

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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



Southeast Assembly of God in Portland, Oregon

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Tragedy in South Korea

Communist aggression during the past three years has heaped untold misery and tragedy upon the heroic people of South Korea. Dr. A. C. Han, vice-moderator of the Presbyterian Church in Korea, says that "there have been 1,000,000 casualties, 9,000,000 persons displaced, 300,000 widowed, 100,000 made orphans, 500,000 homes destroyed, 500 ministers lost and about 1,000 churches completely ruined or damaged." All this in a land of 20,000,000 population!

Rabbi Recommends the Bible

Rabbi Rosenblum, of Temple Israel, New York, has placed the Revised Standard Version of the Holy Bible third on his list of recommended reading. He said: "Every Jewish American should have an acquaintance with the larger Bible and realize how greatly the Old Testament is the very foundation of the New and how much the Old is quoted in the New." More than ever before, Jews are opening their hearts to the gospel. Let us pray that more and more will read the New Testament and discover the Lord Jesus to be their Redeemer and their Messiah.

A Girl Who Loves Her Bible

A knowledge of the Bible helped Karen Hassinger, fifteen years old, to win a word-defining contest at the Belleville, Ohio, high school. The story is told in the *War Cry*. When the moderator gave out the word "abase," Karen was one of four girls who were still standing. Three were eliminated, and Karen said: "I'm not sure, but I know that Christ said: 'And whosoever shall exalt himself shall be abased . . .,' so I think the word means 'to bring down.'"

Karen's mother said that Karen likes to read her Bible as well as most teenagers like to read "comics," and memorizes it for pleasure.

Pentecostals Rated Second

Baptists were rated first, Pentecostals second, in a recent survey of laymen's zeal in seeking to win converts. The survey, conducted by *Catholic Digest*, was based on the individual answers given by a cross-section of the American public when interviewed. Among the Baptists who were questioned, 67 per cent said they had tried to win another. Pentecostals numbered slightly less, Presbyterians were rated third, and Methodists fourth with 56 per cent saying they had tried to win another.

The survey showed that Protestants are "more than twice as zealous as Roman Catholics in seeking to win converts." Only 28 per cent of Catholics said they ever had tried to win another.

More Women Alcoholics

The number of female alcoholics in New York City seems to be increasing, according to the Director of the Bureau of Alcoholic Therapy. The Bureau, known as "Bridge House," is alleged to have "saved the city hundreds of thousands of dollars by helping over 3,500 alcoholics and turning them into constructive citizens." It was estimated that the average alcoholic costs the city \$3,000 a year in hospital, jail, welfare and police expense.

Bishop Expelled From Iran

The Rt. Rev. Wm. J. Thompson, Anglican Bishop in Iran, has been ordered to leave the country within two months. No charges were made openly against the bishop, who has served in Iran for 39 years, but he said his association with Bakhtiari tribal chiefs probably had brought him under suspicion. The Bakhtiaris currently are not in the good graces of Premier Mossadegh's regime; however, the bishop said his activities were "definitely non-political."

Doing the Right Thing in the Wrong Way

The Jehovah's Witnesses at Portsmouth, N. H., asked for a permit to conduct a religious meeting in a public park. That was the right thing to do. But when they were denied a permit, they went ahead and held the meeting anyway, and that was the wrong way to proceed. So the leader was fined \$20 for holding the meeting without a permit.

The case was appealed and reached the United States Supreme Court. In a 7-2 decision the Court said that the city officials had no right to deny any group a permit to conduct a religious meeting in a public park. However, the Court added that the leader merited the arrest and fine for holding a meeting without the permit required by law. The proper procedure, the Court pointed out, would have been for the leader to have sought a writ of mandamus to challenge the action of the licensing official in refusing him a permit to speak in the park.

Justices Wm. O. Douglas and Hugo Black gave a dissenting opinion. Justice Douglas stated that a law which forbids the free exercise of religion is no law at all. He said: "The command of the First Amendment—made applicable to the states by the 14th—is that there shall be no law which abridges those civil rights. The Constitution commands that government keep its hands off the exercise of First Amendment rights. No matter what the legislature may say, a man has a right to . . . deliver his sermon without asking anyone's permission. The contrary suggestion is abhorrent to our tradition."

President Eisenhower to Participate in Freedom Rally on July 4

A communication from R. L. Decker, Executive Secretary of the National Association of Evangelicals, informs us that the attendance of President Eisenhower at the Freedom Rally in Washington, D. C., July 4 has been confirmed by the White House.

The time has been officially set at 6:45 p.m. Eastern Daylight time. The program will begin at 6 p.m. in the Sylvan theater on the grounds of the Washington Monument.

Dr. Decker invites all Evangelicals to attend the Rally, if possible, and to pray for this important occasion.

"A splendid opportunity is given to us as Evangelicals with the co-operation of the President in leading the nation to prayer, repentance, and recognition of God as our source of freedom," he says. "We earnestly pray that this might be the beginning of national revival which we all have desired and for which many thousands have prayed so long."

The Rally on July 4 will mark the launching of the year-long "March of Freedom" campaign. A document known as the Declaration of Freedom will be presented to the President for his signature, and thereafter facsimiles of the document will be presented to every Governor, every government official, every businessman, and every citizen in the United States for their signatures. One year from now the documents will be assembled in Washington, D. C. with appropriate ceremonies and will be enshrined in the national archives.

The Declaration of Freedom is a pledge of renewed faith in God, according to the following outline which is based on the 23rd Psalm:

1. *Freedom from Want.* "The Lord is my shepherd I shall not want" (v. 1).

2. *Freedom from Hunger.* "He maketh me to lie down in green pastures" (v. 2a).

3. *Freedom from Thirst.* "He leadeth me beside the still waters" (v. 2b).

4. *Freedom from Sin.* "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake" (v. 3).

5. *Freedom from Fear.* "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me" (v. 4).

6. *Freedom from Danger.* "Thou preparest a table before me in the presence of mine enemies" (v. 5a).

7. *Freedom to Live Abundantly.* "Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever" (vv. 5, 6).

Thankful for Freedom

Five Methodist missionaries, three of them women, thanked God and "our wonderful nation" when they arrived in New York last month after nearly three years' captivity in a North Korean prison camp.

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 1 Corinthians 16:22.

THE APOSTLE Paul dictated to his young secretaries and helpers this epistle to the Corinthian Church, until he came to these closing words. He then picked up the pen and wrote with his own hand this message which is one of great importance, not only to the Corinthians but to all human beings in every age. It is such a momentous and important truth that he must convey it in his own handwriting.

I

This message is threefold in nature. THE FIRST PHASE deals with the sin of not loving the Lord: "If any man love not the Lord Jesus Christ." This is a sin of injustice to a loving God who "gave His only begotten Son"—the most treasured jewel in heaven—"that whosoever believeth in Him should not perish, but have everlasting life." It is also a sin of ingratitude to the Lord Jesus Christ. Men will express by words and deeds their gratitude toward one another for favors shown and for sacrifices made in their behalf; but they ignore the One who made the greatest sacrifice that ever was made, or that ever could be made for them.

The story is told of a man who was walking through a park in New York City one day, when his attention was attracted to a young lady, standing near the base of a monument, weeping. The man walked over to her and made kindly inquiry as to the cause of her sorrow. She wiped the tears from her eyes, pointed to the statue and said: "Mister, do you see that statue?"

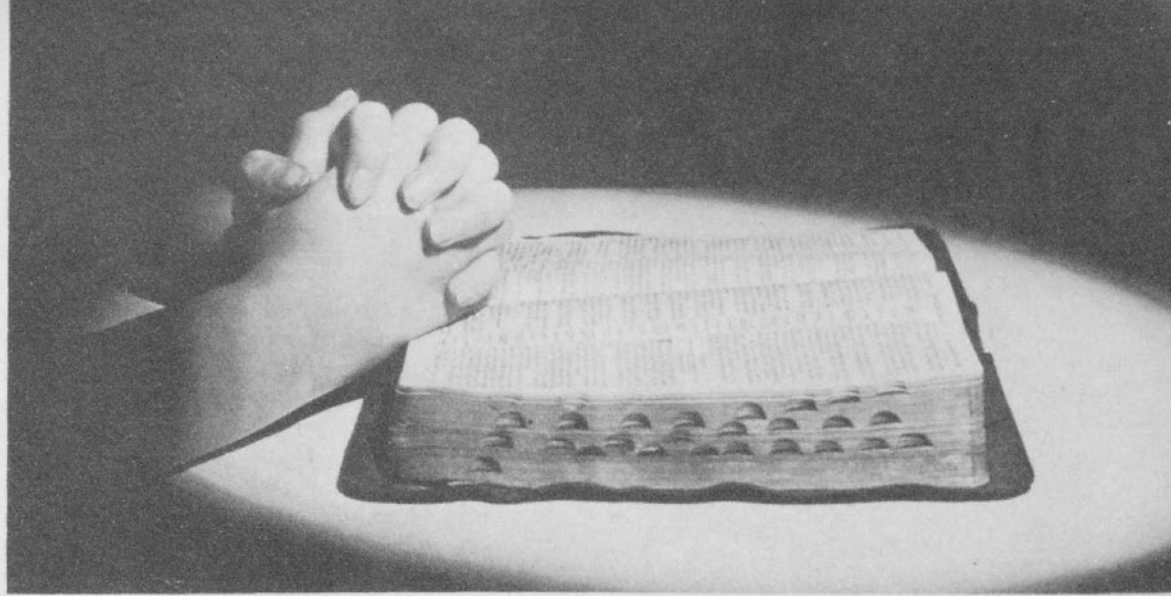
He looked up and saw the form of a fireman with a baby in his arms. "Yes," he replied, "I see it."

"I was that little baby," she said. Then she told him the story of the brave fireman who had saved her from a burning building, but in doing so had lost his own life. For several years, since she became old enough to understand what it all meant, she had been coming to the foot of that statue at regular intervals to look through tears of gratitude upon this bronze image of the one who had died that she might live.

How much more grateful should we be to the Lord Jesus Christ, who suffered for our sins and died in our stead, that we might have life—not merely physical life, but eternal life.

The sin of not loving the Lord Jesus Christ is a sin of omission. One does not

*A layman who teaches the Fellowship Bible Class at the First Assembly of God in Dallas, Texas.



H. Armstrong Roberts

Do You Love the Lord?

Noah P. White*

have to steal, lie, murder nor blaspheme God to be lost. It is not the sins of commission which send men to their eternal doom, but failure to "believe on the Lord Jesus Christ." A man may live a good, moral life, be honest and upright, and yet, after this life is over, be banished from the presence of God into everlasting punishment, because he did not love the Lord Jesus Christ.

On the other hand, the vilest sinner on earth can spend the endless ages of eternity in heaven with the Lord if he will only "believe on the Lord Jesus Christ," as Paul told the Philippian jailor, and love Him. Our wonderful Saviour is able to make such a person a new creature and to impart unto him "the righteousness of God."

In Jesus' parables of the ten virgins, the talents, and the judgment of the "sheep and goat" nations (all of which are recorded in the twenty-fifth chapter of Matthew) it was the failure to do—or neglect—which brought punishment. The five foolish virgins neglected to obtain oil for their lamps until it was time for the bridegroom to come; then they were shut out from the marriage ceremony. The man with one talent had that talent taken from him, and was himself cast into outer darkness, because he failed to use the talent which had been entrusted to him. And the people of the "goat nations" heard the words "Depart from me, ye cursed, into everlasting fire," because they ministered not to Christ's "brethren."

None of those who were mentioned by the Lord in these parables committed

what we would consider a great crime. They just neglected, or failed to do what they should have done.

If a man fails to pay taxes to his government, that is an omission; but it is the violation of a law, and will bring appropriate punishment just as surely as the commission of a major crime. Suppose a rich man's mother, because of her inability to make a living for herself, should be compelled to seek the hospitality of the poorhouse. The son may say, "I am not bothering her; I was always obedient to Mother and never spoke an unkind word to her." But would that justify him in his failure to provide for his mother the necessities of life? No! It would be a sin of omission against his mother; a sin of ingratitude—the sin of not loving his mother.

II

Let us notice THE SECOND PHASE of this text. It is expressed in one word, "Anathema," which means "accursed." There are different kinds of curses, three of which we shall consider briefly.

First, the curse of man upon man. This sin of a man cursing a fellow human being, or of taking the name of the Lord in vain, is one of the most foolish sins that man can commit. The gambler may get something for his pains; the drunkard may get a little momentary pleasure from the drink; but the blasphemer gets nothing.

Second, there is the curse of God upon nature. A skeptic once said in his lecture: "God made wild grapes, crabapples, and scrawny fruit, but men have taken these and made good fruit from them." That



Eva Luoma

statement is not true, according to the Scriptures nor according to science. God made everything good and perfect in the beginning, but man's fall into sin brought a curse upon nature.

When Adam and Eve were first placed in Eden, they did not have to labor and toil in order that the soil would bring forth fruits, grains, and vegetables for their sustenance. Food was there in abundance. There were no thorns nor thistles to mar the beauty of that lovely garden; neither was there anything to prevent their fullest enjoyment of that paradise, until they disobeyed God. The lovely rose had no repelling, prickling thorns on its stem. The lion and the tiger were more docile than our domestic animals, for there was no degree of ferocious nature in any of God's creatures. But when Adam and Eve sinned against God, everything was changed. They brought a curse upon nature.

Third, there is the curse of God upon man. Adam and Eve not only brought a curse upon nature, but they also brought a curse upon themselves and upon their posterity. They subjected themselves and their descendants to a life of toil under unfavorable circumstances, a life filled with sorrow, sufferings and pain; then death—both physical and spiritual.

The law could not redeem man from the curse, but the loving heavenly Father provided a way whereby man could be

redeemed from it. He gave His only begotten Son. Paul says, in Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Jesus has redeemed us from the curse by His blood which was poured out on Calvary, if we will but accept this sin offering as the atonement for our souls.

But our redemption is not yet complete. It cannot be completed until Satan and his followers are removed and sin is eradicated from the universe. Then the curse upon nature and the curse upon man will be lifted. There will then be no more sorrow, pain, suffering, death, or anything else that resulted from the curse.

Those who have accepted God's plan of redemption, the atonement which was made on the cross, have eternal life abiding within them; but these bodies are not yet redeemed from the curse. We shall never be able to enjoy to the fullest extent the eternal life which we have within us until we shall have exchanged these corruptible bodies for incorruptible ones. Incorruptible, glorified bodies will be given to us when our redemption is consummated (Phil. 3:20, 21).

III

That brings us to the third and last phase of our text: "Maranatha." The word "Maranatha" means, "Our Lord cometh." There are two main purposes of our Lord's coming which include all other purposes:

First, He is coming to receive His own—those who love Him—and to complete the redemption which is already begun in them; that is, deliverance from every trace of the curse.

The second purpose of our Lord's coming is to punish those who love Him not and who are "accursed." They shall remain under the curse throughout eternity because they would not accept the only means of deliverance from it. Paul, in his second epistle to the Thessalonians, speaks of "them that perish because they received not the love of the truth, that they might be saved" (2 Thessalonians 2:10).

Many modernists are trying to do away with the fact of punishment for sin and eternal hell. If we could go back into the past ages of history and call up Pharaoh, King Saul, Pilate, Herod, Judas, and an innumerable multitude of others who loved not God nor His Son, the Lord Jesus Christ, I am sure their testimony would be that sin brings punishment,

both in this life and in the hereafter.

If there be no hell, then there is no devil, for hell was made for the devil and his angels. If there be no devil, then there is no sin, for we are taught in the Bible that Satan originated sin. If there be no sin, there is no Saviour, for He came for the specific purpose of saving men from their sins. If there be no Saviour, then the Word of God is not true; and if there be no truth in God's Word, we might as well discard it—then nothing would be worth while or of lasting importance.

But there is a hell just as certainly as there is a heaven. Eternal punishment for those who "love not the Lord Jesus Christ" and who do not accept Him as their personal Saviour is as certain as are the blessings and rewards for those who "love the Lord Jesus Christ" and who accept Him as the propitiation for their sins.

The Lord is coming soon for those who love Him and who have been delivered from the curse of sin. Do you LOVE HIM?

THE DISTANCE TO HELL

An officer, who by birth, wealth, and education should have been a gentleman, but was not, went to a Cornish mine.

The miner who took him down was a Christian and was much pained by the profane language used by the visitor. As they descended the shaft, they felt it getting hotter and hotter; at last the heat became so great that the visitor said, "Dear me, it's terribly hot; I wonder how far it is to hell?"

"I don't know the exact distance, sir," replied the Christian miner, gravely, "but if one link of the chain gives way, you'll be there in a minute."

This plain answer was the means of rousing the profane gentlemen to a sense of his perilous position.

In the case of every unconverted one, it is only a step—a breath—between him and death. "And after death the judgment!" Heb. 9:27.—Sel.

OUR BEST WEAPON

In the midst of a multitude of activities we must let nothing encroach upon our prayer-time. The devil will allow us to be as busy as we please if only he can get us prayerlessly busy. He knows he has no counter-weapon against prayer. Goliath's spear was of no use against David's stone. Keep your prayer-time with all diligence.

THE PENTECOSTAL EVANGEL IS THE OFFICIAL VOICE OF THE ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, EDITOR

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"THIS IS THAT"

W. W. SIMPSON

Missionary to China since 1892

THERE IS much misunderstanding even among Pentecostal preachers and writers regarding what actually occurred in Jerusalem on the day of Pentecost. It is not strange that men who have not been filled with the Spirit, as those in the "upper room" were, do not understand what really took place on the Day of Pentecost; but those who have been filled with the Spirit and have spoken as the Spirit gave utterance are inexcusable, if they do not know the truth as to what really occurred on that day.

As I shall quote from both Paul and Luke I must first insist that the words they used were taught them by the Holy Spirit, not by man (1 Cor. 2:13). Paul claims this to be true not only for himself but also for others, saying, "which things we speak." This certainly includes Luke, for many years Paul's co-worker.

At Pentecost about 120 disciples of our Lord Jesus, who had been "with one accord in prayer and supplication" for several days, suddenly heard a sound from heaven that filled the house where they were sitting. They also saw what looked like tongues of fire on each one. That would remind them of what the Lord said, "They shall speak with new tongues" (Mark 16:17). So they yielded themselves in full surrender, knowing this which they saw and heard was none other than the Holy Spirit, whom their Lord had promised just before He ascended (Acts 1:8). "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave utterance."

Why did Luke write "began"? Because the speaking with tongues was *only the beginning* of the Spirit's work that day. It fulfilled our Lord's promise, "They shall speak with new tongues," and also began the fulfillment of Isa. 28:11-13 (as Paul says in 1 Cor. 14:21). But Joel's prophecy includes prophesying. Speaking in tongues is speaking to God, not to men, while prophecy is speaking to men (1 Cor. 14:2, 3). The Spirit had much to say to men at Pentecost. The unique opportunity afforded by the gathering of multitudes of devout Jews from all parts of the known world (fifteen nations are mentioned, but there may have been more) to keep the feast of Pentecost, could not be neglected by the Spirit, one of whose offices was to testify of our Lord, another to convict the world of sin, righteousness and judg-

ment. Therefore, when the crowd collected each person heard the Spirit-filled ones "speak in his own language" (Acts 2:8). In Acts 2:3, 4 the word in our English version is correctly "tongues" for the Greek word Luke used means exactly that. But in vv. 6 and 8 the word should be "language" because the Greek word Luke used (dialectos) means "language." In verse 11 Luke used the Greek word meaning "tongues" because he was simply reporting what people said. In both Acts and 1 Corinthians, chapters 12-14, the Greek word translated "tongues" is always some case form of "glossa," and "glossa" always and only means "tongue" or "tongues." If anyone thinks "tongues" and "languages" are synonymous try translating Acts 2:3, "There appeared unto them cloven languages like as of fire." Is that intelligible?

It was the sound of 120 people speaking in tongues that brought the crowd together. The Spirit seized the opportunity, doubtless foreseen and planned long before, to "declare the wonderful works of God" in the languages of the various nations. All were amazed, perplexed and wondering, "What meaneth this?" Others said it was a case of drunkenness, so Peter and all the apostles explained, "These are not drunken." They had sense enough not to become drunk so early in the day (9 a.m.). "This is that which was spoken by the prophet Joel." They quoted the entire prophecy of Joel 2:28-32. Note that Joel says not one word about "tongues" but twice mentions "prophesying." "This" on the day of Pentecost, which Peter said was "that" spoken by Joel, was not speaking in tongues, but the speaking in languages the wonderful works of God—prophesying. The speaking in tongues proved they were filled with the Spirit; the prophesying proved the dispensation of the last days had begun and would last till the Day of the Lord comes.

Then Peter explains in detail the wonderful works of God that He wrought through His Son Jesus—crucified, raised, ascended, made Lord, and Christos (the Anointed One). He was not sermonizing. He and the others were witnessing, for they now knew that Jesus was seated at God's right hand, the highest seat in the universe, all authority in heaven and earth now vested in Him. Therefore he declared, "Let all the house of Israel know assuredly that God hath made that

same Jesus whom ye crucified both Lord and Anointed (Hebrew, Messiah). No wonder the hearers were cut to the heart and cried, "Men and brethren, what shall we do?" The Spirit and Spirit-filled men, bearing witness, were irresistible.

The last week of January 1908 eight missionaries and forty-odd Chinese Christians of the Christian and Missionary Alliance Kansu-Tibetan Border Mission met in Annual Convention in Minchow, Kansu. None of us believed or taught that believers may now be filled with the Spirit as at Pentecost. We taught the need of being crucified in order to live free from sin. After a study of Romans 6 and 7, a call was given for all who wanted the "old man" to be crucified to come to the front. We all came, many weeping, and

(Continued on page nine)

**Hear all
about it!**



**TUNE IN ON
SUNDAY, JULY 5**

Independence Day comes on Saturday this year. The next day, Sunday,

The Servicemen's Division will be featured on REVIVALTIME. Tune in to your local radio station carrying the international broadcast of the Assemblies of God and hear what the C.A.'s are doing for our fellows and girls in uniform.

We hope you will be inspired to support the world-wide ministry of the Servicemen's Division with your prayers and gifts.

Send offerings to
THE SERVICEMEN'S DIVISION
C. A. Department
434 West Pacific Street
Springfield 1, Missouri

Cuban Chronicles

Gleanings from letters received from the
Einar Petersons and Mrs. Alva Walker

HOW YOU WOULD THRILL to hear our born-again Cubans sing, "Every promise in the Book is mine!" They sing it as though they really mean it. When they come to the line "In the Bible I read it and I know" they spontaneously raise their Bibles in the air. It is a beautiful sight.

We thank God that there is such a good sale for Bibles and Scripture portions. For a while the Bible Society in Havana could not fill all our orders.

Our Sunday Schools here in Cuba have experienced phenomenal growth. In January 1948 there were 41 Assemblies of God Sunday Schools on this island. In January 1952 the number had increased to 282! Last year 160 more Sunday Schools were opened. Our building in Holguin is not large enough to accommodate either Sunday School or Church crowds; we have to send several classes to neighboring homes, and even that inconvenience has not affected our attendance. We had 680 present at Sunday School last week and we are expecting 700 next time. Three received the Baptism in the Holy Spirit last Sunday.

We were finally able to let the contractor go ahead with the foundation for the enlargement of the church building. The Public Works Department contrib-

uted fifteen truckloads of dirt toward filling in the lot for the new addition. This means quite a saving for our building fund.

Our Bible School girls are home again. They are full and running over with the blessing received while at school. A shortage of housing and teachers makes it necessary to teach two terms in the Cuban Bible Institute—four months for the girls and six months for the men. The total enrollment for the last two terms was 82.

After the chapel was destroyed by a hurricane last year, classes were held under a tent for several months. However, the heat and glare of the sun through the canvas caused many swollen eyes and headaches, so we finally moved into the already crowded dormitories and dining hall.

Construction is progressing rapidly. The contractors, bricklayers and their helpers (consisting of about 16 of our students) are all thanking God for an opportunity to work their way through Bible School. Those who pay for work scholarships will not only be helping us build but will be putting students through Bible school as well.

The work on the school has all been done on a strictly cash basis. No loans,



Oxen pulling a carload of sugar cane in Cuba. The growing, cutting and processing of sugar cane gave employment to most of the island's inhabitants.

no debts. Offerings so far have put in a good foundation and the walls will soon be up. Approximately \$4,000 is needed to construct a cement roof which eventually will be the floor for our second story. We will be happy next month if we can begin classes in the new building with a roof over our heads. We don't mind doing without floors, doors and windows—at least for the time being!

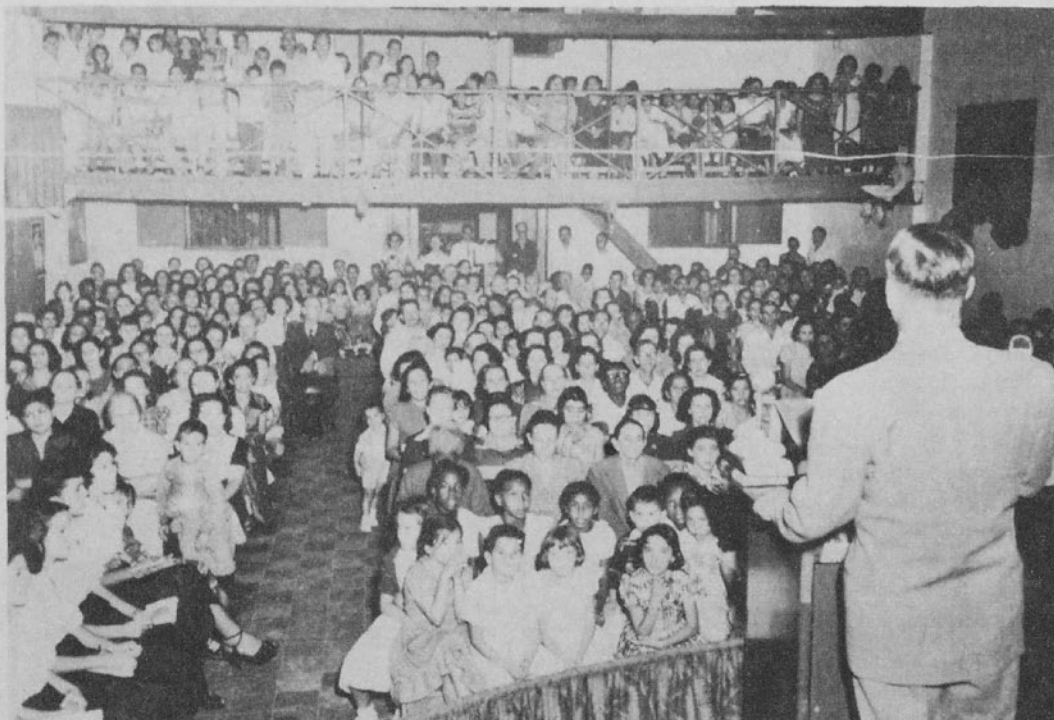
GOSPEL MINISTRY ON KOJE ISLAND

KOREA (E/P)—Chaplain Ivan C. Whipple has witnessed marvelous results from his work in the Kojé Island prison camps, where 177,111 Koreans and Chinese are now interned. One could hardly face a more desperate constituency. Co-operating with him have been two American pastors, seven Korean pastors, and as many civilian assistants.

The work began with a census of Christians. There were found to be 4,261 in the Protestant constituency. In twelve months this number grew to 15,062 of whom 2,266 had been baptized and the rest were under instruction. Chaplain Whipple brought into action many educated Christian Koreans, former church officers, and utilized 493 of them as lay evangelists, teachers, and deacons.

Church membership is carefully guarded. Each convert has to take an examination to become a catechumen, and the catechumen must engage in the study of the Bible, church history and Christian beliefs for a period of six months. Then he is examined again. Further, before uniting with the church, each convert must bring with him one whom he himself has brought to Christ.

Thousands have thus been trained in both the Old and New Testaments. There are 3,883 enrolled in fifteen Bible insti-



In 1950 God sent a gracious revival to Cuba. Among other assemblies, a church was formed in Holguin which has since experienced phenomenal growth. A shoe factory was purchased to accommodate the growing congregation. However, as can be noted, this building is no longer large enough. A new addition is in process of construction. Einar Peterson is pastor



Mr. and Mrs. Wesley Bjur Chile

tutes of three months' duration. Day-break prayer meetings, attended by thousands, have been led by native Christians. And 642 prisoners have consecrated their lives for the gospel ministry.

Distribution of Korean-English hymnals, standard Christian literature, including "Pilgrim's Progress" and the "Book of Christian Martyrs," has been extensive. Harmonicas, cornets, accordions, trombones and clarinets have been supplied in order to encourage musical co-operation in the meetings.

Any opposition? Plenty of it. Assault, ridicule, profanity, pressure on the prisoners to boycott the meetings. It is a typical Communist atmosphere. On one occasion Communists drained the life-blood of a man in order to dye a Soviet flag red. Pray for this heroic Chaplain Whipple whose health is exhausted by such opposition and by his arduous efforts on behalf of Christ.—*Sunday School Times*.

VILLAGE VISITATION

Gail Winters, Belgian Congo

DURING JANUARY I spent part of our school vacation at Ndeya with Lillian Hogan. We went for a ten-day safari (trek or journey) visiting some of the villages in that area. We spent a week at the village of Chief Tonga and several days at Chief Ndere's.

We were happy to find a fine group of Christians near Tonga's village. A clerk lives there who was converted a few years ago at the Military Camp at Gombari. He has been faithfully witnessing for the Lord and almost a score of souls have been saved through his testimony. Most of them gather together three times a week for worship. While there, we gave them Bible studies twice a day and encouraged them to lead out in prayer and to testify. They manifested real hunger and joy. These new Christians are truly a lighthouse in that dark place.

We were unable to sleep well while visiting in the villages. The incessant and monotonous throb of the native drums filled the night. The dancers were chanting their minor chords. Even the birds seemed disturbed, and often added their discordant cries to the uneasy night atmosphere.

Sometimes the drinking and noise was almost more than we could bear. How the Christians in these villages need our prayers! They wrestle against the powers of darkness on every hand.

Twice a thief entered the house but his efforts to steal were unsuccessful. Finally we backed our car into the opening of our house. We hoped that the boy who was using the car as his bedroom would awaken if further attempts were made to enter!

We also made a recent trip to some of the villages near Andudu, our own station. We contacted the workmen at the elephant camp. Some of these workmen are Mohammedans. They listened to the messages played on the phonograph and were eager to buy Christian literature. Three of them begged me to bring New Testaments to them at the end of the month, as they wished to purchase them when they received their pay. Will you help us by watering with your prayers the seed that has been sown?

MISSIONARY News Notes



Mr. and Mrs. Wesley Bjur are new appointees. They and their three children left New Orleans on May 19 for Santiago, Chile.

* * *

Mr. and Mrs. J. Edgar Barrick, Miss Kathryn Vogler and Miss Edna Wagenknecht arrived in New York from India on May 25.

* * *

The Henry Dahlbergs send the following interesting report from Bassari, F. W. Africa:

"We are happy to announce the opening of a new church in Kabou. We had the dedication service in March. The chief was there, and hundreds of people were standing inside and outside the building. The church is quite open so those unable to come inside could easily see and hear all that happened. Every Sunday some have been saved.

"Here in Bassari we have been working on the new house and have just moved in. Although it is unfinished it is much cooler than the temporary aluminum house we have been living in. It will take almost \$500.00 to complete the work. We are very grateful to those who have already helped.

"The Christians here are building a mud brick house for the native pastor. We are also digging the foundation for a new church. This month four more believers were baptized in water. One couple was recently married. It was the first church wedding that has ever taken place here.

"The new airplane that we have for the Togo-Dahomey field paid us a visit. The whole town came rushing out to the improvised air strip to see it. It was quite an occasion as it has been years since a plane landed in this area!"

MONTHLY REPORT

Foreign Missions Department

April, 1953

CONTRIBUTIONS

Alabama	\$ 1,758.63	North Dakota	1,981.43
Appalachian	241.81	Northwest	18,708.29
Arizona	2,032.62	Ohio	10,254.56
Arkansas	2,743.83	Oklahoma	12,883.44
Eastern	13,529.19	Oregon	8,754.74
Georgia	1,680.58	Potomac	5,807.41
German Br.	440.74	Rocky Mtn.	3,460.35
Greek Br.	35.86	Russian Br.	204.36
Hungarian Br. ..	231.45	So. Calif.	23,751.04
Illinois	9,112.58	South Carolina ..	303.99
Indiana	5,892.78	South Dakota ..	1,360.51
Italian Br.	219.72	South Florida ..	4,458.46
Jugoslavian		South Idaho	912.61
Branch	390.56	So. Missouri	7,988.43
Kansas	7,270.38	Tennessee	964.64
Kentucky	619.15	Texas	18,136.17
Lat. Amer. Br. ..	347.26	Ukrainian Br.	84.00
Louisiana	1,269.66	West Central	4,378.51
Michigan	7,285.91	West Florida	1,031.96
Minnesota	10,791.30	West Texas	2,252.78
Mississippi	879.82	Wis.-N. Mich.	3,715.06
Montana	2,587.81	Wyoming	654.10
Nebraska	3,806.31	Alaska	347.97
New England	1,888.65	Canada	235.00
New Mexico	1,408.77	Foreign	125.00
N. Y.-N. J.	12,194.62	Spanish Lit.	3,684.74
N. Calif.-Nev. ..	17,559.20	Legacies	1.78
North Carolina ..	278.31	Miscellaneous	3,860.06

Total Amount Reported	\$246,798.89
District Fund	\$12,141.56
National Home Missions	2,285.76
Office Expense Fund	7,912.03
Literature Expense Fund	77.82
Given Direct to Missionaries	\$35,076.86 \$57,494.03

Received for Council Foreign Missions	\$189,304.86
Received for Non-Council Foreign Missions	2,800.66
Missionary Offerings not allocated to any State	42,195.45

Total Receipts for Foreign Missions	\$234,200.97
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DISBURSEMENTS

Basutoland	\$ 185.00	Chile	2,762.50
Belgian Congo ..	4,674.76	Colombia	715.00
Gold Coast	7,731.08	Guiana, British ..	62.98
Liberia	5,365.07	Paraguay	385.00
Nigeria	4,558.22	Peru	5,132.44
Nyasaland	1,433.95	Uruguay	1,062.47
Sierra Leone	933.50	Venezuela	1,647.50
Tanganyika	2,516.46	West Indies	15,645.03
Togo-Dahomey ..	6,026.20	Children's Educ. ..	
Union of S. Af. ..	5,379.57	in U.S.	927.98
Upper Volta	8,923.03	Entertainment ..	
China	2,132.30	of Missionaries ..	2,817.27
Fiji	512.21	BGMC Mtl. & Ship. Exp. ..	893.82
Formosa	4,720.00	Deputational Exp. ..	1,098.44
Hawaii	2,754.71	Field Secretaries ..	2,155.00
Japan	10,165.25	Literature	279.04
Korea	4,225.96	Mission Cars	1,856.31
Malaya	1,584.00	N. Y. Office	
Philippines	17,648.50	Public Relations ..	860.00
Samoa, Amer.	514.03	Refunds and Trans. to Other Depts ..	1,145.39
Burma	685.64	Spanish Lit.	1,866.11
Ceylon	4,308.27	Speed-the-Light, C. A. Dept.	2,574.90
India	37,173.02	Women's Missionary Council Exp.	894.50
Egypt	5,851.83	Miscellaneous	94.98
Europe	11,457.62	Retired Missionaries	2,046.00
Iran	155.00		
Israel	429.60		
Syria	421.19		
Gen. Amer.	7,396.98		
Latin Amer.			
Work in U.S.	522.17		
Mexico	2,056.53		
Argentina	1,172.00		
Bolivia	2,251.10		
Brazil	8,220.22		

Total Distr. to Council Foreign Missions	\$223,353.02
Non-Council Missionaries	5,182.01

Total Disbursements	228,535.03
Credited to Designated Accounts	5,665.94

Total Receipts	\$234,200.97
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Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
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 434 W. Pacific St., Springfield 1, Mo.

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

GOD THE CREATOR

Lesson for July 5

Genesis 1:1-5, 14-16, 24, 31

Many have been the theories of men concerning creation. Some of the old philosophers believed the material world has ever been as it is at present; others have thought the material out of which it is formed has been eternal, while nature has changed its form; others have believed that, while the material has been eternal, a Divine Intelligence has molded it into its present form. The Bible tells us that even the material from which our present world exists was created by God, who alone is eternal. "In the beginning God created the heavens and the earth." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

The account of creation in the Bible is not detailed. It tells us merely that the worlds are the results of the ability of God to bring them forth. This leaves room for man to explore the mysteries of creation as far as human ability can go. Man is justified in studying the rocks, the stars, and other created things. This study, however, ought not to lead him away from God; but rather, it should unfold to him the wonders of God's wisdom. It was God's original purpose that through studying His creation man might be led to Himself. It is a testimony to the perversion of mind and nature through the fall that man through such study seems to be led away from God. Nature, as we call it, is designed to reveal God—"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead" (Rom. 1:19, 20).

1. THE BEGINNING OF CREATION

a. *The God of Creation.* The Bible begins with the words, "In the beginning God." In the Anglo-Saxon language God means "good," a worthy title for our heavenly Father. In the Hebrew the word translated "God" is "Elohim," which to the Hebrews expressed the magnitude of God's almightiness. Being the plural of "El," or "Eloah," "Elohim" holds within its meaning also the thought of the Divine Trinity. This thought is further developed in the wording of Gen. 1:26

—"And God said, Let us make man in our own image, after our likeness." The term "us" indicates plurality of persons in the Godhead.

b. *The Process of Creation.* Different opinions are held concerning the meaning of the words, "In the beginning God created the heaven and the earth." There are those who believe these refer to the creation of the original earth, and that His work became marred, as shown by the words, "And the earth was without form," which means a chaos. Those who believe that the earth became "void," or empty, believe that there may have been a creation of beings earlier than the creation of Adam, upon whom divine judgment fell because of their sinning. Very little basis can be found in the Scriptures for this view, except such passages as Ezekiel 28:11-19. Genesis 1:1 is a statement which shows that creation came from God, while Genesis 1:2 reveals the beginning of the process out of which our present earth, with its life and inhabitants, came into being.

c. *The Holy Spirit in Creation.* The Scripture says that during the time when "the earth was without form, and void," "the Spirit of God moved" (literally, "brooded") "upon the face of the waters" (v. 2). This would indicate that at first water covered the face of the whole earth. This is further indicated in v. 9, "Let the waters under heaven be gathered together unto one place, and let the dry land appear."

Since the Hebrew word translated Spirit is the same word that is translated wind, some have supposed that it was wind from God that blew over the face of the waters; but it is more reasonable to believe the reference is to the Holy Spirit, the third person in the Trinity. The figure is that of a bird brooding over her eggs and young, that they might be brought forth and endure. Thus the Holy Spirit was active in bringing order out of chaos. He now does a similar work in the lives of men. Through sin men have fallen out of harmony with God and with themselves. It is the work of the Spirit to brood over, to nourish, and to bring harmony out of the confusion of man disorganized through sin.

2. THE TIMETABLE OF CREATION

a. *The Six "Days" of Creation.* Here, as in almost every place where men are influenced alone by reason,

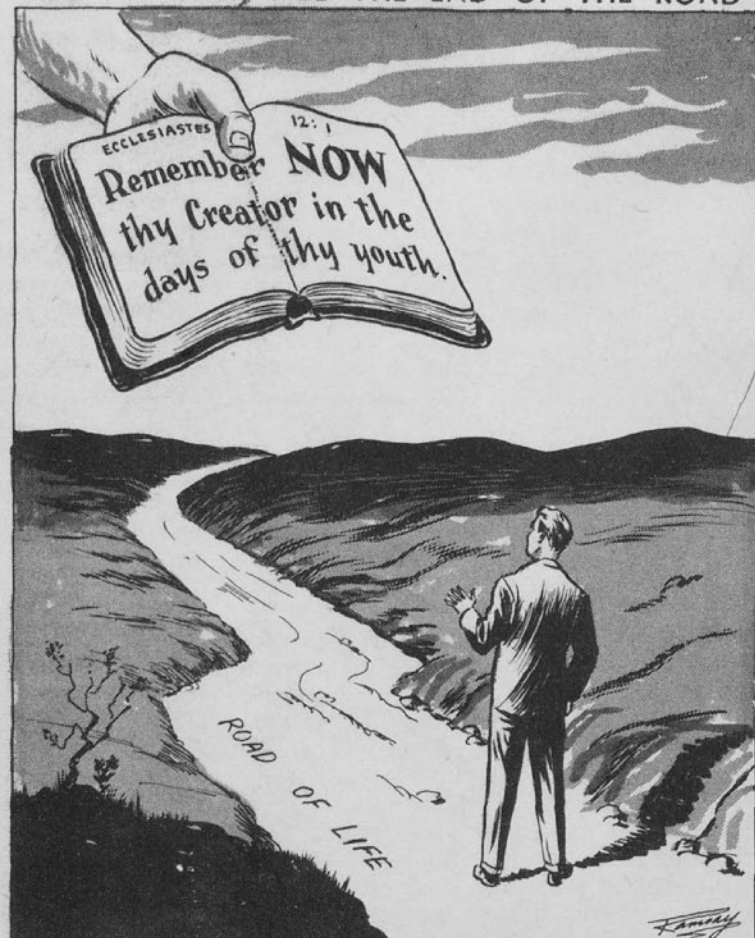
different opinions are advanced. There are those who believe the six "days" of creation were literal days, since the Scripture speaks of "evening and morning." These believe that, were each of the creation days of a great length of time, all living things that were brought forth during the light would perish in the dark. Others believe the days do represent long periods of time, and that the expression "evening and morning" is not to be taken literally. These tell us that the sun did not appear until the fourth day; therefore evening and morning should not be accepted in a literal sense. It is well that we do not have to solve the mysteries of creation, and that we can leave the matter in the hands of God. The wonderful facts are that the earth is formed, that it brings forth, that we are here, and that the Spirit of God bears witness with our spirits that we are the children of Him who made all things.

b. *Progress of Events.* In creation, first there was earth; then came light. The dry land was separated from the waters. Then came forth vegetation and fruit. The next thing recorded was the concentration of light in the sun, the moon, and the stars as light-holders. Next came the species of life which were to occupy the waters; this was followed by creation of the beasts of the earth; then creation was crowned by the fashioning of man.

3. THE COMPLETION OF CREATION

a. *God Surveys His Work.* When the work of creation was finished, God surveyed His work—"and, behold, it was very good" (v. 31). It was without defect and

DON'T WAIT TILL THE END OF THE ROAD



no sin was there. All was working in perfect harmony. God's heart rejoiced in Adam and the world in which he lived. He approved it.

b. We Survey God's Work. We are anticipating another lesson when we speak of man's fall and his restoration in Christ. In creation there was no will to resist the Divine will, until sin came. Now God is finishing a new creation, bringing men back into harmony with Him. Here He meets obstruction. The will of man has to be brought into submission. The finished creation, making man again after the image of God, depends on the co-operation of the human will. God will not conform us to the image of His Son (Romans 8:29) against our will. "Whosoever will" becomes the outstanding word in the New Testament.

THIS WEEK'S LESSON

The First Deliverance From Execution (lesson for Sunday, June 28). Lesson text: Acts 12:5-17.

"THIS IS THAT"

(Continued from page five)

prayed for a real death to self and sin. Soon I heard the voice of a Chinese brother become very solemn. As I looked, I saw his body shaking. He soon fell prostrate, and articulate sounds came from his lips. I listened intently but could not understand. He was uneducated; he could barely read the Chinese New Testament, yet he was talking in a loud voice neither Chinese nor Tibetan. Soon all of us arose and were gazing at him, wondering what had happened.

As I was chairman of the Committee I was responsible for the meeting. I paced the floor wondering in my mind, "Lord, what does this mean?" Suddenly one sentence in pure, emphatic English came from his lips, "Eternity is nigh," followed by the same utterance as before. I knew my Lord had replied to my question, though it was unspoken. Another missionary said later that he had heard the first English word, "eternity." But we were all profoundly puzzled. He lay there speaking unintelligibly about half an hour, then arose to his knees, saying, in his natural dialect, "Lord, enable me to say these things in my own language." His body again was shaken but did not fall, and he spoke in the local dialect, "Ni ngo, ni ngo, ni ngo yao sz," which translated into English is, "You I, you I, you I must die," thus confirming the truth of the crucifixion of self.

Then he continued speaking the wonderful work of God in saving men by His Son, our Lord Jesus. He then spoke in the Peking dialect saying the same things. Then he declared the same truths in beautiful Chinese classical poetry, four words to a line. There were three graduates in the Confucian classics present who

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understood this. They told me no living man could have composed such a poem as came from the lips of that man. He finally called all the missionaries to him and gave instructions to "perfect my assembly." How solemnly he laid this heavy responsibility on us! Now, who was the author of that afternoon's work? That Chinese brother was one of the least among us, just an ordinary country farmer, knowing very little of the Bible. It was the Lord's doing.

"This" that occurred in China in 1908 is "that" spoken by Joel, for it is just like that which occurred at Pentecost, the same in quality, though not in quantity. That Chinese brother began to speak a tongue as the Spirit gave utterance, speaking to God, not to men, for no one understood. Then he ended by speaking English, Chinese Pekingese, and the Chinese classical language, different from the colloquial. Finally he prophesied, which is "speaking to men to edification, exhortation and comfort." I have heard this same mighty miracle of Pentecost repeated many times in China, Tibet, Mongolia, Manchuria and America. I know "this" of the twentieth century is "that" of the first century. It is the work of the same mighty Spirit our Lord promised.

In Tibet in 1918 a deaf-mute attended my meeting several days and then knelt at the altar. I thought being totally deaf he did not understand why others knelt, but my sixteen-year-old son, William, laid on hands and prayed for him. Soon he wept; his body trembled. Then he began speaking distinctly, though dumb all his life, in a tongue no one understood, speaking to God and not to men. How we all marvelled! Then, a few minutes later he, a deaf-mute from birth, spoke distinctly in beautiful Chinese, declaring the wonderful works of God in His Anointed Son, reconciling the world unto Himself. *This also is that spoken by Joel. Pentecost repeated!*

In August 1916 Robert Brown, pastor of Glad Tidings Tabernacle, New York City, invited me as one of the speakers

in a tent meeting in Huntington Park, Long Island. One afternoon at the altar service a woman was filled with the Spirit. She lay on the straw, speaking a tongue. Soon she spoke in distinct Chinese, "Chiu chiu, chiu; deh, deh, deh." I understood and translated it is a Chinese way of saying, "Ask and ye shall receive." After speaking a "tongue" again, she spoke again in Chinese several times. At night she was again prostrated speaking a tongue, and again she spoke in Chinese also. As suggested by Brother Tunmore I went near, not speaking to nor touching her. Soon she spoke again in Chinese. I said in Chinese, "Lord, what shall I ask?" In a moment she said in Chinese, translated in English, "Ask, ask, ask; receive, receive; get to, get to, get to, to Taochow, to Taochow, to Taochow." That was my station on the Tibetan border of Northwest China. What a message to me! I obeyed and the Lord opened the way, provided the fare, and my three children and I returned to Taochow. The same Spirit who spoke in Antioch, "Separate Barnabas and Saul for the work," spoke to me. *Who dares doubt or resist the Spirit of Truth?*

WHY NOT TRUST?

Why not try a substitute for worry? Why not trust? Trust does not remove the possibilities of trouble; but reading and believing that God cares for us, it decides to let God do the worrying. But someone says, that is irreverent, as God never worries. Well, then, if God never worries, why should we? He is looking after things, and we certainly are not; and if He never worries, it does seem foolish for us to do so. Long ago a man of God wrote: "I will trust, and not be afraid." We say, "I will trust," but we seem strangely loath to say, "I will not be afraid." To learn this lesson well is to enter a new life, a life of marvelous peace and rest. And the gateway is open always.—*Gospel Herald.*

MISSIONS AT HOME

New Works . . . Industrial Chaplaincy
Alaska . . . Jews . . . Deaf . . . Prisoners
Indians . . . Foreign-Language Groups

THEIRS IS A MOTHER CHURCH!

"I am ready to serve anywhere the Lord leads," said the young pastor to his District Superintendent.

"There is a small country church in northwestern New Jersey in need of a minister. It's the only Assembly in five counties, so there are great possibilities," came the reply.

In obedience to the call of God the challenge was accepted. With faith in God, vision for the future, and consecrated effort, a great Home Missions enterprise was begun.

It was May 1, 1946, when Richard J. Bergstrom became pastor of the Port Colden assembly. Feeling a burden to spread the Pentecostal message through-

out the area he began to pray for a more central location for the church. In the fall of 1946 property was bought in the town of Washington. This was remodeled during the winter and opened for services in June. The establishment of this "Mother Church" was followed by steady growth and expansion.

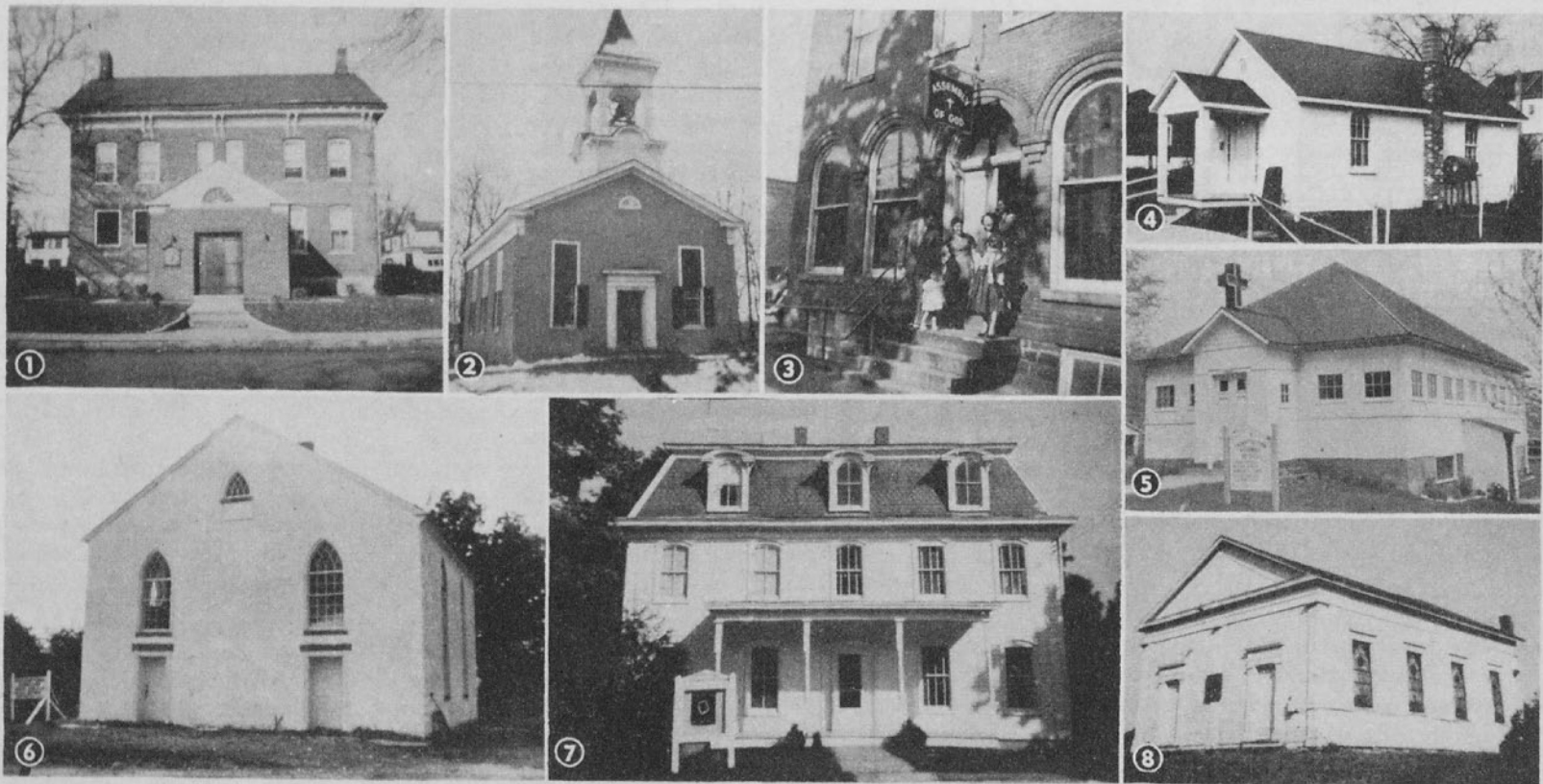
The next summer Elmer Lindale returned from South-Eastern Bible Institute with a burden for Hackettstown. The young people of the Washington Assembly, about eleven miles away, co-operated with Brother Lindale in street meetings that summer. In the fall when the Community Chapel was secured for meetings the Hackettstown Assembly was founded. Members of the Washington church who could support the new work were encouraged to do so by the pastor. Although it gave up some fine members, the "Mother Church" grew stronger and prospered financially, while Hackettstown became a thriving church.

The revival in the Washington church began drawing folk from the Sussex County area, a number of whom became members. Next, a building was secured for services in Franklin, which is about 45 miles from Washington. The pastor

and C. A.'s drove there Sunday afternoons and Thursday evenings to begin the work. This resulted in the purchase of a property in nearby Hamburg with an established assembly. A number of the Washington members were transferred there. A group continues to meet in Franklin.

Baptistown was the next community to be reached. Steve Durasoff came from New York City and started meetings in the schoolhouse, working with Brother Bergstrom and the Washington church. When the Sunday school was begun 17 scholars were transferred from the Washington assembly, one of whom had been a board member and another the C. A. president. A church building, over 100 years old, was providentially obtained in Baptistown. It is reported that David Brainerd preached in this building. As a pioneer work this assembly has an enviable record for missionary giving. In 1951 their goal was \$400 but the total amount received was \$863.14. Their record continues to advance.

The new Assembly in Somerville has been greatly assisted by the Washington church through its present pastor, Harry Schaumburg, who aided in finding the original building used. Regular support



EIGHT OF THE TEN CHURCHES IN NORTHWESTERN NEW JERSEY, ALL ESTABLISHED WITHIN THE PAST SEVEN YEARS ON THE "MOTHER CHURCH" PLAN

1. The Assembly of God at Washington, N. J., the Mother Church (and, in some instances, the Grandmother—or Great-Grandmother) of all the other churches pictured on this page.

2. Johnsonburg, N. J.—when the Hackettstown church opened the work here, it made the Washington Assembly a "Grandmother Church."

3. Lambertville, N. J.—the church at Baptistown shared in opening this Assembly, with the co-operation of Eastern Bible Institute students.

4. The Assembly in Franklin, N. J., mothered by the Washington church. Formerly this was a Hungarian Pentecostal church but English services are held here now.

5. The Assembly in Hackettstown, N. J., was the first to be mothered by the Washington church.

6. An Assembly was established in Baptistown, N. J. with the aid of the Washington church. The Baptistown Assembly meets in this building, where David Brainerd is said to have preached in days gone by. The building, over 100 years old, has been completely remodeled.

7. The church in Hamburg, N. J., descended from the work in nearby Franklin. A number of members transferred from the Mother Church in Franklin to the Hamburg church.

8. This church building at Monroe, N. J. was idle until the Hamburg Assembly began services here.

is being given also. The Somerville assembly, now one year old, is pastored by Robert Bolton and showing healthy progress.

In keeping with the "Mother Church" idea, Hackettstown has opened a work in Johnsonburg where a church was secured. Some residents were found to be "Revivaltime" listeners. The Hamburg Assembly began services in idle churches in the nearby communities of Rudeville and Monroe. Baptistown has shared in the opening of the Assembly in Lambertville, with the co-operation of the Eastern Bible Institute students. Ira Rebeck of Green Lane, Pa. is the pastor of this promising work.

Ten Assemblies are now in north-western New Jersey instead of one, and as a result approximately 400 souls are being blessed with the full gospel.

When Brother Bergstrom went to Washington he believed that every church should be a "Mother Church," and he has proved that to give money and members to open new churches in new fields will positively bring added prosperity to the "Mother Church"—spiritually, financially, and numerically. Indeed, in a few years the Washington Assembly of God has become a "Grandmother Church"—even a "Great Grandmother Church."

During the past fiscal year 24 new Assemblies were pioneered in the New York-New Jersey District, and 13 of these were opened directly under the "Mother Church" plan. Our sights are fixed on higher goals this year with the able leadership of Richard J. Bergstrom, our District Home Missions Director.

—by Thomas Brubaker, District Superintendent

QUESTIONS

ANSWERED BY FRANK M. BOYD

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

POOR IN SPIRIT

What is meant by the words, "poor in spirit," in Matthew 5:3?

The word "poor" in this beatitude is the same as the word used of Lazarus (Luke 16:20, 22) where it is translated "beggar." James also uses it in his Epistle (2:5) for those who are "poor" in this world's goods. But Christ qualified the word here by adding, "in spirit." He did not say, "Blessed are the poor," as though it were a privilege to be a beggar. He said, "Blessed are the poor in spirit." He refers to those who are not proud nor self-sufficient, but who feel their dependence upon God in all things. It is to these, who feel their lack and insufficiency along every line, that He promises to supply all their needs according to the riches of the kingdom of heaven.

Delegates Wanted

AT THE COMING GENERAL COUNCIL in MILWAUKEE, WISCONSIN, AUGUST 26 to SEPTEMBER 2

"The General Council shall consist of all ordained ministers and missionaries and representatives chosen by Assemblies, each assembly being entitled to one delegate."

The General Council of the Assemblies of God consists of ministers, missionaries, and churches adhering to the Statement of Faith as printed in our Constitution. The ministers of the Assemblies of God seem to appreciate this relationship more than the churches. This is evidenced by the attendance at the various General Council meetings, for there are far more ministers present at the General Councils than there are delegates from churches. This ought not to be.

Our churches profit by membership in the Assemblies of God in the following ways:

1. They have access to a pool of approved pastors, evangelists, and missionaries.
2. They have assistance available to them from District and General Council officials in the time of local distress or disturbance.
3. They have strength and protection in their standing before the government: local, state, and national.
4. They have the joy and advantage of belonging to a team of like-minded churches in national and world-wide projects for the advancement of God's kingdom.
5. They have a clear conscience in the matter of obedience to the Biblical command of loving one another, helping one another and being "one" together in public testimony and gospel work.

The standards, doctrines, projects and leadership of the Assemblies of God are determined in the biennial General Council meetings. The churches have the same right and duty to influence and shape these matters as do the ministers and missionaries. The churches are affected by the actions and decisions of the General Council, as much as are the ministers and missionaries. Therefore, while our churches are sending their pastors to the General Council, we appeal to each church of the Assemblies of God to choose an official representative and to send him as its delegate to the General Council meeting to be held in Milwaukee, Wisconsin, August 26 to September 2, 1953.

THE EXECUTIVE PRESBYTERY OF THE ASSEMBLIES OF GOD

THE "SIN UNTO DEATH"

Please explain 1 John 5:16, 17—the "sin unto death."

In the expression, "There is a sin unto death," John is speaking of a state of sin, rather than a specific act—a state of sin which is mortal, or unto death. In other words, there is a state of sinning that is beyond the line of hope. The following states of sin are deadly, mortal, or "unto death":

1. The sin against the Holy Ghost (Matt. 12:31, 32); that is, constantly attributing to satanic power the works of the Holy Spirit.
2. Apostasy (Heb. 6:4-6; Phil. 3:18, 19); that is, the deliberate desertion of one's faith in Christ as the only way of salvation.
3. Final and fixed impenitence (Heb. 10:29; Gen. 6:3).

For such sins intercession would be vain. But there are some sins which are not necessarily deadly or "unto [final] death." For example:

1. A Christian may be surprised into

committing a fault (Gal. 6:1). For such we are exhorted to intercede.

2. There may be a sin of ignorance (Heb. 5:2; 1 Tim. 1:13, 14) as distinguished from deliberate, wilful sin (Heb. 10:26). This latter verse seems to involve rejection of Christ, as Heb. 10:29 shows.

Intercession can be made for such with hope of "life" as the answer (1 John 5:16).

THE MARKS OF THE LORD

What did Paul mean in Galatians 6:17—"From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus"?

The apostle Paul was beset continually by those whom we call Judaizers, who endeavored to introduce the works of the law (circumcision, keeping of certain days, following certain dietary regulations) as necessary to salvation, in addition to the redeeming work of Christ. He has been writing to the Galatians refuting this fallacy most vigorously. Now he has reached

the point of finality (6:12-16) and he says, in effect: "Don't let anyone bother me any more with this issue. I have in my very body the marks [stigmata] of the Lord Jesus."

This word "stigmata" comes from a Greek root which means "to prick, to stick, to sting." Slaves had the name or stamp of their owners on their bodies. Sometimes religious devotees also stamped upon their bodies the names of the heathen gods they worshiped. Paul gloried in being the servant (slave) of Jesus Christ. This is undoubtedly the image Paul had in mind when he wrote. He bore in his body brandmarks of suffering for Christ received in various ways and places (2 Cor. 6:4-6; 11:23-28), probably actual scars from the scourgings (thirty-nine lashes at one time).

Robertson has paraphrased Paul's statement as follows: "If for no other reason, listen to me by reason of these scars for Christ; and let no one keep on furnishing trouble to me."

This Week's Cover

The Southeast Assembly of God in Portland, Oregon, now worships in the fine new building shown on the cover page. It is located at S. E. 75th and Foster Blvd.

Six years ago the church had only 17 adult members and only 35 in Sunday School. It was worshiping in a small frame building. Then the congregation invited Noble L. Ballew to become its pastor, and the Spirit of God began to move upon the people. Sunday School attendance soon reached 100 and souls were saved. Within two years the little frame church was packed out, and it was apparent that if the growth was to continue a new building would have to be erected.

Three lots costing \$5,000 were purchased on a monthly payment plan. There was no money in reserve for building, but the Lord began to stir the hearts of the believers. On a Sunday morning Pastor Ballew asked for a building offering and the people gave \$4,200. Through the goodness of God and the faithfulness of the congregation, a church building worth \$85,000 was erected and today the total indebtedness is only \$26,000.

An educational (Sunday School) unit is now being built—size 36 by 80 feet. It will house a C. A. auditorium with 150 seats, besides three other auditoriums providing a total of twenty new Sunday School classrooms. The additional space is needed to keep pace with the growth in attendance. The Sunday School is now averaging 300.

*"I have wept in the night
For the shortness of sight,
That to somebody's need
made me blind;
But I never have yet
Felt a twinge of regret
For being a little too kind."*

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A SERIES OF BRIEF SKETCHES INTRODUCING YOU TO THE ASSEMBLIES OF GOD CHAPLAINS WHO ARE MINISTERING TO THE MEMBERS OF THE ARMED SERVICES AROUND THE WORLD

3. Chaplain (Capt.) Frank W. Smith

Chaplain Smith, another of our veteran ministers-in-uniform, became a member of the armed forces in June, 1944. His first assignment was the spiritual care of colored quartermaster troops at Fort Devens, Massachusetts. In January, 1945, his unit sailed for France, where it began moving with the advancing Allied armies, first into Belgium and then into the ruined cities of Germany.

When peace had come to Europe, Chaplain Smith's battalion was transferred to the South Pacific, where it operated a supply depot on Okinawa. In December, 1945, the chaplain returned home and became a civilian a month later. For a time he taught at Glad Tidings Bible Institute and then he pastored in California. But the military life was calling again, and



Chaplain Smith

in January, 1948, Chaplain Smith returned to active duty at Smoky Mountain Air Base, Salina, Kansas. It was about this time that reorganization of the armed forces was taking place, and the chaplain automatically became a part of the newly created Air Force. He remained at the Salina base until March, 1949, then once again headed for an overseas station.

This time it was Wiesbaden, Germany, and a tour of occupation duty destined to last three years. While in Germany, the chaplain took on the added work of distributing German Bibles and clothing to the needy. In March of last year Brother Smith was once again returned Stateside—to Keesler Base, Mississippi—and then in September he moved to his present duty station, Parks Air Force Base, California.

Chaplain Smith recently gave us this sketch of his ministry:

"Do chaplains have much opportunity to carry on a spiritual program, to pray with people, lead them to Christ, bring them to decision? I have been asked these questions many times and I have but one answer: Opportunities are limited only by the chaplain himself. He lives his own convictions; he makes his own program. It is not the fault of any branch of the armed services if he doesn't have a spiritual program.

"Seven years of active duty as a chaplain have given me a wealth of experience. I have had entire companies of men kneel in prayer, as on one occasion when all the men and even the officers of my unit knelt before going up into Belgium at the

time of the German 'breakthrough.' It was the last chance some of those men ever had to pray in a service, for many of them still lie 'over there' unless next-of-kin have had their bodies brought back to the States. I have dealt with thousands of men and women. All have presented a challenge and afforded an opportunity to witness for the Lord.

"At the present time I am processing center chaplain. It is my privilege to meet all of the new basic trainees and tell them about the chaplain's program. Each man is given either a Testament, Bible, or Selected Scriptures, according to what his faith is. It is a wonderful opportunity to encourage these new men to live for God while they are in the service and to point out that only thus they can remain clean-minded, moral young men, prepared to meet their Lord at any time."

(Compiled by Ernest L. Kalapathy, Servicemen's Division, C. A. Department, 434 West Pacific St., Springfield 1, Missouri.)

JUST ONE DAY NEARER HOME

On one of my fishing trips in Long Island Sound with the old sea captain, Nathaniel Culver of Stonington, Connecticut, a strange thought suddenly struck me.

It was a rough, stormy day with weather so foul I could scarcely stand up. I looked at my companion as he calmly hauled in the large nets. This aged fisherman was covered from head to toe with heavy rubber clothing—jacket, boots, apron—weighty paraphernalia should he fall overboard.

I could not help but ask, "You almost always make your run alone, don't you, Captain?"

"Yes."

"If you should fall overboard when you were pulling in those nets, the boat is set to go right on, isn't it?"

"Yes."

"Tell me. Can you swim?"

"No, and I couldn't anyway with this clothing."

"Well, you'd certainly be in a bad way if something like that would happen, wouldn't you?"

"No, I'd be in a good way. You see, I'd be just that much nearer Jesus!"

We are confident, said one, and willing rather to be absent from the body, and to be present with the Lord (2 Corinthians 5:8).

—by Shirley B. Northrop.



Dorothy C. Haskin

THE UNEXPECTED WAY

The woman's children were hungry. Her husband had deserted the family. Desperate, the mother went to a grocery store and pleaded, "Please, will you let me have some food for my children? All I can offer is a prayer."

The grocer looked at her with a hard expression on his face. He felt she was trying to take advantage of him, and so he replied, "Very well. Write the prayer on a piece of paper and I'll give you food equal to its weight."

She took a piece of paper out of her worn purse and replied, "Here it is. I wrote it last night when I was watching my sick baby."

Confused because she had the prayer ready, the grocer put the paper on the weight side of his old-fashioned scales, then he put a loaf of bread on the other side. But it did not go down.

Surprised, he kept putting on food. But it did not go down. Finally, flustered, he said, "That is all the scale will hold. Here's a bag. Put the things in yourself. I'm busy."

She put the food into the bag, wiping her eyes on her sleeve between each article. Embarrassed, the grocer waited on his other customers. As soon as the woman was gone, he went back to his scale. Then he saw what had happened—the scale had broken. But he never ceased to marvel that it had broken at the exact time that he was giving food for the weight of a prayer.

God does answer prayer. "Ask of Me, and I will give you . . . (Psalm 2:8). But often He answers in unexpected ways. When Adoniram Judson was a young man he prayed for the conversion of the Jews, and tried to go to Jerusalem as a missionary. But he was hindered and spent his life as a missionary in Burma instead.

When he was dying, his wife read to him from the newspapers that some Jews

in Turkey had been converted through the published accounts of his suffering for the gospel in Burma. He said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late—perhaps in the last way I could have imagined, but it came."

Another unexpected answer was received by James H. McConkey, writer of a number of devotional books. One day he was sailing on one of the Great Lakes. Suddenly the wind died and his boat was becalmed. He prayed for a breeze to take him back to shore. For about an hour he prayed, but no breeze came. Then he saw a boat coming toward him. In it was a fisherman who, seeing McConkey's boat, realized his plight and rowed out to get him. God had used not the wind, but a man, to answer his prayer.

God may use the unexpected to answer your prayer. He may use you to answer the prayer of another. If He would like to use you, could He?

When Joy Ridderhof, of Gospel Recordings, decided it was the Lord's will for her to be a missionary, she told her mother her plans. Then she concluded, "I shall never ask you for anything; I'm going to trust the Lord; but Mom, do stay close to the Lord so that, if it is necessary, He can speak to you."

World Shortage of Bibles

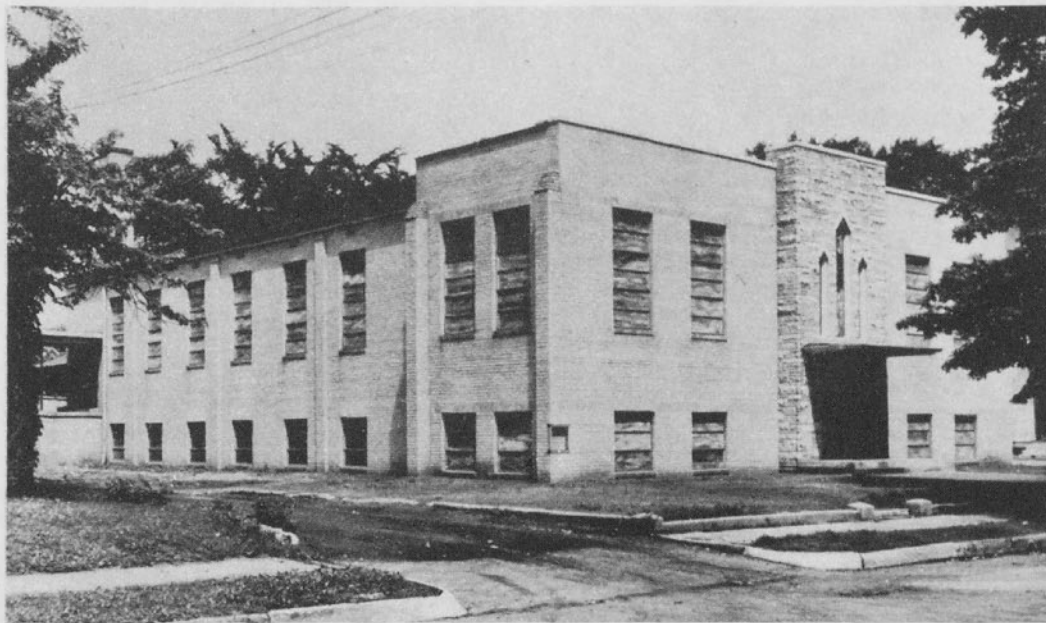
The demand for Bibles is the greatest in world history and far outstrips the supply, the American Bible Society was told at its annual meeting in New York last month.

"Never before has there been such a demand for the message of Life," said Dr. Eugene A. Nida, Secretary for Translations. He has just returned from a trip around the world, during which he visited 30 countries on five continents and assisted with dozens of new translations and revisions of the Scriptures.

"Not only is there a demand for more Bibles, but for more easily understood ones," Dr. Nida said, adding that "there are more revisions of the Bible going on now than at any other time in the history of Christendom."

Dr. Nida said that three Protestant groups in the United States, dissatisfied with the Revised Standard Version, are undertaking revisions of their own. He did not identify these groups.

In addition to English, revisions are under way in Japanese, Tagalog, Cebuano, Marshallese, Indonesian, Thai, Hindustani, Urdu, Zulu, Chiluba, Bulu, Hausa, Brazilian, Portuguese and Spanish, he said.



NEW CHURCH DEDICATED AT DANVILLE, ILLINOIS

"The question has been asked by many, 'How did you do it?' The answer can be readily found in the one word, 'God!'"

With these testimonial words, Pastor James E. Hyllberg and the members of the Danville Assembly of God dedicated their new church home a few months ago. It was a dream that came true. Wilfred A. Brown, General Treasurer, brought the message and W. R. Williamson, Illinois District Superintendent, presided at the dedication.

The origin of the Danville Assembly can be traced back to a series of home prayer meetings which began in 1907. In 1921 Evangelist and Mrs. Gilliland conducted a revival meeting in Danville and remained as pastors. The church affiliated with the General Council in 1929 under the leadership of Thomas Paino Sr. Pastors who have served the church since it affiliated with the General Council are: Thomas Paino Sr., Brother

Huddleson, Bert Talcott, George Wood, George Clark, and the present pastor, James E. Hyllberg, who has served the church since July 1945.

During the past several years the church has had a steady growth. The average attendance in Sunday School at present is 380 and the record is 531. There is a half-hour radio broadcast direct from the main auditorium of the church every Sunday night.

The new building has an excellent location in the heart of the city. Its spacious auditorium and large annex will seat 600. There is a baptistry, a nursery, a church office, a prayer room, and an apartment for evangelists on the main floor. The lower floor includes five large Sunday School departments, a Sunday School office, and a young people's chapel. With this fine new building and the blessing of God the church at Danville is confident that it will continue to grow and be an increasing blessing in the community.

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More copies of the Scriptures were circulated in Japan, Korea, Thailand, Mexico, Colombia, Chile, Argentina, and other lands than ever before. In Brazil, total circulation of Scriptures rose to 1,628,058, more than a million over the previous year, but that of whole Bibles fell off seriously due to difficulties in securing import licenses.

A highlight of the meeting was the presentation of the manuscript of the New Testament in the Navaho language. It is the first translation of the New Testament into the language of the Navaho Indians, most of whom live in Arizona and New Mexico. The Navaho language was first reduced to writing by Bible translators in 1910, and the New Testament translation has been in preparation since that time.

Repentance Is Basic

Some years ago a murderer was sentenced to death. The murderer's brother, to whom the State was deeply indebted for former services, appealed to the Governor of the State for his brother's pardon. At length a pardon was granted, and the story is that the man visited his brother carrying the pardon in his pocket.

"What would you do," he asked his condemned brother, "if you received a pardon?"

"The first thing I would do," he answered, "would be to track down the judge who sentenced me, and kill him. And the next thing I would do would be to find that chief witness, and get even with him."

The brother arose and left the prison without taking the pardon from his pocket. He dare not give it to the condemned man until he gave evidence of a change of heart.

If men do not repent of their sins, God cannot pardon them. "Except ye repent, ye shall all likewise perish," Jesus said. Repentance for sin means more than merely a sorrow for sin. It means being sorry enough to quit sinning. There is forgiveness for every sinner who truly repents of his sins.

Bring all your sins to the Lord Jesus in prayer, and ask Him to make you realize how black and awful sin really is. Ask Him also to give you an understanding of His grace, and to cleanse your heart by virtue of the Blood that Jesus shed for you at Calvary. Then believe that He is willing and anxious to save you. Remember that He said, "The Son of man is come to seek and to save that which was lost."

Trust in this gracious promise from the Saviour's lips: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Do you accept this gospel? Do you believe that God sent

His only Son to the Cross to die for your sins? Do you repent and turn your back on all that you know to be wrong? Then the promise is yours—yours to give you assurance, peace, and everlasting joy.

VIEWS

—READERS WRITE

THE HIGH COST OF DYING*

I have been a reader of the EVANGEL for many years, and I can honestly say that it is one of the best, but in the May 17th issue I found something with which I cannot agree. It is the little reprint, "The High Cost of Dying."

I am a mortician, and actual figures compiled by the funeral service will show that the average American funeral is about one-half the price shown in this article.

—Excerpt from a letter by Harold T. Higley, Dallas, Texas.

In the "Passing and Permanent" section of the May 17th issue of THE PENTECOSTAL EVANGEL an article appeared entitled, "The High Cost of Dying." The leading mortician referred to in this news-brief is well known in the mortuary profession. If you knew the leading Washington mortician as well as the morticians know him, you would never publish such an article. His reputation is notorious and results from his practices which are below the level of ethical decency.

I regularly attend an Assembly of God church and faithfully read the EVANGEL. This news-brief seems out of place. —Excerpts from a letter by G. C. Scott, Glendale, Calif.

*The published item entitled, "The High Cost of Dying," referred to a survey reported by *Between the Lines* which showed that the average American funeral now costs \$800 or more. It quoted "a leading Washington mortician" as saying that the same funeral could be provided for half the amount at good profit. It said that on a \$225 funeral he makes \$95 profit. However, the information we have received from several Christian morticians since publishing this item indicates that the "cost of dying" in some parts of the country is not as "high" as in Washington.

AMONG THE ASSEMBLIES

CROCKETT, TEX.—Evangelist Norman McCutchen and wife were with us for two and a half weeks. Their rich ministry in music, as well as in the Word, proved to be a great blessing to us. Many young people made new consecrations to Christ.—Jack and June Willis, Pastors.

GIDDINGS, TEX., May 21—We are now in a revival with Evangelist G. D. Zercher. Six have been filled with the Holy Spirit thus far and several have been healed. The church has been revived and some have made open confessions before the church.—Ralph M. Dugger, Pastor.

PUNXSUTAWNEY, PA.—Evangelist J. B. Woolums of Carlisle, Pa. was with us for three weeks. Brother Woolums is an able expositor of the Word and our people were edified. Some were saved and a number healed. A Presbyterian lady received the baptism of the Holy Spirit. New people are coming to the church.—Donald E. Berkey, Pastor.

DALLAS, OREG.—Evangelist and Mrs. Clayton E. Beish were with us for three weeks. The ministry of the Word and the prayers of the people brought results. Brother Beish prayed for the sick every night, and a number were definitely healed. We were especially encouraged to see older people and entire families yield to the Lord. It is difficult to estimate the number who were saved, but God has done a great work in our midst. Faith is being built up in hearts and a spirit of love and joy abounds.—Leland F. Morse, Pastor.

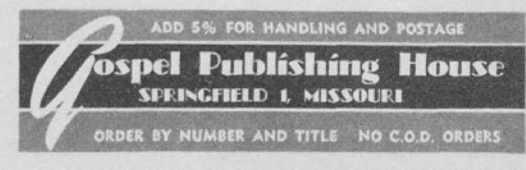
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LEMOORE, CALIF.—We praise the Lord for the good meeting we had with Evangelist Paul Jones of Springfield, Mo. Several were saved and our entire church was drawn closer to the Lord.—Albert G. Rahm, Pastor.

SPRINGFIELD, MO.—The Lord gave us a wonderful meeting with Evangelist Jimmy Brown of Mobile, Ala. Twenty were saved or reclaimed and three received the baptism of the Holy Spirit. Our people were strengthened and helped in this meeting.—G. A. Green, Pastor, North Side Assembly of God.

LANGDALE, ALA.—We recently had a meeting with Evangelist and Mrs. Kenneth Crocker of Fairfax, Ala. Their preaching, singing, and gospel art work brought out many new people to the meeting. The closing Sunday there were 108 in Sunday School, and we had a record crowd at the night service. We are still feeling the impact of this meeting.—Joe Scott, Pastor.

SANTA PAULA, CALIF.—We had a three-week meeting with Evangelist E. J. Robison of Dallas, Tex. The church enjoyed his spiritual ministry. Large crowds attended night after night. Over 15 were saved and filled with the Holy Ghost. Seven new families joined the church following the meeting. Many testified to healing.—Paul M. Wells, Pastor.

EUFAULA, ALA.—The Lord has given us a great meeting with Evangelist and Mrs. O. H. Brigman of Pensacola, Fla. They were with us for two weeks and the presence of God was felt each night. Brother Brigman preached under the anointing of the Holy Spirit and people literally ran to the altar to be saved and healed. Fifty-seven were saved, 14 were filled with the Holy Ghost, and a great number were healed of various diseases. Withered hands were healed, eyes were opened, and ears unstopped.—E. G. Medley, Pastor, Friendly Assembly.

PHOENIX, ARIZ.—The attendance and interest were unusually good during our meeting with Evangelist Billie McIntosh of Nashville, Tenn. About 20 sought Christ for salvation and about 15 received the baptism of the Holy Spirit. Several sick people were healed. Among those who were saved were three Roman Catholics. Two of them also received the baptism of the Holy Spirit. There remains a good spirit in the services and souls are being saved nearly every Sunday night.—V. Ernest Shores, Pastor, First Assembly of God.

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COMING MEETINGS

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

HOUSTON, TEX.—Magnolia Park Assembly, July 8—26; Evangelist and Mrs. Edward Willis. (E. M. Yeats is Pastor.)

SILSBEE, TEX.—First Assembly of God, June 28—July 12 or longer; Evangelist F. D. Davis, former Superintendent of Texas District.—by Roy B. Quillin, Pastor.

MISSOULA, MONT.—Assembly of God, June 30—July 5; children's revival with Evangelists Virgil and Edythe Warens, Fullerton, Calif. (Eugene A. Born is Pastor.)

TOPEKA, KANS.—June 21—July 5; Evangelist and Mrs. F. R. Davidson. (O. W. Hollis is Pastor.)

FALFURRIAS, TEX.—Assembly of God, June 28—; Evangelist and Mrs. Norman McCutchen.—by Edward Poole, Pastor.

MECHANICSBURG, PA.—Tent meeting in northern section of city, July 3—26 or longer; Hardt Evangelistic Party, York, Pa. Prayer for the sick each night. For information write Charles Crone, 15 George St., Mechanicsburg, Pa.

WINTERS, TEX.—June 22—July 5; Evangelists Everett and Betty Burns, Ft. Worth, Tex. (Howard F. Fortenberry is Pastor.)

GULFPORT, MISS.—Assembly of God, June 16—; Evangelist W. M. Stevens.—by Jeff Gibbs, Pastor.

BENTON, ILL.—Assembly of God, June 21—; Evangelist and Mrs. A. F. DiMusto, Detroit, Mich. (C. E. Barr is Pastor.)

BAKERSFIELD, CALIF.—Gospel Tabernacle, June 14—; Musical Vander Ploegs, Toledo, Ohio. (C. M. Ward is Pastor.)

WINDSOR, NOVA SCOTIA, CANADA—July 5—; Evangelists Stanley and Ethel MacPherson. (A. R. Langille is Pastor.)

ENID, OKLA.—Enid Gospel Tabernacle, June 28—July 12; Evangelist and Mrs. Bobby Ray, Denver, Colo. (Edgar Newby is Pastor.)

NEW BROCKTON, ALA.—Wooten Chapel Assembly of God, June 28—July 12; Evangelists Joel and Esther Palmer, Lake Wales, Fla. (J. C. Thames is Pastor.)

READING, MICH.—Tent meeting, Reading Water Works Park on M. 49 two blocks north of main part of town, July 5—19 or longer; Evangelist George Tomko, Cairnbrook, Pa.—by Alton C. Smith, Pastor.

POLISH BRANCH COUNCIL—Polish Full Gospel Church, 12132 Conant Ave., Detroit, Mich., July 7—9. For accommodations write N. Stecwicz, host pastor, 18690 Hickory St., Detroit, Mich.—by R. M. Stawinski, Branch Secretary.

TENNESSEE DISTRICT COUNCIL—First Assembly of God, Nashville, Tenn., June 29—July 3; Gayle F. Lewis, General Superintendent, speaker. For accommodations write host pastor, C. C. Grace, Box 5062, Nashville, Tenn.—by Ernest R. Driver, District Secretary-Treasurer.

SOUTHERN CALIFORNIA DISTRICT C. A. CAMPS—Camp Cedarcrest (II) June 27—July 4; R. C. (Keetah) Jones, evangelist; Floyd Hawkins and Gaylord Kindschy, teachers. Camp Hume Lake (III) July 18—25; Clyde Henson, evangelist; Bob Carrington, teacher.—by Dean Duncan, District C. A. President.

YOUTH RALLIES—Southern California Bible College presents the Swordsmen Quartet with Paul Cope, pianist. Warren L. Hill, Director of Public Relations, speaker. June 28 (morning), Salem, Oreg., Evangelistic Temple; afternoon, Turner, Oreg.; night, Vancouver, Wash.; June 29, Oregon Camp; June 30, Kelso, Wash.; July 1, Chehalis, Wash.; July 2, Leavenworth, Wash.; July 3, Wenatchee, Wash.; July 4, Kennewick, Wash.—by Warren L. Hill.



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