

INCLINE MY HEART UNTO THY TESTIMONIES, AND NOT TO COVETOUSNESS.
PSALM 119:36.

January 19, 1946

Number 1654

The
PENTECOSTAL

Evangel

OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

**Visiting Jewish Colonies with
God's Word—Seeking Out
Jews in American Cities**

GIVING NEW TESTAMENTS TO JEWISH PEOPLE IN PALESTINE

By George T. B. Davis

IN the land of Palestine, as well as in the United States and Canada, many Jewish hearts are wondrously open to receive and to read the New Testament.

Recently 10,000 of our Prophecy New Testaments in the Hebrew tongue—the language of the Old Testament prophets—were sent to Palestine.

Not only in Jerusalem, but in many of the Jewish colonies, these Hebrew New Testaments, attractively bound in blue fabrikoid, are being given to Jewish people who promise to read them. Among the faithful missionaries who are giving them out are two ladies who are connected with Mrs. B. D. Rohold's mission in Haifa. One of these workers, Miss Ruth M. Law-

rence, has sent us an interesting account of how they visit the Jewish colonies and give out the Prophecy New Testaments. She writes:

"I wish those whom the Lord has moved to send such a splendid supply of these New Testaments could see some

of the recipients, and share our joy in placing them in Jewish hands. We feel so greatly privileged to be the ones to go out visiting the Jewish colonies with the Word of God.

"Once a week my fellow-worker and I have a morning set apart to meet together

with the Master in prayer before we set out on the journey. A large scale map of the land is spread before us; a calendar stands open, and pencil and paper are at hand. As we enter into His presence and wait upon Him, how wonderfully He makes known to us His plan of campaign. Again and again we are overawed at the way in (See Page Twelve).



AIR VIEW OF NAHALAL: A JEWISH COLONY IN PALESTINE

Earnest workers have distributed our Prophecy New Testaments in many of the Jewish colonies in the Holy Land. Note the fertile fields encircling this colony in the famous plain of Esdraelon. These fields remind one of the "suburbs of the city" described in Numbers 35:2-5. Please pray for a great harvest of souls from the distribution of the Prophecy New Testaments in Palestine.

Daniel Was a Slave Eight Years

A TRUE STORY BY
LESTER SUMRALL

THERE are singular individuals in various parts of the world who call forth our deepest admiration because of their victories over grave handicaps. Daniel Terrell is one of these. He was born twenty-nine years ago on the Peruvian altiplano, twelve thousand feet above sea level, in the state of Junin, Central Peru.

Daniel's life was uneventful until he reached the age of six, when both his father and his mother died of pneumonia. The Terrell parents left six young children to face an unmerciful world, unprotected. Daniel does not remember a great deal about his parents or the meaning of parental love, for after their death he knew only cruelty and hard work. His five brothers and sisters died from hunger and exposure, and no doubt he would have perished had he not been adopted by his aged grandmother, who took him to live with her. He remembers that while he was growing up she in her poverty treated him more kindly than anyone. However, she also had the responsibility of another grandchild, Daniel's cousin, who was older than he. Daniel says that this cousin, jealous of him, took a sinister delight in maltreating him. Almost every day he beat him and tried to make his life miserable.

When Daniel came to live with his grandmother, it was to assist in making the living. The six-year-old boy did his part by carrying water from house to house in five-gallon cans (there was no water system in the town) and selling three of these cans of water for two cents (American money). His little back ached, but when he thought of his grandmother's smile of approval, he trudged willingly from house to house, vending water.

DANIEL BECOMES A SLAVE

The greatest calamity in Daniel's life occurred when two of his uncles planned a diabolical plot against him and his grandmother. They said that they had obtained employment for Daniel and his grandmother on a ranch some distance away, and that they would be taken to the ranch without charge. They went with the strangers, but upon their arrival at the jungle plantation discovered that the uncles had sold them as slaves and had collected the money. They knew of no method of escape. Daniel and his grandmother were obliged to work hard, seven days a week, and received only a meager amount of food and little clothing. In one year the grandmother weak-

ened and died; slavery was more than she could endure. Daniel was obliged to borrow money from their masters to bury her, thus giving these wicked men a legal hold upon his life; he was now in debt and could not leave until it was paid in full. Sorrowfully he buried his only friend and went back to his slavery, to labor, suffer and weep alone. For seven more long years he worked night and day for his masters. They gave him no money to spend, and he received only worn and ragged clothes and scraps from the table. Not a kind word did he receive from his ungrateful slave drivers.

DANIEL ESCAPES

Daniel was now seventeen years old, and had been a slave since he was nine. In fact, it seemed to the orphaned boy that he had always been a slave; he could not read a paragraph or write his own name. When he saw other people reading or writing it made him very angry, as he himself longed to read. This desire became the supreme passion of his life. By this time Daniel had come to hate vehemently his wicked masters; sometimes he even longed for the opportunity to kill them. However, he decided that the wiser course was to run away and find someone to teach him to read. When younger he had tried to run away while watching sheep, but when he became hungry he had returned to his slavery. Now his determination was greater. He resolved to run away even if he starved.

Early one morning before the sun had arisen, instead of engaging in his duties, Daniel ran into the jungles and started toward the nearest village. Late in the afternoon he met a man whom he knew. This man was a fugitive from justice, for while intoxicated he had seriously injured several people. He invited Dan-

iel to stay with him a few days. After they had spent several days in the fugitive's hut their food was gone, and neither of them had money to buy more. Hunger drove them to a near-by village to beg for food. That night they slept in a stable with the animals, without permission. The following morning the people who owned the stable accused them of robbery. The police placed them in a dirty cell. There Daniel and the old man sat and wept. Their tears were not caused by sorrow but by anger; they had been placed in jail when they had done nothing to merit such treatment.

In Latin-American jails, prisoners are not fed unless relatives or friends bring them food; consequently these two outcasts were left to starve in jail. Finally, the jailer, seeing that they had neither money nor friends, released them lest they die while in his care. The old man went his way and Daniel was given a position by a local man. His new master at once tested his honesty by purposely placing money within reach of the lad to see if he would steal it. However, Daniel knew that if he stole, he would return to jail; so he refrained. Here he worked for a year. He received three *solos* (forty-five cents) a month in addition to his food. This was the most money he had earned, and he felt quite prosperous.

Daniel's chief concern was this: he was nearly nineteen years of age but could neither read nor write. Feeling he would never learn under existing conditions, he tendered his resignation to his employer. However, his master did not want a good worker to leave, and so he hid Daniel's clothing in order to keep him. But Daniel determined to seek his fortune elsewhere and left without his possessions. The following year was spent in roaming from town to town, working at odd jobs to buy the necessities of life.

THE BIBLE AND A BOY

When Daniel was twenty years old he passed a gospel hall one night and heard Dr. Montano, a converted monk, speak. He did not know at that time that he was hearing the gospel, as he knew nothing about God and had never heard of Jesus Christ. As he sat in the street listening to the preacher, a Roman Catholic told him that the people inside the building were devils and he had better run away, which he did.

Daniel says he was not interested in fine clothing, delicious food or a comfort-



By this shall all men know that ye are My disciples, if ye have love one to another.

—John 13:35.

able home, but his burning desire was to learn to read and write. Every day he longed to read the newspapers, as others did, to learn what the world was doing. The turning point in his life came when he left the town of Tarmo and went to Oroya, an American mining town, and sought work. The day he arrived, there was a union riot and people were being shot in the streets. Fearing that he would be shot if he worked in the mines, he went to the American Hotel, which at that time was owned by a Japanese, and offered to work for his food and clothing. The Japanese hired the awkward country lad, and Daniel worked so faithfully that after a month his employer started to pay him a salary. Starting as scullery boy, Daniel became chief cook within two years. He delighted to prepare tasty foods for the workers. The owner raised his wages several times, making Daniel more prosperous than ever. The Japanese, who was a Christian, gave Daniel a Gospel of Mark and assured him that it was a good book. Holding his precious volume in his hand, Daniel determined to learn to read. He worked from six in the morning until ten at night, but from ten until two in the morning he struggled with the little book, trying to discover the meanings of the words. The Japanese was pleased when Daniel came to him and asked the meanings of words which he could not interpret. With this help he learned the letters and slowly began to comprehend the message of the book.

After three full months of diligent work he neared the end of the little volume. One night he came to the part relating the crucifixion of the Lord, and slowly read it. The Peruvian youth was overwhelmed. He cried himself to sleep as he read the sad story. The next night he read the amazing incident again, with the same result. The following night he reread the wonderful story. Gradually, as the dawn came, Daniel began to realize the significance of the Crucifixion. His heart beat fast and his nerves trembled. (When Daniel came to this part of his story, he wept for some minutes before he could continue.) Daniel told us, "I saw myself as one of those thieves next to Jesus. I thought, *One of them cried to Jesus and was saved. I will now call upon Him and say what the thief on the cross said.*" He cried himself to sleep that night, and asked Jesus to have mercy upon his soul and make him a better man. Now that he had found the best part of the little book, he read it over and over every night. Each time that he read of Jesus' crucifixion he wept saying, "*It was for me! It was for me!*"

One day Daniel visited his uncle Geronimo (not one of the wicked uncles

who sold him and his grandmother as slaves) and confided to him that he had learned to read a little book named Mark. Producing it, he asked his uncle if he thought it was a good book. The uncle replied, "Sure, the greatest and most wonderful Book in the world, but you have only a small portion of it; I will give you an entire Bible." Daniel was delighted to read more about Jesus. He returned the little book to the Japanese and told him that he wanted to attend religious meetings. His employer asked where the meetings were to be held and Daniel replied, "At the Peruvian Evangelical Church," the Japanese allowed him to attend the meetings and did not reduce his wages. Daniel attended every meeting and studied Biblical truths eagerly. Day and night he reveled in this new world, vibrating with life and joy. The first time he prayed in church and the first time he read Scripture at a prayer-meeting were tremendously important occasions in his life.

THE SLAVE BOY BECOMES A PASTOR

Developing a serious stomach ailment, Daniel was obliged to leave his position at the hotel. Desiring to attend more religious meetings, he journeyed to Lima to stay with his Christian uncle. Here

Daniel had the grandest time of his life. He went to nearly all the evangelical churches, although he was a member of the Peruvian National Church. Some Sundays he attended as many as four Sunday Schools, and constantly learned more about the Bible. The day on which he was asked to teach the tiny children in Sunday School was one of the happiest in his life. At last he was able to use what he had learned—by giving it to others. Daniel proceeded to plant the gospel in the hearts of the little children. His experience in teaching the Sunday school class created in him a desire to learn *how* to teach; so in 1939 Daniel enrolled as a student in a Bible school in Lima. As he studied and prayed, he thought, *Now, there are many thousands of my people just like I was, not knowing how to read or write, who have never heard the gospel of Christ. I must devote my life to teaching them about the Lord Jesus.* For two years he studied, growing daily in mind and soul, until one could scarcely realize that nine years before he had been unable to read or write.

Daniel prayed daily that God might open a door of ministry where he could be used as a preacher, and God heard this prayer and granted his request. During
(Continued on Page Seven)

Serving Our Generation

ERNEST S. WILLIAMS IN NATION-WIDE RADIO BROADCAST, SUNDAY, JANUARY 13

THE world's greatest spiritual benefactors have been those who forgot themselves in their devotion to others. This has begun in their devotion to God. And if we are to serve our generation as we ought we must love God supremely and delight in His fellowship. How we need to steal away from other things that we might seek His face. It is when we have met God and been renewed in our own spiritual lives that we are made a spiritual blessing to those about us.

Our generation has gone too far in the ways of unrighteousness for us to win it back to the paths of peace without our having been with God, the one and only Source of calling men to repentance and faith. At times it seems as though the tide of unbelief is running so strong that it is impossible to turn it back; but God has sent revivals in days gone by: will He not in our day, if we feel our need and seek Him earnestly?

Enoch lived before the flood, in a generation ripening for retribution. He lived

faithfully and by the Spirit warned of coming judgment. Noah lived in the midst of the apostasy of his generation and so lived that he is called "a preacher of righteousness." God grant us spiritual vision and enable us to discover needs and provide help for those needs. To do this requires the mighty workings of God's Holy Spirit.

The whole world is sick and needs the Great Physician. How unable we are to comprehend the sufferings, confusion of mind, and heartaches that humanity now suffers. For this suffering world Jesus died. For it we are to live and serve. Christianity is more than a theory of religion; it is a life. The time of our service will not be long. Only a few short years and our labors will be ended. If you would be what God wishes you to be, dedicate your life to Him. Ask Him to fill you with His Spirit and enable you to serve your generation. Or, if you are unsaved, seek God for His mercy and blessing. God bless you.

THE EDITOR'S NOTEBOOK

He Chose the Cup

NO THOUGHTS OF GOD

The ground of a certain man brought forth an abundant crop. He gloated greedily over his gain, but he did not give glory to God who had given to him so graciously. Instead of delighting himself in the Lord and saying, "It is of Thy goodness this abundance has come. Now I desire to bring a thank offering to Thee," he thought only of himself. What shall he do with this abundant crop? If he holds it for awhile he may get a larger price. But his barns are not big enough. He thinks for awhile and says, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." Then with a sense of intense security, he continues: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." All thoughts of self, no thoughts of God!

GOD'S ESTIMATE

But though he does not think of God, God is thinking of him. God comes to him in the midnight hour and says, "This night thy soul shall be required of thee." What will become of those abundant crops? What about the contractor who is to build the larger barns? His soul goes out naked into eternity, minus his crops, and minus his barns. One moment he thought himself rich, and the next he is awakened to his awful poverty. He has been rich towards himself, and poor towards his God. God has not been in his thoughts. He may have been considered very astute by his neighbors, for "men will praise thee, when thou doest well to thyself" (Psalm 49:18); but God's estimate of this rich man was summed up in the name He gave him, "Thou fool!" In making application of the story, our Lord says very pointedly, "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof." Prov. 1:19. Stewardship is a solemn matter. A day is coming when every steward will have to give an account of his stewardship to God.

A STRAITENED SOUL

But there came One to this earth who was faithful, who was a true steward of

the mysteries of God. He did not say to His soul, "Take thine ease," but His soul was exceedingly burdened until His task was finished. What was that task? To sit down and eat, and drink, and be merry? No. His task was to eat the bread of suffering, and to drink the cup of the accused, and to give His life a ransom for many. He said, "I have a baptism (a baptism of suffering) to be baptized with; and how am I straitened till it be accomplished!" Luke 12:50. And again, "The cup which My Father hath given Me, shall I not drink it?" John 18:11. What was that cup? Read the fifth chapter of Numbers. When a husband suspected his wife of unfaithfulness, he brought her to the priest. She had to sit before the Lord and receive what was known as "the cup of cursing." If she were guilty, the contents of that cup would be a curse, causing her inward parts to become rotten.

BEARING THE CURSE

Israel "committed adultery"; Judah "played the harlot" (Jer. 3:8), and the whole world became "adulterous and sinful" (Mark 8:38), utterly untrue to Him who is a jealous God. But here came One who was willing to drink the cup of cursing, to receive in His body the curse due to us for our unfaithfulness, our adultery, our wickedness. Surely this was the cup from which He shrank in

Gethsemane, as He prayed, "If it be possible, let this cup pass from Me." But He cried again, "Nevertheless not My will, but Thine, be done." He of the straitened soul. He of the sorrowful spirit, drank that cup to its last dregs, and became accursed for our sakes. His agony in Gethsemane teaches something of the deep mystery of the agonizing cry in Psalm 38, where His sufferings for us are so clearly depicted: "My loins are filled with a loathsome disease." Though in Himself He had no sin, He took our sins and the curse due us for our sins.

ETERNAL COMPENSATION

But He knew beforehand that the God of mercy would recognize His innocence. He had accepted in full the penalty for our sins, though He was innocent. Early in the morning king Darius came to the pit into which Daniel had been thrown, and cried, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel replied, "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before *Him* *innocency* was found in me." Dan. 6:20-22. In another Calvary Psalm (the 22nd) we hear the cry of the Sufferer: "Save Me from the lion's mouth." God answered that prayer, for innocency was found in Him. God raised Him from the pit and has seated Him at His own right hand. And today the question comes to each of us, "Whom will you follow, the rich man who said, 'Soul, take thine ease,' or Him whose soul was straitened, who was in agony, who was burdened with travail for those who are going down to the pit?" The way of the cross was no pleasant picnic for Him who was a Man of sorrows and acquainted with grief. It was a way of pain, of suffering, of agony, of bitterness. But He who went to the lowest has attained to the highest. And this rich man who had abundant crops and thought he had reached the highest, went down to the lowest.

FELLOWSHIP WITH CHRIST

Don't think only of yourself, your ease, your property, your riches, what you will eat and drink. The Lord calls to all, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. Make this your constant prayer—"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." If riches increase, do not set your heart on them. You are a steward, and by wise use of the mammon of unrighteousness souls can be won for your

THE PENTECOSTAL EVANGEL

The official organ of the Assemblies of God in U.S.A.

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Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U.S.A.

Entered as second-class matter June 25, 1918 at
post office in Springfield, Mo., under act of March 3,
1879. Accepted for mailing at special rate provided in
Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

Lord. Do not fail in intercession. Do not fail in the giving of your funds for His service. So shall there be an abundant entrance in the day when He shall bring judgment on the unfaithful, and when He will give a great reward to those who

have been true. The call came to the rich man at an hour that he thought not. And the Lord tells us, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

Faith in the Faithful One

HARVEY McALISTER

THE prayer of faith shall save the sick, and the Lord shall raise him up." James 5:15. How absolutely important then is faith as a factor in the healing ministry! The Lord restores the sick to health in answer to prayer offered in faith. The pierced hand of the Man of Calvary is ever reaching down to bestow the benefit whenever and wherever the hand of faith reaches up to claim.

"And these signs shall follow them that believe; In my name . . . they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. How the word "believe" demands our attention! The sick recover when those "that believe" lay hands on the sick and pray.

Luke tells of a woman "having an issue of blood twelve years, which had spent all her living on physicians, neither could be healed of any." Just another physical wreck on the shores of time! But Mark paints his word picture of her in even darker colors than does Luke. He says that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Now health is such a priceless boon that it would be cheap at the price of "all her living" or "all that she had." But she had spent "all" and "suffered" and "grew worse" and "was nothing bettered" and "could not be healed of any." It is a picture of helpless and hopeless despair.

But there is a brighter side to the story. "She heard of Jesus." "Faith cometh by hearing." And faith turns every dark cloud of despair into a veritable rainbow of hope. I do like the way Mark puts it. She "came in the press behind, and touched His garment. For she said, if I may touch but His clothes, I shall be whole." She did not say, "I may be whole"; she said, "I shall be whole." That was real faith. "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." Matthew, Mark and Luke all tell us

that Jesus said to her, "Thy faith hath made thee whole." Faith precedes healing. We feel in our bodies that we are healed after we have believed, not before. Observe the order in the healing program—faith, fact, feeling. First in order is faith. "She . . . touched His garment; for she said, if I may but touch His clothes, I shall be whole." Next comes healing. "Straightway the fountain of her blood was dried up." Last comes feeling. "And she felt . . . that she was healed."

A woman traveled from a distant city to hear a servant of Christ expound God's Word on the subject of Christian healing, and to ask for his prayers for the healing of her body from an ailment of many years' standing. This particular minister made it a rule never to pray with anyone for healing who indulged in tobacco or liquor. Upon finding out that the woman's husband was the proprietor of a saloon, he refused to minister unto her unless her husband would consent to quit the saloon business.

The husband, upon being advised of the facts of the case, agreed to give up his line of occupation in the event of his wife's being healed, but would not agree to take any steps in the matter until such time as she was healed. The little lady—not knowing which way to turn, but with a broken body, much overwrought nerves, worried brain and troubled heart—slipped away and got alone with the Lord in prayer. Then it was that the blessed Holy Spirit, faithful Guide, seemed to direct her attention to the very passage of Holy Writ that we have just had under consideration. And she said to herself, "I know what I will do. I will go to that church tonight. And, as that preacher passes up the aisle, I'll be sitting right alongside the aisle, and I'll reach out my hand and touch his clothes. I know I'll be healed." What childlike faith!

She did as she had planned, and instantly she was made every whit whole.

I do not know whether the preacher noticed her action, or not; but, when he reached the rostrum, he said, "As I passed up the aisle someone reached out a hand and touched my clothes and was healed. I want that person to stand up and testify." Trembling from head to foot, and realizing herself to be in about as tight a corner as the woman who touched Jesus' clothes, she arose and told out her whole story. Then she left the church. Wending her way down town to the telegraph office, she wired her husband the good news. And to shorten the story up a bit, I declare that her husband closed the saloon, and both of them consecrated their lives to Christ.

Matthew relates the incident of the restoration of sight to two blind men, and, in doing so, makes a contribution of real worth to the subject of faith healing. "Jesus saith to them, Believe ye that I am able to do this? They said unto Him, Yea Lord. Then touched He their eyes, saying, according to your faith be it unto you." And evidently they were in the possession of some real faith which they put into action, for we read, "And their eyes opened."

When told that Jesus of Nazareth was passing by, poor old blind Bartimaeus began to cry at the top of his voice, "Jesus, Thou son of David, have mercy on me." The crowd tried to hush him up a bit, but he wasn't to be hushed. He had heard of Jesus and especially of the unlimited mercy of His great and tender heart. And so, the more they tried to quiet him the louder he shouted. He was determined to arrest the attention of the Lord Jesus. And he succeeded. "What wilt thou that I should do unto thee?" "Lord, that I might receive my sight." "Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Whose faith? It was Bartimaeus' own faith, and it was so strong and so courageous and so persistent that it surmounted every obstacle in its way in order to get to Jesus.

In Luke's Gospel we have recorded the account of the cleansing of the ten lepers and how "one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks." And Jesus said unto him, "Arise, go thy way, thy faith hath made thee whole." If the one was healed as a result of his own faith, we would infer that the nine were also healed as a result of their faith. But the action of the one in expressing his gratitude in testimony for the cleansing and healing resulted in his faith being con-

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Each Gate a Pearl

ZELMA ARGUE

IN the closing verses of the Word of God is given to us a description of the celestial, radiant City of God that is soon "coming down from God, out of heaven." How its description cheers our hearts: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Its message has comforted untold multitudes.

I have pondered with greatest interest on the description of the gates: "every several gate was of one pearl." On the east, north, and on the south, and on the west, there are three gates, each several gate being one pearl.

Ancient cities from time immemorial have been entered by gates. In fact in the very long ago much of the business of a city was transacted by those who, like Lot, sat in the gate of the city. On a recent trip we entered Florida, passing through (before we entered upon our meetings there) the city of St. Augustine. This is known as the oldest city in America. It has two especially prized and cherished treasures. One is a house, easily identified by its many flowing multi-colored flags of the various nations it has existed under, cherished as the oldest house in America. The other is the ancient gateway to the city. A new and attractive archway welcomes the visitor to the city, but it is the ancient gateway that is more dearly prized. There I saw anew the old world custom of entering a city—through the gate!

When it comes to entering the city of heaven, we know that Christ said of Himself, "I am the way." He became the way in a special sense when the way to heaven was opened through His suffering and death for our salvation on Calvary. His work there is a finished work. But there is a very real sense in which those who follow Him likewise take up their cross daily, and so become His disciples. Paul the apostle had this in mind when he spoke of the hardships he so cheerfully endured as "Filling up that which is behind of the affliction of Christ in my flesh for His body's sake."

Of the twelve gates which are twelve several pearls, we may not yet have full understanding. But we do know that the suffering of Christ opened up the way for us, and we do know that those who have willingly followed in His footsteps have also helped us to find the way. How often the tears of a godly mother for her

unsaved children, or those of a Christian worker, for souls, have been gateways for their salvation! Pearls speak of suffering:

"Not in each shell the diver brings to air
Is found the priceless pearl; but only where
Mangled and torn, and bruised well-nigh to death,
The wounded mollusk draws its laboring breath.
O tried and suffering soul, gauge here your gain:
The pearl of patience is the fruit of pain."

A pearl is the result of a grain of sand or some such painful foreign matter getting into the soft flesh of the oyster, causing it to secrete a fluid that forms a protecting coat around the grain of sand, thus forming a pearl. Some might not happen to know this simple fact, and therefore not understand the theme of the article, that our sharing the Cross helps others to reach the Lord.

Does this not open to us a very suggestive line of thought—each gate a pearl? Is there perhaps some symbolism here, that those who find the way to the City of God find it because someone somewhere has been faithful, despite the cost, to follow in the footsteps of Christ, in opening up the way for others?

I have been reading a book recently on the life of Evangeline Booth of the Salvation Army, and have been especially impressed by the words of this noble woman, as she took the Covenant before the High Council, when assuming her office as General of the Salvation Army. After uttering vows of constancy, of prayer, and of entire dedication of all of her gifts, reserving no time nor energy

GOD'S WILL

"I bid thee do the will of God
Whate'er the cost; I know
That sometimes heart and flesh will fail,
That sometimes tears will flow:
I know that will will cross thine own
And woo thee to the Cross;
I know that life will sometimes wear
A look of heavy loss:
And yet, God bids me say,
Do thou the will of Christ, thy God,
And dare, whate'er betide,
To follow on to know thy Lord,
His footsteps are thy guide;
They lead along a blood-marked way,
Thou followest alone!
But Jesus beckons on, beloved,
And yonder is the throne!"

—Margaret E. Barber.

from her service, she said these memorable words: "None shall surpass me in toil. None shall surpass me in sacrifice. None shall surpass me in abandonment of self." And who is there who can question her utter sincerity as she so spoke?

Not all of us can assume positions of great eminence. But perhaps there can be something of the spirit of Paul among us, glorying in the hardships he endured for the gospel's sake. "For the love of Christ constraineth me," he said. "This I do for the gospel's sake." "Therefore I take pleasure . . . in necessities, . . . in distresses." The very things we lack, "necessities," may become pearls—gateways for souls!

When we look back, does it not seem that all who have endured hardships for the gospel's sake, the saints, the martyrs, the prophets, have in some measure thereby turned these hardships into gates of pearl, whereby we are finding channels, through the price they paid, of knowing of, and sharing in the love of God?

When Mrs. Booth, the mother of Evangeline Booth, preached her last sermon in the City Temple, London, she was very weak in body, but so threw herself into her message that she spoke about an hour, forgetting time, place, strength—everything but her opportunity. When she finished, she was so exhausted that it was about an hour before she could be removed from the pulpit. Here is an extract from that sermon, "When we come to face eternity, and look back on the past, what will be our regret? That we have done so much? Oh, no! That we have done so little; that we have not let God and eternity be the all-absorbing theme of our lives; that we have wasted any energy, time, or strength on less important things."

The death of David Brainerd, the young minister to the early Indians of this country, and who was to have been the son-in-law of Jonathan Edwards, seemed a terrific tragedy—that he had expended his gifts in bringing revival just to a group of native Indians. But it inspired the brilliant young Henry Martin of Oxford to enter missionary work, and his outpoured life in turn laid the foundation for modern missions. So no gift or sacrifice is made to the Lord but what will come to bear good fruit, and prove to be a gateway whereby men may gain admittance to the knowledge of God.

The story of the writing of the hymn that is believed to be the most beloved of all hymns in the English language illustrates this: "Abide With Me," which was sung at the funeral of King George V, and heard over the radio around the world at a time when many hearts were tender. It was written in 1847 by Henry Francis Lyte, when he was in the

final stage of the illness that caused his death. We are told that, "His life was one of disappointments; that his ambitions were crossed, his affections betrayed, and his health failed." He had been placed in a "dreary Irish curacy." Even here, he was not permitted to linger, for failing health caused him to try a change of climate in Italy. Before starting on this journey, he gathered sufficient strength to administer a last communion service, although at the time "scarcely able to crawl." He gave his farewell to the members of his flock, and retired to rest. As the evening shadows were gathering, he came from his room and placed in the hand of a relative the eight verses of this new-born hymn. The one who recorded the events said, "Thus was this prayer in hymn born in an hour of deepest darkness and bitterest disappointment." But what a gateway of pearl it has proved to be in helping many a troubled heart find rest and comfort in the presence of the Savior!

If the battle becomes hard sometimes, let us recall that others endured much to pave the way for us to know the love of God, and if we willingly bear our share, this in turn may prove to be gateways of pearl, in ushering others into the glorious fellowship of our Lord Jesus Christ.

DANIEL WAS A SLAVE EIGHT YEARS

(Continued From Page Three)

his first summer vacation, the missionaries in charge of the Bible school asked him to take a small outstation composed of eight members. Like a mother hen clucking over her brood, Daniel cared for his little congregation. He diligently prepared his sermons and constantly invited people to come and learn about God. His membership of eight has now grown to approximately fifty baptized Christians. With a huge smile on his face he said to me, "We have already saved over three hundred *solos* (Peruvian dollars) to build a new church."

The former slave boy is now a successful pastor!—From *"Through Blood and Fire,"* by Lester Sumrall. Copyright by Zondervan Publishing House, and reprinted by permission. This book can be obtained from the Gospel Publishing House, Springfield, Mo., Price \$2.00 Postpaid.

FAITH IN THE FAITHFUL ONE

(Continued From Page Five)

firmed by a personal word from the lips of the Son of God.

"And there sat a man at Lystra, impotent in his feet, being a cripple from

his mother's womb, who never had walked. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." Paul looking down over his audience, could tell by the very expression upon this chap's face that the preaching of the Word of God was producing faith in his heart. Paul decided that he had faith sufficiently strong to take healing for his body. And so, he stopped preaching and had a healing service.

In each and every instance that we have taken under examination we have found that the faith which was the procuring cause of bodily healing, on the manward side, was possessed and exercised by the person or persons standing in need of the healing benefit.

Have faith in God. Simply trust Him, and you too shall hear His loving words, "Thy faith hath made thee whole." The enemy will tempt you to think you have no faith, but do not believe him. Refuse to look within. Look up!

Remember that faith is not some abstract quality that God expects you to produce within yourself. It is simply faith in a Person—the Lord Jesus. You can trust Him. You cannot trust your own faith, but you can trust His faithfulness. And when you do that, you are exercising the kind of faith that brings His healing touch.

"Faith, mighty faith,
The promise sees,
And looks to God alone;
Laughs at impossibilities,
And cries, 'It shall be done!'"

"Sermons In Song"

ASSEMBLIES OF GOD NATIONAL RADIO HOUR

Latest Schedule of Stations for Sunday Broadcasts Starting January 6

Call Letter	KC	State	City	Time	Call Letter	KC	State	City	Time
WSGN	610	Alabama	Birmingham	6:45 a.m.	KFVS	1400	Missouri	Cape Girardeau	9:00 p.m.
WSFA	1440	Alabama	Montgomery	8:15 a.m.	KHMO	1340	Missouri	Hannibal	9:30 p.m.
KLCN	900	Arkansas	Blytheville	8:15 a.m.	KWOC	1340	Missouri	Poplar Bluff	7:15 p.m.
KWFC	1340	Arkansas	Hot Springs	2:30 p.m.	KWTO	560	Missouri	Springfield	8:15 a.m.
KGHI	1230	Arkansas	Little Rock	1:45 p.m.	KUAK	1450	Missouri	St. Joseph	4:30 p.m.
KUOA	1290	Arkansas	Siloam Springs	2:45 p.m.	KGCX	1480	Montana	Sidney	8:30 a.m.
KWBR	1310	California	Oakland	8:15 a.m.	KMMJ	750	Nebraska	Grand Island	2:15 p.m.
KVCV	1230	California	Redding	5:30 p.m.	WLNH	1340	N. H.	Laconia	2:00 p.m.
KYA	1260	California	San Francisco	7:15 a.m.	KGGM	1260	New Mexico	Albuquerque	8:30 a.m.
KMYR	1340	Colorado	Denver	8:15 a.m.	KENO	1400	Nevada	Las Vegas	8:00 a.m.
KFKA	910	Colorado	Greeley	5:45 p.m.	WGNV	1220	New York	Newburg	1:15 p.m.
KGHF	1350	Colorado	Pueblo	8:15 a.m.	WSNY	1240	New York	Schenectady	8:15 a.m.
WINK	1340	Florida	Fort Myers	7:45 a.m.	KILO	1440	N. Dakota	Grand Forks	7:30 a.m.
WLAK	1240	Florida	Lakeland	7:45 a.m.	KLPM	1390	N. Dakota	Minot	1:45 p.m.
WSPB	1450	Florida	Sarasota	7:45 a.m.	WCKY	1530	Ohio	Cincinnati	5:30 p.m.
WTSP	1380	Florida	St. Petersburg	7:45 a.m.	KWON	1400	Oklahoma	Bartlesville	1:15 p.m.
WGAC	1240	Georgia	Augusta	7:45 a.m.	KCRC	1390	Oklahoma	Enid	2:15 p.m.
WDAK	1340	Georgia	Columbus	7:45 a.m.	KTUL	1430	Oklahoma	Tulsa	8:00 a.m.
WKRO	1490	Illinois	Cairo	3:45 p.m.	KLBM	1450	Oregon	La Grande	8:30 a.m.
WGES	1390	Illinois	Chicago	8:30 a.m.	KWJJ	1080	Oregon	Portland	3:15 p.m.
WLDS	1180	Illinois	Jacksonville	7:00 a.m.	WIBG	990	Penna.	Philadelphia	7:15 a.m.
WROK	1440	Illinois	Rockford	2:45 p.m.	WCOS	1400	S. Carolina	Columbia	8:00 a.m.
WFBM	1260	Indiana	Indianapolis	7:05 a.m.	KABR	1420	S. Dakota	Aberdeen	6:30 p.m.
WAOV	1450	Indiana	Vincennes	9:30 p.m.	WMC	790	Tennessee	Memphis	7:45 a.m.
KBUR	1490	Iowa	Burlington	8:30 a.m.	(Earliest date for WMC release is February 10th)				
KDTH	1370	Iowa	Dubuque	10:15 p.m.	KVAL	1490	Texas	Brownsville	7:45 a.m.
KFNF	920	Iowa	Shenandoah	1:30 p.m.	KRIS	1360	Texas	Corpus Christi	7:45 a.m.
KGNO	1370	Kansas	Dodge City	5:30 p.m.	KXYZ	1320	Texas	Houston	7:45 a.m.
WREN	1250	Kansas	Lawrence	2:15 p.m.	KMAC	1240	Texas	San Antonio	7:30 a.m.
KOAM	810	Kansas	Pittsburg	8:15 a.m.	WRNL	910	Virginia	Richmond	8:15 a.m.
KFBI	1070	Kansas	Wichita	7:45 a.m.	KTBI	1490	Washington	Tacoma	4:15 p.m.
WINN	1240	Kentucky	Louisville	8:00 a.m.	KDFN	1470	Wyoming	Casper	8:45 p.m.
KNOE	1450	Louisiana	Monroe	8:30 a.m.	(KDFN Broadcast on Mondays instead of Sundays)				
KTBS	1480	Louisiana	Shreveport	8:30 a.m.	WEAU	790	Wisconsin	Eau Claire	9:15 a.m.
WABI	910	Maine	Bangor	2:30 p.m.					
WHDH	850	Mass.	Boston	8:30 a.m.					
WJLB	1400	Michigan	Detroit	2:00 p.m.					
KGDE	1230	Minnesota	Fergus Falls	6:30 p.m.					
KYSM	1230	Minnesota	Mankato	8:15 a.m.					
WLOL	1330	Minnesota	Minneapolis	7:45 a.m.					
WQBC	1420	Mississippi	Vicksburg	1:00 p.m.					

This list has been revised since publication January 5 to include two new stations at Boston, Massachusetts, and Sidney, Montana.

The time of three stations has been changed. The broadcast from Montgomery, Alabama, is at 8:15 a.m. The time for both Las Vegas, Nevada, and Columbia, South Carolina, has been changed to 8:00 a.m.

SEND ALL OFFERINGS TOWARD THE EXPENSE OF THIS RADIO MINISTRY
TO J. R. FLOWER, TREASURER, P. O. BOX 70, SPRINGFIELD, MISSOURI.

The Passing and the Permanent

AN UN-CHRISTIAN NATION

Says Roger Babson, in a recent report: "According to the statistics gathered by my organization, at least 60% of our people never attend any church, Protestant or Catholic."

WOMEN SMOKERS

When the New York cigarette manufacturers made a survey to find what had happened to the 329,000,000 cigarettes released there last year they discovered the shameful fact that 69 per cent of the cigarettes had been consumed by women.

LIQUOR AND WOMANHOOD

Pastor William W. Ayer of Manhattan's Calvary Baptist Church asserts there are twice as many barmaids in the United States as coeds. "A godly, moral America cannot be maintained if the young womanhood of the nation is to major in liquor and minor in education."

MORMONS MULTIPLYING

While other churches sleep, false systems multiply their work continually. A new million-dollar temple of the Latter-Day Saints was dedicated recently at Idaho Falls. Some 35,000 attended, it is reported. The dedicatory service had to be repeated eight times so that everyone could attend. This is the eighth expensive temple in the U.S.A. to be dedicated by the Mormons.

BIBLE TEACHING IMPERATIVE

"It is a deeply disturbing fact that no fewer than seventeen million children in our country receive no religious instruction whatsoever," says Governor Thomas E. Dewey of New York. "No civilization can endure without religion. Without religion there can be no vision, and where there is no vision the people perish. . . . No person can call himself educated who does not maintain familiarity with the Bible, the greatest of all books."

A SPIRITUAL CRISIS

Said Eric A. Johnston, while President of the U. S. Chamber of Commerce: "To the extent that we have yielded to the wave of cynicism we have contributed to the great crisis of our epoch, which came to a head in the most destructive war of all time. It has clearly not been merely a political or economic crisis. It has also been a spiritual crisis. An evil wind has blown through the world and the havoc it has wrought in our souls is mirrored all around us in physical destruction."

God's antidote for the evil wind that has blown through the world in our day is the "rushing mighty wind" of Pentecost that blew through the world in the early days of the Church bringing light and life, liberty and love to those whose hearts were opened to the Holy Ghost. God, send another Pentecost throughout all the earth!

SUICIDES

Since the close of the war, suicides in Washington, D. C. have doubled. One reason given is that people are now thinking more of themselves, less of other things, than when the war claimed their attention. Another reason is that many are afraid of the future. Suicide does not mean an end of a person's troubles, however. It is only the beginning!

A SLEEPING CONSCIENCE

Charles Seymour, President of Yale University, says that when use of such a weapon as the atomic bomb can be justified on any grounds whatever, it is simply the culmination of a long parade of thirty years' exhibition of bad faith, aggression, cruel misuse of power, a period during which the conscience of humanity went to sleep. "The greatest cost of these wars is to be found in the torpor of that conscience, our greatest need is to reawaken it." Only the clarion call of the gospel of Christ can do that.

ATHEISTIC TEXTBOOKS

Kentucky Baptists are protesting the use of Marxian-slanted textbooks in the public schools, especially those of Prof. Harold Rugg of Teachers' College, Columbia University, a nest of irreligion. Ten Kentucky counties already are using Rugg books. Various states, as Georgia and California, have cast them out. The Kentucky Committee urges voters to see to it that "children have more homework in their social science studies so that parents may know what is being taught them."

SACRILEGE

The Milwaukee Journal (October 31) told how Father Blase Jerkovich, pastor of St. Augustine Catholic Church, blessed a liquor store by sprinkling holy water on the premises of the City Liquor Distributors, Inc. Father Cornelius Rovlic, of the Sacred Heart Catholic Church assisted. If the Lord Jesus drove the merchandisers out of the Temple with the sting of a lash, what would He do to these modern priests who commit such sacrilege as to bless a liquor store in the name of the Father, Son and Holy Ghost!

GOD'S WORD OF POWER

God's Word has power unto salvation—even if carried in a whisky bottle! A man in Tacoma, Washington, has been sending gospel tracts, together with a return card out to sea with the tide in empty whisky bottles. These couriers have been picked up on the shores of all the seas, traveling thousands of miles on the crest of the waves. He has had more than eight hundred post cards returned to him from fourteen different countries. Each bottle contains the message of redemption through the blood of Christ. Eternity alone will reveal the results of such faithful and unique service.

A TERRIFYING PROSPECT

The Association of Los Alamos Scientists, which is composed of four hundred of the experts who helped to develop the atomic bomb, says: "Before many years bombs may be manufactured which are tens, hundreds, or even thousands of times more powerful than those which caused such devastation at Hiroshima and Nagasaki." The troubles of this wicked world are multiplying, not diminishing; our Lord Jesus said they would. The greatest tribulation is yet ahead. Matthew 24:21.

JEWISH YOUTH

Only about 150,000 out of a total of 1,350,000 Jewish children who lived in central and eastern Europe before the war have survived Nazi terror, according to Sen. Goddard, president of the World Union organization for child care.

And what of these young Jewish survivors? Their condition is well nigh equal to those who died, for their horrible experiences in concentration camps have left them with a pitiful spiritual paralysis. Says *The Jewish Chronicle*: "The children have been utterly case-hardened. It is impossible to shock them. They are at present entirely devoid of appreciation or of the faculty of gratitude. On the other hand, partly as a result of their demoralization and partly as a result of the flood of sympathy and indiscriminate generosity showered on them, they have developed a kind of twisted self-esteem based merely on the grounds that they have been in Buchenwald. No one else, they imagine, has suffered as they have. And at the same time the animal cunning which their jungle experience has evoked in them has rendered them quite shameless beggars, who steal as naturally as a cat raids a larder."

THE LABOR WAR

When the men came rushing out of General Motors plants at the beginning of the strike, Walter Reuther, U.A.W. Vice President, declared: "Just like old times, isn't it?" The men sang the following words:

"They have taken untold millions
that they never toiled to earn,
But without our brain and muscle
not a single wheel could turn;
We can break their haughty power,
gain our freedom, when we learn
That the union makes us strong."

Labor leaders threaten an entire winter of labor war; a huge steel strike looms, and the conflict promises to be yet greater in coming days. The Bible speaks of such conditions existing in the last days. Read the fifth chapter of James. The rich men are pictured weeping because of the treasure they had heaped together for the last days, while the laborers are pictured crying out against the fraud which has kept back fair wages. But notice that besides the rich men and the laborers there is a third group mentioned in this chapter, and these are termed "brethren." The Word says, "Be patient therefore, brethren, unto the coming of the Lord," for "the coming of the Lord draweth nigh." While strife rages in the world, may the peace of God rule in our hearts, and may we keep looking up for the coming of Him who alone shall make all things right.

HIGH COST OF WAR

Besides the thousands of Americans, Japanese and civilians whose lives were lost in the fighting, the battle of Okinawa cost the United States eight billion dollars (\$8,000,000,000). This sum is nearly six hundred times as much as the entire middle section of America cost us in the Louisiana Purchase!

NO ALTERNATIVE

In the opinion of Prof. Albert Einstein, there is no alternative to world government. The only alternative is in the way it will come. "Do I fear the tyranny of a world government?" he writes. "Of course I do. But I fear still more the coming of another war of wars. Any government is certain to be evil to some extent. But a world government is preferable to the far greater evil of wars, particularly with their intensified destructiveness. If a world government is not established by agreement, I believe it will come in another way and in a much more dangerous form. For war or wars will end in one power's being supreme and dominating the rest of the world by its overwhelming military strength." How unconsciously yet how closely Mr. Einstein is anticipating the course of events as foretold in the prophetic Scriptures!

PENTECOSTAL WORK IN FRANCE

Chairman of the Assemblies of God in France, Pastor Pierre Nicolle, writes from Rouen: "In spite of great material difficulties, the work is spreading. The greatest need is still workers.

"In a new village called Buchy, the Lord wrought several outstanding miracles through a sister's prayers. People started to gather in a house; and by taking out the furniture, room was made for 60 grown-up persons to gather in a space 14 yards square. The children were left at home for lack of room. A 20-year-old boy has had to assume the responsibility of teaching these thirsty people, who are getting more numerous every week. The signs following spread the news of possible deliverance.

"The priest in that village is surprisingly nice. He says that he is glad to see the people turning to God after having shown so much unbelief under his own ministry. There is absolutely no available meeting place in the village, and we are wondering what kind of miracle God will perform in order to give us one.

"In Orbec, near Lisieux, a new revival brought 150 people in a few weeks. But conditions are the same, no meeting place and no worker. Brother Boudehent has to go there on a bad bicycle, the tires being worn out and having to be repaired constantly, even on the road. This takes a lot of time and strength.

"Recently we had a convention in Le Havre. Most of the people slept on straw in the houses of friends who still have their houses standing. Each one brought what food he could. We had meetings in a hall near a very noisy street and a very noisy fair. A powerful industrial motor added to the din. Yet, the presence of God covered all, and we had days of heaven on earth.

"The attendance was from 1,400 to 1,500,

with 36 pastors. Three of these were American chaplains. John Lindvall had come from Germany especially for the convention, and E. M. Nelson from Soissons. Both are chaplains from the Assemblies of God. They brought a very spiritual note. American soldiers in Le Havre also joined us, and it was a time of rejoicing for all."

RELIEF COMMITTEE ORGANIZED BY ASSEMBLIES IN FRANCE

A letter from Brother Andre Nicolle, Secretary of the Assemblies of God in France, informs us that our brethren there have organized their own relief committee to facilitate the distribution of needed help among the Pentecostal believers throughout that war-torn land. He writes:

"Our fatherland, and especially Normandy, suffered greatly because of the war. Since 1940 we have known the awfulness of it. For myself I was in the army and was seriously wounded on the dreadful battlefield of Belgium. My friends (140 men) were killed or made prisoners, but I was spared.

"Then when I was pastor in Lisieux, district of Calvados, I saw the landing quite near. Our towns were destroyed by bombs and our Christian people lost everything. It was the same in other towns. During more than two months we lived with dreadful fights around us. Both of our little children were afraid. On their knees they implored the Lord and He saved them miraculously.

"Now we are in the midst of great poverty but we can give very little help because we have hardly anything left. We have no more clothes, dresses, body linen, boots, to give, and these things are greatly needed. Nourishing food is also very scarce.

"Our assemblies are in great distress. That is why we are sending this Macedonian call which came to Paul in a vision—'Come and help us.'

"So we decided to organize a help-committee whose head office is in Dieppe. My father is the chairman. Would it be possible for each pastor in America to appeal to his assembly for foodstuff, clothes, dresses, linen, shoes, and such things?

"We are praying God that He will touch the hearts of His people so that this appeal may be received with good will and brotherly love. Our people here have suffered much. They are still suffering but we believe that God will give an end to this by the love and help of all His children."

NATIONAL SUNDAY SCHOOL CONFERENCE

The National Sunday School Conference will be held at Springfield, Mo., February 18—21. Specially to pastors, evangelists, officers, and teachers of the Sunday Schools. Nine major messages. Two days of informal discussion of departmental work. Speakers chosen from various States and Canada. Advise if coming so room reservations can be made.—Sunday School Department.

The apostles at Jerusalem urged Paul and Barnabas to "remember the poor," a thing they were always glad to do, and we are sure it will be pleasing to the Lord if some of us in America should share our good things with the poor saints in France. The Lord will not fail to repay you if you send help, for it is written: "Blessed is he that considereth the poor" (Psalm 41:1), and "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17. Read also the whole chapters 8 and 9 of 2nd Corinthians.

Individuals or assemblies can send parcels of non-perishable food by mail up to eleven pounds (cheese, nuts, dried fruits, cakes, cocoa, candy, rice, canned meat). You are not allowed to send more than a dollar's worth of either cheese or peanuts. Parcels should be addressed to Pasteur Andre Nicolle, 1 Passage Chanzy, Dieppe (S.-Inf.), France. You will need to ask your Post Office for 3 forms (Numbers 2966, 2967, 2972) to fill out, and also to attach another form the Post Office will give you, on which you can write an alternate delivery address. We suggest as alternate name that of Pasteur Pierre Nicolle, 26 Rue Lethuiller-Pinel, Rouen (S.-Inf.), France.

The War Relief Commission of the National Association of Evangelicals is forwarding shipments of clothing to our brethren in Europe for us. If you can help, please ship your parcels of clothes to the N.A.E. War Relief Commission, 536 W. 46th Street, New York 19, N. Y., and mark them "For Assemblies of God in France."

The Commission is providing wonderful service in this regard and is handling all the shipments at its own expense. It would be fitting if each assembly could send an offering to help defray the cost of this good work. The address for those sending offerings, or desiring further information, is the N.A.E. War Relief Commission, 2124 Lincoln Liberty Building, Philadelphia 7, Penna.

A WORD OF THANKS FROM BELGIUM

Brother J. Rietdijk sends the heartfelt thanks of the Belgian saints for the clothes and shoes that have been received. These are the supplies forwarded by the War Relief Commission of the N.A.E. to the Belgian Gospel Mission, which passed them on to our Pentecostal brethren.

In a letter from Hoboken, Belgium, dated December 5, our brother writes: "Last week we received the clothes and shoes. We received three bales of clothes (including a bale of baby clothes and half a bale of men's clothing) and a bale of shoes. In every bale there was much clothes, and yet all is distributed to all the believers. Everyone is very glad and thankful for all the gifts. They were quite welcome! For all the friends here I give you our hearty and deep thanks, and pray that the Lord will bless every giver.

"The Pentecostal Assembly at Brussels has received help too. And Pastor Damon of the Assembly at Liege wrote to me saying that clothes would be coming to him also. We are so happy to see this real sign of Christianity; namely, the love in all your members. God bless them richly."



ur Missionaries . . .

Their Work

BOMB POWER

vs.

GOD'S POWER

DURING the war, the paramount concern to the Christian—outside of anxiety for “our boys”—has been for the safety and welfare of the body of Christ in Europe. Many tragic stories have been told during the last few years—stories of lust for power, bloodshed, heartache, and suffering. Several of our Christian brethren have recently written to our Missions Department, giving reports on the work and instances of God’s deliverance. We are happy to share this interesting news with our readers.

A young man laboring for God in France writes: “We have had wonderful experiences in the life of faith. We presumed Toulon would be bombed. This presented a problem to the faith of the saints. One said, ‘It is written that God sendeth rain on the just and on the unjust. (Matthew 5:45.)’ Another, who was a communist before he became a Christian, replied, ‘According to your faith be it unto you (Matthew 9:29). If thou canst believe, all things are possible to him that believeth (Mark 9:23).’

“The chief of the powder mill was a Christian. Once he saw enemy planes coming to bomb his installation. One bomb could mean the end of the town! He prayed, asking the Lord to deliver for His glory and for the salvation of his workers and soldiers, but the bombs fell. Yet—not one exploded! Those which fell in the sea and in the town exploded, but not one in the powder mill! How can that be explained? A full faith releases the fullness of the power of God, and the power of God is stronger than the power of the bomb, even the atomic bomb. Now the war is ended, and we have not lost any of the beloved saints of the Lord.”

Another brother in Bulgaria sends the following testimony: “Just a few words to let you know that I am well and still working for Christ. I have had three water baptismal services this summer. Once I baptized nine persons; the next time there were five; and last time, three. I am enclosing a picture of one of the baptismal services. Thirteen have been baptized in the Spirit. We have a new assembly in the village of Sochira, eighty-five miles from Rousse.”

From a young woman member of the Assemblies of God in France comes an interesting description of the deliverance of Le Havre. “The liberation of the city of Le Havre started September 5, 1944. At six o’clock, the bombardment began. It lasted two consecutive, terrible hours, during which hundreds of houses were destroyed. Sheltered in cellars, we prayed and cried to the Lord, asking Him to protect us during this storm. While bombs were still falling, we tried to help those who had been wounded. Unfortunately, hundreds of persons had been buried under such an enormous amount of stone debris that we couldn’t do anything to help them. Eleven Christians belonging to the two assemblies perished. It was a great shock to all of us; but, knowing that God’s ways are not our ways, we continued to believe that God is our refuge in time of danger.

“Traffic was almost impossible. There was no electricity and no gas. Furthermore, there was no water, and therefore no way to put out the fires which were spreading more and more, fanned by a stormy wind raging over the city.

“The second day hundreds of bombs were dropped on another part of the city, and it was with anguish that we waited for the end of the bombardment that we might know what had happened to our friends. The pouring rain filled the numerous bomb craters. Panic stricken people, trying to escape, stuck knee-deep in the mire. A cemetery was completely overturned, and old decayed bones lying on the ground released a foul smell.



A water baptismal service in Bulgaria.

“For several days the bombings continued the same. We could not sleep any more. We barely ate, as there was nothing to eat.

“Four hours of bombing, during which five thousand tons of bombs were dropped, brought the climax on September 10. Stupefied from having been so long in the cellars, we remained on the street. The planes flew overhead by the hundreds, and we could clearly see the bombs as they left the planes. It was a terrifying and unforgettable spectacle. Heavy artillery and the warships were shooting at the city. The noise was hellish and deafening.

“On the morning of the eleventh, the bombardiers came again. This time hundreds of planes were circling over the part of the town where we were located. We thought God had decided to take us back to Him, and we implored the Lord to leave us a little longer in this world so that His gospel might be preached. At this very moment the Allied troops began to enter the outskirts of the city, and a few seconds later the planes had received orders to return to their bases. The Lord had granted our prayer!

“At last, on September 12, the Allies were masters of the city and we were able to go out into the streets to welcome them. Our joy was mixed with tears, for many were those who had lost some loved ones.”

Mr. and Mrs. W. H. Clifford, and Mr. and Mrs. J. W. Davis sailed on December 28 for South India.

Three new arrivals have increased our missionary personnel. Master David Dale Ayers joined his parents, Mr. and Mrs. Henry Ayers, in Mexico on December 4, 1945. Master Curtis Lyndall Erickson arrived in California on December 22. He is looking forward to spending his early years in South America with his parents, Mr. and Mrs. A. S. Erickson. In Gold Coast, Africa, another little “white princess” arrived at the home of Mr. and Mrs. Homer T. Goodwin on December 28. Her name is Nova Jean Goodwin. Congratulations!

A cable from Port Spain, Trinidad, states that Mr. and Mrs. Alfred A. Blakeney, and Mr. and Mrs. Malcolm Blakeney have arrived safely.

NEW MISSIONARY CALENDAR

In response to the plea for a calendar containing a reprint of the beautiful full-page pictures used in the "Missionary Challenge," the Missions Department has prepared a lovely edition for 1946. The calendar is printed in two colors on heavy, glossy, white paper.

To our friends who send in twenty-five cents we will gladly mail this unusual missionary calendar. Since our supply is limited we suggest that you send in your order immediately.

The Foreign Missions Department is happy to announce the wedding of Clarence W. Ollson, missionary to Cuba, and Hazel Baker of Pender, Nebraska, on December 16, 1945. The romance began while the couple were students at Central Bible Institute. Now that their lives have been united, they are looking forward to missionary work together in Latin America.

FIRE!

Fire apparently ended a fine missionary effort recently made by our brethren of the South Florida District. The loss of equipment was valued at some \$800.

A large tent, never before used, was loaned by the District for a meeting in Ybor City, Florida. Pitched in a fine location, souls were attracted and some were saved.

To protect it from danger, the tent was usually guarded at night. But one night, thinking no harm would come to it since it had not been molested before, the tent was left without the same degree of watchfulness. That night someone threw a five gallon can of gasoline on it and set it afire. The tent and everything in it was lost, so that the District suffered the total loss of about \$800.

Although this is sad news, we do not feel that it should be too discouraging. Often there are evidences of Satan's opposition where God wants to bless the most. Consequently, we felt we should share this news with our *Evangel* readers to see if someone would like to help in the cost of erecting a building in this same location that the gospel might continue to go forth. The South Florida District officers estimate that around \$5,000 would be needed.

Used for the evangelizing of the Spanish people in that area, this building presents a splendid missionary project for someone who has some of the Lord's money to invest. It would be operated under the supervision of the South Florida District and with the full endorsement and backing of our Foreign Missions Department, since it relates to the Spanish-speaking population which is a part of the responsibility of this department. Send your offerings to the Foreign Missions Department, designated for building in Ybor City, Florida.

MINISTERING LIFE IN POLAND

Paul Williscroft

A glimpse of the ministry of W. A. Tober, General Council minister who was laboring as a missionary in Poland before his recent death at the hands of the invading army.

WE hope that you, too, will soon be able to leave," we told Brother and Sister W. A. Tober as we boarded the train in Torun, Poland, just seven days before the lightning invasion of that land by the Nazis in 1939.

"The Lord will take care of us," our brother responded. A confident trust in the Lord and the realization that He constantly takes care of His children, though He may lead them through hardship and suffering, seemed always to be his.

Nearly a year previous to this, my wife and I had accompanied Brother Tober some miles into the country from the city of Torun to hold meetings at various peasant homes. One morning as we left a cold, primitive peasant home where we had held meetings the previous two nights, Brother Tober announced, "We cannot go by wagon today. There is no road leading to this meeting place!"

We did not mind, for it was no pleasure to ride those springless wagons. Nor was it a saving of time. But for a day's journey of ten miles it was helpful to go by wagon, especially when we had a light suitcase along. This day, we had walked about twenty minutes—mostly through woods—when Brother Tober pointed to a house on the far side of a small clearing and said, "That's our meeting hall for tonight."

Chickens and livestock had free access to the door, which opened into a small hall. On the right side of this hall was a door leading to the kitchen; on the left side, a door to the barn. The barn and house are usually under one roof, separated only by a hall. Sometimes the chickens turned to the right instead of to the left, and entered the kitchen. But that didn't matter. If too many came in, they could easily be "shooed" out.

Soon supper was served—a splendid one for those peasants to provide. We had a great bowl of mushrooms the brother had picked in the

woods, bread, butter, and tea. Often the meal was bread, goose grease, and tea. And the bread was not light and white, but dark, heavy, and often sour and soggy.

As it began to get dark, people came through the woods from all directions. The room set aside for meetings by the brother who owned this small farm was soon filled to capacity. When not even standing space remained, the people filled the adjoining room. After a time of singing, four of us preached. It was a long service, typical of all meetings there, but no one complained. Then came the invitation to those who wanted to give their lives to the Lord. Many hands were raised. Kneel for prayer? There was no space to kneel! But we had prayer and feel certain there were souls who surrendered their lives to the Lord.

This was Brother Tober's field of labor. He spent several years here before the war. From peasant home to peasant home he journeyed, eating the food provided, sleeping in beds which were usually very hard and often infested with bedbugs, fleas, and other "living creatures." It was needful to live with these peasant people in Poland in order to minister effectively. But how glorious were the meetings! These people were hungry for the Word of God and readily responded to the gospel message. Many souls in that war-torn land were brought to the Lord before hostilities began. Many of them must now be with their Savior, rejoicing that a missionary came to them with the message of glad tidings.

Brother and Sister Tober were not able to secure the proper visa to leave Poland before the invasion by Germany, because Sister Tober was a subject of Poland. Six days and six nights, when the battle was near by, they spent wandering, seeking shelter in a woods.

Brother Tober wrote that Psalm 91 was their constant "stay" during these days. When German occupation was completed, our brother had some freedom for a time to minister. Arrangements were nearly completed for the two of them to return to America when the United States was brought into the war. Since that time there has been little contact with them. But just recently a letter from Sister Tober was brought out of Germany by an American soldier, telling the sad news of Brother Tober's death February 1, 1945.

My son, if God has called you to be a missionary, your father would be grieved to see you shrivel down into a king.—Spurgeon.

Mr. and Mrs. W. L. Perrault left the States the latter part of December to open a new work in Haiti.

Send all contributions to:
NOEL PERKIN
Secretary, Foreign Missions Department
336 W. PACIFIC ST.
SPRINGFIELD, MO.

The Hem of His Garment

ALICE E. LUCE

WE are told that there are two Roman Catholic churches—one near Paris and one at Treves in Germany—where they claim to have possession of the actual robe of our Lord Jesus Christ, which was of one piece, "without seam, woven (or knitted) from the top throughout." Note what is said of it in Psalm 22:18; Matt. 9:20; Mark 5:27, 28; Luke 8:44; John 19:23, 24. It was probably knitted or woven for Him by the loving hands of one of the women who followed Him from Galilee (Luke 8:1-3; 23:49, 53), out of gratitude for His wondrous works of salvation and healing.

Why has there always been such strong sentiment in the Christian church about that seamless robe? It need not trouble us that rival nations claim to possess it—that very fact probably means that both garments are impostures—for the Lord Himself has forbidden idolatry, and in 2 Kings 18:4 He shows us what to do with such relics. But there is some spiritual reason behind all this sentiment of veneration, and it seems to me that we may find it by turning to Ex. 28:31-35 to read about another seamless robe which was made for Aaron, the first high priest, and called "the robe of the ephod all of blue."

The *ephod* was the gorgeous outer garment, made of gold, blue, purple, scarlet, and fine twined linen, and adorned with the onyx stones on the shoulders and the breastplate of flashing jewels. But the blue *robe of the ephod* was always worn under it, and showed below it, with the golden bells and pomegranates hanging from its hem. In Psalm 133:2 we find a reference to the holy anointing oil which was poured on Aaron's head at his consecration, and which "ran down upon the beard" (thus touching the *top hem* of that blue robe) and which also "went down to the skirts of his garments," carrying the anointing to the *lower hem* of that long, seamless robe. In the latest portrait of our great High Priest, portrayed for us by John on the isle of Patmos, we find Him "clothed with a garment down to the foot"; thus revealing Him in His life of continual intercession for us before the throne of God.

Let us take a good look at that seamless robe today, asking the Lord to reveal to us all the precious teachings it contains for our everyday life. Aaron's blue robe was worn only in tabernacle ministry, but the seamless robe of Jesus was worn in daily life, as He walked the dusty roads of Galilee and was jostled by the milling throngs.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's strain and stress,
And we are whole again."

Blue is the color of heaven; and the root of this Hebrew word for blue connects it with the firmament or expanse with which God clothed the earth on the second day of creation.

This robe was to be knitted all in one piece, with "a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent" (R. V.). It was the robe of life—a perfect circle at the top of it and another perfect circle at the bottom, both denoting eternity. "From everlasting to everlasting *Thou art God. He ever liveth* to make intercession for us." Psalm 90:2; Heb. 7:25. Not only so, but Jesus said, "Because I live, ye shall live also"; and that is why the poor sick woman who touched the hem of His garment was instantly healed. As we by faith make contact with Him, His resurrection life flows into us, and makes us every whit whole in spirit, mind, and body.

"Oh, touch the hem of His garment,
And thou too shalt be free;
His saving power this very hour
Shall give new life to thee."

On the lower hem of the blue robe were hung alternating golden bells and pomegranates, which complete the glorious picture of Pentecost, showing us the *fruit* and the *gifts* of the Spirit, connected with the anointing of the head as the holy oil poured down upon them from above. Even so God anointed Jesus in His new resurrection life; and having received of the Father the promise of the Holy Ghost (Acts 2:23), He poured it forth upon His waiting church. Yes, dear reader, the *Promise is unto you*, no matter how "far off" you may be in time, space, or worthiness. If you belong to the church which is His body, even though you feel as if you were the least and lowest of His members, you may rejoice in the fact that the holy oil went down to the very skirts of His garment, reaching even to you. Thus you may claim the fullness of the Holy Spirit as your blood-bought heritage, and you have a *right* to ask for it.

The pomegranates on Aaron's blue robe were made of the same materials as the veil and some of the curtains and hangings of the tabernacle. Threads of blue, purple, scarlet, and white intermingled give us the literal colors of human *flesh* (see Heb. 10:20), and the gold threads woven into them speak to us of the *divine glory* of the Man Christ Jesus. In the blue we see His heavenly origin, in the scarlet His humanity and His sacrifice; while in the purple (a mixture of blue and scarlet) we find His coming reign as King of kings. We may look at these pomegranates as representing not only the fruit (outcome of life) of the Spirit in Jesus Himself, but also in the life and character of those whom He indwells. This fruit of the Spirit is the first thing He looks for in His redeemed. Gal. 5:22, 23. It should be the first thing the unsaved see in us, and should attract them to Him.

The five colors of the threads of the pomegranates may be compared with the five ministry gifts of the Spirit in Eph. 4:11, which sum up all His activities in the church, as the

hand (five fingers) or executive of the God-head. The blue I believe symbolizes the *apostolic* gift, and manifests the heavenly character of Jesus. John 3:13. The purple I believe symbolizes the *prophetic* gift, and brings out the royalty of Christ, especially with reference to the Gentiles. Judges 8:26; Esther 1:6; 8:15; Jer. 10:9; Eze. 27:7, 16; Dan. 5:7 marg.; Acts 16:14. The scarlet surely symbolizes the *evangelistic* gift, and reveals the sufferings of Jesus, also His earthly glory as King of Israel, for this is their national color. The very same Hebrew word is used for *worm* in Job 25:6; Psalm 22:6. The white linen I believe symbolizes the *pastoral* gift, and manifests the spotless purity and perfect righteousness of Jesus. Rev. 19:8. The gold I understand to symbolize the *teaching* gift, and brings out the deity of Christ. The pomegranates not only denote *fruitfulness* and the capacity for *feeding* others in our ministry, but also the power of *reproduction*.

The golden bells, alternating with the pomegranates on the hem of the high priest's garment, speak to us of joy and rejoicing, of the music of heaven brought down to this earth, and of the outward *testimony* of God's Spirit-filled children, which should ever parallel and complement the *fruit* of the Spirit in their lives. Aaron's sound was to be heard *when he went in* to the holy place to minister, and also *when he came out again*. When our great High Priest entered into the heavenly sanctuary there was a rich manifestation of the gifts of the Spirit in Pentecostal power, and now that He is returning we may expect another great outpouring of those blessed gifts. Shall we not seek to do our part by *praying* for their manifestation? The Spirit does not force His gifts on an individual or an assembly; He waits to be asked for them, but He is more than willing to bestow them.

"The blue robe hath such a touch of life even in the 'hem of His garment' that it transforms those whom it touches into a tree of life" bringing forth fruit in its season, and bursting forth into strains of heavenly melody. Planted by a 'river of life' these trees with unfading leaves heal the earth's nations, and clapping their hands, sing their songs of redemption; and 'all things live, whosoever the river of this robe of life goeth.'"

Speak to Him then for He heareth,
Spirit with spirit can meet,
Closer is He than breathing,
Nearer than hands or feet.

—Tennyson

GIVING NEW TESTAMENTS TO JEWISH PEOPLE IN PALESTINE

(Continued From Front Page)

which His choice of times and places to visit make them fit together like pieces of a jigsaw puzzle! There in that quiet hour the victory over all the opposition of the enemy is sought, and the places the Lord lays on our hearts to visit are one by one claimed for Him.

"Next, the 'Baby' Austin car must be laden—a case of Hebrew New Testaments, a number of German Testaments, and one or two English; then our bags of Gospels and tracts (I have 17 different languages in my bag!); and our personal requirements for

a day or two's expedition. Then off we go.

"As we leave the high road it may mean bumping over a rocky track, skidding over sandy stretches, or sticking in the mud before we reach our destination. But usually the worse the road the better the reception, because there are fewer visitors to these out-of-the-way places! A Jewish colony comes into view and we halt to cast ourselves afresh upon the Lord, claiming His promise and asking His blessing on the seed to be sown. The first person that comes into view on the street or in a garden we usually approach as surely being the one the Lord has brought into our path. We introduce ourselves, and say: 'We have come to visit you, and bring you Bible literature to read if you are interested.' The response varies much. Most of them are interested. Some are curious, and some have so little to read that anything is welcome. Many quickly reveal to us souls hungry for God and His Word. A Gospel is offered, and then comes their question, 'What else have you? What more can I have?' and we say, 'If you are *really* interested, instead of this Gospel we can give you the whole New Testament.' And the Prophecy New Testament is given, and verses from the Book are pointed out to meet the need of that soul.

"And so we pass on knocking on the doors all down the street. Occasionally a door is firmly shut again by some orthodox old lady who has only been taught to hate the name of Jesus Christ; or sometimes a hard, embittered soul, who has lost all faith in God, refuses to accept anything from us; but again and again they not only receive gladly, but ask us to come in so they can hear more of what we would tell of Jesus the Messiah and the Lamb of God.

"When visiting one of the many colonies of young people, the picture is rather different. The young folk work very hard and are busy all morning. At such a colony we arrive if possible about mid-day when they come streaming in from field and garden, farmyard or orange grove, laundry or children's house. A great crowd will collect and the demand for literature is sometimes overwhelming. 'Have you ever read the whole New Testament?' we ask someone. And when one or two have eagerly accepted the gift, others soon come up, sometimes shyly, a little fearful of their fellows, to ask for that same 'little blue Book' (the Prophecy New Testament). Sometimes they have even come running to secure a copy.

"In many cases we are taken first to the authorities, and much depends on their attitude. If they accept the offered Bible for the library and something to read personally, the young folk seldom hold back. Often comes an invitation to dine with them, and though individual talks are less possible than when visiting house to house, opportunities to preach the Word to an interested group are frequent. It is among the younger people that the demand for the Prophecy New Testaments has been especially great.

"We have the assurance that His Word must accomplish His purpose, and cannot return void. Praise His name! You will, I know, both praise and pray with us over this work of seed-sowing in Palestine."



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All the Words of Christ in the New Testament are printed in red in this unusual Bible with many other important features. A Bible that puts the right emphasis on the Words of Christ, these editions are especially recommended for teachers, ministers, and Bible students. Size, 5¾ x 8¾ inches; 1½ inches thick. Contents: 4,500 questions and answers in 80 pages, 272 pages of concordance, 48 pages of Bible readers' aids, 4 page family record, 60,000 center column references, 32 pages of illustrations, 17 maps in four colors. The complete Bible—a personal treasure!

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Exhortation to obedience. DEUTERONOMY, 9. - Against selfrighteousness.

might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

B. C. 1451. CHAP. 8. d Ps. 104, 29. Mat. 4, 4. e ch. 29, 5. Neh. 9, 21. f 2 Sam. 7, 14. 18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day. 19 And it shall be, if thou do at all forget the LORD thy God, and walk

THUMB INDEX 75 CENTS EXTRA

GOSPEL PUBLISHING HOUSE - - - SPRINGFIELD, MISSOURI

Here in America earnest Christian workers who love God's Word and who love the Jews, are giving our Prophecy New Testaments in English to hungry-hearted Jewish men and women. From all sides come reports that the Jews are more and more open to the Word of God and the gospel message. Jacob Gartenhaus, a Hebrew-Christian of Atlanta, Ga., who has been traveling up and down our land for many years witnessing valiantly to his people, recently wrote us:

"I can truly say from experience that never have the opportunities for witnessing to Israel

been greater. Open doors and hungry hearts greet us everywhere, and not a few of my people are finding Christ as their only hope."

Two consecrated workers, Arthur Nectz and Harry Rosenblum—one a saved Gentile and the other a saved Jew—are still having blessed times going by bus to many cities in the United States and Canada, seeking out the Jews and giving them Prophecy New Testaments. They have already visited scores of cities, and hope to reach nearly or quite 200 centers of population in their double trans-continental tour. They are still finding Jewish

hearts wondrously open and receptive. A report just received says:

"This past summer we had a grand opportunity to reach Jews from Chicago, St. Louis, Detroit, and Canada, on the beaches of Lake Michigan. There were thousands of Jews from these and other places. We reached them in cottages and restaurants and on the beaches and found that many of them had never received nor read a New Testament. As several Jewesses received the Book they said: 'We have always wanted to read the New Testament.' As a young man took a copy he declared: 'I'm a Jew, but I know nothing of the Old or the New Testament.'"

"At a Jewish resort we found hundreds of sons of Israel. They gladly received the Prophecy New Testaments and promised to read them. In one of the hotels we visited we found scores of Jews and gave out the Books in the lobby, on the lawn, on the sun-roof, and on the veranda. On the beaches, where the Jews were relaxing, we gave out many New Testaments, and had interesting conversations about the Bible and the Lord Jesus Christ."

In various cities they visit, these two consecrated and courageous workers among the Jews are finding Jews of all classes open and receptive. They report, "A lawyer received the New Testament and asked questions about salvation. As a doctor took the Book he declared: 'I'll read it!' A department store owner and his two brothers responded gladly. Dozens of junk dealers and auto wreckers willingly received the Books. A Kosher butcher solemnly promised to read the Book; and a shoemaker told his fourteen-year-old daughter to read it. The editor of a paper, newsmen, printers, and tailors by the dozen, received and agreed to read the little Books. We find hundreds of Jewish people interested in reading the New Testament that they may learn of God and Christ and the life to come."

A Jewish man who was formerly a traveling salesman, sends us the story of how first an act of kindness and love, and then the Word of God, led him and his wife to a saving knowledge of the Lord Jesus Christ. He writes:

"My wife and I were traveling through the South. She became ill. While she was recuperating at a hotel, the wife of the proprietor brought in a delicious drink of pineapple and orange juice for my wife, and asked if she might read the New Testament to us. We allowed her to do so, and then she presented us with a copy of your Prophecy New Testament."

"We started to read both the Old and the New Testaments diligently. When we read the 53rd of Isaiah, Micah 5:2, the 22nd Psalm and other prophecies, we saw that the prophecies were fulfilled to the letter in the life of Jesus as recorded in the New Testament. Thus, through the Word of God, we were convinced of the truth that Jesus is the true Jewish Messiah, and we accepted Him as our Savior and were born again. Then we were both baptized."

"Since we have been saved, our lives have been greatly changed. A great peace has come into our hearts! The Lord has blessed us in every way! His grace has always been sufficient for us."

Among the Assemblies

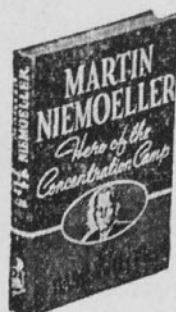
BALTIMORE, MD.—We recently closed a precious 3 weeks' revival with Evangelist and Mrs. J. S. Wolfe, of Lebanon, Pa. Brother Wolfe preached the old-fashioned gospel, night after night, under the anointing of the Holy Spirit. Backsliders were reclaimed and the unsaved found their way to the altar for salvation. An elderly lady who was gloriously saved made us to rejoice, as we had been praying

for her so long. The messages in song by the evangelists were an inspiration to us all.—David W. McCulley, Pastor.

NORTH KANSAS CITY, MO.—We have had a very good revival here. Quite a number were saved, at least 3 were filled with the Holy Spirit, and one real miracle took place. Fern Huffstutler was our evangelist.

We had seven revivals in the year 1945, and each one was splendid. The largest crowds attended the last one, however. The average Sunday School attendance for 1945 was almost double the average for 1944, and the

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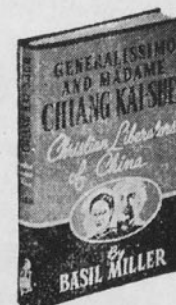
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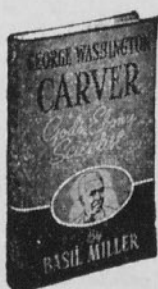
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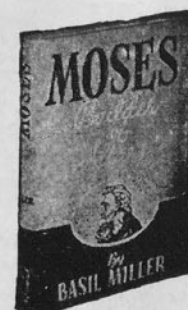
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GOSPEL PUBLISHING HOUSE

Springfield, Missouri

tithes have more than doubled the 1944 average. We appreciate all the help received from our evangelists.—E. L. Slavens, Pastor.

SEBASTOPOL, CALIF.—We recently closed a 3½ weeks' meeting with Evangelist and Mrs. C. P. Worden. Their faithful work was a real blessing to our church. Twenty or more were saved, 3 or 4 received the Baptism in the Holy Ghost, and our Sunday School attendance reached its new peak of 204. All Council ministers and friends passing this way

will find a welcome at the Assembly of God, Neva and Huntley Streets.—Lloyd Jeffery, Pastor.

NASH, OKLA.—God's blessings are being poured out in our midst at the Eagle Grove Assembly. We just closed a revival with Evangelist W. C. Gilbert of Cherokee. Two were saved, and two were filled with the Holy Ghost. The church was helped spiritually and is in the best condition it has been since we came here in August. We are adding on to the

present parsonage of two rooms; when complete we expect to have a 5-room parsonage. This is a little rural church. We have a very nice group of young people, our C. A. band is growing, and our Sunday School is increasing in number. And, praise the Lord, the Pentecostal showers are falling.—Mr. and Mrs. Chas. M. Rhodes, Pastors.

TRENTON, TENN.—We accepted the pastorate here in June. At that time the church was just outside the city limits. We purchased a dwelling house just a block from the business section and converted it into a church and parsonage. We had our first service here on September 23.

We have just closed a 2 weeks' revival with Evangelist J. B. Woolums. His ministry was greatly appreciated as he preached the Word of God in the old-fashioned way, under the anointing, each night. Nine knelt at the altar for salvation. Brother Woolums has recently resigned the church at Columbia, Tenn., to re-enter evangelistic work, and can be reached at 111 Second Ave., Columbia, Tenn.—E. O. Cranford, Pastor.

FILIPINO CONVENTION

The 8th Annual Convention of the Filipino Assemblies of God (a branch of the General Council) was held in the Upper Room Pentecostal Mission, San Jose, Calif., November 28—30. Max Freimark, host pastor. The convention was a great success. The presence of God was sensed from beginning to end, and the operations of the Spirit were beautifully manifested in the lives of the people, through speaking in tongues, interpretations, etc. Our guest and main speaker was Leland Johnson, Superintendent of the work in the Philippine Islands. The different speakers were favored by God, and the people were enriched through their messages.

The following officers were elected: E. C. Lagmay, President (re-elected); J. C. Sanidad, Vice President; J. M. Lucas, Secretary (re-elected); F. E. Ramos, Treasurer (re-elected).—E. C. Lagmay, President.

POLSON, MONT.—We are holding Thursday and Sunday services in the Odd Fellows Hall. We have had from 25 to 45 out, and have started a Sunday School with about 16 to 20 so far. Our only hope is to have a building of our own here. This is a pioneer field. We have secured a lot for \$700.00. We are excavating the 32 x 60 basement.

We have had several at the altar. One young woman, who has two small children, was marvelously saved. Pray that her husband, who is in the Pacific, may come home and be saved.

We have Tuesday night cottage prayer meetings, and last night the power came down for the first time here. The sister in whose house we were got a nice refilling, others felt the blessing, and my wife was wonderfully healed of an injury in her back. Another woman was healed when we prayed for her.

Monday night we went to a home in the country. The man owned a little sawmill. He donated 1,000 feet of lumber for the new church. We prayed two days for the Christian

Song and chorus books

"O come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation."
—Psalm 95:1

Cloud Club Choruses

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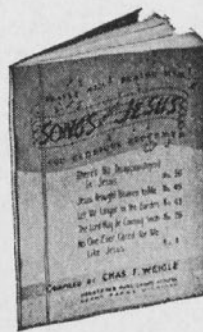


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carpenter who could be with us and help with the work. An old Swedish brother came from Seattle, and he feels God wants him to stay here this winter and donate his services if we can get the material.—Brother and Sister A. J. Morrison, Pastor-Evangelists.

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.

ANACORTES, WASH.—Jan. 13, for 2 weeks; Wm. L. Andrews, Evangelist.—John A. Westman, Pastor.

COVINA, CALIF.—Meeting in progress; Otto J. Klink, Evangelist.—T. C. Cunningham, Pastor.

ESCALON, CALIF.—Second and Coley Sts., Jan. 20—Feb. 3; Stanley P. McPherson of Santa Monica, Evangelist.—A. Byron League, Pastor.

LA JUNTA, COLO.—322 Lincoln Ave., Jan. 22—Feb. 3; J. Boyd Wolverton, Cortland, N. Y., Evangelist.—Wm. W. Brandt, Pastor.

SAN BERNARDINO, CALIF.—F Street Assembly of God, Jan. 27—; E. J. Robison, Waxahachie, Texas, Evangelist.—Clyde E. Stockdale, Pastor.

SANTA CRUZ, CALIF.—Ocean and Dakota Sts.; Jan. 15, for 2 weeks or longer; Evangelist and Mrs. Vernon M. Murray.—Raymond P. Murray, Pastor.

PHILIPSBURG, PA.—Maple and Water Sts., Jan. 17—Feb. 3; Evangelist Coley Jacobs (ex-soldier), Akron, Ohio, speaker.—H. A. Christopher, Pastor.

DELTA, COLO.—Jan. 6, for 2 weeks; Evangelist Hazelle Reed and co-worker, Evelyn Bethurum.—R. G. Fullford, Pastor.

FT. WORTH, TEXAS—307 W. Exchange Ave., Jan. 20—Feb. 3; A. N. Trotter, Evangelist.—Jacob Filbert, Pastor.

DELPHOS, OHIO—Jan. 29, for 2 weeks or longer; Alex Karmarkovic, Evangelist.—Donald Bostwick, Pastor.

NORTH KANSAS CITY, MO.—Assembly of God, Jan. 23—; C. Merrill Johnson, Evangelist.—E. L. Slavens, Pastor.

SACRAMENTO, CALIF.—21st and W Sts., meeting in progress; Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo.—Nelson E. Hinman, Pastor.

CROSBY, WASH.—Revival and Youth Crusade; Jan. 6, for 2 weeks or longer; Wesley G. Kaufman, of Tacoma, Evangelist.—John Gibbons, Pastor, Star Route 1, Box 379-A, Bremerton, Wash.

GRANITE FALLS, MINN.—Prayer Conference, Gospel Tabernacle, January 20—27; Clarence H. Jenson, of Alexandria, special speaker. Neighboring assemblies will participate.—Alvin and Rose Johnson, Pastors.

OMAHA, NEBR.—Four-State Prayer Conference, January 22—24. First service, 7:30 p.m., then 3 services daily. This includes Iowa, Missouri, Kansas, and Nebraska. Ministers urged to attend. Everyone welcome. For further information write L. E. King, 507 N. 19th St., Omaha 2, Nebr., Host Pastor; or M. F. Brandt, District Superintendent, 601 N. 28th St., Lincoln 3, Nebr.

OMAHA, NEBR.—Four-State Prayer Conference (Nebraska, Iowa, Kansas, and Missouri), 19th and Cass Sts., Jan. 23—24. Fellowship gathering, Jan. 22, 7:30 p.m. For further information write L. E. King, 507 N. 19th, Omaha, Nebr., or M. F. Brandt, 601 N. 28th St., Lincoln 3, Nebr.—M. F. Brandt, Superintendent.

BIBLE CONVENTION

The sixth annual Mid-winter Bible Convention of the Tennessee District will convene with the Assembly at Madison, Tenn., January 29—31. General Superintendent E. S. Williams, main speaker. Rooms and beds furnished as far as possible. For information write Pastor W. T. Garner, Box 52, Madison, Tenn., or H. E. Waddle, District Superintendent, 3702 Burrus Ave., Nashville 6, Tenn.

PRAYER AND BIBLE CONFERENCE

The ninth annual Deeper Life Prayer and Bible Conference of the Districts of West Texas, Texas, Arkansas, Louisiana, Oklahoma, and New Mexico, will convene at the First Baptist Church, across street from Post Office, Childress, Texas, Jan. 14—17. H. M. Sheats, Superintendent. For reservations write J. B. Essary, Local Pastor, 509 Avenue B, S.W., Childress, Texas.

FULLERTON, CALIF.—404 W. Wilshire Ave.; revival in progress; Clyde Henson, Evangelist.—Geo. W. Perkins, Pastor.

CLOVIS, CALIF.—Jan. 13—27; E. C. Lagmay, Evangelist.—J. R. Gould, Pastor.

MIAMI, FLA.—Evangel Temple, "The Church Home of the Serviceman," N. W. 7th Ave. at 36th St.; meeting in progress; Fox Party of Canada, Evangelists.—Chas. O. Neece, Minister.

ARKANSAS DISTRICT BIBLE INSTITUTE

The Arkansas District Bible Institute will be held at the Arkansas District Camp Ground, 7 miles from Hot Springs, on Highway 7, beginning December 31 and continuing 6 weeks.—David Burris, Superintendent; by H. E. Shaw, District Secretary.

OREGON MID-WINTER CONVENTION

PORTLAND, ORE.—Norse Hall. Minister's Institute, Jan. 15—18; Christ's Ambassadors Rally, Jan. 18—19; Portland Union Services, January 20; Oregon District Council, Jan. 21—24, Ralph M. Riggs, special guest speaker the first 6 days; Hattie Hammond will speak each evening during District Council.—Alan H. Banks, District Secretary, 1125 E. Ninth, Albany, Ore.

MISCELLANEOUS NOTICES

N. R. Dickerson, 309 E. 7th St., Pawhuska, Okla.

FOR SALE—120 base, Nicolo Salanti accordion, A-1 condition. Price \$180.00 cash.—Donald Bostwick, 1004 N. Main St., Delphos, Ohio.

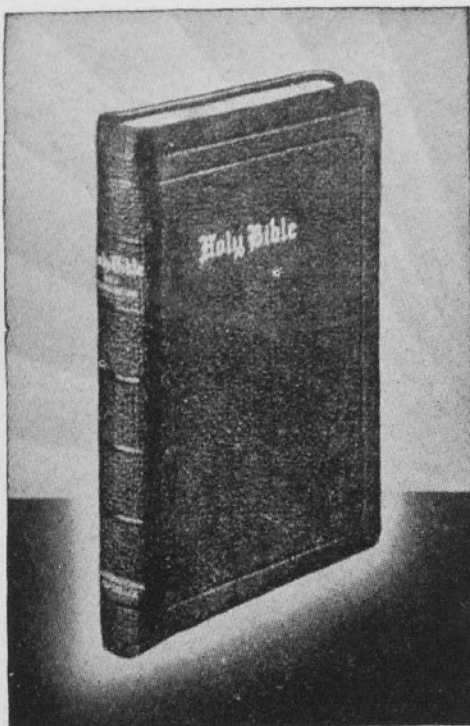
FOR SALE—Good Harmony Guitar and case, \$35.00.—James W. Clark, General Delivery, Morrilton, Ark.

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TYPE SPECIMEN

God, command that these stones be made bread.

4 But he answered and said, 'It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a

Eph. 6. 17.
Deut. 8. 3.

ship and their father, and followed him.

23 ¶ And Je'sus went about all Gal'i-lee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Neh. 11. 1.

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