

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

The PENTECOSTAL EVANGEL

THEY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Don't fail to read this article. The editors consider it one of the most important that we have published in many years.

Rebuilding the Altar That Has Fallen Down

Evangelist D. Leroy Sanders

MANY mature saints have stated that they are becoming conscious that, as the years slip by, the spiritual life of our congregations is not developing satisfactorily. As the old saints are passing on and the younger generation is taking over, there is a lack of old-time, positive faith and power. What is the cause of this declension? It is easy to answer, "Oh, it is just the spirit of the age." I believe this excuse comes from Satan's subtle propaganda which has found ready ears among ministry and laity alike. And so, consequently, many are resigned to the worst.

Churches are made up of families. Families are made up of individuals. The big question is, Who molds the character of the individuals who will eventually make up the congregations in our churches? It is not the next-door neighbor, it is not the teacher or the preacher. They may have some influence, but the individual's character is formed in the home by his father and mother. The lack of today is caused by the neglect in our homes. The neglect in our homes today will be responsible for our lacks of tomorrow. The question arises, Will our churches be spiritual and bring forth fruit, be fat and flourishing, after we are gone; or will they wallow in the mire of Modernism? It all depends on how our Pentecostal children are reared in our homes at this time.

I cannot say how much I owe to the years of holiness training in my home.

The memories most vivid are those around the family altar. Nothing was big enough or important enough to prevent family Bible reading and prayer. If it was a little late in the morning, we might be saved some ear-scrubbing, we might eat

family came together at the family altar. After our reading of the Word, we all went on our knees, while Pop led and then Mom followed.

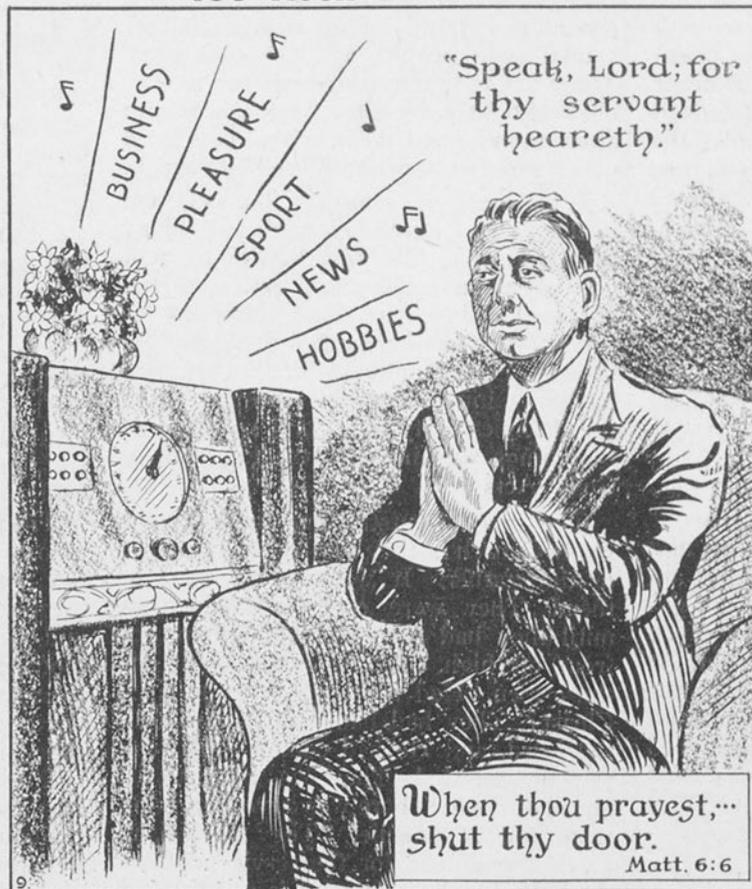
But that was not all. All the children were taught to pray. We were all taught young. One of the first sentences we ever uttered was a prayer. From the oldest to the youngest, we all learned to pray. Eight boys and one girl learned to worship and to pray at our family altar.

When we tripped off to school, is it any wonder that we were different from most of the crowd? We did not leave home with some funny-paper story that Dad had just read, fresh in our minds, or some jazzy song that had been blaring over the radio, fresh on our lips. But we were meditating in our childish minds that perhaps Jesus might come that day; and so the fear of God was on us, and our lips sang forth His praises. The fellows in school called us "preacher," and chided us because we would not join them in their sin; but when the school officials wanted someone to offer prayer at a certain high school graduation exercise, they called upon us, even though only a child of eleven. We did not learn a prayer to say. We got up and really prayed. We knew how, for we had learned to pray at

the family altar. Daily devotions continue back home, and they continue wherever we children happen to be. That is the way we learned to live.

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TOO MUCH INTERFERENCE



on the run, we might even tear up the school steps a few minutes late, but you can be sure of one thing—we had had our Scripture lesson and prayer. Morning and night, as regular as the sun, our

Power From on High

W. R. Williamson, Superintendent of the Illinois District, at the General Council

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

THE book of Acts is the "book of witness," the witness of the Spirit of God concerning the risen Christ. In this wonderful book, sometimes called the "Fifth Gospel," two whole chapters are largely taken up with the subject of the power of God. We may have all the learning in the world, all the organization we desire, all the money at our disposal and everything as far as the natural is concerned, but unless we get the power of God all else amounts to nothing. This witnessing was carried out first in Jerusalem. Chapters two to seven are taken up largely with witnessing to Jerusalem and in Judea; the eighth chapter tells of witnessing in Samaria, and from the ninth chapter to the end is taken up with the preaching of the gospel in the uttermost part of the earth. We should never lose sight of the fact that God has endued us with supernatural power so that the gospel should be preached in every corner of the earth.

I heard a leader at a youth rally say, "We are making too much of our distinctive testimony." I protest that our distinctive testimony has to do with the power of God. I was in a city in Michigan holding a meeting. Two people came in, friends of mine—one a very intimate friend. I knew they had been very Pentecostal but had grown lukewarm and had drifted away to another church, but they had come to hear me preach. I knew I had to deliver a Pentecostal message, and I said, "Lord, these people will think I am preaching to them; but anyhow I am going to preach this sermon You have given me." I preached it with all my might. At the close of the service one of them came to me with tears in his eyes and said, "Brother Williamson, you have preached this morning with such assurance and such certainty that I cannot doubt." This is the witness the Lord has given us.

In the first part of the Gospel of Luke the writer speaks about what Jesus *began* to do; but in the book of Acts he tells what the Lord *continued* to do, by His Spirit, through His servants. The book closes abruptly—there is no ending—and there will be no end to the witnessing for the Lord until He comes. As we look

forward to the postwar era, I believe the Lord wants, by the Spirit of God, to work through each one of us, even as He did in the first days of the church.

There are people who tell us we need no longer to contend for our Pentecostal testimony; but if we do not preach concerning this anointing we have received from God, who is going to do so? The reason we are here is that someone proclaimed this Full Gospel message. In my old church in Michigan, where I was saved, my pastor never said anything to me about the Pentecostal blessing; but one day, along came a fiery Pentecostal preacher, and he talked about people receiving their Pentecost. I said to the pastor, "What does he mean by 'people receiving their Pentecost'?" And so he had to sit down and tell me the story. In two days I received the Baptism in the Holy Spirit. We are not positive enough in our preaching today. We should preach this thing with such certainty that people will be convinced. There are too many people in our assemblies who sit week after week and month after month and year after year and never seek the Baptism in the Holy Spirit.

What were the marks of the believers in the Early Church before they received the Baptism in the Holy Spirit? First of all, they were in fellowship with their risen Lord. They had wonderful days together. The Lord appeared to them. "He showed Himself alive after His passion by many infallible proofs, being seen of the disciples forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

The second outstanding thing in the Early Church is, they received the promise of the Father. It was for everyone of them. They were commanded to wait until they had been endued with power from on high. It was not difficult for those men. Had they not seen the risen Christ? They had had a visitation from the Lord, and He had commanded them to wait. Acts 1:4. There was a great task ahead of them. There was a world around them full of unbelief. They needed to be fully equipped for the service of God. And the Lord's command is a call to us to be fully equipped for the service of the Lord with this mighty endowment with power. Christ said, "Ye shall receive power, after that the Holy Ghost is come upon you." They received power.

After they had seen their Lord ascend

to heaven, they came back to Jerusalem to wait. They were obedient to the command of Christ. And they were expecting this endowment with power. It is a wonderful thing when you can get people to be really obedient to the Word of God. That was a characteristic of the Early Church.

They continued in prayer and supplication. How impressive was their unity. Thank God, we can have another Pentecost when we have that same unity and one-accordness.

In the Early Church, they honored the Scriptures. Peter stood up in their midst and said, "This scripture must needs have been fulfilled." Thank God for a people who honor the Scriptures.

They took their difficulties to the Lord in prayer. Verse 24. They wondered who should take Judas' place, had a little question about it, but they all went to the Lord in prayer, and the Lord settled their difficulties.

Now the outstanding thing is this: *It was a powerful church because it was a praying church.* In the church today there are too many dry eyes, too many knees that will not bend in prayer. We need to pray. Take the missionary angle. We want five hundred new missionaries, we want five thousand native workers, and we are in need of five million dollars. I know God can give this to us if we will pray.

They prayed. That is the reason the Early Church was an empowered church. And this empowered church was a revival church because the spirit of prayer was manifested from the start, and it continued. Acts 2:42; 12:5; 13:3.

Then they were *all* filled with the Holy Ghost. We need to emphasize the truth of our Pentecostal message. In a certain meeting, the power of God was falling and God was wonderfully saving souls. You never saw so many young people at the altars. There were 140 or more baptized in the Holy Ghost. Some people called it religious enthusiasm! Religious enthusiasm! Call it whatever you will, I believe in the power of the Holy Ghost.

Sometimes we think a church's influence is caused by its numbers. Not necessarily so. When I was in the Philippine Islands, I was called to Manila, and while there I saw the Greek Catholic people streaming from their homes to attend mass. Thousands passed the door where I was staying. And in the afternoon they had rooster fights, gambling,

and all kinds of things. Our influence does not lie in numbers.

Somebody might say we need something more on the line of social influence. In Saginaw, Michigan one night they had a social gathering, and six thousand people were gathered together. It is not our social standing that counts most, it is *the power of God*. "Ye shall receive power, after that the Holy Ghost is come upon you."

It is not in any stately structures that we may have. I thank God that we have some fine buildings throughout the country, but we must not rely upon these things. I was in a large church. An evangelist came to hold a revival. He was a man of God, but the preacher and the people were so modern and so taken up with their building and everything, that they could not see anything good in this man. Came the last night of the meeting and he said, "You have a beautiful church, beautiful stained-glass windows, a wonderful organ, beautiful pews"—and he went on down the line. "But," he said, "you have not the Holy Ghost." Oh, give us the Holy Ghost in this day in which we live!

I thank God for the spirit of giving among our General Council people. But it is not the largeness in our giving that counts most. When Cardinal Mundelein visited the Pope a few years back, he took with him a million dollars. Silver and gold are not the things most essential, what we need most is the power of God.

On the day of Pentecost the blessing came. It was not something merely in their inward consciousness, not something that grew, but the Holy Ghost came suddenly from heaven. They felt something, heard something, saw something. I am very glad it was felt. We are still feeling something. I know that there is something more than emotion to this religion. But there is a joy unspeakable in real Holy Ghost salvation. There was something heard. Folk would hush us up and say, "No more of this loud praying, no more of this noise," but I am still going to shout.

"And suddenly there came a sound from heaven as of a rushing mighty wind . . . and there appeared unto them cloven tongues like as of fire. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Fire, wind, and tongues!

It says "a rushing mighty wind." There was a lot of noise there, a lot of manifestation. I believe in manifestation, for all true manifestation of the Spirit's presence is given for profit.

And there was fire. The glory and the zeal and the love for Christ was among them, the consuming fire of entire conse-

cration to God. And in order for us to have Pentecostal power today, all the sacrifices have to be on the altar.

And thank God, there were tongues. Tongues like as of fire settled on each one of them. The tongue of holy fire is the sign of Pentecost. The Scripture was fulfilled: "For with stammering lips and another tongue will He speak to this people, to whom He said, *This is the rest . . . and this is the refreshing.*" Isa. 28:11, 12.

They were all filled with the Holy

STRETCHING A DOLLAR TO THE UTMOST

When you give your offering for the support of our older ministers, your dollar is divided and subdivided, for it must go toward the support of over one hundred persons, and then be divided again into six portions for each, so that each beneficiary will receive a share on the first day of the month for the next six months. That is not a very hopeful prospect for your dollar, is it? But we do not expect you alone to bear the burden of caring for our older ministers. It is your dollar, added to the gifts of many others which makes it possible for us to care for all the older ministers for whom we have responsibility.

Sunday, November 28

the nearest Sunday to Thanksgiving Day, has been set aside as the day on which this need is to be presented to you. You have gladdened the hearts of our older ministers before, and we are sure you will not fail them now. We are counting on every pastor and every reader of the Pentecostal Evangel to bear his share of this benevolence. When this need is presented to your assembly, be sure you are prepared to meet your share. All offerings should then be sent for distribution to J. R. Flower, Treasurer, 336 West Pacific Street, Springfield, Missouri.

Ghost. Each one received this gift. There were diversities of gifts and diversities of operations, but they were all from the selfsame Spirit. And the gift of the Spirit and the gifts of the Spirit are for us too. Today, as Paul says, there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. Rom. 10:12.

They went everywhere preaching the gospel of the Lord Jesus Christ. They had a new ardor. They had a love for Christ and for humanity that they did not have before. They were only earthen vessels but they were filled with heavenly treasures. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God,

and not of us." 2 Cor. 4:7. Thank God for this hidden gift He has given us. It is for all.

The multitude said, "What meaneth this?" Some said the believers were drunk with new wine. They were—with the wine of the kingdom of God. Men drink wine to drown their troubles, but we can drink of this heavenly wine. If a man walking down the street cannot walk straight they say he is drunk; but when men and women drink of this new wine of the kingdom they begin to walk straight.

A Great Life

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chaffing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

Love and Loyalty

A convert in India, when entreated to abandon the Christian faith, replied: "I love Jesus Christ because He loves me, and I must obey him. Even if I knew that Heaven were full, and there was no room for me, I would still love Him, and live for His honor and glory." Efforts were made to convince him by argument. He said: "Should you even be able to bring arguments which I could not answer, I should not be troubled; I have an inward experience of the love of Christ which can never be shaken or removed." His relatives wept over him as going to perdition. He said to the missionary: "Threats I can bear; arguments do not shake me; but the hardest thing to bear is the persecution of tears; but not even for this can I leave Christ."

No Respector of Persons

Evangelist Lee Krupnick, Tulsa, Okla.

WHEN Cornelius sent for Peter, he told of the angelic visitor who had stood before him and said, "Send men to Joppa, and call for one Simon, whose surname is Peter. . . . He shall tell thee what thou oughtest to do." Acts 10:5, 6. Peter realized that God was going to bring the Gentiles unto salvation, as well as the Jews, and declared, "Of a truth I perceive that God is no respector of persons." Acts 10:34.

How slow we are to believe that God is no respector of persons. Do you recall your childish prayer: "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; if I should die before I wake, I pray Thee, Lord, my soul to take."

A great many "I's," "me's," and "my's" in a very short prayer. Later, you remember, you were permitted to add a little to it: "God, bless Papa and Mama, my brothers and sisters, Uncle John and Aunt Mary. Amen." Your prayers then began to expand toward others.

We began our religious life in a very selfish way. When I was first saved, my idea was that all Christians were to belong to the Assemblies of God. Now that I am older in the Lord, I know there are good people in other churches, and one does not need to go to heaven via membership in my church. Some of us have advanced far enough to believe that there are good people in other denominations, who may, by the mercy of God, get to heaven. Some believe that if you do not belong to their particular group, you will go to hell. Regardless of your denomination, if you are born again, saved through faith in the shed blood of my blessed Saviour, Jesus Christ, and live an overcoming life, you *are* my brother or sister in the Lord Jesus Christ. Your little pet denomination does not mean a thing in the sight of God. I believe the password through the pearly gates of heaven will be, "I am washed in the blood of Jesus." It will not be Methodists in one group, Baptists in another, and Assemblies of God in another, but it will be *one body*, and that body will be *Blood-washed*.

In our early childhood we were taught that God loves the little children, but that if we want God to love us, we must be good. I recall a scene in a certain home in which I was staying. The mother was preparing her little boy, three or four years of age, for bed. He did not want to go to sleep, and was putting off the time of retiring as long as he could by

asking questions. By and by, the mother said, "Now, my little darling, if you don't undress and go to bed, God will *not* love you. You will be a bad little boy." He said, "God does not like bad little boys, does He?" She replied, "No, He does not; and if you don't let me get you ready for bed, you will be a bad little boy and God will not love you." He replied, "Mama, God does not like bad people, does He?" "No, my child." "Say, Mama, God does not like *tramps*, does He?" "No, my child." As I overheard the mother's answer, I felt as though I would like to say to the child, "Your mama is mistaken; God does love tramps. God loves *all* men, and the more fallen and needy and lost they are, the more His heart goes out in boundless love for them."

Do you recall how the Lord Jesus Christ sought out the needy? See Him in search of the lost, and you will know how God, His Father and ours, *loves the sinner*.

See Christ in search of the *wicked rich*. He was entering Jericho. The richest man in town had been ostracized by the orthodox folk in the place. This little man climbed a tree to catch a view of the passing Saviour. He was the last man they would have selected as a convert to the new faith; but Christ saw in him the possibility of a real disciple, a follower. He spoke to him, said He was going to dine with him, and won him to His heart forever. Luke 19:1-10.

Look at that other rich Jew, seated at the seat of customs, who taxed his fellow

Jews and was *hated* by them all. He would not have been selected by any orthodox Jew for any place of trust and responsibility; for he had become an agent of the despised Roman Empire, and was collecting money to help in the affairs of the Roman government. But Christ saw in him a future disciple, and called him to follow Him. He did, and became one of the most potent powers for good for all time. God can love even a *rich sinner*, and though it was hard to woo and win him, Christ was as ready to die for him as for the poorest of men. Matt. 9:10-12.

See Christ seeking the *wicked poor*. As He came nigh Jericho one day, a certain blind man sat by the wayside begging. If you had been asked who was the most wretched man in the place, you would have been told it was this blind man. But it was this poor fellow's condition that appealed most to the heart of the Saviour. He sought, found, and healed him. A man seeking friends in a strange city would wish to associate himself with the most popular, but Christ searched out the *most needy*.

See Christ seeking *wicked outcasts*. One day while sitting in the temple court, a group of men came dragging into His presence a despised woman of the town. They charged her with an ugly sin and said she had been caught in the very act. They reminded Him that it was a requirement of the law that she should be put to death. They told the whole shameful tale of her revolting sin. Would He not demand that she should be stoned?

He stooped down and wrote on the ground, as though He did not hear them, and then said, "He that is without sin among you, let him first cast a stone at her." By and by, looking up, He discovered that all her accusers had fled. And He, *infinite purity*, was left with her, *infinite impurity*. There was awakened in her the deepest penitence and sorrow for her sin. He saw the penitent heart, and speaking words of pardon, sent her away with a new joy in her soul and a new song on her lips. Those men who brought her into His presence would not deign to be seen with her on the street; but the loving Saviour saw a possible disciple, and His great heart went out in love for her who had been an outcast in the town. John 8:3-11.

See Christ seeking *wicked Gentiles*. He was in Syrophenicia, away from the habitations of the Jews, when a poor woman

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came to Him pleading that He would heal her afflicted daughter. She had heard of the mighty Stranger and wanted to secure His services to cure her loved one. The disciples would have driven her away; and Christ, to test her sincerity, seemed to sympathize with His disciples in their rebuffs and refusals. When He had satisfied Himself, or rather, when He had shown to His disciples how much faith she possessed, He freely answered her prayer, restored health to her daughter, and gave to His disciples an illustration of how His great heart went out to all men, even beyond the confines of Jewry.

The hour came when Christ was alone with His disciples for the last time on earth. He led them out over the brow of Olivet, and giving them His last words of sweet fellowship and counsel, commissioned them, "Go ye into all the world, and preach the gospel to every creature!" A cloud suddenly received Him out of their sight. As they stood astonished, they could doubtless hear the angelic choir welcoming Him back to His rightful throne, singing: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Psalm 24:7.

And then, when they had somewhat recovered themselves from the shock of the parting and the strangeness of it all, I fancy them looking into one another's face and saying, "What was it that He told us to do—'Go ye into all the world, and preach the gospel to every creature'?" That was a hard saying for a Jew. It was a hard thing for them to believe that God would have regard for the salvation of any man who was not of the children of Abraham, His chosen people. It was hard for Peter to realize that God planned to redeem those beyond the confines of his own nation. He had to have a special revelation at Joppa to deliver him from his national prejudice, so he would be willing to offer salvation to any one not a Jew.

I had charge of a Saturday night prayer group. I started out with about six people. As God blessed, Christians from Methodist, Baptist, Presbyterian and other denominations started coming to our prayer meeting, until it grew to a group of 450. I told these friends from other churches how glad we were to have them in our midst and how much we appreciated their fellowship. We needed their help, we wanted their help, we wanted them to continue to come to our services. Some of the brethren of our fellowship rebuked me for inviting them, saying, "How could these people help us when they do not have the Baptism in the Holy Ghost? We have the Holy Ghost. We do not need these people from other churches." It seemed as

though all they wanted was Assemblies of God people to come to that prayer meeting. I deplore that narrow, sectarian spirit.

I thank God that our Assemblies of God fellowship is undertaking to heed Christ's last command, to go into all the world, and preach the gospel to every creature. Alas, there are still some people who say, "The heathen nations are satisfied with their form of religion. Why should we attempt to force our faith upon them? Why should we disturb them with our faith? They want no change. They are not crying for any new way of worship."

But do we not realize that apart from Christ, they are perishing? We know that there is salvation alone through Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. While it is written, "Whosoever shall call on the name of the Lord shall be saved (Acts 2:21)," Paul says: "How can they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:14, 15. And so, together, we have the burden of sending out to those countries who do not know the gospel, those who shall bring them the gospel of peace and the glad tidings of good things. We dare not be disobedient to the word of the Master, "Go ye into all the world, and preach the gospel to every creature."

When our Lord said, "Go ye into all the world," He meant *go!* I like that word *go*. It thrills my soul. It sets me on fire. It does something within me. *Go! Go! Go!* Go ye to every creature!

We know what Christ has done for us, and what He is to us. When we recall what we were without Him, and what we have come to be with Him, we cannot but wish with all our souls, that every person in our land, and in every land, might know Him. We have our Christian church, with its Holy Book, its sacred services, its consecrated ministry. The heathen temple has its idols, its low

revolting ceremonies, presided over by sensuous priests. The difference between them and us, between their condition and ours, can only be explained by the fact that we know Christ and they do not. The salvation that has done so much for us as individuals, puts you and me under bond to do all we can to proclaim this saving grace to every creature throughout the world—it really puts the *go* in you.

If there were no future life, if our experiences were to be bound by the cradle at one end and a coffin at the other, we should still consider it our supreme delight to give our faith to the heathen world for what it will do for them here and now. Surely, if our salvation is so real and so wonderful, every Christian is under supreme obligation to see to it that every man everywhere has an opportunity to accept it. It is the same old narrow exclusiveness that tends to withhold the gospel from the heathen world. You cannot be one with the Lord Jesus and with our God, who is no respecter of persons, if you confine your religious efforts merely to those that are within your own borders, and send no missionaries with the good news of salvation to the fast-dying millions beyond our nation's boundary line.

When our hearts are more thoroughly consecrated to our Lord, and we enter into a deeper sympathy with His great loving heart for all mankind, then there will be plenty of men and plenty of money to carry on this great work of the Lord, preaching the gospel to every creature.

Begin now to pray the Lord of the harvest that He will thrust forth laborers into the great harvest field. Remember that God commands us, that first of all, supplication, prayer, intercession and giving of thanks be made for all men, for it is written that He "will have all men to be saved, and to come unto the knowledge of the truth"—the knowledge that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." 1 Tim. 2:4-6.

Beauty and Fragrance

Here is a quotation from Dr. Bonar's diary: "Some people have got the beauty of the Rose of Sharon, and there are others that have the fragrance too. Spent two hours today in prayer, seeking that I might have that fragrance."

Preaching is not the performance of an hour. It is the outflow of a life. . . . The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of divine unction because the man is full of divine unction.—E. M. Bounds.

THREE ESSENTIALS

- Swift to hear,
- Slow to speak,
- Slow to wrath.

James 1:19

Christian Sorrows

Ernest S. Williams

JOY is so often emphasized as a feature of salvation that it is well to consider that the Christian life is not always one of joy, except as a person can "rejoice in the Lord" and "rejoice in hope." If a person can see that in the ultimate all things work together for good to them that love God, he can always rejoice in what he knows will be the final victory of a "life hid with Christ in God."

Life may bring its joys, but life is strewn with sorrows. "Man is born unto trouble as the sparks fly upward." It is part of the curse that man should suffer. Upon the sinning of Adam and Eve, God said to the woman, "In sorrow thou shalt bring forth children," and to the man, He said, "In sorrow shalt thou eat of it (the earth) all the days of thy life." Yes, sorrow is a human heritage.

But we would not have it thought that all sorrows are the result of sin, nor that sorrows may not have a means of happiness in them. Jesus, the great Example to us all, was especially "a man of sorrows, and acquainted with grief." Of all who have suffered, Jesus has exceeded them all. He suffered being tempted. He sorrowed at the death of His friend, Lazarus. He sorrowed as He saw the widow of Nain mourning her way in the funeral procession of her son. He suffered and sorrowed through misrepresentation, misunderstanding, rejection of His mission of love, and through the lost state of the world. Some of His sorrows came from natural human feelings, others came through spiritual burdens which bore heavily on His soul. Whoever heard a more plaintive cry than was uttered by our Lord when He said, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." It was sorrow that caused Him to sweat as it were great drops of blood. Thus the purest Man became the Man who suffered most.

Jesus had no sorrow because of personal sins for He "was holy, harmless, undefiled and separated from sinners" in His character. Even Pilate had to confess, "I find no fault in Him." Yet "it pleased the Lord to bruise Him," and, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."

Jesus suffered through anticipation as well as when meeting actual conflict. How often have we heard it said, "Do not

cross your bridges until you come to them," and we have been admonished in the Word, "Take no anxious thought for the morrow." "Sufficient unto the day is the evil thereof." Yet how few go through life without suffering of worry, or of other pangs of heart, which come through the avenue of anticipation. We should seek to fulfil the counsel, "casting all your care upon Him, for He careth for you," but to do this often means an effort.

We admire the resoluteness with which Jesus "set His face to go up to Jerusalem" when He knew going there meant for Him the death of the cross. We get a little glimpse of the struggle it cost Him when we read, "But we see Jesus, who was made a little lower than the angels for the suffering of death," or as it is otherwise rendered, "with a view to the suffering of death." He, therefore, suffered through looking toward the sorrows which were to come to Him. He felt their sting as do others. Jesus felt, He keenly felt.

But though He felt, He did not succumb to His feelings. "When He was reviled, He reviled not again, when He suffered, He threatened not." He did not suffer the less because He "returned good for evil," but He rose above natural feelings into the realm of divine triumph.

Having Jesus as our example, we need not be discouraged if we feel sorrow deeply. One thing we need to know, the sorrows of a devoted soul are not punishments. Satan, the accuser of the brethren, would like us to believe that because we are in sorrow, God is visiting us with wrath. Such is not the case, for Jesus has borne our sins to remember them against us no more forever. Sorrows may result from chastisements, or corrections, which are intended for our good that "we might be partakers of His holiness." Sorrows properly borne, tender the heart, develop kindness and mellow the life. Instead of being punishments, they are intended for our spiritual and eternal enrichment.

Sorrows enrich through their refining influence. Usually we do not know ourselves, the amount of dross material that we possess, until we pass through "the furnace of affliction." Sorrow brings to the surface the dross of selfishness, the touchiness of a sensitive spirit, the degree of self-will, and the many other elements that need the refining work of God. Were life always easy, we should not become conscious of these hidden hindrances. It takes sorrow to bring them to the light.

Then it takes a will to do the will of God to be able to say, "Not my will but Thine be done." If we yield to the will of God, "the furnace of affliction" will remove the dross from the gold and leave us "unto God vessels unto honor, sanctified and meet for the Master's use."

So many things contribute to our sorrows, that it would be folly to try to enumerate them all. There may be loss through devastating war. Were we living in some countries, our homes; our places of business; our means of livelihood might all be destroyed over night. Our family might be mangled or separated one from another. Then there may come losses through unwise investments. Sickness and death may enter our homes. Unhappy family relations may arise. Disappointment in others may contribute to our sorrows. All we need for the present is to know that we "are born unto sorrows" and that such are a part of our lot whether we be Christians or not. Then we should seek the source of consolation that the Christian has.

It is a blessing to know that when we accept sorrows in Christian spirit, we do not suffer the greater sorrows of rebellion, or consciousness of failing when passing through the tests. Nothing so contributes to peace as "a conscience void of offense toward God and toward man." We can suffer almost anything if we can meet the issues of life in a Christian spirit. It is "the sorrow of the world," sorrows which come through permitting bitterness, or selfish interest to possess the heart, that "worketh death." Christian sorrows work life. Jesus did not lose through His sorrows. He gained "the joy set before Him" and is "set down on the right hand of God."

God knew that in a sorrowing world we need a Comforter, so He sent the Holy Spirit to guide us into all truth and to make us "not orphans." If you ever feel friendless and alone, count on the presence of the Holy Spirit. He has come to comfort, to counsel and to guide. Paul, the apostle, knew sorrow. But he could say, "As sorrowful, yet always rejoicing." He had learned to take the comfort of the Holy Ghost into his sorrows. And thus, although "cast down," he was "not destroyed." He bore in his body the sufferings of Christ, but also the life of Christ became manifest in his mortal body.

David knew bitter sorrows. At one time, he pleaded with God that he might be preserved from falling. To him, it seemed that God had forgotten him while his enemy was allowed to triumph over him, rejoicing in his downcast position. Then he rose on the wings of faith, faith lifting him, not out of, but above his

sorrows. Hear his words. "How long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me? How long shall I take counsel of my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Lighten mine eyes lest I sleep the sleep of death; lest mine enemy say, 'I have prevailed against him.'" Psalm 13:1-4.

Instead of permitting bitterness to embitter his sorrows, the Psalmist pleaded his cause before God. He experienced sorrows upon sorrows. When sorrow overtook him, his friends stood aloof from his stroke and those who sought after his life laid snares for him, seeking his hurt and speaking mischievous things. Concerning himself, he said, "For I am ready to halt, and my sorrow is continually before me." How in contrast was his condition to that of his enemies of whom he cried, "But mine enemies are lively and they are strong; and they that hate me wrongfully are multiplied." He felt injustice; but, instead of taking a position of self-vindication, he humbled himself saying, "I will declare mine iniquities." Let his adversaries roar, he would maintain a humble place before God. Psalm 38.

Let all who sorrow look up into the face of their heavenly Father. Dean Alford has said, "Thou canst not tell how rich a dowry sorrow gives the soul, how firm a faith and eagle sight of God."

Rebuilding the Altar That Has Fallen Down

(Continued From Page One)

Because the family altar was such an integral part of our lives, we supposed that every Christian home, especially Pentecostal homes, had this habit of prayer. It was an abrupt awakening that we had when three brothers of us took up evangelism. We were constantly in pastors' and members' homes for three or four weeks at a time, and it pained our hearts that there was rarely if ever an altar of prayer. A few struggled with haphazard devotions, a few were faithful and consistent, but for the most part there was not even a semblance of family worship in the homes where we stayed.

Instead of the situation improving, I fear it is getting worse. In this hour of temptation and strain, when the peace and joy and inward assurance that comes with constant devotions is indispensable to living a victorious life, it is truly grievous to see that many are too busy and preoccupied to "fool with the trivial hour of prayer"! If your home is included in this large number, take heed!

There were nineteen children in the Wesley family, but they never knew a day that they were too busy for the family altar. Such blessedness was manifest in

those seasons of Bible reading and prayer that sometimes as many as a hundred neighbors would throng the rooms of that humble home, to bow with the Wesleys before God's throne. Were those hours wasted? No, they were the foundation for all the blessedness of the great world-wide revival that came with the Wesleys.

Daniel had the habit of prayer. Nothing could keep him back from it. That prime minister of a great empire, with many nobles competing for his favor, at sunrise, noon and night prayed unto God. In view of that consistent prayer life, can we wonder at Daniel's triumph when facing the lions? Do we covet his serenity in that testing hour? If so, then let us follow his example in his habits of prayer.

The triumphs of Daniel's life were not accidents—neither will ours be! Having had a fine training at home, he was prepared for any eventuality. Like many of our lads today, he was plucked from the protecting atmosphere of a godly home and thrown among adulterous, wicked men while doubtless still in his teens. Did he falter and compromise? We have only to turn to the Book to find that he "purposed in his heart that he would not defile himself." Dan. 1:8. And he did not. We may be assured that the discipline of his prayer life was a great reward to the old folks back home, who had instilled into him in his youth the principles of godliness.

How will our young folk meet the crowd in the army, in the war plant, on the streets? How will they conduct God's work when the reins are thrown to them? Parents, the family altar in your home may be a bigger factor in the answering of these questions than you realize.

Not long ago, in one of our campaigns in an eastern city, we were talking about the subject of the family altar, for it has been a burden on our hearts for a long while. A young mother was in the crowd. She had drifted along like so many others. She felt the need of a family altar, but the father was unsaved and unsympathetic, and she trembled at the thought of taking the initiative in family prayer. The devil had cowed her just as he has cowed many others. But she said, Yes, to God that day and determined to establish an altar of prayer in her home for her little boy and herself. God showed her that she was at least indebted to that extent.

It was a trembling but positive little saint who that night explained her convictions to her surprised husband. She had no idea how he would react. The devil had tried to discourage her, as he always does, but she took Bobbie by the hand and the two of them knelt by the bed in prayer. It was such a victory for her soul that she quite forgot her hus-

band's presence, and was blessed and melted before the Lord.

When she finally thought of him again, she ventured to peep around; and then she was richly repaid, for there on his knees for the first time, she found her husband weeping and muttering an awkward prayer. Her boldness at the family altar had been the means of bringing her husband to God, and it will certainly be the means of bringing up Bobbie in the way that he should go. For it is written, and the Word of God cannot be broken, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

These are perilous times. There is a universal tendency to neglect prayer, because so many interests push into our lives. If we neglect to give adequate time for prayer and worship and have a family altar, we shall not fail to suffer spiritual loss now, and oh, how our churches will suffer in the future! There will be no faith for healing, no hunger for the precious Pentecostal Baptism, no pungent conviction of sin, no thrilling anticipations of Christ's imminent return in glory.

Billy Sunday gave a minimum formula for victorious Christian living when he advocated for each and every day: "Five minutes' talk with God (prayer); five minutes of God talking to us (reading the Bible); five minutes of talking to someone else about God (personal testimony)."

Shall we not catch the vision for the future and regardless of circumstances or conditions, rebuild in our hearts and homes the old-fashioned altar of prayer? In days of terrible apostasy in Israel, Elijah "repaired the altar of the Lord that was brokend own," and he prayed and the power of the Lord fell; and the people saw it and fell on their faces and cried, "The Lord, He is the God; the Lord, He is the God." 1 Kings 18:30-39. Father, Mother, will you not repair the altar of the Lord that is broken down in your home? If you do, you can expect a response to your prayers, the power of the Lord will fall, and your children will be conscious of the presence of the Lord. What potentialities there are in homes where there are daily morning and evening devotions. Your home may become like that of the Wesleys.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

The character as well as the fortunes of the gospel is committed to the preacher. He makes or mars the message of God to man.—E. M. Bounds.

Raised From the Dead

W. W. Simpson, Missionary to China

In May, 1926, in Taochow, Old City, Kansu Province, Northwest China, a young married woman, Chang-Chow Siang-siang, daughter of Chow Feng-kang, a Chinese physician, after four months' illness lay dying in her father's home. In accord with Chinese custom her burial robes were put on her. Then she knew she was dying. Filled with hopeless fear she, who had never heard the Gospel, called in vain on her father for some assurance of future well-being. Knowing her uncle, Chow Feng-ling, was a preacher of the Gospel, she requested her father to send for him. Though hating his brother because he had forsaken Confucius for Jesus, he could not refuse his daughter's dying request. Coming to the bedside, the uncle listened to the despairing request for light and hope for the future. Filled with compassion he told her the only hope of living or dying ones, Jesus, Son of God, who put away sin by His atoning death as our Substitute on the Cross. Though gasping for breath she whispered, "I believe," and he prayed for her forgiveness and asked the Lord to receive her spirit.

Knowing he was unwelcome in his brother's home, the uncle left. Soon the last sigh was spent and the color of death spread over the features. Her father, a physician, was familiar with such scenes, applied a few simple tests, pronounced her dead and had the coffin brought in and prepared to receive the remains. A crowd of relatives, friends and neighbors soon filled the house and yard. Many were weeping and lamenting, for the family was one of the leading ones of the city, well known by all.

But the uncle, a Spirit-filled man from the very first day he confessed his faith in Jesus, could not rest at home. He soon hurried back to his niece's bedside. Moved by the Spirit he laid hands on the dead body and immediately a Voice came from the dead lips calling her father, saying, "Unless you repent and believe in Jesus your daughter cannot live." Knowing his daughter was dead, he realized that it was the Lord speaking. Kneeling, he cried to the Lord for forgiveness. Again the Voice called her husband to repent and believe, and he knelt imploring mercy. Then her spirit returned, her eyes opened, she spoke in a tongue and interpreted, saying, "This woman who has been dead is alive, she shall stand today, sit up tomorrow and walk the

third day." Though a mere skeleton, without human aid she stood, and for three hours there poured from one who knew not one word of Scripture a prophecy covering almost the entire book of Revelation! To the assembled multitude she cried in a loud voice, "Unless this city repents and believes in the Lord Jesus it will surely be destroyed."

She then lay down. Next day she dressed and sat up. The third day, while relatives waited in the outer room, she walked out among them every whit whole! I saw her a month later, talked with her, her father, husband, uncle, and others who were present. She still lives today a mighty witness for the Lord in Kansu Province.

But what about the prophecy? What became of the city? Three years and three months later, in August, 1929, the Mohammedans, about three-fourths of the population, suddenly arose in rebellion, and massacred all the Chinese and Tibetans in and around the city except a few Christians who, warned by the Spirit, escaped a few days before. Then a Chinese army came from the north and a Tibetan from the south, attacked and defeated the Mohammedans who fled to the west among the Tibetans. Having little food they were soon on the verge of starvation and sent men to arrange terms of surrender. The Chinese and Tibetan generals agreed to let them return to their homes on condition that all who bore arms should lay them down, enter the West Gate and record their names and places of residence, the women and children to go to their homes. This done, the men who had laid down their arms were sent out of the South Gate where the Chinese and Tibetan soldiers were awaiting them. Taking them as they emerged, the unarmed Mohammedans were decapitated until, by actual count of an American missionary next day, 2996 headless corpses bore ghastly witness to the thoroughness of the revenge. That same night the soldiers of both armies massacred all the Mohammedan women and children except a very few who escaped in the dark. Then the city was burned, and every house in and around the city, except the Station of the Christian and Missionary Alliance which still stands, a beautiful symbol of salvation in the midst of complete desolation. So the prophecy was literally fulfilled.

Again and again has the Spirit spoken,

calling my name, saying, *Wherever you go you must tell the people of the entire world that this that occurred in Taochow, Old City, Kansu, China, is only a small sample of what will surely happen in all the world. First, the outpouring of the Spirit with the sign of tongues, then the twofold witness of Spirit-filled men and the Spirit Himself, then the final warning of the Lord speaking with other tongues and other lips and lastly, when "for all this will they not hear," sudden destruction, when "the wrath of God shall be poured out without mixture from the cup of His indignation."*

Early Rising

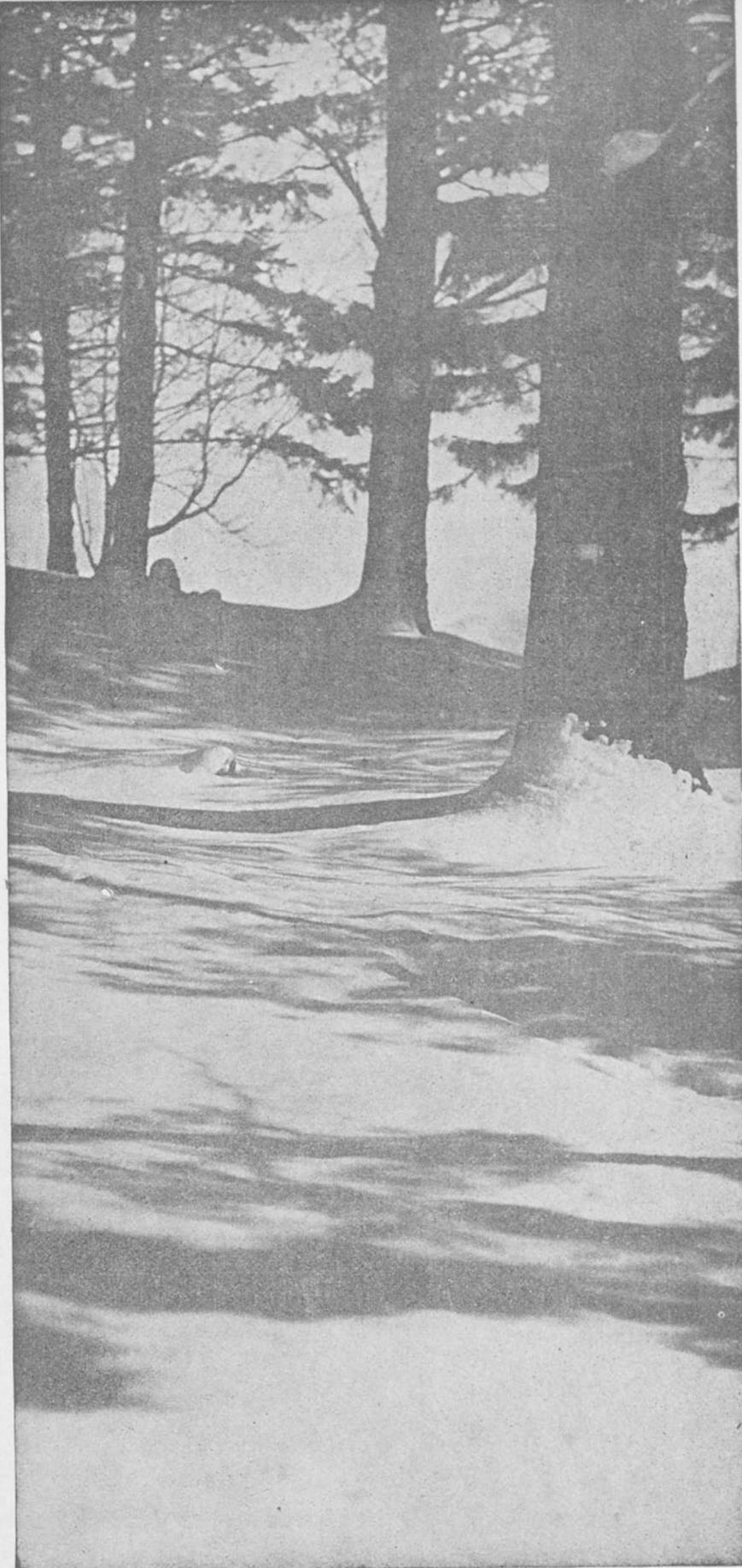
Blessed is the day whose morning is sanctified. Successful is the day whose first victory was won by prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Awake psaltery and harp; I myself will awake early."—Joseph Parker.

Letters That Encourage

Andrew Rahner, pastor of Grace Evangel Church of Plainfield, N. J., sends in 20 new subscriptions for the Evangel and says: "We are endeavoring to circulate the Pentecostal Evangel in as many homes in this city as is possible, including first the strangers who visit our new home missions work here in Plainfield. I thought at first that we would publish a parish paper of our own but after weighing all the advantages and disadvantages of cost of printing, distribution, and time spent in arranging manuscripts, I have come to the conclusion that there could be no more effective publication for spiritual enlightenment and honest-to-goodness evangelism than our own Pentecostal Evangel. The low cost of the Evangel is appreciated by me more than ever, and I trust that we may be able to help carry on its ministry."

P. T. Emmett, pastor of Gospel Tabernacle, Aberdeen, S. Dak., broadcasts Monday through Friday of each week, at 9:30 to 10:00 a. m., over Station KABR, 1420 kilos., Aberdeen, S. Dak. Sundays: Gospel Request Program, 9:30 to 10:00 a. m.; Shadow of the Cross broadcast 10:15 to 10:45 p. m. In his various broadcasts Brother Emmett has been offering free copies of the Pentecostal Evangel to any who would write to him. The result is that many like the paper and have sent in their subscriptions.

God's will is ever made plain to all such as seek it.



Christmas
GREETINGS



THE GOSPEL PUBLISHING HOUSE

336 West Pacific Street



Springfield, Missouri

Dear Subscriber:

Greetings in the name that is above every name—the name of Jesus!

We want at this time to send a word of thanks to you, and to all our other readers, for the wonderful help given in days gone by. It is because of the splendid co-operation of our friends that the circulation of the Pentecostal Evangel has increased from 75,000 to 102,000 in the past two years. How glad we shall be to see a similar increase during the next two years.

May we suggest that you send subscriptions to the Evangel as Christmas presents this year. Your friends will not only receive a Christmas card telling of your gift, but many reminders of your love for them as the Evangel arrives on 52 different occasions during the coming year. Who can tell what blessings some article in the Evangel may be to them? One brother last year subscribed for 100 folks in his neighborhood. This was an investment of \$100.00 for neighborhood evangelism.

Some months ago when we prepared the copy for "Daily Devotions" for the last quarter of the year, it seemed an impossibility to continue this publication. The material for this quarterly was prepared by Margaret Ann Bass, who had to leave us on account of sickness, and we had no one to take her place. Then we faced a shortage of paper also. And so we made the statement in the quarterly that we regretted we would have to discontinue this publication.

But today the outlook is decidedly better. Kenneth Short, who cannot at this time return to his field in the Dutch East Indies, has joined our Missions Department, and has volunteered to edit a publication which, although somewhat different from "Daily Devotions," will still carry some of the same features.

We all recognize that the outstanding need in America is for homes where the Word is a daily delight, and where prayer is constantly arising. Years ago, that godly minister, Murray McCheyne, desired to see in every home in his parish, father, mother and children gather around the family altar morning and evening. In addition to this, he desired to see everyone of his flock giving time to private reading of the Word and prayer morning and night. And so he prepared what is the best system of Bible Readings for family and personal use that we know of. This plan we have followed ourselves for many years. We know of no better. If you follow this plan of Bible reading you will read the Old Testament through once each year and the New Testament and Psalms twice. We have had this feature in "Daily Devotions" and it will be continued in *The Missionary Challenge*.

Another feature that will be retained will be the daily devotional reading, only it will be shorter than formerly.

The title of this publication will be changed from "Daily Devotions" to *The Missionary Challenge*, and as its title suggests, it will especially feature our missionary advance. This publication will be issued quarterly and the price will be the same, 10c per single copy or 40c per year in the United States; to foreign countries, single copy 13c; yearly 50c. We would like to see every Evangel reader subscribe for *The Missionary Challenge*. Every church and Sunday School should send for quantities of this publication—enough for every adult member.

At this season of the year we remember God's great gift to us in giving His Son, and it should be our joy to give to God our offerings, to make known the name and power and salvation of His Son throughout the world. So we invite you to give an extra



She shall bring forth a son,
and thou shalt call His
name JESUS: for He shall
save His people from their
sins. Matt. 1:21.

offering for missionary work. It costs much more than formerly to provide for our missionaries. And then as we look forward to fulfilling our task in a postwar world, we shall need at least five million dollars for sending out new missionaries and establishing training centers for native converts who shall evangelize among their own people. Many countries in Central and South America are still open, and our Missions Department is sending out a number of new missionaries to these fields. Our vision is for 500 new missionaries, 5,000 native evangelists, backed by 50,000 intercessors; and in days to come we desire to provide 500,000,000 pieces of Gospel literature in various languages.

Once more we would like to remind our readers of the task of supplying 300,000 Testaments in Spanish for soldiers and civilians in South and Central America. Offerings for "Reveille" and work among servicemen will be also greatly appreciated.

Remember that mails are greatly congested at this time of the year, so send in all your orders for Sunday School literature and other things you may need, extra early. It will greatly help us if you do.

May the Lord bless you!

Yours and His,

Stanley H. Frodsham

SHF:HEA

P. S.—Will be glad if you will use the order blank on page 4 of this letter.



Gospel Publishing House, Springfield, Mo.

Brethren:

I enclose \$ _____ for the following purposes:

- _____ Renewal for Pentecostal Evangel for one year, (Subscription of Pentecostal Evangel \$1.00 per year in U. S. A.; \$1.50 Canada and points outside U. S. A.; 7/6 Gt. Britain, S. Africa, Australia and New Zealand.) \$ _____
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- _____ Subscription for Christ's Ambassadors Herald, 1 year, 60 cents; 2 years, \$1.00 _____ \$ _____
- _____ Offering for our Missionaries in Foreign lands _____ \$ _____
- _____ For Free Literature _____ \$ _____
- _____ Subscription for The Missionary Challenge _____ \$ _____
1 year, 40 cents (outside U. S. A. 50 cents); in quantities of 10 or more, 5 cents per copy (outside U. S. A. 7 cents per copy).
- _____ For 300,000 Testaments in Spanish for Soldiers and Civilians in South and Central America _____ \$ _____
- _____ Offering for "Reveille" and work among the Servicemen _____ \$ _____
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Brother Schmidt's Escape

Brother G. H. Schmidt, who is one of our Assemblies of God ministers, is safe in Sweden, a free man once again, but his wife and children are still in Nazi-held Danzig. The story of his escape from the Nazis is told in a letter which Paul B. Peterson, editor of *The Gospel Call*, received from him recently.

In October, 1940, Brother Schmidt made his last gospel trip into Polish territory to visit the Pentecostal brethren in the various churches. The authorities had given him a permit to make the journey, but while he was away the *Gestapo* suddenly came to search the Schmidts' living quarters, taking his correspondence, manuscripts, and all records relating to his missionary travels.

The day after he returned, the *Gestapo* came to the house and said, "Say good-bye to your wife; you must come along." It was a complete surprise. "Will my husband come back again?" Sister Schmidt asked. "That we do not know," was the harsh reply.

He was taken to the police prison, and the next morning the questioning began. For three days he was questioned from morning to midnight—in all, about sixty hours of questioning. They tried to extract from him admissions of things which were not facts; namely, that he was a spy, that he was engaged in secret religious activities for the purpose of organizing sects which were prohibited in Germany, and that he was receiving large sums of money from the German people. None of these accusations were true, but after two weeks he was removed from the police prison to the Danzig jail and held for investigation and trial. However, not a word was told him as to why he was being held.

"I was not subjected to any physical ill treatment," Brother Schmidt writes, "but they are masters in torturing one mentally. For three weeks I could not make contact with my family. Fear that my wife also had been arrested created a terrible feeling of suspense. During the entire period of six and one-half months I talked to my wife only four or five times, and once for nearly two months I had no news about her or the children."

His cell, eleven by five feet, was cold and draughty. The one small window had frosted glass, which prevented his seeing anything outside and kept the cell in semidarkness. As a result, he was left with roaring head noises, poor hearing, and eyesight so impaired that now he must wear glasses. The food was very poor, almost uneatable. In ten weeks he lost forty pounds.

"Realizing that I could not stand it much longer and feeling a definite weakness coming over me, I cried to God, who undertook for me in a remarkable way by causing my wife to plead with the officials for permission to send me a dinner daily. This she did without knowing my desperate condition. The Lord answered prayer in causing the officials to grant her plea, and soon a dinner was brought to me daily from a restaurant, which helped to keep me alive."

Of those months in prison, he continues: "Never in my life was the presence of the Lord as sweet as during those months. God spoke to me as clearly as one friend does to

another, and when the burdens became too heavy the Lord brought me great delight in my dreams, such as orchestras playing heavenly music—I could compare it only to the sound of a thousand harps—mighty choirs pouring forth marvelous songs, the words of which I could clearly understand: words about the heavenly glory and the rewards awaiting us in heaven, all to encourage me.

"When I awoke from such dreams I heard myself singing psalms in the Spirit and the glory of God filled my heart. On those occasions I was completely enveloped with God's presence and seemed to be floating about in the heavenlies. My soul became a sanctuary where the glory of God dwelt. At times when sorrow again would grip me and I would be looking too much at the gray reality of the dark and dismal cell, a voice would speak to me, 'The saints are praying for you now,' and then I would have the feeling of being surrounded by a multitude of saints, all praying for me. Again I would be lifted out of my sadness and I would worship the Lord for hours as I walked back and forth those five steps in my cell."

He was released on May 16, 1941. The fellowship of the saints in Danzig and all over Europe, during the time of his imprisonment and afterward, was very sweet, he says, and he continues:

"In 1941 the Germans called me to serve as an interpreter and only your cable, informing me that our passage was paid, saved me from being compelled to comply with their wishes at that time. But as time went on I constantly feared that they would call on me again for such service. A still greater danger was the possibility that they would arrest me again, which would have meant the concentration camp.

"My decision to make the desperate attempt to flee as a stowaway was reached after the last hope of getting out of Germany was dashed to the ground when the repatriation of American citizens was suddenly broken off in the beginning of August, 1942. We had packed our trunks early in June and waited until August when the sad news reached us. We could no longer hope to leave the country. There was only one thing left for me to do and that was to try to flee to Sweden.

"The night of January 1, I boarded a certain boat and hid in a room that had not been used for many months. It was not heated, and I had to sleep on boards. When the steamer entered Swedish waters I came out of hiding and surrendered to the captain. He raged a while, questioned me, and then locked me in a room. In Stockholm the Swedish police took me off the steamer, and so 'as a bird from the hand of the fowler' I had succeeded in escaping.

"Through a prisoner who was released, I managed to inform Pastor Petrus of my arrival and whereabouts, and he was able to arrange matters so that I could leave the jail on January 12. Pastor Petrus is showing me much kindness."

Keep praying for Brother Schmidt's wife and children. He says: "When I left Danzig I did not tell my wife that I was going to Sweden. The reason is obvious, namely to make

it easier for her when she would be questioned because she would be in position to assert that she was not involved in my escape."

Also pray continually for our brethren in Eastern Europe. Of the Pentecostal preachers in Poland, Brother Schmidt reports as follows: The pastor in Warsaw, in spite of great physical and mental suffering, was preaching the gospel faithfully and seeing many Poles saved. Other pastors were silenced by the *Gestapo* by being compelled to work as agricultural leader or factory hand, or as an interpreter among Russian war prisoners. The assembly in Lodz was dissolved and the members scattered. One brother has a position in a children's hospital but preaches in Baptist churches as time permits.

"Most of our brethren in western Poland were drafted into the German army, but as I have not been in touch with them for two years I do not know who of them are still alive. Many of our Ukrainian and White Russian workers were taken eastward. In the Pinsk district alone several brethren vanished in 1940-41."

HEALED OF CANCER

In 1917 I was stricken down with cancer. Five of the best physicians that we could find were called. I was so seriously ill that I could hardly turn my head on the pillow. For seven months I was bedfast and fell off from 140 pounds to 65 pounds. Couldn't walk across the room. Doctors all gave me only a few days to live and quit trying to do anything for me. Then one night I said, "Lord, if this is all I can do, just live this miserable life, will you please take me home." I was a Methodist. He said, "Wait; I'm not through with you."

That night God spoke to a little, young preacher and his wife about 200 miles away in the State of Texas, telling them to go to Oklahoma where they would find what God wanted them to do. It wasn't long before they found me. When he came in my room he looked so surprised, almost like calling one from the grave. I looked up into his face and heard him say, "Lord, this is your case. Father, undertake now." Then he anointed me with oil, and God came down with His great quickening, resurrecting power. I left that old bed and began to run all over the house. I walked a half mile that day, and when I came back I ate dinner, turnip greens, cornbread, bacon and buttermilk—been running ever since.

The doctor said, "O well, you are hypnotized. You'll soon be down again." In about two weeks the Lord baptized me in the Holy Ghost and the Methodists dropped me.—Mrs. A. L. McClaren, 301 North Tom Street, Webb City, Missouri.

TWO QUESTIONS

A skeptic once derided a Christian by asking him: "Say George, what would you say if when you die you found there wasn't such a place as heaven after all?"

With a smile the believer replied: "I should say—well, I've had a fine time getting there anyway!"

Then the Christian sent a boomerang back to the skeptic not quite so easy to answer.

"I say, Fred," he asked, "what would you say if, when you die, you found there was such a place as hell after all?"

The GOSPEL in FOREIGN LANDS

Eleven Years on Chinese-Tibetan Border



Four more converts baptized by Brother Plymire August 15

For the past eleven years Mr. and Mrs. V. G. Plymire have labored faithfully and well in the Chinese-Tibetan border work, remaining loyally at their post through the dangers and difficulties which have resulted in recent months because of the war. The strain of such a long period on the field without furlough has taken its toll of health so that Mrs. Plymire now finds it imperative to return to this country for a time of rest and recuperation. The two children are accompanying her to America, but Brother Plymire, burdened with the need of the work in China, is willing to face the separation from his family in order to remain on the field for the present. We commend these missionaries to your prayers, that Mrs. Plymire may be restored quickly to health, and that our brother may be given strength to carry on and may be blessed in the sacrifice he is making for the gospel's sake.

The four men in the picture were baptized by Brother Plymire about August 15. "Men are scarce here these days," he writes, "scarce indeed. Some of our Christians are beaten severely for their faith. One young woman has been beaten several times by the mother-in-law because she reads the Bible, prays and sings hymns. This young woman received the Baptism some time ago and has suffered persecution ever since.

"We praise the Lord for the souls that are finding salvation, but how we long for many more! One rather high Moslem has attended our services several times and he has come to see as never before the difference between their religion and ours. He now sees why Jesus had

to come and die, and he realizes where their religion fails. Pray for this man, as well as for the many other Moslems in our section."

A VICTORY GARDEN

A recent letter from Edna Wagenknecht tells of the Victory Garden at the Hardoi Bible Training School which is proving such an asset in helping provide food for the large family of girls.

It tells of another "Victory Garden" . . . the Seed is the Word of God, and the soil is the hearts of young Indian women—converts from Mohammedanism, from Hinduism, girls who have come from various walks of life to be trained as future ministers of the gospel in India. How carefully our workers are tending this garden, watering it with their constant prayers that the Seed sown may bring forth an abundant harvest in India unto life eternal.

"We opened school again in July," writes Miss Wagenknecht, "and up to the present

there are 26 students, with thirteen denominations represented. There is a good spirit in our midst and the Lord has been working in the hearts of the girls. Two who had not a definite experience of salvation before coming here, though they had been nominal Christians for years, knelt at the altar in one of the Thursday meetings when God met and saved them. It has been most encouraging to see the students come in this year; we do thank God for each one.

"Two weeks ago a Mohammedan convert was brought to us, a young widow who has two children in school at Cawnpore. She loves the Lord and it is a real inspiration to have her in the class, drinking in every word. She has been a Christian for three years, but the Pentecostal message is still new to her. We have another younger Mohammedan convert in the first year class who also is keenly interested in the Word. She is weak in body and needs prayer for a healing touch from the Lord. Then two Hindu converts are expected next week, so we feel this gives us a real ministry, different from the regular teaching work. It is our prayer that the Lord may help us to train these four for a definite place of ministry in India.

"We have a Victory Garden again this year which already is yielding some vegetables, just the native vegetables thus far for it is still too early to put in other things. Our students are working well and doing it with a good will. Since prices are so high, they are most appreciative of the good food they are getting. We have not cut down, feeling that girls who are studying need nourishing food, and as long as the Lord continues to supply as He has in the past, we will thank Him and give good food. We have much to be thankful for and we do praise God for His goodness. Our evangelistic work in the surrounding villages also is encouraging."

GREAT HAS BEEN OUR JOY!

From Caracas, Venezuela, Yngve Olson writes, "The Lord has signally blessed us these last weeks. A new preaching place has been opened, and although there were plenty of stones thrown during the first few meetings, the brethren have plowed ahead and several souls are seeking the Lord.

"During an all-night prayer meeting, a young man received the Baptism at 4:00 o'clock Sunday morning. Great has been our joy! Last night the power of God fell, the congregation began to praise the Lord and one lady fell under the power. After the service she told of having seen a vision of Someone in white approaching to embrace her. How we need a prayer room where there would be liberty to seek the Lord without fear of causing a scandal before the public. Those who have labored in Latin countries will realize how delicate these things are. May the Lord hasten the day when the building of our temple will become a reality!"

Christmas, 1943

"HOW CAN WE GET INTO THE CHRISTMAS SPIRIT THIS YEAR?" That is a question on the lips of many as they look out upon a saddened world, shaken to its foundations with the horrors and suffering of warfare. Certainly this is not an hour for frivolity and selfish pleasure-making . . . but, friend, there is a way to get into the true spirit of Christmas, and that is to make it an "OTHERS" Christmas.

Here is your first opportunity to put this thought into practice—help us in remembering our missionaries with a liberal offering at the Christmas season. In years past you have responded generously, but now the need is greater than ever before. Most of our fields are feeling the strain of war conditions in some measure, while in the lands more directly affected our missionaries are suffering acute hardship and privation. This is our opportunity to show our love and loyalty, and to cheer their hearts with the realization that those at home really care.

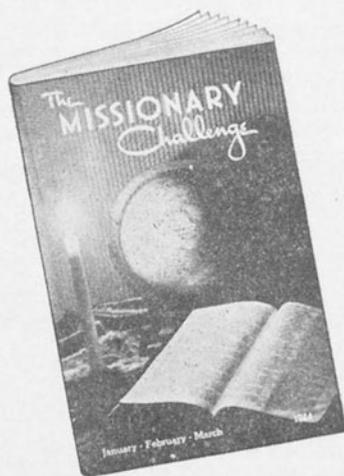
Only a few weeks remain until Christmas, so that what you do must be done without delay. Churches desiring to take up special offerings for this need may obtain Christmas offering envelopes by writing to the Missions Department, specifying the quantity required.

All offerings, either from assemblies or individuals, should be sent to the Missions Department, 336 West Pacific Street, Springfield, Missouri, designated for "Christmas Offering Fund."

Remember the need, and act without delay. "Freely ye have received, freely give."

THE *Missionary Challenge* IS COMING

Just what you've been waiting for! This brand new missionary magazine is packed full of good things that will be a real blessing to you, yet it will cost you *less than one cent a week!* Wrapped up in these sixty-four large pages you'll find:



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The *Missionary Challenge* will be issued quarterly beginning the first of the new year. You'll be glad you started saving your *Challenge* from the very first issue, for the articles will be of lasting value. Send your order NOW! This new magazine will be sent to you and your friends

for only 40c a year! You can scratch off five names from your Christmas shopping list for only \$2.00—and you couldn't give a more appropriate gift. Your friends will receive an attractive notice just before Christmas informing them of the gift you are sending. Address all subscriptions and money orders to the Gospel Publishing House, 336 West Pacific Street, Springfield, Missouri. Do it today!

News Flash

We are happy to announce the sending of two detachments, one to the Cuba front and the other to Central America. More detailed announcement, with pictures of the missionaries, will appear in a later Evangel.

The party which left the latter part of October for Cuba included the following: Ellen Esler, Kathryn Long, Lula Ashmore, Evelyn Hatchett and Mr. and Mrs. A. Walker Hall.

A party of ten followed early in November, bound for our Central America field: Mr. and Mrs. John Franklin, Mr. and Mrs. T. Hollingsworth, Mr. and Mrs. Harold T. Gruver, Mr. and Mrs. Harvey L. Smith, and Mr. and Mrs. Paul Finkenbinder. About the same time Mr. and Mrs. Gustav Bergstrom also planned to leave for Brazil.

Pray for all these missionaries—some are returning from furlough; some are transferring from other fields to which they are unable to return because of the war; others are going out for the first time, facing the problems of **language study and adjustment** which are the lot of all new missionaries.

THINGS YOU WANT TO KNOW

John F. Hall

Furlough French West Africa

"Is it always hot out there in Africa?" is a question so often asked us because most missionaries talk more of the heat—and we have good reason to! But in upper Ivory Coast

there is a period of respite in the dry season when harmattan winds bring relief. At times the entire sky is overcast with the fine dust from the Sahara Desert and the sun does not shine so brightly. (We still need our sun helmets however!) During this season in which the occidentals rejoice, the poor Africans shiver and huddle over cornstalk fires waiting for work to begin and then are very slow at commencing.

We sleep out of doors at night under two or three blankets because the contrast to the hot season makes us feel the cold more. In the cold, dry, dusty winds our hands chap, the interior of our nostrils may bleed and lips crack. You will see by the snapshot that we wore a woollen sweater even during adobe brick laying until ten in the morning. That is the season we pitch in with manual labor. Other times of the year the perspiration drips from us, making our hands slip on the tools we use and demanding a change of clothing sometimes twice daily.

Yes, just as weather is one of the chief topics of conversation in America, so it is also among the Africans, especially the farmers for whom it is always either too rainy or not rainy enough. Africans grumble a lot during the cool season which invigorates us; they prefer the heat, though not too extreme for it is known that even some of them die of sunstroke. Educated natives and employees of white people who have taken to wearing sun helmets are obliged to continue since a headache results if they go without now! Most Africans wear loose flowing garments as they are cooler. For white people in the tropics, however, too

thin garments are dangerous, since there is risk of the sun with its actinic rays sapping more of their strength than they realize. Our thermometer in the shade of the adobe porch told us the range is 50 to 110 degrees Fahrenheit. There has never been frost in our section but we have had hail.



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

AMONG THE ASSEMBLIES

SPECIAL NOTICE

At the General Council meeting in September last, a resolution was prepared asking us to restore the Pentecostal Evangel to its former size and once more publish the lists of local meetings and missionary contributions.

The brethren of the Executive Presbytery, who had given the matter much consideration,

stated that they regretted that under war conditions, with paper severely rationed, it would be impossible at this time to restore the paper to its former size. Not only have they had to face the problem of paper restriction but also a labor shortage, nine of our young men having been called into our country's service—two of them linotype operators. Another linotype

operator has left us to go on a farm, and a fourth has just been called away to the Pacific Coast, to a case of special sickness.

Since the Council, the executives have given the matter further consideration, and have decided to again print the announcements of local meetings. However, instead of printing these announcements in two or three issues, it will be necessary to confine these to one issue. They will be glad to print notices of District gatherings in two or more issues, as formerly. They ask that all our pastors cooperate with them in sending notices early.

It is difficult at this time to comply with the wish to publish the list of missionary offerings each week.

EDINBURG, TEXAS—October 3 we closed a very successful 2-week revival with Leon Hudson of Austin as the evangelist. Although inclement weather set in, each evening the attendance was good and the presence of the Holy Spirit was felt. Brother and Sister Hudson gave us some musical numbers each evening, and Brother Hudson preached stirring sermons under the anointing of the Holy Ghost. Souls were saved and many of the saints were refilled. In a general way, the church has been revived as a result of his ministry.—W. L. Smith, Pastor; by Fannie Rigdon, Secretary.

ST. LOUIS, MO.—For the past three weeks Evangelist Beatrice Best of Springfield has conducted special meetings at Trinity Tabernacle under the sponsorship of our young people. The blessing of the Lord has rested upon her ministry in a precious way. During the services more than 20 people made profession of faith in Christ, several were baptized with the Holy Spirit, and others found the Saviour as the great physician. The ministry of Sister Best has proven very effective among our young people and an inspiration to the older ones.—Fred Lohmann, Pastor.

(Near) ALMA, TEXAS—We came here August 23, 1942, and with the co-operation of the saints we have raised a little over \$600, together with some old lumber, and have completed a nice 26'x46' church building, ceiling it with wallboard inside. We have had two meetings this summer with Sister Keys in charge, and Tommie Scott held a meeting for us the last of August. We had some good preaching and the church was blessed. We shall appreciate it if Council brethren will visit us. We are at Valley Farm Church, 9 miles from Alma, Texas, on Highway 75 going to Dallas.—Maud Anderson Pastor.

ENID, OKLA.—September 12 to October 3, the Gospel Tabernacle enjoyed a gracious revival under the able leadership of Evangelist and Mrs. Lee Krupnick. The Spirit of the Lord was in evidence from the first service, and continued to be felt with greater power until the close. It was wonderful to see the fine crowds, with many new people present in each service, in spite of present rationing conditions. The dynamic, Scriptural presentation of the gospel by Brother and Sister Krupnick was indeed a blessing. We praise God for these Spirit-filled, sincere, consecrated evangelists who have proven a rich blessing to Enid. Many of the members of the Tabernacle have said, this is the best revival in Enid for some years.—Carl D. Holleman, Pastor.

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EASTERN DISTRICT PRAYER CONFERENCE

One of the most outstanding Prayer Conferences ever held in the Eastern District, was held at the First Pentecostal Church, Altoona, Pa. John R. Hardt, pastor. This conference was exceptional from the standpoint of spiritual depth, power, prayer and intercession in the Holy Ghost.

A fine company of ministers, missionaries, evangelists and friends came, many from Western Pennsylvania, and some from New York, New Jersey and Delaware, having serious views concerning prevailing conditions in the world, in the church, and in their own souls. Men and women broke before God and poured out their hearts in fervent prayer and intercession. New consecrations were made and people felt their need of sounding new depths of grace and power in their lives and ministries. Morning and afternoon, at the specified times for services and at other times, there was a seeking of God, and the Lord was found of them that sought Him. Sometimes there was a fervent message in the power of the Spirit, and there were periods of earnest conference among workers over the needs of the hour, or testimony regarding some outstanding answer to prayer and faith in God. Interest was sustained and deepened as the days passed.

The church was filled each night as the two local Pentecostal congregations came together, and the services assumed a revival aspect. On Friday a great spirit of revival burst forth, and the church was filled with divine glory. The preaching of the Word took on a mighty, spiritual authority. Holy liberty and joy filled the hearts of the people of God and sinners were convicted and brought to realize their need of salvation. This revival condition continued each night afterwards. The altar was filled with seekers and the Lord was there to save, reclaim and fill. There were definite conversions, and one young lady received a beautiful Baptism in the Holy Spirit, while others were blessed.

Some really wonderful messages were given from the Word, very much in the power of the Spirit. Preachers and people were revitalized, greatly encouraged and richly blessed, and after ten wonderful days on the mountain top with the Lord the meetings closed with every evidence of divine favor.—Frederick D. Drake, Prayer League Leader.

WEBB CITY, MO.—Evangelist Floyd E. Heady of St. Louis came to us September 30 to conduct a meeting which closed October 17. Ten were saved, and 3 were baptized with the Holy Spirit. Brother Heady was a real inspiration to our church. The Sunday School attendance reached an all time peak. There were 3 baptized in water.—Joe H. Wooldrige, Pastor.

WAS DANIEL WEBSTER RIGHT?
About a hundred years ago Daniel Webster uttered this solemn warning: "If religious books are not widely circulated among the masses in this country . . . I do not know what is to become of us as a nation. The thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet,

the pages of a corrupt and licentious literature will; if the power of the gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

Do you agree with Daniel Webster? If so, will you help the Gospel Publishing House to get a wider circulation of religious books and publications? One way you can help is to subscribe to THE PENTECOSTAL EVANGEL for a number of your friends. The cost is only \$1.00 a year.

ONE WITH HIM
Enthroned high above all powers of darkness,
In power o'er principalities supreme!
We see Thee, Lord, in triumph interceding
For souls of men Thou did'st by blood redeem.

To this exalted life of intercession
Identified with Thee upon Thy throne;
Thou in Thy purpose, Lord, Thy children callest,
That they in this, with Thee, may all be one.



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SPECIMEN OF TYPE

PSALMS, 41-44. *Care of the*

519 **PSALM 41.**
1 *Care of the poor.* 4 *David's complaint.* 10 *He flees to God for help.*
To the chief Musician, A Psalm of David.
BLESSED is he that considereth the poor: the LORD will deliver him in time of trouble.
2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

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A GOOD BOOK ON SUNDAY SCHOOL WORK

My Message to Sunday School Workers by Marion Lawrance, prescribed by the General Council as a study book for those who wish to perfect themselves in the high calling of saving people by means of the Sunday School is out of print. Looking about for a substitute the fine 416-page volume, *Christian Education and the Local Church* by James DeForest Murch came to our attention. To me who

in my position as Assistant Editor of the Pentecostal Evangel am only somewhat remotely interested in founding, fostering and conducting Sunday Schools it has proved a thrilling volume to read, although it has a few, a very few slight blemishes, or things that will appear blemishes to our Assembly of God readers.

It begins the study of Christian education with the teaching methods of Jesus, and traces the history of religious doctrine and the de-

velopment of different schools of thought about God down to the present.

It then takes up in great detail and with consummate skill, it seems to me, the task of explaining the hows and whys of the church school, as the author prefers to call the Sunday School, showing its vast importance and its infinite worth to the church and to the community when properly conducted. It is a great book. I only wish that by some means I could induce every pastor and every wide-awake earnest Christian to read it. If that could be done I feel sure the vast number of unsaved boys and girls in our land would be drastically reduced.

The book sells for \$2.50, but it is worth the price. Order from Gospel Publishing House, Springfield, Missouri.—Chas. E. Robinson.

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FILLED WITH THE SPIRIT IN A SUBMARINE

A "U-boat" may seem to be a strange place to receive an "upper room experience, especially when that submarine is far out at sea; but that is where one young sailor was filled with the power and glory of God. His name is Bob Bowen, F.1c, U.S.N. You may read his stirring testimony in the November issue of the CHRIST'S AMBASSADORS HERALD, just off the press. Other interesting features in this Thanksgiving issue include:

"Be Ye Steadfast," a message given by Amelia Joseph in the C. A. vesper services during General Council.

"Forward March," a challenging article by D. Leroy Sanders.

"Three Reasons for Thanksgiving," by Dorothy Haskin.

"What the Bible Teaches About the Atonement," by Myer Pearlman.

"Your Counselor's Corner," by Ralph W. Harris, National C. A. Secretary.

"Let's Talk It Over," another regular and popular feature.

"Something About a Soldier," a serial story by Paul Hutchens.

"The All-for-Christ Crusade," a missionary project.

An introduction to our new leaders' publication, the *Christ's Ambassadors Guide*.

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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.

TOWER CITY, PA.—Nov. 2-14; C. Stanley Cooke, Evangelist.—L. J. and R. B. Bernhardt, Pastors.
COVINGTON, TENN.—Thanksgiving services all day and evening. Come and make it a real Thanksgiving unto the Lord.—J. E. Mangum, Pastor.

FALL CONVENTION VENTURA, CALIF.—Fall C. A. Convention, Southern California District, Nov. 11-14. Chas. E. Blair of Nebraska, main speaker.—Kenneth R. Schmidt, C. A. President.

NEW YORK, N. Y.—36th Annual Convention, Glad Tidings Tabernacle, 325-329 W. 33rd St., Nov. 7-28; A. N. Mallory, Edmonton, Canada, special speaker. Missionary Day Nov. 21, missionaries from all parts of the world expected to take part. Thanksgiving Day services 3:00 and 7:30 p. m.—Robert A. Brown, Pastor.

PHILADELPHIA, PA.—Highway Mission Tabernacle, Nov. 11-24; S. J. and Mrs. Scott of Oklahoma City, Okla., Evangelists. Annual Thanksgiving Convention Nov. 25; 3 services; Ernest S. Williams and Wesley R. Steelberg, special speakers. Mortgage burning ceremony at night service. Brother Williams will remain for 10 days, preaching nightly.—Wallace S. Bragg, Pastor, 6641 N. 17th St., Philadelphia 26, Pa.

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

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

NORTH DAKOTA C. A. CONVENTIONS AND RALLIES
 Grafton, Nov. 11; Norman Russum, C. A. President in charge. Fargo, Nov. 12; Wilma E. Brown, Pastor. Services 2:30, 6:00 and 8:00. Speakers: Ralph W. Harris, National C. A. Secretary; H. G. Johnson, Superintendent of North Dakota District; Lloyd C. Jorgenson, Musician and Singer, Crookston, Minn., and K. E. Olson, North Dakota State C. A. President.—K. E. Olson

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

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

TRI-STATE C. A. RALLY
 Sioux Falls, South Dakota, November 9-11, Tri-State C. A. Conference. Speakers, Christian Hild, Floyd Buntinbach, Edson of Minnesota and Amelia Joseph. Three services daily in Gospel Tabernacle. Grant Wacker, South Dakota C. A. President.—Arthur Berg.

LITTLEFIELD, TEXAS—The Annual West Texas District C. A. Convention, Nov. 11-12. Fellowship night, Nov. 10. James E. Hamill, Okmulgee, Okla., guest speaker. Bring special music and instruments.—Fred E. Ball, District President.

LITTLEFIELD, TEXAS—The District Presbyters of the West Texas District will have their annual Midwinter Presbyters Meeting, Nov. 11-12, along with the District C. A. Convention.—Homer T. Goodwin, Secretary-Treasurer.

TEXAS C. A. CONVENTION
 AUSTIN, TEXAS.—Annual Thanksgiving C. A. Convention of Texas, First Methodist Church, Nov. 24-25. Business meeting, Nov. 25, 2:00 p. m. Every minister and delegate urged to be present for an important business session. Each C. A. group entitled to five delegates including their pastor, each of whom will be extended voting privileges. Special speakers in addition to local ministers will be Pastor Tinsman of California and Charles E. Blair of Nebraska. For further information contact Leonard L. Norville, State President, P. O. Box 3113, Corpus Christi, Texas.

KANSAS DISTRICT COUNCIL
 The 26th annual District Council of the Kansas District will convene at 6th and Lime Sts., Topeka, Kansas, Nov 15-18. General Superintendent E. S. Williams, night speaker. Churches are expected to pay for their pastor and delegate. For Room reservation and information write Claude J. Utley, Host Pastor, 426 Scotland Ave., Topeka, Kansas.—V. G. Greisen, District Superintendent.

TEXAS DISTRICT FALL CONVENTIONS
 The following conventions begin 8:00 p. m., the first day; second day, 10:30 and 2:30 and 8:00. Corpus Christie Section, Nov. 11-12, First Assembly, Corpus Christie. San Antonio Section, Nov. 18-19, Faith Tabernacle, San Antonio.

For information write District Superintendent F. D. Davis or District Secretary C. P. Robison, District Office, Southwestern Bible Institute, Waxahachie, Texas.

NORFOLK, VA.—Glad Tidings Church, Nov 14-25; John W. Follette, evangelist.—Arthur H. Graves, Pastor.
ELVINS, MO.—Flat River Sectional Fellowship Meeting, Nov. 15. Services 10:30, 2:30 and 7:30. Dinner served. Dedication of new church will be a special feature. V. R. Ledbetter is pastor.—J. R. Vest, Secretary-Treasurer.

MISCELLANEOUS NOTICES
 NOTICE—Upon receipt of complete address of friends or relatives stationed near here, we shall be glad to get in touch with them and invite them to services. Church located 61 South Main St.—Florence Delaney, pastor, P. O. Box 124, Winter Garden, Fla.
 NEW ADDRESS—215 E. Second St., Hastings, Neb.—After 3½ most enjoyable years pastoring in Camas, Wash., we are resigning, as we feel the urge to re-enter evangelistic work.—L. H. Sheets.

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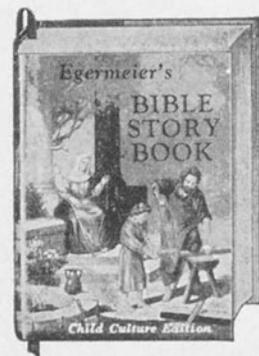
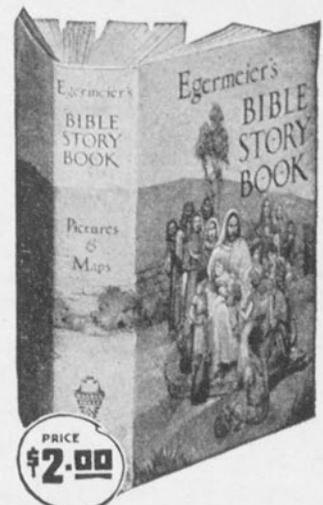
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The PASSING and the PERMANENT

CATHOLICISM IN SPAIN

The common people of Spain are slipping away from the Roman Catholic Church, according to *The Spanish Labyrinth*, a British book by Gerald Brenan. Only twenty per cent of the population are practicing Catholics.

THE BIBLE IN BRAZIL

The circulation of the Bible has been gradually changing the attitude of the Brazilian Government toward Protestantism. For the first time ever, an American Protestant missionary has been given Brazil's Order of the Southern Cross. The recipient is Hugh C. Tucker, Secretary Emeritus of the Brazil Agency of the American Bible Society, which has distributed five million volumes of Scriptures in Brazil since 1876.

RELIGIOUS IGNORANCE IN BRITAIN

A country parson in Britain asked a class of evacuated children, with an average age of twelve, why we keep Christmas and who was born on the first Christmas day. Of those 31 children, 19 did not know the answer. Further questions showed that the city children knew absolutely nothing of the Bible and had never been taught to pray. Such conditions have inspired the British Government to make religious instruction and Bible reading a part of the regular program in all British schools.

"WORSE AND WORSE"—2 TIM. 3:13

Figures on arrests throughout the country for the first half of the year 1943 have just been announced by J. Edgar Hoover, head of the F. B. I., reports *Revelation*. Male arrests decline 29.8 per cent from last year, due to the large number of men in the services, and to the fact that wages are so high that few men need to commit the petty robberies of former times in order to have money. Female arrests, however, increased 18.4 per cent for the same period. This is explained by the frightful increase in arrests of girls under 21 for offenses against common decency. Such arrests for vagrancy, disorderly conduct, prostitution and other sex crimes increased 89.5 per cent, while arrests for crimes against property decreased 30.8 per cent.

A FRIEND OF THE LEPERS

The lepers of India lost one of their warmest friends when Mary Reed went to be with Christ on April 8, 1943. Miss Reed was a missionary to India. During her first year, in 1885, she "happened" to visit a hill-country colony of 500 lepers and became interested in their plight. In 1891, on her first furlough home to the U. S., she learned she had become a leper herself. Without telling her friends, she returned to India and started work among the lepers in Chandag. She preached, built a church, dormitories, nursed the lepers, and organized them into a self-helping community. After nine years her leprosy disappeared, leaving few of the deformities that are common in "burned out" cases. Friends on three continents prayed for her, and Mary Reed believed her faith healed her. "So do her friends," says *The Evangelical Christian*.

NEARLY A THOUSAND CONVERSIONS

The undenominational Bethel work in China is going on, according to *The Life of Faith*. Andrew Gih, native evangelist, writes that "we are doing more than before." They have eight "bands" conducting itinerant evangelistic work. The orphanage in Shanghai is still being maintained, and new workers are still being trained. Mr. Gih says there have been 959 professions of conversion within thirteen weeks at Tuhshan alone.

WHAT MIGHT HAVE BEEN

In appealing for help in relieving the present suffering of the Chinese, the American Association for China Famine and Flood Relief says:

"If we had helped China to protect herself from the invading Japanese, and had sent our surplus wheat and cotton to China instead of destroying it, while China's people starved or froze to death for lack of such supplies, it is probable that the Japanese would have thought twice before developing the war in China into a struggle to the death with the United States, and we should not now be fighting a costly war in the Pacific."

BIBLES GO TO BATTLE

A chaplain writes the American Bible Society as follows:

"The five hundred copies of the New Testament have been received, and will soon be all gone. A thousand more, if they are available, could be used. The demand, I confess, is surprising and, of course, gratifying.

"The Chaplains' Office is securing about five hundred books from the Victory Book Campaign for each battalion that leaves here for foreign duty. We should like to include in that small library a number of copies of the complete Bible. If you could send us four hundred Bibles, we should then be able to include about twenty Bibles in the library of every battalion that will leave here within the next few months."

RUSSIA AND JEWS

During the period when Soviet Russia endeavored to make their peoples godless by governmental action, Jews suffered as well as Christians. The rights of Jews to organize synagogues, erect buildings, and study the Torah were denied. Now the Jews are appealing to the Soviet government for freedom of Jewish worship. They ask that Russian Jews be allowed to "turn as they will to the Torah of their fathers." The appeal carries the statement that ten years ago the Jewish population of Europe numbered 8,300,000. This has been reduced by 5,000,000. In the whole of Continental Europe, only 3,000,000 Jews remain alive. The report declares that 1,800,000 Jews were saved by evacuation into the interior of the Soviet Union and that 180,000 have succeeded in emigrating from the Continent. The appeal to Soviet Russia is not only for religious liberty but for freedom of Jews within Russia to share the glories and obligations touching the Jewish national home in Palestine.

LIQUOR—A NATIONAL LIABILITY

The wets point to the taxes derived from alcoholic beverages and hail liquor as a financial asset to the country. But *The National Prohibitionist* shows that liquor is a national liability. "The city of Los Angeles not long ago instituted an investigation of the cost of the liquor traffic to that city, and the report made to the City Council was that the cost of taking care of the product of liquor-selling places—drunkenness, disorderly conduct, crime—was four times the amount received in revenue from the saloons of that city. The same holds good nationally as well as locally and in the states. The cost of the liquor traffic to the government is staggering, and that is a good word to use in this connection."

FIGHTING MEN AND PRAYER

Danger lays bare what is in men's hearts. It strips them of bravado and hypocrisy. It is true that "there are no atheists in fox-holes." This statement was made by a sergeant on Bataan, and it is quoted again in an editorial in a popular picture magazine. The editorial contains a remarkable review of similar statements by fighting men in this war. It tells of Corporal Barney Ross who "prayed for a solid hour." It mentions Private Bartek on Rickenbacker's raft who read the Bible aloud. It speaks of the top gunner who sat on the floor of a bomber reading the Bible as the plane flew over the Mediterranean. It quotes a Flying Tiger who said, "I had the fear of God put in me the first time the Japs shot my plane up." It gives also the significant statement of Captain R. D. Workman, Chief of Chaplains in the U. S. Navy: "Never before in the memory of our oldest officers has there been such interest in religion."

A navy dive-bomber pilot from the aircraft carrier "Wasp" was reading from his G. I. Testament after she went down. A Jewish boy near him spoke up: "What does it say of times like these? Read it to us."

Navy Chaplain M. F. Williams, who was aboard the "Wasp" when she went down, said, "When men are living cheek by jowl with death, they rapidly get down to essentials."

The Chief of Army Chaplains, Brig.-Gen. Wm. R. Arnold, said, "Professions of faith increase the closer we get to the front."

And from fighting men in many parts of the world come testimonies of answered prayer. A pilot who got his crew out of his cracked-out bomber under hazardous circumstances later said: "I know that some power greater than mine guided my every action. I am glad that I was able to do the job but do not want any false glory to be sent my way over it." Another flier, a cadet, reported that after he made a blind emergency landing at night, a farmer came running up to him and told him he had missed a house and a windmill by only a few feet. "I never would have attempted a landing there in daylight—it wasn't humanly possible," he said. "I've been asked how I did it, and there's only one answer. The Lord did it for me."

As we hear such stories, and read of the millions who have accepted Service Testaments, let us not pass the matter off lightly as though it were a shallow and unimportant thing. The spiritual experiences of some of these fighting men may not be very deep; however, if we pray, God is able to lead them on to a real and definite experience of salvation in which they will give themselves unreservedly to Christ.