does stumble upon occasion and his garments are forever being soiled. If he would walk in the light and live in unbroken communion with his Redeemer, he must learn to turn immediately to the Cross as need arises, and wash his garments anew in the Blood of the Lamb.

(b) We must appropriate the power of the Cross for an ever-fresh removal of the "self-life." It is true, our judicial position of identification with Christ in death and resurrection, once it is taken in the power of the Holy Spirit, is an inviolable foundation. We count it a fact regardless of feeling. We simply reckon true what God affirms in His Word. But oneness with Christ in His death to sin, which we are commanded to reckon upon (Rom. 6:11), is something which the Christian who desires to be more than conqueror must be forever making good in experience. An unguarded moment may be the occasion for the "setting in motion the wheel of nature." I must return to my center and appropriate anew the slaying power of the Cross, renouncing "self," else the old life of nature will secretly reinstate itself.

(c) We must be forever turning to the Cross else those Providences, whereby we are "delivered unto death for Jesus' sake so that the life of Jesus might be made manifest in our mortal flesh," will surely fail to achieve the full purpose of God. There is no life save out of death. That is why we are forever being turned over to death. God would have abundant fruit, but the corn of wheat must fall into the ground and die, else it abideth alone. *The abundance of life which we communicate to others will ever be measured by*



the depth of death to which we are committed in Christ. Every fresh undertaking for God must be preceded by some excruciating circumstance (the Lord will not fail to provide it) which will take us down into death. *There is no other way to abundant fruitfulness.*

(d) We must never lose sight of the Cross, ever turning back to it in spirit, inasmuch as it is God's mould for the Christian. We are being fashioned according to a pattern. As to character, the divine Potter is not shaping one thus and another so. We are "predestined to be conformed to the image of His Son," which means being conformed to His death. Phil. 3:10. It is only as, with Paul, we are crucified together with Christ that the Heavenly Potter sees of the travail of His soul and is satisfied. We must interpret all things in the light of the Cross, knowing that we always bear about in the body the dying of the Lord Jesus. Only this will keep us from being distressed when in trouble, from despair when perplexed, from being forsaken when persecuted, and from being destroyed when cast down. 2 Cor. 4:8-9.

(e) We must be forever looking to the Cross, considering "Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds." It was the Cross that sustained Damian as he labored among the lepers. But for the Cross he could never have lived among them, preaching to them the gospel, until he himself died a leper. Mary Slessor testified that the Cross of Christ held her faithful to a task that involved infinite pain, in the heart of Africa. The conflict today is such that unless we draw in an ever deeper way from the fountain that flows from Immanuel's side, with Calvary as our only center, we shall most certainly faint in our minds, grow weary and turn back.

(f) Finally, we must be forever turning to the Cross, for nowhere else will be found adequate weapons with which to overcome the devil—the "prince of this world." It was on the Cross the Redeemer spoiled principalities and powers and made a show of them openly, triumphing over them in Himself. It is only as we live a crucified life that the weapons of our warfare cease to be carnal, and become mighty through God for the pulling down of the strongholds of Satan. It would seem that the hour has come when the enemy, knowing that his time is short, has come down with a great rage. More than ever we need to "bind the strong man" on the basis of the Calvary victory. If ever there was a time when the Biblical injunction "resist the devil" should be heeded, it is now. If it is done in the full exercise of the Redeemer's consummated work of Redemption, victory shall be ours, however subtly the enemy may strike and however multiplied the

demons; yea, though all hell be moved against us.

If we will but learn that it is a sin to glory in aught save the Cross of Christ: a sin to glory in our own imagined righteousness, a sin to glory in our denomination, a sin to glory in a Christian experience, a sin to glory in our own virtues or talents, a sin as preachers to glory in our eloquence! If we will but commit to death utterly and fully the old life, the life of nature, glorying only in Christ and His Cross, we shall, even as Paul, be *more than conquerors*. Come what may, we shall sit with Christ in heavenly places and reign.

### The Day of Atonement

(Continued From Page Three)

SCENE 3—*Gethsemane*. In Lev. 16:17 we read: "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself." There was no man who could share the sufferings of the Son of Man as He knelt and cried, "Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thine be done." What was happening there? In Gethsemane, priest and sacrifice were blended and became one, and as the high priest put the pressure of his hand upon the sacrifice so the pressure of our sins was laid upon Him. It was in the garden that the Lord Jesus Christ robed Himself for that great sacrifice.

SCENE 4—*Calvary*. "My God, my God, why hast thou forsaken me!" What does it mean? The bodies of the animals whose blood was taken into the holy place on the Day of Atonement, were carried outside, and so Jesus, "that He might sanctify the people with His own blood, suffered without the gate." He was rejected and cast out of the city.

SCENE 5—*The Resurrection and the Ascension*. The animal was killed at the altar but the atonement was made in the presence of God. The high priest killed the animal, took its blood, stood before the presence of God and sprinkled the mercy seat. Jesus died on the earth, on Mt. Calvary; but in heaven the atonement was actually made. There the Son of God stood before God, not in His penitential garments but in His beautiful robes; and because God accepted Him, He accepts us. Calvary was the place of killing but heaven was the place of sprinkling. Heb. 9:22-24. Jesus died, but that was not enough. He arose from the dead, but *that* was not sufficient. Jesus had to ascend to present His sacrifice before God. You will remember that when the high priest went into the holy place the people were waiting outside. They had to know that he was alive, and were

waiting for the sound of the bells and for the blessing. And this leads us to

SCENE 6—*The Upper Room*. There were 120 gathered together. They knew their Master had died, that He had risen from the dead and now had ascended. But had God accepted His sacrifice? Was He alive? Was the work really accomplished? They said, "He told us to tarry in Jerusalem and wait for the blessing." And every day they prayed. Nothing happened. "Let us pray on," one would say, and day after day they prayed. Everything remained silent; not a sound. But "when the Day of Pentecost was fully come, they were all with one accord in one place," waiting for the sound of the bells. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house... and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance"—like the tiny tongues of the tiny bells on the high priest's garment rang out their message of praise. They knew then that He had arrived in heaven, that He had been accepted. The work was done.

Then out they went, and throughout the city of Jerusalem went the word, "*Jesus whom ye crucified has arisen and He has ascended and is now in the presence of God.*"

"How do you know He is there?" the Jews would ask, and Peter would reply, "*He hath shed forth this which ye now see and hear.*" And all the city of Jerusalem heard that dominant message of the primitive church—"Jesus whom ye crucified now LIVES."

And from that time on, from age to age, from century to century, we have been calling out that great message, "He lives!" "He lives!" "He lives to save, to bless. Our High Priest is alive."

### Hoarding

The sin of hoarding is the same as that represented by the man who buried his talent. Hoarded money is simply money taken out of circulation. Hoarded ability of any kind is a sin of omission in that it takes away what others need and makes no use of it yourself. All life is a trust, not a private possession. No Christian is an owner—only pagans own things—the Christian is a steward, God is the owner. We are tenants in God's property, and as such shall give account to Him.

If ever I should listen to that siren song, "Spare thyself," I believe my Master would spare me no longer, but soon take me away.—John Wesley.

You cannot repent too soon, because you know not how soon it may be too late.—Fuller.

# The Challenge of Cuba

Hugh P. Jeter

The challenge of Cuba is fourfold. First, their very nearness to us demands a demonstration that we "love our neighbors as ourselves." Second, there is the challenge of the open door. The third challenge is that of "many adversaries," and the fourth is the crying need of the land.

## Cuba, Our Neighbor

A modern passenger plane flight of only an hour and a half will take one from Miami, Florida to the beautiful airport of Havana, the nearest of all Latin American capitals. In peace times, it is but an overnight trip by boat. Not only is Cuba near us geographically, but there are political ties that bind her to us as well. She is the youngest of the Latin American republics, having obtained her freedom from Spain in 1898. The people have never forgotten the part that the United States played in winning their long struggle for freedom. When the news of the attack on Pearl Harbor startled the world, Cuba boldly declared war upon the Axis even before the United States.

Moreover, Cuba is very closely linked to us commercially. About 76% of her exports are purchased by the United States and about 71% of her imports are from there. The United States has more money directly invested in Cuba than in any other Latin American country. One would naturally suppose, therefore, in view of all this, that as a Pentecostal movement we would have entered this neighboring field many years ago and that there would be a strong work for

God established on the island. But such is not the case.

## Cuba's Open Doors

It would be difficult to find a country where American citizens have such free entrance as in Cuba. Until recently not even a passport was required. We can well praise God that there are no restrictions prohibiting the entrance of missionaries, as is the case in so many other Latin American countries. In many such places a person accepting the gospel has little hope of retaining his job and is very likely to incur the bitter opposition of his family, friends and relatives. It would be absurd for a school teacher or a holder of any government position in one of these lands to think of continuing in his position after accepting Christ. However, in Cuba there are many government teachers who are Evangelicals. Should a person accept the gospel instead of the traditional religion of the land, it is looked upon as being his own business. Praise God for such freedom! This open door so near at hand certainly challenges us to enter in the name of our conquering Saviour to bring Cuba to Christ.

## The Challenge of Adversaries

Cuba has adversaries as well as open doors. For one thing, her religion is a strange mixture of Catholicism, spiritism and voodooism. But the Lord has repeatedly demonstrated His power to deliver from such religious bondage. Dr. Rodriguez, besides being pastor of the Assembly, is also a government chemist. He was formerly the director of a large Spiritist center in Havana. Very proud, and at the same time extremely superstitious, he tried to find something to satisfy his soul. Worldly pleasures and sin, in which he indulged freely, failed to fill the void in his life. One night he passed by the mission and was attracted by the music. He entered and was so deeply impressed that he gave his heart to the Lord the next night! He was later filled with the Holy Spirit and has now been preaching the gospel for several years, as well as continuing his work by which he supports his family. It would be difficult to find a person who so untiringly gives of himself to the winning of souls for his Lord. Yes, the religion of Cuba is an adversary and a very real power of darkness, but our God is far greater than any hindrance.

Religion, however, is by no means the only adversary. One of the greatest of Cuba's curses is that of gambling. The National Lottery is both owned and operated by the government, and is thus made to appear not only patriotic but a benefactor of the needy as well, since a part of the proceeds is given to charitable institutions. When one travels by bus from one end of the Island to the other, he receives the impression that half of the

population must live by selling lottery tickets to the other half. One person who has made a study of the matter has estimated that the average citizen spends 30% of his earnings on gambling! Besides the lottery, of course, there is the cock fight and almost every other gambling game and device conceivable.

The tobacco industry for which Cuba is famous and upon which so many thousands depend directly for a livelihood, presents itself as an obstacle to many new Christians. It takes genuine courage and faith in Christ to give up employment, in a country where there are already so many unemployed.

So there are many difficulties that present themselves to the missionary in Cuba. Should these hinder the evangelizing of that island? Remember Paul's words, "A great door and effectual is opened unto me, AND there are many adversaries." Many today would have been inclined to write: "I don't know whether to stay here or not. There are undeniably wonderful opportunities, BUT there are many adversaries." Paul didn't use the word "but." He said, "AND there are many adversaries," thus declaring that the very opposition added reason for his staying. To Paul the fact of enemies, opposition, difficulties constituted a challenge to the power of the gospel and he was not the man to let the challenge go unheeded. If there are adversaries to be met in Cuba, that should be a motivating force to hasten us to that needy land.

## Cuba's Need

That is perhaps the greatest challenge of all. Surveys have shown a substantial growth in the evangelical churches of Latin America in the past few years. Some have even doubled their membership in ten years' time. In Cuba, however, the figures indicate that the Protestant work has shown no increase in the past five years! This, clearly, cannot be God's will for Cuba. We believe there should be a real, live, Pentecostal church in every city, town and country community of importance in the island, and many of the cities should have not only one, but several churches.

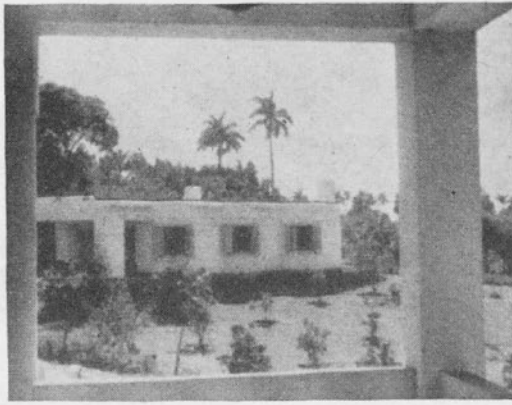
Is this the case? We could name to you seven cities with populations varying from 25,000 to 135,000 in which there is no Assembly of God work, this in addition to smaller towns too numerous to mention. Does it stir you to know that here at our doorstep there are a number of cities that have within their borders more people than the entire peace-time population of Alaska, without an Assembly of God church? It took the full gospel to satisfy you and me, and they need it too!

Then we have the challenge of the rural communities, large sections with no religious work of any kind. The people respond so readily to the gospel, yet comparatively



Coconut Palms





Cuban Scene

little is being done. The rural converts should be taught about farming, gardening, canning and preservation of foods, sanitation, etc., because their ignorance of these things contributes greatly to the malnutrition of the people which, in turn, makes them fall easy prey to the ravages of disease, shortens their lives and ends their usefulness to the Lord here on earth. Cuba's rural districts call challengingly for some consecrated, Spirit-filled, Christian farmers who will give their lives so that these people might live!

Some further needs of Cuba must not be overlooked, though time and space will not allow us to take them up in detail. There is the need of Bible School work, of more extensive gospel literature distribution, of continued radio programs covering the island. There should be a solid and live work in every city and town of importance, besides circuit riders with country parishes that will thoroughly cover rural communities. All this and much more is included in Cuba's need. To bring it about will require the expenditure of a large sum of money as well as the consecrated efforts of hundreds of people, but it will BRING CUBA TO CHRIST! Such a victory would be cheap at any price!

**PRAY FOR THE KROO PEOPLE**

H. C. Laudahl

I wish through this medium to extend greetings to all our friends at home, especially to those who by their prayers and offerings have been making it possible for us to carry on this great work of the Lord here in Liberia.

It is now well over a year and a half since Mrs. Laudahl and Joseph returned to the States. Down here on the Kroo coast, away from the other missionaries, I feel the loneliness more, but the Lord is with me and he does fill the vacant places. He is ever near, ready to help, to deliver, to comfort and strengthen.

I am thankful to the Lord for what he is doing in this section; it gladdens our hearts to see souls coming through to God. I have just returned from a three weeks' trip;

visited four of our churches and one new place where we are opening a work; then went interior to two places in the Jedepo tribe which have been under my supervision since the missionaries formerly stationed there returned home in April, 1942.

During this trip we had three baptismal services, and 40 were baptized. These all need your prayers that they may press on, strong in the Lord. God is blessing, but the devil also is busy; there seems to be a certain falling away, a carelessness and indifference. Surely we need a real awakening from God among His people, for it is evident that wherever the Christians are on fire, the Lord is also adding souls to the number.

We have a problem to contend with which becomes more and more acute as time goes by. It is the school problem. The Roman Catholics are establishing schools, and after they get hold of the children and young people, it is impossible to get them to a Protestant church. Therefore, many of our Pentecostal families are not at all satisfied to send their children to these institutions and are begging that we open schools supervised by the Assemblies of God mission. I am working toward meeting this urgent need, but it takes funds to do so. Your prayers and help will be appreciated.

I am thankful to God that He keeps me well in body. At times one feels worn out physically, but then it seems He pours in new strength, enabling us to go on again. Please pray that soon the way may be opened for missionary reinforcements to be sent to this field.

**MUCH FRUIT IN CONGO**

Encouraging news comes from Belgian Congo. The following reports are from the *Missionary Messenger*, the bulletin of the British Assemblies of God.

Douglas Scott writes:

"Our annual visit to the Kimbi gold mines gave us great joy, for a very real work for God has been accomplished during the past year. Out of 2,000 workers and their wives, some 4,000 in all, we have 400 baptized Christians and nearly 200 others who frequent the meetings, and most of these gathered for the first breaking of bread service, and a large proportion for the second breaking of bread service the following Sunday in an outside camp. There has been nothing sensational to bring about this ingathering of souls. The faithful testimony of the Christians and their fearlessness in the face of the witchcraft which came in the district and enrolled most of the heathen, backed up by continual prayer for the salvation of the lost, has brought about a continual increase in the number of converts. We had the joy of seeing 27 pass through the waters of baptism (we always let the native elders baptize the converts now), and also a number came through into the Baptism in the Holy Spirit.

"On coming back from this journey our hearts were glad, for we have seen a real indigenous work, Brother Carruthers having been once

during the year, and ourselves once to encourage them, but the work and results are due to the faithful native witness. Praise the Lord."

Brother and Sister E. Hodgson write:

"Since last writing you, we have made three Gospel itinerary trips on which we have baptized about 240 new believers in the Lord Jesus Christ. Two of the happiest people to be baptized were the two whom we recently wrote about: 'Muba,' the brand snatched from the burning, and 'Mwana Kisual,' the converted witch doctor. Both these old folks were just like children with joyous excitement at the baptismal service in the river at the public ferry.

"From one of the villages the young men followed me back to the boat and kept me almost two hours overtime answering their Bible questions. They had their Bibles and a paper filled with difficult Scriptures that they had accumulated against our visit. When all the questions were answered to their joy and enlightenment, they said, 'Now that is what we call a visit from our missionary.'"

**MISSIONARY CONTRIBUTIONS**

February, 1944

Alabama	916.30
Arizona	674.63
Arkansas	1,275.10
California	18,002.11
Colorado	1,591.50
Connecticut	444.73
Delaware	768.09
District of Columbia	880.71
Florida	1,221.88
Georgia	631.31
German Branch	390.18
Idaho	696.91
Illinois	3,967.39
Indiana	1,533.30
Iowa	3,191.99
Kansas	4,168.36
Kentucky	406.92
Louisiana	365.57
Maine	150.52
Maryland	687.47
Massachusetts	570.06
Michigan	5,868.21
Minnesota	3,205.11
Mississippi	378.52
Missouri	6,218.45
Montana	793.10
Nebraska	1,309.88
Nevada	100.48
New Hampshire	30.44
New Jersey	1,358.63
New Mexico	409.48
New York	5,025.77
North Carolina	195.08
North Dakota	781.13
Ohio	7,444.45
Oklaoma	2,999.65
Oregon	5,328.50
Pennsylvania	6,816.59
Rhode Island	104.65
South Carolina	83.35
South Dakota	790.29
Tennessee	361.55
Texas	6,154.24
Utah	133.35
Vermont	31.00
Virginia	1,231.12
Washington	6,724.06
West Virginia	158.73
Wisconsin	1,531.16
Wyoming	263.95
Alaska	65.35
Canada	387.40
Foreign	234.09
Miscellaneous	279.77
Total Amount Reported	109,332.56
Home Missions Fund	13,584.47
Office Expense Fund	1,946.40
Literature Expense Fund	150.95
Given Direct for Home Missions	3,104.35
Given Direct to Missionaries	4,572.33
Amount Received for Foreign Missions	23,358.50
	85,974.06

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

## ROCKY MOUNTAIN DISTRICT COUNCIL

The 27th Annual Convention of the Rocky Mountain District Council opened with a Young People's rally, February 15, at the Revival Tabernacle, Denver, Colo. Guy Heath, former District C. A. President, preached.

The night service opened with most of delegates and ministers from the various churches of the District present. E. S. Williams, the beloved General Superintendent, was the guest speaker throughout the four days of the Council. A new spiritual depth seemed to be realized by those attending, and we overheard one say, "Brother Williams is preaching better than ever." Throughout the business sessions, as well as the devotional part, a sweet spirit of unity hovered over all and the Lord manifested His presence in various ways.

One of the chief matters of interest to all was the revision of the Constitution and By-laws of the District. The reports of the various officers showed the fine year of growth which the District has enjoyed these past twelve months.

All the executive officers were returned to their office on the nominating ballot, and every District presbyter was re-elected save one who was resigning to go on the field. A fine unity prevailed throughout the Council.—Glenn A. Reed, District Secretary-Treasurer.

## OUTPOURING AT GREAT LAKES BIBLE INSTITUTE

God gave us a great hunger for Himself at the Great Lakes Bible Institute. We began seeking Him, and as we prayed God began to move. Brother and Sister W. A. Hines were with us for a week, and in the same week

## I STILL BELIEVE IN GOD

By Jacob A. Dell

Has modern science made belief in God impossible?

It is the author's contention that the main thing wrong in the world is the lack of faith in God. It is not science that has produced this lack of faith, but rather a too superficial acquaintance with science.

Whether the author begins with man's ability to think, or with man's need of faith, or with the spiritual side of such qualities as color, harmony, beauty, humor, or with truth, justice, goodness and love—every avenue leads to the conviction that there must be a God.

A very good book for college students whose faith has been shattered by modernistic teachings. **Price \$2.00.**

**GOSPEL PUBLISHING HOUSE**  
Springfield, Missouri



## Daniel Speaks Today

By Myer Pearlman

Myer Pearlman will speak again to the hundreds who have sat in his classes through this, the last of his books. It is similar to much of his writing in that it deals with profound matter, making it simple enough for all to understand. This devotional commentary on the Book of Daniel, progressing chapter by chapter, helps to unfold many difficult passages to the interested reader. Daniel, the youthful protege of the king, has a message for modern young people. Daniel, the man of prayer and perseverance, has an admonition for every seasoned saint. Daniel, the aged prophet of God has an assuring word for every child of God and a warning for every errant. Yes, "Daniel speaks today, for inspired words never die." And his message for this particular hour is "that God still rules in spite of the chaos of world events and that He is working out a purpose" which will usher in His kingdom of peace and righteousness. Our author-teacher reminds us, "Though we may not live to witness the final triumph, . . . we can take leave of this life with the assurance that one day God shall remake this troubled world after His own heart." **Price 50c.**

**GOSPEL PUBLISHING HOUSE**

Springfield, Missouri

Brother and Sister Paul Derr came. Brother Hines spoke in the mornings and Brother Derr each evening. The power of God fell, and on Friday and Saturday of the first week 9 were gloriously baptized in the Holy Spirit.

Many of the students and some of the faculty spent entire nights seeking God. Monday of the second week a fast was laid on many, which continued 3 days. Confessions came forth and restitutions were made, messages in prophecy and tongues with interpretations were given, and the power of God was manifested in a greater way than any of us had ever seen.

A Finnish student who had felt that the Spirit of God was not working here as in her homeland, when she came into Pentecost several years ago in Finland, remarked that this outpouring was greater than anything she had ever seen before. Many students received definite calls to the mission field. Practically every life was deepened in God, and God's Word and the blood of Jesus were greatly exalted in all our hearts.

We praise God that His power is just the same today as in the days of the early church. We are convinced that if we will pay the price, we shall see the "greater things" which the Lord Jesus Christ promised to those who believe on Him.—C. E. McCarrell, Dean.

## GENERAL COUNCIL FELLOWSHIP

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

Blay, Gordon S., Trail, Oreg.  
Book, Raymond E., Bonanza, Oreg.  
Cooper, Irene N., (Mrs.), Toledo, Oreg.  
Cornelius, Warren H., Medford, Oreg.  
Dyer, Theodore E., Hebo, Oreg.  
Galligan, Meredith L., Prineville, Oreg.  
Handrop, Ernest, Navy Yard, S. C. (Reinstated)  
Haynes, John R., Astoria, Oreg.  
Hemminger, George G., McKeesport, Pa.  
Johnston, Richard L., Wallowa, Oreg.  
McIlroy, Harry G., Bay City, Oreg.  
Moore, W. B., Little Rock, Ark. (Reinstated)

Morse, Leland F., Lostine, Oreg.  
Papiernik, Joseph, Conshohocken, Pa.  
Parker, Mack D., Mendota, Calif.  
Rhodes, Doran L., Westport, Oreg.  
Southwell, Mrs. Siama A., Toledo, Oreg.  
Trimmer, Victor D., Brownsville, Oreg.  
Wallace, Mrs. Edna M., Portland, Oreg.  
Wojciechowski, S. Theodore, Linden, N. J.

The following names were removed from the General Council ministerial list during the month of February, 1944.

Conley, John A., Independence, Mo. (Dropped)  
Gray, Thomas M., Ajo, Ariz. (Withdrew)  
Griffin, Robert W., Oakland, Calif. (Deceased)  
Lewis, William J., Minneapolis, Minn. (Withdrew)  
Martin, Carl E., Barrington, Ill. (Withdrew)  
Miller, Jacob, South Bend, Ind. (Deceased)  
Peterson, Claude H., Coffee Springs, Ala. (Dropped)  
Roberts, Charles E., Jackson, Mich. (Withdrew)

## THE LORD'S COMMAND

Lord, make me humble, not in word alone  
But down to my heart's core;  
Content and glad another should be raised  
Into my place, to hear another praised—  
Less thought of than before.

Content to be a servant, like my Lord,  
Self-emptied, cleansed from pride;  
No rights to fight for, from all bondage free,  
Nailed to His cross long since on Calvary,  
For in Him there I died.

## WITH THE LORD

Mrs. Ida Barnhardt Roberts went to be with Christ on February 28, 1944, leaving her husband, Walter Roberts, and a son, Ernest. Brother and Sister Roberts have pastored the Glad Tidings Assembly in Fullerton, Calif., for several years, and she was also president of the Southern California District Women's Missionary Council. Our sincere sympathy is extended to the loved ones left behind.



## Have You a Man in Service?

THAT DUD'S LIABLE  
TO BLOW UP ANY  
MINUTE NOW!



A cartoon from Reville Number 10

Unexploded projectiles or live ammunition are a serious menace to military personnel and careful warning regarding them is consistently given to trainees. It is more important, however, that we who know the fatal consequences of sin spare no effort or expense in warning men of Satan's pitfalls and rescuing them from his snares. The Servicemen's Department is doing this job, and we need your help.

**HAVE YOU A MAN IN SERVICE?** Is his name in the Servicemen's Directory? Directory form cards will be supplied on request.

**IMPORTANT!** It is imperative that you notify the Servicemen's Department of any changes in the address of your boys who have been listed in the directory.

**YOUR HELP IS NEEDED:**

- ☆ To pay for Reville Number 10.
- ☆ To finance the Servicemen's Directory.
- ☆ To sponsor field evangelists.
- ☆ To help open new service centers.

Send your offering today!

**SERVICEMEN'S DEPARTMENT**

Gospel Publishing House, Springfield, Mo.

### NOTICE TO OUR CUSTOMERS

Effective March 26, under the new revenue law sustained by Congress over President Roosevelt's veto, the following are the increases in postal rates:

First class local, 3 cents; formerly 2 cents.  
Airmail, 8 cents per ounce; formerly 6 cents per ounce.

Fourth class, rate increased by 3 per cent or 1 cent, whichever is greater; formerly various.

Registered mail, 20c to \$1.35; formerly 15 cents to \$1.00.

Insured mail, 10c to 70c per article; formerly 5c to 35c.

C. O. D. mail, 24c to 90c per article; formerly 12c to 45c.

Money orders, 10c to 37c per article; formerly 6c to 22c.

Many of our friends request that orders be sent C. O. D. This will mean a minimum charge of 24c will be made by postman on delivery of parcel instead of 12 cents as was the case before the change in rates.

In order to avoid delays in the delivery of your letters and orders, please carefully check your postage before mailing.

Manager.

### HEALED OF TUMOR

Prior to February 24, 1943 I had been in poor health for some time. I could hardly keep up my house work and I suffered terribly with gas. On that date I had been suffering great pain for two days and I called the doctor. On examination he found a tumor on the womb and said I must have it removed as soon as possible as it might burst and cause cancer.

I had sent in a handkerchief several days previous to this to some Ohio people to whose broadcasts I listened daily, but not knowing I had tumor. I was wearing the handkerchief when I listened to the radio broadcast on February 25. I promised the doctor I would let him know when I would go for the operation. I felt greatly discouraged when he left. However I rested well that night, something I had been unable to do. Next morning, the 25th I prayed with tears, "Lord, You'll have to do something, or I'll have to go to the hospital." I knew I was His child and that I had not sinned. During my illness I had spent most of my time reading my Bible and praying. Later I heard a still small voice saying twice, "I will heal you."

My fear left, and I spent some time in worshipping. I walked the floor, not a pain in my body, telling Jesus how I loved Him, my Bible open against my breast. Then the radio came on and I listened. At the close the Sister said: "If any are sick or afflicted just lay your hand on your body, look up and believe Jesus. I will pray for you and Jesus will heal you." I did. I stood there praising God, placing the other hand on the radio. As I stood there I felt the power of God surge through my body.

I turned off the radio and walked across the room to the table where my Bible lay, still praising God. Before I reached the table the tumor (weighing about half a pound and five inches long) fell to the floor. There was no stopping then, I went through the house shouting and praising God. This is January

## God Save the Home

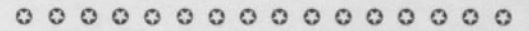
By **W. E. Schuette**

The home must be saved if the world, which is finding itself in such desperate straits, is not to go to ruin. Better homes, Christian homes are the world's great need as far as its social structure is concerned.

Very eloquently and forcefully the author expresses himself on the home's divine origin and on home making, on husbands, wives, children; on religion and the family altar; on finances and thrifts; on sex instructions and birth control, and on habits, discipline, companionship, reading and schooling.

**Price 60c.**

**GOSPEL PUBLISHING HOUSE**  
Springfield, Missouri



## Principles and Projects

The CHRIST'S AMBASSADORS GUIDE, delightfully different, contains these two fundamental features.

**PRINCIPLES:** Our C. A.'s must have their spirituality founded upon proper principles if they are to live successful Christian lives. Based upon the Ten Christ's Ambassadors Objectives, the services suggested in this refreshingly NEW young people's quarterly, make it a real GUIDE to such success.

**PROJECTS:** Our Christianity must be practical. By means of the yearly, monthly, and weekly projects, the C. A. Guide provides an opportunity for the C. A.'s to put into ACTION the things they learn in the services.



**ORDER THE  
C. A. GUIDE  
TODAY**

**25c a quarter 80c a year Five  
quarters for \$1.00**

The Second Quarter is now ready

**GOSPEL PUBLISHING HOUSE**  
Springfield, Missouri



30, 1944, and I have never had any more trouble with the tumor. I give God all the praise.—Mrs. William Cannon, P. O. Box 284, Blacknell, Indiana.

### A COMPLAINT BOOK

A pastor kept on his desk a special notebook, labeled, "Complaints of Members Against Other Members." Whenever one of his people called to tell him the faults of another, he would take up his book, and say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then, when I have to take the matter up officially, I shall know what I may expect you to testify to."

The sight of the book and the ready pen had the desired effect. There would be a hurried disclaimer: "Oh, no, I would not sign anything like that," and no entry would be made. The preacher is said to have kept the book for forty years, to have opened it probably a thousand times, and never to have written a line in it.

Perhaps some other pastors might profit by his experience.

## Among the Assemblies

ANITA, PA.—In a 3-week revival conducted by Evangelist H. E. Hardt of Falling Waters, W. Va., nine prayed through to salvation. Many who had drifted away from the assembly returned and a general revival exists among the people.—L. A. Hill, Pastor.

BERRYMAN, MO.—We recently closed a revival with Evangelist George Hammett of St. Louis. Thirty were saved, the church was greatly stirred, and the Sunday School attendance was more than doubled.—Oscar E. Ryer-son, Pastor.

EL DORADO, ARK.—We closed a most wonderful 2-week revival with Lee Krupnick, Jewish Evangelist, of Tulsa, Okla. We believe this was the most helpful meeting we have had in this church. Many saints expressed the belief that this was one of the best revivals ever held here. In spite of the continuous rain, we had overflow crowds and had to bring in extra chairs. Many new people attended the revival. Souls were saved, saints were edified, and the church was built up. Brother Krupnick preaches without fear or favor and certainly stays right on the Word of God. He has promised to come back for another meeting in the near future.—J. Fredrick Sharp, Pastor.

MARSHALL, MO.—We have just closed a very successful revival with Evangelist and Mrs. James E. Hamill of Okmulgee, Okla. God met us in a precious way. Night after night we saw men and women at the altar surrendering to the Lord. Most of these new converts were young people. Some received the Baptism in the Holy Spirit. We had the largest crowds that we have had for some time. Brother and Sister Hamill were a great blessing also to our Sunday School, in which they were deeply interested.—V. L. Hertweck, Pastor.

WEST MONROE, LA.—Evangelist Lee Krupnick of Tulsa, Okla., has just closed a successful revival in the West Monroe Assembly. Large crowds attended from the first to the last. Showers of Pentecostal blessing came upon the services from night to night. Many found the Lord as their Saviour and Baptizer.

We had a special "Louisiana night" at which time 27 ministers, including the District officials, attended. The burden for home missions rested so heavily upon the evangelist that he raised \$240.00 for this work during his short stay in West Monroe.—L. O. Waldon, District Superintendent.

## 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.

KENNETT, MO.—March 26—April 7; Floyd Heady, Evangelist.—E. L. Hance, Pastor.

PORT HURON, MICH.—Meeting in progress; Beatrice Best, Springfield, Mo., Evangelist.—Gene S. Hogan, Pastor.

ALTON, ILL.—512 Spring St.; meeting in progress; Frank and Gladys Lummer, Evangelists.—Harold Hamilton, Pastor.

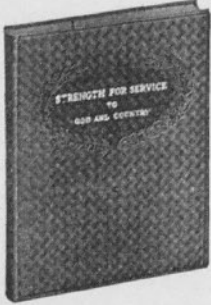
YAKIMA, WASH.—8th Ave. at Summit View; March 26, for several weeks; Nelson Hinman, Evangelist.—Mrs. H. L. Stenberg, Pastor.

OKLAHOMA CITY, OKLA.—1110 N. W. 2nd St.,

# Gifts

## for Our Soldier Boys

### STRENGTH FOR SERVICE



You have sought for some practical remembrance to recognize and honor the young men who have joined the armed forces. Here's the perfect solution! A Book of Devotions that brings God into the daily lives, thoughts, and actions of soldier, sailor, and marine.

The mission of this book is to inspire closer communion between our fighting men and God. There is a page for every day in the year. Each page consists of a carefully chosen Bible selection for suggested reading; the topical theme for the day; the Scripture text; the meditation, in some 300 unaffected words, concluding with a simple, manly prayer.


Printed in clear legible type on thintext paper. Size 4 x 5 inches — to fit conveniently in the blouse pocket — with a bulk of only 3/8 inch. **Blue for sailors. Khaki for soldiers and marines. Price 75c each, \$7.50 per dozen.**

### PATHWAY TO KNOWLEDGE

This new book of sixty-four pages is filled from cover to cover with priceless information. It contains the world's most precious library. A description of each book in the Old and New Testaments that all ages can grasp. This is followed by a daily reading of a Bible text for each day in the year. The remaining twenty pages give an amazing amount of rare information concerning the Bible.

A book that should be given to all men and women in the United States service as well as to scholars and all Christian workers.

Cover is lithographed in rich colors.  
Size 4 7/8 x 3 3/8 inches.  
**Price cloth cover — gold stamped — 25c each**



### PRECIOUS PROMISE BOXES

A Suitable Gift at All Times

This gift box contains approximately 200 verses of God's wonderful promises. It may be used at the dining table, each person taking a card from the box and reading a promise before partaking of the meal. A very unique way to learn the Word of God, and at the same time receive a spiritual blessing. Printed on a good grade colored card. Should be in every home, and can be used in hospitals, sick-rooms, Sunday School class, or C. A. Society.

**Prices: Per box 35 cents, 3 boxes \$1.00; one dozen boxes \$3.75.**

## GOSPEL PUBLISHING HOUSE, Springfield, Missouri

April 9—; Dr. Charles S. Price, Evangelist.—Wm. F. McPherson, Pastor.

BAY HILL, OKLA.—All-day Fellowship Meeting, April 10. Basket dinner. E. D. Lockhart is pastor.—H. L. Bayless, Secretary-Treasurer.

STOCKTON, CALIF.—Calvary Tabernacle; meeting in progress; Robert B. Thomas, Evangelist.—E. O. Robeck, Pastor.

PANAMA CITY, FLA.—Palm St. (Millville), April 11-23; Lee Krupnick, Evangelist.—H. D. Ferrell, Pastor.

CLEVELAND, OHIO—E. 55th St. and Lexington Ave., April 4-16; Watson Argue, Winnipeg, Canada, Evangelist.—D. P. Holloway, Pastor.

WARREN, OHIO—235 Highland Ave. S. W., April 2—; Jean Benefiel, Evangelist.—Paul J. Emery, Pastor.

KNOXVILLE, TENN.—5th and Gay Sts.; April 5, for 2 weeks or longer; N. H. Rhodes, Evangelist.—Mrs. Irene Allison, Pastor.

KEY WEST, FLA.—Tent Meeting, Southard and Elizabeth Sts., April 2-30. Norman McCutchen and Party, Evangelists.—Clinton E. Finch, Pastor, 801 Georgia St.

KANSAS CITY, MO.—Paseo Assembly of God, April 2—; Evangelist and Mrs. Loren W. Wooten of Springfield.—L. R. Sturgis, Pastor.

NORFOLK, VA.—Calvary Full Gospel Church, March 27-April 9; Peter Jepsen, Seattle, Wash., Evangelist.—Gay Benson, Pastor.

STANFORD, CONN.—308 Atlantic St., March 26-April 9; Evangelist Olga V. Olson and Helen Munson, Minneapolis, Minn. Broadcasts, Station WSRR, 1450 kilos., Sunday, 2:00-2:30 p. m.—John Lindvall, Pastor.

HOLTON, KANSAS—All-day Fellowship Meeting, in the District pioneer work, April 10. The Presby-ters and the Max Johnson Evangelistic Party will be present.—Moses Copeland, Pastor.

SOUTH CAROLINA DISTRICT COUNCIL  
The South Carolina District Council will convene at Assembly of God, Spartanburg, S. C., May 29-31; A. C. Bates of Texas, main speaker.—J. D. Courtney, District Superintendent.

APPALACHIAN DISTRICT COUNCIL  
The 25th session of the Appalachian District Council will convene at Chesapeake, W. Va., April 25-27. James Adkins is pastor. Fellowship meeting, 8:00



p. m., April 24.—M. B. Hampton, District Superintendent, 550 Hart Ave., Roanoke, Va.

LA GRANDE, ORE.—Deeper life Convention in conjunction with Spring Presbyters' Meeting, April 11-13. T. J. Jones, Dean of Glad Tidings Bible Institute, guest speaker, ministering 3 times daily. Lester Carlson is pastor.—Atwood Foster, District Superintendent.

PENNSVILLE, N. J.—Maranatha Full Gospel Church, April 2-16; Walter E. McAlister, Pastor of Stone Church, Toronto, Canada, Evangelist. South Jersey Fellowship Meeting, April 3, 2:30 and 7:30 p. m. Burning of church mortgage at evening service. District Superintendent Wesley R. Steelberg will be present.—Frank D. Christie, Pastor.

OAKLAND, CALIF.—World Missionary Convention, Civic Auditorium, April 2-9; Kenneth Short, Springfield, Mo., night speaker. Monday night, Servicemen's rally. Meeting held under sponsorship of Assemblies of God, Oakland Section.—R. A. Wilson, District Presbyter, 1721 Alameda Ave., Alameda, Calif.

**CENTRAL DISTRICT COUNCIL**  
The 25th Annual Session Central District Council, First Presbyterian Church, Washington and Clinton Sts., Fort Wayne, Ind., April 25-27. J. D. Menzie, New Castle, Pa., evening speaker. Youth Rally, evening, April 24; Ralph W. Harris, National C. A. Secretary, speaker. W. F. Duncan, 3226 Beaver Ave., is pastor.—D. G. Foote, District Secretary, Box 282, Hillsdale, Mich.

**WEST TEXAS DISTRICT COUNCIL**  
The 14th Annual West Texas District Council, City Auditorium, Plainview, Texas, April 18-20. April 17, Fellowship night General Superintendent Ernest S. Williams, Council Speaker. For further information write H. Paul Holdridge, District Superintendent, Box 10, Plainview, Texas, or Homer M. Sheats, District Secretary-Treasurer, 2207 Runnels St., Big Springs, Texas.

**NEW MEXICO DISTRICT COUNCIL**  
The 5th Annual Meeting of the New Mexico District Council will be held at Las Cruces, N. Mex., April 4-6. Loren B. Staats, Dallas, Texas, special speaker. First service night of April 3—fellowship

meeting and dedication of new church building. For further information, write H. M. Fulfer, District Superintendent, Box 353, Mountainair, N. Mex., or Pastor J. O. Yeatts, Box 326, Las Cruces, N. Mex.—B. H. Caudle, District Secretary.

**OKLAHOMA SECTIONAL COUNCILS**  
Southwest Section, Elk City, April 10-12; Northwest Section, Alva, April 17-19; Panhandle Section, Buffalo, April 24-26; East Central Section, McAlester, May 8-10; Northeast Section, Skiatook, May 15-17.

Those desiring license or reinstatement are requested to meet the board during any of these Sectional Councils. Licensed ministers are to get their renewal blanks at these meetings. First service, Monday night; closing service, Wednesday afternoon, licensing service.

For further information write F. C. Cornell, District Superintendent, or V. H. Ray, District Secretary-Treasurer, Box 1341, Oklahoma City 1, Okla.

**TEXAS DISTRICT SPRING CONVENTIONS**  
The following conventions begin 7:30 p. m. first day, 3 services the second day: Greenville Section, Sherman Assembly, March 30-31; San Angelo Section, Abilene Church, April 20-21.

The following conventions begin 10:30 a. m. first day, 3 services each day: Beaumont Section, North End Assembly, Port Arthur, April 4-5; Houston Section, First Assembly, Houston, April 11-12; Ft. Worth Section, Rosen Heights, Ft. Worth, April 13-14; Wichita Falls Section, 5th and Broad Church, Wichita Falls, April 25-26; Dallas Section, Faith Tabernacle, Oakland and Marburg, Dallas, April 27-28.

All ministers affiliated with the Texas District urged to be present; all licensed ministers and exhorters will need to renew their papers. Our ordained ministers will also need to renew their fellowship with the District. Those making application for ordination will need to meet the committee of their respective sections.

For any information write C. P. Robison, Secretary-Treasurer, District Office, S. B. I., Waxahachie, Texas.

**ALABAMA DISTRICT SPRING CONVENTIONS**  
The following conventions begin 7:30 p. m. the first day, three services the second day: North Central Section, Temple Assembly, Clanton, April 3-4. Northeast Section, East Birmingham Assembly, 4306 Eleventh Ave. N., Birmingham, May 1-2. Southwest Section, Prichard, May 8-9. South Central Section, Girard Assembly, Phenix City, May 15-16. Northwest Section, Military Grove Assembly, Sulligent, May 29-30. Southeast Section, Elba, June 5-6.

Every minister affiliated with the Alabama District urged to attend his or her Sectional Convention. All licensed ministers and exhorters will need to meet their committee for renewal. Those making application for ordination will need to meet the committee of their particular section. The entertaining assemblies will furnish free beds. A representative missionary from Springfield will speak at each of these conventions.

For further information write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile 17, Ala., or Grover M. Langston, District Secretary, Box 206, Montgomery 3, Ala.

**MISCELLANEOUS NOTICES**

NEW ADDRESS—328 S. Second St., Phillipsburg, Pa. "We came here in November, in a pioneer effort."—H. A. Christopher.

NEW ADDRESS—Box 1101, Columbus, Ga. "I am now in State C. A. and Sunday School work, full time."—Raymond Sanders.

NEW ADDRESS—115 N. W. 14th Ave., Portland, Ore.—Homer Fields.

NEW ADDRESS—Box 272, Siloam Springs, Ark. "We have resigned the church at Duncan, Okla., and I am entering evangelistic work."—W. L. Brown.

WANTED—Sound System; must be in good shape. Quote price.—W. B. Evans, Box 53, Waldron, Ark.

BROADCAST—"Bread of Life Broadcast," direct from Millville, Fla., Assembly of God, Station WDLF, Tuesday through Friday, 7:00 a. m.; Sunday, 1:00-1:45 p. m.—H. D. Ferrell, Pastor.

NOTICE—We are now serving as Assistant Pastors at the Glad Tidings Assembly of God here. Mr. and Mrs. E. W. Fagerstrom, 23 S. Manassas, Memphis 3, Tenn.

NOTICE—If persons who have friends or relatives at Millington Naval Air Base, 2nd Army Division, 4th Ferry Command, Kennedy General Hospital, or the Marine Hospital, will give me their complete names and addresses, I will gladly contact them for Christ.—Pastor S. A. Merrill, 23 S. Manassas, Memphis 3, Tenn. Phone 5-0197.

NOTICE—If those having friends or loved ones in the Signal Corps at Camp Crowder will send us their names and addresses, we shall be glad to contact them.—Sam E. Williams, Pastor, Faith Assembly of God, Central & Cox Ave., Joplin, Mo.

BROADCAST—Gospel Fireside Hour, from Calvary Temple, Winnipeg, Canada, CKRC, 630 kilos., Sundays, 10:00 p. m.; Flin Flon, Manitoba, CFAR, 1230 kilos., Sunday, 10:15 p. m. St. Catharines, Ont., CKTB, 1550 kilos., Wednesdays, 8:00 p. m.; Kenora, Ont., CJRL, 1220 kilos., Sundays, 10:00 p. m.; Yorkton, Sask., CJGX, 1460 kilos., Sundays, 9:00 p. m. Short wave, CKRO, 49 meter band, 6170 kilos., Sundays, 10:00 p. m., Winnipeg time.—Watson Argue, Pastor.



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**SPECIMEN OF TYPE**

<b>CHAPTER 3.</b>	
re-nd 1 a rn eir ed, ap- y-ild pt,	<p>A. D. 26. CHAP. 3.</p> <p>a Mal. 3, 1 Mark 1, 4 Lu. 3, 2 John 1, 28</p> <p>b Josh. 14, 10</p> <p>c Dan. 2, 44 ch. 4, 17 ch. 10, 7</p> <p>d Isa. 40, 3 Lu. 3, 4</p> <p>e Lu. 1, 76</p>

**IN** those days came <sup>a</sup>Jōhn the Băp'tist, preaching <sup>b</sup>in the wilderness of Jū-dæ'ā,  
**2** And saying, Repent ye: <sup>c</sup>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 <sup>d</sup>of one crying in the wilderness, <sup>e</sup>Prepare ye the way of the

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# The PASSING and the PERMANENT

## A THOUGHT-PROVOKING FACT

One modern battleship costs as much to build as the maintenance expense of all the missionaries throughout the world for a period of one year, according to Pastor Phillips of the First Methodist Church, Hollywood, Calif.

## RELIGIOUS BROADCASTS

An extensive survey of religious broadcasting is being conducted by the National Association of Evangelicals. Preliminary returns indicate there are at least 3,000 separate religious programs on radio stations in the United States.

## MISSIONARIES IN JAPAN

There are 39 Protestant missionaries still in Japan, according to *The Link*. Of this total, 10 are Germans, 7 are Finns, 6 British, 1 is Canadian and 15 are Americans. The Germans and Finns are free to carry on their ministries, and the rest are in internment camps.

## GET THE BABIES!

War has challenged our Sunday Schools in more ways than one. More than three million babies were born in our country last year—a larger number than for many years. Get these babies enrolled in the Cradle Roll now if you want them to become scholars of your Sunday School.

## WILL THIS REALLY HAPPEN?

According to an English magazine, it is rumored that Marshal Stalin said, during the recent Moscow Conference, that it is his intention to send troops right into Berlin at tank speed, with air-borne infantry as well. This is very suggestive in the light of Ezekiel's prophecy. Ezekiel, chapters 30-39.

## LIQUOR AND IMMORALITY

Amy Fleming, M.D., Professor of Midwifery at the University of London, has said: "The longer I am in practice, the more impressed I am with the close association between the lack of chastity and the taking of even small quantities of alcohol. It paralyzes the highest brain centers, cutting off the inhibiting impulses."

## THE FIFTH FREEDOM

Dan Gilbert, Christian columnist of Washington, D. C., says that enthusiastic endorsements have come from important public officials in support of the proposal for a fifth freedom: *to guarantee freedom of missionary enterprise throughout the postwar world.* "Religious liberty" is not enough; there must be liberty to spread the gospel.

## CATHOLIC INTOLERANCE

According to the *Prairie Pastor*, Cardinal Villeneuve, Roman Catholic Archbishop of Canada, declared recently that "it is never permitted . . . to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions . . . as so many rights which nature has given to man." And again, "The Catholic Church does not believe in democracy."

## THE CRIME PROBLEM

"The greatest menace to American society today is the crime problem. Criminologists and other authorities are agreed that criminality of all kinds is becoming more and more prevalent. The crime bill of this country is the biggest in the world—reaching the staggering figure of some 25 billions of dollars annually—over \$170 per year, per person!" This quotation is from a pamphlet issued by the National Crime Prevention League, Inc.

## CONVERSIONS IN SPAIN

In spite of continued persecution, the Spanish Gospel Mission reports much blessing. The report is based on letters recently received from Spain. One worker wrote that in more than twenty years' experience he has never known a time when the Lord was so manifestly working as now. Another correspondent has just visited a number of churches in southern and central Spain, and reports much enthusiasm and many conversions.

## EMPEROR WORSHIP IN JAPAN

The attitude of the Japanese government is shown in the following statement made in 1912 by Baron Oura, Minister of Agriculture and Commerce. He said: "That the majority of our Imperial House towers high above everything to be found in the world, and that it is as durable as heaven and earth, is too well known to need dwelling on. If it is to be considered that our country needs a religious faith, then, I say, let it be converted to a belief in the religion of patriotism and loyalty, the religion of Imperialism: in other words, to Emperor Worship."

## THE CHURCH ARMY

"Go for souls, and go for the worst!" is the challenge heard by the young men and women of the Church Army. This organization was founded in 1882 by Prebendary Wilson Carlile of London. In 62 years it has spread to nearly all nations of the world. All workers are drawn from the laity. After training they go out to preach the gospel to unreached classes in a language understood by the common people. The founder died in September, 1943, at the age of 95. As a memorial to him new schools will be built for the training of additional workers after the war.

## CHINA'S RAGAMUFFINS

The Bailie Schools of Free China, named after an American missionary who pioneered industrial reform in that country, are salvaging hungry, tired, tattered ragamuffins, who are picked up from refugee camps and from city streets. Many have been without homes for six years. There are nine of these technical training schools, partly financed by United China Relief, which exist primarily to train boys for technical jobs in the Chinese Industrial Co-operatives. The refugee boys are virtually adopted by the schools, given free board, education, and training that will eventually make them self-supporting.

## NOTHING NEW UNDER THE SUN

"Man isn't as smart as he thinks he is," says *Sunshine Magazine*. "Thousands of years before he even thought of them, the turtle sported a streamlined body, a turret top, retractable landing gear and a portable house. Man is a slow being."

## "ONE BLOOD"

Referring to Acts 17:26, a writer has said: "The Scriptures are not quite correct when they say that the Lord has made of one blood all the nations of the earth. There are four bloods of all the nations of the earth." A medical writer contradicts this, saying: "The blood of all human beings is in every respect the same. To this there is only one exception, and that is in the agglutinating properties of the blood which yield the four blood groups. But these four blood groups are present in all varieties of men. . . . All human beings, no matter of what complexion, are of one and the same blood."

## BIBLES AT HIGH SCHOOL

For forty years it has been the custom of the township trustees of Huntington County, Indiana, to present a Bible to each student graduating from high school. Many other counties in the State have a similar custom. Recently the State auditor attempted to make the trustees liable for the cost of such Bibles. According to *Watchman-Examiner*, the case was tried before Judge Burr H. Glen who ruled the expenditure to be reasonable and proper. Efforts are now to be made to have legislation passed at the next session of the Indiana Legislature affirming the practice of distributing Bibles to high-school graduates.

## RETRIBUTION

No child of God can enjoy reading the news about the Allies' dreadful bombings of Germany. Neither, however, can he fail to see in operation God's unfailing law of retribution. Hitler chose to launch a war of aggression. Merciless dive bombers were among his most important weapons. Now has come to pass the saying of our Lord, "They that take the sword shall perish with the sword." Matt. 26:52. A modern version of this truth might read, "They that take airplanes to attack their neighbors will be punished by airplanes." Let us pray that our enemies will see the futility of their struggle and surrender before more and greater destruction is heaped upon them.

## MISSIONARIES APPRECIATED

American servicemen in many foreign lands are getting a first-hand knowledge of missionary work, and it is changing their views regarding it. One corporal, who formerly had opposed missionary work, wrote to his pastor saying: "Since I have been out here, and have been entertained in the homes of the missionaries, and have seen the work they are doing, I admit I was altogether wrong. When I return home, you will have no more loyal supporter of foreign missions. From what I have seen, they are a grand group of men and women, and are doing a magnificent job." Let us pray that, not only will servicemen learn to appreciate missionary work, but that many will consecrate their lives to be missionaries themselves in the very lands where they are now serving.