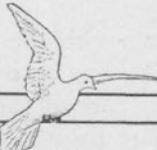


NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



# The Pentecostal Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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## CHASTENING

James H. McConkey

*"Whom the Lord loveth He chasteneth."* Heb. 12:6.

HOW deep is the mystery of God's chastening of His children! And how the soul shrinks at the very mention of the word! Yet, in this Hebrews passage is set forth some of the most precious teaching of God's Word as to His loving dealing with the lives of His own. Let us give heed to it. For it touches the deeps of Christian experience in that it brings us face to face with God's wondrous grace in overruling the mystery of suffering to the enrichment and unspeakable blessing of the lives of His children. And let us note, first that

### *Chastening Is God's "Child-Training"*

That is what the word means. It is built upon the Greek word "Child." It is the root-word for "child" with the verb termination added to it. It means "to deal with as a child," to "child-train." Nine times in the passage occurs the word "son," "child," and "father." God is speaking to His own. We are His own dear children. He has brought us into His great family. And now having saved us, He is going to train us. Up there is the homeland and the glory; down here is the suffering. He is even overruling the suffering to child-train us for the glory. And thus what sweetness and preciousness flow forth from this much misunderstood fragment of His Word as we invest it with this its literal significance. Let us read it into the whole passage and mark the blessing in it.

*"My son, despise not thou the child-training of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He child-traineth, and scourgeth every son whom he receiveth. If ye endure child-training, God dealeth with you as with sons: for what son is he whom the father child-traineth not? But if ye be without child-training, whereof all are partakers, then ye are bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days child-trained us after their own*

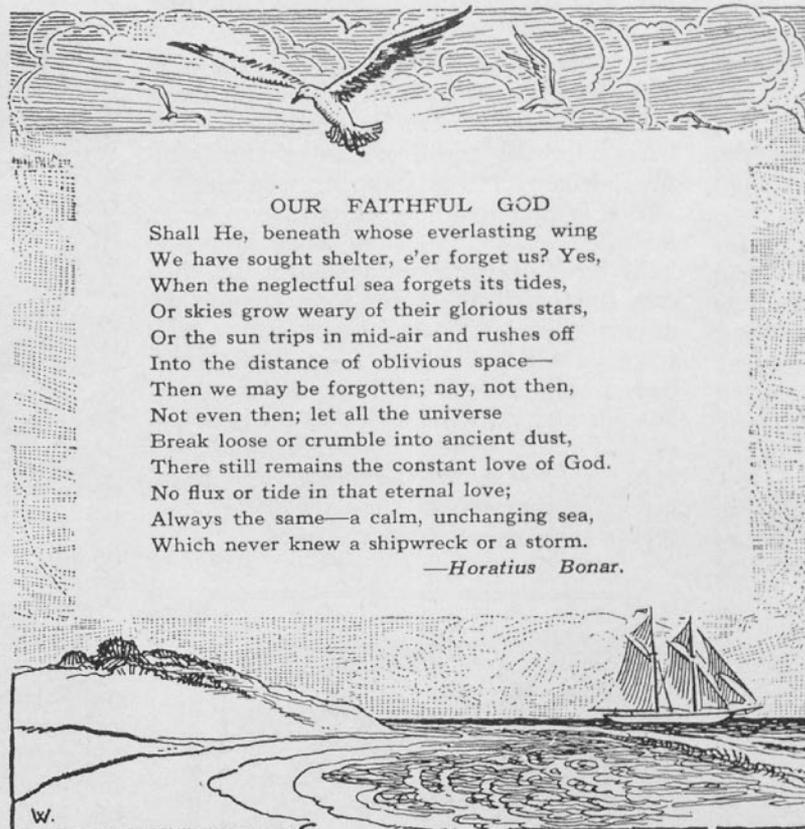
*pleasure; but He for our profit, that we might be partakers of His holiness. Now no child-training for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."*

### *Chastening Is for Purification*

Does God have a grudge against us? Is God trying as it were, to "get even" with us? Is God's "child-training" a kind of parental revenge for childish wrongdoing? Ofttimes we think so. But it is far from the truth. "For they (our earthly parents) verily for a few days child-trained us after their own pleasure, but He for our profit, that we might be partakers of His holiness." (v. 10.) God's one supreme purpose in child-training us, is purification. He is seeking to purge from us all that mars the likeness of Jesus Christ within us. It is His own holiness that He is seeking to perfect within us.

A visitor was watching a silversmith heating the silver in his crucible. Hotter and hotter grew the fires. All the while the smith was closely scanning the crucible. Presently the visitor said: "Why do you watch the silver so closely? What are you looking for?" "I am looking for my face," was the answer. "When I see my own image in the silver, then I stop. The work is done." Why did the silversmith light the fires under the silver? To purify and perfect it. Is God's child-training an executioner visiting upon us the wrath of God? Nay, it is rather a

(Continued on Page Eight)



### OUR FAITHFUL GOD

Shall He, beneath whose everlasting wing  
We have sought shelter, e'er forget us? Yes,  
When the neglectful sea forgets its tides,  
Or skies grow weary of their glorious stars,  
Or the sun trips in mid-air and rushes off  
Into the distance of oblivious space—  
Then we may be forgotten; nay, not then,  
Not even then; let all the universe  
Break loose or crumble into ancient dust,  
There still remains the constant love of God.  
No flux or tide in that eternal love;  
Always the same—a calm, unchanging sea,  
Which never knew a shipwreck or a storm.

—Horatius Bonar.

Do not fail to read this true story

# A Blind Beggar's Offering +

JOHN C. WENGATZ

**A**FTER returning from a trip into the interior to a tribe where no one had ever gone with the gospel of Christ, my own heart was stirred by the true condition of a people whose mental, moral, and physical being had never been affected by the influences of Christianity. Daily I walked about, feeling that those people must have the gospel. I had no money to send a worker up there. It was a large tribe, and their darkness was great and terrible.

On a Sunday, soon after my return, when our church was full, as usual, I told the people to come back the next Sunday, that I had something special to talk about, and that during the week they should pray much, asking God to direct each one's thoughts and actions on that next Sunday. They returned home in a pensive mood, wondering what was up now. Surely something terrible was going to happen. They thought their teacher knew everything, and many times knew altogether too much about their lives and actions when away from the mission. What was it now? Had their teacher found out something about someone that was going to be revealed in church? Was it about someone else or was it about them?

A hush was upon the people all week. Everybody was asking what the palaver was to be about on next Sunday. Many of them feared to come to church, for it might be that the teacher had seen down under their black skins and found something bad.

The days wore away and the time for church drew near. The tom-tom had carried the news far back into the remote areas. All were anxious to know what the white teacher was going to reveal. On Friday some from far away started for church, carrying their food with them. At night they slept by the wayside in the grass. They walked again all day Saturday so as to be sure to get to church in time for a seat. Others started on Saturday and reached the church in the night sometime, and we found them sitting down or lying against the outside of the church when we arose on Sunday morn-

ing. Those nearer by started early on Sunday morning. All seemed to have figured out that the first ones there would likely get a place to sit down, and the last would probably have to stand, if indeed they could get near the church at all.

An hour or more before church time I went out into the trail where I could see people coming from four directions, for the church was at the crossing of the trails. Back on the hillside to my left I saw a long string of them coming. To my right another group was on the way. The same thing was happening in the other two trails. They could see over my head and see the others coming. Everyone seemed to have decided not to be the one to have to stand on the outside, so they struck out on a run to beat the other fellow to it. Strangely enough, all seemed to have had more or less the same thought. As a result, there was a real race on, and that on a Sunday morning! I stayed there till I saw all four groups swing the corners of the trail with their heels in the clouds of dust they were leaving behind them, and then put in their best for the last few jumps to slide into the church and find a seat that was not already bending under its doubled capacity.

Of course it is the custom for the mothers to carry their little ones on their backs, fastened there by means of their cover cloth or the deerskin or the bark fiber, whatever they happen to be able to afford as their clothing. Sometimes these so-called garments shake loose and the baby has to be reset or fastened. On this race for the church I saw some coming on a run who had not taken time to re-fasten their babies on their backs, but had simply pressed the little ones to their bosoms and held their clothes up in some sort of position with the other hand and run for church. Sometimes it looked to me as if they would snap the little head off as they shook it in the race.

I saw one woman coming with one of these church speeders. She was as anxious to get into the church as any of them. She was not only holding her baby to her bosom and trying to hold up her clothes with the same hand, but with the other hand she was leading another tot of perhaps five or six years. This little fellow could not keep up in the race with his big strong mother. His feet failed to coordinate with his good will and intentions, and he just fell flat in the sand near by the church. His mother was not to be hindered by so small an obstacle as that. She didn't stop to pick him up and set him on his feet again. She simply sped on with him plowing the sand with his stubby nose. When she reached the door she pulled him up and gave him a chance to blow the sand out of his mouth and nose.

As the natives say, "the world came" on that Sunday. The building was full. The platform was full. The aisles were full. Every window had as many heads in it as could squeeze in. The doors were darkened by many trying to hear what was going to be said. Many others could not get near enough to hear, so they just sat under the shade of the trees near the church. I was really sorry that I had created such curiosity. I had not meant to do it in that way. However, the people were there and I had to face them. I could scarcely squeeze myself through them to get into the church. The windows were small and well blocked. The doors also were not letting in any air. It soon became very hot, with the sun of the tropics beating on the outside of the corrugated iron and hundreds of perspiring natives on the inside. I think in the homeland it would have been easy to disperse the crowd by simply mentioning that a collection for missions was to be taken. Very soon there would have been plenty of air, both hot and cold. Not so in Africa. The race was not yet over. We were now to see the finals.

As my message for the morning I told of my visit up to the Songo tribe and how my heart ached for the gospel to be sent to those people. I told them of how for many years they had fought off the Government, how no missionary had gone there with the gospel of Christ. I told them of the customs and habits of the people as compared with their own. I tried to tell them of the great many children who die before they are a year old, just because no one has been there to tell the mothers not to feed their three-day-old baby ground-up peanuts, bean leaves, peppers, etc. No one has been there to tell the mothers not to squeeze lime juice into the eyes when they are sore. No one had told them not to let the old witch doctor or medicine man cut and slash

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up the arms, legs and tummy of the baby with his dirty and rusty knife when the little one had colic, because of eating things that were forced down its throat, perhaps by stubby leprous fingers of its mother. I told them of how babies never get a bath there. They are just rubbed in crude palm or castor oil. Their hair is never cut, but just greased to kill off any development of biological specimens that might appear. I tried to tell them of how, when smallpox or measles broke out, the children were buried alive with just their heads left out until the ground can draw out the disease. Then I reminded them of what their own life and living was when they were first found by the missionary, and that they no longer lived on bugs, snakes, rats, and monkeys.

Then suddenly I thought I would give them a real shock. I did; but the one I received was much greater. I said I wanted to send a gospel messenger up to the Songos to tell them the same story that we loved and that had set us free. I told them what it would cost to send a messenger up there for a year. Just sixty dollars would keep him up there for a whole year! Then I turned and asked them what they would give toward the sending of the gospel to the Songos. Immediately I was ashamed of myself. What could they give? Here were people who sometimes for weeks did not see money at all. They themselves were suffering from the lack of food. Clothes were a luxury. Most of them had been out of their sins, ignorance and superstition but a short time, and now I was asking them to make a contribution to send the Light farther inland.

At my right a man sprang to his feet and said, "Teacher, I'll give you a cow." At my left a woman spoke and said, "I'll bring you two baskets of corn." Another man sprang up and said he would give two fat goats; another said he would come and work a month, and so on, till I believe all in the church had made their offering toward sending the gospel to the interior.

When we had finished I saw a man standing up in the rear of the church, beside the door. Immediately I knew him. He was old blind Kanzelele who had not seen daylight for many years. He was one of that group of beggars who come to church on Sunday and then come to my side door on Monday and stick out their bony hands and ask an alms to keep them alive another week. Tears have filled my eyes as I have watched them come for miles, feeling their way along with a slender stick, and their bare feet stumbling over stones or being cut as they come along the rough and crooked native path to church. They have nothing to keep body and soul together, except as

the missionary or some friend gives them an alms.

I wondered what blind Kanzelele was standing up for. Perhaps he thought we were going to sing. Perhaps he thought we were going to dismiss the service. I looked at him and saw those great hollow eyeless sockets. I saw his huge bony chest, bare from the waist up. He was so thin that sometimes it seemed as if the bones would come through the skin. There were seven others more or less like him, sitting beside him. Then I asked him what he wished to say, for possibly he wanted to talk. When I mentioned his name tears came from those eyeless sockets and sneaked down his cheeks. I saw one hand tremble. His lower lip began to quiver and he had a hard time to get possession of himself enough to speak.

Then he said, "Teacher, all of you know old blind Kanzelele. You have seen him shuffling about your villages begging

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*Our missionary secretary for Africa, H. B. Garlock, has a burden on his heart, and that is to send 200 new missionaries to Africa shortly after the close of the war. Already he has the prospect of more than a hundred candidates. It will cost much to send and to maintain 200 missionaries, but we know of no more magnificent investment for your funds.*

*We should like also to mention another need.*

*Yesterday and today the editor has been sitting in at a session of our Executives, and listening to detailed reports of Harry Jaeger and Harry Myers, who are in charge of our Servicemen's Department. We were greatly encouraged to learn of the splendid results being obtained from the thirty full-time workers who are devoting their lives in various parts of U. S. A. to bringing the gospel to the men in the services. Many of these are being compensated very inadequately for their services, and we want to do more for them. One thing in the report of the Servicemen's Department was clearly shown us in the figures submitted. In the past three months, even though the department has been conducted with the greatest economy, the expenditures have amounted to \$46,728.28 while the offerings only amounted to \$38,177.01. And we know that the new issue of at least a million and a half Reveilles that is now being printed for us in Minneapolis will cost a considerable sum.*

*If we catch the spirit of the blind beggar of this simple story, there will be no lack in supplying all the needed funds for our missionaries and for the work among our servicemen.*

something to eat, for that is all that I have to live on. I have listened to these offerings that you all have been making to send the gospel to the interior, to the Songos. I have no eyes to see with any more, but it was the gospel that opened the eyes of my soul. It was here that Jesus came to me, and since then my heart has been happy. My body is sick and poor, but my heart rejoices. I wanted to make an offering also, but when I heard of what you all gave, I said I could not, for I have no cow to give. I have no goats nor chickens. I have no garden from which I can bring a few baskets of food. I'm only a beggar and blind. I cannot come and work to make a contribution, for I'm sick."

Then he paused a moment and, with his bare hand, wiped away the tears that were trickling from those empty sockets. Everyone was as quiet as if they weren't there. Angels seemed to be fluttering about. For a moment there was a tense silence, then Kanzelele spoke again, "Teacher, will you take what would be my alms for the next three weeks and put that into the offering? It is all that I have to give."

There again was silence for a moment. No one could speak. Shortly I heard someone weeping in the distance. Others joined in. And then in a moment the whole church seemed to burst out weeping. No one knew why he was weeping. They were just weeping, that is all. The missionary was no exception. It seemed that when this poor old blind beggar made his offering to send the gospel of Jesus to the interior, that Jesus just came down personally to bless the old man without any delays. After a moment, a man sprang to his feet and between sobs said that since Kanzelele had made that offering he was ashamed of his, and he wanted to double his offering. Then it seemed that the whole congregation caught the spirit and everywhere people were crying out that they, too, wanted to double their offering to send the gospel of Christ to the Songos. We did not pronounce the benediction on time that day.

As a result, the Songos received two native preachers instead of the one we had asked for. God had sent His angel before the face of His messengers. They had been there but a short time when revivals broke out in that place. I have seen it myself, that often those hearing the message for the first time would break down and come weeping and fall at our feet, begging us to implore our Friend and Savior for them, for they were very wicked and wanted to be clean so He would love them. This is not at all uncommon among the primitives of that tribe. As a result, revivals have swept

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# Knowing God and Doing Exploits

IT is written, "The people that do know their God shall be strong, and do exploits." Dan. 11:32.

How can a man know God? Only by the Spirit of God. God's prophets were men filled with God's Spirit, and through His Spirit they knew the God for whom they were spokesmen.

Moses was caused to know God, to be intimate with Him, to speak face to face with Him. And knowing God, he could speak the words of God. Pharaoh said, "I know not the Lord," and what he said was contrary to the mind and will of God. Moses knew the Lord, and what he said was in perfect harmony with the mind and will of God. He became the spokesman of God.

Moses complained that his burden was a heavy one. So God took of the Spirit which was upon him and put upon seventy others, so that they could share his burden. Two of these began to prophesy in the camp, and Joshua said to Moses, "Forbid them." Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" Num. 11:26-29.

There arose a Prophet like unto Moses, but greater than he. He definitely invites those that are weary and heavy laden to come to Him, and He will deliver them of their burdens. But as they learn of Him, He will put His yoke on them so that they are privileged to share His burdens, to share His concern for His people. God's prophets were those who bore the burdens that were on the Lord's heart.

Nathan the prophet was called to visit David after the king had sinned. He told him a simple story: A rich man had great flocks, and a poor man had but one ewe lamb; and the rich man spared his own flocks but took the one ewe lamb belonging to the poor man. The king was stirred at this abominable iniquity, and declared that the man should die for his wickedness. And the prophet pointed his finger at the guilty king and said, "Thou art the man." He was sent to show the king his iniquity and how God hated such. The prophet of God is called to know God, and to know God's hatred of sin and iniquity, and to rebuke the same in the power of the Spirit.

But God's prophets were also called to bring a message of comfort. The prophet Isaiah was given the message, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Isa. 40:1, 2. And as God's

prophets go to God's sheep that are wounded and hurt, they are not to bring the lash; they are to bring the word of comfort, to administer the oil, to anoint and bathe the wounded head of the hurt sheep. As true undershepherds of the great Shepherd, they are called upon to take the sheep to the still waters of refreshing, that the perishing and thirsty sheep that have been long in the wilderness, where all is dry and arid, may drink deep of the waters of refreshing. They are called to take God's hungry sheep to the tender pastures of God's Word, that they may eat, may eat their fill, until they are satisfied. God's true prophets will ever point to Him who is the true Shepherd, the Shepherd who laid down His life for the sheep. They will ever bear the message concerning Calvary, the place of deliverance, the place of blessing, the place of refreshing, the place of empowering, so that the sheep of God, His people, may be comforted, helped, refreshed, renewed and replenished.

The Lord would have His prophets utterly separated unto Himself, vessels pure and holy, meet for His use. John the Baptist was called to absolute separation. He went to no conference with any ministerial alliance, but was in continuous conference with the God of Abraham, Isaac and Jacob. From Him he learned that One would follow him, the latchet of whose shoes he was unworthy to unloose. From Him he learned that this One who was coming would baptize with the Holy Ghost. From Him he learned that this One would be God's

Lamb that would bear away the sin of the world. As he conferred with the God of Abraham, he learned how to recognize the Lowly One. And when the heavens opened, and as the Spirit as a dove descended upon Him, the eyes of John were open to see, and he knew that this One was indeed the Son of God.

John knew that this One must increase and that he himself must decrease, and to this he said a glad Amen. When tried and imprisoned, he sent to this One, and was made happy as he heard of the gracious ministry of this One who must increase while he decreased. Then he waited in patience, unoffended, for his own martyrdom, until he himself was obliterated from the picture. His longing desire was that the vision of men should be occupied not with himself but with this One who was God's Lamb.

Those who would covet earnestly the prophetic gift and the prophetic office must be willing to decrease, and yet to decrease, and yet to further decrease. And they must be willing and glad as they point to the Lamb of God, that He should be magnified and they themselves should be despised, that He should be exalted and they be abased, that He should be crowned when they are beheaded.

A musician is about to play at a concert. He has his violin in perfect order, beautifully pitched, so that he can play upon it and bring from it wonderful and glorious music to entertain and stir those who hear. But suppose the instrument is taken to a dance floor, and another uses it to scrape out some dance music, changing the pitch of the instrument and making it unfit for service. What does the master musician do with that instrument when it is returned to him? He sees that it has been hurt and damaged. And so he takes another instrument and tunes it, and upon that instrument he makes his music. Those who would be the prophets of God must be separated unto God even as John the Baptist was a separated man. Contact with the world will cause the strings to slacken and to spoil. They no longer are beautiful instruments, they become sordid.

Balaam was a prophet whom God used at one time for a gracious message. But he did not live a separated life, and so became an instrument of evil rather than a choice instrument through which the message of God could be spoken. And he who had been a prophet and a spokesman for God became an instrument for God's adversary. The adversary was glad to get this instrument wherewith he could seduce the people of God. And

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## THE PENTECOSTAL EVANGEL

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through the instigation of this prophet who loved the wages of unrighteousness, the people of God were snared and brought into sin. What was the secret? Balaam was no longer separated. God's prophets *must* be separated unto Himself and to His service. They *must* be free from the love of unrighteous mammon, they *must* be free from the desire to be thought much of by the Balaks and the mighty of earth. They *must* be willing to be despised and counted base and foolish and fanatical.

They that know their God shall be strong, strong in Him, strong to do exploits. Elijah was not only an exponent of the Word of God, but he was one through whom the power of God was manifested, and exploits were accomplished. So shall it be with the true prophet who knows God, who is a spokesman for God, who bears the burden of God. God will not fail to give to such who are true to Him an abundant reward for their labors.—S. H. F.

upon the failure of my last attempt, it seemed to me that the Lord showed me that the first time I depended upon God; and God never fails those who depend upon Him if they are in His will; but that the last time I depended upon my experience. God wanted to show me that an experience, it matters not how good it may have been, is not something to be trusted. It is just an experience. God would have us trust Him. God is a jealous God. He will give none of His glory to another. He will not give any of it to an experience even though the experience came to us as a result of our trusting Him. He would have us appreciate the experience, but would have us exercise care lest we exalt it and forget the One through whom it came, and apart from whom it would have been impossible.

## Experience Versus God

J. NARVER GORTNER

I RECENTLY picked up a book entitled, "My Religion in Everyday Life," by Dr. Josiah Strong. Opening it almost at random, I read the following paragraph: "This is a practical age, and we are a practical people; hence it is not the theory but the practice of religion that appeals to us. Not creed, not logic, but experience is the test. That religion is best which in a great variety of circumstances works best."

The paragraph set me to thinking. I came to the conclusion that experience is important, that it is indeed true that it is more important than is creed or logic, but at the same time that it is scarcely possible for one to have an experience that is worth while without a creed. What is a creed? A lot of things have been said against a creed that might better never have been said. A creed is simply a formulated statement of what one believes. And is it possible for me to have an experience in God unless I believe something? And, in order that I may have a satisfactory experience, an experience that will take me through, I must believe what God in His Word has said is necessary in order that I may be saved.

But, on second thought, is it an experience that will take me through? If I go through, is it not true that it will be God that will take me through? Is there not a danger that we may depend upon experience and not upon God?

And this leads me to tell of how God once taught me, and taught me by experience, not to depend upon experience but upon God.

I was scheduled to preach at an evening service, and I was so sick all day that I could not sit up. I spent the whole day in bed. As the time came for the evening service to be held I said to my wife, "I am going to get up and go to the church and preach." She said, "You can't; you are a sick man." I said, "I

believe God will help me. I am going to make the effort." I got out of bed and dressed with difficulty, made my way over to the church, and up to the pulpit. When the time came for me to preach, I rose, and, standing behind the pulpit, I steadied myself with my hands. It was with difficulty that I did it. I announced my text, and began to preach, and, as I proceeded with the message, life began to flow into my veins. I got stronger and stronger. When I got to the end of the sermon I was feeling about as well as I had ever felt. I went home at the close of the service, and went to bed, and slept all night, and got up the next morning, completely healed. It was an experience not to be forgotten. And I did not forget it. I thought of it often.

Several years afterwards I was again sick. And I was scheduled to preach at a very important service in the evening. I remembered the experience I have just narrated, and I said to my wife, "I am going to get up, and go over to the church, and preach." I got out of bed and dressed, and went to the church fully expecting that, just as life had flowed into my body while I was preaching a few years previously, life would again flow into my body as I began to give out the Word. I rose, and announced my text, and began my message. But, instead of getting stronger and stronger as I proceeded, I got weaker and weaker. I saw that I was about to fall; so I turned to a Baptist minister who was seated on the platform, and said, "I cannot proceed; you will have to finish this sermon." I dropped into a chair. Two of my trustees came and helped me over to the parsonage. I went to bed and was sick for three weeks.

For a long time I was greatly puzzled. Why did faith work the first time and fail to work the second time? I could not see why, if it worked once, it should not have worked again. As I meditated

I am wondering if this fact may not explain many failures that have puzzled a good many of God's dear children. They have been very definitely met in answer to prayer, and they have told how God has met them. Then, in similar circumstances, they have expected to be met again, and the former experiences have not been duplicated. They have asked why; they have not understood; they thought they were just as consecrated, and just as believing, as on the former occasions. Perhaps they took it for granted that, because God met them once He would meet them again. They trusted the experience rather than God.

The fact that God healed me once is not the reason why I should believe that He will heal me again. If He healed me once He healed me because I believed what He says in His Word; and if He heals me again it will be because I believe again just as I believed then. I must believe that a thing is true, not simply because I have experienced that it is true, but because it is written in His Word. And whatever God says is true. Whatever God declares shall come to pass will most certainly come to pass. I read this morning, "And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken." Gen. 21:1.

I have known more than one to whom God has given a marvelous experience in grace who has made the fatal mistake of depending upon that experience rather than upon God. The experience has been of such a marvelous nature that the individual possessing it has felt perfectly safe. He has said to himself, "There is no danger of my falling." He has overlooked the Scripture, "Let him that thinketh he standeth take heed lest he fall." Trusting his experience, he has gone down in the hour of temptation.

Let us thank God for experience, but let us put our trust, not in any experience, but in God.

# "Out of Weakness Were Made Strong"

ZELMA  
ARGUE

**A**MONG all the great heroes of the faith, are included those who, "*out of weakness were made strong.*" Heb. 11:34. They learned a secret. There must be a recoil before there can be a discharge. There must be a breathing in before a breathing out.

"*Out of weakness!*" Give God a chance to recharge your "batteries." Wait upon Him. How odd to read in God's holy Word that weakness should be a source of strength. Quite the reverse of man's way of planning. It casts us so upon God.

"*Out of weakness!*"

Weakness? We dread it, shrink from it, yet may learn God's strength through it. How strange are the ways of God! How often is the boasted wisdom of man put to silence! Our God is a God who loves to show the strength of His right arm in the moment of man's extremity; who loves to set a table in the wilderness; who is able to make all our mountains a way; who bids us cease from man whose breath is in his nostrils, that we may heed His, "Look unto Me and be ye saved."

"*Were made strong.*" Jesus wants to make us, by His hands, after His pattern. This is the God who declares, "*I will work, and who shall hinder it?*" Isa. 43:13. Christ called, "*Come ye after me and I will make you*": fishers of men, or whatever His plan is for you, just as He "made" Peter, James and John.

He loves to choose a worm to thresh a mountain. He selects the weak and little. Thus the glory is His own.

It was Hannah of old who sang a song of triumph so great that to this day we marvel at it. Hannah, the "grieved," the provoked of her adversary; Hannah, who bitterly wept and did not eat; Hannah who vowed a vow unto the Lord, and who prayed, pouring out her soul before the Lord, and who later sang:

"*The Lord is a God of knowledge; by His actions are weighed.*"

"*The bows of the mighty men are broken; they that stumbled are girded with strength.*"

"*The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up.*"

"*He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes.*"

Believers of all ages have found that it is not so much when we are on top of the situation that we learn the ability of God, but when we are weak, so weak that we must admit our helplessness, when we are undone, when there is no way, that God loves to reveal Himself by doing His wondrous works.

"*Out of weakness.*" When days of pressure come, hours of exhaustion, weariness, trial, sorrow, or fear, remember, that is the time to fathom anew the resources and strength of our God. When grievous news comes, that is the time the Lord can mean the most of all to us. "*They that wait upon the Lord shall renew their strength.*" In too much rushing, we miss it. But if we wait long enough upon Him, a recharging of strength is sure to come. God has to get us where we truly look to Him.

It is when Lot has chosen the best of the land, that God comes down, and says to Abraham, "*All the land which thou seest, to thee will I give it.*" It is when Israel is hemmed in on all sides, the marsh on one side, mountains on the other, Pharaoh behind them, and the Red Sea before, that God comes down and rolls the sea away.

One man, Samson, fell because he was *too strong*, thus becoming overconfident. In the Old Testament, Samson was the one most remarkable for strength. His is an unequalled story of strength. Yet he falls. He grew overconfident, just as we may do.

Though he had great physical strength, he had but little understanding, and was easily overcome by temptation. His life is a series of miracles and follies. When he falls into the hands of Delilah, he foolishly toys with danger. There was a secret which he should have confided to no one. The secret of his strength lay in his locks, for his hair was the symbol of his consecration. When it was cut away, he no longer was perfect in consecration. Then his strength departed from him.

*Out of unparalleled strength, Samson became weak.*

See him grinding in the prison house, weak as other men. The Philistines have him at their mercy. His eyes are burned out with a hot iron. His guard are men who would have fled before him in former days. They have led him to where a donkey is grinding at a mill, and Samson must do the same menial

work. His gait is shuffling. He has become the sport and jest of all who behold him. How are the mighty fallen! How are the great ones taken in a net! He has lost his sight. He has lost his strength. He has lost the favor of God. The strong has become very, very weak.

How many of us start out strong, in the physical strength of youth! The days are sunny, and our hearts sing a glorious song. But perhaps we become overconfident. Perhaps we became self-sufficient. Perhaps Satan sends along a Delilah, enticing us from our early consecration. Perhaps we too, have out of early victory and early strength, become weak.

But that is not the end of Samson's story, nor need it be the end for any of us, if we have been overcome and defeated.

In the prison house, Samson's hair began to grow again. No one else noticed it, but the broken, repentant, sadder and wiser Samson did. He knew with humility its significance. His first strength was gone. He had become a sport for every passerby. But the Lord is merciful and full of compassion. In the darkness, Samson renews his vows to God with a new depth of consecration and jealous concern for that which pertains to the glory of God, unknown in the days of his youth. But now the eyes of his soul look to the God of all strength.

"*Remember me, I pray thee, and strengthen me, I pray thee, only this once.*" He can not depend upon himself, but he can and does look hopefully to God. God is entreated of him. The miracle occurs. The two middle pillars of the pavilion where the people stand

## Just Received

A soldier writes, "I am somewhere in France and the REVEILLE is the best thing a man can read over here besides the Bible. As long as I continue to read the Bible and keep on getting REV-EILLE from my Christian brothers, I am well satisfied!"

This great task must be carried on. We, his Christian brothers, will not let him down.

SERVICEMEN'S DEPARTMENT  
Gospel Publishing House, Springfield, Mo.

to make sport of the blinded giant, have the two hands of Samson placed upon them.

Samson bowed himself with all his might. This outward act symbolized an inner act of taking a humbler place before God than he ever had in all the days of his glory and youth and strength. We read, "*The house fell upon the lords and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.*"

So he closed his life in the greatest victory he had ever known. And any defeated believer, coming back to the place of utter consecration, may yet have like victories whereby to glorify God.

I watched a little sister one night in service, testifying to healing. Her eyes were closed. Her face had a delicate sweetness and pallor. We all knew her story, how that she had arisen from a sick bed, where for many months she had been prostrated. How she had gone out and walked in the name of the Lord. All held her in particular esteem and respect in the Lord. Her life surely adorned the gospel.

With eyes closed, she was relating how, every morning, at time to arise, she would look away to the Lord and say, "Dear Lord, it is not in my strength I arise today. I do not have any strength. But it is in Thy strength I arise." As I watched her, and listened, those words came to me, "*Out of weakness were made strong.*"

Are you weak in body? Christ can be your strength. Are you weak in soul and spirit? Look to Him. Let your expectancy be from Him. Depending upon Him, acknowledging our weaknesses, we can hour by hour partake of Him, and find indeed that He will be unto us all we need, and that as our days, so shall our strength be. "*Wait upon the Lord and He shall strengthen thine heart.*" Psalm 27:14.

Give God a chance. Wait upon Him. There must be a re-charging of our batteries, so to speak, in the secret place alone with God. We cannot get it on the run. It takes the secret place. Moses on the mountain. Christ alone on the mountains in prayer. Paul in the desert of Arabia.

There must be a receiving from the Lord, before there can be a giving out. We must come to Jesus and drink, before there can flow from out of our innermost beings the water of life.

All sin is lawlessness; it is Godlessness; sin is no more peculiar to the degraded thief than to the university graduate.—G. Campbell Morgan.

## The Chorus, "Got Any Rivers"

When I wrote the music to the little rhyme, "Got Any Rivers" in the spring of 1931, little did I realize to what extent God was going to use it. I was happy to read the article in the *Pentecostal Evangel*, taken from the Gideon magazine, telling of how God sent a revival among the soldier boys through its being sung by Dick Krantz over the Stockton Air Field.

The words of the rhyme originally were not sacred, but were used by a large construction company, and read as follows:

Got any rivers you think are uncrossable?  
Got any mountains you can't tunnel through?  
We're specializing in things thought impossible  
We do the things others cannot do.

When I first saw the rhyme, the word "We're" had been changed to "He" in the third line, and that had been done, as far as I can gather, by Leon Tucker. Thinking that word was a little too indefinite, I changed it to "God" and set it to music. It was at the time when God healed me of tuberculosis—I was still in the hospital.

After leaving the hospital, in the summer of 1931, I first sang it at a home in North Minneapolis. The Harmony Twins (Mrs. A. O. Swanson of Minneapolis and Miss Monica Johnson of Kansas City) were present, and learned it very quickly. They sang it in several places, and before it had been put in print as a chorus, it made its way across the nation, and was greatly loved by all who heard it. That accounts for a little mixup in the last line. The words of that line are being sung *incorrectly*. They should be as follows: "He does the things others cannot do." The way people are singing it, one will have to change from 3/4 to 4/4 time on that last line. However, as it is being sung that way by so many, I have done nothing about it.

*It was through reading the Pentecostal Evangel that my faith was quickened for healing, so I suppose if it had not been for that paper, the chorus would not have been sung today.*

Oscar C. Eliason,  
Holler, Minnesota.

## A Christmas Suggestion

Send the *Pentecostal Evangel* to your friends as a Christmas present this year. Use the form you will find on another page of this issue.

Oh, let us not be so selfish and mean as to be content with the hope that Jesus saves us, while we are careless of having intimate personal acquaintance with Him.—Andrew Murray.

## Every Day a Thanksgiving Day

*Every day is a Thanksgiving Day to the Spirit-filled follower of the Lord Jesus. The national Thanksgiving Day serves to remind the world that thanks is due unto God for the material benefits of life under God's grace and benevolence. But Thanksgiving Day can also serve the Christian for special remembrances, such as the need of our older ministers, the men and women who have reached the evening of life and have now become the responsibility of the younger generation. And so on*

Sunday, November 26

*every pastor of every assembly is urged to present to his congregation the need of our older ministers. This need not be a burden to anyone. It is not the size of the offering that counts, but the fact that all our assemblies share in this benevolence. So, send your offering, be it large or small, to J. R. Flower, Treasurer, 336 West Pacific Street, Springfield, Missouri.*

## One Duty at a Time

Duties do not clash any more than do the stars. If we become inwardly rushed, we shall feel as if they were all demanding attention at once. But if we are inwardly quiet, we shall see the proposed sequence and take them one by one. An angel is never sent on more than one errand at a time, is the Jewish comment on the story of the three angels who appeared unto Abraham in the heat of the day. One came to foretell the birth of Isaac, one to speak of Sodom, one to rescue Lot. Our Father is as careful of us as He is of His angels.—Amy Carmichael.

## A Blind Beggar's Offering

(Continued From Page Three)

across that tribe from one side to the other, and many have been the slain of the Lord.

After three years of revivals and multitudes having been converted, I asked the leader of that section how many had gone back into their sins and the old life. He had kept a close watch on them all, and was a good leader to carry on the work. He went into his house and brought out his little book and, after searching for a while, told me that only one man had returned to the old life. What a miracle in black! Is it worth while?

## Chastening

(Continued From Page One)

cleansing angel pouring forth upon us the love of God. The furnace, the suffering, the agony of child-training, what do they mean? *God is looking for a face!* It is the face of His Son. "For He hath foreordained us to be conformed to the image of His Son." And He is purging from us in child-training all that dims that image. Therefore, child of God, do not be associating chastening only with the word "chastise." Couple it also with that beautiful word "chastity," the jewel of perfect, spotless purity of heart and life. Thus "chasten" is to "chasteen." It is to *make chaste*, to make pure, spiritually. To purge, to cleanse, to purify—that is God's great purpose in all His "child-training."

Like all true parents, therefore, God has a model, a pattern to which He is fashioning the lives of His children. That pattern is Jesus Christ. And God's great purpose is that Christ should be "formed in us." Thus the will of the Father is perfect. But the will of the child must be plastic. For how can the will of the Father be carried out unless the will of the child be yielded? Otherwise may not the child baffle at every step the highest purpose of the Father for the life of the child? You can do anything with an obedient child. You can do nothing with a disobedient one. Wherefore *the first great lesson God is seeking to teach in chastening is—*

### Obedience.

"Though He were a Son yet *learned He obedience through the things which He suffered*" are the wondrous words spoken of the Lord Himself. And have you not noted how true this is in the lives of all God's children? The chamber of suffering—is it not the birthplace of obedience? Is not the crowning grace of utter submission to His will wrought out in the place of affliction as nowhere else?

We recall a striking story from the lips of a friend. A lady was summering in Switzerland. One day she started out for a stroll. Presently, as she climbed the mountainside, she came to a shepherd's fold. She walked to the door and looked in. There sat the shepherd. Around him lay his flock. Near at hand, on a pile of straw, lay a single sheep. It seemed to be in suffering. Scanning it closely, the lady saw that its leg was broken. At once her sympathy went out to the suffering sheep. She looked up inquiringly to the shepherd. "How did it happen?" she said. To her amazement, the shepherd answered: "Madam, I broke that sheep's leg." A look of pain swept over the visitor's face.

Seeing it, the shepherd went on: "Madam, of all the sheep in my flock, this one was the most wayward. It never would obey my voice. It never would follow

in the pathway in which I was leading the flock. It wandered to the verge of many a perilous cliff and dizzy abyss. And not only was it disobedient itself, but it was ever leading the other sheep of my flock astray. I had before had experience with sheep of this kind. So I broke its leg. The first day I went to it with food, it tried to bite me. I let it lie alone for a couple of days. Then, I went back to it. And now, it not only took the food, but licked my hand, and showed every sign of submission and even affection. And now let me tell you something. When this sheep is well, as it soon will be, it will be the model sheep of my flock. No sheep will hear my voice so quickly. None will follow so closely at my side. Instead of leading its mates astray, it will now be an example and a guide for the wayward ones, leading them, with itself, in the path of obedience to my call. In short, a complete transformation will have come

into the life of this wayward sheep. It has learned obedience through its suffering."

Friend, from the suffering of baffled plans which have brought you the keenest disappointment of life; from the suffering of personal bereavements which have torn from you loved ones unspeakably precious to your soul; from the suffering of temporal losses and broken fortunes; from the suffering which has stalked into your life through the willfulness and sin of others; from the suffering which seemed at times to bring you to the brink of a broken faith and a broken heart; yea, suffering one, out of your very agony of heart and soul, somehow, oh, somehow, the eternal God of love and mercy is seeking to bring into your life the supremest blessing that can enrich and glorify that life—the blessing of a human will yielded to the will of God.

(To Be Continued)

## CHICAGO'S DESERTED CHILDREN

(This article taken from *Le Tourneau's* weekly publication, *Now*, emphasizes the vast importance of children's homes like the one now being started by the Assemblies of God in Hot Springs, Arkansas. Such a home should be in every State in the Union.—Ed.)

Sydney J. Harris gives a revealing picture of Chicago's biggest heartache. He says:

Unwanted, neglected and abandoned children are becoming Chicago's biggest headache.

Social workers admit they are almost licked. Police can do little. The courts fume, but are impotent to halt the wave of derelict mothers who leave their children with neighbors, bartenders, strangers, while they drink and flirt their way into disaster.

This is the picture today—a composite picture drawn from the sordid march of cases into Domestic Relations Court, the parade of infants through juvenile home and child welfare agencies, the swelling records of the Juvenile Protective Association.

"A tremendous and terrible increase in child desertion and neglect," said Jessie Binford, director of the Juvenile Protective Association.

"A complete breakdown in wartime family life," said I. Evelyn Smith, secretary of the child welfare division of the Council of Social Agencies.

"A growing tragedy in hundreds of homes," said Mary Rall, head of the United Charities' family service bureau.

"We have 2,000 babies and children who need foster-homes," said Charlotte Byrum of the United Home-Finding Service. "More are coming in every day."

These words were not professional alarmism. The hardened cop on the corner has seen the same thing, in dozens of saloons. Shocked neighbors have found children chained to their beds, left alone in telephone booths, neglected at home, whimpering with fear and loneliness and hunger.

A harsh aspect of the situation is that many of the delinquent mothers are wives of servicemen who are fighting overseas, faithfully sending home allotment checks, proudly showing snapshots of their families to their buddies. It was this that caused Judge Victor A. Kula in Domestic Relations Court to explode on the bench:

"Cheating by G. I. wives is rising rapidly. It is moral sabotage on the home front!"

Add to this the similar experiences of all other cities, and it will give you a deep sense of the need and value of workers among the young.

Definite praise should be offered to God for Sunday Schools, Daily Vacation Bible Schools, Child Evangelism Classes, Summer Camps and all other agencies faithfully teaching children the Holy Scriptures, which are able to make them "wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3: 15).

Such teaching will also deliver the children from mediocre and wasted lives.

Definite prayer should be offered for many more workers whose desire can be expressed as follows:

"Dear Lord, I do not ask  
That Thou should'st give me some high  
work of Thine,  
Some noble calling, or some wondrous  
task.  
Give me a little hand to hold in mine:  
Give me a little child to point the way  
Over the strange, sweet path that leads  
to Thee;  
Give me a little voice to teach to pray;  
Give me two shining eyes Thy face to see.  
The only crown I ask, dear Lord, to wear  
Is this: That I may teach a little child.  
I do not ask that I may ever stand  
Among the wise, the worthy, or the great;  
I only ask that softly, hand in hand,  
A child and I may enter at the gate."

# The PASSING and the PERMANENT

## JEWISH REFUGEES IN U. S.

Since the beginning of the Nazi regime 215,000 Jewish refugees have found a haven in the United States.

## AIDING EUROPE'S JEWS

In order to save the Jews of Europe, the Jews of the U. S. A. have contributed \$82,000,000 to the United Jewish appeal (for Refugees, Overseas Needs, and Palestine) during the past five years.

## DIVORCES INCREASING

"The divorce rate has increased sevenfold since 1870, and at its present rate of increase in the near future the number of divorces will equal the number of marriages contracted," Archbishop Stritch of Chicago said recently.

## A BENEFICIAL SHORTAGE

Speaking of the temporary cigarette shortage, a nonreligious labor paper, the *St. Louis Labor Tribune*, says: "A real cigarette shortage would prove beneficial to our national health. Current consumption is over ten cigarettes a day, which medical authorities claim is the demarcation point where the smoker becomes an addict."

## THANKSGIVING IN BRITAIN

The British are giving thanks, not only for military deliverances, but for bountiful crops. Generally speaking, this year's harvest has been a marvelous success. Last year England's wheat fields were increased by about 600,000 acres. This year there will be half as much again.

## A CAUSE FOR THANKSGIVING

It is reliably reported that the strength of our armed services is several hundred thousands higher than planned, due to the fact that casualties have been so much lower than military leaders had expected. Surely God has been merciful. Even those whose loved ones have been lost or wounded will give thanks for this fact.

## THE UNFINISHED TASK

In his recent book, *Evangelism Today*, Dr. S. M. Zwemer declares that a score of countries and areas are without a missionary. Among them are Tibet, Afghanistan, Bhutan, Nepal, Somaliland, Lybia and Tripoli. "They are still living in B. C. while we write 1944 A.D.," he says. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

## JEW-BAITING IN AMERICA

A Jewish furrier recently asked, "Why are the Jews being hated and persecuted? I used to ring the church bell of the Catholic church in Prague. I later went to Berlin and attended a Protestant church. Then Hitler came along and made me 'Jew-conscious.' I had never realized I was a Jew before. Then I fled to America, and now I detect here the same attitude I felt in Europe. I am again 'Jew-conscious.' Why should the Jews be persecuted? Why should they suffer?"

## BEER IN THE ARMED FORCES

*The Presbyterian* states that beer is being sold by the Government to our men in all forces except those on sea duty, in spite of the fact that the law of the nation prohibits "the sale of beer, wine or any intoxicating liquor by any person, in any post exchange or canteen, or on any army transport, or upon any premises used for military purposes by the United States." It appears that the Government is acting on the assumption that "3.2 per cent beer" is not intoxicating. But, says *The Presbyterian*, the law that made that assumption was on the statute books for only a bit over two years; and the law of the land today is the Anti-canteen Law of 1901, which says nothing about the alcoholic content of the beer it prohibits. "No honest interpretation of the law would justify what our own Government is doing today," it adds. Let us pray that this temptation may be removed from our servicemen.

## THE NATIONAL INCOME

Roger W. Babson estimates that America's taxes after the war will amount to twenty billion dollars annually plus five and one-half billions of interest on the enormous national debt. In discussing the problem, however, he says:

"The real solution lies with considering the national income other than in material terms such as dollars. The great opportunity lies not with merely utilizing more land, employing more labor, and loaning more dollars. Shortening the working day to 'spread labor' is no different from killing little pigs and plowing up cotton. Our difficulty is that we consider only the seen, and entirely overlook the greatest of all natural resources, namely, character, brains, initiative, willpower. The greatest of all undeveloped natural resources is the brain of a little child, and 7,400 of these are born in the United States every day. A spiritual awakening is needed to raise not only our national income but the income of the entire world."

## IS THIS TRAGIC?

In a study of the work done by 78 Sunday Schools in one of our best states, it was found that 32 of those Schools did not have a workers' conference in the past 12 months. Of the 78, 62 had no training for their teachers. In 31 of these Schools there was not a soul saved in a year. No Cradle Roll had been established in 27 of the Schools, and 57 were without Home Departments.

Our Sunday School Counsellor offers practical help in each issue for this type of work in your Sunday School. Let us correct this tragic situation in order that many souls might be won for Christ. Counsellor subscription prices are: Two years for \$1.00; one year, 60c; six or more copies to the same address for one year, 50c each.

## "SAVE THE CHILDREN"

"We need not only to save the world for our children, but also to save the children for the world which will be theirs tomorrow," said Juvenile Court Judge Philip B. Gillian, in addressing a group of parents in Denver, Colorado. He praised the work of the church in directing the lives of the young. "We never have had an active church boy in real trouble in the juvenile court," he said. "Take—don't send—your children to church."

## A WORLD RULER

This is only a story, but it may show the trend of the times. It seems that Roosevelt, Churchill and Stalin were conversing. Said Mr. Roosevelt: "I dreamed last night that I was president of the world." "That's strange," said Winston, "for I dreamed that I was made prime minister of the nations." To which Joseph Stalin replied, "I, too, had a dream, but I don't remember appointing either of you gentlemen to those jobs."

## TRASHY ENTERTAINMENT

A number of American Indians are in the U. S. Army in Italy. When invited to a movie at the post exchange, one Indian grunted, "Um-m. What show—killum or kissum? Killum I maybe come; kissum, I stay in tent."

"Killum or kissum" is a good appraisal of most of the entertainment offered in the movies and on the radio today. A Christian cannot partake of it without detrimental effects on his spiritual life.

## THE PRESIDENT'S PROCLAMATION

In his Thanksgiving proclamation President Roosevelt has urged all Americans to read their Bibles each day. He said:

"To the end that we may bear more earnest witness to our gratitude to Almighty God, I suggest a nation-wide reading of the Holy Scriptures during the period from Thanksgiving Day to Christmas. Let every man of every creed go to his own version of the Scriptures for a renewed and strengthening contact with those eternal truths and majestic principles which have inspired such measure of true greatness as this nation has achieved."

## OUTCOME OF THE WAR

A correspondent in *Prophetic News* (London) points out that the chief outcome of World War I, as regards the purposes of God, was the conquest of Palestine and the Balfour Declaration promising the Jews a national home in their own ancient country.

He further suggests that the chief outcome of this war may be the emergence into prominence in politics and war of "Gog, chief prince of Rosh," as "king of the north." It is amazing how Russia has been transformed, in a few short years, from a backward nation into one of the first rank. There is no doubt that Russia could become a formidable threat to Palestine and any combination of states which might array themselves on Palestine's side.

## THE DAY OF REST

Two generations ago, Dr. Haegler of Switzerland discovered that more oxygen was lost in a day's toil than was recovered by a night's rest, but that the Sunday rest made good the cumulative losses of the week. Since then, says Dr. Blackford in *Moody Monthly*, many similar tests have confirmed Dr. Haegler's findings.

# The Gospel Among The Europeans



The above picture was taken during a water baptismal service held in Varpa, Brazil, where 15 believers of Slavic extraction were immersed. A second baptismal service was conducted in S. Unasiu where Teodoro Tovkan immersed eight believers. After the service, when the people met together in the hall for worship, 12 of those present turned to the Lord for salvation.

What of the gospel advance in Europe? Up to the present hour very little has been said, or could be said, because of the war and the resulting lack of information. Little by little, however, word filters through which causes the praying Church of Christ to rejoice. European Christians are standing true to their faith in Christ! Preparation has been steadily going on in readiness for that day when war-closed doors will be opened by peace. As the enslaved countries are liberated, stories of stirring Christian heroism will be coming from those who have lived victoriously through this period of trial.

For instance, William Nagel recently received a letter from Anton Nikitchuk, a believer in Glinsk, Western Ukraina, who attended a Bible course in Danzig where Brother Nagel was lecturing for a number of months. A portion of the translated letter reads: "Six years have passed since we last saw each other in Europe. I can still picture it vividly when you departed for America. I love to think of you and your very helpful Bible studies. Whenever I am reminded of those precious lectures, I seem to see you still giving out the living Word.

"I wonder if you have any conception of our life and experience here in Europe? We have endured terrible hardships and now—pray for us that we might not weaken in our faith. Indeed, the terror has been violent. People have been burned, robbed and hanged without distinction. As the armies of occupation are now taking their departure, they have left nothing but destruction and desolation. Many of the remaining people are without roof or shelter.

"Even during those testing days of occupation, however, the Word of God was being spread at great risk and personal danger, bringing eternal life to many. Since the departure of our oppressors, we are thankful for the great liberty that we have in preaching the gospel. The Lord is working by the Holy Ghost, manifesting the gifts of the Spirit. The gospel meetings are overcrowded and many are being converted!"

If this encouraging report from Western Ukraina is any indication of what is taking place in other liberated countries, what a tremendous opportunity is ours! Yes, and responsibility, too! When we see the joy of the people who are hungry and without shelter, how it should encourage us to pray, and to give, and to sacrifice as we have never done before.

Fred Smolchuck, Secretary of the Ukrainian Branch of the Assemblies of God, gives another aspect of the work that is being done among European peoples: "Once again we wish to share with you news concerning the progress in the work of the Lord among the Ukrainian peoples of the United States, Canada and South America. As ever, the possibilities are great; however, our hearts are still crying, 'Oh Lord, more workers!' In the meantime we are endeavoring by God's help to utilize what we have, to win souls to Christ.

"There are rumors that the door to Russia will soon be opened to the gospel. God grant it! Millions of our Ukrainian-Slavic people in Southern Russia have been without the gospel for many years. Pray much for the opening of this door.

"We hear of the gradual progress in the work among the Ukrainian-Slavic immigrants and settlers of Canada. South America also has many Slavic colonies of Ukrainian, Polish and Russian people. Word has come that God is working there in a marvelous way, in spite of enemy opposition. South America is supposedly a Roman Catholic country. The priests have little regard for Protestant missionaries or for evangelical groups. Nevertheless, our people continue to gather for fellowship meetings, conventions, etc. God is blessing them. They, like us, have a great need for more workers.

"Recently, the Lord has helped us to print three different tracts. For this we thank God, but, oh, the need for much more! The requests for gospel literature received from individuals and churches alike from all parts of the Western hemisphere **MUST BE SATISFIED**. We trust that all will get under the burden of the need. We need God's help, and the help of God's people!"

Still another indication of the progress of God's work among European people is to be found in the following excerpt from a letter written by Virgil Smith, missionary to Brazil: "Most of my time during the last few weeks has been spent away from home. The first point visited was Uniao da Vitoria where our Ukrainian-Brazilian worker has his headquarters. We have a number of very interesting congregations among Italian and Ukrainian settlements not far from Uniao de Vitoria. Brother Olivette makes regular visits to them in his little wagon drawn by two mules. The primitive roads over the rugged hills do not make life very comfortable for either the mules or the evangelist, but the joy of the Lord experienced in the meetings of the simple frontier people, repays all hardships.

"Brother Kolenda met me in Joacaba and we spent several pleasant and fruitful days among Polish and German families whose testimony for the Lord has been handicapped because they had no one able to lead their meetings in the national tongue. After hearing a thorough explanation of our faith, 11 families requested to join the movement and accepted our leadership. Brother Borba is now making preparations to move there and, in co-operation with them, carry on the work among native Brazilians and immigrants."

## What Can a Small Boy Do?

"We have just concluded the pastor and worker's convention here in Umuahia and God certainly met us," writes Kenneth L. Godbey who recently arrived in Nigeria for his first term of missionary service. "Hearts were touched and I believe the workers have gone back to their stations with a greater zeal to do Christ's bidding and to live Christ before their people.

"I have had the privilege of visiting several of the churches in the Umuahia section, and in each one I have seen great possibili-

ties for growth. A number of the workers are very Sunday School minded, realizing the vast opportunities in the children and young people. Already we have had the joy of seeing a number of children kneeling at the altar, repenting of their sins. I remember so vividly one service we attended soon after we arrived on the field. When the invitation was given, a small boy came forward and knelt at the altar after laying an offering on the table. It was a large amount for such a small boy. With tears in his eyes he cried out in his native tongue, 'What can a small boy do?'

"I trust that God will raise up many more consecrated native workers. In addition to that, more missionaries are badly needed on this field. The territory is great. The need is overwhelming. I feel that if this field is going to be developed, as I know God wants it to be developed, it is going to take more missionaries to do the job. Our opportunity is here and we should by all means take advantage of it. This coastal belt is a densely populated part of the country. There are many nominal churches in this part of Nigeria, yet so very few of them are preaching a vital gospel. In the Iboland district alone there is room for a number of missionaries to mention nothing of the Ibibio Anang district and the Benin district. It is our desire that we might not only hold the work that we now have, but that we might launch out into the undeveloped territories and by God's help increase the work to take in thousands who are yet sitting in darkness."

When a little boy, such as Brother Godbey tells about in this letter, will lay such a sacrificial offering on a table for the Lord and then pray, "What can a small boy do?" it makes us wonder, after all, how much we are doing in comparison with what we could do. For one thing, let us give liberally to the "Christmas Offering Fund" to help our missionaries to further spread the gospel. Do it without further delay.

MISSIONARY CONTRIBUTIONS

October, 1944

Alabama	\$ 1,025.99
Arizona	500.31
Arkansas	2,113.50
California	24,539.40
Colorado	1,988.41
Connecticut	657.52
Delaware	932.06
District of Columbia	1,641.87
Florida	1,486.02
Georgia	603.94
German Branch	607.35
Idaho	1,088.40
Illinois	6,396.66
Indiana	<b>1,803.58</b>
Iowa	1,439.05
Kansas	3,810.76
Kentucky	687.66
Louisiana	393.70
Maine	195.82
Maryland	717.99
Massachusetts	656.07
Michigan	5,888.92
Minnesota	4,130.30
Mississippi	1,084.30
Missouri	7,060.55
Montana	1,292.99
Nebraska	1,442.98
Nevada	144.68
New Hampshire	52.75
New Jersey	2,068.19
New Mexico	768.53
New York	8,402.91
North Carolina	149.59
North Dakota	1,468.72
Ohio	9,088.33
Oklahoma	4,816.48
Oregon	4,174.88
Pennsylvania	8,123.90
Polish Branch	50.00
Rhode Island	188.00
South Carolina	333.76
South Dakota	968.84
Tennessee	562.84
Texas	9,212.25
Ukrainian Branch	31.15
Utah	123.98
Vermont	58.00
Virginia	1,588.40
Washington	10,720.82
West Virginia	319.25
Wisconsin	3,128.22
Wyoming	248.67
Alaska	39.83
Canada	466.82
Foreign	55.85
Miscellaneous	4,723.13

Total amount of offerings	146,264.07
District Fund	7,690.54
Servicemen's Fund	16,095.87
Home Mission Fund	3,575.19
Office Expense Fund	2,175.65
Literature Expense Fund	233.52
Given Direct for Home Missions	6,810.20
Given Direct to Missionaries	8,185.09
	44,766.06

Amount Received for Foreign Missions \$101,498.01



Yes, just four weeks left until Christmas—Christmas in America with our happiness and abundance, and Christmas in the foreign lands with little but desolation, hunger and fear. Our missionaries are heroically leading multitudes of these needy people to Christ in these critical days. They'll be out there for Christmas, too, pouring out their lives a living sacrifice to God and for the extension of His kingdom.

We can make this an unusually happy Christmas for them by sending each one of them an extra amount with which to assist in their work. But we must act quickly! Send a special offering NOW that it may reach our missionary friends at the Christmas season. These gifts will be equally distributed among all of our representatives in foreign lands.

All offerings, both from assemblies and individuals, should be sent without delay to the Missions Department, 336 West Pacific Street, Springfield, Missouri, designated for the "Christmas Offering Fund." Send your gift TODAY!

FOREIGN MISSIONS DISBURSEMENTS FOR NOVEMBER, 1944

Congo	\$ 2,234.70
Egypt	5,325.87
Gold Coast	6,638.31
Ivory Coast	5,254.22
Liberia and Sierra Leone	7,630.41
Nigeria	2,099.27
Tanganyika	302.50
Transvaal	2,056.70
China	3,091.01
India and Ceylon	19,813.74
Palestine and Near East	3,831.14
West Indies	6,975.89
Mexican Work	5,349.62
Central America	4,600.28
Argentina	1,216.00
Brazil	2,375.33
Chile	1,074.87
Colombia	974.87
Paraguay	145.00
Peru	5,065.96
Venezuela	1,903.00
Fiji Islands	230.00
Straits Settlements	40.00
Hawaii	218.00
European Workers	441.00
British West Indies	694.87
Non-council Missionaries	3,044.99
Miscellaneous Fields	2,216.72
Retired Missionaries	1,046.88

Total Disbursements	95,891.15
Credited to Designated Accounts	29,525.48
	125,416.63
Charged from Reserve fund	23,918.62
Total Receipts for November	\$101,498.01

Christmas Gift Problems?

Here's an easy and inexpensive solution! For only 50 cents you can send the "Missionary Challenge" to a friend for a whole year. Think of it! Five dollars will be the means of crossing off 10 names from your shopping list, and each of your friends will receive a quarterly reminder of your thoughtfulness at Christmas time.

Where could one find a more appropriate gift than this beautifully illustrated 48-page magazine that is full and running over with interesting articles from our own missionaries, challenging information, stirring pictures and a devotional section that will be useful around the family altar each day of the year?

Send in the names and addresses of your friends now, along with a money order, and each one will receive a beautiful Christmas card informing them that you are sending them a gift subscription to the "Missionary Challenge" for the entire year of 1945. Send all money and subscriptions to the Gospel Publishing House, 336 West Pacific Street, Springfield, Missouri.

Send all contributions to Noel Perkin, 336 W. Pacific St., Springfield, Mo.



1945

## SCRIPTURE TEXT CALENDARS

## Quantity Prices

Quantity	Cost	Sell For	Profit
100 Calendars .....	\$18.00	\$30.00	\$12.00
200 Calendars .....	34.00	60.00	26.00
250 Calendars .....	42.50	75.00	32.50
300 Calendars .....	48.00	90.00	42.00
Single Copy \$ .30; 4, \$1.00; 12, \$3.00; 25, \$6.00; 50, \$9.50.			

All Prices Slightly Higher in Canada.

TERMS: Cash with order.

GOSPEL PUBLISHING HOUSE

Springfield, Missouri

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## Among the Assemblies

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LARAMIE, WYO.—We have enjoyed a wonderful revival with Evangelist Thelma M. Dotta. Five received salvation, and 16 received the Baptism in the Holy Ghost. Our church in general was revived.—H. R. Parish, Pastor.

MAYWOOD, CALIF.—As principal of the Maywood Christian School, I have many opportunities to work for the Lord. As an example, last Friday, after I had chapel I gave an altar call, and 16 were saved and 5 went through to the Baptism in the Holy Spirit. We could not resume classes until after the noon hour.—Lorraine A. Rhodes, 1440 N. Hill Ave., Pasadena 7, Calif.

BAGDAD, FLA.—This assembly has just concluded a 3-week revival with Evangelist Ralph C. Francis of Dallas, Texas, which proved a great blessing to the church and the community. We feel that the results of Brother Francis' Spirit-filled ministry will continue to be shown months after he has gone. The interest among the young people has risen considerably.—E. B. Brooks, Pastor.

DENISON, TEXAS—We have just closed a blessed Bible Conference for the Greenville Section, held at the First Assembly of God in this city. F. D. Davis and A. C. Bates were the principal speakers. N. L. White of Houston and O. B. Braune of Ft. Worth also brought inspiring messages. The two days were filled with the glory of God, and we shall long live in the sweet memories of the presence of God

that we felt in this meeting. Boyd Jones and his good people were wonderful hosts.—Earl J. Rogers, Presbyterian.

NEWCOMERSTOWN, OHIO—We are praising God for a 3-week revival with Gladys Wycoff of Byesville and Florence West of

## Bombardier Barney Came Back

Recently the Servicemen's Department wrote a letter of encouragement and hope to the home pastor of Lieutenant Kenneth D. Barney, missing in action on a bombing run over Europe. Here is the letter we received in reply—from Ken Barney himself!

Topeka, Kansas  
October 23, 1944

Dear Brother Jaeger:

Greetings in the Name of Christ! He is still real!

Yesterday morning at church, our Sunday School secretary handed me a letter you had written to our pastor, Reverend Claude J. Utley, on October 18, concerning Lieutenant Kenneth D. Barney, missing in action. I thank God that I have the privilege of answering the letter myself.

The B-24 crew on which I was bombardier was shot down over Rumania on May 31st while raiding the Ploesti oil fields. Two were killed, but the rest of us parachuted to safety. We were soon captured by Rumanian soldiers and peasants, all of whom were friendly, except a few who were bitter because of Allied bombings. During the three months that I was a prisoner of war, I was always in Rumanian hands, and never actually in German custody.

Our prison camp was in Bucharest, the capital city. Bucharest was bombed a number of times by American and British air forces, and although there were a number of close calls, not one of us was injured at that time. After Rumania capitulated to the Allies, the Germans bombed the city for several days and nights, and only God kept us from harm. We could hear the bombs whistle, and the building we were in surely did rock from concussion of close hits. In a few days we were moved to a camp outside of the city, and on August 31st, Flying Fortresses of the 15th Air Force came to Bucharest and flew us back to Italy. We sailed from Naples on September 13th and arrived in the good old U. S. A. on the 26th. I am now at home spending a 30-day furlough, most of which is now gone. I report to Miami on November 5th for reassignment, probably as an instructor in the States.

God has opened up many avenues of testi-

mony for me since I have been home, and I surely get a thrill out of telling people that the Lord God of Elijah is still on the throne. *I was the only one of my crew that did not receive the Purple Heart for wounds!* Thank God, He brought me through without a scratch, and kept me in excellent health. I will never be able to praise Him enough!

My wife and I both have the Baptism of the Holy Spirit, and are members of the Topeka Assembly of God Church. We plan to enter Central Bible Institute to prepare for full-time ministry just as soon as I get out of the Army. I hope we have the pleasure of meeting you one of these days.

May Jesus Christ be praised!

Most sincerely in the Lord,  
Kenneth D. Barney



LT. KENNETH D. BARNEY

Address correspondence to:

SERVICEMEN'S DEPARTMENT, GOSPEL PUBLISHING HOUSE  
Springfield, Missouri

Ava. Many were reclaimed and refilled with the Holy Ghost, and 5 were baptized with the Holy Ghost. Sick bodies were healed.

We are expecting to open a campaign with Chas. Hirst of Louisville, Ohio, beginning Nov. 15, and continuing for 2 weeks or longer.—Earl B. Johnson, Pastor, and Mary Johnson.

LAWTON, OKLA.—We have just closed a very successful revival with Evangelist and Mrs. Fred D. Wall of Dallas, Texas. Many souls were saved, some were filled with the Holy Spirit, and every department of the church was blessed and stirred to a closer walk with God. The Sunday School has been steadily growing for sometime, and during this revival the record was broken. This has been one of the best-attended revivals we have had in years. The revival spirit is still in our midst and the church is moving forward for God.—J. L. McQueen, Pastor.

TAYLOR, NEBR.—The Lord has blessed in a 4-week revival with the Paul Hild Victory Crusade party. Night after night, great crowds filled the large, beautiful Congregational church building which now houses the Assembly of God congregation. The old-fashioned altar was made popular as great numbers came to seek God. No count was made of those saved in the great mass movements to the altar. Several fine families have been added to the church. An all-time high for this town was reached with 160 present in Sunday School.

We shall never cease to thank God for the fine music, singing, and pungent, Holy Ghost preaching of the Hild Victory Crusaders.—J. A. Voseka, Pastor.

## Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

HARLINGEN, TEXAS—Nov. 26—; The Lummer Music Makers, Evangelists.—H. G. Weathers, Pastor.

CAVALIER, N. DAK.—Nov. 26, for 2 weeks or longer; Mr. and Mrs. Ray Reine, Evangelists.—Edward Kidrosk, Pastor.

COLUMBUS, GA.—14th St. and Cherry Ave., Dec. 3—; Mr. and Mrs. M. C. McGaugh, El Dorado, Ark., Evangelists.—Raymond D. Jones, Pastor.

NEWTON, IOWA—301 S. Third Ave. S., Nov. 28-Dec. 10; Evangelist and Mrs. R. S. Peterson.—T. W. Stark, Pastor.

FARGO, N. DAK.—Gospel Tabernacle; Nov. 12, for 2 weeks; Evangelist and Mrs. Milton Barfoot.—Homer F. Rugwell, Pastor.

WELEETKA, OKLA.—Meeting in progress; The Lummer Music Makers, Evangelists.—C. Franklin, Pastor.

HARLINGEN, TEXAS—Fall Bible Conference, Rio Grande Valley Section, December 12-14; F. D. Davis, principal speaker.—W. O. Ransom.

CAMAS, WASH.—1st Ave. and Dallas St., Nov. 7—; Betty Baxter, Evangelist, and coworker, Velma Klien.—O. W. Klingsheim, Pastor.

SPRINGFIELD, MO.—Central Assembly, Nov. 26; morning and evening; H. Earl Winburn, pastor of Evangel Temple, Toronto, Canada, Special speaker.—Thos. F. Zimmerman, Pastor.

INDIANAPOLIS, IND.—2112 Miller St., Nov. 26—; Elwin Argue, Winnipeg, Canada, Evangelist.—Thomas Paino, Pastor.

TORONTO, CANADA—833 St. Clair Ave. W.; Nov. 19, for 2 weeks or longer; Salvatore R. Noferi, New York, N. Y., Evangelist.—H. R. Pannabecker, Pastor.

PITCAIRN, PA.—Twenty-fifth Anniversary Services, First Pentecostal Church, Brinton Ave., Nov. 19-26. Speakers: A. Newton Chase, E. O. Leeper, H. C. McKinney, and K. D. Baker.—David A. Berquist, Pastor.

SPENCER, IOWA—Northwest Iowa Sectional C. A. Rally, Nov. 24, 8:00 p. m. Special speaker. L. L. Fogelman, host pastor.—Vinton E. Huffey, Sectional President.

MOUNTAINAIR, N. MEX.—New Mexico Annual C. A. Convention, Nov. 29-30. For information write

H. M. Fuller, District Superintendent, Box 353, Mountair, N. Mex., or L. Wayne Pitts, C. A. President, 304 N. 4th St., Artesia, N. Mex.—L. Wayne Pitts.

WINDSOR, PA.—Eighth Anniversary Services, Nov. 23-26. District Superintendent A. N. Chase and Mrs. Chase will be present.—Gladys I. Buchwalter and Dorothy R. Brosey, Pastors.

BANGOR, PA.—N. 6th St. and Brown Ave., Nov. 21-Dec. 17; George W. Clement, West Milford, N. J., Evangelist. Ministering brethren and nearby friends invited.—Edwin M. Weikel, Pastor.

BRIDGEPORT, CONN.—Sectional and C. A. Rally, Connecticut Valley Section, United Pentecostal Church, Wilnot Ave., Nov. 23. Services 2:30 and 7:30. F. D. Eide, Springfield, Mass., special speaker.—M. Q. Spencer, Pastor.

LUFKIN, TEXAS—Old-time Bible Conference and Deeper Life Meeting, Lufkin and Tyler Sections combined, Nov. 21-23. First service, 7:30 p. m.; then 3 services daily. District Superintendent F. D. Davis in charge.—R. L. Bennett, Presbyter Lufkin Sections.

SAN ANTONIO, TEXAS—San Antonio Sectional Bible Conference, First Assembly of God, Lancaster and Dittmar Sts., Dec. 5-6. Three services daily. District Superintendent F. D. Davis, speaker. Mr. and Mrs. Gideon O. De Merchant, Pastors.—I. H. Ridge, Sectional Presbyter.

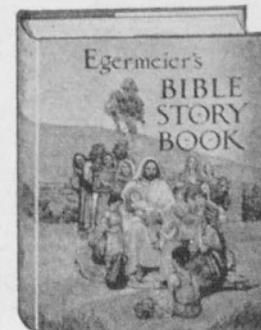
OAKLAND, CALIF.—Great revival, Civic Auditorium Theater, Nov. 10-Dec. 5; Watson Argue, Winnipeg, Canada, Evangelist. Twelve East Bay Assemblies co-operating. Services: Sundays, 2:30 and 7:30; week-days, 7:30.—Eleanor Johnson, East Bay Secretary.

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GOSPEL PUBLISHING HOUSE,

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# A Money Raising Plan for Individual, Sunday School, and Other Groups.

GRAND FORK, N. DAK.—At 4th Ave. N. and 7th St., Nov. 26, Ralph M. Riggs will speak at 11:00, 2:30, and 7:45. Afternoon service will be a rally.—Edwin Oster, Pastor.

ORD, NEBR.—Nebraska District C. A. Convention, Nov. 29-30. Fellowship meeting, evening, Nov. 28 Robert McClure, Pueblo, Colo., speaker.—J. M. Peck, State C. A. President.

BRIDGETON, N. J.—Corner Bank and Washington Sts.; special meetings, Nov. 30-Dec. 3; District Superintendent Wesley R. Steelberg, speaker. Dec. 3, 3:00 p. m., Brother Steelberg will dedicate the church. All neighboring assemblies invited to attend.—C. Stanley Cooke, Pastor.

EAST ST. LOUIS, ILL.—Annual State-wide C. A. Convention, Full Gospel Tabernacle, 26th and State Sts., Nov. 22-23. C. A. rally, evening, Nov. 22. Business meeting, Nov. 23, 10:00 a. m. Services 2:30 and 7:30 p. m. Edith Mae Pennington, Shreveport, La., special speaker. Bring your instruments.—G. Edward Mandel, C. A. Secretary-Treasurer.

**PRAYER CONFERENCE**

NORTH BERGEN, N. J.—New York-New Jersey District Prayer Conference, Gospel Tabernacle, 5029 Hudson Blvd., Dec. 13-15. Services 9:30, 2:30 and 7:45. Wesley R. Steelberg, special speaker. For accommodations write Pastor Nicholas Nikoloff, 1105 51st St., North Bergen N. J.—Charles R. Shuss, Prayer Conference Leader.

WEST PRESTONBURG, KY.—Annual Fellowship Meeting, Thanksgiving Day. Services 10:30, 2:30 and 7:30. District Superintendent Theodore E. Gannon will speak. Other District officials expected. All Kentucky ministers, missionaries, and workers urged to attend. Bring musical instruments. Lodging provided if desired. Meals served at church.—G. R. Fannin, Pastor.

**FILIPINO BRANCH COUNCIL**

The 7th annual convention of the Filipino Branch of the General Council will convene in the Upper Room Pentecostal Mission, Fourth and San Antonio Sts., San Jose, Calif., Nov. 20-24. W. T. Gaston, main speaker. Three services daily, all in the English language.—E. C. Lagmay, President, 201 S. Fourth St., San Jose, Calif.

**DATE CHANGED**

Second annual Georgia District C. A. and S. S. Convention, Comer Auditorium, Columbus, Ga., Nov. 22-24. Three great C. A. rally evening services, Ernest S. Williams, guest speaker. Friday services given over to S. S. work, Marcus L. Grable in charge. Rooms furnished to all visitors, as far as possible. For further information write John W. Hurston, Secretary-Treasurer, P. O. Box 1101, Columbus, Ga.

HOUSTON, TEXAS—Texas District C. A. Convention, Music Hall, Nov. 29-30. Services each day 10:30, 2:15 and 7:00. Special speaker at each service. Special Fellowship rally, Evangelistic Temple, Nov. 28, 7:30 p. m. For further information write W. A. McCann, Box 1945, Abilene, Texas, or M. A. Lake, 2516 Shermin, Houston 7, Texas.—W. A. McCann, Secretary-Treasurer.

GREAT FALLS, MONT.—First annual Montana C. A. Convention, Assembly of God, 213 Ninth St. N., Nov. 23-25. Opening rally, evening, Nov. 22. Services daily, 10:30, 2:30 and 8:00. Russel Rexroat, Chappell, Nebr., main evening speaker. Officials of Montana District and C. A.'s will be speaking at other scheduled services. For further information write Eugene A. Born, Box 1281, Cut Bank, Mont., or Evan H. Davis, 1500 Fifth Ave. N., Great Falls, Mont.—Eugene A. Born, C. A. President.

**INDIANA C. A. RALLIES**

Indiana C. A. Rallies, November 30: Northern Rally, Goshen, Joseph Dumets, Pastor; Marko Parlotz of Gary, afternoon speaker; O. W. Mitchell, Three Rivers, Mich., Evening speaker. Eastern Rally, Richmond, Paul Davidson, pastor; Phillip Barnard of Harrodsburg, afternoon speaker; Roy Wead of Muncie, evening speaker. Southwestern Rally, Jasonville, Zella Anthony, pastor; D. B. Woodard of Clay City, afternoon speaker; F. L. Deckard of Covington, evening speaker.—Beulah Brasker, Secretary.

ST. LOUIS, MO.—Annual Thanksgiving Convention, Southern Missouri District C. A.'s. St. Louis House, 2345 Lafayette, Nov. 22-23. First service Wednesday night. Services Thursday: morning, Ralph Harris, National C. A. Secretary, speaker; afternoon, Loren Wooten, District C. A. President, speaker; evening, Earl Winburn, Toronto, Canada, speaker. Thanksgiving dinner served by St. Louis churches. Rooms free to those attending convention. For further information write Loren Wooten, 1809 N. Douglas, Springfield, Mo., or James Cockman, 3252 Henrietta, St. Louis 4, Mo.—Loren Wooten.

**MISCELLANEOUS NOTICES**

NEW ADDRESS—Aurora, Mo. "We have accepted the call to pastor the church here."—Mr. and Mrs. Robert L. Oney.

FOR SALE—Electric vibraharp, 2-½ octave, portable, like new. Price \$150.00.—Mrs. Daniel Balas, 413 Georgia Ave., Lorain, Ohio.

NEW ADDRESS—2203 15th Ave. N., Pensacola, Fla. "I am now pastor of the Assembly of God at Brent."—Curtis H. Snair.



## Goodwill Christmas Greeting Package

Contains 10 lovely French folders and envelopes

Fifty cent value—Retail price 25c

For convenience in handling and shipping we pack 20 packages in a carton and that is the smallest unit of sale.

**SUCCESS GUARANTEED**—By the superior quality of the cards, the merit of the purpose or project, and the extremely low price.

**MANY PROSPECTS**—EVERY CHURCH member, EVERY RELATIVE and FRIEND of every member of the group is a good prospect. Many persons will buy more than one package. Rush your order in today. Delay means fewer sales.

**IMPORTANT NOTICE**—Ten folders and envelopes are packed in a large envelope to make a PACKAGE. Twenty packages in a well made corrugated box make a CARTON. To break a carton adds expense, so PLEASE ORDER BY THE CARTON. A sample package for examination will be sent upon receipt of 15c in stamps.

**PRICES AND PROFITS**

	Sells	Costs You	Profit
1 carton (20 pkgs.)	\$ 5.00	\$ 3.00	\$ 2.00
10 cartons	50.00	30.00	20.00

Frequently small groups sell several cartons.

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FOR SALE—Pastor's library, including commentaries, textbooks, etc. Will send list and price to anyone interested. Write John F. Hauck, 711 Highland, Helena, Mo t.

NEW ADDRESS—1711 N. Maplewood Ave., Chicago, Ill. "I have accepted the pastorate of Calvary Tabernacle, 2715 W. North Ave."—Loren D. Doss.

**OPEN FOR CALLS**

**Evangelistic**

Curtis A. Price, Box 576, Stroud, Okla.—"Since 1934 I have been an ordained minister."

Mrs. Callie Cleghorn, Box 710, Henderson, Texas—"I have resigned the pastorate at He derson, and my husband and I are entering the evangelistic field. Reference: Chas. G. Lonsford, Sectional Presbyter, Box 1032, Overton, Texas."

**Evangelistic or Pastoral**

H. V. Foley, Box 35, Sumner, Mo.—"Prefer pastorate. In fellowship with General Cou cil. Have had 18 years' experience, also Bible School training. Three in family. Might consider work in new field. References: A. A. Wilson, 3100 E. 31st St., Kansas City, Mo., or J. Lon Hale, 27th and Olive Sts., St. Joseph, Mo."

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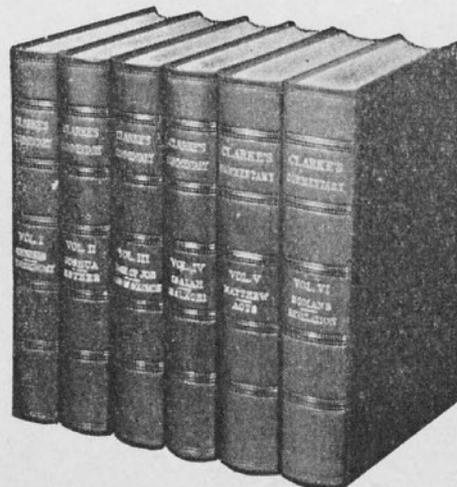
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## CANCER AND TUMOR HEALED

About sixteen years ago I had a cancer of the breast. The doctor said I would have to have my breast removed. I told him, "If God doesn't heal, no one is going to cut on me."

Many people were praying for me. I went about three years with my affliction. I was insistently urged to have an operation; but I would reply, "I am trusting the Lord."

I went to church one night, and many were testifying to having been healed. Before I fully realized what I was doing I jumped up and thanked God for healing my cancer. I didn't know I was healed; but when I laid my hand on my breast the cancer was gone. It has never returned.

About three years ago I lost my health and in March 1943 I took to my bed. The doctor was so sure I would have to have an operation and spoke so strongly of the terrible danger the tumor was to me that I agreed to go to the hospital for an operation. But on the way home from the doctor's office I decided I would not be operated on, and put myself definitely in the hands of the Lord. For three months I was very near death's door, but many people were praying and I was trusting, and one day God came on the scene and healed me. I have been healed ever since. That was over a year ago and I can do any work I ever could do.—(Mrs.) Minnie Batchelor, Route 1, Box 117, Malvern, Arkansas.

## HEALED OF BROKEN BACK

September 5, 1943, I was in a car wreck and suffered a broken vertebra. The doctor said if I had been young (I am 68) he would have had more hopes of my recovery; but that I would never walk again.

Much prayer was offered for me by many people and I received several touches, but was not completely healed until the 18th of March, 1944. A revival was in progress in our church, but I felt too weak and nervous to try to attend, although by that time I had gotten so I could walk a little with someone on each side of me. However one night with a rocking chair to sit in and suffering very much as I sat, I attended the meeting. It was healing-service night and Jesus came down in our midst. He healed my broken body instantly. It has now been several months since then and I feel good. I walk and shout just as painlessly as I ever did. I thank God my last days are being made my best days.—Mrs. G. W. Richardson, Box 81, Groom, Texas.

## HEALED OF ARTHRITIS

Six months ago I was suffering the unbearable pain of arthritis. I sought God and felt led to go to the Assembly of God in Herculaneum. Brother Vest is the pastor. Along in the middle of the service the healing power of the Lord began to fall and I shouted, spoke in tongues, and folk gathered around me, prayed and anointed me with oil in the name of the Lord. God wonderfully healed me. My poor old hand was bent out of shape, but today it is straight and I can use it as well as I ever could.—Mrs. Roy Derickson, Herculaneum, Missouri.

God is willing and ready to work in us and through us if we are willing and ready to let Him.—D. L. Moody.