

*The*  
**PENTECOSTAL  
 EVANGEL**

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

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS  
 SPRINGFIELD, MO., SEPTEMBER 15, 1945  
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## Our Pastors in Uniform

### Assemblies of God Chaplains

Dear Brother Jaeger:

Fellowship greetings in our Savior's Name!

Time rushes on toward eternity. Our day of God-given opportunity will soon have been spent. May He grant to us the grace and strength to occupy till He comes.

Now that so many of our men and women of the service will be returning to the States, it is going to be the more difficult for those who remain to carry on. With the strain of combat lifted, there is very apt to be the consequential letting down in discipline and morale in general.

It is a great comfort to us, who may yet remain over here in Germany for quite some time, to know that our friends of the Servicemen's Department are still vigilantly standing by to support us in every possible way in this continuing spiritual conflict. May our God bless you and all the Department a thousand fold! I am sure that your labor of love in the Lord has not been in vain. And may He also richly reward those many thousands of our Christian friends who, by their sacrificial gifts and earnest prayers, have made possible your work and ours. After all, our work is His work. At the most, we are but helpers—joyfully, His servants. I am so happy that He (Continued on Page Nine)

Due to a change in press schedule, we were unable to obtain pictures of the following Assemblies of God chaplains; they will appear in a later issue:

Dudley Q. Boyd  
 Jonathan M. Davis  
 James A. Duguid  
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Jack O. Lucas  
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Melvin L. Jennings

# THE JEW

Ralph M. Riggs

ONE of the most persistent and vexing problems of the nations since the time of Christ has been the JEW. While all other nations similarly placed are easily absorbed and quickly lose their identity, he has persisted through the centuries as a distinct nation refusing to be swallowed up or amalgamated into the races and peoples among whom he has mingled and lived and whose citizenship he has borne. This is one of the most astounding proofs of the truth of the Holy Bible and the certainty of its prophecies which predicted this same persistence of the Jew.

Nationally he has been indissoluble and indigestible. As the whale disgorged the indigestible Jonah, so nations have tried to throw out the unabsorbable Jew. Surely, it is the God of heaven who punishes and sometimes destroys their oppressors. "I will bless them that bless thee and curse him that curseth thee." As he is indigestible, he is also ineradicable. He persists nevertheless and notwithstanding.

Religiously, also, he constitutes one of the toughest problems for Christian workers. Years are spent by faithful missionaries in securing a few converts. His heart is hard, his mind is set, his eyes are blinded, but he must be won. He is our Lord's own kinsman, dear to the heart of his elder Brother and, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." This missionary problem demands careful approach and deserves painstaking study.

## THE JEW, DISPENSATIONALLY

To Abraham, the father of the Jews, the Lord said, "In thee shall all families of the earth be blessed, . . . and in thy seed shall all nations of the earth be blessed." Gen. 12:3, 22:18, 26:4. And to this seed He said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine." Ex. 19:5. In these words we see that God chose the Jews, not in any sense of partiality, but that He might use them as a channel through whom to bless the whole world; "for all the earth is mine." They failed in this high calling, and their truth hardened into pitiless creed and their worship into empty ritualism.

And this was their state when Jesus

came. He was sent to the lost sheep of the house of Israel. What a difficult field in which to work, but He always chooses the hardest. He poured out His wonderful life and ministry to them—hardened Jews—and at first was utterly and violently rejected by them. But His resurrection and the Pentecostal visitation brought a change. They began to believe and be baptized in His name. And (Jewish) believers were the more added to the Lord, multitudes both of men and women; and a great company of the priests were obedient to the faith. Jewish hardness has been, and can be broken, and many converts won.

In many, the extreme and violent rejection of the Gospel continued, and there was a great persecution against the church which was at Jerusalem. Rabid persecutors made havoc of the church, entering into every house and haling men and women committed them to prison. When Paul later witnessed before them, they interrupted crying, "Away with such a fellow from the earth: for it is not fit that he should live." They cried out, cast off their clothes, and threw dust into the air! Hard of heart and sometimes becoming exceedingly angry when preached to, they nevertheless were ministered to by the Christian workers of the first century. Wherever they went they entered first into the synagogue of the Jews and reasoned with them out of the Scriptures, "opening and alleging, that this Jesus, whom I preach unto you, is Christ." And some of them (the Jews) believed and consorted with them. At Iconium, they went into the synagogue of the Jews and so spake that a great multitude both of the Jews and also of the Greeks believed. And it was only when they (the Jews) "opposed themselves and blasphemed" that Paul shook his raiment and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." Acts 18:6. But hardened, prejudiced, blinded Jews can be won to the Gospel. The great bulk of the early church was of Jewish blood.

Paul's precedent in gospel preaching has crystallized into a pattern for Christian workers of succeeding generations; the Gospel is to the Jew first and also to the Greek. Rom. 1:16; 2:9, 10. "God hath not cast away His people whom He foreknew" and "blindness (only) in part is happened to Israel until the fulness of

the Gentiles be come in." Rom. 11:2, 25. "Even so then at this present time also there is a remnant (of Jews) according to the election of grace." v. 5. There is only a remnant of any nation for that matter, "for many be called, but few chosen," as "strait is the gate and narrow is the way that leadeth unto life and few there be that find it." Matt. 20:16; 7:14. The Gospel is to be preached among ALL nations (including the Jews, yea, primarily to the Jews) beginning at Jerusalem and Judea. Matt. 28:19; Acts 1:8.

At the end of this Gospel age, we have Scriptural revelation as to what is to happen to the Jews. The Antichrist is to arise and make a covenant with many (Jews) for a period of one week (seven years). Christ said to a Jewish audience: "If another shall come in his own name, him ye will receive." John 5:43; Dan. 9:27. "He shall have intelligence with them that forsake the holy covenant." Dan. 11:30. The temple at Jerusalem shall be rebuilt and the daily sacrifice and oblation shall be restored. But in the midst (middle) of this seven-year period, the Antichrist will break his covenant with the Jews and shall cause the sacrifice and the oblation to cease and shall oppose and exalt himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God shewing himself that he is God. Dan. 9:27; 8:11; 11:31; 2 Thess. 2:4. He shall seek to destroy the holy and mighty people and shall wear out the saints of the most high. They shall be given into his hand, and he shall accomplish to scatter the power of the holy people. Dan. 8:24; 7:25; 12:7. This will be the time of Jacob's trouble. Jer. 30:7. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." Zech. 13:8.

And here, also, there is a picture of grace and Gospel effectiveness. And another angel cried, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Of each of the twelve tribes twelve thousand. Rev. 7:1-8. And these sealed ones were exempt from the plague of demon-locusts which later tormented the inhabitants of the earth. Rev. 9:4-6. By the end of the age and before the Antichrist breaks his covenant with the Jews as a nation, 144,000 of Israel will have been converted and will doubtless minister or witness in the name of Christ to the unbelieving Jews who will have entered into covenant with the Anti-

christ as well as to unbelievers everywhere. I believe that these godly sealed-ones will be taken bodily out of the world before the Antichrist turns in fury upon the Jewish nation. Rev. 12:5; 14:1-5.

At the end of the tribulation, when the Son of Man shall come in His glory, "every eye shall see Him and they also which pierced Him (the Jews); and all kindreds of the earth shall wail because of Him." Rev. 1:7. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Zech. 12:10. Thus a nation (the Jews) shall be born in one day, converted to the Christ whom they had rejected so long.

It would be impossible in this short treatise to describe the glory of the Jews during the Millennium. They shall be at His side, "His brethren" when He sits upon the throne of His glory. Matt. 25:31, 40. Their country (Palestine) will be the center of world government and world worship (Isa. 2:2, 3), and the Jews themselves shall be called the ministers of the Lord and shall serve as missionaries to the ends of the earth. Isa. 61:6, 66:19; Zech. 8:23.

This Scriptural presentation of the relation of the Jew to the Lord and to the world in the past, present, and future should inspire us to appreciate the place which God has chosen for him among the nations and to have faith for his conversion and usefulness in God's work even now.

#### THE JEWS, HISTORICALLY

When the Jews as a nation rejected Christ and served out their forty years of probation after that tragedy, the Lord let fall on them that awful punishment that He had foretold. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." "And they shall fall by the edge of the sword, and shall be led away captive into all nations." Luke 19:43, 44; 21:24. There were approximately six million Jews in that tragic judgment and many were scattered abroad. After the destruction of Jerusalem and the Temple in 70 A.D. there was a partial restoration of the Jews and Jerusalem until the Jews once again revolted (about 117 A.D.) because of a Roman edict prohibiting circumcision.

This was quelled by a Roman army—over 500,000 Jews were killed and those remaining were sold into slavery.

The Jews were forbidden on pain of death to set foot in Jerusalem. Only in the month of Ab (Tisha B'or) the traditional anniversary of the destruction of Jerusalem could the Jews pay for the right to weep on the site of the old sanctuary.

After the destruction of Rome, the wandering feet of Israel went to Spain, and here the slaves of Rome became free again. But their new freedom was soon lost because of their possessions, and their lives were imperiled unless they became Christians (Catholics). Many died as martyrs and others were driven into exile. The ghettos of Italy and Germany awaited the exiles, which instilled fear and bitterness of slavery into them and cut them off from the Gentile world. They were shamed, spit upon, mocked, outlawed, disfranchised, and all possessions confiscated. They were unwanted and persecuted in Spain, France, Germany, and England.

A light through the dark cloud began

to shine for the Jew when the American colonies issued their Declaration of Independence. It proclaimed equality and freedom for every citizen no matter what his race or religion. Freedom for the European Jew began with the French Revolution a few years later. While, champions fought for the political emancipation of the Jew, a new form of an old evil arose throughout Europe in the spirit of anti-Semitism. Formerly, the Jew had been hated and persecuted because of his religion, but now prejudice was based upon the teachings of the scholars who declared that the Semites were a lower race and that the Jew should be considered an alien among peoples with a European heritage. Legal persecution gave way to social discrimination and this hatred grew until its culmination at the end of the nineteenth century. Memory of the Russian and Polish treatment of the Jew is a sad and bitter one which has caused many a Jew to doubt Christianity because of the use of the name of the Cross in connection with their

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## General Council

SEPTEMBER 12 TO 18, 1945

**I**T DID not seem possible for us to have our General Council this year because of government restrictions, but when V-J Day was announced and gas rationing was removed we believed that it might be arranged. A 'phone message was put through to Oklahoma City to see if we could have the large auditorium there for sometime in November, but we were told that, unfortunately, we could not have the auditorium for any length of time until April next. We then 'phoned Kansas City. It would be possible to secure an auditorium in Kansas City, but we were told that it would be impossible to find the needed housing facilities.

The alternative was to hold it at Central Bible Institute, in Springfield, Missouri, just before the students arrived for the fall term. We can house 600 in this Institute.

We are able to secure from the Southern Missouri District three large tents and 200 cots. We recommend that those who have house trailers use them. We will do all we can to find sleeping accommodations in hotels and homes in the city of Springfield, but no reservations can be arranged in advance.

There may be many who would like to come but who are not able. We should appreciate their prayers that God may

graciously pour out His Spirit upon us as we assemble together. Each morning at seven o'clock we shall be assembling for prayer in the chapel at Central Bible Institute, and how we should appreciate the saints all over the country uniting with us at that hour, that God will give us great wisdom in our deliberations.

Before us lies a great task, the task of World Evangelism. God is willing to give us the same power that was granted in the days of the early church. Let us pray together that we may have God's vision and a holy courage and boldness to enter fully into the Master's plan of going into all the world, and preaching the gospel to every creature. There are facilities available for World Evangelism that we have not had in other generations, the use of the airplane, of the radio, of printing presses that can turn out vast quantities of literature in a very short period.

Let us keep before us the vision of 500 new Missionaries, 5,000 Native Evangelists, 50,000 Intercessors, and 500 million pieces of Full Gospel propaganda. And back of this great Missionary program we shall need 250,000 hilarious donors who delight to do their part in supplying the wherewithal for an intensive program of World Evangelism.

# A Greater Pentecost

**T**HE rays of the setting sun are weak and feeble in comparison with its direct rays at noon. In like manner, the outpouring of the Spirit today is weak and feeble compared with the outpouring in the days of the early church. The rays have been diluted and weakened, until they will not compare favorably with the rays of the former Pentecostal days. The cause of this dilution is the vast amount of unbelief. But God has given the promise that in the latter days He will pour out the Spirit afresh, eclipsing the first outpouring of the Spirit.

On the day of Pentecost, when the early rain began to be poured out, Peter quoted Joel's prophecy, "In the last days, I will pour out of My Spirit upon all flesh," in explanation of the outpouring—the outpouring of the *early* rain. It was after this that James spoke of the precious fruit of the earth that was to receive the early and *latter* rain. James 5:7. The *early* rain was for the seed time, the *latter* rain for the ripening process. After the early rain, there must be a supplementary rain for the ripening process.

Joel states, "He hath given you the former rain moderately." Joel 2:23. But he predicts the coming down of the former rain and the latter rain together, in one month, *the coming of a deluge*. Have you received the rain moderately? Then look for an outpouring of the early and latter rain together. A little entitles you to more, and more entitles you to much more. "To him that hath shall be given."

From this promise in Joel 2:23, we might expect the former rain to be repeated in the time of the latter rain—not a weakened outpouring, a mere reflection of the previous outpouring, but we should believe for a new thing for the last days. Peter anticipated that promise for his day. He had a right to claim it for the last days; and we have a right also to expect a greater fulfillment of it in the last of the last days in which we are now living.

This outpouring is assured, is coming, despite man's opposition, despite pharisaic criticism, despite all the forces of hell. For the mouth of the Lord hath spoken it, declaring: "Be glad then . . . *He will cause to come down* for you the rain, the former rain, and the latter rain." We have had the earnest, let us expect the fullness.

We lament the absence of rain, the weakness, the frailty; but our lamenting entitles us all the more to the fullness. If we were satisfied, we should not want more. The dissatisfaction of those who have tasted the latter rain is proof that

there is more to come. We have had the leftovers from the original Pentecost diluted by time and unbelief. At the time of the latter rain, the injunction is to pray for rain. The very dissatisfaction in the ranks of Pentecost is encouragement to believe that there is more coming, and it is a call to pray for rain in the time of the latter rain.

The promise through Joel, "In the last days, I will pour out of My Spirit upon all flesh," is unconditional. The prophet Zechariah tells us to pray, saying, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." Zech. 10:1. The latter-rain saints are to pray not merely for the former rain like they had on the day of Pentecost, but for a doubled-up outpouring, an outpouring of the former and latter rain together in one month. Pray for a new order, a new power, a new outpouring, for a specific purpose—for the beginning of a new harvest and the ripening of the fruit.

If you have received an earnest, an experience of the latter rain, and you feel your weakness, thank God that you have had the experience, thank God that you have acknowledged your weakness, for you are prepared ground for more rain to come upon.

There are many who say, "God will do a new thing with a new people, and leave the Pentecostal people far behind." Did He do that in the New Testament? Did He set aside Peter and Paul? Did He set aside James and John? He certainly did a new thing for John on the isle of Patmos, but it was the same John of the upper room. The John of the upper room

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## THE PENTECOSTAL EVANGEL

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was taken into the heavenlies. He saw wonderful things, heard wonderful things, wrote wonderful things; he surely had a latter rain experience; it was all so different from the upper room experience.

It is written, "Behold, I will do a new thing; now it shall spring forth." Isa. 43:19. Believe for an outpouring of the Spirit where things shall be as far above the natural order as the heavens are above the earth. Anticipate the supernatural, and ask for anointed eyes to see, as you continually call upon God for the coming of the cloud. Elijah did not despise the cloud that was "like a man's hand." The cloud spread; Ahab fled; and the rain came. Continually look for the cloud "like a man's hand." *And do not forget to pray until the cloud appears.* Amen.

### HINTS TO PREACHERS

Selected by A. G. Ward

The eternal gospel does not necessitate an everlasting sermon.

A man unscrupulous in the ministry is out of the will of God.

Devotion to duty is a fire that warms us but worldly ambition is a fire that consumes us.

Some preachers believe that God cannot do anything unless they run the machine.

It is by the "foolishness of preaching"—not foolish preaching—that men are saved.

Knocking, in a preacher, is just as much evidence of lack of power as it is in an automobile.

The religion that makes you feel like fighting your brother never came from your Father.

The seraphs are not sitting up nights measuring God's servants by their salaries.

Too many preachers conduct their lives on the cafeteria plan—self-service only.

A true call from God carries with it a burden for the lost and a desire to win souls for Christ.

It is no use praying for the salvation of your grocer when he is sitting up nights thinking about your bill.

The hardest thing in the garden of life is digging up the root of evil. And the best way to do it is on your knees.

The preacher who wants to make noise should get a job in a boiler factory. Loud, fast talking with much gesticulation is not a sign of having the anointing.

A preacher or evangelist who runs off after the altar call for ice cream while the people pray is only preaching to make a living.

A colored preacher when asked to define "perseverance," said: "It means, firstly, to take hold; secondly, to hold on; thirdly, and lastly, to never let go." Preachers need perservance.

# Things Which Make Revivals Possible

Arthur H. Graves

**I**T WAS a favorite saying of perhaps the greatest evangelist since the days of Paul, Charles G. Finney, that revivals can be produced just as certainly as corn can be raised by a farmer, provided the necessary conditions are met. Many times he urged that spiritual things are not any more haphazard than natural things, and that an ingathering of souls can be just as definitely brought about as an ingathering of grain. With this thought in mind there are four short stories in the New Testament which are of special interest.

The official reporter of the early Church tells the story of a revival which spread over three entire sections of the country, a revival which would be first-page news in every Church paper of our day, and he tells it all in less than thirty-five words. In Acts 9:31 Luke says, "Then had the Churches rest throughout all Judaea and Galilee and Samaria, and were edified (built up); and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." Who could describe a revival better than that?

Looking at the background of this story, we would place the emphasis in Luke's account on the word "rest." It seems from what is told us that the uncertainty, the fear, the distraction, growing out of the persecution of Saul of Tarsus had been hindering a great revival in this section, the only change in conditions mentioned as occurring at the time the revival began is the stopping of this persecution which had occupied everybody's attention while it had been going on. While their minds were full of something else than God's will and power and promise, even these early Spirit-filled Christians could not have revival in their midst. And so we conclude that anything which takes the minds of God's people (and of others as well) off from God and His power and His will and His promise, can hinder revival.

In Luke's story the hindrance was outside the Church but had its effect on the inside. On other occasions hindrances inside the Church have held back revival power. In the period of rest and thanksgiving and relief after the storm of persecution was over, the conditions were ripe for revival. The people's faith in God to deliver and to conquer even the most difficult foe was greatly quickened. And what a wonderful victory in which

their enemy was saved instead of destroyed! Faith surely burned brighter then. And there was nothing to take the people's minds away from God Himself and what He had in store for them. May we conclude that anything which has the effect of drawing people's attention freshly and more fully to God and His power and will, will be a strong factor in preparing the way for revival? Think of the distraction of great holidays and how difficult it is to have fruitful revivals at such times, or at any time when the pre-occupation of the people is focused in some other direction. Should we not pray and ask God to help us plan for the fresh drawing of the attention of the people to God and His power and His will? It seems to me that the strongest point in the story of the revival Luke tells us about is right here.

But now another ray of light shines upon the story of revival. And perhaps this ray reveals how the need mentioned above may be met. The hero of our second story is Peter, around whom things were always happening. Four verses tell the story this time, Acts 9:32-35. We might say that the moral of this story is: "When old hindrances or public failures are removed, revival may well follow." We are sure that the eight years during which Aeneas had been a bed-ridden invalid had been years in which divine healing was taught and practiced by the saints at Lydda. But with all their preaching and testimony, Aeneas was a public example of one case in which the doctrine didn't work. It would not be hard for me to think that people in Lydda had said for years what I have heard people in many places say, "If I could see somebody healed, take Aeneas for example, I'm sure I could believe." Now sometimes we think that people who talk that way are not entirely honest, and that they are perhaps just saying that as an excuse for their unbelief, but we should remember that when these people really did see Aeneas healed, they really did believe, not only on a city-wide scale in Lydda but also in Saron as well. And the belief born of seeing this miracle was not only a belief in divine healing, but a faith which caused them to "turn to the Lord." It was a case of having the results keep fully up with the doctrine preached. And if our first story taught us that when people's attention is drawn freshly and

strongly to God and His power we may look for revival, the story of Peter's ministry in Lydda makes a good illustration. And perhaps before we pass on to the next of these fascinating stories we should say that failure of the spiritual lives of Christians to keep fully up with the doctrine taught is holding back more revivals than the cases of invalids who are not healed.

We might summarize our third story by saying that just as the rush into new territory where gold has been discovered will produce a business boom, so the rush of hungry hearts into new spiritual territory where they have discovered something more that God has promised them, will produce a boom in the business which Jesus called His Father's, and we are in the habit of calling such a boom in spiritual business a revival. Again Peter is the one around whom the story centers. It begins at Acts 10:33. It is the story of a man who himself had lately come into a whole new realm of glorious spiritual life and power. And now in a service arranged expressly by the guidance of the Holy Spirit, Peter takes these hungry Gentiles along the same road of truth which had brought him and the rest of the disciples to the blessings of Pentecost, and lo, the same road of truth led to the same land of blessing regardless of who the travelers were. It is the story of a Spirit-filled man being used by the Spirit of God to lead others into rich new pastures where the result was revival in the highest sense of the word. How many times since that day revivals have resulted from just such procedure. It was literal obedience to the command, "Ye shall be witnesses unto Me," and the results paved the way for a world-wide revival movement which is now almost two millenniums old, the spread of the gospel among the nations of the world.

Several possibilities come to our minds. Would things have happened as they did if Peter had come a few days early or a few days late? Had anyone dreamed that Cornelius' house was the place where revival was to begin? We can answer no to this second question, as shown by Peter's attitude toward and preparation for the invitation to the Gentile house, and also by the attitude of the other Jews when they heard that he had been there. The answer to these and many other questions is that such a revival must be entirely directed by the Holy Spirit. Not every Spirit-filled person who has tried to lead others into the same wonderful experience has had results like Peter had, and do we need any more reason than the fact that the arrangements were not committed to the Holy Spirit as they were in Peter's case?

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# Touching Our Lord Jesus

W. W. Simpson

**E**VEN while He was on earth as the Son of man, "as many as touched Him were made whole." *How much more*, now that He is seated at the right hand of God on the throne of the universe, clothed with all authority in heaven and earth, all the fulness of the Godhead dwelling in Him bodily, shall all who touch Him be made whole? And not for physical healing only, "for we have not an high priest who cannot be touched with the feelings of our infirmities, but was tempted in all points like as we are yet without sin." Which means that **WE HAVE ONE WHO CAN BE TOUCHED FOR DELIVERANCE FROM SIN.**

But how can an earth-dweller touch Him who is seated at the right hand of the Majesty on high? The afflicted woman touched the hem of His garment and was made whole. All who touched Him were healed. How can a man or woman touch Him now? Did those who lived in Judea in 27 A. D. have the great advantage of being able to touch Him while those of the 20th century similarly suffering are denied that possibility? Is God really a respecter of persons? Let us examine this matter.

Our Lord said to His disciples after His resurrection, "These signs shall follow them that believe... they shall lay hands on the sick and they shall recover." Mark 16:17, 18. Also, "He that believeth on Me, the works that I do shall he do also." John 14:12. Therefore, as far as He is concerned, there is no reason why any sufferer may not receive the healing touch. And in Acts 5:15, 16 it is stated, regarding some on whom the shadow of Peter fell, "They were healed every one." The healing touch was so powerful in Peter that it operated through his shadow. And in Acts 19:11, 12 we find the healing touch was so vital in Paul that it filled his garments so that when taken to a distance to the sick the diseases departed.

But some will object, "Those people were in the first century and we are in the 20th. Times have changed. The day of miracles is past." Well, if the healing touch which was available then is not available now, then is God a respecter of persons? No, He has not changed. Men, disciples of Christ, believers, have changed. Don't blame the Lord. His servants alone are to blame, not He nor the times. How low we have fallen! How far below His standard we are living and working!

To prove that the same healing touch

is available to the sufferer now as in the first century I here give some instances that I have witnessed in China. (1) In 1912 I was taken with typhus, great pain in my back extending through my body. I requested my wife and a Chinese brother to pray for me. He started to lay both hands on my head but the Holy Spirit took hold of his right and placed it right on the most painful spot of my back. Instantly I felt power pass from his hand into my body and all pain ceased completely. I ate supper, retired, slept well, arose early next morning, rode horseback 20 miles to Chu-an where I took the lead in a three day meeting, entirely free from pain and weakness. But when I rode back home I felt tired, went to bed, was unconscious nine days, broke out with the peculiar eruption that distinguishes typhus but suffered no pain at all, then arose, dressed—entirely healed.

(2) In Dec. 1912 I was in Lanchow conducting meetings for Arthur Preedy of the China Inland Mission. It was very cold and I had a tooth with exposed nerve. My bedroom was at zero temperature and my tooth began aching dreadfully. I was in great distress and wondered how I could continue the meetings. Involuntarily my hand went to my cheek and instantly I felt power pour from my hand into the tooth which ceased all pain at once. It never returned.

(3) In May 1914 I was conducting meetings in Sinchi near Nanking, boarding with the Chinese preacher and family. One evening we had cucumbers and I, eating what was set before me without question, picked up the end of a cucumber, popped it into my mouth with other food, chewed and swallowed it, ignoring the bitter taste till too late to stop. My stomach felt uneasy but I soon retired and slept a few hours till I awoke with great nausea and a fluid coming up into my mouth. I thought, "How can I carry on these meetings with my stomach upset like this." I knew by experience how easy it was to get cholera in China by eating green cucumbers. The pain and desire to vomit were so intense that involuntarily I laid my hand on my abdomen. Instantly the pain and nausea ceased entirely to my astonishment, and no inconvenience whatever followed.

(4) At the close of those meetings in Sinchi, while I was preparing to leave, a woman suffering much with dropsy, hearing I was a missionary (in China most missionaries carry drugs), came

a few miles and asked me for medicine for her sickness. I said I had no drugs but if she sat down the Lord Jesus would heal her. She sat down and we laid hands on and rebuked the dropsy. Her body began shaking, the swelling soon left, color came to her cheeks, and when the shaking ceased she arose entirely well. We told her Jesus had healed her and she must believe in Him.

(5) Once while visiting Pastor Chow in Gospel Garden (about 1927) he told me of a leper in the Tibetan village of Rupa and suggested we go and pray for him. I knew the man and that others of his family had died of the repulsive disease some years before. My son William and I went with him. Entering the room where he lay we met that horrible stench of rotting flesh. Nothing daunted, we approached the kang (brick bed) and told him of Jesus who heals leprosy. Then Pastor Chow laid hands on his leprous head and rebuked the disease. Lest we get the disease we immediately left, but next day he was completely healed of the disease which never returned.

(6) In May 1926 Chow Feng-ling, son of Pastor Chow, laid hands on the dead body of Mrs. Chang as her family were preparing the coffin to receive the remains. She was immediately raised to life and stood for three hours repeating most of Revelation of which she knew not one word, then prophesying the city which heard the prophecy would be destroyed if it did not repent and believe in Jesus. It was completely destroyed in Aug. 1929.

Why multiply instances? There have been hundreds like the above in my own and the ministry of our Chinese workers along the border of Tibet in Northwest China. But how is it done? What is the source of this healing power? Have I and my Chinese co-workers some secret powers or means by which we do these things? No! Our Lord Himself explained the entire process in John 14:12-23. After saying, "He that believeth on Me, the works that I do shall he do also, and greater than these shall he do," He adds, "because I go unto the Father," and in the following verses describes the results of His ascension. (1) He will do what-

(Continued on Page Nine)

**A REAL CURE FOR  
SICKNESS**

*Is any among you afflicted?  
Let him PRAY.*

## Colombia's Seventh Chapter of Acts

*Last week this true story of persecution in the South American land of Colombia recounted the savage attack made on two young Protestant boys. The story closed as the infuriated mob dragged the two boys apart and prepared to kill them. The story is continued from that point.*

Heriberto, the younger boy, was carried by the surging mob about him towards an image where evidently they had decided to kill him. Suddenly he was able to wrench loose and started running. It was dusk. It was getting darker. He escaped. His great anxiety for his companion, Hesus Zuleta, caused him to skirt the angry crowd, double back to see if there was anything he could do, to see if he could get back to his friend and help him. Perhaps after all they could die together. Was there any way to reach him through the mob?

Seeing the futility of this, with all his strength he rushed toward the outskirts of the city to escape.

Utterly exhausted by fright, the beating, the stoning, the terrible anxiety for his companion, in the dusk he leaned back against some great stones by the side of the road. He saw the bobbing lights, candles and torches of the mob that was going down another branch of the road toward the ravine and the river with his companion. All seemed quiet where he was. Suddenly a man appeared in the roadway just a little way in front of him. The man saw the motionless figure of Heriberto and cried out, "Are you dead or alive?" "I'm alive," shouted the young man. The passerby had a large knife, or machete, in his hand. He started rushing towards Heriberto. With a skill that long practice brings to those that live in the mountain regions, he hurled the machete at the boy. With lightning dexterity the youth dropped to the ground and let the knife smash and stick into the rock above him. Fifteen or twenty other men appeared, all armed with knives. They started out to find and kill the hated Protestant.

With the speed and skill of youth, Heriberto dashed along the edge of the rock and came out onto the mountainside. Fifteen or twenty armed men, swinging knives, crying oaths, shouting "death!" were pell-mell smashing through the low growth behind him. Suddenly there was a hole before the running boy. He dropped into it. There was nothing else to do. He lay still in the darkness. The mob of shouting, cursing men pushed on above him. They saw they had missed him somehow. They turned back. They were

beating the brush. They were coming and going, tramping about on the ground above his head but somehow God's hand was over that hole where he lay helpless and defenseless should they find him there.

After some time the men armed with knives abandoned the search and started back toward the other shouting mob in the distance.

The group that had Hesus Zuleta veered toward the ravine where runs one of those strong swift rivers which gives the town its name. As one and another beat him about the head and shoulders with their sticks or smote him with their fists, he had grace, strength, and the love of God in his heart which caused him to say each time, "May God forgive you, in the name of Christ our Lord."

He found a reality through an experience of which he heard Mrs. Cowman speak in her story of the shipwreck in the North, "Perfect love casteth out all fear." Yes, it is true—it does cast out all fear. Somehow there was a sense of triumph in the midst of the cursing and beating. Christ was with him. There was nothing to fear. Death could not be more certain. There was no way of escape. There was no one to defend him. All had happened so suddenly that no help could have come to release him from their power. But God was with him and that was enough, and with the kingly dignity of a son of God in the spirit of Christ his Master who cried the same thing from the tree where He hung for our redemption, Hesus was asking God to forgive those who knew not what they did.

They came to a cliff. What could be easier than to shove the young man over this? An accidental death! No one would be to blame for that. Once a mob tried to do that with Jesus but He escaped through their hands and was gone. This time no such providential intervention came. In the darkness he was pushed to the edge of the cliff and hurtled off into space. There were no rocks beneath; he landed in soft dirt. No bones were broken. He arose. The mob shouted. It had succeeded. Quickly they started toward the trails that would lead them down to where he was. The young man started running toward the river. No one as they measured the depth of the river and the force of its flow could know just how he did it, but even with a large overcoat which he was wearing and which was a great source of protection to him from of machetes which were being used upon the blows of rocks, sticks, and flat side

him, he plunged into the river, swam across and made the other side.

However, he could not run. The water was too heavy in his shoes and clothing. He struggled up the bank, on out into the brush, and tumbled down under some high bushes.

The mob had made its way around by bridges, and with candles and torches held high, shouting like a pack of men that would be hunting for a wild boar or some beast of the forest, they were beating the bushes with their sticks, shouting still for the blood of this man.

For what seemed to him one half hour, Hesus Zuleta lay panting under those bushes and then was found and dragged forth again. The sticks began beating upon him and stones were flying. He realized that he could not stand this much longer. Death would come at any instant. There was one more chance. He jumped into the river, hoping to swim with the current and to be able to get away in the darkness, but the torches showed where he was. Dive as he would under the surface, sticks and stones were coming nearer. He was sure he would be knocked unconscious and drowned in these waters. He came to the bank again.

As he came up the bank, a large rock or, as the doctor thought upon examination, the blunt side of a machete cut a gash in the back of his head some four centimeters long. He was nearly stunned. He felt consciousness slipping. He dropped to his knees. Here as one of old, kneeling he cried out, "Lord Jesus, receive my spirit and lay not this sin to the charge of any of these men; forgive all who have wounded me."

He was falling from exhaustion and loss of blood. Consciousness was slipping away. Some of the crowd sprang forward and were about to drop him into the river where in a few moments time the current would have dragged him down into the rapids and perhaps he would be gone forever.

Just then one of the leaders of the mob stepped forward, stood beside the prostrate form of the young man and cried out, "What wrong has he done to any of you? He has not ceased from the first time we began beating and striking him to ask God to forgive each one of us. He has now invoked the name of Jesus. If any of you want to touch him you will have to kill me first."

Love somehow was winning its way, the love that was in Christ Jesus, the love that speaks through the lips of a modern martyr. The Colombian Stephen, who in the hour of the greatest trial, with the dignity, quiet calm, and serenity of a saint who knew his Homegoing was close could plead with God for forgiveness of those who persecuted him.

Others whose hearts doubtless had been

satiated and had revolted at the cruel scene also stood forth and shouted the same thing. "You can't attack him without attacking us." The mob spirit was dying; the spirit of Christ was prevailing. They raised the fallen figure of the young seminary student and started carrying him to the jail. He was kept there but a short time. Blood was over his face, over his eyes, and streaming down the back of his head. Somehow he recovered his senses enough to stumble on his way with the mob following him. No one but our Lord could have defended or delivered him in that hour, a defenseless man who had not raised a hand to save himself, who had not presented one argument against their cries of death and hatred, one who had used only that arm of defense of our Lord Jesus Christ, the love of God for his fellow men.

As he crossed the public square the parish priest was near by. Some of the crowd called out, "Confess now. You have invoked the name of Jesus."

It seems that they do not know that an evangelical Christian invokes the name of Jesus when he prays. They seem to think that perhaps he had been converted in the midst of this abuse and attack. With the blood streaming over his face, scarcely able to see, it was enough that in silence he moved on across the plaza down towards his hotel.

Remarkable to relate, despite all that had happened, the hotel was open to him. He was taken up to his room from which some two hours or more before he was so rudely ejected. He fell into the bed. Unconsciousness came upon him.

There were many people in the room about his bed, but they were now friendly. One man stepped up to the bed and said, "Christ came a second time. This was Christ who came to our town and we treated him just as they treated Christ the first time that He came." What a beautiful tribute to the loving spirit, the unfailing kindness and gentleness which had carried this gentle and beautiful soul through one of the most severe and sudden testings that could ever befall a mortal here.

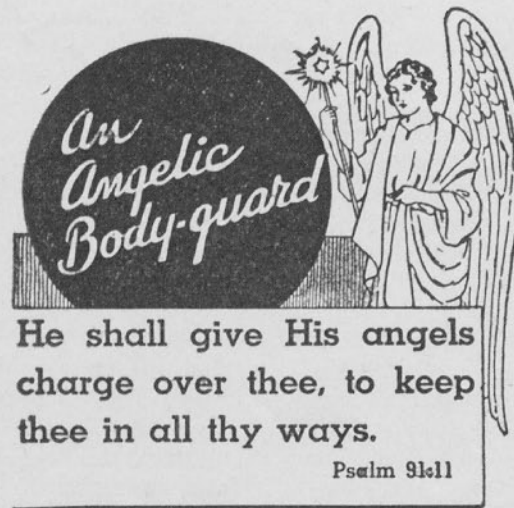
The young man, Heriberto Monroy, out on the hillside in the dark where he had been watching heard the band playing a funeral march as they came down the roadway towards him on their way to worship before the nearby image set up in the wayside shrine. Then he escaped through the dark, over the twenty kilometer trail, and finally by bus back to the seminary grounds once more.

When we reached the side of Hesus Zuleta that Sunday night nearly twenty-four hours after the attack had begun, the blood was still caked to his face and in the wound, for though he had been conscious of many friendly people entering

the room during the day, none of them had known how to help him or had dared to do so.

The next morning after the physician's treatment and the night of rest he was somewhat stronger and was able to talk a little. When we went in for morning prayer at his bedside we sensed the warm and radiant presence of Jesus there with him. There was no word of rancor, or recrimination, or accusation, only an overflowing thankfulness to God for the great deliverance that had come to him.

Only a short time before, in answer to prayer, God had restored to him, through the payment of an old debt that was formerly refused, a hundred pesos and a letter of credit for two hundred pesos more. While he lay unconscious on the river bank the night before, someone in the mob had taken his money, had taken the letter of credit, taken all his valuable papers, and these, all but the money, had been burned in the public square. Even his fountain pen and everything of value were stripped from him.



**He shall give His angels  
charge over thee, to keep  
thee in all thy ways.**

Psalm 91:11

I had wondered if this might not be a great temptation to him now that he had so recently given up the career of a priest, the career of principal or director of a school to which the state was calling him, to become a simple humble servant of Jesus Christ, reorienting himself in the truths of the gospel from the evangelical standpoint here in the Colombian Bible Seminary that he might serve the risen Savior for the salvation of the lost. Would not the enemy bring severe pressure upon him now? How could we comfort him? had been our thought. We spoke to him of the loss of the hundred pesos. A faint smile passed over his swollen features. "That is nothing," he said, but we knew how much it cost him to say that. We knew of the long days of prayer that that money be paid and that he might be able to have his incidental expenses, etc., cared for as he went on through his seminary days. But here was faith triumphant, the victory of the Christ of Calvary, yea,

resurrection morning had become a living reality in the life of this battered body, this undefeated soul.

Before we arrived the Catholic priest from a nearby town had come to his room and sat beside him, not knowing perhaps how seriously injured he might be, the priest opened his eyelids and Hesus had seen that the man wore a robe. The priest had sought to comfort him and speak words of encouragement. Someone in the room had said, "Now is your chance to confess." But the young man had strength enough to reply, "My conscience is tranquil. My soul is at rest. The blood of Jesus has washed my sins away. I am ready to meet God."

Oh, what a testimony of victory radiated from that sickbed!

Early in the morning I reached him. As his strength had returned a bit, he asked that the mayor of the city and the man who had charge of all the officials in the town should be called. The two men, with the assistant mayor came to his bedside. He said to them, "I want to ask a favor of you. Will you please express publicly to the people of this town my gratitude for their generosity to me and their nobility of heart." A Colombian who was standing at the other end of the room snorted, "Generosity! What do you mean, generosity? I'll say it's generous!"

But Hesus Zuleta meant this from the very depth of his heart. It was the only word that he had to say to that town about the incident that had taken place. No complaint about the loss of his military book, his records of years, of the money that meant so much to him at this time, only gratitude to those who had shown the kindness to him, for only through the nobility of heart that caused the leader of the mob to step forth and take his place at Hesus' side could he have lived through that fearful Saturday night.

And then began a procession of friends from all classes and kinds—children, young people, college students, well-to-do citizens who came to show their respect and to assure him of their sympathy in this hour of trial. It seemed that his strength could hardly be equal to the visitors that were constantly pouring in. Sometimes the room was filled, but what a glorious testimony! Here they could of a truth "see Jesus" the Christ who lives in the heart of a yielded man or woman, the Christ who by the Holy Spirit ministers through the lips and eyes and acts of one who is utterly yielded to Him.

To the credit of the visiting priest who was there for the great day of the feast of Corpus Christi, let it be said that at the morning mass Sunday morning he denounced this act as a "barbarism" and



condemned the people who had taken part in it.

The Sunday morning back at Manantiales before breakfast time as we turned to the Word, we had planned to read elsewhere, but God seemed to suggest Isaiah. We felt again strangely drawn toward the fifty-fourth chapter, though we knew of nothing there that was for us. As we read it in Spanish, we came to these words, somewhat different and somewhat stronger than we find them in the King James or even the Revised Version: Isaiah 54:15, 16: "If anyone conspires against thee it shall be without me: he who conspires against thee, before thee shall fall—every arm that is formed against thee shall not prosper and thou shalt condemn every tongue which is raised against thee in judgment." When the telephone call came telling us of the riot and the injury to our student, faith laid hold of the promise given earlier in the day.

Through the day on Sunday as we were hurrying to Hesus Zuleta's side, we wondered how these promises could be fulfilled. The word which we received was that he was dying. It seemed probable that he would be dead by the time we reached him. But no, our God had spared and saved him, and not only that, but no tongue could be raised on behalf of those who had attacked. All, even the priest in his pulpit, had to condemn that act inspired by misguided religious zeal.

Every tongue that had been raised against him in judgment was condemned. Every arm had after all failed. The wrath of man had but praised God and the rest of it He had restrained. How wonderful, how glorious are the ways of our Lord.

Those of us who saw our Colombian Stephen, don Hesus Zuleta, at close quarters at this time found that, "they were not able to resist the wisdom and the spirit by which he spake—they saw his face as it had been the face of an angel—" though it was given to him in what seemed the hour of death, to kneel and pray, "Lord lay not this sin to their charge." When he had spoken this he fell asleep at the river side, but for the moment, to rise, we trust, in resurrection power and glory for the work unto which God has called him in the Southland.

Outside the town of Entrerios is a lovely old bridge overgrown with moss, speaking of centuries gone, and beneath it runs the river that near the town flows swiftly past. As I looked at the dashing current breaking into spray over the great rocks, I thought how easily, but a few hours since, our precious Hesus Zuleta who rode on horseback by our side might have been carried down those waters to an unknown grave. Instead of that here he was riding back in triumph, for our God had fulfilled His promises to the full.—From a tract published by the Oriental Missionary Society.



gratitude and pay tribute. The Assemblies of God, our churches and ministerial constituency, the General Council executives and your Servicemen's Department are abundantly thankful for the unselfish service you have rendered.

We agree that we now face the most difficult time of this period of war emergency—that our greatest problem is found in returning our men to civilian service. We pledge to do our utmost in the responsibility which now confronts us... we pledge not to forget the men who have fought and risked their lives. Depending upon the wisdom of God and the guidance of the Holy Spirit, we will endeavor to serve them, encourage them and assist them until each one has been returned to his local church, strong in the faith of the Lord.

Thank you for your offering. You may know that it will be matched one hundred times over by faithful people at home, who could not go to war but who have made possible and will continue to support the ministry of this department.

May God bless you and your fellow chaplains, as well as the four thousand chaplains of various denominations served by this department. Our prayers go up daily in your behalf.

Yours for Christ and men  
SERVICEMEN'S DEPARTMENT  
Harry A. Jaeger, Director

## Touching Our Lord Jesus

(Continued From Page Six)

ever believers ask in His name. (2) If they love Him enough to keep His commandments He will see that they receive the Holy Spirit to dwell in them. (3) He Himself will come and impart His life to them and BE IN THEM. (4) If they continue to keep His commandments He and His Father will love them, and come and abide with them. With the GLORIFIED LORD dwelling in them, the SPIRIT filling them, and THEY, FATHER, SON and SPIRIT, ABIDING WITH THEM what is to hinder any sufferer from TOUCHING OUR LORD JESUS?

Of course the ABSOLUTELY NECESSARY CONDITION is that believers PRAY FOR, RECEIVE THE SPIRIT, LOVE THE LORD and KEEP HIS COMMANDMENTS, THE COMMANDS OF OUR LORD JESUS! IF WE FULFILL THESE CONDITIONS SUFFERERS CAN TOUCH JESUS IN US! IT IS UP TO US!

## Our Pastors In Uniform

(Continued From Page One)

has granted me a little part in the work of His Kingdom.

A few of our men are still turning to Christ, but nothing like the number we had hoped to see. Nevertheless, we are thankful for these earnest few. To Him be all the praise!

The last to accept Christ as his personal Savior is a fine young air corps officer. On last Sunday afternoon, I had quite a long chat with him, and again on Monday. Then at our service last night he whole-heartedly stepped out, confessed Christ as his Savior and publicly consecrated his life to Him. Afterward he mentioned to me that in the service he felt a real touch of the Pentecostal experience of which I had told him. He went away with a joyful, praiseful heart.

Thank you so very much for the radio. It reached me a week or so ago, in good shape. I am really enjoying it.

Six dollars of the enclosed offering to the department is from one of our Christian servicemen.

Ever rejoicing in our Savior's love,  
Chaplain E. M. Brengle



My Dear Chaplain:

Greetings in the name of Him who died and for whom we live! Your letter has just

been received and we thank God for the privilege of hearing from you again. Daily we pray for God's protecting hand upon you and the abundant anointing of His Spirit to accompany your ministry.

Your latest letter finds a new cause for rejoicing, for even now we hear the sound of the last taps over the reign of the God of War and we hear the fluttering of the wings of the Dove of Peace.

We cannot but reminisce over the many thousands of letters received from the men who serve and the hundreds of letters from the Assemblies of God chaplains, telling of the mighty handiwork of God throughout the course of war, and testifying to innumerable conversions through the redemptive work of Calvary. Solemnly, we think of the battles and grave circumstances that our chaplains have confronted—the countless times they have faced front line action to carry the story of life to men who dare to die. On many battle fronts, our Pentecostal message has been proclaimed by anointed ministers in uniform. How we praise God for this!

To our thirty-four chaplains who have left their churches, families and friends to face the rigors of war, suffer the hardships and inconveniences—in some cases, to suffer the wounds of shells and the afflictions of tropical diseases we humbly express our



# ur Missionaries . . .

## Their Work

### Working Among the Chinese

VICTOR G. PLYMIRE

OUR city (Hwangyuan, Tsinghai, and formerly known as Tangar) is the last trade center in China proper, going west on the great Peking-Lhasa trade route. The population is mixed, Chinese, Mohammedans, Mongols, Tibetans, and some Russians. We did have two Mohammedan Christians who had been baptized and were going on nicely with the Lord. But when we returned from our furlough in 1932, we were unable to find any trace of them. It is possible, and very likely, that they had been killed because they left their Moslem faith for Christ.

God has given us jewels for Him in that distant place. The work among the Chinese is more encouraging and more fruitful than among the Tibetans, Mongols, or Mohammedans. Many of the Christians have been scattered. Some have gone south, some east. A number have gone westward. At least one has gone into Sin-kiang, that very remote province of North-west China, where he has been witnessing for Christ. How we long to reach out into that long neglected part of the great harvest field which at present has no missionaries. There are some Pentecostal families in the very western part, sheep without a shepherd. Since reasonably good motor roads have been built, we can travel with our car into the very extreme western and southern part of that Province. A journey into Sin-kiang, that in the not too distant past required several months by cart or camel over the burning sands, now requires only about ten days. Another nice young couple have moved some ten days' journey west, where there are a few other Christian families. At that place again they have no leaders; so they just read the Bible and pray. What opportunities there are for several young couples who feel the call of God on them for that work.

God has added to our number a fine Russian, married to a lovely Christian Chinese lady. This man has left an excellent testimony to outsiders as to his Christian character and life. He had some difficulties to overcome, being in the Greek Catholic church and baptized there. Many evenings he came into our home with his Bible, asking questions. He did have some knotty questions, too! But as we prayed and talked with him, the Holy Spirit cleared up these things in his mind. He does not speak English and we do not speak Russian; consequently, our conversation was always in the Chinese language. After Mrs. Plymire left in 1943, he

came almost every evening and we had precious fellowship together. He and his son were baptized at the same time. They are a very happy family.

Another man with Tibetan blood has had a great deliverance. For many years he had been drinking Chinese wine. When I once asked him if he did not want to become a Christian, he replied that he was going to hell. I said, "There is just where you will land if you do not turn to Christ." We continued to pray for the man and talked with him often, for he lived only two doors away. Finally God won his heart and he was gloriously saved. Just before I left our station, this man was baptized in the river just outside the city, thus publicly confessing his acceptance of Christ.

Living costs in our city have gone up by leaps and bounds until it is extremely difficult for the ordinary people to live. One of the men who was baptized during our last year on the field had a very difficult time to make a living for himself and daughter. But God made a way! Since some of the business men are not able to write their letters, they have called on this

brother to do this for them, as he is a good writer and composer. In this way God has provided for him.

The daughter of our evangelist, who is half Tibetan, is now in Bible School, and we hear from the school that she is doing very well. This fine young girl graduated from the Tsinghai Government school and has a host of girl friends. Many of these came to see her off when she departed for the Bible School. We are hoping to have this girl help us in our work when we return. Thus far we have had no such help in our work—there simply was none.

God has blessed us in that remote place and we look forward to returning just as soon as conditions clear up. Then we hope to launch out more into our Tibetan work. But among the Chinese there are such opportunities for young couples who are called of God. We saw great opportunities among the girls when the daughter of our evangelist, just mentioned, would bring many of her fellow students into the home. Then among the young men we had call after call. But we were alone in the work, and simply unable to answer the many calls coming from these young people. God wants laborers for this work. There is a great need and an open door for young people called of God. Who will answer that call for this work?

#### A Change of Ministry

We have been so happy to have had as members of our missionary staff for about eight years Mr. and Mrs. Glenn Horst who, since their return from China, have largely been occupied in co-operation with our Missions Department in deputational work.

A short time ago, our Brother Horst became seriously ill, and it is only through the mercy of the Lord that he is still with us. He has been warned against continuing the rather strenuous service he has had in traveling around the country, which necessitates the carrying of heavy baggage. It is, therefore, with reluctance that, at least for the time being, he has had to give up the thought of returning to the mission field. But God has opened another door of ministry for him, as he has been called to pastor the assembly at South Bend, Indiana.

The good wishes of our Missions Department and headquarters staff are with these dear friends, and we are sure that God will continue to bless them wherever they may be.



● Our evangelist's daughter, now in Bible School, is seated between two of her many friends.

## News From Europe

# Loss to Missionary Staff

**O**REN E. Munger, missionary to Nicaragua has joined the company who "loved not their lives unto the death," according to a cable received August 27, by the Missions Department.

In July, 1942, Brother and Sister Munger left their home and people to go as missionaries to El Salvador, Central America. Later they were transferred to Nicaragua.

During his few years on the field, our brother has had a splendid ministry, and we had high hopes of his filling a place of leadership in our missionary work. But God has evidently planned something different for our dear brother. At the age of 25, he was called to "come up higher." We know that he has not given his life in vain for the work, for surely other young people will see in his sacrifice a challenge for them to catch up the gospel banner and carry it on.

We ask special prayer at this time for Sister Munger and the two small children—Marcus, aged two, and Marcia Alice, aged nine months. Mr. W. R. Munger, Brother Oren's father, and other members of his family also need our prayers.

## In Memory

Harold McKinney, Jr.

The passing of Oren Munger comes as a great personal shock. Our friendship, begun at C.B.I. and ripened through correspondence after the Mungers had gone on to the mission field, afforded me an inspiring glimpse into the character of this noble soul.

The missionary challenge drew him away from a brilliant future in Christian music and ministry in the homeland. He early gave promise of a fine preaching ministry and was the chosen speaker of the C.B.I. graduating class of 1941. Musical genius expressed itself in unusual ability to play, direct, and compose music.

All this was forgotten when the call of those without Christ in other lands challenged his soul. In 1941 he offered himself to the Missions Department for service wherever he could be useful. In 1942 he began missionary service in the Central American country of El Salvador, and later transferred to Nicaragua. While laboring there, undergoing hardships and attacks of tropical diseases, a great revival broke out. Under pressure of the work, his health completely broke; and word was received on August 27 that he had passed on to be with the Lord.

The admirable spiritual zeal and vision of this brave young soldier of the Cross is revealed in the following excerpt from one of his letters: "The challenge of untouched regions is indeed great. God grant us in reality the purpose and power that motivated the apostle Paul. It is not in the great numbers of missionaries that the evangelism of the world lies, but in the intense glow with which the firebrands burn. A half a dozen men of the caliber of Paul would



be enough to set the world on fire! But it would be better with a hundred of his kind.

"There has come a growing dissatisfaction in my soul with how little of me really is yielded to the Holy Ghost. All the powers of darkness are arrayed against the child of God who seeks to yield himself completely to the Holy Ghost. It seems the best we can obtain is to have a sporadic advance in this all important business. But God will help us as we seek Him. A gradual occupation of our field by the gospel will never bring about God's will. It has to be explosive Pentecostal evangelism, in power and demonstration of the Holy Ghost. It has to be a sweeping overthrow of the powers of darkness and the salvation of multitudes of souls. God help us not to stop short of this type of evangelism. A yearning love for Christ and for the souls He died to save will prove the main-spring of our drive. Capped by the impartation of Holy Ghost capacity, God, through us, can move the world! Brother, I believe it; I am looking for it! Without it we are mere time-servers!"

"He being dead, yet speaketh!" Heb. 11:4.

## Missionary Freedom in Danger

The following is a recent editorial in *The Watchman-Examiner*:

"During the past year, the Association of Baptists for World Evangelism has sent three missionary couples to Colombia, South America. Seeking to send a fourth couple, Orville Foden and his wife, they came up against a refusal by our State Department to issue them passports. The reason given was that numerous outbreaks of violence, with rioting and stoning, have occurred in various parts of Colombia because of the increasing opposition of Roman Catholics to Protestant activities in that country. The State Department is obligingly refusing passports for the present that Colombia may get into a better humor! It is increasingly in evidence that the North American Roman Catholic hierarchy not only sense their power, but are increasingly exercising it.

G. Herbert Schmidt in Moklinta, Sweden, has informed the Missions Department that on July 21 he finally received word concerning his daughter Ruth. The letter came via Warszawa and was dated May 29, 1945. His mother-in-law wrote as follows: "Dear Herbert: For a long time you have not heard from us. Now I shall send you our address. Ruth and I live at present in Danzig, Oliva, Jagow (street) 10. b. c/o Kretschmer.

"Since last week our dear Ruth is severely sick, and I urgently ask you to send Ruth some nourishing food. Some butter, milk, and flour would help very much. In her fever Ruth always speaks about the lovely cake Papa used to send. In the next letter I will write more. As soon as the trains run again we shall come to you. Greetings from Ruth and Mother."

Brother Schmidt adds, "This letter discloses that they have lost the home and live with other people, and further that my daughter is critically ill, very likely from lack of nourishment. But at least I know the whereabouts of my child and that she was still alive at the end of May.

"As a Polish government is functioning now, it should be possible to find a way of taking care of Ruth, giving her food and some medical care. I, of course, brought the case anew to the attention of the American Legation, and the American Red Cross. I hope they will be able to undertake for the child and bring her to Sweden.

"The letter from my mother-in-law is silent concerning my little daughter Karin. Of course they cannot have had any news from her, as she is in Thuringen, or even somewhere else. It is a wonderful answer to prayer that I have heard from Ruth. He has answered the intercessions of His saints. I praise the Lord for His tender mercies and His compassion."

## News Flashes!

Since restrictions have been lifted on news from Greece, Mr. and Mrs. Harry Mamalis have written the Missions Department that they have a baby daughter. Dorothy Mamalis was born March 13, 1944.

George W. Flattery and family arrived safely in Dakar, West Africa, on August 25, according to a cable just received by the Missions Department.

Mr. and Mrs. Saul Benjamin report that they and their three children—David, Ruth, and Jonathan—are in Cairo, Egypt, awaiting transportation to the United States. It is possible that they will not be able to leave before the middle of August. They are requesting special prayer, as they are very weary in body.

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

## The Jew

(Continued From Page Three)

mistreatment. Everyone is aware of the recent anti-Jewish atrocities committed by the Nazis of Germany and the nations allied with them. Even American Jews have felt the pinch of "anti-Semitic" feeling.

The first World War brought the famous Balfour declaration. In payment for a valuable discovery by an eminent Jewish scientist, the British government promised to use its best endeavors to establish a national home for the Jewish people in Palestine, being careful not to prejudice the Arabs and others who lived there. The Jewish population of Palestine rose rapidly from 50,000 to almost 500,000. But a few years ago a White Paper was issued by the British government which restricted further immigration to Palestine. The Jewish population of the country today is said to be 424,373.

There were approximately 15,750,000 Jews in the world before World War II. There were 3,113,900 in Poland; 3,020,141 in Russia; 444,567 in Hungary; 356,830 in Czechoslovakia; 300,000 in Great Britain; 246,000 in Germany; 240,000 in France; 156,817 in the Netherlands; 155,125 in Lithuania; 93,429 in Latvia; 68,405 in Yugoslavia; 48,298 in Bulgaria; and 47,825 in Italy. Of the nine million Jews in Europe, it is estimated that approximately two thirds have been killed, thus startlingly fulfilling Zechariah's prophecy (13:8) even in our day.

Of the 5,525,437 Jews in North America, there are 4,770,000 in the United States. Their population according to cities is as follows: New York 2,035,000; Chicago 530,000; Philadelphia 293,000; Boston 118,000; Detroit 90,000; Los Angeles 82,000; Baltimore 73,000; Saint Louis 51,000; San Francisco 40,900; Milwaukee 29,600; Kansas City 25,250; Rochester 23,400; Buffalo 21,800; Denver 18,400; Washington, D. C. 18,350; Atlantic City 12,800; and Atlanta 12,000. These are the sixteen largest centers of Jewish population in the United States. It is interesting to note that there are more Jews in the city of Chicago alone than there now are in all of Palestine.

Working among these Jews of America there are a number of societies, about 120 in all. Various kinds of efforts are put forth: street meetings, reading rooms, radio broadcasts, mission halls, house-to-house visitation, tract distribution, Testament giving, free clinics and manual training classes, sewing circles, vacation Bible schools, weekday story hours, free English classes, etc. Assemblies of God ministry among the Jews centers largely in Chicago. Here we have a director and

ten full-time workers. A paper, the *Jewish Friend*, a propagation sheet for distribution among the Jews, is published quarterly. The *Hebrew Evangel*, for Christian readers giving information concerning Jewish work, appears bimonthly. In Minneapolis, Fremont Tabernacle (an Assembly of God Church) supports two workers among the Jews, in Kansas City there is another such worker, another in Atlanta, while Rochester, Plainfield, New Jersey, and New York City are in the process of establishing Jewish ministry.

### OUR RESPONSIBILITY TOWARD THE JEWS

By way of summary, let us declare that the Jewish missionary field is great, urgent, and ripe for the following reasons: First, we are commanded to preach the Gospel to all nations; second, we should begin at Jerusalem and, in going to the ends of the earth, we should preach to the Jew first; third, Jews are not impossible to win, for the first century church was largely Jewish; fourth, our devotion to Christ should make us desire His acceptance by His brethren; fifth, we are indebted to the Jews for the prophets and for Christ, for the Old and New Testaments, and for the launching of the Christian church; sixth, there is a special blessing invoked upon those who love Israel (Gen. 12:3, Psa. 122:6); and seventh, a host of Jewish first-fruits must be prepared to minister during the tribulation.

How are we discharging our responsibility? One twenty-sixth of America's population is Jewish; one 714th of our ordained and licensed workers (14 out of about ten thousand) are working among the Jews; one 2,227th of our membership is Jewish (100 Jews among 222,730 Assemblies of God church members). What kind of discrepancy is this? One 27th of enough Jewish workers and one eighty-fifth of enough Jewish members to make our Jewish work an accomplishment equal with, to say nothing of "first" or ahead of our ministry among the Gentiles. This is so far out of proportion that it constitutes a shame and an indictment. Here is a challenging mission field at our very doors, actually among us—the one particular mission field we are instructed to enter and work FIRST of all. Our Home Missions Department is endeavoring to lead in the discharging of this great responsibility. Our young people should consider the call of God to this needy harvest field. Our givers should realize that this work needs considerable more support than regular home missions work, fully as much as the same number of foreign missionaries would need. Our pray-ers should "give Him no rest day and night, until He establish Jerusalem and make it a praise in the earth."

## Things Which Make Revivals Possible

(Continued From Page Five)

The last of these four short stories is an exciting one which includes a mob, an earthquake, and a revival in which first aid had to be administered to the preachers even before the altar service was over. The special part of the account which interests us is found in Acts 16:29, 30. The point of the story is that when circumstances reached the place where a revival was absolutely impossible, God intervened with a climax which produced the one thing upon which the revival depended, and that was overwhelming conviction for sin. It was the conviction which gripped the jailer and spread from him to others that turned a most complicated midnight into a most glorious dawn. We have little idea what is possible under the impelling pressure of Holy Spirit conviction. God teach us more about it!

So much more could be said about all that is involved in these four short stories. Very different the circumstances in them but very uniform the resulting revival. And so we may list, among others, four things which make revivals possible: First, the focusing of people's attention upon God and divine things; second, the removal of old hindrances and public failures; third, the discovery by hungry souls of new spiritual treasure; and fourth, overwhelming conviction for sin.

### How to Endure

Lord, how live the life? how go on living it to the end? And the answer came in the simplest words that could be spoken: "Abide in Me, and I in you. . . . I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. Continue ye in My love." Don't go away. It is like that other word, "Abide thou with me; with me thou shalt be in safeguard," which is, "Sit down, settle down. Settle down in My love and stay there. That is your part. The rest is Mine."—Amy Carmichael.

### Brief Opportunity

An inn in Savoy bears this inscription—"A God, a moment, an eternity: a God who sees you; a moment which escapes you; an eternity which awaits you: a God whom you serve so ill; a moment of which you so little profit; an eternity which you hazard so rashly."

### Correction

In the *Evangel* of August 25, page 13, there appeared a report headed "Kinsley, Texas." It should have been headed Kinsley, Kansas. The address of Bertha Johnson and Minnie Love is P. O. Box 352, Kinsley, Kansas.

## PENTECOST IN HOLLAND

Pastor P. Van der Woude, of Rotterdam, writes in part: From May 10, 1940, until peace came, we were under German rule. On the morning of the tenth, when war broke out, the German soldiers were in this part of Rotterdam in the uniform of Dutch soldiers. Airplanes bombed the airdrome. We could see this from our bedroom at four o'clock in the morning. From that time on, we were cut off from the other part of the world. What the Germans wanted us to know they put in the papers, and they tried to make us believe all kinds of lies. They came to help us, they said, against the English; but no English forces were yet in the country.

We were able to go on with our evangelical work, but no open-air meetings were permitted, and our magazine was stopped in February, 1941, due to so-called paper shortage. But there was enough paper for the Nazi papers. God helped us, and we were able to increase the work by starting in other places.

Some of our workers were taken to Germany. On November 10, 1944, a general razzia was held in Rotterdam from house to house, and people were taken prisoners; they were to go to Germany where they were promised work for good pay and good care of their relatives. They were carried off in closed barges and freight-trains, without any food for the first one or two days, and under terrible conditions.

From September, 1944, until peace came, no trains whatever were run by the Dutch; and later on, the street-cars stopped. There was no gas and no electricity. Today we have electric light in Rotterdam, but no gas; and there are no trains except a very few which are run for workmen. The Germans stole practically all we had. Hardly anything can be bought in the shops. We had only 14 ounces of bread per week, 36 ounces of potatoes per week. No fuel, no milk, no butter no margarine; and very little crude rape oil. I think it was less than one ounce per week.

We have been wonderfully delivered by the Lord. Although thousands have died from hunger and exhaustion, in our assembly only an old brother, 75 years of age, died because he could not get the needed food. Some were so weak, though, that they were in bed, not able to do any work. Deliverance came just in time. How the people waved from the roofs, to the British and the next day to the Americans, as they brought us food on April 29, at one o'clock.

We have been delivered like Samaria in 1 Kings 6 and 7. If deliverance had not come, the greater part of the provinces of North and South Holland and Utrecht would have been flooded by the Germans. God prevented it. The Isle Walcheren is nearly all flooded; also a part of Zuider Zee, which had been made into fruitful soil, has been flooded.

There are still no trains available for use in visiting the assemblies which have been raised up by the church here in Rotterdam. I have a bicycle, but the tires are very bad. The back tire is of solid rubber, and we could not buy another. I would need a little car, but the

shop told me there will be no new cars for some time. Perhaps the Lord will find a way for me. Of course, we do not know how the things imported will have to be paid for, as our money will be devalued a good deal. And food supplies will be first and foremost.

The Pentecostal assemblies in other places in Holland have been spared also. So we can thank God for all His goodness to us.

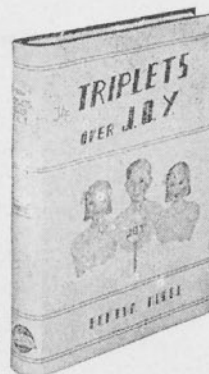
## SO---IS OUR GOD

1. As—a Mother comforteth. Isa. 66:13.
2. As—a Father pitieth. Psa. 103:13.
3. As—a Nurse cherisheth 1 Thess. 2:7.
4. As—a Shepherd seeketh. Ezek. 34:12.
5. As—a Hen gathereth. Matt. 23:37.
6. As—an Eagle fluttereth. Deut. 32:11.
7. As—a Bridegroom rejoiceth. Isa. 62:5.



### THE THREE BAERS

A gay story about three of the jolliest triplets you ever saw! How they were named and how they grew up is a story of excitement and fun.



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Another happy tale full of light hearted fun and activity. Read how they broadcast over radio station J. O. Y.; and had their pictures published in the daily paper.



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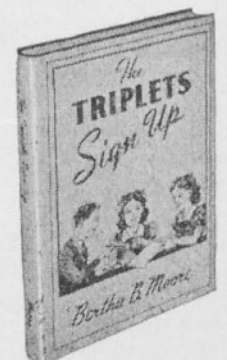
### THE TRIPLETS GO PLACES

Victory gardens and war savings bonds bring this story up-to-date. The Triplets raise their own fruit and vegetables which they sell in their roadside produce stand.



### THE TRIPLETS SIGN UP

With everyone else signing up for something, the triplets write up an agreement of their own and sign it when their parents make a day nursery at their home.



### THE BAERS' CHRISTMAS

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### AT THE LITTLE WHITE CABIN By Marian Schoolland

Little Jack and his two pals, Bessie and Bonnie, have a lot of fun seeing God's handiwork in nature, using Grandpa Cook's garden as a hunting ground. Price 60c.

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WITH THE LORD

A. G. Voight of Durant, Florida, went to be with Christ on August 30. Brother Voight was formerly a District Superintendent in the Methodist Church. After receiving his Baptism he was for a while pastor of the Springfield, Mo. Central Assembly. Later he went to Southern Florida and for four years was District Superintendent there. He was a man of much prayer. We desire to express our sympathy with Mrs. Voight and their two sons.

Among the Assemblies

MEADVILLE, PA.—Recently we had special meetings with Evangelist Dale C. Zink as speaker. God blessed at each service and several were added to the church.—John S. Palmer, Pastor.

ST. LOUIS, MO.—We have concluded a good revival at the Mt. Calvary Tabernacle with Evangelist La Verne Golbricht. The power and blessing of God was in our midst each evening. Ten were at the altar for old-time salvation and 3 were filled with the Holy Ghost.—Fred H. Brand, Pastor.

WACO, TEXAS—Evangelist W. S. Barham has closed a very successful revival at the Morrow Avenue Assembly. During the 2-week meeting, some were saved and 20 were filled with the Spirit. Brother Barham's preaching was in the power of the Spirit, and was delivered in a convincing and persuasive manner.—Hugh M. Cadwalder, Pastor.

LITTLE ROCK, ARK.—We have just closed a very successful revival sponsored by our Little Rock Hi-C. A. Brigade. The evangelists were Betty and Marie Vandermerwe of Granite City, Ill. This revival was held at the site of the proposed Central Assembly, 9th and Louisiana Sts., in Little Rock.—Robert C. Sellers, Pastor.

STAR CITY, ARK.—After accepting the pastorate of the Hickory Grove Church, located three miles west of Star City, July 1, we started a revival on July 22 with Evangelist and Mrs. A. C. McGaugh. Six were saved and 3 received the Baptism. God miraculously healed the sick. Everyone enjoyed the good preaching and singing. We had the largest crowds that had attended this church in four years, and also exceeded the goal set in Sunday School.—C. E. Doan, Pastor.

WASCO, CALIF.—We have moved our church and parsonage to a better location, also added a 48 by 48 basement which is to be used for Sunday School rooms. We were on Paso Drive, almost out of town; we are now on Sixth and Broadway, right across from the Grammar School. God has blessed us since we came here. We have had two revivals, one with Dean Duncan of Taft, Calif., and the other with Ruth Clem of Arkansas. We are starting a revival with Bruce York of Portland, Ore., on September 4.—T. C. Gameson, Pastor.

SALT LAKE CITY, UTAH—We came to Salt Lake City on April 20, 1945. For the summer months we have pitched a gospel tent, 60 x 90, on the downtown lots where our new church home will be erected this fall. In this tent we plan a continuous campaign until cold weather. Our first evangelist, with meeting now in progress, is Ira L. Heath of Pasadena, Calif. Immediately following the State Camp Meeting, August 21—27, Evangelist and Mrs. J. A. Call of Trenton, Mo., will continue the

revival.—Guy M. Heath, Pastor, 328 Lucy Ave., Salt Lake City 4, Utah.

RIO GRANDE CAMP MEETING

The Rio Grande Valley Sectional Camp Meeting, July 20—30, was a success. U. S. Grant of Bartlesville, Okla., was camp speaker, and his Spirit-anointed messages thrilled the large crowds. A number were saved, some were filled with the Holy Spirit, and definite healings were reported.

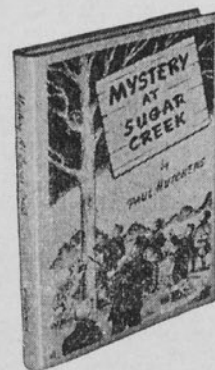
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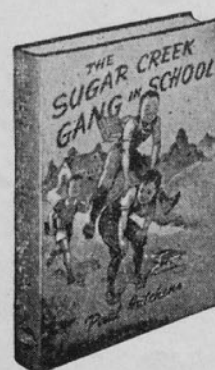
THE SUGAR CREEK GANG

A rollicking boy story that any real, wide-awake boy will like, full of action and excitement, and all about the adventures and experiences of real, live boys.



MYSTERY AT SUGAR CREEK

A coon hunt, a party at Old Man Paddler's cabin and a fugitive from justice all add to the mystery and adventure of this story.



THE SUGAR CREEK GANG IN SCHOOL

In adventure and play, and now in school these six boys still have plenty of fun and excitement. You will enjoy going to school with the Sugar Creek Gang.

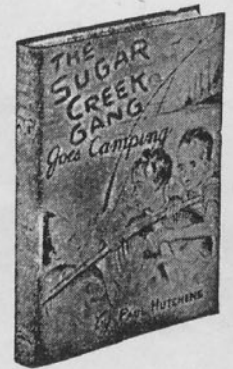
WE KILLED A BEAR

Here is a story that will keep any boy curled up in his chair; for the members of the Sugar Creek Gang are real boys who find plenty of excitement.



THE SUGAR CREEK GANG GOES CAMPING

What could be more temptingly welcome to a boy than a camping trip in the north woods with the Sugar Creek Gang where they meet real Indians and catch big fish.



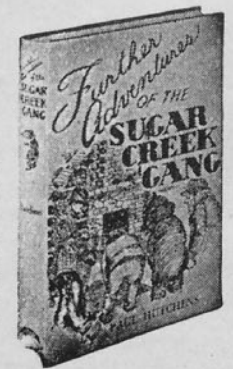
THE SUGAR CREEK GANG IN CHICAGO

Chicago is an exciting place to the boys — the rushing traffic, the tall buildings, and the thousands of people hurrying here and there. They visit many places of interest.

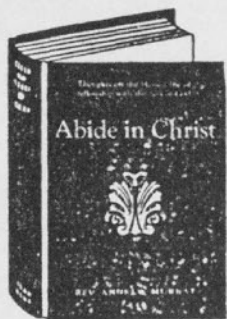


FURTHER ADVENTURES OF THE SUGAR CREEK GANG

Every boy will enjoy reading this story. He will never forget it, and it will do him a world of good. Girls who like excitement will enjoy the story too.



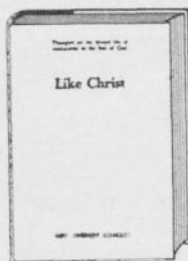
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of his most worthwhile books, "Quiet Talks on Power" and "Quiet Talks on Prayer," have been a blessing to many, and we are grateful that these also have been reprinted at an inexpensive price.

"The Imitation of Christ" (the title would better be The Following of Christ) by Thomas a Kempis is a book that has proved helpful to thousands during the past six hundred years. There seems to be a touch of the truly prophetic in this book. We are glad that these meditations also can be had in an attractive form at this low price.—Stanley H. Frodsam.

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## Coming Meetings

The meetings were conducted under an old-fashioned, 60 x 40 brush arbor. The Lord helped us to secure an ideal location east of Mercedes, Texas, on Highway 85.

A splendid spirit of co-operation exists among the churches and pastors of this section, and we are all praying that the camp meeting can be established as an annual affair.—H. G. Weathers.

**AHTANUM, WASH.**—Since accepting the pastorate of the Full Gospel Tabernacle, God has blessed our ministry, in adding to our attendance, as well as saving souls. The previous high attendance in Sunday School was 51, and our high attendance recently was 62.

Last March we adopted a constitution and by-laws, and had our sectional presbyter, R. F. Ashworth, set our church in order, with a charter membership of 13. We now have a membership of 17, all adults. We also changed the name from The Full Gospel Tabernacle to Ahtanum Assembly of God, and are now affiliated with the Assemblies of God.

August 5, we closed a very successful 3-weeks meeting with Evangelist Leslie E. Davis of Prosser. Three received the Baptism in the Holy Spirit, and several others sought the Lord for peace in their souls. Some were born again, others reclaimed. Four have followed the Lord in water baptism; others will be baptized August 12.—Grover A. Moore, Pastor, 501 Cherry Ave., Yakima, Wash.

**WILLMAR, MINN.**—Sept. 11-30; Anna B. Lock and Janet K. LaVon, Evangelists.—O. E. Carter, Pastor. **CORRY, PA.**—Sept. 16, for 2 weeks; Evangelist and Mrs. Chas. Shaffer, London, Ky.—A. R. Horst, Pastor. **FREEMONT, PA.**—Sept. 16—Oct. 5, or longer; R. S. Peterson, Oshkosh, Wis., Evangelist.—G. E. Gould, Pastor.

**MESA, ARIZ.**—Sept. 9, for 2 weeks or longer; Evangelist and Mrs. Hilliard G. Griffin, Dallas, Texas. —Duane Graf, Pastor.

**JUNEAU, ALASKA**—Meetings in progress; Charles E. Blair, Denver, Colo., Evangelist.—R. E. Baker, Pastor.

**LUMBER CITY, GA.**—Sept. 4-18; Etta McCaskell and Catherine Duke, Evangelists.—Clio Strickland, Pastor.

**FAIRMONT, W. VA.**—Trinity Tabernacle, Broadway, Eastside, Oct. 7—; Virgil R. Jackson, Mt. Vernon, Mo., Evangelist.—V. M. Dullabaun, Pastor.

**NEW RAYMER, COLO.**—Sept. 16, for 2 weeks; Bennie Harris, 16-year old Evangelist. Neighboring assemblies invited to attend.—H. R. Kennedy, Pastor.

**ST. LOUIS, MO.**—2421 S. Tenth St.; Sept. 16, for 2 weeks or longer; T. C. Anderson, Jackson, Miss., Evangelist.—Fred H. Brand, Pastor.

**LA JUNTA, COLO.**—Southern Colorado Fellowship Meeting, 322 Lincoln Ave., Sept. 17, 2:30 and 7:45 p. m. District Superintendent J. E. Austell expected to speak at evening service.—Wm. W. Brandt, Pastor.

**HUTTIG, ARK.**—Sept. 16—; Ernest Reb, Anchorage, Alaska, Evangelist.—Joe W. Adams, Pastor.

**PONTIAC, MICH.**—19 Milbourne Pl., Sept. 30—Oct. 21; Evangelist and Mrs. Don Mallough, Seattle, Wash.—A. F. Thorton, Pastor.

**ELKHART, IND.**—Johnson and Baldwin Sts.; Sept. 11, for 2 weeks or longer; Evangelist Alex Karmarkovic and singing party.—Truman S. Lowell, Pastor.

**CARLSBAD, N. MEX.**—Sept. 23—; Ellis J. Stone, State C. A. President, Evangelist.—T. S. Miles, Pastor.

**SALINA, KANSAS**—118 S. 8th St., Sept. 16-30; Christian Hild, Fargo, N. Dak., Evangelist.—F. W. Prather, Pastor.

**CLEVELAND, OHIO**—City-wide campaign, Sept. 30—Oct. 21, conducted by James W. Van Meter, Chambersburg, Pa., assisted by Mrs. Blanche Yerger, Los Angeles, Calif. Einar Waermo, Swedish Tenor, soloist. Under auspices of Assemblies of God of greater Cleveland. Neighboring pastors and churches urged to co-operate.—D. P. Holloway.

**PRAYER CONFERENCE**  
**FAIRMONT, W. VA.**—Potomac District Prayer Conference, Oct. 1-4. Speakers: Obie Harrup, R. M. Jeffery, E. W. Welford, V. R. Jackson and others. Rooms furnished as far as possible, for District ministers. Meals can be secured at nearby restaurants. If planning to attend, write V. M. Dullabaun, Pastor, 107½ Reeves Ave., Fairmont, W. Va.

**ILLINOIS SUNDAY SCHOOL CONFERENCES**  
Illinois District executives, assisted by William E. Kirschke, National Sunday School Representative, will be conducting Sunday School Conferences during October at the following places in Illinois: Stone Church Chicago, October 1-2; Macomb, October 3-4; Springfield, October 5-6; East Alton, October 8-9; Belleville, October 10-11; Murphysboro, October 12-13; Great Lakes Bible Institute, Zion, October 15-16. All Christian workers in the various sections and in adjacent districts are invited to attend.

**PRAYER CONFERENCE**  
Prayer Conference, Southwestern Ohio Ministerial Fellowship, Bethel Temple, Dayton, Ohio, October 8-9. A. B. Cox, host pastor. Three services daily. Cecil Good, Chairman of Fellowship, will speak. Night entertainment furnished by church. You are urged to come. Write for entertainment to A. B. Cox, 104 Buckeye St., Dayton, Ohio.—Irwin Phillips, Secretary-Treasurer.

**MISCELLANEOUS NOTICES**  
**FOR SALE**—Melody Saxophone, just like new. Cost \$150.00 new. Will sell for half price. It is a Martin.—Carl Bergman, 2525 N. Fourth St., Clinton, Iowa.  
**FOR SALE**—20x50 Waterproof Canvas Army Tent, complete with sides, stakes and poles. Price \$250.00. Contact R. C. Fife, 713 Franklin Ave., Columbus 5, Ohio.  
**NEW ADDRESS**—Kindly address all mail to P. O. Box 1162, Helena, Mont. Residence: 711 Highland St., in Helena.—M. H. Heicksen, Secretary-Treasurer, Montana District Council.

# The Passing and the Permanent

## BIBLES FOR RUSSIA

81,000 Bibles, the largest single edition of Russian Bibles ever printed, has been distributed by the Russian Missionary Society, according to their official organ, *The Friend of Russians*.

## BIBLES FOR BRAZIL

Bibles in Portuguese, the first ever printed in Brazil, recently came off the presses at Rio de Janeiro. An edition of 22,600 copies was printed for the Brazilian Bible Press; a Bible society composed of missionaries and Brazilian pastors.

## COMMUNISTS REORGANIZE

The Communist party in this country has been greatly encouraged by the victory of the Labor party in the British elections, and has reorganized with the purpose of Sovietizing America.

## WITHDRAWAL FROM FEDERAL COUNCIL

At its annual convention in May, the Reformed Episcopal Church, a member of the Federal Council of Churches since 1909, adopted action to withdraw from this modernistic body on the grounds of loyalty to the Word of God.

## ARMY MORALS DECLINE

According to Associated Press, "the U. S. Army's venereal disease rate in the European theater has more than doubled since V-E Day, with 43,752 men—the equivalent of three infantry divisions—contracting infections in the last two months."

## CONQUEST OF SPEED

Vice-President Hibbard of Lockheed Aircraft said the German V-2's hurtled at a rate of 2,500 miles an hour and sixty miles up, "and that's just the beginning of frictionless height above atmosphere; there is no reason why we won't be able to fly 10,000, yes 100,000 miles an hour."

## JEWISH NATIONAL STATE

President Truman disclosed that the U. S. is discussing with the British a Jewish national state in Palestine. The American view is that as many Jews should be let into Palestine as possible. Mr. Truman said he had discussed the Palestine question with Winston Churchill and his successor, Prime Minister Attlee, at the Potsdam conference.

## RUSSIAN RELIGIOUS FREEDOM

According to *Revelation*, "Now there are sixteen thousand churches in the U.S.S.R. as against fifty-four thousand under the Czar. The government is returning church bells and opening old churches. The Sobor (a General Assembly) elected Alexei, who was born a nobleman, as Patriarch of Moscow and all the Russians. The new Soviet attitude is said to be because the clergy is now volubly loyal to the regime, and for the purpose of gaining moral prestige with the democracies."

## AN ENCOURAGING TREND

According to the *Chicago Daily News*, 37% of the American people are in favor of prohibition today, as compared with 34% a year ago, and 30% ten years ago. By local option vote 4,073 communities are now "bone dry," as compared with 3,333 a year ago. Women are more in favor of prohibition than are men.

## GERMAN BIBLE SOCIETY

Although three large buildings of the German Bible Society at Stuttgart were demolished by Allied bombardments, it has been reported that the Society's main office escaped damage. It was also revealed that all printing plates for the Society's principal editions of the Bible in German and Greek were stored away in deep cellars and have been recovered intact.

## ARMY CHAPLAINS

At war's end, there were more than 8,000 chaplains serving with the U. S. Army. There have been 52 deaths through battle, 34 taken prisoner, 180 wounded in action, and 602 have been awarded 754 decorations for bravery and merit. A distinguished record has been made, and our 34 Assemblies of God chaplains have done their full share in bringing honor to the Chaplains Corps. None of our chaplains have lost their lives, thank the Lord, and none have been captured, but several have been decorated for battle wounds and distinguished service.

## CHURCHILL'S DEFEAT

According to George Olds, Springfield, Mo., newspaperman who interviewed many in England following the British election, "Many people, including some who personally had witnessed Churchill's campaign, said bluntly that the prime minister's excessive drinking was as much responsible as anything for his defeat. Some of his meetings had to be delayed until he could be gotten in shape for them. The Scotch-and-champagne aspect was mentioned by those who were trying to prove that England's vote wasn't entirely an endorsement of socialism—that part of it was due to a desire for a more sober government."

## MAN'S NEW PROBLEM

In a letter to the *Chicago Daily News*, Martin Birger comments: "The atomic bomb which was revealed to the world with such stunning effect presages a future filled with doubt and fear. Who knows what terrible destruction awaits us should the atomic bomb fall into the hands of those bent upon world enslavement? We shall have no peace so long as the atomic bomb idea is pressing on the temples of scientists the world over, and human nature remains so perverse." We might add that unbroken peace will never come to earth till "He (Christ) shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4.

## GODLESS PEACE CHARTER

*Revelation* comments on the peace charter drawn up at San Francisco: "The preamble, like the conference itself, is without any mention of God or any acknowledgment of the Deity in any form. For, after all, how shall a conference pray when there are Mohammedans from the Arab States, Confucianists from China, Buddhists from India, Jewish, Catholics and Protestants from the Western world, and official atheists from Russia?"

## THE PALESTINE PROBLEM

Many wonder why God has not permitted the Jews to exercise self-government in their promised homeland before this time. May it not be that He is waiting for His New Covenant people to preach the gospel to the Jews? While Britain controls Palestine Christian missionaries may labor there, but Jewish independence would probably banish every one of them. A chief rabbi of Palestine affirmed that when the Jews gain autonomy not a missionary will be allowed to remain in the country. Now is the time to go, give, and pray that the Jews may be led to the Messiah.

## IMPULSE TO ZIONISM

*The Manchester Guardian*, British newspaper, says, "An estimate given by Mr. Adler-Reul in *The Future of the Jews*, to which many distinguished writers have contributed, puts the number killed or dead at the end of 1943 as 3,030,000. Since then the massacre has gone on without stopping, and it is now considered that over four million have died—possibly over five million. There are left in Europe, hiding in cellars, starving in the forests, forgotten in the ghettos, perhaps 1,500,000, certainly not more than 2,000,000. When all is said and done Palestine must and will remain the chief hope of the Jewish people, the only country which they can claim as their own. The future of the Jews can only be safeguarded by the creation of a Jewish State in Palestine."

## REDS STRUGGLE IN CHINA

The missionary outlook for China brightens. Many have feared Chinese Communists would prevent the spread of the gospel. Now, according to George Weller, newspaperman writing from Chungking, "What may be a life and death struggle for the Chinese Communists is now being waged in the north. Political fortunes have slowly been turning against the Reds. The struggle in which they are now engaged may be described as their final effort for survival. The new China-Soviet treaty of friendship seemingly would exclude any favorable action by the Soviets toward the Chinese Communists. The war ended before the Chinese Communists could even broach to the Kremlin any plan for getting aid along the lines that has been furnished by the U. S. to nationalist China. There is every indication that the U. S. has thrown overboard any intention of bargaining between the Nationalists and Communists—if such a plan ever existed—and is simply gambling its entire stake in China on the generalissimo's gratitude for American aid. The effect is that Kuomintang policy has a blank check from the United States and the red star over China is dimming as the mighty weight of American forces becomes felt in victory on Chungking's side."