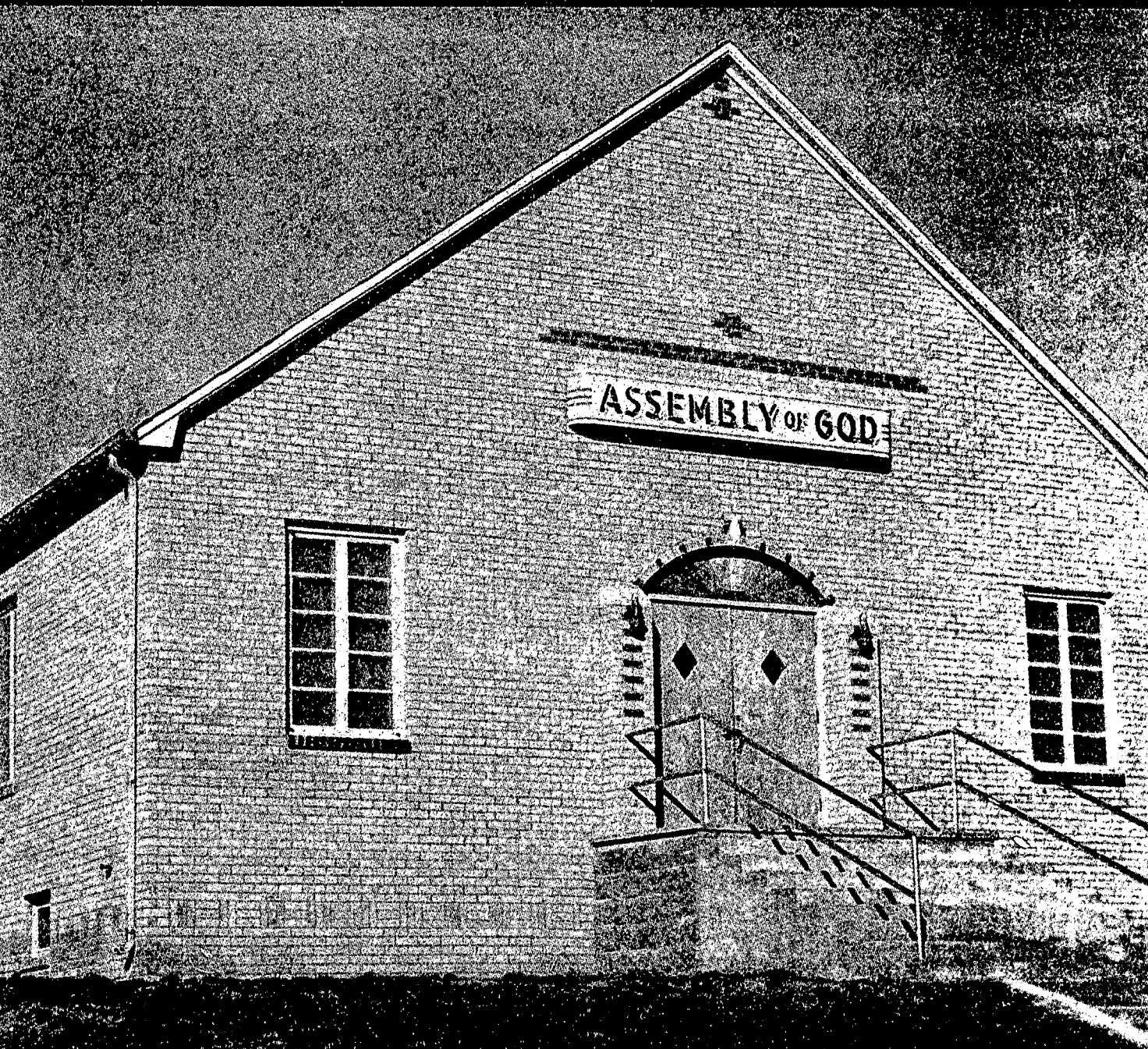


The Pentecostal
2
Evangel

Number 1955
October 28, 1951
Five cents

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



Dodge City, Kansas

PASSING and PERMANENT

WORLD AFFAIRS FROM THE CHRISTIAN PERSPECTIVE

Industry in Israel

The first industrial Jewish enterprise in Palestine was started 25 years ago, and today Israel industry employs 75,000 workers. Investors in Israel's industry are 51% local, 20% American and 29% European.

Beer-Drinking Women

The female of the species has sunk so low on the moral ladder in recent years that 40% of the beer consumers today are women. In actual volume, however, men account for 74% of all beer consumed in America, it was reported at the Brewers Foundation convention in St. Louis.

Dancing Blamed for Divorces

In Johannesburg, South Africa, the Dutch Reformed Church estimated that 75% of today's divorces begin on the dance floor. A memorandum blamed "sex stimulation" in modern dances for causing divorces. Among unmarried persons, it stated, dancing degrades man "to the level of animals and stands condemned in the light of Christian ethics."

New Classification for Objectors

Selective Service has set up a new classification for religious objectors, Class 1-O, in preparation for a call for objectors to perform civilian work as an alternative to draft service. The old classification, 4-E, which has been in existence since 1940, has been abolished. All conscientious objectors will be given the same physical and mental tests as the 1-A registrants, and those who pass will be assigned to civilian work of national importance.

The Japanese Peace Treaty

John Foster Dulles has been praised for the forgiving spirit that is shown in the recently-signed Peace Treaty with Japan. As architect of the Treaty he deliberately sought to avoid the revengeful spirit of the Treaty of Versailles. *Time* magazine quoted him as saying:

"Some days it looks as though I am just living over again the spring of 1919. The same hatreds and jealousies are all operating. I don't know whether this peace will work or not. I do know the other type is certain to fail. If you have a 100% chance of failure, I think it is wise to take 50% chance of success."

Time added this comment: "Against the 50% chance of failure, Lawyer Dulles stacked the lessons taught him by history and the lessons he had learned in church."

"Secret Shepherds"

A church in Indianapolis is using a new idea to care for new members. For each new member an experienced lay guardian is appointed, whose identity is never revealed. This "secret shepherd" checks on his charge's weekly church attendance, and by anonymous mailings keeps him informed of church events.

Radio Still Most Useful

Leaders in Protestant broadcasting work recently announced that the churches in the next twelve months will continue to direct their larger effort toward radio rather than television programs. According to Albert Crews, radio is still the most useful medium to serve the cause of Protestantism, for 95% of American homes have radio and only 26% have television.

In Luther's Footsteps

The spirit of Martin Luther is not dead. On Sunday morning, July 1, 1951, the Roman Catholics who went to mass at St. Ann's Church, Brentwood, L. I., heard a sermon they will not forget. Father Florez preached a soul-shaking farewell sermon on the futility of priestly works and the all-sufficiency of the sacrifice offered "once for all" by the Lord Jesus Christ on Calvary.

Telling the people that simple faith in Christ who died for them was the only requirement for eternal salvation, Father Florez stepped down from the altar and out of the priesthood. He is now studying for the Protestant ministry with the assistance of Christ's Mission, New York City.

Sacrifice Jobs for Faith

Two brothers in Toledo, Ohio, received nation-wide publicity last month when they forfeited their jobs with the New York Central Railroad rather than compromise on a principle of their faith. They refused to join the Brotherhood of Locomotive Firemen and Enginemen, basing their stand on 2 Corinthians 6:14—"Be ye not unequally yoked together with unbelievers. . . ." Since the railroad has signed a "closed shop" agreement with the union, it was obliged to fire the two men in spite of the fact that they had a combined total of 45 years of service.

Whether we agree with their stand or not, we cannot help admiring these Plymouth Brethren for having the courage to live up to their convictions.

On the Cover Page

The Assembly of God in Dodge City, Kansas, was founded nearly twenty years ago through the ministry of Jess Bowen and others. Fred Frey was pastor for ten years and was followed in 1944 by G. A. Gaddis.

Soon after Brother and Sister Gaddis came to them the church opened a building fund, and in June 1950 they were able to hold their first service in their new building. The church is 36 by 70, brick veneer. It has full basement, finished Sunday School rooms, baptistry, and nursery.

Just one year from the time the church moved into their new building they were able to burn the mortgage. All indebtedness was lifted, the mortgage being paid off nine years before it was due!

For financial blessings the congregation is praising God—but the financial blessings are the result of spiritual blessings. The people have put heart and hand to the work of God. They have prayed and trusted Him, and at the same time they have worked hard to enlarge their borders. For seven years their Sunday School has been able to report an increase every year. The past year has been no exception; they have broken their record once again.

When passing through Dodge City, Kansas, you are cordially invited to pay the Assembly of God a visit.

Wyrzten on TV Network

"Word of Life Song Time" television program, which has been heard in the New York City area for three years, has signed a contract with the American Broadcasting Company to go on a coast-to-coast network every Saturday night at 11 o'clock eastern standard time. This gospel TV program will feature Carlton Booth, tenor soloist, and a quartet of college young men. Outstanding testimonies will be given each week by born-again Christians in all walks of life, and a gospel message will be given by Jack Wyrzten.

Tobacco in Israel

The revival of Israel's national life has brought back many customs and institutions of ancient days, but there are some features of Israel's life today which did not appear in Bible days. One of these are the vast fields of tobacco. Ten thousand acres in Galilee are covered with Turkish tobacco, and many fields near Nazareth are covered with Virginia tobacco. Had the weed been cultivated when Jesus walked the shores of Galilee and when He taught the people of Nazareth, surely He would have rebuked them for wasting the strength of the soil in this way.

Prayer Must Have Priority!

W. I. Evans

in Morning Prayers at the General Council

JEREMIAH was prophet during the reign of Josiah, king of Judah. The northern kingdom of Israel had already been carried into captivity through the judgment of God in consequence of its sins. Josiah, a good king, was seeking to lead Judah back to allegiance to God and the true form of worship.

Apparently he was having a fair measure of success. Indeed, many of the people rejoiced in what appeared to be thorough revival and a general turning back to God. At the same time Jeremiah was required to receive from God a distressing revelation of deep-seated corruption and increasing iniquity, which was bringing Judah inevitably to the same fate as Israel.

Jeremiah therefore warned of captivity certain to come upon all of Judah as upon Israel. In emphasizing the insufficiency of Judah's penitence the prophet speaks this discriminating word from God: "Thus said the Lord of hosts, the God of Israel; Add your burnt offerings unto your peace sacrifices, and eat the flesh thereof. For I spake not unto your fathers nor commanded them in the day that I brought them out of the Land of Egypt, concerning burnt offerings or sacrifices," Jeremiah 7:21, 22.

That must have sounded startling. Was not sacrifice essential to relation with God? But Jeremiah speaks for God of something more essential. "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you that it may be well unto you." That is the essential thing. It underlies everything we do. It is more essential and basic than offerings and sacrifices. With all that we can accumulate in the way of good things, proper things, commendable things, there is the deep essential of obedience to the voice of God.

Everything depends upon our personal and united devotion to the Lord Jesus Christ as head of His church. We constitute His fulness. We are the only means of divine expression. We meet together concerned with the welfare of the kingdom of God in our homeland and out to the very ends of the earth. We want the will of God to be done, and the only way it can be done and will

be done is for a people to begin at the feet of Jesus in pure, sincere devotion to Him. That is obedience. That obedience makes every other performance of value. All the multiplied agencies essential in such a large movement as ours stand or fall, become of value and acceptable to God, or become wood, hay, and stubble to be consumed by the judgment fire of God, according to our obedience. Upon that foundation of obedience and devotion and desire for God, He will be able to build everything that He wants revealed and manifested in the world through a people whose hearts are thus devoted to Him.

Today we stand in a position similar to that of Judah, for just as Judah had the example before them of the decline, the captivity, and the fate of Israel, the sister nation, just so you and I in this glorious, full-gospel movement at mid-century have the example right before our eyes of other religious movements that have declined. They began in purity, sincerity, and meekness but they have slipped. Their slipping began imperceptibly, and gathered momentum gradually, but from our vantage point we see ever so clearly that full gospel movements before us and full gospel movements still extant have slipped. They have lost the vision. The glory has departed, and they have substituted other things to take the place of the power of God.

John wrote the messages that Jesus gave him to the Pentecostal church of the first generation, saying some very uncomplimentary, very alarming things.

"Hold fast that which thou hast, that no man can take thy crown." "Thou hast a *little* strength." Oh, it seems we have *tremendous* strength, but that tremendous strength is our danger. We are numerically increased until we attract the attention of the world. We have money rolling in through our missionary coffers and Speed-the-Light efforts, and we delight in our strength. How we rejoice in these material blessings with which God has crowned us. We have every right to rejoice. But we need to constantly remind ourselves that our only safety, our only security is not in the things we have done, nor in the things we have accumulated. Our only safety is in laying bare our souls before Him, going down in devotion and love to Him, opening our beings for the searching light of the Holy Spirit, confessing before God the departures that have been apparent among us, tendencies and trends that point in the wrong direction, crying out in our hearts and souls to God that He will keep us from the spiritual declension that has come to every full gospel movement before us. *Let him that thinketh he standeth beware lest he fall.*

Beloved, God intends that through the human instrumentality of this Pentecostal fellowship, through you and me, He shall reveal His will and disclose His presence and His power to this generation so close to the coming of the Lord Jesus Christ. Our hope, our outlook does not depend on what we do, like the offering of sacrifices back there. Though they were conforming to the will of God in offering sacrifices, yet something more basic was lacking—the loss of which made God nauseated at their sacrifices and offerings.

In Malachi 1:10 we read: "Oh that there were some one among you that would lock up the doors (of the sanctuary), that ye might not light up my altar for nought; I have no pleasure in you; saith the Lord of hosts, neither will I accept in favor an offering from your hand" (Hebrew translation). What God wants is the devotion of love and the outpouring of sincere hearts to Him. Upon that foundation God will build in the earth a temple not made with hands, a building of men and women, moved upon by the Holy Ghost



and fit together for divine habitation. They will not slip into spiritual declension like every other full gospel movement before us, but will hold open the gates for the king of glory to come in and march through triumphantly. Oh, we want to be in that group, don't we?

Some of us are still living that saw those marvelous days of seeking God and the pouring out of souls in prevailing prayer that brought from heaven this glorious outpouring of the Holy Ghost at the turn of the century. Today there is not the spirit of prayer that originated this revival and sustained it through the years. It is hard for people to get into the spirit of prayer and stay. Let me read James 1:22-24; "But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." That is the proper employ of a mirror. You don't look into a mirror and then go the rest of the day visualizing what you saw in the mirror, unless you are quite vain and conceited. That isn't normal in life. The use of a mirror is just to look at yourself in the morning and see that your hair is parted properly, and that your cravat is adjusted, and that the lapels of your coat are properly laid down. But that isn't the attitude to take toward the Word of God. "Whoso looketh into the perfect law of liberty." The force of that language is terrific—"Whoso bends over, stoops down, and gazes intently." What a picture of a man in grips with God over the Word, laying hold of God, there in His presence to stay until heaven breaks, until the power of God is released and we are moved in its mighty current.

"Whoso bends over, stoops down, gazes intently into the perfect law of liberty, and stays at it." "Continueth therein," the Authorized Version says. Do you see the picture? Do you see a man or woman who is so devoted to the Lord Jesus Christ, who is removed so completely from other concerns, that he or she comes into the presence of God with the open Book to stay, to wait, to continue? Let us confess before God that in the average prayer meeting we don't have the true spirit of prayer; we don't have the yearning and the crying and the desiring to come into His presence. We start meetings with a *word* of prayer. We have worn that term threadbare. We think we have something more important than prayer and so we begin with a *word* of prayer.

We are expected to *live* in His presence. The success of this General Council depends upon a people who know

how to stay before God, pressing into His presence, laying ourselves bare before Him, giving the full measure of devotion to the Lord Jesus Christ, that He may know we want Him, we welcome Him, we are opening wide all the doors and avenues of our being for the insweeping of the Spirit of God, for the exaltation of Jesus Christ as Lord, that His will may be done.

Israel Shall Be Saved

WE READ in Romans 11:25-27 as follows: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins.'"

This is a memorable passage. It is in the first place one of the most definitely predictive of all the prophetic utterances of the Epistles. Apart from all problems of explanation in detail, it gives us this as its message on the whole: that there lies hidden in the future, for the race of Israel, a critical period of overwhelming blessing. If anything is revealed as fixed in the eternal plan, which, never violating the creature's will, yet is not subject to it, it is this. We hear the apostle speak fully, and without compromise, of the sin of Israel; the hardened or paralyzed spiritual perception, the refusal to submit to pure grace, the restless quest for a valid self-righteousness, the deep exclusive arrogance. And thus the promise of coming mercy, such as shall surprise the world, sounds all the more sovereign and magnificent. It shall come; so says Paul. Not because of historical antecedents, or in the light of general principles, but because of the revelation of the Spirit, he speaks of that wonderful future as if it were in full view from the present, "All Israel shall be saved."

We read "no date prefixed." Years and days are as if they were not. On the whole, surely, a large range of process is in the apostle's view; he cannot expect to see fulfilled within a narrow season the accomplishment of all the preliminaries to the great event. But he says nothing about this. All we gather is that he sees in the future a great progress of Gentile Christianity; a great impression to be made by this on the mind of Israel; a vast and comparatively sudden awakening of Israel, by the grace of God, however brought to bear; the

salvation of Israel in Christ on a national scale; "the receiving of them again"; and "life from the dead" as the result—life from the dead to the world at large. However late or soon, with whatever attendant events, divine or human, thus it shall be. The "spiritual failure of perception in part" shall vanish. "The Deliverer shall turn away ungodliness from Jacob." "All Israel shall be saved."

"Believest thou the prophets?" The question, asked of Agrippa by Paul, comes to us from the prediction of his own. "Lord, we believe." Our Master knows that for us in our day it is not easy. The bad air of materialism, and the profound and stolid fatalism which it involves, is thick around us. And one symptom of its malign influence is the growing tendency in the Church to limit, to minimize, to explain away if possible, from the Scriptures, the properly and distinctively superhuman whether of work or word. Men bearing the Christian name, and bearing it often with loyal and reverent intention, seem to think far otherwise than their Lord thought about this very element of prediction in the holy Book, and would have us believe that it is no great thing to grasp, and to contend for. But as for us, we desire in all things to be of the opinion of Him who is the eternal Truth and Light, and who took our nature, expressly as to one great purpose, in order to unfold to us articulately His opinion.—*Priority.*



ROBERT C. CUNNINGHAM, Editor

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Encouragement for the Faithful

Ernest S. Williams

at the General Council on Sunday Morning

Be not slothful, but followers of them who through faith and patience inherit the promises. Hebrews 11:6-12.

WHEN I anticipated that in this morning gathering we were to remember our brothers and sisters who have gone from us to be with the Lord, and then as I realized that the meeting for the afternoon is to be a great missionary service in which our attention will be turned to the needs throughout the earth, a peculiar feeling came over me. I felt that I would like with one arm to reach over and place it around those who have already gone from us, and with the other to embrace those who are living, who have dedicated their lives to be faithful to our Lord and Saviour, Jesus Christ. God help me this morning to say something that may be an inspiration and help to all of our hearts.

My desire is that I might bring you a message of encouragement, for I believe God's children need much encouragement these days. That you may be encouraged I would remind you that God has given some wonderful promises to His faithful ones.

As we look out on the world it is evident that a storm is coming, and I wish you to be prepared when it comes. Our world is reeling to and fro like a drunken man. World conditions seem largely out of hand. How soon the full force of the storm will break over the earth, I do not know, but its thunders and lightnings are drawing ever closer. Thank God, when the storm breaks we can have an anchor firm and sure.

Brethren, we must live deeper in Christ; deeper in the Word of God. Our foundation must be firm and sure. Emotions are all right; they give us pleasure, but if we have only an emotional experience it will not sustain us when the storm breaks. But if we are built upon the Rock of God we shall be safe.

Associated with the storm is night. "The night cometh when no man can work." Jesus said, "I must work the works of Him that sent me, while it is day; the night cometh when no man can work." I believe that it is within the

compass of our powers to be faithful to God. In the midst of a criticizing world Paul said, "It is a small matter that I be judged of you, or of man's judgment." He knew that God had committed a dispensation of the Gospel unto him and he purposed to be faithful. Whatever the world may say, or other Christians may think, let us be faithful, for "in due season ye shall reap if ye faint not."

The children of Israel fainted in the wilderness, with the result that their carcasses were strewn along the journey. We are sorry to say that at present there are those who once enjoyed the glory of God who have grown weary. Some are weary physically. Others, through toil and spiritual conflict, are weary spiritually. They are not fallen away from God. They are discouraged, pressed

down. They feel that they do not have the vigor that once they had. Upon such God is looking from His mercy-seat on high with tender understanding. Although weary may we like David's men be in the ranks of those who, though faint, were yet pursuing.

We learn through the study of our Bibles that in the last days, "because iniquity shall abound, the love of many shall wax cold." We also learn that "he that endureth unto the end, the same shall be saved." Saved, my brother, in everlasting salvation. God give us the endurance of faith. Discouragement may cause us to feel that we have done very little. Hear the gracious promise, "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of thy Lord." It will be a wonderful time when we "cease from our labors," our works to follow us, and we rest in the rewards of service with our Lord.

It must have been a wonderful time in the life of Paul when he could say, "I have fought a good fight, I have finished my course, I have kept the faith." It had been a battle. He had been in shipwrecks, had suffered many a peril. He had suffered at the hands of his own countrymen, and of the heathen, and even of unfaithful brethren. A portion of his lot had been hunger and thirst,
(Continued on page fourteen)

HOLDING HANDS

Edna M. Goodwin

*For I the Lord thy God will hold thy right hand, saying unto thee,
Fear not, I will help thee.* Isaiah 41:13.

The natural man's first thought would ever be
That this would be a serious handicap,
For my right hand has always been one means
(And, I might truly add, the only one)
For gaining and obtaining my own ends.
And now to have it tightly held within
The grasp of someone else would seem to me
To promise nothing short of dread defeat.
And that is more than I could ever bear.

But note! The verse has one consoling thought;
I still may walk. But that can scarce be said
To satisfy the longings of my heart.
Ah! Let me look again, for I can see
That I have overlooked one lovely thing.
This promise holds a wondrous hope for me;
And this that seemed to be a handicap,
Seems now a greater boon than I had thought,
For in my handicap, if so it is,
I see a wondrous possibility.

He stands beside me with His hand on mine
To interpose His strength in my behalf.
Then who could ask a greater benefit?
What matter then, if I cannot defend
Myself, or fight a warfare of offense?
"His own right arm got Him the victory."
And can He not do battle in my stead?

What matter then if I be weak and frail
And insufficient seem to all my friends?
A stronger one than I holds my right hand
And though His left hand seems to be involved
In holding mine, He still has free His right,
And it is stronger than I ever dreamed.

To hold my hand, He of necessity
Must closer draw to me than e'er before;
And I, in turn, am closer drawn to Him
And in His paths may walk with Him alone.
His presence, and the pressure of His hand,
Will steady me in places that are rough;
Encourage me in places that are hard;
And cause me do things called impossible.

Then too, His tender touch imparts to me
An understanding of His deep concern,
And at the same time gives me what I need:
Instructions and directions for the task
That He Himself intended I should do;
And thus I am enabled by His help
To carry on my part in His great work,
Which He began while He was yet on earth.
So now I learn the meaning of the words
That speak of us as "laborers with God."

Too, something else I find that blesses me,
And that is this: when I walk all alone
I seem to have no trace of confidence.
But when I feel the pressure of His hand,
It generates within immediately
A sense of confidence unknown to me,
And I am filled with surety and strength;
Renewed within—and in the outer man.

But, best of all, His tender clasp reveals
The depths and wonders of His love for me,
And from my heart springs up a glad response;
For now I seem indeed, to realize
That all the promises He made are sure,
And I am ever more and more convinced
That truly I am His and He is Mine.

Pioneering in Sulawesi

Mr. and Mrs. Leonard E. Lonphear, Indonesia

FOR SOME TIME there has been a need for Assemblies of God missionaries on the large Island of Celebes. We are now stationed in the northern part of the island near the city of Manado. The Harold R. Carlbloms, who formerly were in Borneo, also are stationed on Celebes.

Before moving the families to Celebes a two-month survey was made of the area as to its possibilities for housing and gospel work. The families were brought on the *M. V. Evangel*, arriving early the morning of May 24. We believe that it is God's time to evangelize Celebes, now called *Sulawesi*.

Though we are only seventy miles from the equator, with tropical growth all around us, the evenings are quite cool. A sweater is not at all amiss at night.

Leaving the hot city of Manado we climb fifteen miles up a narrow, winding mountain road to the town of Tomohon. Our home is near Tomohon, off the main highway to the left. The house is only one year old, but it was built of old boards, which makes it appear much older. There are wide cracks between the boards, making it possible to stand in one room and see into all the adjoining rooms, and even to the great out-of-doors.

Not a drop of paint has ever touched the house inside or out. The floors are of old boards so poorly put together that the dishes and cupboards rattle when someone walks across the floor; but to us it is home, and we are enjoying making adjustments to accommodate our needs.

To conduct night services we leave home about 4 p.m. as we must travel rough mountain roads to reach the village or *kampung* where the service is to be held. The people can be seen making their way to the meeting house as we reach the village. Though our services are announced there are always some who have not heard, but when they see the car and the Americans they head for the service place too. We must always have a drink of tea and some native cookies before our services start. They are served as only the nationals can do it, and really are quite delicious.

We used to wonder where all the people would sit, and how they could all get inside the service place, but we have found that it is not such a great problem. They do not mind standing for the entire service. If we use a porch they stand on the steps and fill the house and yard to the street. Even houses next door are filled with people who want to listen and to see. Sometimes it is necessary that we conduct our services from a yard as more people can crowd around that way. How the people do drink in the Word of God! Sulawesi is considered Christian because of the influence of the Dutch Protestant churches; however, the people we reach have never accepted Christ as their Saviour.

When a service has ended the people do not want to go home. We load our musical instruments in the car and prepare for the journey homeward, but always before we get away the man of the house, where the service has

been held, motions for us to come on the porch so the people will leave, and we find that a native rice dinner has been prepared for us *with all the trimmings!* The people would be hurt if we refused to eat. Sometimes the women work all day preparing food for "the Americans." It may be quite hot with pepper, but we try to smile and to eat heartily so we will not offend. It has meant much to some of the people to think that we would sit and eat at the table with them in their homes.

One man, after attending our service, left word for us to come to visit his home. Not knowing what he wanted, we went. The Christian who took us told us later that it was to test us. The man had said that if we had real Christianity we would come to his house and drink tea with him. He said that he would believe that our religion was the real thing and that he would follow the Christ we preached, if we came.

Never have we been in a place where the people followed us around and watched every move we made more closely than here. They crowd around the car when we come and go, and they crowd around the windows and doors when we eat, no doubt curious to see if we eat as they eat. *And never have we been in a place where Christ is more needed.*

ANOTHER MARTYR IN KOREA

JOHNG YOUNG SOHN, a licensed minister of the Southern California District, now teaching the Korean language in the Army Language School at Monterey, California, recently received a letter telling of the martyrdom of a Pentecostal minister in Korea. A portion of the letter, which was written by Park Sung San, another Korean minister, was sent to Noel Perkin, Foreign Missions Secretary. It states:

"I set out on a journey to visit the churches and brethren of the southern provinces and those who were there from the fighting zone as refugees. I had not been able to visit the provinces for more than a year. . . . It seems to me that the present misfortunes in Korea are but the beginning of the great tribulation. . . . When I got to Sunchon I learned that the Elder Park, who was in charge of the Assembly church there, was martyred. He was a graduate of the Assembly Bible School in Tokyo.

"When the Communists withdrew from the town they shot more than a hundred democrats, two of whom were Christian leaders. When the Communists were about to begin shooting, Elder Park ran out to the front and witnessed of the love of God, saying, 'Repent, all of you, and believe on the Lord Jesus Christ,' boldly pounding the Communists' table. Thus, he became the first to be shot.

"He shouted 'Hallelujah' with joy and satisfaction on his face. It was a glorious martyrdom!

"The church in Sunchon has gone because of the bombings, but services are being held in the Girls' High School auditorium. The Lord has been blessing the church. A woman graduate of the Methodist Bible School in Korea, and a Presbyterian presbyter, have come to us and have experienced the Baptism in the Holy Spirit. They have been working zealously in our church. We thank God for them. . . . Please pray for us."

FREE METHODISTS PRAYING FOR THE SICK IN JAPAN

The following is an extract from a letter recently received relative to the ministry of Evangelist Harvey McAlister in Japan.

After hearing stories related of the miraculous cures that took place in Hiroshima, Sgt. Jacob De Shazer exclaimed of them, "That's more powerful than the atomic bomb."

De Shazer was one of Doolittle's fliers whose plane was forced down in Occupied China. He became a prisoner of war, spending 40 months in prison, 36 of which were in solitary confinement. Sentenced to death, he was later reprieved by Emperor Hirohito. Now he is a missionary to Japan, and is said to be the best-known of all missionaries, much beloved by the Japanese people.

De Shazer had ordered a projector for showing "the God of Creation" and other pictures to attract crowds to gospel meetings, but after witnessing the power of the Holy Ghost in healing, and seeing the mighty impact that healing of the sick was making on the Japanese, the order was cancelled. De Shazer decided that what Japan needed is not movies and talkies, but the preaching of the pure unadulterated gospel of the love of God, under a rich anointing of God's Spirit.

"I will never forget the joy that was mine," he says, "when under Brother McAlister's ministry I realized that healing belongs to Christ's church. I immediately began to offer prayers for the healing of the sick. One day, along with the students of the Free Methodist seminary, we prayed for a lame person who couldn't go upstairs without using crutches, but who, when prayed for, ran upstairs without crutches or even putting his hands on the stair rail. Hallelujah."

FOR SERVICEMEN IN JAPAN

Attention, relatives and friends of servicemen in Japan!

If you have servicemen in the Far East you may wish to notify them of a Pentecostal servicemen's fellowship meeting held at 7 p.m., the third Sunday of each month, at the Assemblies of God Bible School, Komagome, Japan. (Twenty minutes' train ride from R.T.O. Tokyo, Track No. 3, Yamate line.) For further information servicemen should call Tokyo 86-5115.

ALASKA MISSIONARY AVAILABLE

Homer F. Rugwell, missionary to Alaska, has been invited by many of our assemblies in the midwest to speak on the far northland. He also has kodachrome slides of our churches in Alaska and scenes of its natural beauty to show where they are desired.

Assemblies wishing to hear Brother Rugwell while he is in the Midwest and traveling eastward may contact him for the next few weeks at our Missionary Rest Home, 1848 Bernice Avenue, Chicago 13, Illinois.

PRAY WITHOUT CEASING

Have you ever promised to pray for a friend—then awakened later to the startled realization that you have forgotten to pray?

James Bennet, Christian lawyer, said he would never be able to remember all the people and things he was asked to pray about if he didn't pray on the spot. When he receives a letter asking for prayer, he does not put it in a pile but prays that instant for the person or need.

One prayer warrior was asked how she ever found time to pray for so many people. Her answer: "When an absent loved one comes to mind, or a person I haven't thought of in years, I pause a moment in my reflections to pray."

Instead of frittering away odd moments, we could be putting them to good use. One man said he always prayed as the ink was drying on a letter instead of using a blotter. A mother makes it a practice to pray a moment for her child every time she bends over the crib.

A church visitor prays for the person he is to visit while walking or riding to that home. Many Christians pray themselves to sleep. And just as commuters on trains or busses often close their eyes to the confusion around them and lose themselves in reverie, Christians can lose themselves in prayer.

When you are reading the evening paper and come across some event that shakes your

soul, don't pass it over with a shiver or shrug, but pray that God will overrule. And as you look at God's beauty in nature, offer a prayer of praise.

Take inventory of your own life and see what moments can be used effectively in prayer. While you are shaving or giving your hair a good brushing you can be in prayer. Ironing dainty dresses for your daughter can remind you to pray for her future, or giving a sweat shirt an extra stroke can recall how good God has been to give you a healthy son.

Climbing steps is a chore of many a housewife and subway commuter—but those steps can be forgotten if you are in prayer concerning a need. While sitting in a dentist's or doctor's office waiting your turn, pray for missionary friends, many far from needed medical centers. Or when you pick up a Christian publication, pray for the publisher, editor and writers in this field of ministry.

As you listen to a Christian radio program or view a Christian telecast, pray that souls may be won to Christ. When you find yourself beginning to worry about something you can't overcome immediately, cease your worry and begin to pray to the God who works miracles.

Begin today to put those odd moments to prayer use. Do you have a spare minute after reading this article? Then pray!—By Bernice Carlson Flynn, in *Christian Life Magazine*.

BRIDE COULDN'T MAKE UP HER MIND!

A big wedding was under way in Saints Peter and Paul Church in San Francisco. When the bride was asked: "Do you take this man for your lawfully wedded husband?" she murmured: "I don't know, I just can't make up my mind."

It was then announced to the audience: "There will be no wedding." The reception had been arranged to follow the ceremony. Hundreds of dollars worth of food had been purchased—but the reception was canceled.

A person's mind must be made up, and a willingness to accept the partner must be expressed before a legal marriage can be performed.

The same is true spiritually. When God asks: "Will you have My Son to be your Lord and Saviour?" the answer must be a definite "I will" before the link is formed between the sinner and the Saviour. It is only to as many as receive Him that He gives authority to call themselves the children of God (John 1:12).

Within a week the bride returned saying: "I was just nervous—my mind is made up—I do take the groom as my lawfully wedded husband." They were happily married and went honeymooning. Have you made up your mind to take the Lord Jesus as your personal Saviour, and live for Him who died for your sins and rose again for your salvation?—Tom M. Olson.

NEW CHURCH IN CEYLON BRINGS INCREASED INTEREST

A new church structure at Jaffna, Ceylon, under the supervision of our missionary, Rosa M. Reineker, recently has been completed and dedicated by Carl F. Graves of the Ceylon field. Most of our American missionaries in Ceylon attended the dedication, as well as Swedish missionaries and other workers from the island. The center picture gives a good view of the structure. Shown at the left is the placing of the cornerstone. At the right, Brother Graves is shown opening the door of the new church. Miss Reineker can be seen in both pictures.

Sister Reineker writes: "There has been increased interest in our services since we have moved into the new building. The believers say they have more freedom to pray and worship. In the other place an antagonistic neighbor disturbed the services. New people are coming."

"Two Hindu young men have given their hearts to the Lord. One had worked on the building. Although he was a Hindu he did not believe in any God and he had a great hatred

for Christianity. He was the first one to be baptized in the new tank. In his testimony he told how he had resented the baptismal tank until the Lord had gotten hold of him."



The workmen have not been paid in full for their work on the church, and a wall must yet be built around the property; also a road must be made to the church before the rains. There is an urgent need for \$1,000 for the wages, wall, and road. Friends desiring to help finish this splendid work should designate their offerings for "Church in Jaffna."

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.



MISSIONS ABROAD

Mr. and Mrs. Everett L. Phillips sailed on September 30 for Nigeria, West Africa.

* * *

Mr. and Mrs. Magnus E. Udd, missionaries to Nyasaland, East Africa, returned home for furlough in September.

* * *

Mr. and Mrs. Theodore R. Shultz of the Togo-Dahomey field announce the birth of a daughter on September 28. She has been named Brigette Kathleen.

* * *

Mr. and Mrs. Walter E. Erickson, missionaries to Peru, are expected home on furlough the last of November.

* * *

Mrs. Agnes N. Beckdahl of North India returned to the States in September. She is in New York at present, but will be going to stay at the Pinellas Park Home.

* * *

Miss Martha E. Roberts, missionary to South India, is now at home on furlough.

* * *

Gustave Kinderman, Field Secretary for Europe, and Mrs. Kinderman, returned to Europe in September.

* * *

Miss Christelle Evans of the South India field has returned home for furlough.

* * *

Mr. and Mrs. Charles E. Greenaway report from Tanguicta, Dahomey, French West Africa: "We were able to open our first two outstations this past month. It was with great joy that we loaded the old station wagon with two national preachers, their wives, and children, loaded the trailer with grain, chickens, baskets, clay cooking pots, etc., and headed for the outlying districts. The roads were bad, but we got through—the station wagon steaming and groaning in every joint. The two outstations are located among at least five tribes that never have had the gospel. Pray for the national ministers.

"The outstanding conversion of the past few months has been a boy from one of the outlying villages. He received real, old-time salvation. What makes it so remarkable is that the Catholic church had tried to interest

the boy. For some reason he would not accept the Catholic teaching. He says that God was leading him to us long before we came. This boy speaks four languages, including French. He is valuable to us in our work."

IF I HAVE NOT VISION

Though I speak concerning foreign missions with great eloquence, and have not Vision, I am become as sounding brass, or a tinkling cymbal.

And though I spend long hours in study and reading missionary literature, and know much concerning the hardships and difficulties of a missionary's life, and have not Vision, it profiteth me nothing.

Vision holdeth one steady before God; Vision enableth one to pray earnestly; Vision burdeneth, that others may have salvation.

Doth not exalt any but Christ, seeketh only the redemption of the lost, is given only to those who earnestly seek for it, thinketh no price too great to pay;

Trieth not to discourage those who would be missionaries, but trieth to encourage them to answer the call of God;

Beareth another's burdens, believeth that God is willing to undertake, hopeth for the salvation of many, endureth seeming failure and disappointment.

Vision doth not soon fail; but where there be excitement aroused by hair-raising stories it shall fail; where there be mere tears stirred at a missionary convention, they shall cease; where there be only interest, it shall vanish away. For all Christians know in part, and all Christians see in part; but when they have Vision their lukewarmness and intermittent interest shall be done away.

Before I caught the Vision, I spoke as one without a vision, I prayed as one without a vision; but when I caught the Vision I put away half-hearted things.

For now at least I have caught but a faint glimpse of the need which Christ alone can satisfy, but someday I shall realize it fully; now I know something of the price salvation cost, but then shall I see it clearly, even as it also hath been purchased for me.

And now to be a Missionary Christian are necessary—a prayerful heart, a surrendered life, and Vision; these three with others, but one of the greatest of these is Vision.

"Where there is no vision the people perish."
—*The Flame*.

KEEP THE FIRE BURNING

"The fire shall ever be burning upon the altar; it shall never go out" (Lev. 6:13).

Keep the altar of *private prayer* burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here; therefore, let this burn well. Secret devotion is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be, if possible, regular, frequent, and undisturbed. Effectual prayer availeth much. Have you nothing to pray for? Let us suggest the Church, the ministry, your own soul, your children, your relations, your neighbors, your country, and the cause of God and truth throughout the world.

Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion

Wound But Once

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the only time you own,
Give, love, toil, with a will,
Place no faith in the tomorrow,
For the clock may then be still."

burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay. Let us go with weeping, and ask for the Spirit of grace and of supplication.

Let us set apart special seasons for extraordinary prayer. For if this fire should be smothered beneath the ashes of a worldly conformity, it will dim the fire on the family altar, and lessen our influence both in the Church and in the world.

The text will also apply to *the altar of the heart*. This is a golden altar indeed. God loves to see the hearts of His people glowing towards Himself. Let us give to God our hearts, all blazing with love, and seek His grace, that the fire may never be quenched; for it will not burn if the Lord does not keep it burning.

Many foes will attempt to extinguish it; but if the unseen Hand behind the wall pour thereon the sacred oil, it will blaze higher and higher. Let us use texts of Scripture as fuel for our heart's fire—they are live coals; and, above all, let us be much alone with Jesus.—C. H. Spurgeon.

POSSIBILITIES IN YOUTH

Martin Luther was thirty-three when he nailed his theses to the church in Wittenburg. Patrick Henry was twenty-nine when he made his speech against the Stamp Act. Thomas Jefferson was thirty-three when he drafted the Declaration of Independence. Alexander Hamilton was the first Secretary of the Treasury at thirty-two. Napoleon was twenty-seven when appointed to command the French Army in Italy. Benjamin Franklin wrote "Poor Richard's Almanac," at twenty-six. Newton grasped the Law of Gravity at twenty-four. McCormick and Westinghouse were twenty-three when they respectively invented the reaper and the air brake.

A CALL TO ACTION

Do something, oh, do something! By the hell on earth these poor creatures suffer today; by the destruction on the verge of which they hover; by the abundant mercy provided for them; by the deliverance we have proved so possible; by the agony of the Cross under which I make this appeal, I plead for a united, desperate, persistent effort to save the lost.—William Booth founder of the Salvation Army.

A great fellowship meeting for all Pentecostal people will begin in Detroit, Mich., on Tuesday night, October 30, and continue until Friday night, November 2. Pray for an outpouring of the Holy Ghost upon this convention.



Mr. and Mrs. E. L. Phillips
Nigeria, West Africa

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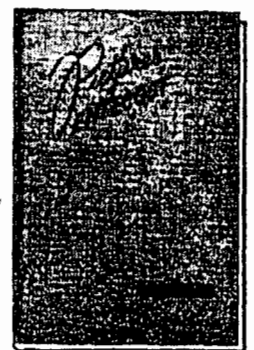
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SUNDAY'S LESSON
 A PREVIEW OF NEXT WEEK'S LESSON BY F. S. WILLIAMS

THE FOUR LEpers OF SAMARIA

Lesson for November 4

2 Kings 7:1-16

The lesson properly begins at verse 24 of chapter six. There was a great famine in Samaria which resulted from the city's being besieged by the Syrians. So severe was the famine that an ass's head sold for four-score pieces of silver. So hungry were the people that they were willing to pay any price for the poorest part of an animal that, under normal conditions, they would not eat, since the ass was among meats forbidden to one of Israel (Lev. 11:5). The fourth part of a cab of dove's dung, an amount equal to about a quart, sold for five pieces of silver. Concerning the dove's dung, much divided opinion has been expressed, the best interpretation probably being that this referred to a sort of pea, poor in quality, receiving its name from its resemblance to the dung of doves and because of its ill flavor.

1. A Terrible Famine

As the king passed by upon the wall of the city a woman cried to him, telling him that she and another woman had agreed to eat their children because of the famine. Her child having been eaten by them, the other woman had hidden her child which probably also was dead, wishing to keep the body for herself. She was unwilling to divide with the other woman. What terrible conditions famine can bring!

The king of Israel at that time was Jehoram, grandson of Ahab. (See 1 Kings 22:40 for the son of Ahab, and 2 Kings 3:1 for the beginning of Jehoram's reign.) Both Ahaziah and Jehoram were evil kings as was their father Ahab. Because of the sins of Israel, Samaria its capital was beginning to reap that concerning which God had warned through His servant Moses (Deut. 28:49-57). (See in Ezek. 5:10 a similar warning to Judah.)

2. A Distressed King

It is probable that king Jehoram sought to put on an encouraging front, for those in leadership ought to inspire those whom they expect to follow. Yet underneath the outward appearance of confidence, great was the grief of his soul. When the woman cried to him to require that the other woman give up her son for food, that was too much. He rent his clothes and, as the people looked they saw that he had sackcloth within upon his flesh (Ch. 6:30). We cannot always judge the heart by outward appearance. The king may have been trying to hide his concern, but this crisis exposed the reality. He was in deep mourning. (For sackcloth and

mourning, see Gen. 37:34; 2 Sam. 3:31; Joel 1:8, 13.)

3. An Unjust Accusation

The king knew that the conditions in Samaria were the result of the siege, but in his distress he laid the blame on Elisha, the man who had proved to be his gracious benefactor in an earlier time of trouble, (Ch. 6:8-20). Whether the king thought that Elisha, who had proved such a deliverer before, had power to deliver now, but would not, or whether he formed some imaginary idea which caused him to feel that Elisha was worthy of death, we may not know. This we may learn: the prophet of God could exercise spiritual gifts only as God was with him. When God wished him to convey help to the king, he was able. When God planned otherwise, the prophet was helpless. Spiritual manifestations come only as God may choose, never at the will of men. In the exercise of things spiritual may we be careful lest we go beyond the Spirit of God and end in self.

4. A Strange Prediction

The king was bent on taking Elisha (Ch. 6:31-33). He ought instead to have examined his own heart and repented, for he was an evil king (2 Kings 3:2; 6:32); but, as is often true, the evil man, instead of repenting, seeks to lay blame for his distresses on those who are good.

Then Elisha said, "Hear ye the word of the Lord" (Ch. 7:1). It seemed an impossible prediction when he said, "Tomorrow . . . shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria" (v. 1). The king being entirely undone, the Lord moved upon His servant the prophet, and a prediction came that at the moment looked like hollow mockery.

5. An Unbelieving Courtier

When Elisha predicted plenty, "a lord on whose hand the king leaned . . . said, If the Lord would make windows in heaven, might this thing be?" Note the position of this man. He was an immediate adviser of the king. He belonged to the upper stratum, but he was a man of cynical unbelief. We appreciate those upon whom leaders can lean, but if such advisers are men of unbelief instead of faith, their influence may be hurtful rather than helpful. In answer to his unbelief, Elisha replied that he would see the miracle performed, but none of its benefits should come to him. What a sad condition unbelief puts a person in. This lord was a hinderer.

6. A Strange Supply

The high and mighty

rejected the prediction of the prophet. Four leprous men, who probably knew nothing of the prediction, ventured forth to the camp of the Syrians, thinking it better to take a chance on being killed than to remain where they were and assuredly perish. As they ventured forth, behold, God had done wonders. He had sounded an alarm from His holy heaven, which so startled the Syrians that they fled in panic, leaving their stores behind them. In what wondrous ways God can work. As Israel "limited the Holy One of Israel" in the wilderness, we too often limit Him.

The lepers at first began to gather from the Syrian camp for themselves only. Then they said, "We do not well: this is a day of good tidings, and we hold our peace" (v. 9). With that they broke the news to Samaria that just outside the city "was bread enough and to spare." The prophecy of Elisha had come to pass.

May we who have good tidings of the Bread of Life, pass the news to those who are perishing with hunger.

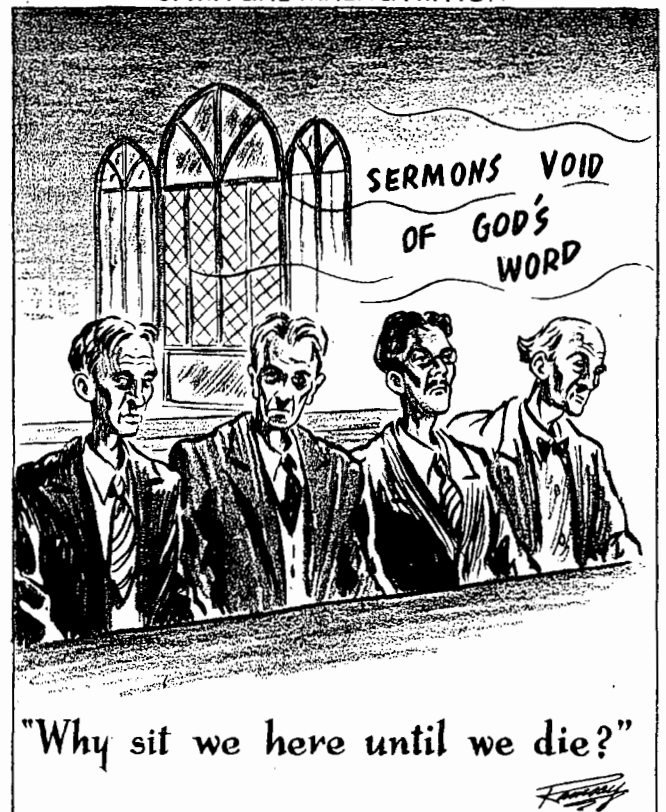
THIS WEEK'S LESSON

The Chariots of Fire (lesson for Sunday, October 28). Lesson text: 2 Kings 6:8-20, 23.

ONE STEP AT A TIME

We often make a great mistake, thinking that God is not guiding us at all, because we cannot see far ahead. But this is not His method. He only undertakes that the steps of a good man should be ordered by the Lord. Not next year, but tomorrow. Not the next mile, but the next yard. Not the whole pattern, but the next stitch in the canvas. If you expect more than this you will be disappointed, and get back into the dark.—F. B. Meyer.

SPIRITUAL MALNUTRITION



PARDONED TWICE

How a Nazi War Criminal Found Christ

BY BOB EVANS

DEPRESSION lay heavily in the air; people seemed to have no hope. The grim ruins of the city had come to symbolize the spiritual ruin of German lives, even more than the fall of a great nation.

The auditorium was packed long before the time announced for this, the second prolonged service of the day, in that city of Western Germany. After preaching the gospel, I had given an invitation; and many who had responded were now being personally led to Christ.

As I turned to leave the platform, my colleague, Noel Lyons, joined me. Coming from the wings, we were confronted by a tall, hard-looking German, powerfully built and with a defiance in his face.

"You claim to be a Christian," he said to me bitterly. "You stand up there and preach to Germans, but how do you explain the actions of your own countrymen?"

I asked him what he meant. He proceeded to tell his story.

He had participated, as one of a special force of SS troops, in the massacre of American prisoners at Malmedy, Belgium, during the Battle of the Bulge. Taken prisoner himself later in the same battle, he had been finally shipped to a Prisoner of War Camp in Virginia. As soon as his unit was identified, he was returned to Germany as a war criminal to face charges of murder. Found guilty he was sentenced to life-imprisonment at Landsberg Prison in Berlin, a fortress reserved for only the most confirmed Nazis.

Only the day previous he had returned to his home city, freed by an American revision of sentences. What brought him to the meeting we do not know. Now as I looked at his hard, proud face, I realized that this man, just released from years in prison, was the ideal Hitler youth—fanatical, filled with hate during childhood, and dedicated to the gods of war. Could anything change him?

"How can you call yourself a Christian?" he asked sarcastically. "After what I know of Americans, I cannot understand how you can preach to Germans! Your own country is anything but Christian, and your soldiers were brutal to me."

"I am not here to deny or affirm what you say," I answered. "In every country there are people whose actions are shameful. But why do these people do such things? Because they do not know Christ. Because they are sinners."

"That is no excuse," he said. "That doesn't explain the kind of hate I've had to take from your people."

"But I do not hate you," I said. "In fact, my heart is filled with the love of God for you right now. And I want to show this love the best way I know."

"How?" he said slowly, suspiciously.

"By telling you what Christ has done for me."

He seemed to be pushed off-balance by the

invitation. We sat down with him—Noel, a Parisian neighbor of ours named Henri, and myself.

"Henri," I asked the Parisian in German, "do you hate this man?"

"No," replied the Parisian in German, looking him in the eye. "Our people are traditional enemies, but I am a Christian. And as a child of God, I can love him and desire his salvation."

By now Wolfgang (for that was his name) was convinced that we were his friends.

As we talked about the sinful condition of the human heart, he looked puzzled. Stubbornly he insisted he was not a lost soul. Others were more wicked than he. Just because he had been in prison, he was no worse than others.

We assured him we were not judging his part in the Malmedy massacre. Rather God had judged the human race, of which he was a member, to be guilty before Himself.

"Have you ever seen a picture of the human heart?" we asked. We showed him the list of the "evil things that come from within and defile the man" in Mark 7:20-23.

Slowly but surely the Word of God did its work. For over an hour we looked at list after list of sins. Then came God's conclusions about man's nature. Finally we dealt with the glorious perfect work of Christ for sinners.

He had seen the Scriptures for himself. He had read them aloud from the German Bible. Even though he had no background in Christian things, the Sword of the Spirit had penetrated to his inmost heart.

Now the proud look was gone. Shoulders sagging, his head hung down almost to his knees. Conviction came from every line in his face that we could see.

We were speaking of the thief on the cross. He had had no claims to press upon Jesus. Hopeless and guilty, he had cried for mercy, and Christ had heard him. "This day," He had promised, "thou shalt be with me in Paradise."

That did it. We asked Wolfgang if he wanted Christ to say that to him. No words came, but his head nodded. In a moment we were on our knees praying the dying thief's prayer, a Frenchman and an American each with an arm about him. The same Saviour saved another criminal.

Noel, Henri, and I could hardly believe that we saw tears in his eyes. His was a new face with a radiant look. Real peace and silent gratitude were in the strong handclasp. Bitterness had surrendered to love. A soul was born. A criminal had become a saint.

Millions more remain in dark, decisive Germany—more who can believe only if they hear. This is our responsibility. Pray for Germany, whose leaders may again decide the fate of Europe. If even one, like Luther, allows himself to be led by Christ, Europe may again be revolutionized. Today's Europe is a lost generation. Every individual counts.



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The Bible is only ½ inch thick and weighs 4¾ oz. Bound in fine grain Persian Morocco Leather, with flexible semi-overlapping covers, round corners, fabricoid lining, red under gold edges, gold stamping, headbands, and ribbon marker.

1 EV 141 \$6.50

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?

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ST. MATTHEW, 12 The people reprov'd Tyre and sī-dōn, they knoweth the Son, but would have repented the Father; neither long ago in sackcloth knoweth any man the and ashes. | Father, save the Son.

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HEALED

If God has healed you recently, will you not write out your testimony and let us publish it so that others who need healing will be encouraged to believe and receive the Lord's healing touch? Make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri.

HEART DISEASE

I had such a serious heart condition that my husband feared constantly of my leaving this world. I was unable to do my work, even as much as prepare the morning meal for my husband. Doctors had told me there was no help for me, and that all I could do was to rest and take life as easy as possible.

W. E. Brannan and Lloyd Huffey were conducting a meeting at the Assembly of God in Flippin, Arkansas. I was anointed in the name of the Lord and I was instantly healed. Since then I can go to church and enjoy God's wonderful blessings. I can do my work. I have been to two different doctors and they have told me that my heart is perfect.—Mrs. Agnes Finnley, Flippin, Ark.

(Endorsed by Pastor Leota Slape, Box 134, Flippin, Ark.)

FACE CANCER AND DEAFNESS

I had a cancer on my face for three years. Some of the best physicians took X rays and pronounced it cancer. One doctor said he did not want to scare me, but it was a bad place.

Evangelist W. V. Grant conducted a meeting at the North Side Assembly in Fort Worth, Texas in December and January. I attended that meeting, and the night I was prayed for the cancer dropped off. I was also healed of deafness one night as I sat in the audience. I had not been able to hear the services for five years, but I can hear plainly now. I have been practicing medicine for 47 years, but I am praising God now for a Great Physician.—Dr. M. A. Peck, 1505 N. Houston, Fort Worth, Tex.

(Mrs. Estella Filbert, Associate Pastor, North Side Assembly, verified this healing.)

STOMACH ULCERS

For three years I suffered from ulcerated stomach, not being able to eat any foods except strained baby foods, and other soft foods like oatmeal. My wife suffered for some time from leakage of the heart.

In April, 1950, my wife and I were invited to attend a revival meeting at the Old River Assembly of God Church in Dayton, Texas. Neither of us was saved, and we went to the service hungry for the Lord. We gave our hearts to Christ and asked the evangelist, Sister Leona Newberry, and the pastor, L. P. Thomas, to anoint us with oil and pray for our healing.

After service that glorious night we went to a friend's house, where I expressed a desire to eat. Rich and heavy food was placed before me. Previously I would have suffered terribly if I had eaten such foods, but I ate heartily that night and never felt any pain.

That was a year ago. Since that time I have been able to eat whatever kind and whatever quantity of food I wanted and it does not hurt me at all. I have gained thirty pounds since the Lord healed me. I feel and look like a different person.

My wife was also healed of her heart ailment, gloriously and completely. Praise the Lord! He is my Doctor now. He is so real. I praise Him for all He has done for my family and me!—Henry Gresham, Route 2, Box 65, Dayton, Texas.

(Pastor L. P. Thomas of Dayton, Texas, states: "God has done a marvelous thing for Brother Gresham. As his pastor I can say that it is plain to see that his healing is as good today as it was in April 1950, when God touched him.")

CANCER

In May, 1945, a lump came in my left breast. It kept growing and my husband took me to Dr. Meyer in Newburg, Mo. He advised me to go to a cancer specialist at once. I did not go then as I wanted God to heal me. I gradually grew worse.

In 1947 I went to a cancer specialist. After examining me he told my husband that he was unable to help me as we had waited too long. Later I went to a cancer specialist in Jefferson City, Mo. He said I had the worst case of cancer he had ever seen in a person still alive. The doctor said that if he gave me radium treatments it would not cure me, but would prolong my life. I decided not to take the radium treatment.

The pain was so great it seemed as though I could not bear it. I was bedfast by 1949. The doctor gave me shots and medicine to help ease the pain. The cancer had eaten my left breast completely off, and my left lung was almost gone. I coughed so hard day and night, and I could hardly breathe. I had

very little natural sleep because of the awful pain and cough. Finally the shots and medicine no longer eased the pain.

The doctor told my family that I could not live till Christmas of 1949. Before Christmas God came on the scene and healed me. I had been in bed for sixteen weeks and I was just skin and bones. For the last three weeks of my illness I had no doctor. No one expected me to be up again.

Now I am able to do all my housework. Since April, 1951, I have worked at Phelps County Hospital.—Mrs. Ivan Williams, P. O. Box 102, Rolla, Mo.

(Pastor George H. Fry, Rolla, Mo., states that this testimony is true.)

CRIPPLED FROM RHEUMATIC FEVER

In August, 1949, I was stricken with rheumatic fever and was in bed for nine months. During that time I was examined by 30 doctors, had two operations, and several X rays. When I finally could be up, I was so crippled I could hardly walk. One foot was turned to one side and I had to use a cane.

In July, 1950, I was prayed for in a meeting conducted by Evangelist Robert G. Hanson. I began to improve, but still limped as one foot was one inch shorter than the other.

On August 3, 1951, I was again prayed for in Brother Hanson's meetings in Chariton, Iowa. From that moment I have been able to walk without limping and I wear normal shoes. I give God all the praise and glory.—Deloris Foland, Route 1, Lucas, Iowa.

(Pastor Merlin N. Steen, Chariton, Iowa, said that Miss Foland was prayed for on a Friday night, and on Sunday night she was back to the services walking normally. He has seen her several times since, and she is continuing to rejoice in her healing.)

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BROKEN BONES

On the night of June 4, 1951, I was irrigating in the field. I stepped into an old well which was partly covered with trash and broke my foot. I slowly managed to get to the car and drove home. They helped me into the house. The pain was so severe I had one fainting spell after another.

It was the night of our monthly fellowship meeting, and it so happened that our Sectional Presbyter T. R. Justus, was spending the night with us. He prayed for about an hour that night. God came down and instantly all my pain was gone. I slept undisturbed through the night, and the pain never came back.

The next morning an X ray was taken and it showed that three bones had been broken, but were perfectly set. The doctors were puzzled, and in a few days took another X ray in which the bones hardly showed they had been broken. The technician asked which doctor had set the bones, as it was a perfect job. I told him that Jesus was the great bone Specialist, and that "He doeth all things well." To Him be all the glory.—I. C. Rempel, Monte Vista, Colo.

(T. R. Justus, Sectional Presbyter, Trinidad, Colo., has endorsed this testimony.)

CANCER

For approximately eighteen years I was stricken with an ailment. One doctor said it was chronic appendicitis, another diagnosed it as gall bladder trouble, and another as stomach ulcers. I had three operations in four years. One was for appendicitis. I suffered a similar attack after the operation which proved my trouble was not appendicitis. One doctor stated he would have to take out one-third of my stomach if he operated for ulcers. All the surgery, medical treatment, and special diets gave me only temporary relief.

The doctors never would tell me exactly what was wrong with me, but I fear that I had cancer, because my case was similar to several whom I knew had cancer. For the past three or four years I had pain most of the time, and just before I was healed the pain was almost more than I could bear.

At this time I made a decision to return to church, as I had drifted away from the Lord. I made this decision on Thursday and went to church the following Sunday evening. I went to the altar and prayed. In my prayer I made known to Jesus the faith I had and asked Him to heal me. Several Christians gathered around me and prayed with me. Pastor V. W. Miles anointed me with oil according to James 5:14-16, and prayed for me.

The following week I had a battle, but I did not take any medicine. Then the affliction for which I had been operated on, came back. This time it was visible, and I knew it was cancer. My first thought was to be anointed and prayed for again. Then I thought, "Why, I asked Jesus just about a week ago to heal me. So I just began to pray myself. I kept believing and trusting the Lord, and within a few days the cancer slowly disappeared. I felt so well that I began to eat foods that I had not eaten for several years. I want to thank the Lord for this complete healing.—Mrs. Marjorie Zeunges, Williamsport, Md.

(Pastor V. W. Miles, Williamsport, Md., has verified this testimony.)

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QUESTIONS

ANSWERED BY FRANK M. BOYD

If you have questions concerning the Scriptures, send them to Questions Department, The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri. Be sure to give your name and address, so that Brother Boyd may answer your question by letter if not in this column.

What is the meaning of Paul's two statements in Romans—"a remnant shall be saved" (9:27) and "all Israel shall be saved" (11:26)?

In chapter nine Paul expresses his yearning over his "kinsmen according to the flesh" that they might be saved. He further unfolds, however, that they are, as all through their history, divided into two classes, the spiritual who are "justified by faith," and the natural who are unrighteous. But these latter felt that God should regard and save them simply because they were "the seed of Abraham."

Christ had a controversy over this point with the Jews, as recorded in John 8, where He shows them that mere genealogical descent gave them no precedence or notice, for they were not doing "the works of Abraham."

But throughout their history there has been the faithful "remnant," as in Elijah's day—seven thousand who did not bow the knee to Baal. Isaiah constantly refers to this "remnant." So in this present church age there are those saved Israelites—the "remnant according to the election of grace" (Romans 11:5).

In Romans 11 Paul is dealing primarily with the national destiny of Israel, in fulfillment of God's covenants with Abraham and David, which have not been invalidated even by the nation's unbelief. So, in the expression "all Israel shall be saved" he means that their national deliverance and salvation will come to pass when the "Deliverer," the Lord Jesus Christ, returns.

Here again this national survival and salvation will be realized through another "remnant" of godly Israelites (cf. Rev. 7:1-8) who will form the nucleus of the millennial Israel.

Please explain Nahum 2:3, 4. Is this a picture of the modern automobile?

In my opinion, the answer to the above question is, No. It is true that there is some rather striking description here, which would seem to be analogous to the modern automobile. But in exposition it must be said that the entire prophecy of Nahum, as is readily discernible from the context, relates to the destruction of Nineveh, the capital of the Assyrian Empire.

Verses 3 and 4 depict the multitude of the chariots of the invading coalition army of Babylonians, Medes, Persians, and Scythians, and the flashing in the sunlight of the armor of their warriors, as the chariots deploy about the open ways in the suburbs of Nineveh and then in the streets after they have broken through. The besiegers are so numerous that to the Ninevites, looking from the walls, their chariots seem to dash against one another.

Do you think that all of the Holy Spirit will be taken from the earth at the time the Church is caught up, or do you think that this Third Person of the Trinity will still be here in at least a small measure?

May we help in answering this question by pointing out that we cannot divide the person of the Holy Spirit as implied in the expressions in this question, "all of the Holy Spirit," and "still be here in at least a small measure."

However, we may make distinctions as to the ministries and relationships of the Holy Spirit—for example, to the individual believer or person, or to the Church, the body of Christ. We understand the sense of the question and give the answer as we believe the Scriptures teach.

That the Holy Spirit will completely withdraw Himself and be inactive in the earth after the rapture, or during the tribulation, we do not believe. True, He will not be working, as He is now, in the Church, the body of Christ, for that body as the channel for His ministries will be absent. The preserving "salt" of the earth will be gone.

But that He will be active in individual hearts during the tribulation is proved by Revelation 7:9-17 where a multitude of Gentiles are seen before the throne of God, saved (cf. 7:14b) "out of the great tribulation" (literally, "out of the tribulation the great one"). The question arises, How could they be saved apart from the ministry of the Holy Spirit in conviction (cf. John 16:8) and in directing their gaze toward Christ (cf. John 16:14) as the object of their faith (cf. also Rev. 7:14b as to the ground of their salvation)?

The extraordinary event of the rapture of a body of living people from the earth will unquestionably arouse inquiry, bring conviction, and (at least in many hearts) prepare the way toward salvation. Also, will the testimony of the two witnesses of Revelation 11 be utterly ineffective? We think not.

Kindly explain the passage about a woman praying with her head uncovered (1 Corinthians 11:3-6).

In this passage Paul brings a rebuke of some of the women in the Corinthian assembly, not by referring immediately to custom, but to a fundamental principle of the Christian life that ought to govern that custom—"the head (signifying headship, dominion) of every man is Christ and the head of the woman is the man; and the head of Christ is God." Every man is under authority to Christ; the woman (the married) to the man (her husband); and Christ, in His mediatorial relationship as Son of man, to God. Where the blessings of salvation are concerned, equality exists. cf. Gal. 3:28.

But certain social distinctions must be recognized or society would disintegrate. These Corinthian women were evidently overstepping their new-found Christian liberty, and, by throwing off proper restraint, were bringing reproach upon themselves and the cause of Christ.

Their offense was in praying or prophesying with uncovered heads or unveiled faces, contrary to the custom of both Jew and Gentile. A man would dishonor his head or headship by adopting the style of the woman; and the woman, by discarding the sign of her subjec-

tion, would dishonor the headship of her husband and throw herself open to the charge of unchastity. vv. 4-6.

"In the East the woman veiled herself (Gen. 24:65) in modesty and subjection and as expressive of fidelity to her husband (Gen. 20:16). The head of a suspected wife was uncovered (Num. 5:18), indicating her having withdrawn from the power and government of her husband. At that time, therefore, for a woman to veil herself showed that she accepted of her own free will that subjection to her husband which nature taught her by adorning her with long hair (vv. 14, 15)."

In Bible days women of bad character were shorn and even shaven. Hence for a woman to appear in public unveiled would cover her with shame. vv. 5, 6. Such is not the case in modern life.

God lays down certain fundamental principles which never change; but the mode of application of those principles sometimes is altered with changing customs, due to enlightenment. There is nothing like this Corinthian situation in our modern life that would require a woman in church to wear a head covering. The modern bonnet or hat has no relationship whatever to this early church situation.

ENCOURAGEMENT FOR THE FAITHFUL

(Continued from page five)

cold and nakedness, while in his heart he had carried the crushing load of "anxiety for all the churches." Life had been a battle, but he had fought a good fight to the end. Discouraged, cast down, pressed beyond measure, he had drawn strength from God and God had seen him through. Looking from himself to his Redeemer he was able to thank God who gave him the victory and caused him ever to triumph. Resting in the love of Christ he was able to say in confidence, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me." Wonderful struggle, glorious victory.

You will remember that Jesus gave to His disciples the parable of the pounds and of the talents. To one was given ten pounds, to another five, to another one. To each the Lord said, "Occupy till I come." In the parable, the time arrived when He came. He is telling us to trade, to work, to do what we can. Develop the work at home; develop it in distant lands. To do this we must also develop the work of God in our own souls. God would have us keep the victory within as we seek victories for His kingdom without. This internal victory is ours, but to sustain it we must fight the good fight of faith, lay hold on eternal life, quit us like men. These are fighting days. With Paul we can at times say, "Without were fightings, within were fears." Would that we could also say with him, "For these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." We may do so if, with him, we learn to "look not at the things which are seen, but at the things which are not seen," realizing that "the things which are seen are temporal, but the things which are not seen are eternal."

I need not tell you that God has promised to His faithful ones a home, a mansion. Some

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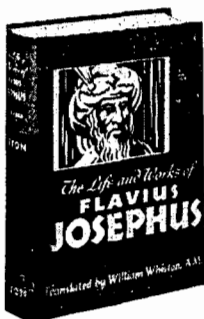
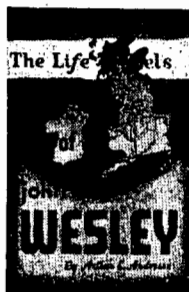
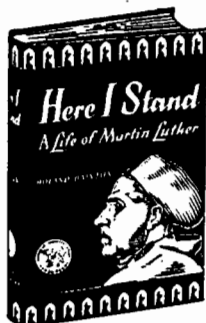
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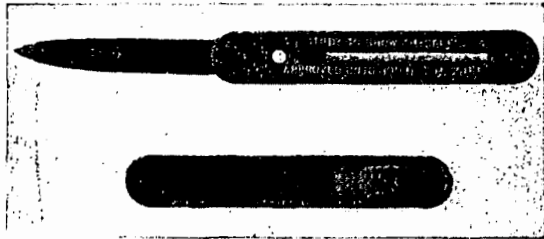
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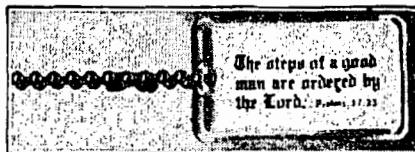
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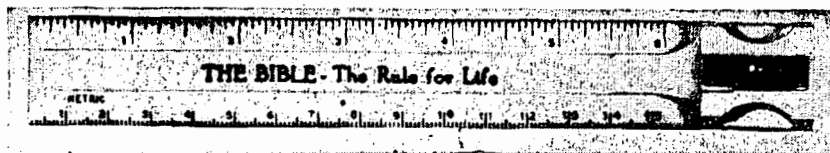
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of us may have no mansion here. We may have but little of this world's goods. But I wish to cheer your hearts this morning. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised?" Jesus is coming again and His reward is with Him. We are being kept by the power of God to an inheritance that is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Kept by your own strength? No. By your own will? No. We are kept by the power of God, that the glory may be His.

There is a rest of faith for God's people now. The soul rests in the redeeming work of Christ, but I wish to remind you also of the rest that awaits us at the end of our way. In the Book of Revelation we read "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." They have labored. They have battled. They have served as best they could. By patient continuance in well doing they have been laying up for themselves gold, silver, precious stones, those excellences of conscientious and faithful labors which will stand when the fire tries them. They have been faithful in prayer, in testimony, in their contributions, in showing a Christian spirit; faithful on the side of right, standing against evil. Faithful from the center of their bosom, they have lived not for self but for God. The hour is coming when, like our faithful brothers and sisters who have closed their eyes in sleep, they too shall enter into rest from their labors.

My brother, if you are faithful to God you will pass from this life having like David served your own generation, and your works will follow you. Missionaries may lay down their lives on foreign soil, but if they are faithful to God their works continue. Someone has been impressed and blessed through them. Someone has received an incentive to carry on, and the missionary still lives in the work that goes on and on.

I look back over the years. I think of precious brethren with whom it has been my privilege to labor. We mingled our service and our prayers together. We sacrificed that this Gospel might take root and girdle the globe by the help of God. Many of these brethren are gone, but they have left something. They have left something in me. You too have met God's faithful ones. Among them are those who have laid down their armor. They are gone, but the impression which they made lives on in your life. Through you they still live.

I turn to faithful parents, to faithful sons and daughters, to the faithful deacons in the church, the teachers in the Sunday School, to all of you who are faithful followers of our Lord Jesus Christ. The hour will come, and it may come soon, when you will cease from your labors and enter into rest. The last temptation will have come, the last conflict against the flesh, the last attack of Satan. You will have ceased from your labors, but your works will follow you. Fathers, you are putting something into your sons. Mothers, you are sowing for good in your daughters. Dear old deacon, faithful to God, you are putting something into the younger generation. Qualities of your life thus live on and on.

As an example to us, let us think of the worthies of faith. They being dead yet speak.

Among them are those who did wonderful things. Abraham ventured, Moses led, Gideon fought. Daniel through faith stopped the mouths of lions. Shadrach, Meshach, and Abed-nego quenched the violence of fires. These were among the worthies, but were I to stop with them I would give you only part of the story. Among these illustrious ones were the many whose names we do not hear. Are they because of this any the less worthies of faith? Let us consider them. "Others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain of the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."

"These all died in faith." We talk about Wesley and Spurgeon, about people we think of as great. My friend, if Jesus carries you may go to a grave on which there will never be a marker. God knows your faithfulness and will reward you among the worthies. Many are inclined to despise themselves because they are not what they think some others are. Do you not know that even a cup of cold water given because of your love for Jesus will not lose its reward? Every self-sacrificing nickel that you put into the offering for God has a reward. Every kind word which you speak and every encouragement which you bring to another has its reward. God has a record and He knows you.

In addition to the worthies enshrined in the eleventh chapter of Hebrews, we have an innumerable multitude who have lived since their time. There are the martyrs of the days of the inquisition; among the Waldensians, in Russia, in Korea, and now in parts of South America. Martyrs! Where are there not martyrs? Many of God's children, not martyrs in body, are martyrs inwardly. They are martyrs to circumstances, to inward suffering. When in pastoral ministry I have gone into homes where people would pour their hearts out to me. At times I thought, "It would be easier for these persons were death to take them." But they live on, sorrows eating away their lives. If you are in this class, be of good cheer. God knows all about it. He has a record and the time is coming when "He shall wipe away all tears from their eyes." Today there are lonely hearts. There are sad ones. Many are the good people who have to suffer. If you are a sufferer, lift up your head. Heaven is going to draw near. God is your Father. Before you lies a glorious reward.

By what means are we to come to the end of our pilgrimage in peace? By following them who "through faith and patience inherit the promises." Patience means endurance. We must endure "as seeing Him who is invisible." We do not see Him, but we believe in Him. It was by faith that Abraham became the father of the faithful. Even when hope seemed gone, "against hope he believed in hope." Whatever his present position was, he believed the promise of his heavenly Father. Parts of that promise he never lived to see, but he sees it now. With him the apostle Paul says, "We look not at the things which are seen, but at the things which are not seen." Had the apostle gotten his eyes on conditions which surrounded him, he would have failed. He was surrounded by stoners and

sticks, perils among his own countrymen, and even among false brethren.

If your eyes are turned toward some inconsistency, whether in the church or in your home, turn them to Jesus. Some of these days we are going to see Him. He will then be unseen no more. The holy city, the New Jerusalem, is coming down from God out of heaven. We shall hear the voice of the archangel and the trump of God and, behold, we shall be changed, rising to meet the Lord in the air.

Having encouraged faith, the writer to the Hebrews says, "Be not slothful." Be not spiritually lazy. Do not lag. Persist in your prayer life. Continue your testimony. Read God's Word. Do not cease because of tests and trials. Instead, "press toward the mark for the prize of the high calling of God in Christ Jesus." Take the worthies as examples. Get into the eleventh chapter of Hebrews, and other portions of the Word. Then follow after their example of enduring faith. It is to them who "by patient continuance in well doing seek after glory and honor, and immortality," that God has promised eternal life. We must be steady plodders. "Be not weary in well doing, for in due season ye shall reap, if ye faint not."

Nothing is more wonderful than faithful children of God. Therefore I leave with you this beautiful portion of Scripture, "Be not slothful, but followers of them who through faith and patience inherit the promises."

ARE YOU A RIGHT PROMISER?

Billy, age five, came in to see me the other day, shadows in his eyes, his rosebud mouth drooping. For two years mother-love to him has been but a memory.

"What's the matter with you, Billy-boy?" I asked smiling. But there was no answering smile, just a doleful, "I got somepin' dreffel to tell you, Mrs. Mason." And he climbed into my lap, put the drooping mouth close to my ear, and whispered, "Mrs. Mason, my papa isn't a right promiser."

"Why, Billy-boy, what do you mean?"

"He promised to bring me some candy and he didn't do it."

"Oh, but he is such a busy man, dear. He just forgot it."

"Yes," he answered soberly. "I thought about that. But he promised to make me a swing and he didn't do it."

I struggled to hold his faith. "Billy, he probably didn't have the things ready to make a swing."

"Yes, I thought about that, too, but he promised to take me uptown last night and he didn't do it, and," in a tone of sorrowful finality, "I know now he isn't a right promiser."

His voice broke on the last word, and his blue eyes filled; but he whistled to his dog and hurried away before I could make further excuses for the father who, I myself knew was "not a right promiser."

How different are the words of God—"I have spoken it, I will also bring it to pass: I have purposed it, I will also do it."

God's people ought to be like Him—they ought to keep their promises. "When thou vovest a vow . . . defer not to pay it." Eccl. 5:4. (Author unknown.)



FRED: *If our ministers believe in living by faith, why do we have to take special offerings for them when they get old? Can't they still live by faith?*

UNCLE JOHN: I'll answer with a question. What do you mean, "Living by faith?"

FRED: *Well, trusting God to supply one's needs.*

UNCLE JOHN: Do you think that always has to be done by special miracles, like the loaves and fishes, or Elijah and the ravens?

FRED: *Well, no—*

UNCLE JOHN: How is it done, then?

FRED: *Ahh—through God's people, I guess.*

UNCLE JOHN: What makes God's people supply the need?

FRED: *He lays it on their hearts.*

UNCLE JOHN: How?

FRED: *Oh, they hear about the need, and feel burdened and—well, just give.*

UNCLE JOHN: Now, if I tell you we have a large number of aged ministers and missionaries who are in need, and who are trusting God for help, what do you think God will do about it?

FRED: *I guess He'll lay it on someone's heart.*

UNCLE JOHN: Whose heart?

FRED: *Well—*

UNCLE JOHN: Really now, isn't it wonderful that God chooses to use us to answer the prayers of these faithful servants of His?

FRED: *Yes, I think it really is.*

UNCLE JOHN: You remember the poor widow of Zarephath, and how she had to help the prophet Elijah. What happened to her?

FRED: *Her own needs were met too. Say, when are they taking that offering to help the aged ministers and missionaries?*

UNCLE JOHN: Sunday, November 18, is the suggested day. You mean you're going to give? I thought you were going to let the old folks "live by faith!"

FRED: *I still am! Only I think maybe the Lord is choosing me to help reward their faith. What's that date again?*

UNCLE JOHN: Sunday, November 18. If for some reason you want to send an offering direct, address it to the Department of Benevolences (Fred Vogler, Director), 434 West Pacific Street, Springfield 1, Missouri.

Revivaltime

ASSEMBLIES OF GOD RADIO DEPARTMENT • POST OFFICE BOX 70, SPRINGFIELD, MO.

W. A. BROWN, Executive Administrator

E. M. CLARK, Director

Dear Friends:

Would you like a specially pleasant Christmas this year? Good Christmas music and hymns can lend an atmosphere to your own home which can go a long ways toward making your Christmas happier, homier and more Christmasy than ever before.

Christmas has always been a time for our family to get together, to exchange gifts and enjoy fellowship around a table filled with good things to eat. These days were highlights in the year for the entire family.

I well remember my first Christmas away from home. There was a lonely feeling in my heart as I looked forward to the Holiday Season, but one day as I walked down to the store to make a purchase I heard the first strains of a Christmas hymn as it was played on a phonograph in one of the stores. As I listened to the music, old home scenes began to drift back to me from across the years..when we opened our gifts early on Christmas morning..a program at the country school house..Christmas Eve at the little country church.

As these warm memories came crowding in upon me my loneliness vanished and I was able to rejoice in the spirit of Christmas as I had in years gone by.

I believe your Christmas will be brighter this year if you have a good supply of new sacred Christmas records. Or what better Christmas gift could you give to a friend? The selections printed below are all recorded by fine consecrated young people. I believe that they are the best you can buy anywhere. All you need do is check the records you wish to order, cut out the ad and mail with your remittance. If you mail it in early you will be assured of having your order filled.

May God's rich blessings be yours at this Holiday Season.

Yours for a happier Christmas,

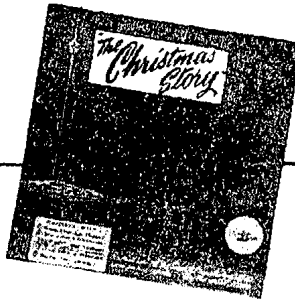
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The Offense of the Cross

Gay G. Benson

SPEEDING ITS WAY through small mountains of snow piled high on either side of the rails, a crack New York Central train was headed for the country's largest city with its hundreds of passengers unmindful of the frigid weather outside. It was well past midnight. Some occupants were sleeping, some just dozing, and others wide awake, as the throbbing engine of steel and fire knifed its way through the winter darkness.

Seated side by side in one of the coaches was an Assembly of God evangelist and a U. S. Navy officer, a Lieutenant, j.g. For awhile their conversation centered on amateur photography. Later, the preacher succeeded in steering the friendly chat into religious channels, for on that subject he felt more at home and was better qualified to speak.

The naval officer was a professed atheist. He had quite firmly convinced himself, he thought, of the nonexistence of that Being some people term "God." Consequently he was perfectly satisfied as to his ability to get through life with no need of divine assistance or favor. To his own way of thinking, he was entirely self-sufficient.

"Do you mean to tell me," he said, "that with all the propensities inherently mine by virtue of my being a man, I am yet incapable of being all that I should be without God? Are you foolish enough to maintain that by strength of will and intellect I cannot attain to all that life holds worthwhile? Must I trust in the sacrifice of a man called Jesus as my only hope for the true realization of life here, and as you say, eternity hereafter?"

The preacher assured his traveller friend that the testimony of the Bible and of countless Christians confirmed that point of view. One can readily imagine the parade of usual arguments which the would-be atheist advanced to support his contention that God was a myth, the Bible a conglomeration of flaws, and the sacrifice of Calvary entirely needless insofar as he was concerned.

Unfortunately, the attitude of the naval officer is a reflection of the position many assume in these times. To unnumbered worldlings, the crucified Christ is yet the stone of stumbling and the rock of offence.

Calvary is offensive to the unregenerate mind because it minimizes the wisdom of the world. The preaching of the Cross, Paul declared in 1 Cor. 1:18, is to them that perish foolishness. Many mysteries incomprehensible to the unenlightened mind surround the Cross. Therefore rebellious,

proud human nature freely expresses its disapproval of the humility, the simplicity, and the child-like faith required to make one a recipient of all the Cross provides. The apostle wrote again that, since the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

The stark, naked truthfulness of it is awe-inspiring. By his wisdom man has framed countless philosophies. By his wisdom man has built instruments that scan the remote horizons of the universe, and bring its secrets to his feet. By his wisdom, man has explored and exploited molecular and atomic power and has harnessed its energy to maim and mutilate thousands. But the fact remains that, by his wisdom, man has never and will never understand the Creator, the great "I Am." Unaided human reason here stumbles and haltingly acknowledges its inability to get acquainted with Deity. Only at Calvary does the light first dawn upon the needy soul. Arrogant human nature hates to admit the futility of its own efforts and the fruitlessness of its prized and valued intellect. The finely gloved hand of the mentally accomplished shrinks at the touch of the twitching, bleeding hand of the Christ of the Cross.

Then too, the Cross is objectionable because it brings man's utter sinfulness into bold relief. Little intercourse with the world is needed to see how reluctant many are to acknowledge the depravity of their own hearts. That they are poor, some will agree; that they are comparatively ignorant, even the wisest acknowledge; that they are weak, most will freely concede; but that they are sinners—well, to admit that is the hardest task of all. But whether men admit it or not, the Bible and experience plainly declare that "all have sinned and come short of the glory of God."

The disgraceful behavior of most members of the human family is evidence enough of its exceeding sinfulness. But a survey of Calvary's awful agony shows, in even greater light, the hatefulness of sin. To atone for the world's guilt and to wipe away its stain, the Lamb of God partook of suffering and anguish unspeakable. The fearful price Christ gave measures graphically the greatness of the offence and the horrid depths to which a sinful race descended. To acknowledge such iniquity as the Cross reveals to be ours is repulsive to the unregenerate, and consequently Calvary becomes obnoxious.

Many stumble at the Cross because it reveals man's utter inability to save himself. More are offended here than anywhere else. Moral, well-bread, well-meaning people like to feel that they can do what it takes to please God, apart from placing simple, implicit faith in Christ's finished work. Some accept the Cross plus their good works. Others include the Cross in their religious schemes without its being the CENTER

and CIRCUMFERENCE of their salvation. Some trust their moral excellence in ADDITION to Calvary as their escape from eternal judgment. To all such, the Cross is merely an accessory; it is only an addition to their well-laid plans, or it is included simply because of its acceptability on religious grounds. They will not accept it as all-inclusive and sufficient of itself. They will not allow it to exclude all else as the hope of their eternity. Such folk like to flatter themselves on being able to offer God a little more than His righteousness demands or His grace provides. FOR THOSE WHO THINK THUS, CHRIST DIED IN VAIN.

Faith in the shed blood of Calvary's Lamb is entirely sufficient for the greatest sinner's salvation. It is the way God chose and provided. Furthermore, it is the only way acceptable. To phrase it a little stronger, the Cross (and the Cross ALONE) is the true basis of hope for eternal life. All other plans, purposes, methods, and additions are spurious, God-dishonoring, and positively of no avail. Christ's sacrifice must be accepted entirely, implicitly, and unreservedly, or it cannot be accepted at all. There is no salvation by the CROSS PLUS, or the CROSS MINUS. It is the Cross and THE CROSS ALONE that provides access to God.

Well might Paul announce his unmeasured blessing in glorying in nothing but the Cross of the Lord Jesus Christ. Man's vain wisdom, his abject sinfulness, and his utter helplessness all are revealed in their true light by the Cross. Since man is so depraved, so helpless, and so incapable of effecting his own salvation, God has announced His plan to redeem a cursed, fallen race. That plan has its roots in grace, its outline in the Bible, its accomplishment in Christ, its price in the Cross, and its realization by simple faith. This alone is God's way.

The question of the naval officer, "Must I trust the Cross alone?" has but one reply. It is an unequivocal answer; it allows of no misunderstanding; it excludes all other methods and means. Paul wrote: "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:22-24.

Make the Cross alone the basis of your acceptance with God. Do it today! Do it now!

Trouble May Be Good For Us

Paul the apostle was cast in prison, but he told the Philipians that his trouble had fallen out unto the furtherance of the gospel, rather than to the hindrance of God's work. So often it is so. A current example is Spain, where the believers have been persecuted but where the churches are growing.

Restrictions on Protestantism are back-firing in Spain, according to a report in *Time* magazine. Winfred E. Garrison, who recently visited Spain, says that every Protestant pastor to whom he talked told of gains. One of Madrid's congregations, for example, reports that its membership has tripled since the end of the Spanish civil war about twelve years ago. One of the chief reasons for this growth is that government prohibition of church publicity makes laymen more eager to invite and bring others to church personally.

Brother Benson, author of this article, is Pastor of the First Pentecostal Tabernacle (Assembly of God) in Petersburg, Virginia.

CHRIST EXPELLED FROM PUBLIC SCHOOLS OF AMERICA

I have just come from a visit with a Christian friend who is principal of a school in Colorado. This school has been using some of the Colportage Library books—which *Moody Bible Institute* supplied without cost to 7,251 schools last year.

She told me about the difficulty they had this year when the school wanted to present a Bach oratorio at the graduation exercises. The teacher quite naturally explained to the pupils what the oratorio was about, and in doing so had to mention the Lord's name. *The result was a vigorous protest to the school board, and instructions that religion should never get into the school again.* I understood her to say that the presentation of the oratorio had to be called off.

One of the teachers here in Colorado has lost her job because she told the children about the Lord and gave them some of our gospel books. But she says, "The Lord knows about it. I'll find another place." She could have told them there is no God, or damning lies of human evolution, or silly ideas of humanism, but because she told them about Jesus Christ, it cost her the job. *These are days when we had better be up and doing before it is too late.*

More and more, God and the Bible are being shut out of the schools of our nation. Children are being denied the opportunity of learning of God, of the Lord Jesus, of His Word, of salvation. And the very freedom that has allowed unbelievers to choose their own way is now being used by those unbelievers to deny that right to others.

From all over the country come reports of lawsuits to shut the Bible out of the schools. The laws of our land were never intended to rob our children of their Christian heritage. We should use every single opportunity we have, while we have it.—Robert L. Constable in MBI newsletter.

WE NEED MORE JEREMIAHS!

There is a false belief abroad that only gentle, tender, loving persuasions are in harmony with these New Testament times. It is all a mistake! Never in the world's history were fearless, resolute, whole-souled prophets called for and needed more than today.

This age needs Jeremiah to tell the truth, the whole truth, please or displeas, dungeon or no dungeon, mire or no mire! To speak God's judgment prophecies and God's unvarnished Truth in monarch's court, and the nobleman's mansion, and the poor man's cottage and to all it may concern, requires Jeremiahs!—General Wm. Booth.

A CONVERTED GANGSTER

Human sin passes understanding. Anthony Zeoli, though a Roman Catholic, faithful in attendance at Mass, was also a dope fiend and all-round crook who would pick the pockets of his kneeling fellow worshippers. He says: "I used to pray morning and night. I would not pull off a job with any other criminal except I first prayed about it. I would tell my pals to pray before we burgled a house. When they said they knew no prayer, I told them the prayer to pray."

Zeoli's career as gangster and gunman in

the Philadelphia underworld brought him finally to prison. There a New Testament fell into his hands, which two colored youths, also converts, explained to him. As a result, he fell on his knees, crying, "God be merciful to me a sinner!"

It was a fresh illustration of divine mercy, for in a moment the old life and its appetites had passed away forever, and Convict 9924 was a new creature in Christ Jesus.

The next day he went into the prison yard to preach the gospel, and the first person he met was the prison chaplain. "I asked him why he didn't tell the prisoners about Jesus and how to get rid of sin. I started immediately to witness to all the convicts, 1,600 of them, and most of all to my companion in crime." The latter was obstinate and refused. Both he and Zeoli left prison at the same time, one to die of an overdose of dope, and the other to become a flaming evangelist.—*The Sunday School Times.*

"THE PROMISE IS UNTO YOU"

I remember a meeting many years ago, where presents were being given out to poor children. From a great heap of presents on the table, the leader would read out names of those who were to receive gifts, and such ones were expected to come forward and receive them thankfully. There came the reading of the name of a certain boy, and no one came forward. Someone sitting beside me said, "There's that boy, over there by the aisle."

I watched him. His name was repeated several times. At first he looked forward at the announcer; then, as his name was repeated, he looked to the right and to the left; and then stood half up and looked all around over the back part of the building, expecting to see the favored one. But someone near him called out, "He means you, Jimmy!"

Jimmy kept his seat, clutching the chair in front of him. He was not used to receiving presents! Not until the speaker looked right at him, reading his name, and asked, "Is that your name?" did he tremblingly get up and go forward and accept his present!

Thus we act toward God. We quote promises—never really claiming them.—William R. Newell

"NOT MY WILL, BUT THINE"

He who once suffered in Gethsemane will be our strength and our victory too. We may fear, we may sink, but let us not be dismayed; we shall yet praise Him, and look back from a finished course, and say, "Not one word hath failed of all that the Lord hath spoken." But in order to do this, we must meet the conflict, not with a defiant, but with a submissive, spirit. He had to say, "Not my will, but thine, be done"; but in saying it, He gained the very thing He surrendered. So the submission of Gethsemane is not a blind and dead submission of a heart that abandons all its hope; but it is the free submission that bows the head, in order to get double strength through faith and prayer. We let go, in order that we may take a firmer hold. We give up, in order that we may fully receive. We lay our Isaac on Mount Moriah, and we get him back, no longer our Isaac, but God's Isaac, and infinitely more secure, because given back in the resurrection life.—A. B. Simpson.

THE WAY OF REVIVAL

History shows that revivals, which commence with the Old Testament narratives, are associated with the Book. The way of revival is the way of the Book. "Seek ye out of the book of the law, and read." This has always led to a quickened sense of sin, and to a widespread and quickening since of the need for confession to God, and a turning to Him in desire for the cleansing of individual and national life. This alone can beget spiritual renewal and desire for fellowship with God, and for strength to live in obedience to His will.

Spiritual revivals of the past have been characterized as follows:

1. They have come in ages of transition.
2. They have followed periods of intense intellectual activity.
3. They have come in times of great spiritual hunger.
4. They have been marked by keen evangelism.
5. They have been preceded by earnest prayer on the part of individual Christians up and down the land.—Selected.

BE SAVED WHILE YOU MAY!

I heard once of a lady who was in a shipwreck, in a fearfully stormy sea, and it was with great difficulty that the lifeboat was brought near the doomed vessel. When the lifeboat came close she was told to jump in, but hesitated! Again the boat came near, and she was urged to jump in, but she drew back afraid. That was her last chance, for they could not get near enough again, so the poor lady perished when she might have been saved, because she did not seize her opportunity! "How shall we escape, if we neglect so great salvation?" There is no answer to that question.



WITH CHRIST

FRANK PIEDMONTE of Holley, N. Y. went to his heavenly reward October 3, 1951, at the age of 37. Brother Piedmonte was ordained in 1947.

WILLIAM A. MERCER of Caldwell, Tex. went to be with Christ September 17, 1951, at the age of 74. Brother Mercer was ordained in 1909. He pastored the church in Caldwell since 1933.

GOSPEL TEAM IN EUROPE

On October 3 our National C. A. Secretary, Don Mallough, and his wife Darlene, together with Peter van Woerden, arrived in Holland to begin their ministry as the first contingent of our European Gospel Team. Their first service was held in Rotterdam. They plan to have meetings in Holland, Belgium, Germany, France, and Italy.

The Gospel Team is sponsored by the Assemblies of God in the U.S.A., to assist our European Pentecostal brethren in launching an evangelistic effort. The Foreign Missions Department is paying the expense, while the C. A. Department is arranging the personnel, and Speed-the-Light has supplied a European-utility car for transportation.

The Malloughs will return to America shortly after the first of the year and will be replaced by another speaker and musician.

FLOODED CHURCH RE-BUILDING

Victoria Tabernacle has purchased a site on Fifteenth and Central, Kansas City, Kansas, on which to build a new church. Their beautiful building on Scott Avenue in the flooded area of Armourdale was condemned by authorities as being beyond repair. Their parsonage also was completely ruined.

The pastor, Hershel W. Barnett, has worked hard to win support for the flood relief bills in Congress. He is appealing to Christian people all over the country to write their Congressmen and urge that relief be speeded to home owners and church congregations who lost their buildings in the flood.

V. G. Greisen, Kansas District Superintendent, reports that the other assemblies struck by the flood were able to repair their church buildings. It was a heart-breaking job, he says, but the people at North Topeka, Manhattan, Ottawa, and the Argentine section of Kansas City were able to clean out their church buildings and put them back in use. A great many of the members lost their homes and they were very much discouraged.

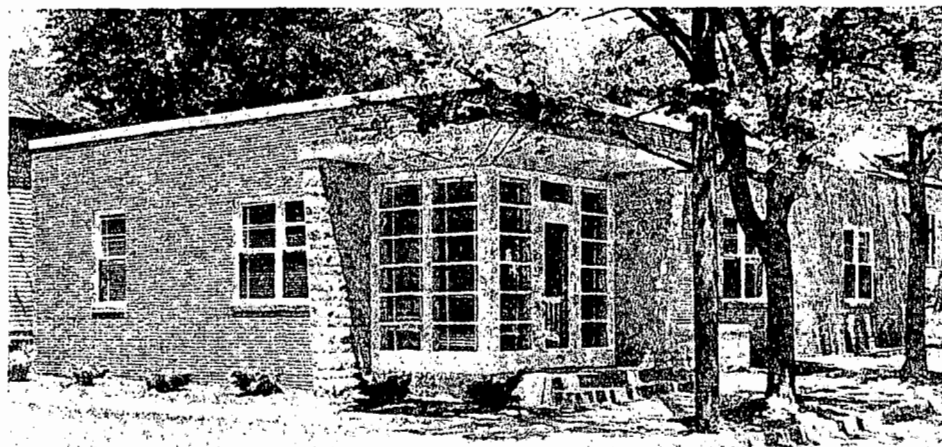
"It is impossible to describe the ruins of the people's houses, and of the pastors' houses, and of the need in these churches," Brother Greisen writes. "But the pastors and the people are to be commended for their brave spirit and their determination to trust in the Lord.

"All of them express their sincere appreciation to all the General Council people that had a part in the splendid offerings sent to the Home Missions Department in Springfield to be given to the needy churches.... Pray that God shall bless the dear people and that they shall rise in great revival spirit and in the midst of it all glorify our Lord Jesus Christ."

E. J. NORTH IN BRITAIN

CHEPSTOW, MONMOUTHSHIRE, ENGLAND—Having been granted a leave of absence by our church in Tacoma, Mrs. North and I have been ministering among the Elim and Assemblies of God churches in England and Wales since August 3. We were with Brother Brewster in Cardiff for two nights, then at Crosskey and among the Welsh assemblies for the past week. We have been in the Midlands ministering and we have seen a number of souls saved. We have had a blessed time among the brethren here.

We leave tomorrow for Bristol, then Wales for two more days, then back to London for meetings. We expect to be back in Tacoma at the end of October.—E. J. North, Pastor, Glad Tidings Assembly of God, Tacoma, Wash.



NEW HEADQUARTERS OFFICE FOR SOUTHERN MISSOURI DISTRICT

On October 2 this beautiful new office building was dedicated to God for use as headquarters office of the Southern Missouri District. The building is located at the corner of Campbell Avenue and Lynn Street, half way between Central Assembly and the new printing plant of the Gospel Publishing House.

The dedication followed a special business meeting which was called to elect a successor to Thomas F. Zimmerman as Secretary-Treasurer of the District Council. Brother Zimmerman has resigned to become pastor of the First Pentecostal Church in Cleveland, Ohio. The ministers and delegates chose David A. Hastie, pastor of the South Side Assembly in Springfield, to fill the Secretary-Treasurer's office. Other officials present at the election and dedication were K. H. Lawson, District Superintendent; E. A. Balliet, Assistant District Superintendent; and Loren W. Wooten, District Director of Sunday Schools and C. A. work.

DISTRICT SUPERINTENDENT RESIGNS IN MONTANA

Currell Muirhead, Montana District Superintendent, has resigned to accept the pastorate of the Wolf Point Assembly. Brother Muirhead's new address is P. O. Box 808, Wolf Point, Mont.

The District Presbytery has appointed Charles Jackson to fill out the Superintendent's unexpired term. Brother Jackson's address is 1604 Leighton Blvd., Miles City, Mont.

OTHER DISTRICT CHANGES

In addition to the change of officers in Montana (as reported above) and in Southern Missouri (as mentioned elsewhere on this page) there have been recent changes in the leadership of several other Districts as well.

In Arkansas, the new District Superintendent is G. W. Hardcastle.

In Oklahoma, Robert E. Goggin is now District Superintendent and V. H. Ray is District Secretary-Treasurer.

Carl E. Schmidt has relinquished the post of District Secretary-Treasurer in Kentucky. His successor is W. Howard Roberson, 2739 So. Fourth St., Louisville 8, Ky.

AMONG THE ASSEMBLIES

ST. LOUIS, MO.—We had a successful meeting with Evangelist Dewey Cole of St. James, Mo. There were 28 saved and 14 received the baptism of the Holy Ghost.—Fred Wanpler, Pastor, Friendship Assembly.

ATLANTA, GA.—We had a meeting with Evangelist Jonas E. Miller of Sarasota, Fla. A great number were saved, healed, and filled with the Holy Ghost. The Sunday School broke all records.—Karl Wooster, Pastor, West View Assembly.

PARIS, TEX., Oct. 4—We are in a meeting with Evangelist and Mrs. Clive W. Gregg of Corpus Christi, Tex. The Lord is blessing and souls are being saved. The Sunday School has increased. The sick have been healed.—W. O. Justus, Pastor, Full Gospel Assembly.

CARTHAGE, MO.—After pastoring the Assembly of God here for nearly 10 years, I have resigned to work with the Freeman Evangelistic Party. Mail will reach me at Carthage, Mo.

The church and Sunday School in Carthage have grown considerably. The Sunday School reached a record attendance of 438. We moved to a better part of town and built a new buff brick church with a seating capacity of 600, and with a number of Sunday School rooms in the basement.—by J. A. Rogers.

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HEBERT, LA.—We thank God for the meeting we had with Evangelist Wesley Payne of Cherry Valley, Ark. Nineteen were saved and three received the baptism of the Holy Ghost.—Ada Swaggart, Pastor.

GRANDVIEW, MO.—We have purchased the old Baptist church from President Truman. This was the home church of the Trumans for many years.—by H. L. McFarland, Pastor, Grandview Assembly of God.

VINITA, OKLA.—We had a wonderful meeting with Evangelist John D. Williams of Augusta, Ga. Twelve were saved or reclaimed, and eight received the baptism of the Holy Ghost. A number testified to definite healing.—L. A. Duke, Pastor.

FRONT ROYAL, VA.—Evangelist Boston Turner of Lancaster, Pa. was with us for a twelve-day meeting. Souls were saved, and some were filled with the Holy Ghost. Some received remarkable healings. The meetings were definitely Pentecostal in spiritual power.—Virgil R. Jackson, Pastor.

HOLLIDAY, TEX.—We had a meeting with Evangelist and Mrs. P. C. Loftin of Iowa Park, Texas. One was saved, four received the baptism of the Holy Spirit, and several were healed. Brother Loftin's straight-forward messages and Sister Loftin's songs were a great blessing to our church.—Manuel F. Hankins, Pastor.

JOHNSON CITY, TENN.—We had a blessed meeting with Evangelists Bessie L. Fisher and Nell Gaines Cheek of Memphis, Tenn. Five were saved and eleven were filled with the Holy Ghost. The beautiful hand-painted pictures and Bible messages of Sister Cheek were a blessing to everyone, and Sister Fisher's rich ministry brought lasting results.—Silas H. Jones, Pastor.

PINE BLUFFS, WYO.—We had a five-week meeting which began July 15. Evangelist and Mrs. Paul McNeece of Calhoun, La. were here for two weeks, and Evangelist and Mrs. Clifford Sloan, formerly of Joplin, Mo., were here the last three weeks. Backsliders came back to God, and some were filled with the Holy Spirit. A number testified to healing, and several were delivered of long-time habits. Five were baptized in water, and the church was wonderfully blessed. We broke all previous attendance records in Sunday School.—Edgar Engquist, Pastor.

CHERRY TREE, PA., Sept. 24—We are now in the third week of a meeting with Evangelist John Higginbotham of Cleveland, Ohio. God is blessing in a marvelous way. Fifteen have been saved, some refilled, and several are seeking God for the baptism of the Holy Ghost. The church has taken on new life and power. Many have been wonderfully healed.

We have a radio program Saturdays at 12:15 to 12:30 p.m., over station WNCC, Barnesboro, Pa.—Charles Nelson, Pastor, Kinport Full Gospel Mission.

INDEPENDENCE, MO.—A little over three years ago, we opened the Englewood Assembly. The third Sunday of the tent meeting we had 20 in Sunday School. Since then we have had a steady growth. The average for the Sunday School year was 130.

In these three years many have been saved, filled with the Spirit, and healed. The church has been set in order for about two years. We had a radio program, six days a week, for over a year and a half. We have a church seating about 350 with almost a full basement, and a new parsonage.

We have resigned the pastorate here to re-enter the evangelistic field.—W. L. Miles, 509 Marsh Ave., Kansas City, Mo.

CLEAR RIDGE, PA.—Evangelist George Butrin conducted a four-week meeting here in June with Pastor Collins M. Shade. In July Brother Butrin held a week's meeting at Cassville, Pa. which is a new work opened by Brother Shade recently. Souls were saved and baptized with the Holy Ghost. The Sunday School at the Clear Ridge Assembly reached a goal of 50, and we are now working for 75.

In August we had a water baptismal service. Eight from the Clear Ridge church and four from Cassville were baptized. Pastor Bely White of Fair Ridge also baptized three candidates. There was a good attendance, and the presence of the Lord was very real.—Alleyne Smyers, Co-worker.

FAIRMONT, W. VA.—We had a three-week tent meeting with Evangelist H. E. Hardt. All the Assembly of God churches in this area co-operated. Church members of almost every denomination came to this meeting. Some of them were born again and entered a new life of joy in the Lord.

Almost every night penitent sinners and backsliders made their way to the prayer room where personal workers helped them to make peace with God.

Brother Hardt preached the Word of God without fear or favor, and exhorted the people to believe God and He would do all He had promised to do. As faith was built up in hearts many outstanding miracles of healing and deliverance were wrought by divine power.

Brother Hardt did not try to attract people to him, but constantly pointed them to Jesus who "bare our sins in His own body on the tree... by whose stripes we were healed." We thank God for all He has done in this meeting.—L. A. Hubbard, Pastor, Trinity Tabernacle, Fairmont, W. Va.

MOUNT POCONO, PA.—We had a meeting, July 26—Aug. 12, with Evangelist H. E. Hardt. The Full Gospel churches of this community have prayed for some time that God would send a man here with a message of deliverance. There are only three small Full Gospel churches in the area and two of them are more than fifteen miles away.

From the first the power and presence of God was felt. Brother Hardt expounded the Word of God under the anointing of the Holy Ghost. Many were lifted to a new place in God as the teaching of faith went forth.

The attendance was good and a large number were saved and healed. A man was prayed for who was suffering with asthma, heart trouble, and other complications. As he was being prayed for, he cried, "Oh, what a relief." He said that it was the first time in nine years that he had relief from these conditions.—William H. Douglas, Pastor, Full Gospel Assembly of Paradise Valley, Cresco, Pa.

TAYLORSVILLE, KY.—On September 9 we began a meeting with Evangelist W. E. Jackson, which continued for one week. The Evangelist C. B. Roberts of St. Joseph, Mo. was with us until September 30. Whole families came to the altar for salvation. A number of influential men in the community wept their way to God in heartfelt repentance.

It was hard to count the ones who were saved as the church was packed, and they had to press their way to the altar. Many received the baptism of the Holy Ghost. The Sunday School increased from around 200 to 270, and this is a small town with less than 900 population.

I want to give an account of two healings that took place here last May. Mr. Oather Newton, who is now a member of this church, came to the altar one Sunday morning in May and asked for prayer. He had a cancer that had eaten a third of his lip away, and caused him terrible pain. He was being treated by Dr. M. H. Skaggs. I asked all who believed that God would heal this man to come and stand with me as I anointed him and prayed. The glory of the Lord filled the place, and the man was healed.

That night he slept all night and was free from pain. The discharge stopped at once. Within three weeks the flesh had all grown back in place and even the lip line is perfect. The only way you can tell he was ever afflicted is by the new, lighter flesh that fills the wound.

His wife came for prayer at the same time. She was to have an operation the next Wednesday for gall stones. The Lord wonderfully healed her. She has since been filled with the

Holy Ghost. Their son was saved, and he was filled with the Spirit in the meeting which has just closed.—George P. Sutherland, Pastor, Glad Tidings Assembly.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangelist is made up 18 days before the date which appears upon it.

SALMON, IDAHO.—Assembly of God, Nov. 11—25; Evangelist Ernest Maisch.—by B. M. Dirks, Pastor.

VINELAND, N. J.—Full Gospel Assembly, Oct. 30—Nov. 9; Evangelist Christian Hild.—by N. T. Spong, Pastor.

WILDWOOD, FLA.—Nov. 11—; Evangelist Marvin L. Smith, Mobile, Ala.—by Edna Koonce and Pansy Sample, Co-pastors.

WILMINGTON, CALIF.—Boulevard Assembly of God, Oct. 28—Nov. 11; Evangelist H. Ralph Love.—by Herbert W. Ezell, Pastor.

OSKALOOSA, IOWA.—Assembly of God, meeting in progress; Evangelist Arthur Arnold, Los Angeles, Calif.—by Max Johnson, Pastor.

PERRYTON, TEX.—Assembly of God, Oct. 21—Nov. 11; Evangelist E. C. Lagmay.—Fred L. Ridener, Pastor.

COLUMBUS, GA.—East Highlands Assembly, Nov. 4—18; Evangelist S. R. Noferi, Lakewood, N. J.—by G. P. Hertweck, Pastor.

HUDSON, COLO.—Assembly of God, meeting in progress; Evangelist and Mrs. Bobby Ray, Ft. Smith, Ark.—by D. Taylor Holder, Pastor.

COLUMBUS, NEBR.—City Auditorium, Nov. 4—16; Evangelist Clifton Erickson. Services every night except Tuesdays.—by C. T. Beem, Pastor.

MADISON, S. DAK.—Assembly of God, 217 N. Van Eps Ave., meeting in progress; Evangelist Gaylord Kindschy, Denver, Colo.—by H. W. Leysack, Pastor.

JACKSONVILLE, FLA.—Meeting in progress; Evangelist Iola V. Wiseman, San Francisco, Calif. (John P. Hall is Pastor.)

SAGINAW, MICH.—Gospel Tabernacle, Oct. 21—Nov. 4; Evangelist Eddy Anderson, Providence, R. I. (Edward J. Schlossmacher is Pastor.)

CAMAS, WASH.—Nov. 6—25; Evangelists Carl and Edna Goodwin, Pomona, Calif. (Ralph I. Cranston is Pastor.)

SALEM, OREG.—Evangelistic Temple, Market St. and Park Ave., Oct. 28—Nov. 11; Evangelist Louise Nankivell.—by Walter S. Frederick, Pastor.

GIRARD, OHIO.—Summit Assembly of God, Nov. 4—18 or longer; Evangelist Andrew Basell, Altoona, Pa.—by Oscar McWhirt, Pastor.

HUTCHINSON, KANS.—Convention Hall, Nov. 11—25; Evangelist Jack Coe. Neighboring pastors and churches invited to attend.—by J. L. Boulware, Pastor, First Assembly.

BRITISH WEST INDIES S. S. CONVENTION—Nov. 9—16, Paul Copeland, Director of National Sunday School Department, speaker. (Elvis D. Davis is Superintendent.)

WEST CENTRAL DISTRICT S. S. TOUR—Nov. 15—20. Victor Trimmer, National Sunday School Representative, speaker. (Vinton Huffey is District S. S. Director.)

SECTIONAL WORKERS' TRAINING COURSE—Cumberland, Md., Nov. 11—16, with Duane Hurst, National Director of Workers' Training Division. (H. L. Brothers is Chairman.)

WESTERN PORT, MD.—City-wide Workers' Training Course, Nov. 4—9, with Duane Hurst, National Director of Workers' Training Division. (E. W. Welford is Chairman.)

SOMERVILLE, N. J.—Meeting each Sunday night in the FINDERNE Reformed Church.—by Robert Bolton, 815 Berckman St., Plainfield, N. J.

MAZIE, OKLA.—Nov. 4—; Evangelist N. B. Rayburn, Henryetta, Okla. (H. E. Wells is Pastor.)

JAMAICA, L. I., N. Y.—Calvary Gospel Tabernacle, Oct. 30—Nov. 11; Evangelist C. S. Tubby.—by Oliver D. Collier, Pastor.

NOWATA, OKLA.—Assembly of God, meeting in progress; Evangelist Peggy Bolam, Bellingham, Wash.—by Earl L. Ayres, Pastor.

GLASSPORT, PA.—Assembly of God, Oct. 30—Nov. 13 or longer; Evangelist and Mrs. Carl C. Garrett, Miami, Fla.—by Howard Sproull, Pastor.

MONTICELLO, ARK.—Sectional meeting sponsored by churches in Section 14, Oct. 17—31; Evangelist Warren Litzman.—by Cecil Janway, Sectional Presbyter, Monticello, Ark.

SAN PEDRO, CALIF.—Assembly of God, 540 W. 6th St., Nov. 4—; Evangelist and Mrs. J. F. Pepper, Findlay, Ohio. (Ralph I. Salzmann is Pastor.)

LOWELL, IND.—Church dedication, Oct. 28. Speakers, Wilfred A. Brown, General Treasurer, and Roy H. Wead, District Superintendent.—by P. Donald Sundell, Pastor.

SOUTH FLORIDA S. S. AND C. A. CONVENTION—Lake Bonny Bible Camp, Lakeland, Fla., Nov. 6—8. Paul Copeland, National Sunday School Director, speaker. J. Fay Johnson is District C. A. President.—Goldie Runyon, District S. S. Director.

NEW YORK-NEW JERSEY FALL FELLOWSHIP AND PRAYER CONFERENCE—Full Gospel Assembly, 6th St. near Park, Vineland, N. J., Nov. 7 and 8. Three services daily. Theme, "Advancing the Local Church." Evangelist Christian Hild, evening speaker. For accommodations write Pastor N. T. Spong, New Elmer St., Vineland, N. J.—by Richard J. Bergstrom, District Secretary-Treasurer.

FRESNO, CALIF.—Union tent meeting, Fresno District Fairgrounds, Nov. 2—18; Evangelist Oral Roberts and party. Services 2 p.m. daily at Calvary Tabernacle, 1st and Nevada Sts. Twenty Full Gospel churches co-operating.—by Claude Weaver, Chairman, Fresno Pentecostal Fellowship.

FOURTH ANNUAL MISSIONARY CONVENTION—Denison, Tex., First Assembly of God, Nov. 11—18. Speakers, John Franklin of Central America; Kenneth Godby of Nigeria; Mrs. W. E. Davis of South India; and A. C. Bates, Missionary Secretary of Texas District.—by E. A. Manley, Pastor.

KANSAS DISTRICT COUNCIL—Nov. 5—8, Full Gospel Tabernacle, 7th and Riverview, Kansas City, Kans. Gayle F. Lewis, Assistant General Superintendent, guest speaker. U. S. Grant is host pastor. For information write Kansas District Council, 1009 S. Broadway, Wichita 11, Kans.—by Paul C. Samuelson, District Secretary-Treasurer.

ANNUAL CONVENTION, Pentecostal Fellowship of North America, Detroit, Michigan, opening with Youth Rally on Tuesday night, Oct. 30, and ending Friday night, Nov. 2. Night meetings in Cass Technical High School auditorium, Grand River Ave. Day meetings in Woodward Avenue Baptist Church. For hotel rooms or other accommodations, write Bernard L. Bresson, 1161 Withington Street, Ferndale 20, Mich. Enclose postage for reply.

TEXAS DISTRICT BIBLE CONFERENCES—services the first day at 10:30 a.m., 2:30 and 7:30 p.m.; services the second day at 10 a.m. and 2:30 p.m.

Tyler Section, Nov. 1—2, Winnsboro. Beaumont Section, Nov. 6—7, Lamar Assembly, Beaumont. Houston Section, Nov. 8—9, Pasadena. Lufkin Section, Nov. 13—14, Nacogdoches. Waco Section, Nov. 27—28, Fairfield. Austin Section, Nov. 29—30, First Assembly, Austin. Corpus Christi Section, Dec. 4—5, First Assembly, Corpus Christi. Valley Section, Dec. 6—7, Trinity Assembly, Harlingen. For information write Texas District Council, 1200 Sycamore, Waxahachie, Tex.—by J. O. Savell, District Superintendent.

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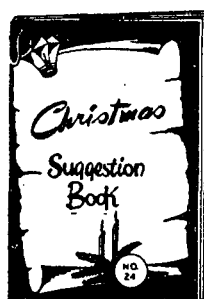
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MISCELLANEOUS NOTICES

RADIO PROGRAM—"Christ for the Crisis," station WLEJ, Bowling Green, Ky., Sundays 7:15 a.m. Sponsored by First Assembly of God.—by Robert Webb, Pastor.

RADIO PROGRAM—"Glad Tidings Temple Hour," station CKMO, 1410 kc, Vancouver, B.C., Canada. Sundays 8 to 9 p.m. Direct from auditorium of Glad Tidings Temple, 590 Cambie St., Vancouver.

RADIO PROGRAM—"Sunday School Quiz Kids," station KRUS, Ruston, La., 1490 kc. Sundays, 9:15 a.m. "Ambassadors' Crusade," Sundays at 7 p.m.—by Paul H. Palsler, Pastor.

NOTICE—After several months of inactivity David H. McDowell is again available for meetings. Brother McDowell is a pioneer in the Pentecostal Movement. He has been a General Presbyter ever since the formation of the General Council in Hot Springs, Ark., in 1914. He has had a wide and varied experience in the ministry, having served as pastor, evangelist, District

official, and Assistant General Superintendent. About two years ago he left pastoral work to enter the field as evangelist and Bible teacher, and to minister in conventions, camp meetings, and ministers' conferences. He is open for calls to any type of service. His address is 213 Ryers Avenue, Cheltenham, Pa.

RADIO PROGRAM—"Singspiration," over station WCOA, Pensacola, Fla., Sundays 3:15 to 3:30 p.m. Sponsored by the Christ's Ambassadors of the First Assembly of Pensacola. W. J. Cox is Pastor.—by Marvin Lyell, C. A. President.

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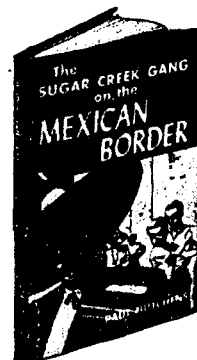
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