

FILE COPY

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



Glad Tidings Assembly of God
Wichita, Kansas

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Increase in Foreign Missionaries

American Protestant missionaries serving abroad for some 200 U. S. agencies increased in number from nearly 15,000 in 1950 to 18,004 in 1952, the Missionary Research Library at New York reports.

Christian Chaplains in Korea

Young Bin Im, Secretary of the Korean Bible Society, says that the Koreans are the first Asiatic people to have Christian chaplains attached to their armies, and the first to have them for their prison service. Before 1945, under Japanese rule, prison chaplains were Buddhists.

Woman Ordained in Indonesia

A significant event occurred recently when Miss Catherine L. Manusama was ordained by the Protestant Church of Western Indonesia. Previously a number of Dutch women pastors had served the Protestant Church in Indonesia but Miss Manusama is the first Indonesian woman to be ordained.

"The Book of Hope"

The theme for this year's program of Worldwide Bible Reading from Thanksgiving to Christmas will be "The Book of Hope." This will be the tenth annual observance of the American Bible Society's reading program. Universal Bible Sunday, which is the high point of the program, will be generally observed on December 13.

Challenged by Radio and TV

"The whole area of evangelism by radio and television opens up new worlds for the proclamation of the gospel," said Dr. Samuel C. Weir, newly elected moderator of the General Assembly of the United Presbyterian Church. He urged the churches to make wider use of radio and television to spread their message, but spoke out against commercial sponsorship of religious programs.

Religious Amity in Egypt

The head of the newly-formed Republic of Egypt is encouraging religious amity. A large poster showing a Moslem mosque and a Christian church side by side, which was published and signed by the General Division of the Egyptian Forces' General Headquarters, is being displayed throughout Egypt and flashed across Egyptian motion picture screens. The poster carries the message, "We are all Egyptians."

It is reported that General Naguib attended the Christian Coptic Church at Easter, and later visited the Patriarch. He also visited the largest Protestant Church in Cairo, on which occasion the pastor of the church gave him a Bible and said, "We give you the very best that we can give."

Lutherans and the R.S.V.

Representatives of eight Lutheran bodies were faced with the task of preparing a common Service Book and Hymnal for all eight church bodies, and the question arose as to whether the King James Version or the new Revised Standard Version of the Bible should be used in it. They found the Lutheran congregations sharply divided over the issue, and finally they decided to omit the text entirely. Only Scripture references will be given, so that each congregation can use whichever version it prefers.

A Message from the President

President Eisenhower sent a message of greeting to a religious convention in his old home town recently. It said:

"I am happy to send greetings for the 1953 National Sunday School Convention of the Brethren in Christ Church. It is my earnest hope that your meeting will arouse in all who participate a quickened appreciation of the importance of religion in our national life."

The convention was at Abilene, Kansas. The President attended the Abilene Brethren in Christ Sunday School as a boy.

The Bible in Korean

The Korean language owes its popularity to the Christian faith. At one time it was despised by the educated people of Korea. They would speak and write Chinese only. But Christian missionaries popularized it in the nineteenth century by publishing the Scriptures in the Korean tongue, the script and spelling of which was later officially simplified.

The decision to print the Bible in this new script, now called Hankul, was taken in 1948. Today the Korean Bible is very popular, especially among the Korean soldiers.

Sweden's Free Churches to Unite

Plans are being made to unite eight Swedish Free Churches into one federation, to be known as The Free Church Council of Sweden. Representatives of the eight bodies have drawn up a constitution, which does not include intercommunion or doctrinal agreement but provides for co-operative action in evangelism. The constitution has not yet been approved by the eight denominational bodies themselves.

The federation would have a total membership of 200,000 adults, as follows: Free Baptists (2,000 members), League of Consecration (4,000), Methodist Church (12,000), Swedish Alliance Mission, Swedish Baptist Church (38,000), Salvation Army (2,000), Swedish Mission Association (104,000), Orebro Mission Union (20,000).

The Bible on TV

Thirty one-minute films are being produced by the American Bible Society for use on TV during the Worldwide Bible Reading period, Thanksgiving to Christmas. Each will have a Scripture selection chosen from the reading for the day, as well as an announcement about the Bible Reading program and an invitation to write in for the 1954 daily Scripture reading list. A thirty-second abbreviated version will also be made.

Luther and Wesley in Movies

A Lutheran organization has produced a full-length moving picture version of the life of Martin Luther, which is now running in several American cities. The Methodists of Great Britain are doing the same thing with the life story of their founder, John Wesley. Their 55-minute color film on Wesley's life will be ready for showing in the United States next fall. The whole story, of course, is acted out in regular Hollywood tradition. We wonder how much of the real spirit of these holy men of God will be felt in these movies!

Preaching to G.I.'s in Korea

Arthur B. Chesnut, our Assemblies of God missionary in Korea, has been preaching to American soldiers as well as Korean civilians. He writes:

"I have been given the responsibility of two services a week with the servicemen in the Seoul-Yongdongpo area. Every Sunday night at the 121st Evacuation Hospital Chapel we have an evangelistic service that is well attended. We have seen eight boys saved in the past month. We will baptize two in the Han River this coming Sunday afternoon, along with a number of Korean Christians. Then on Wednesday night in the chapel where I am living we have a Bible study with the G. I. boys."

Baptists Equal Catholics

Roman Catholics in the United States, including Alaska and Hawaii, now number 30,425,015, or a million more than the total reported in 1952, according to the latest official *Catholic Directory*. But Joseph M. Dawson, Executive Director of the Baptist Joint Committee on Public Affairs, points out that the Catholic method of counting the flock is quite different from that followed by Protestant church bodies.

He claims that, on the basis of their total "adult," baptized membership the Baptists may be said to number approximately thirty million in the United States. "As is well known, the Baptists do not include infants in their statistics, nor members of their families who are not actually members of their churches, nor related members of the community who either worship in Baptist churches or prefer those churches. By actual tests in a given state it can be shown that Baptist population figures on the wider basis, as followed by the Roman Catholics, give the Baptist population as twice the number on their rolls, which stands above seventeen million members."

"But the wise took oil in their vessels with their lamps" (Matt. 25:4).

ALEXANDER WHYTE'S wish that our Lord had left us His own authoritative interpretation of the parable of the ten virgins provokes my increasing sympathy. If He had done in this case as He did, for instance, with the parable of the sower, we should have been saved much fruitless, and sometimes heated, discussion over its exact meaning and application. But either our Lord gave no such explanation, or else the Holy Ghost did not see fit to inspire its recording. As a result we have had a bewildering variety of applications of the parable to many different groups of two contrasting classes of people. I will not venture into this troubled sea.

It may be rather a surprise to some specialists in detailed distinctions between various grades of Christians to have their attention drawn to the simple fact that there is only one difference between the foolish virgins and the wise—"The wise took oil IN THEIR VESSELS with their lamps." That is to say, the wise had a reserve supply of oil, and the foolish made no such simple precaution. "The wise, besides their torches, took oil in their flasks" (Weymouth).

The point is noteworthy. For all the ten were invited to the marriage; all ten had lamps; the lamps of all ten must have been alight in the beginning (note—"our lamps are gone out"; or, more accurately, "going out"; verse 8); and while the bridegroom tarried they all slumbered and slept. We ought not to put the distinction where it does not exist. The whole issue appears to be contained in the one point of carrying a reserve supply of oil.

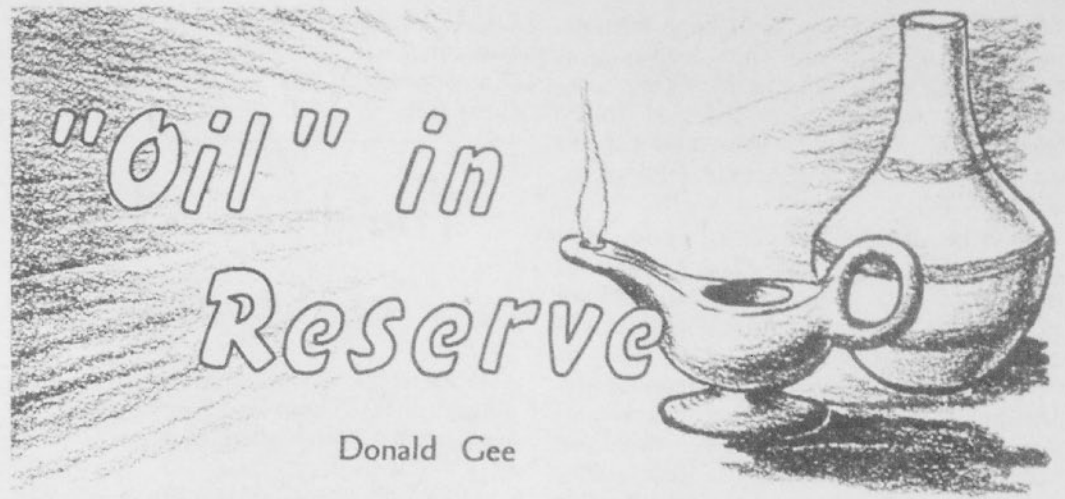
Fortunately there is almost complete unanimity among Bible expositors that oil is a type of the Holy Spirit. An application of that accepted rule of interpretation to this matter before us provides study of urgent personal importance for all who claim to have received the Holy Ghost. The question before us is not whether I have "oil in my lamp" but whether I have oil in my FLASK. It is

a question of possessing what Paul in Phil. 1:19 called a "supply" (a "bountiful supply"—Weymouth) of the Spirit. Or, as he put it in Eph. 5:18, being "filled with the Spirit," even though already sealed with the Holy Spirit of promise (verse 13). This is more than

the initial blessing or experience of the baptism in the Spirit.

* * *

The thing that brought them all to the test was the fact that the bridegroom



tarried. If he had come immediately we never would have known who were wise and who were foolish. Time is a great revealer of character. Indeed time is a merciless test for us all. As the months and years pass it is inexorably made manifest how much reality and depth and fullness appertains to our spiritual life. There are plenty who start full of promise, with their lamp shining brightly. Converts, young people, students, preachers, missionaries commence full of expectation for great achievement, but time sifts them all. Even in our own limited circles there are almost always some whose names were on everybody's lips ten or twenty years ago, yet today they are utterly unknown or forgotten. The first flare-up of their lamp shortly waned, then it flickered, and then went right out. The reason was lack of any further supply of "Oil." They possessed no reserve. They were not equipped to pass the test of time.

* * *

The midnight cry was heard and all the virgins paid hurried attention to their lamps. As soon as the foolish saw their plight they said to the wise, "Give us of your oil." But the wise and necessary reply was, "Go ye and buy for yourselves." We must all get our own Oil; that is, possess our own spiritual resources. Children have to be taught that they cannot get to heaven on their father's or mother's faith. Assemblies cannot be carried up the narrow way that leads to life on the back of a faithful pastor, be his back ever so broad and strong. There can be no second-hand baptism in the Holy Spirit—our personal entering into the Church's great Pentecostal heritage is an individual matter; there is no baptizing by proxy, and no merely human sharing of the Spirit. Christians receive the Spirit directly from the Exalted Christ as a sacred personal experience. There is no borrowing of Pentecostal power. "We adjure you by Jesus whom Paul preacheth," said the seven sons of Sceva; but their effort ended in miserable failure and fiasco.

"Give us of your joy," asks many a joyless crowd of the evangelist. But if he tries to spray some high-pressure joy on them by all the approved methods of crowd-psychology it doesn't last even during the journey home. They must find the Spring of all Christian joy for themselves. "Give us of your peace," asks some fretful Christian, but when sympathy has done its kindest and best our only peace remains the personal blessing of a mind that is, in its own right, stayed upon Jehovah. We can help, but we may not supplant. The frequent demand of negligent, thoughtless souls that we should give to them out of our own meager supply the spiritual strength they suddenly find they need in an hour of crisis can only be met with the wise reply—"Go ye and buy for yourselves." It may seem stern, but actually it is truest kindness.

For this reason it is profoundly foolish to encourage others to lean upon us unduly, and to draw all their spiritual life through us. We feel subtly flattered when others obviously depend upon us, and often we would rather have it so than thrust them out into a sturdier independence. It is the error of some loving preachers, and even of some mistaken missionaries and missionary policies. To insist upon our spiritual children finding their own sources of spiritual strength is the only way to ensure their arrival at maturity. We MUST wean them from the easy cry, "Give us of your oil."

* * *

"Go ye rather to THEM THAT SELL." Evidently, then, there are people and places who can supply us with oil. Blessed Pentecostal oil-shops and oil-sellers! By which we mean, blessed assemblies and blessed preachers and intercessors who can be relied upon to minister the Spirit to those who come with empty vessels. Shame upon those nominally Christian churches that tell seeking and even desperate souls that further supplies of the Spirit have been unobtainable for nineteen hundred years! And let us grieve over so-called "Pentecostal" churches, if there be such, that



Donald Gee

no longer carry on a flourishing business in supplying oil; and that means conducting tarrying meetings for those seeking either initially or continually to be filled with the Spirit. What answer do we give to those that come anxious to buy?

God be thanked for choice Pentecostal ministers to whom the Master seems to have entrusted a rather special gift of helpfulness along this line. They ought not be despised by others whose ideas of "evangelism" run along very narrow lines. During the course of the Pentecostal Revival there have been some who have been channels of blessing to many who, in their turn, have gone forth like Apollos after meeting Aquila and Priscilla, to mightily help the work of the gospel. My mind thinks, for instance, of two women, one an American missionary and the other an Australian, who for many years conducted such a sacred "oil-shop" in the foothills of the Himalayas in India. Only eternity will reveal how many tired servants of God in various denominations thus found not only "oil for their lamps," but further supplies of oil in their vessels with their lamps, at Landour. And could we not name honored brethren in our ministerial ranks who have been used by Christ to minister the Spirit to thousands of seeking hearts?

* * *

They had to "BUY." The oil was not to be obtained gratuitously. Though it be fundamentally true that our Redeemer has purchased our full Pentecostal heritage for His Church, it is equally true that we have to pay a price for our individual participation therein. Frequently it may be some quite costly act of obedience. Sometimes it has been the price of ostracism and obloquy. There is the price of continuing in prayer and supplication. There is the need of giving time, and strength, and importunity. Our Lord never cheapens holy things, and those who teach otherwise woefully mislead us.

But "while they went to buy, the bridegroom came." Their opportunity had passed. The purchase of oil needed time that was no longer available. NOW is the hour to make sure that our own reserves of Pentecostal grace and power are as adequate as wisdom from on High can make them to be. This is a deeper question than receiving the baptism in the Holy Spirit as an initial step in our Christian experience. Have we oil IN

OUR VESSELS with our lamps? For remember—it was that, and that alone, that separated between the foolish and the wise.

The High Cost of Loving

WHEN HAMBURGER was seventeen cents a pound, and haircuts were fifty cents, God needed your dollars to show Himself to men.

Today, when outrageous prices panic us with squeeze-play on our non-elastic purses, God's program has not subsided. Instead, it has shifted gears into a high-speed emergency campaign, racing ahead of the satanic tidal wave which is engulfing whole continents.

God's work is at a crisis point today. A fast tempo has to snatch and seize opportunities this afternoon, for the devil plans to grab them at midnight tonight!

If God's people are not to stand condemned at the judgment for blood laziness, they must stir themselves as they have never stirred before. And they must somehow get hold of the "Crisis cash" to buy up souls for God.

Do we hear groans of despair? With eggs at sixty-five cents a dozen, and many families spending every dollar out of three for food alone, how can there possibly be any left for heroic missionary endeavors after the other bills are paid?

There is one fact certain in all economic quandaries with which God is connected: shoestrings put into His hands grow into strong ropes to pull the heavy financial burdens of the gospel.

Humanly speaking, however, Christians must look realistically at the present inflationary spiral.

First, America is still the "land of the sweet buy and buy." In spite of strained budgets, consumer goods are being bought in an all-time high rate, and relaxed credit is the bait for trapping us into securing chromium-trimmed "necessities." Has there ever been such a bombardment upon us to indulge ourselves? Christians are only human. IT WILL TAKE SUPERHUMAN SELF-CONTROL AND A HEART ON FIRE to sacrifice and live on a "depression" level in this era of prosperity. But how else will God get His share? And how can we live with our guilty conscience if we fritter precious soul-saving dollars when God has so much at stake today?

Secondly, economy is not a popular doctrine today. Let's face the fact. Americans innately feel shame at penny-pinching, and only desperate necessity drives them to it. Do we Christians have enough vision and courage to practice the economies others won't stoop to, in order to give God that "crisis cash"?

Cold words and commands kindle hearts to the flame which will reverse American materialism and see a dying and hungry world with outstretched hands and anguished souls. We must constantly expose ourselves to the pleas and sights of the world's needy, to hold fast to our standard of values. ONE JAPANESE SOUL MAY BE WON TO CHRIST BY INVESTING ONE INFLATED DOLLAR. It will feed three little Korean orphans on three pounds of rice (or buy two banana splits for an overweight American).

The only way in which our money can go into these holy and infinitely worthwhile channels is to snatch it and place it there, safe in God's hands. Then we must somehow scheme to get by in inflationary America on what's left.

See them around the throne—a shining-eyed throng. "It was a hat," exclaims one—"a hat worn two winters that paid for the message of Jesus brought to us!"

Another explains, "And mine cost a new pair of shoes. An American got his resoled and got along fine. How else would those dollars have been sent?"

Tears of shame would come to our eyes at such a confession. But of such trivial concessions could come a flood of God-directed dollars. For God's message rides with those dollars... and if our dollars don't go, neither does the message.

—Mignon Pike in *Northwest Friend*

Danger of Power Without Wisdom

An article in the *American Scholar* by J. W. Krutch says that "Man's ingenuity has outrun his intelligence. He was good enough to survive in a simple, sparsely populated world, but he is not good enough to manage the more complicated and closely integrated world which he, for the first time, is powerful enough to destroy." His wisdom has not kept pace with his power, and the reason is that he has forgotten the scripture, "The fear of the Lord is the beginning of wisdom" (Psalm 111:10). Men today are searching out the secrets of creation without seeking to know the Creator. They are making the same fatal mistakes as the ancients who "worshipped and served the creature rather than the Creator" (Romans 1:25) and whose awful fate is recorded in the opening chapters of Romans for all to read. Only the gospel of Christ's redeeming love can save them.

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ROBERT C. CUNNINGHAM, EDITOR

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How to Have a Continuous Revival

PART ONE

Norman P. Grubb

REVIVAL, in its simplest form, means the reviving of dead areas in our lives. The transforming truth of that statement has shaken me out of the misconception of years, that revival could only come in great soul-shaking outpourings of the Spirit. Thank God for such when they do come; they have been the great precious hurricanes of the Spirit in the history of the Church. But now I see that "revival" in its truest sense is an everyday affair right down within the reach of everyday folk to be experienced in our hearts, homes and churches, and in our fields of service.

When it does burst forth in greater and more public ways, thank God; but meanwhile we can see to it that we are being ourselves constantly revived persons, which of course also means that others are getting revived in our circles. By this means God can have channels of revival by the thousands in all the churches of the world! Revival is really the Reviver in action, and He came two thousand years ago at Pentecost.

Now to go into the matter point by point. Point number one might be called a new emphasis on the WALK of the Christian. In our zeal to bring sinners to the crisis of the new birth, and to lead the saints on to further crises of separation, consecration, sanctification, the baptism of the Holy Ghost, we have often made too much of the crises and too little of the WALK. But the Scriptures leave us in no doubt of their emphasis. In almost every Epistle the Holy Spirit leads us on through the crises, the way into Christ, to the WALK with Him.

Walking is a step-by-step activity. Given the main destination, all that matters is the next step, the next step. Christian living is concerned, therefore, just with the implications of the present moment, not with past or future. But we tend to live in the past and thus to avoid the keen edge of the challenge of the immediate moment. Thus, as things arise in our hearts and lives which are consistent

with our Christian testimony, we say, or imply, "Well, I know these things are not right, but anyhow I have been born again, I have been cleansed in His blood, I have received eternal life, Christ lives in me." Thus we circle around the raw facts of our immediate condition by leaning back on our past crises. Thank God we are born again and have received other impartations of grace, but now let us forget these, as it were; let us remember that all we are asked to do is to "WALK WITH JESUS," and that means simple concentration on things as they are just this moment, then the next, then the next and so on. God sees past and future in Christ and just deals with the present, and deals specifically. We walk moment by moment, step by step with Him, the past under the blood, the future in His keeping. We are in Jesus and He in us. If our walk at this moment is beclouded with the rising up of some motion of sin in us, then God just points to that. "There," He says, "look at that, just that. Just get that right under the blood, and then walk again with Me."

So now we have the first point in continuous revival. We "walk with Jesus." We are concerned only with the step-by-step life. We do not excuse the present by leaning back on past spiritual crises. Nor do we get under false condemnation, or fear, through looking back at the past or forward into the future.

The next point is BROKENNESS—a picturesque word, a key word, indeed the key word, in continuous revival.

Salvation is only possible for lost men through a broken Saviour. In Gethsemane He had a broken will, and on Calvary a broken fellowship with His Father; for the One who is our Substitute and who was made sin for us had to take upon Himself the proud and unbroken ego of fallen man, and had to be broken at Calvary in his place. But man also has to be "broken." As he sees his sinful condition before God, as he realizes the coming judgment and wrath, as he is pointed to the slain Lamb, he has to "break" at the foot of the Cross. The proud, self-justifying, self-reliant, self-seeking ego has to come just as a lost, undone sinner, whose only hope is a justifying Saviour.

But here we come to a crucial point concerning the way of brokenness as indeed concerning all relationships of the Christian life; indeed the most crucial point in this whole way of continuous revival.

It is this. All Christian relationships are two-way, not one-way. They are horizontal as well as vertical. That is to say, we are a two-way people; we are not just isolated units living in a vertical relationship with an isolated God; we are members of a human family also with whom we live in horizontal relationships,

The Assembly in Corsicana, Texas (G. L. Johnson, Pastor)



This two-part article is a condensation of a new book by Norman P. Grubb entitled, "Continuous Revival." The book sells for only 25 cents a copy and can be purchased from the Gospel Publishing House, Springfield 1, Missouri. Ask for item number 3EV3408. Kindly mention both title and item number when ordering.

and our obligations are two-way all the time. We cannot, for instance, say that we have become righteous before God through faith in Christ, yet continue unrighteous among men; the Bible says that would be living a lie. Equally we cannot say we love God and hate our brother, for the Bible says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This is true of the way of brokenness; that is, of repentance and faith. "The word of faith," we read in Romans 10:8-10, is two-way, with the heart towards God and with the mouth before man. Indeed Paul takes it farther and says that to experience in our hearts and lives the full benefit of our faith, we must express it both ways, for "with the heart man believes unto righteousness," that is to say, the heart-believer is accounted righteous before God; but it is "with the mouth" that "confession is made unto salvation," that is to say, we realize in our experience the joyful fact that we are saved.

So saving faith, the attitude of brokenness, is a two-way activity, towards God and towards man, as are righteousness and love and all the relationships of Christian living. Indeed, we can put it this way. We can liken a man to a house. It has a roof and walls. So also man in his fallen state has a roof of his sins between him and God! and he also has walls up between him and his neighbor. But at salvation, when broken at the Cross, not only does the roof come off through faith in Christ, but the walls fall down flat, and the man's true condition as a sinner saved by grace is confessed before all men.

But the trouble soon begins again after conversion, and here lies the basic hindrance to continued revival. Continued revival is continued brokenness. Brokenness is two-way, and that means walls kept down as well as roof off. But man's most deeply rooted and subtle sin is the primal sin of pride, self-esteem and self-respect; and almost without realizing it, while we are careful to keep the roof off between ourselves and God through repentance and faith, we soon let those walls of respectability creep up again between ourselves and our brethren. We don't mind our brethren knowing about successes in our Christian living; they can know if we win a soul, if we lead a class, if we get a prayer answered, if we get good things from the Scriptures, because we get a little reflected credit out of those things. But where we fail, in those many areas of our daily lives—that is a question! If God has to deal with us over our impatience or temper in the home, over dishonesty in our business, over coldness or other sins, by no means do we easily bear testimony to our brethren of God's faithful and gracious dealings in such areas of failure. Why not? Just because

of pride, self-esteem, although he would often more conveniently call it reserve! The fact is we love the praise of men as well as of God, and that it is exactly what the Scriptures say stops the flow of confession before men (John 12:42, 43).

Let us note that the key to the reality of the whole of the Scriptures is the openness of the men of the Bible. We know of God's most intimate dealings with them, their sins and failures every bit as much as their successes.

All through history men have turned in their fears and sorrows and doubts to the Psalms. Why? Because they are the heart experiences of men in fear and doubt and guilt and soul-hunger, describing how they had felt and how God had met them.

Why was David's repentance acceptable to God, and yet Saul's, apparently for a much less carnal sin by failing to slaughter all the Amalekites, unacceptable? The reason is plain. Both kings, when faced respectively by the accusing finger of the prophets Nathan and Samuel, admitted their guilt before God, and said, "I have sinned" (1 Samuel 15:24; 2 Samuel 12:13); but Saul's repentance was demonstrated to be insincere because he desired that his sin be hidden from the people (1 Samuel 15:30), whereas proof of David's utter brokenness was seen in that he told the whole world in Psalm 51 what a sinner he was and that his only hope was in God's mercy. Openness before man is the genuine proof of sincerity before God, even as righteousness before man and love to man are the

genuine proofs of righteousness before God and love to God.

Note also that hiding the truth about ourselves before men, pretending to be better than we really are, is the supreme sin which Jesus drove home to the Pharisees, the sin of hypocrisy, and was the direct cause of their crucifying Him. The first sin judged in the early church was the sin of hiddenness before men, Ananias and Sapphira pretending before their brethren that they were making a bigger surrender than they really were. In every dealing of the believer with God recorded in the Scriptures, every step taken in the walk of faith, the Scripture shows that that transaction of inner faith had to be expressed in the spoken word, the faith had to be confessed before men; it was the clinching act which sealed the faith and committed the believer. See it in the lives of all men from Abraham right through the apostles; what they had believed in their hearts, they declared with the mouth as something God had said to them and which would assuredly come to pass.

So far, then, we have learned these two lessons: that continuous revival is the simple daily walking with Jesus, and also walking in a brokenness two-way which is expressed in the heart to God and by the mouth before men. In our next article we shall see in practical detail how this works out in the daily life.

(Part Two will appear next week.)

Meekness is not weakness but strength harnessed for service.



PASTORS SERVING AS CHAPLAINS OF THE CIVIL AIR PATROL

The National Conference for Chaplains of the Civil Air patrol (an auxiliary of the U. S. Air Force) was held in April at Colorado Springs, Colo. Approximately 150 of the 500 now serving as Chaplains of the Civil Air Patrol were in attendance. Of the 150, the Assemblies God had ten present. Several others received invitations. In the picture, left to right, are: Chaplain Robert W. Elwell, Seattle, Wash.; Chaplain

A. Keene Moore, San Diego, Calif.; Chaplain Joe Stumbaugh, Stillwell, Okla.; Chaplain Fred Walton, Portland, Oreg.; Chaplain B. P. Wilson, Coulee, Wash.; Chaplain Walter A. Clark, Rock Hill, S. C.; Chaplain S. E. Linzey, El Cajon, Calif.; Chaplain Joseph Dunets, Cheyenne, Wyo.; Chaplain S. J. Scott, Oklahoma City, Okla.; (present but not in the picture was Chaplain Harold S. Miles, Fort Worth, Tex.)

Saved From Roman Catholicism

A Personal Testimony by Anna Molaska Sandberg

"HOLY MARY, Mother of God, pray for us." "Jesus, Mary, Joseph, have mercy on us." These and other prayers often came from my lips as I knelt before the image-adorned altar of the Roman Catholic Church. My childhood and part of my "teen" years were spent in this system of religion in which the Virgin Mary "Queen of Heaven," is given more prominence than her Son, the Lord Jesus Christ.

Many a Sunday morning, while at mass, with my fingers on the beads of a rosary and my eyes uplifted to the image of some "saint," I repeated prayers—ignorant of the fact that the Bible exhorted us: "Use not vain repetitions"; and that when we pray, we are to pray to "our Father which art in heaven."

I often prayed a "litany," part of which is as follows:

Holy Virgin of virgins, pray for us.
St. Michael, pray for us.
St. Gabriel, pray for us.
All ye holy angels and archangels, pray for us.
All ye holy patriarchs and prophets, pray for us,—and so on.

Having never read or even seen a Bible until my seventeenth year, I was entirely unaware of the false doctrine embodied in the following prayer:

"I confess to Almighty God, to the blessed Mary, ever Virgin, to Blessed Michael the Archangel, to blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have very much sinned in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul and all the Saints and you, Father, to pray to our Lord God for me."

I was a full-fledged worldling—dancing, attending movies, and the like—but was careful not to miss Mass, for to miss Mass was a sin! Yet—I was not satisfied. There was a void, a craving, a longing for something which neither the pleasures of the world nor the solemnities of the Catholic Church could satisfy. My heart was searching, seeking something—I knew not what

But the Lord Jesus was also seeking—for He came "to seek and to save that which was lost." During my high-school years there sat in front of me,

in my "home room," a girl who had been recently saved and was full of the joy of her new experience. She spoke to me of Christ, the Giver of joy and satisfaction, the One who would save my soul and prepare me for heaven. I did not even know what she meant by the term "saved." To the Catholic, baptism (in infancy) and later receiving the Holy Communion is the method by which one becomes a member of the church; but as to how to be saved through the merits of the shed blood of the Lord Jesus alone, we were never taught.

So it took some patient sowing of the seed on her part before I finally realized that I was a lost sinner, doomed to hell. I began to see that Jesus would save me—not, as I had always believed, through confession of my sins to a mediator (for we were taught we were unworthy to approach Jesus directly) but, as this girl testified—we could be saved simply by repenting, confessing our sins to Jesus Himself, and then believing that He forgave. I stumbled at the simplicity of it. "Why, that's too easy," I exclaimed—"just to repent and believe! You have to do something." I had been taught a system of works whereby we merit, and even pay for, our salvation.

One day my friend placed in my hands a Book which I had never seen or read before. She asked me to promise to read a chapter a day. At first I was like a third-grade child reading high-school history. It was all foreign language to me. I couldn't understand what I read. But, faithful to my promise, I continued reading one chapter a day until the Holy Spirit opened my eyes and I began to see wondrous things in His law. I saw the errors in the doctrines of the church in which I had been raised. I saw that salvation came, not through Mary, but her Son the Lord Jesus Christ—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). I saw, too, that it was not the priest, but Christ, who was the mediator between God and man—"for there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). I discovered that "if we confess our sins, he [Jesus, of course] is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness" (1 John 1:9).

It was not at the altar of a church, or even at my bedside, or in any secluded place that I accepted the Lord. It was while walking through the corridors of high school, with my friend at my side, that I made the decision that changed my entire life from that time on. I soon began to attend Sunday School, and it was there that my Christian life really began to develop.

Because I had been so full of wrong doctrine, it was necessary that I be fully grounded in the Word of God. My experience of salvation was not attended by any great outburst of joy (that came later)—but I simply accepted the statement of the Word of God that if I confessed, He forgave; if I accepted, He came.

And so my Christian life continued as it began—being built on the foundation of the Word of God. Those early years in Sunday School, before I began to attend church, were invaluable to me. Many an arrow of conviction found its mark in my heart as my faithful teacher expounded the Scriptures and explained what it meant to be a Christian. One wrong habit after another dropped off as I was faced with the demands of the Word of God, until my connections with the world were fully and forever severed.

I thank God that through the operation of the Word of God I was brought to see the error I had been in, and led to turn away from it to Jesus Christ, who Himself is the way, the truth, and the life—my Saviour, and yours, too, if you will accept Him.

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Temperance Regulations in India

The International Bureau Against Alcoholism (Lausanne, Switzerland) reports the following regulations now in force in India with the purpose of eliminating liquor from public life:

No alcoholic drink served at state functions.

No liquor advertisements accepted in India-owned newspapers.

Elimination of all drinking scenes from motion pictures.

Serving liquor on all dining cars of trains and in refreshment rooms of railways banned.

The official direction that diplomatic representatives abroad substitute fruit juices for cocktails at all official functions.

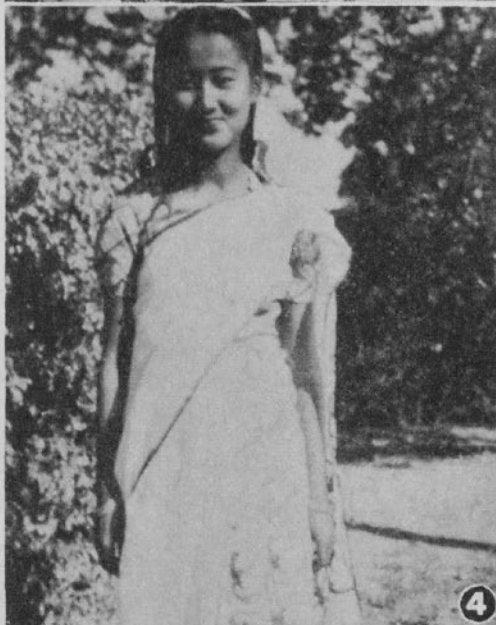
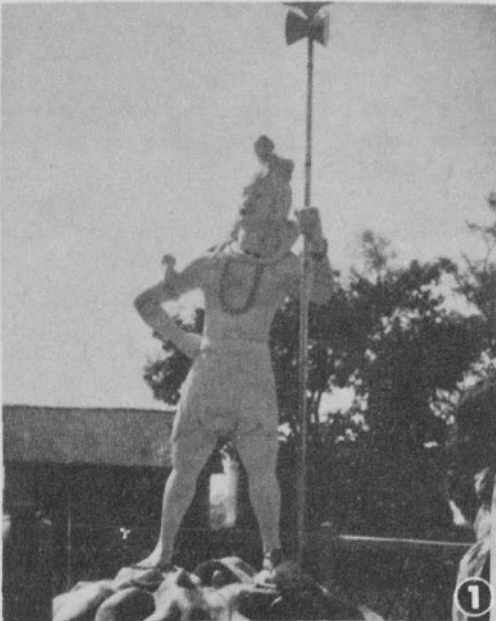
Provincial co-operation and constructive policies of state prohibition.

The party rule that "no person who carries on trade in liquor or is addicted to drink shall be eligible for election as a congress delegate."

India recognizes liquor as a public enemy and enforces laws against it. Why can't our so-called "Christian" land of America do the same?

Nepal's Opening Door

Grace Walther and Esther Fritz, North India



THE YEAR 1776 in the United States of America marked the birth of "the land of the free and the home of the brave." One year later, 1777, there rang in Nepal the deathknell to her people's spiritual life and their hope of salvation. The land was given over to spiritual slavery, for this was the year that all missionaries and Christians were expelled. Thus this little known land has been closed to missionaries for 176 years.

With the expulsion of the missionaries and Christians, Hinduism and Buddhism took over. Idols increased everywhere; Hindu priests and "holy men" were revered; principalities and powers, rulers of darkness, spiritual wickedness in high places held sway.

This little country, sandwiched between Tibet and India, is a land of high mountains and deep valleys. On every high place are shrines and temples. The idols within them seem to strangle with fear those who dare to dispute their authority. So numerous are the temples that their sinister shadows reach every dwelling place. Devout Hindus from India gain merit by making long and strenuous pilgrimages to some of these famous shrines.

Except for 24 miles of railway (there is only one railway in Nepal) the journey to the capital, Katmandu, must be made on foot or by pony. The road climbs up over the hills, plunges down through the valleys, then struggles up again to a high crest! From this high vantage point one may gaze down on the Katmandu valley, the heart-beat of this little-known yet alluring land.

Every block of the modern city of Katmandu has a shrine. In spite of its inaccessibility, the city is modern. Buildings of modern design line the paved roads. Visitors are amazed to see cars whiz through the streets as in other up-to-date cities; only these cars have been carried on the shoulders of coolies (it takes almost one hundred men to carry one car) over the long mountain trail from the outside world.

1. One of the many forms of Siva (the Destroyer). He is Nepal's principal deity and India's most popular god. The cobras around his arms and neck are a symbol of destruction.

2. Nepalese women in the bazar (market place).

3. A typical Nepalese village nestling in the Himalaya Mountains.

4. Barkat, a Nepalese girl who was put in the care of our missionaries in Rupaidiha when she was a small child.

In Nepal every green valley is surrounded by blue hills, and in the distance these are crowned by the highest snow peaks in the world. It is a charming picture. But therein lurks a subtle spirit of darkness, for this land is strangely gripped by powers of evil. These powers have held undisputed rule these 176 years—yet not wholly undisputed, for prayer has been battering the closed doors and impregnable walls and at last a crack appears!

Recent internal disturbances in Nepal have forced the present government to broaden its policies. One of the government ministers has admitted that foreign missionaries willing to do educational or medical work should be allowed to enter. Native Christians will no longer be persecuted but allowed to settle in their own country. He was reluctant to go so far as to say that Christian preaching would be tolerated.

What will Christians and missionaries have to face, if and when they enter that land? Frustration, unsympathetic officials, antagonistic religious fanatics, idolatry, devil worship and bans on all aggressive evangelism. Fear and superstition hold the people in an iron grip.

The first vanguard must be the Christian nationals, for they have freer access into the land. These will form the nucleus of Nepal's church. From their lives, testimony and sacrifice the gospel message will spread. We have been preparing for this and we believe that from among our Nepalese Pentecostal believers here in Kalimpong some will step forward as volunteers. Then we may have to offer an educational program or some other project of which the Government will approve so that our missionaries may enter.

Much expenditure, both of trained personnel and of funds, will be involved in such a venture. Prayer alone can show the way, send forth the laborers, open the closed doors. Will we dare to press forward? With Tibet on the north, one can almost see the ominous red cloud overshadowing this long-closed land. Who will reach Nepal first—the Communists or the Christians?

You who live in "the land of the free and the home of the brave" may find it difficult to imagine the awful spiritual wickedness and evil power found here on every hand. Prayer, mighty prayer, alone can press the battle forward into the very gates where Satan's seat is. Who will volunteer for this? Say! "Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I the Lord have spoken it, and will do it!" Ezekiel 22:14.

Progress in Kumasi

Edwin Ziemann, Gold Coast, West Africa

THE LORD has seen fit to visit this area with a glorious revival. People are coming from hundreds of miles around to be prayed for and to tell of God's moving in their midst. New churches are springing up faster than we can visit them.

Recently we had a week of special meetings and advertised that the falsities of fetish worship and witchcraft would be publicly exposed by converted wizards. This caused unusual agitation, as their testimonies would attack the strongest influence in the lives of the people. The Paramount Chief was so stirred that he sent a representation of three men to check on these meetings. They occupied the front seats—and the very first night, two of the three men stepped out for the Lord Jesus. People at last are seeing that there is reality in the gospel of Christ.

Deliverance for a Fetish Priest

Mr. and Mrs. E. H. Simmons
French West Africa

MADI SAT cross-legged on the floor in our living room, clothed in the long homespun shirt characteristic of the bush people in Upper Volta, French West Africa. He had refused the chair offered him, preferring to take the position more natural to him.

The outstanding thing about Madi, an alumnus of our Mossiland Bible School, was the childlike simplicity of his faith. He began a narration of how God had been blessing him since he had started out in the ministry. He and his bride had settled in a needy town and had consecrated their lives as living witnesses to the power of the gospel of the Lord Jesus Christ.

In the midst of routine preaching, teaching and praying for all who made demands upon his services, Madi was accosted by the one influential fetish priest of the section. It was the hot, dry season before farming time. The people were hungrier and poorer than at other seasons of the year, so even the fetish priest found his business slack and his money bag flat.

"I hear your God is answering your prayers," said the priest to Madi. "Would you be willing to pray for me? I am in misery because of the craving for cola nut and it is hard to find any here. I haven't the money to send someone any distance to buy it for me. I cannot live with the hunger for cola gnawing at me night and day."

Madi assured the priest he would pray for him that very day, when he went to

his house with the burdens of the work to lay before the Lord. He earnestly promised that God could and would answer the request. So it did not surprise the zealous young preacher when, some-time later, he called at the compound belonging to the devil-worshiper and was greeted by the following comment:

"Your God has answered prayer. I am delivered from my craving for chewing cola nut. There is still one thing left that bothers me. Would you be willing to ask your God to take away the tobacco habit, too?"

The third visit Madi paid to the native doctor was the climax of the story. How earnestly this servant of the Lord poured out his testimony to us! It was a testimony to the very same power that through the ages has met the needs of all mankind.

"Your God has again answered prayer," exclaimed the priest. "I no longer want to chew tobacco. Your God has more power than all the medicine I have in my possession. He has taken away the craving for cola nut—and now I am delivered from my wanting to chew tobacco. I want to become a follower of your God."

So Madi prayed that the fetish priest might be cleansed from sin through the blood of Jesus. The ten other people that lived in the priest's compound came to accept Christ Jesus, too, and all the fetishes and objects used in the business of devil medicine were brought to be burned.

"The Lord is helping me as I work for Him," humbly concluded Madi.

Training these nationals to reach their own people with the Word of God is the greatest privilege and the most rewarding service in all the world!

MISSIONARY News Notes



Samuel Arthur arrived April 7 in the home of Mr. and Mrs. W. E. Roscoe of American Samoa.

Mr. and Mrs. A. J. Morrison and two daughters, of Hawaii, spent a few days at Mission Village recently. They plan to sail for the field the last of August. Their present mailing address is: 100 Muller Street, Vallejo, California, in care of their daughter, Aleen Pacitti.

Mrs. Esther Harvey sends the following news item from Dhanbad, India: "The Lord is blessing our English work. Several new people have surrendered their lives to Christ. One of these is a man who works on the railway. Since he himself has found the Lord, he now earnestly requests prayer for his children. Already God is answering his petitions, and one by one his children are being saved. How the man's face beams as he comes to tell us of yet another one born into the kingdom."

MONTHLY REPORT

Foreign Missions Department

May, 1953

CONTRIBUTIONS

Alabama	\$ 1,173.58	Northwest	19,898.71
Appalachian	306.20	Ohio	9,032.89
Arizona	828.45	Oklahoma	7,479.97
Arkansas	3,150.24	Oregon	8,079.59
Eastern	12,306.49	Polish Br.	43.00
Georgia	1,978.68	Potomac	4,898.30
German Br.	619.93	Rocky Mtn.	7,232.40
Greek Br.	26.00	Russian Br.	111.11
Hungarian Br.	171.99	So. Calif.	23,034.61
Illinois	7,234.22	South Carolina ..	306.34
Indiana	4,583.55	South Dakota ..	1,382.94
Italian Br.	105.00	South Florida ..	2,994.06
Kansas	6,355.18	So. Idaho	1,010.66
Kentucky	805.80	So. Missouri	7,515.44
Lat. Amer. Br.	345.51	Tennessee	936.33
Louisiana	1,080.06	Texas	17,237.55
Michigan	7,184.89	Ukrainian Br.	181.24
Minnesota	5,121.34	West Central ..	4,427.82
Mississippi	682.90	West Florida ..	1,265.08
Montana	2,399.72	West Texas	2,145.21
Nebraska	2,812.39	Wisc.-N. Mich. ..	4,267.98
New England	1,836.35	Wyoming	605.96
New Mexico	2,211.11	Alaska	258.37
N. Y.-N. J.	11,093.74	Canada	236.50
No. Calif.-Nev. ..	12,323.05	Foreign	178.82
North Carolina ..	483.38	Spanish Liter. ..	2,716.90
North Dakota	2,202.82	Legacies	82.60
		Miscellaneous ..	304.00

Total Amount Reported	\$216,286.95
District Fund	\$11,803.48
National Home Missions	2,389.80
Expense	8,139.86
Literature	79.99
Given Direct to Missionaries ..	33,486.67
	\$55,899.80

Received for Council Foreign Missions ..	\$160,387.15
Received for Non-Council Foreign Missions ..	6,781.68
Missionary Offerings not allocated to any State	48,714.25

Total Receipts for Foreign Missions	\$215,883.08
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DISBURSEMENTS

Basutoland	\$ 1,687.72	Colombia	315.00
Belgian Congo	5,001.46	Guiana, British ..	114.18
Gold Coast	5,509.72	Paraguay	375.00
Liberia	5,470.21	Peru	3,599.39
Nigeria	10,042.20	Uruguay	1,580.60
Nyasaland	1,294.49	Venezuela	1,795.58
Sierra Leone	789.21	West Indies	14,652.10
Tanganyika	1,668.44	Children's Educ. in U.S.	1,073.83
Togo-Dahomey	7,015.04	Entertainment of Missionaries	2,937.07
Union of S. Af.	5,105.85	BGMC Mtl. & Ship. Exp.	827.37
Upper Volta	5,027.50	Deputational Exp.	1,415.65
China	2,347.30	Fld. Secretaries	2,138.31
Fiji	580.00	Literature	2,595.99
Formosa	6,552.70	Mission Cars	1,963.21
Hawaii	3,821.62	N. Y. Office Export Div.	1,300.00
Indonesia	2,047.00	N. Y. Office Public Relations	860.00
Japan	5,191.24	Refunds and trans. to other Depts.	8,267.56
Korea	2,060.42	Spanish Lit.	3,710.16
Malaya	1,852.51	Speed-the-Light, C. A. Dept.	1,566.63
Philippines	10,154.02	Women's Missionary Council Exp.	952.04
Samoa, Amer.	544.50	Miscellaneous	109.49
Burma	755.19	Retired Missionaries	2,078.92
Ceylon	2,622.65		
India	31,667.75		
Egypt	4,897.11		
Europe	9,795.92		
Iran	159.00		
Israel	481.17		
Syria	158.00		
Cen. Amer.	9,448.85		
Latin Amer. Work in U.S.	767.72		
Mexico	5,539.50		
Argentina	1,403.25		
Bolivia	2,058.00		
Brazil	3,601.61		
Chile	10,315.64		

Total Distr. To Council Foreign Missions ..	\$221,562.09
Non-Council Missionaries	4,150.52

Total Disbursements	\$225,712.61
Charge to Hold Accounts	9,829.53

Total Receipts	\$215,883.08
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Send Foreign Missionary offerings to
**NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT**
434 W. Pacific St., Springfield 1, Mo.

SUNDAY'S LESSON

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

THE GREAT FLOOD

Lesson for July 26

Genesis 6:5-8, 13, 14; 7:11-16.

Chapter 6 begins with the words, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they choose." When did the sons of God begin to take the daughters of men? "When men began to multiply on the face of the earth." There was a gradual building up in unrighteousness which came to its climax when God decided to send the flood.

Sidney Collett, in his book, "All About the Bible," estimates that the population of the earth by the time of the flood might have been no less than a hundred and thirty-six million. He calls attention to the fact that Adam lived 930 years, almost one-seventh of the time from his creation to the present, and yet he died 725 years before the flood came. If the intermarriage between the sons of God (the spiritual people) and the daughters of men (the carnal people) began "when men began to multiply on the face of the earth," this intermarrying must have begun during Adam's time. God did not destroy the people when they first began these unholy alliances, and "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). Since God did not destroy the first transgressors, the next generation felt free to follow in their footsteps, until finally sin was entirely disregarded and fear of God completely gone. When this took place nothing was left but judgment.

1. GOD DETERMINES TO SEND A FLOOD

a. *The Provocation.* In Genesis 6:3 we read, "For that he also is flesh." A better translation would be, "In his going away he is flesh." The Spirit of God had been striving with man from the beginning of the apostasy. The time had now come when men's hearts had become so calloused that spiritual things and righteous living were entirely lost from sight. Man was completely given over to the flesh, abandoning himself to sensuality, winking at sin and brutality. Lust seems to be the outstanding evil of the lesson. The sins that brought the flood in Noah's day were similar to those which brought destruction on Sodom and Gomorrah in Lot's day (see Luke 17:27-29).

b. *The Unholy Fruitage.* Men not only provoked God through their own sins; they left the stamp of their sins upon others. Refusing to retain God in their knowledge, their evil hearts were darkened. Their offspring shared with them their degradation. The outcome was that giants were in the earth in those days—not giants in stature so much as giants in worldly achievements, sinful achievements—"The wickedness of man was great in the earth" (v. 5). The mind and conversation were corrupt as were the actions—"Every imagination of the thoughts of his heart was only evil continually."

Who can imagine the debauchery of those days, the recking moral filth in which people lived? Yet they tell us that in our own day every sin which characterized the days of Noah is being repeated, and on an extensive scale. This is as Christ said it would be—"As it was in the days of Noah, so shall it be also in the days of the coming of the Son of man." God keep His children free from all the corruption.

c. *The Grief of God.* Seeing the state of society, the corruption, hatred, and crime, "it repented the Lord that he had made man on the earth, and it grieved Him at His heart." God had been doing all He could to turn man from his sinful course. The faithful Holy Spirit had continued His strivings as long as there was hope of His voice being heard. When God saw that man had passed beyond hope, His heart was still grieved.

In His grief God was sorry He had ever made man. Do we dare say that because God is all-knowing, conditions cannot arise that tear His heart and cause Him to feel grief where He had hoped to experience joy? God has no joy in the death of the wicked (Ezek. 33:11). God's character does not change, but His attitude does. If this were not true, there would be little value in prayer. If He determined, before the world was, that things had to be as they are, or are yet to be, then nothing could change His attitude. But we are not in the hands of a personal God who hears and answers prayer.

2. GOD REVEALS HIS PLAN TO NOAH

a. *Noah Found Grace.* "Noah found grace in the eyes of the Lord," for "Noah was a just man and perfect in his genera-

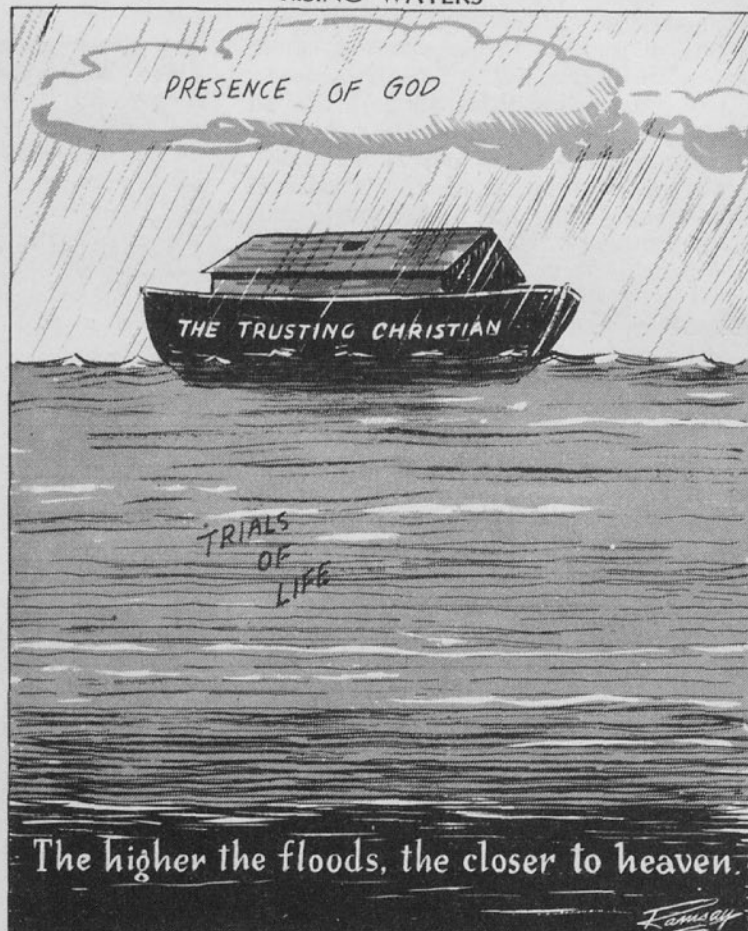
tions, and Noah walked with God." However corrupt the world at any time has been, there have always been those in it who were separate from its spirit, men who have loved God and have walked with Him up to the light given to them. God had such a man in Noah. May He find us to be such a people in our generation.

Many in the church are walking too nearly like the world. May we "come out from among them... and touch not the unclean thing." If we do that, we have God's promise, "I will be a Father unto you, and ye shall be My sons and daughters" (2 Cor. 6:17, 18). We can walk too near to the world, but we cannot keep too far away. God used Noah because he was separated; God used Abraham because he was separated; and it is the separated man that God will use when the voice of a clear witness is needed today.

b. *The Antediluvians Found Grace.* Although God knew that the destruction of the race was coming. He was still gracious, desiring still to save any who would respond. He therefore told Noah that man's "days should be an hundred and twenty years" (v. 3). This we take to mean that God was going to give the world that many years of grace before sending the flood. During this time Noah was to build the ark and preach to the people. See 1 Peter 3:20; 2 Peter 2:5.

c. *We May Find Grace Today.* Through Jesus we are warned that conditions similar to the days of Noah would be

RIISING WATERS



repeated in the days which precede His return. On the one hand we see a careless attitude toward God. On the other hand we find a faithful people of God who "love not the world, neither the things which are in the world."

3. GOD PRESERVES THE OBEDIENT

Though great odds were against him, Noah was faithful in testifying and in making preparation. His was a work of faith—"By faith Noah, being warned of

God, prepared an ark" (Heb. 11:7). God saw his faithfulness and gave him a great reward. When the flood came, God shut Noah and his household in. May God stir our hearts to greater separation, and more holy zeal. The hour is coming when the people of God will be bodily separated from a Christ-rejecting world.

THIS WEEK'S LESSON

Sin's Tragic Fruit (lesson for Sunday, July 19). Lesson text: Genesis 4:3-13.

ment come my way, and there has always been a worker nearby to encourage me. I pray that I will always be near to encourage every worker at the right time."

(The third prize in the older group was divided between Juantez Kilgore and Bill Moore.)

FIRST PRIZE—YOUNGER GROUP

Bob Brennan, who is in the fifth grade and eleven years old, wrote the following prize-winning article in the younger group:

"I like NCH because it is a nice place to stay. I like it because of the good food, and the nice soft beds to sleep in, and the big space to play in. I like the chapel meetings when we can sing different songs. I also like the nice clothes they give us. If we ever have troubles somebody will always help us. If we say words that are not correct somebody will usually correct us.

"I like NCH especially because of the workers who always help us, especially Sister McKee and Aunt Iaola, who fix the good meals. Sunday we usually have a good meal. The workers are: Aunt Iaola, Sister McKee, Uncle Don the farmer, Sister Margaret, Brother and Sister Weaver, Brother and Sister Kvistad, Peggy and Liz."

YOUNGER GROUP—SECOND PRIZE

"I like the National Children's Home, and all the people up here like it too. It's lots of fun up here, and the boys and girls love the Home. We love the workers and Liz (Elizabeth Hylton) is a very good house-mother. We have a very, very good mother and a very, very good daddy. They all love us and we love them too. We will love them all the time and we love the workers that give us food and that give us shoes and take care of the boys and girls." This prize-winning article was written by Janice Bougher who is in the second grade and eight years old.

YOUNGER GROUP—THIRD PRIZE

Alice Faye Keltner, ten years old and in the fourth grade, wrote the following article for third prize:

"I like the Home for what it means to me. Because we have food to eat and clothes to wear. We have a chance to learn about God. I like the Home very much. Brother and Sister Weaver do a wonderful job of taking care of the boys, and Liz does a wonderful job taking care of the girls. Margaret and Penny wash our clothes. Uncle Don milks the cows and works in the garden. Aunt Iaola and Sister McKee work in the kitchen. We have a wonderful time."

Honorable mention is given to Lonnnette Tedder, a second grader who is eight years old. Her letter was photographed and is reproduced as the heading of this article.

* * *

A number of our churches and Sunday Schools gave offerings for the Home on

They Treat Me Nice Here.
They Gave Me
I Like The Home.
They Gave Clothes to Wear.
Name Lonnnette Tedder.

The boys and girls of the National Children's Home were recently invited to write a short letter or article on the subject, "Why I like the National Children's Home." Their response was most interesting, and we are printing four of the prize-winning letters. It was difficult to choose winning letters since everyone who entered the contest did such a fine job. However, we trust that you who read these "letters," written by five of the boys and girls, will get a more intimate glimpse into the hearts and lives of those dozens of fine boys and girls who live in our National Children's Home, at Hot Springs, Arkansas.

OLDER GROUP—FIRST PRIZE

Mary Brown, who is in the eleventh grade and is eighteen years old, wrote the following article which won first prize among the older boys and girls in the Home:

"I just couldn't explain what the Home has done for me. There is one thing for sure, that if I hadn't come to the Home I probably would still be in sin today. You will never know how much I appreciate the things that Mother and Daddy Kvistad and the Home have done for me. And I am so happy today that I found Jesus as my personal Saviour, and no matter where you go around the Home someone always has a smile. I know sometimes that we get downhearted, but then if we will just look to Jesus He will give us sunshine in our souls. And if I pray and read the Bible like I should, then that makes me appreciate the Home more and more. If it hadn't been for this Home

I don't know where I would have been today.

"I am so glad that the Lord led me to this Christian Home where I could enjoy the presence of the Lord. The first night that I was at the Home I went to church and it was then that I found Jesus as my personal Saviour, and not long after I got my baptism of the Holy Spirit, and I just couldn't tell how I felt that night. It seemed that God was right there in the room. And after that I began to teach a Sunday School class and I like it very much. I always want to do the will of God and I also want God to have His way in my heart and life.

"I know that sometimes I get cross and say things that I shouldn't, but I am going to try to do better by the help of God. I am going to do better and let my light shine so that this dark and sinful world may see Christ in my life and that I might lead other men and women and children to the Lord Jesus Christ.

"And I will say again that I couldn't express how much I appreciate what the Home has done for me. May God bless Mother and Daddy Kvistad the rest of their days at this Home."

OLDER GROUP—SECOND PRIZE

Darlene Paulk, who is in the tenth grade and is fifteen years old, received second prize for the following article: "There are many reasons why I like this Home, but the two main reasons are that I have found a home, and a father and mother that I had never been privileged to have.

"Many times I have had discouragement

Children's Day. We give praise to God for every church and every friend that gave. If your church has not sent an offering recently, why not do so now? The Home with its nearly sixty boys and girls is dependent upon you for support. Invest in a life and save a soul! It is better to win a child for Christ than to wait and salvage an adult!

Just designate your offering for the National Children's Home, and send it to the Department of Benevolences (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Missouri.

EDITORIALLY

FORTY YEARS OLD

This month the EVANGEL is passing its fortieth birthday. It was in July, 1913, when J. Roswell Flower began publication of a little weekly paper in Indiana called "The Christian Evangel" which later became the official organ of the Assemblies of God and came to be known as THE PENTECOSTAL EVANGEL.

If we were minded to erect a monument, this might be a good time to do it. In the day that Israel won a great victory over the Philistines, the prophet Samuel set up a memorial stone and called the name of it Eben-ezer, saying, "Hitherto hath the Lord helped us." Surely the Lord has helped the staff of the EVANGEL in a signal way hitherto. He has made the magazine a means of spiritual help to countless numbers of lives these past forty years, and for this we give Him thanks.

We praise Him for each one who has had a share in making the magazine a success—especially the writers who have helped to produce it, and the faithful subscribers who have boosted the circulation. We are now printing 158,000 copies of each issue. These many copies are going into all the world, carrying the message of full salvation in Christ and the offer of Pentecostal blessing for "whoever will."

If space permitted, we could publish scores of letters from readers telling what the EVANGEL has meant to them. Some are lonely shut-ins; others are isolated Christians who live far from any Full Gospel assembly. They tell us that the EVANGEL is their spiritual food. People in foreign lands state that they avidly read the magazine. Members of various denominations read it regularly and tell us they would not be without it.

Numbers go into the hands of unsaved people, and we have learned of those who have been saved, healed, or baptized with the Spirit as a direct result of reading the EVANGEL.

KNOW YOUR CHAPLAINS

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

4. Chaplain (Capt.) Clarence P. Smales

Chaplain Clarence P. Smales, the first Assemblies of God minister to become a military chaplain, entered service in October 1941. His first assignment was near Bakersfield, Calif.



Chaplain Smales

After several years' duty in the States he was sent to Goose Bay, Labrador, where he served for eighteen months. In addition to the work with the Air Force he ministered to a group of natives living in a little village a few miles from the base. Only about a hundred people lived in the vil-

lage and sometimes as many as ninety-five would attend the services. In that same Labrador village now there is an Assemblies of God minister whose son is the village school teacher.

Returning to the States in 1948, Chaplain Smales was assigned to the Hamilton Air Force Base, not far from San Francisco, Calif. After serving in the chapel for two years he was assigned as the air division chaplain. This work took him to various radar sites in California, requiring him to cover over two thousand miles each month.

Chaplain Smales is now stationed at the International Airport in Portland, Oregon. He says:

"I consider the call to the chaplaincy one of the highest callings a minister can receive from the Lord. There are many souls in the armed forces that need to be won for God. I covet your prayers that God will enable me to win many others."

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

Many like the magazine so well that they have ordered gift subscriptions for their friends. Pastors and workers in the local Assemblies have done much to increase the circulation. One pastor calls the EVANGEL his "assistant pastor" and makes regular announcements from the pulpit to encourage his people to read it. Some pastors make it a point to see that each visitor in the Sunday night service gets a free copy. Others order it to be mailed regularly to the unsaved parents of children attending their Sunday School, and to other prospective members. This is most heartening to the editorial staff. We believe the EVANGEL ought to be in every home, and we trust that all our Assemblies will continue to boost its circulation.

Pray for the EVANGEL during this anniversary month. Ask God to make its ministry more fruitful in the days to come than ever before. And if you would like to send the EVANGEL a birthday gift, may we suggest that a suitable present would be a gift subscription for some friend of yours? The rate is only \$1.50 a year, \$1.00 for eight months, postpaid anywhere in the U.S.A.

I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God.—Abraham Lincoln

This Week's Cover

The Glad Tidings Assembly of God (Floyd L. Dennis, Pastor) in Wichita, Kansas, had the joy of dedicating its beautiful new church building on Easter Sunday. Guest speakers were Victor G. Greisen, Kansas District Superintendent; Fred Vogler, a former District Superintendent (now an Assistant General Superintendent of the Assemblies of God); and J. Roswell Flower, General Secretary.

The buff brick and pumice block structure stands at 1557 Park Place, in a choice section of the city. It is 105 by 60 feet in size, and when the balcony is added later it will seat between 900 and 1000 people.

The auditorium is furnished plainly but beautifully with natural oak pews and pulpit furniture. Modernistic semi-indirect lighting adds greatly to the beauty of the interior.

Having a full basement, the new building offers facilities for a fully departmentalized Sunday School of approximately 650 pupils.

The Assembly had its beginning in 1940 when a small group of earnest Christians, presided over by the District Superintendent, met in a school annex and organized what was then called "The North Wichita Assembly of God." They adopted a constitution and by-laws and elected J. H. Woods to be their first pastor. The following year Brother Woods resigned and Ralph W. Hillegas became

pastor. Under the able ministry of Brother Hillegas the new Assembly obtained its first church building and became set in order. The name was officially changed to "Glad Tidings Assembly of God."

The church enjoyed a phenomenal growth under the leadership of Brother Hillegas. He resigned the pastorate to become the first full-time Sunday School representative and C. A. president of the Kansas District.

Floyd L. Dennis became pastor on Jan. 1, 1946, and under the blessing of God the church continued to grow. It was evident that the community was very open to the full gospel message. Therefore, when the first building proved to be inadequate the church began planning for a larger and more suitable structure with which to meet the challenge of the situation. A building fund was accumulated over a period of five and one-half years. Actual construction began in January 1952, and fifteen months later the beautiful and commodious building was ready for dedication.

Pastor Floyd L. Dennis and the congregation of the Glad Tidings Assembly are to be commended for their faith and foresight in building such a fine "spiritual workshop" for God.

From the very beginning the Lord has filled the new building with His glorious presence. Souls are being saved, believers are being filled with the Holy Ghost, and many testimonies of healing are being given. May God continue to bless this Assembly and use it for His glory in the beautiful city of Wichita, Kansas.

A Job for Laymen

There is a legend that has been very close to me. It relates that Christ was met, after finishing His three short years of ministry upon the earth, by the Angel Gabriel.

Gabriel said to him, "What plans have you made, O Christ, to transmit your message from one generation to another?"

And Christ replied, "I have given the message to Mary and Martha and to Peter and to John. They will give the message to others, and they, in turn, to still others, and thus it will be carried from one generation to another."

"But suppose," asked Gabriel of Christ, "that Mary and Martha become negligent and careless because of their duties and housework, and Peter and John become likewise apathetic because of their fishing activities, so that they fail to transmit the message to others? Just what other plans have you made, O Christ?"

With a smile, and a look of confidence upon His face, Christ responded, "I have made no other plans. I am counting on them."

This little story emphasizes the fact that Christ can work only through His followers. He is counting on us. He has no other way to make Christianity effec-

tive, to make it articulate, to have it find expression in the lives of people.

We must follow Christ in all the affairs of life—at home, in the school and the church, in business, in civic activities—and it's a job for laymen.

—by Judge Luther W. Youngdahl, formerly Governor of Minnesota.



Dorothy C. Haskin

INSIDE THE FENCE

Often, when you walk down the street in summer, the fragrance wafts toward you. If you pause to look inside the fence, you will see the pastel-shaded sweet peas, the purple and yellow smiling pansies, the sturdy, rich purple phlox, and the pink and red roses.

The garden is well-watered and pruned. The flowers are at their best. But sometimes, just outside the fence, a few pansy seeds will have fallen and sprung up. Their stalks are stunted and their leaves withered and yellow. Weeds and grass have grown about them and are fast choking them out.

So it is with Christians. Those who attend church are the flowers inside the garden. They are well cared for. They hear the Word of God preached. They enjoy the fellowship of Christian friends.

Those who do not attend church are like the flowers outside the fence. They have no care. Their growth is stunted. The weeds of the world are fast choking them out.

The Christian rejoices to go to church because his Saviour went. Of Jesus, the Scripture says He went to the synagogue on the Sabbath, "as His custom was" (Luke 4:16). Jesus is our Saviour but He is also our great Example, teaching us to live a full, rich life. The fact that He went to church should be reason enough for all of us to attend church.

It is interesting to note that His disciples also believed in the visible church. John, the disciple, was an elder in the church at Ephesus. Paul, the apostle, traveled all over Asia Minor organizing churches. Several of his New Testament letters were to these churches, telling the members how they should conduct themselves.

The church helps the Christian in many ways. By sharing in the efforts of others, we can increase our giving. Very few are wealthy enough to personally send out a missionary, but usually the congregation of a church can. The same is true of helping the poor. By our-

selves, we could do little, but with those who are like-minded, the littles added together become an adequate amount.

Attending church is one way for a Christian to publicly confess Christ. He said, "Whosoever therefore shall confess Me before men, him will I confess before My Father which is in heaven" (Matthew 10:32). When we attend church regularly, we publicly confess our belief in the Lord Jesus.

If you feel that the church service is not interesting, it may be because you have not made an effort to make it interesting. After all, a church is only the reflection of those who attend it, and the effort they make to have it succeed. There is much which you can do to make your church appealing. You can study the Sunday School lesson and have a prepared mind. Or perhaps you can go early and sweep, or put the chairs and hymnals in the right places. If the piano is out of tune you could earn money to have it tuned. Or if you can play the piano almost well enough to play at the services, you can practice until you do play well enough. Ask the Lord what He would have you do.

It has been estimated that 55.9 per cent of the people in the United States are church members. Yet on any Sunday except Easter, only 30% of those on the roll attend services. Scripture says, "Not forsaking the assembling of ourselves together" (Hebrews 10:25).

Are you inside or outside the fence?

Marching to Win

Charles M. Alexander was one of the greatest of all gospel singers during the past century. He often accompanied R. A. Torrey on his evangelistic tours. His stirring message of song won many to Christ who were not compelled by the powerful sermons.

On one tour a man approached Mr. Alexander with a sour face. "I believe in trying to win people to God, but I don't like the way you do it," he said.

Mr. Alexander surprised the critic by answering, "I don't like it too well either. Tell me, how do you do it?"

At this unexpected answer the man's face became red. He stammered with embarrassment, "I, well—well, I'm not sure that I do it at all."

"In that case," Mr. Alexander said, gazing steadily at the flustered man, "I like my way better than yours."

Throughout the Bible men were won to Christ in countless ways. Today they are being won to Christ in countless ways. God says, "He that winneth souls is wise." It is the winning that counts, not the method. It is advancing for Christ until the enemy is forced to retreat. All the hosts of Satan cannot remain steadfast in the face of ONE Christian soldier marching forward, step by step with God.

—Margaret Beck

The most fruitful source of spiritual declension is the neglect of the Word of God and of private devotions. Just so long as the spirit of man keeps on terms of intimacy with the loving Spirit of God, while the Bible is regularly and prayerfully studied and the habit of retirement is maintained, there will be a regular growth in grace and in the knowledge and love of God.—F. B. Meyer.

NEWS

PENTECOSTAL SERVICEMEN WITNESSING IN EUROPE

DARMSTADT, GERMANY—While serving Uncle Sam, the Assemblies of God servicemen in this area are not forgetting to serve their Heavenly Father as well.

A majority of the Pentecostal men whom I know over here have been a great inspiration to other servicemen. With God-given wisdom they have led many to Christ and have shown many the light on the Baptism in the Holy Ghost.

One of the men who have received the Baptism since coming to Germany is Sergeant First Class William P. Montgomery. Brother Montgomery was saved in the South Pacific during World War Two, but he fell away from God and lived in sin for seven years. At a Youth for Christ Rally in Baumholder he surrendered all to the Lord. Later, after two months of growing in grace and searching for a deeper life with the help of his brethren, he began to study an outline

I had given him on what the Bible says concerning the Baptism. He was elected as vice-president of the Baumholder Youth for Christ about that same time. Two months ago, high on a hill, while he and several other Pentecostal men were praying out to God, the Spirit fell upon them and Brother Montgomery began to speak with other tongues as the Holy Spirit gave him utterance.

Several of the Christian men here in Germany are taking THE PENTECOSTAL EVANGEL. It is a great blessing to us, and contains a great deal more spiritual advice than the other church papers that are sent to us.

Recently Johnny Furr, a good brother in the Lord, left Germany to return to his home in Arkansas. While on a tour of duty with the Air Force in Wiesbaden, Johnny was instrumental in organizing the G. I. Full Gospel Fellowship, which meets in Frankfurt each Sunday. He also served as President of the Wiesbaden Youth for Christ for six months.

Originally the Wiesbaden YFC met in the Chaplains' Center. During Brother Furr's time as President the group outgrew the Center and had to rent a hall. Now they are the largest YFC group in Germany. Johnny is a member of an Assembly of God church in Arkansas and has been an active C. A. worker there.

Many of our Assemblies men are not only doing gospel work among the G. I.'s but are also preaching to the Germans with the aid of interpreters. Recently I had the privilege of bringing the Word of God to a group of German Pentecostal people in Frankfurt.

God is using the Christian servicemen of all denominations here in Germany, and especially the Pentecostals. At one time three Youth for Christ groups had Assemblies of God men serving as their Presidents. They were: Johnny Furr at Wiesbaden, Ray Hull at Frankfurt, and myself at Baumholder.

While mentioning the Assemblies of God workers here I definitely don't want to leave out Chaplain James H. Woods and Chaplain James A. Duguid. They have been a great help to all of the evangelically minded workers over here. Then too our missionaries: Brother B. T. Bard, who has spoken at our YFC rallies, and Brother W. L. Perrault,

who is in France. These missionaries have been a great help to all of us in this life for Christ.

For the benefit of any servicemen who are coming over here, may I say that we need more Spirit-filled workers to help spread the gospel. Pray for the work that is being done here among the servicemen and the Germans. Write to your servicemen and encourage them to live for God. Then when these men return, put them to work in the local churches—for they have learned much and have done well over here on this proving ground.—by Cpl. Lawrence N. Caraway.

ARMOURY TO BE SITE OF ANNUAL P.F.N.A. CONVENTION

The Armoury in Charlotte, North Carolina, will be the site of the sixth annual convention of the Pentecostal Fellowship of North America. The dates will be Tuesday through Thursday, October 27 through 29.

The Charlotte Hotel has been designated as the official headquarters, and the Board of Administration is urging all members and interested groups of individuals to plan now to attend this important Convention.

Clayton Lawson, General Overseer of the Church of God Mountain Assembly, has been selected as the Wednesday evening speaker. Brother Lawson has served as General Overseer of this group for the past three years. Besides his executive duties he serves as pastor of a church in Cincinnati, Ohio.

The Church of God Mountain Assembly was organized in 1906 in the mountain section of Eastern Kentucky at a place called Ryan's Creek, Whitely County, not far from the Tennessee border. This is one of several Pentecostal groups which comprise the Pentecostal Fellowship of North America.

Pray that this convention may enjoy a mighty outpouring of the Holy Spirit.



Clayton Lawson

Christian Fiction

FOR YOUR SUMMER READING



Contrary Winds

by Edith Snyder Pedersen

This story of one girl's search for happiness, is a tale that will thrill your heart while it imparts the message that all God's children need to learn, "God works in mysterious ways His wonders to perform."

3 EV 1306 \$2.00



Girl of the Jungle Trail

by Ethel Matson

Love, hope, adventure, trust and faith are skillfully combined to make this a breathtaking and heart-stirring novel, as romantic as the tropical moon under which much of it takes place.

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Top o' The World

by Charlotte Kruger Bryant

A delightful story from the intriguing land of Alaska. A splendid romantic element is found in this well-told story, together with a clear, graphic picture of this land to the north.

3 EV 2731 \$1.50

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by Lon Woodrum

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Desires of The Heart

by Leroy Allen

In this stirring story of life in Uncle Sam's Navy, Mr. Allen, with dramatic new writing talent, has captured the authentic tang of the wind-bitten decks of a seagoing destroyer, and the pathetic surge of love the sailor has for his liberty.

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Lord Keep Your Hand On Me
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Lord Keep Your Hand On Me
This Is My Story
Lord I'm Coming Home

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Take My Hand, Precious Lord
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Swing Down Chariot

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Morning Will Come
God Leads Us Along
Nothing But The Blood

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The Mystery of His Way
Just For Today
Just Whisper
Song of Hope

PAUL MICKELSON, Pipe Organ

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What A Friend We Have in Jesus
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An Evening Prayer

EINAR EKBERG with orchestra

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O, What A Day!
Then Jesus Came

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Beloved Enemy
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The Holy City

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Old Time Religion
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Ivory Palaces
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Sunshine
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The Unveiled Christ

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AMONG THE ASSEMBLIES

JENNINGS, LA.—We had a successful meeting with Evangelist Robert Rogers of Talladega, Ala. We rejoiced over the number who came to the altar for salvation and for the ones who were filled with the Holy Spirit. Some had been tarrying for a long time.—William R. Blair, Pastor.

KINGSPORT, TENN.—We concluded a 2½-week tent meeting with Evangelist Dora Lane and Evangelist and Mrs. Duane Legge. The church enjoyed Brother and Sister Legge's ministry in music and song and Sister Lane's soul-stirring messages from the Word. Ten were saved and 23 baptized with the Holy Ghost. The last Sunday five were received into the church.—C. E. Kestner, Pastor, Bloomingdale Assembly of God.

BIOLA, CALIF.—Evangelist and Mrs. O. W. Newman from the West Texas District were with us for three weeks. The Holy Spirit moved in our midst in a precious way. The church is growing. I have pastored the church here for a year and a half, and God has met with us. We had our Sectional Fellowship meeting and church dedication on May 25. J. C. Snyder brought the dedicatory message.—Roy F. George, Pastor.

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.

BILOXI, MISS.—Central Assembly, July 20—Aug. 2; Evangelist W. M. Stevens, Denver, Colo.—by Douglas Carroll, Pastor.

HIGHLANDS, TEX.—Assembly of God, Aug. 2—16; Evangelist C. H. Asher. (A. L. Parker is Pastor.)

CONNELLSVILLE, PA.—Tent meeting, month of July; Evangelist J. B. Woolums, Carlisle, Pa. (E. J. Hatchner is Pastor.)

McMINNVILLE, TENN.—Smartt Assembly of God, July 15—29; Evangelist D. C. Ogden, Memphis, Tenn.—by Clarence Cope, Pastor.

MILES CITY, MONT.—July 15—; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif. (Claude L. Conklin is Pastor.)

YONCALLA, OREG.—July 12—; Evangelist David Burris, Hot Springs, Ark., speaking on Bible Prophecy.—by Harold E. Beaty, Pastor.

SCRANTON, PA.—Union tent meeting on U. S. 11 at Scranton-Dunmore border, July 3—26; Evangelist Stanley Karol, Philadelphia, Pa. Local Assemblies cooperating. For information write Donald Veater, 1106 Pine St., Scranton, Pa.—by Donald Veater, Pastor.

DUNKIRK, OHIO.—Assembly of God, July 19; Annual Homecoming. Services 11 a.m., 2:30 and 7:30 p.m. Donald Bostwick and C. G. Parker, speakers. All friends and former pastors invited. Basket dinner on lawn at noon.—by Joseph A. Silva, Pastor.

SOUTH TEXAS YOUTH CAMP—Camp De Leon, between Victoria and Cuero, Tex., July 27—31; Kenneth Berry, Korean war veteran, Camp speaker; Evangelist Happy Darnel singing; Charles Johnson directing Activity, Recreation and C. A. Clinic each morning. Camp fee, \$8.75 (meals included). Send \$1.00 registration to Charles Davis, Box 745, Premont, Tex. For information write Box 1142, Wharton, Tex.—by David L. Johnson, Chairman of Publicity.



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By Esther M. Bjolond

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CORE, W. VA.—Portable tabernacle meeting, July 12—; Evangelist Harvey Stocker, Morgantown, W. Va. (A. J. Long is Pastor.)

WHITE DEER TEX.—July 12—26 or longer; Evangelist and Mrs. Lloyd McIntosh, Seymour, Tex.—by J. Ruel Baxter, Pastor.

BEAVER FALLS, PA.—First Assembly of God, July 12—26; Evangelist and Mrs. A. R. Kennedy, Austin, Tex.—by Edwin S. Stevenson, Pastor.

ORD, NEBR.—First Assembly of God, July 1—; Evangelist and Mrs. Lamar Kyle, Elkhart, Ind.—by Paul A. Clark, Pastor.

MINNEAPOLIS, MINN.—Minneapolis Gospel Tabernacle, July 5—; Evangelist and Mrs. Percy King.—by F. J. Lindquist, Pastor.

BARNESVILLE, MINN.—July 14—26; Evangelist Morris Cerullo (converted Jew), Newburg, N. Y.—by Clifford A. Nichols, Pastor.

WOLF POINT, MONT.—July 21—26; Youth revival, Evangelists Virgil and Edythe Warens, Fullerton, Calif. (Currell Muirhead is Pastor.)

MULESHOE, TEX.—Assembly of God, July 12—26; Evangelist James Brankle, Moreland, Okla.—by H. L. Bayless, Pastor.

BRANTLEY, ALA.—Assembly of God, July 26—Aug. 9; Evangelists Joel and Esther Palmer, Lakeland, Fla. (J. W. Skipper is Pastor.)

HOLLAND, VA.—Bethel Assembly of God, July 26—Aug. 9 or longer; Evangelist Charlotte Rodgers, Portland, Oreg.—by J. A. Sitterson, Pastor.

BELLAIRE, TEX.—July 29—Aug. 16; Evangelist and Mrs. Edward Willis. (N. L. White is Pastor.)

FOSSTON, MINN.—July 26—Aug. 23; Ivor H. Hugh, Welsh evangelist. (W. A. Espeseth is Pastor.)

BLOOMINGTON, IND.—Area-wide tent meeting, July 23—Aug. 9; Evangelist Bennie R. Harris and Party, Fort Collins, Colo. Two services daily; prayer for the sick each night. For information write Pastor Dale C. Zink, 105 W. Grimes Lane, Bloomington, Ind.

GENERAL COUNCIL

MILWAUKEE, WIS.—The biennial session of the General Council of the Assemblies of God will begin Wednesday night, August 26, with a great C. A. Rally, continuing until Wednesday, September 2. All meetings will be in the Milwaukee Auditorium. For accommodations write the Chairman of the Entertainment Committee, David M. Carlson, 2320 E. Park Place, Milwaukee 11, Wis., enclosing stamped envelope for reply.

WITH CHRIST

ELVIN D. STRANKMAN, 38, of Neah Bay, Wash. was killed in an auto accident on May 26. His wife and son were critically hurt. Brother Strankman was ordained in 1945. He was a missionary to the Indians, working in co-operation with our national Home Missions Department.

Don't Forget the Laymen's Dinner

at the Schroeder Hotel in Milwaukee, Wisconsin, on Monday, August 31, at 6 p.m.