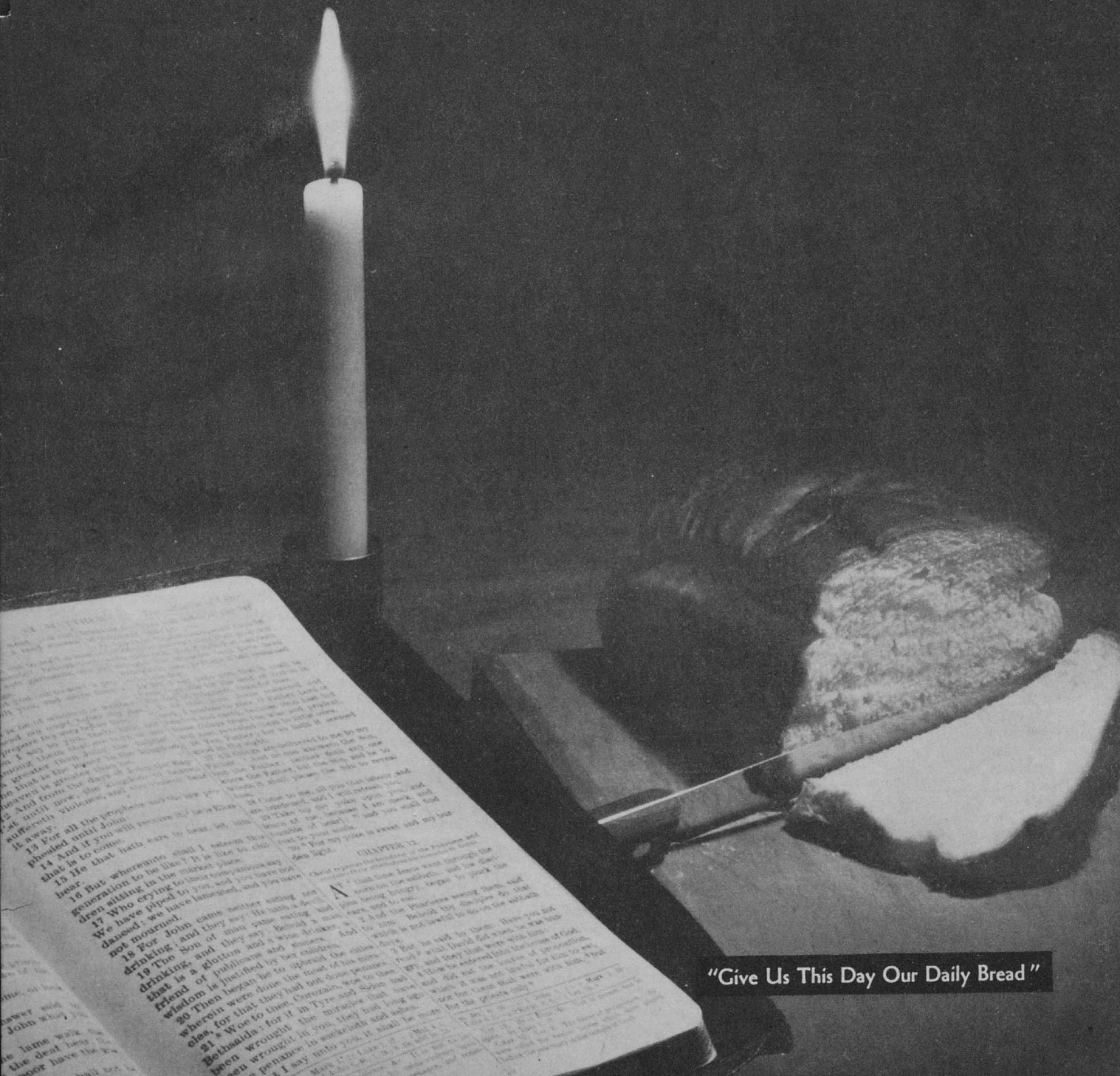


The Pentecostal Evangel

Weekly Voice of the Assemblies of God

Number 2046
July 26, 1953
Five cents

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



"Give Us This Day Our Daily Bread"

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Record Offering for Missions

The People's Church in Toronto, Canada, set a new record in missionary giving at their 1953 missionary convention. The offering for Foreign Missions was \$262,000 and the pastor, Oswald J. Smith, stated that the increase would enable the church to send 25 additional missionaries to other lands with the soul-saving message of the Cross.

45 Vatican Diplomats

The Vatican has announced the establishment of diplomatic relations with Syria, bringing to 45 the number of countries represented at the Vatican.

Boring for Oil in Israel

The search for oil in Israel will be on by summer's end, according to *The Jerusalem Post*. Several of the seven prospecting groups which have received licenses will start drilling by that time, it reports. Scientists have asserted that there are vast quantities of oil in the Holy Land.

Christians in Israel

The official Government report on population for the nation of Israel, at the end of December 1952, gives the total population as 1,631,000. There was an increase of 261,000 in the latest two-year period. The population is divided into the following religions: 1,452,000 are Jews, 123,000 are Moslems, 40,000 claim to be Christians (Protestant or otherwise), and 16,000 are Druzes.

At the end of 1950, 2.7% of Israel's population were listed as Christians. At the end of 1952 the Christians accounted for 2.5% of the population. Our heart's desire and prayer to God for Israel should be, like Paul's "that they might be saved" (Romans 10:1).

Partners in Apostasy

It is reported that neither the Unitarians nor the Universalists are doing so well. Both of these groups preach a gospel other than that which the apostle Paul preached, the Unitarians denying the doctrine of the Trinity and the Universalists holding that all men eventually will be saved; and they have found it difficult to hold their own against the wave of evangelism which has swept across the nation in recent years. As a result, they are joining forces in a "federal union" that will make them one in their educational, publication, and public relations divisions.

There are 350 Unitarian churches and 253 Universalist churches. Both groups have voted in favor of the union, and the merger only awaits a gathering of delegates from the two denominations in August to become final.

Protestant Chapel in Michigan Prison

A chapel was dedicated at the Federal Correctional Institution in Milan, Mich., recently. It is the first Protestant chapel in the federal prison system.

Drunken Soldier Facing Execution

President Eisenhower has before him for review the first death sentence of a soldier since World War II. The police court had described the man's crime as "horrifying." It was rape and murder and wickedness not fit to mention. The offender was "very drunk." In the words of a sergeant, he had graduated from coke to something stronger. But there probably will be another load of the same stuff on the next boat bound for the boys across the sea.

Is Cancer Caused by Smoking?

An article by W. J. McGlasson, United Press staff correspondent, declares that two leading cancer specialists have added their voices to those who believe lung cancer may be a result of smoking today. They said that, though statistics have not proven it, they have "run up the red alert."

In fact, Dr. John R. McDonald, professor of pathology at the Mayo Foundation Graduate School in Rochester, Minn. said he had given up smoking himself "because, frankly, I became worried."

Dr. David A. Wood, director of the cancer research institute at the University of California School of Medicine, said he was one of the few doctors, in a medical group to which he belonged, who still "had nerve enough" to smoke a few cigarettes at times.

Youth Spiritually Illiterate

Chaplain C. R. Carpenter, Chief of Chaplains in the U. S. Air Force, says:

"We made a check in the Air Force recently of a thousand Catholic boys that came into the service. We said to the Catholic chaplains, 'You give us your interpretation of how many of these youngsters who claim to be Roman Catholics are actually religiously illiterate by your own standards.' They came back to us and said, 'Fifteen percent of them are religiously illiterate.'"

"We turned to a group of Protestant chaplains and said, 'You do the same thing with the next thousand of Protestant boys that pass through your doors coming into the service.' They came back to me and said, 'Twenty-eight per cent are religiously illiterate.'"

It appears that we Protestants are falling down on the job of instilling religious knowledge in the minds and hearts of our youth.

Divorce and Remarriage

Liberalization of the rules for divorce and remarriage in the Presbyterian Church in the U. S. (Southern) was approved by that denomination's recent General Assembly. It will be up to the local presbyteries to decide whether the ruling should be adopted, however.

The new rules would give Presbyterian ministers the right to decide whether divorced persons can be remarried in the Church, basing their decision "not so much on what the applicant has done, but rather on what this person by God's grace has now become, and what by God's help he or she honestly intends and hopes to do in the future."

The proposed new rules also would recognize "gross and persistent unfaithfulness, physical or spiritual," as grounds for divorce, in addition to adultery and willful desertion, the only grounds which that Church recognizes at present.

But over in Germany, where the churches are faced with the opposing influences of Communism and a despising of the laws of God, the trend is running in the opposite direction. The Evangelical Lutheran synod has put into effect a new code covering eighteen million German Lutherans. The new code bans church marriage for (1) anyone who has been divorced (with rare exceptions); (2) couples in which one of the partners is not a member of a Christian church; (3) couples in which one partner proposes to educate the children in a different denomination.

"It is the task of the church," the synod said, "to give more expressive emphasis to matrimony as an existing order based on God's Word. . . . It is an act of mercy to meet disorder with order and stability."

Expelled from Italy

Anthony Caliendo and his family are now in the U.S.A., having been forced to leave Italy because he established a school there to train former Roman Catholic priests for Protestant ministry. Prof. Caliendo is an American citizen of Italian origin. He went to Italy in 1948 to establish the Evangelical Biblical Institute at Portici near Naples, and directed the school until this spring when he was forced to leave the country. The Institute is carrying on under Italian leadership.

LeTourneau Sells to Westinghouse

It is reported that the LeTourneau Company, headed by the noted Christian industrialist, R. G. LeTourneau, is moving out of the highway equipment manufacturing field. LeTourneau plants producing the giant earth movers that have made "R. G." famous have been sold to Westinghouse. The company is retaining establishments which manufacture equipment not related to the highway field.

LeTourneau has announced that he plans to initiate an experiment in South America similar to the "economic-missionary" project he now has under way in Liberia.

The Place Called CALVARY

Watson Argue

WHEN CHRIST was born at Bethlehem, the night turned to day. But when He was crucified here at Calvary, the day turned to darkest night!

In the Old Testament days, the sheep died for the shepherd. But in the New Testament days, the Good Shepherd died for the sheep.

God loved Abraham so much, he spared Abraham's son at Mount Moriah. But He loved the world so much, He would not spare His own Son here at Mount Calvary.

When hanging on the Cross, Jesus cried, "My God, My God, why hast Thou forsaken Me?" One reason He was forsaken was that He might give us the wonderful promise, "I will never leave thee nor forsake thee."

The first thing Jesus did when He got to the Cross was to ask forgiveness for those who put Him there. He prayed, "Father, forgive them, for they know not what they do." The last thing He did was to commit Himself to the Father. He prayed, "Into Thy hands I commend My spirit." So Jesus died as He lived—putting others first and Himself last.

Three crosses were placed in a row on Calvary. On each cross, a man was dying. One was dying in sin; another was dying to sin. The one on the middle Cross was dying for sin. The two thieves had sin in them, but Christ had sin on Him.

Someone has suggested that three trees were planted here and that each tree was bearing a different kind of fruit. One tree was bearing poisonous fruit; another tree was bearing the fruit of re-

pentance. The tree in the middle was bearing the fruit of love.

The thief on one cross rejected Christ. The thief on another cross received Christ. On the middle Cross, Christ died to redeem the world. It has been suggested that in the three crosses we have the cross of rejection, the cross of reception, and the Cross of Redemption.

John, in his Gospel, says that he saw blood and water coming from the wounded side of Jesus. It is believed that the blood came from the heart and that the water came from the pericardium. The pericardium is a small sack or membrane surrounding or encasing the heart. It contains a small amount of fluid or water to facilitate the motion of the heart. We are told that under normal circumstances, there is about one teaspoonful of water in the pericardium, but that when a person suffers great anguish and pain this amount has been

HAST THOU SEEN THE CRUCIFIED?

Hast thou ever seen the Lord, Christ the Crucified?

Hast thou seen those wounded hands?

Hast thou seen His side?

Hast thou seen the cruel thorns woven for His crown?

Hast thou, hast thou seen His blood, dropping, dropping down?

Hast thou seen who that one is who hast hurt Him so?

Hast thou seen the sinner, cause of all His woe?

Hast thou seen how He, to save, suffers thus and dies?

Hast thou seen on whom He looks with His loving eyes?

Hast thou ever, ever seen love that was like this?

Hast thou given up thy life wholly to be His?

—Narayan Vaman Tilak, the Indian Poet.



CALVARY, THE PLACE OF THE SKULL

Photograph taken by Pastor Watson Argue last Easter

known to increase to as much as twenty-four teaspoonsful. There was so much water coming from the wounded side of Jesus that John was able to see it with the blood as he stood on the ground below the Cross.

It speaks to us of the great suffering and bitter anguish endured by Jesus, our blessed Lord. "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him." "He died, the Just for the unjust, that He might bring us to God."

He died that we might live. He became poor that we might be rich. He was bound that we might go free. He was bruised that we might be healed. He wore a crown of thorns that we might wear crowns of glory. He endured the tortures of hell that we might enjoy the wonders of heaven. He, who was the Son of God, became the Son of man, that we, the sons of men, might become the sons of God.

When Jesus died on the Cross, the veil in the Temple was rent in twain from the top to the bottom. Not from the bottom to the top, because man had nothing to do with it—but from the top to the bottom, signifying that God did it.

In the Old Testament days, no one but the High Priest was permitted to enter the Holy of Holies, and he could enter only once a year with blood which He offered for his own sins and for the sins of the people. This had to be repeated year after year. No doubt each time the High Priest would enter the Holy of Holies and would see the blood stains from previous years,

Pastor and Mrs. Watson Argue of Seattle recently returned from a preaching tour through Europe and the Holy Land. Easter week, Brother Argue conducted a service at the place called Calvary. The above are excerpts from his message there.

he would realize that this was only a temporary arrangement, and would have to be repeated each year.

His work was never finished. Because of this, there was no place in the Holy of Holies where he could sit down. How wonderful that when Jesus died, He was able to say, "It is finished." By His one sacrifice He has forever provided redemption for all who will accept. His work

was finished, so He is now sat down at the right hand of the Majesty on high.

"But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God" (Hebrews 10:12). Let us praise Him for His past sacrifice as our Redeemer, for His present ministry as our Advocate, and for the promise that He will come again and receive us unto Himself, that where He is there we may be also.

Lessons in Obedience

Lights and Shadows on the Pilgrim Way

A. G. Ward

I HAD NOT traveled far on the pilgrim way before discovering that "obedience is better than sacrifice, and to hearken than the fat of rams." It also was made clear to me that if I wanted to "eat the good of the land," I must be "willing and obedient"; and that in order to have my prayers answered I must not only keep God's commandments, but also do the things that are pleasing in His sight.

Constant obedience means constant abiding. Constant abiding means the constant presence of God: and the constant presence of God means constant victory over the world, the flesh and the devil.



A. G. Ward

So many people do not warm up very much to the subject of obedience; in fact, the discussion of the subject often brings a sort of coldness over the meeting. The story is told of a Negro preacher who, during the time of slavery, was preaching with great power. His master heard it, and said, "I understand you are preaching, and they tell me you are having good success."

"Yes," said the slave.

"Well, now," said the master, "I will give you all the time you want, and you prepare a sermon on the Ten Commandments. Preach on the commandments and bear down on stealing, for there is a great deal of stealing on the plantation." The preacher's countenance fell at once.

He said he wouldn't like to do that; there wasn't the warmth in it that there was in some things.

In Hebrews 11:6 we are told that "without faith it is impossible to please God," but it is also impossible to please God without obedience. "Faith without works [obedience] is dead." Faith doesn't amount to much without obedience. "And being made perfect, He became the author of eternal salvation unto all who obey Him."

Years ago, I was invited by a brother minister to preach a missionary sermon in his church. Before I left home to keep this engagement, the Lord asked me what I intended to give. I replied that I was going to give the message. Then came the question, "How would you like to give the money you have so carefully saved in order to purchase something which you very much desire and deeply need?" At once my heart said, "Certainly, I will give it," and oh, what joy flooded my soul.

(My wife had been doing all her cooking one summer on a small gas stove. Our children were all young and at home; and in addition, we had a good many guests: but little by little I had saved one hundred dollars, and with it I had intended buying her a much better range.)

In the meantime, a missionary came to our Assembly. We planned for a missionary offering on Sunday. That morning, Mrs. Ward had preceded me downstairs, and later when I came down she said, "What do you think we ought to

give in the offering today?" I replied, "Mother, what do you think?" She said, "I think we ought to give that money we have saved for a new range." I felt the Lord had said the same thing to me earlier in the morning, so we were agreed, and later in the day we gave our stove money for Missions.

Once again I began saving for the stove, and after a little I had twenty dollars accumulated, when who should come our way but an outgoing missionary! I learned that he did not have an overcoat, and I realized that crossing the Atlantic at that time of the year he would certainly need one. There was no use for me to pray that God would move on one of my deacons to buy the brother an overcoat. I had two overcoats. So the Lord said, "Give him one." Of course, I obeyed.

But before leaving for the service in which the missionary was to speak, a Voice said to my heart, "Better put your stove money in your pocket." I did so, and later when the missionary offering was being received, the same Voice said, "Put it on." I obeyed, and once again our stove money was invested in the greatest work on earth—spreading the "good news" to the ends of the earth. Obedience may be costly but it always yields rich dividends in joy and peace.

During our first year in the Pentecostal ministry, I never received an offering for myself. We lived from hand to mouth—that is, from God's hand to our mouth. One day we had only twenty-five cents left to run our home on, when the telephone rang and we learned that a little Indian boy in whom we were deeply interested was very ill and calling for me. I took the last bit of money for street-car fare and went to visit the lad. When I arrived back home, I learned that during my absence a friend had sent us five dollars; but ere we had time to spend it, a young man called to ask if I would pay his room rent for one week. We gladly did so, for God had said, "If ye be willing and obedient, ye shall eat the good of the land." We have never lacked any good thing.

It is said that an officer of engineers once told the Duke of Wellington it was impossible to carry out some orders he had given. "Sir," replied the Duke, "I did not ask your opinion; I gave you my orders: I expect them to be obeyed."

(Continued on page 12)

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

ROBERT C. CUNNINGHAM, EDITOR

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HOW TO HAVE CONTINUOUS REVIVAL

PART TWO

Norman P. Grubb

DAVID SAID in Psalm 23, "My cup runneth over," not only full but running over! And this brings us to our third major point in continuous revival. Walking with Jesus, brokenness, and now cups running over.

We all can recognize that as a beautiful description of the abiding presence of Jesus in the heart, His peace, joy, presence filling us to overflowing, with no shadow between. We can see the clear sparkling water of life welling up within and flowing over to thirsty souls around through look and word and deed. But here comes the point of it in this message of revival. We are to recognize that "cups running over" is the *normal* daily experience of the believer walking with Jesus, not the abnormal or occasional. But that just isn't so in the lives of many of us. Those cups running over get muddied up; other things besides the joy of the Lord flow out of us. We are often much more conscious of emptiness or dryness or hardness or disturbance or fear or worry than we are of the fullness of His presence and overflowing joy and peace.

And now comes the point. What stops that moment-by-moment flow? The answer is—Sin. We do not usually accept or recognize that. We have many other more convenient names for those disturbances of heart. We say it is nerves that cause us to speak impatiently—not sin. We say it is tiredness that causes us to speak the sharp word at home—not sin. We say it is the pressure of work which causes us to lose our peace, get worried, act or speak hastily—not sin. We say it is our difficult or hurtful neighbor who causes us resentment or dislike, or even hate—but not sin. But anything which causes the cups to cease running over is sin.

Now this is an exceedingly important point. By far the largest number of us, including myself, have not been accustomed to regard it as some form of sin if the cups cease to run over, and that is just why they do not quickly start running over again; for where sin is seen to be

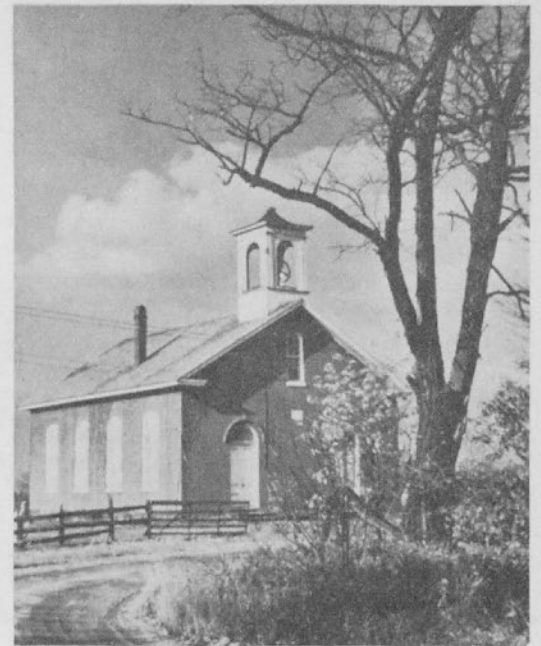
sin and confessed as such, the Blood is also seen to be ever cleansing from all unrighteousness; and where the Blood cleanses the Spirit always witnesses—and the cups run over again. But the Blood never cleanses excuses—sin called by some more polite name!

God is light. He shows us sin. We do not need to keep looking inside ourselves. This is not a life of introspection or morbid self-examination. We do not walk with sin, we walk with Jesus. But, as we walk in childlike faith and fellowship with Him step by step, moment by moment, then if the cups cease to run over, He who is light, with whom we are walking, will clearly show us what the sin is which is hindering, what its real name is, rather than the pseudonym, the excusing title, which we might find it more convenient to call it. God does not speak in terms of general condemnation leading to despair of past or fear of future; He speaks in simple specific terms of any actual sin in the present which is hindering the inner witness of His Spirit.

What do we do then? Well, that is obvious. 1 John 1:9—"If we confess our sins. . . ." The word *confess* is the word say with the preposition *con* or *with* added. To confess is to say about my sin what God says about it. "You say that is sin, Lord; so do I." That is confession, of course, with the desire to be rid of it and the actual ceasing to do the thing or maintain the attitude.

Then where there is this confession, there is the word of promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We may say the cleansing is almost automatic, where there is the confession. That light which shines so unchangingly on the sin, shines also on the Blood. "If we walk in the light, as He is in the light," says John, "we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Folk often remain depressed and mournful, asking others to pray for them after confession of sin, when they ought to pass straight on by simple faith to the Blood ever flowing and cleansing.

And, where the Blood cleanses, the Spirit witnesses, and where the Spirit



witnesses, the cups always run over! So we are again where we started—walking with Jesus step by step, brokenness, cups running over. When they stop running over, it is always sin. Sin is seen as sin in the light of God. As we walk in that light, we recognize and confess our sins; the Blood cleanses; the Spirit witnesses; the cups run over again!

But that is not all. That is still leaving out the further step which is the missing link in our evangelical living, the very link which releases the revival in our hearts and others. Remember again that saving faith, the first act of brokenness, was a two-way faith. And remember that the costly part of that faith was not the heart-believing before God, but the mouth-confession before men. And remember that, while it cost more, it gave us more; as we confessed before men, it was as if Jesus confessed us before God His Father in heaven, and the Spirit confessed the Saviour in our hearts; the joy of the Lord became our strength; we were saved. And finally remember that the mouth-committal horizontally was the real proof of the genuineness of the heart-committal before God.

Initial brokenness was roof off, walls down. But now in the daily life? Roof still off, but what about the walls? Continued brokenness is continued revival, and continued brokenness has implicitly in it the continued two-way testimony. But here we want to watch carefully. The confession that matters in the Scripture, and which is most referred to, is the confession of CHRIST, rather than of sin. Testimony to Christ is our duty and privilege. Now the first testimony we make has no reserves about it. We were sinners and said so. Probably in many cases our sins were already known in our community, and the liquor addict, the gambler, the loose-liver, the proud, the

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.

self-righteous, the dishonest, gives open glory to God that he has been saved from these things through the power of the precious Blood. The emphasis is not on the sin, although that may be mentioned, but on the Saviour from sin. It is not a morbid self-revelation, but a glorious magnification of Christ.

It is that form of daily testimony which is the missing note in our present-day Christianity. We were sinners and were saved. We gloried in saying so. But we still so often "come short of the glory of God" in daily life. No longer those old, deliberate, gross sins of the fallen days, or old false attitudes of pure self-centeredness or pride; for if we are that, we are not saved. But we know too well we are still open to the assaults of Satan. We still know temptation, and the cases must indeed be rare where Satan does not make actual inroads by some subtle form of sin, either by unbelief, fear, worry, depression, hardness towards a brother, dislike, self-pity, pride, coldness of heart, impatience, criticism, unkind thoughts, the sharp word, jealousy, envy, partiality, hypocrisy, strife, the lust of the eye, evil or impure thoughts, sloth, selfishness, and the like.

So now, as we entered the way of salvation by a two-way brokenness, we must continue in the same way in the daily walk. Something comes in which stops the flow of the Spirit. It is seen to be sin; it is confessed and forgiven. But brokenness is two-way. There is the testimony to give before men, as God gives the opening. Nothing need stop my giving it except that it would hurt my pride and self-esteem. That is how I glorify God—by

testifying, as occasion arises, to His fresh deliverances, the fresh experiences of the power of His cleansing Blood in my life. To be honest testimony, it involves some account of what the deliverance is from. It is that which puts teeth into the testimony. It is also proof of our genuine repentance and genuine brokenness, just as confession before men at conversion was the proof of the reality of our new-found faith.

The real reason why we are usually so insensitive to the "little" sins of our daily walk, and why we pass them over without much concern, is just because we are not too ashamed about them, or not too repentant, or even in some cases we have given up hope of any lasting deliverance. And why so? Because, while we only walk with the roof off and deal in secret with God alone about our daily affairs, we have the convenient sense of a God of great mercy, of a Christ who died for us, of our security in Him, of an easily given forgiveness, and so frankly we do not get too concerned about our present inconsistencies! But if we start walking in the light, talking with others about the Lord's daily dealings with us, telling them when the shadow of sin has darkened our path and how God has dealt with us over it, we shall suddenly find two things: one, an altogether new sense of shame for sin; and two, an altogether new sense of cleansing and liberation from sin. It is part of the secret of daily revival. It is amazing how, when walking in the light with our brethren as well as with God, we begin to come alive to attitudes or actions of sin in our lives which we just never noticed to be sin before, or

perhaps we supposed would always be part of our make-up.

With all this there is also the effect on others of this open testifying. We know that the way salvation is spread is by our telling the unsaved what the Lord has done for us; it does something in their hearts, quickening a desire for the same experience. So it is with testimony among God's people. The joy and praise leaps from one heart to another when we hear what the Lord has done for another. The more direct, open, and exact the testimony, the more we rejoice. And it does yet more. It convicts. Our hearts are fashioned alike. The way the devil tempts you is almost certainly the way he tempts me. When I hear you tell of the Lord's dealings down where you really live in your home relationships, in your business, and so on, it surely reaches me on some spot where I need the same light and deliverance.

That is exactly how great revivals break out and spread. The way is always the same. Sin is suddenly seen to be sin in some life. Someone breaks down (brokenness), doesn't mind who is present; he can see himself only as a sinner needing renewed cleansing. So out he comes, maybe with tears; public reconciliations are made; the conviction spreads, till dozens are doing the same thing. "Revival has visited this church," we say with joy. So when there is a continuous sensitiveness to the smallest sin that stops the cups running over, when there is recognition of the sin in the light, confession, forgiveness, and then thankful public testimony to the glory of God of what the Lord has done, there is a daily revival.

In this walking with one another in the light, careful distinction must be made between temptation and sin. Many earnest souls continue in bondage and under false accusation because they are looking for the impossible—deliverance from every temptation; and also because they mistake temptation for sin and accept condemnation and a sense of defilement, when they should not do so. It also makes them confused about how far to go in open testimony and fellowship. The distinction between the two is clear. James 1:14:15 settles it for us. Temptation is the stimulation of our natural desires (the correct meaning of *lust* in v. 14), whether physical appetites or the faculties of soul or spirit. Jesus was tempted in all these three realms on the Mount of Temptation. But the sudden impulse to think this wrong thought or say this or do that, the attraction of the eye in an unlawful direction, the first motion of fear, worry, resentment, and so on is temptation, for which we are not held responsible as willful sin. It is "when lust (desire) hath conceived, it bringeth forth sin." It is when we allow

(Continued on page 13)



ASSEMBLY OF GOD REST HOME IN POPLAR BLUFF, MISSOURI

The Assembly of God in Poplar Bluff, Missouri (Guy L. Jackson, Pastor) is operating this Rest Home on a non-profit basis, for the benefit of elderly people of any faith who wish to live in a Christian environment. Guests must not drink, play cards, curse, etc. In addition to good meals,

clean beds, laundry service, etc. the Home provides gospel services each week and wholesome entertainment. Each guest is charged a small fee.

For information write G. L. Jackson, 1335 Baron Road, Poplar Bluff, Mo. The Home is approved by the Southern Missouri District Council.



LOOK! LISTEN! ...and Live!

ARTHUR H. TOWNSEND

WHERE ARE YOU GOING? Perhaps you are hurrying to arrive at your destination. If so, let me ask: "Where is your destination?" You say it is none of my business. Pardon me, you are right. But let me tell you about one trip I made recently.

I had been away from home on this occasion and was returning. I was looking forward to a happy reunion with my family. The engine seemed to crawl along the rails; the coaches had lost their warmth and comfortableness. When the train was a few miles from home, impatiently I raised my eyes from the book I was reading. The book dropped to my knees; my arms seemed limp; for a sign which had been placed in the coach by the railroad company had caught my eye. It showed a car, travelling down a highway toward a railroad crossing and an oncoming train. Underneath the placard were the words: Stop! Look! Listen! And LIVE!

I do not know where you are going. Your earthly destination, after all, is your own business. But your eternal destination is my business. Why? Because I have been commissioned to ask you a few pertinent questions. You are a life-traveler, and many life-travelers do not know where they are going, but they are going to one of two places: heaven or hell!

STOP! Kindly give me a few minutes of your time. If you do not know which is your destination, heaven or hell, now is the time to stop. Your soul may be lost at the next "crossing." Your journey down life's highway may terminate suddenly. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Stop! I have a word of life for you.

LOOK! Where are you to look? There is but one important book—the Bible. I know that there are hundreds of religions and beliefs in the world today. People are bewildered and rightly so. But they should stop long enough to consider that nobody who takes an extended journey is directed by the voice of the multitude. Travelers go by the

guide book of the travel bureau made available to them. So it is with you: if you are to reach a safe haven, at the termination of life's journey, you must go by God's Guide Book—the Bible.

Turn the pages of this Book and you will read: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22). You cannot look to any man—prophet, priest, minister, or king. You cannot look to anyone or anything for salvation—not in heaven above, earth beneath, or hell below—other than the eternal God. His abode is in the heavens; He is over all things.

Nor can you go direct to God; He is so great, so majestic, so sinless; so pure and holy that you need a mediator—"For there is one God [only one], and one mediator [only one] between God and man, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time" (1. Tim. 2:5-6). He said: "I am the WAY, the TRUTH, and the LIFE: no man cometh unto the Father, but by Me" (John 14:6). The apostle John said of Him: "He [Christ] whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John 3:34). Here is truth.

Do you remember the time when that first lie crossed your lips? Perhaps the time when you betrayed your wife or husband stands out in your mind. Was it murder? I did not know that your hands were stained with blood of your fellow man. Or the time when you, young lady, used your charms and attractions to seduce a husband and break up a home. No, my business friend, I did not know that you had coveted the home of a poor widow or family and deceitfully obtained it. Or was it some other crooked deal? Did you do that? I had no idea that you had robbed either an apple tree or a bank.

At one time or another, on this journey through life, everybody has broken one of the Ten Commandments. You have. I have. And God informs us in His Guide Book that "...whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). "For

all have sinned, and come short of the glory of God" (Rom. 3:23).

What! You say that you have never committed a sin? You have lived without deceit or an impure thought? You are the acme of perfection? You do not need the Saviour—the Mediator? Do you know what the Lord Jesus called the self-righteous Pharisees who professed much but possessed little? He said: "Even so ye also outwardly appear righteous unto man, but within ye are full of hypocrisy and iniquity" (Matt. 23:28). Do not be a self-righteous Pharisee with an outward show of religion but without an experimental knowledge of God's salvation deep down in your heart. The Guide Book reads: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6).

Do you know that "the blood of Jesus Christ, God's Son, cleanseth us from all sin"? As we look into God's Book we realize this truth. There is not one sin that you can name that cannot be forgiven. No, I am wrong. There is one. If you make light of the way of salvation through the blood of Christ; if you harden your heart against the Word of God and reject the wooings of God's Spirit; if you turn from the truth of God and believe a lie, there is no hope for you. You will die in your sins and be eternally lost.

However, if you are willing to go God's way, according to His Book, repentance is the first step. Jesus said: "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). Peter said: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). You need to repent of the sins of your past life. Go direct to God, the Father, through Jesus Christ, the Son. As you repent of your sins, the Father will freely forgive you for Christ's sake.

LISTEN! Now that you have looked into God's Guide Book—the Bible—I urge you to listen. You have stopped; you have looked; now listen to what the Holy Spirit is saying to your heart. Do you not hear God's voice within your soul? David said: "Today if ye will hear His voice, harden not your heart" (Psalm 95:7-8). Jesus said: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20).

*Listen, the Spirit is calling,
Jesus will freely forgive;
Why not this moment accept Him?
Trust in God's mercy AND LIVE!*

You are privileged to stop, look, listen, and live—ETERNALLY!

ESTABLISHING INDIGENOUS CHURCHES

Bronnie Stroud, Gold Coast, West Africa



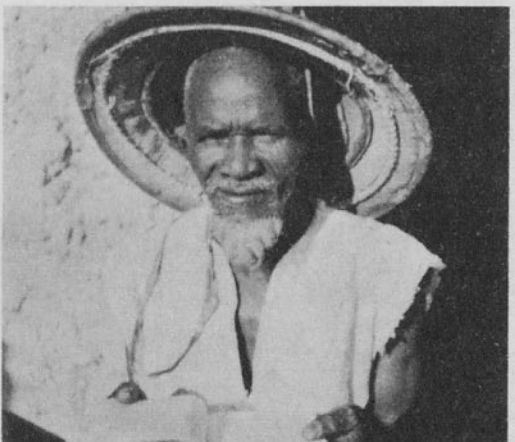
This national worker puts the Psalms to music and plays them on his instrument.



Mrs. Harold Jones of F. W. Africa preparing to teach. Their home while on trek.



Harold Jones listens to national workers explaining their favorite Scriptures.



"Can an old man learn to read?" he asks. "Yes, we'll teach you," said the missionary.

THE MEN who had graduated from our Bible School at Kumbungu and the students who had come home for their three months' vacation were eager to work for God. How thankful we were as we placed each one of these workers in villages where there are hundreds of Christians without anyone to shepherd them.

The first to be placed was Agbongbila. We drove with him, his wife and two children to Binaba. Binaba is fifteen miles off the main road. The village chief was very friendly even though he himself has not yet accepted Christ as Saviour. Within two weeks Agbongbila had visited twelve smaller villages near Binaba and it became necessary to secure reinforcements! Another young couple came to assist, taking responsibility for half the area.

The second trip was to a place called Widnaba. This is an extremely poor and backward section. It too, is off the main road and is surrounded by mountains. Nevertheless there are many Christians in this village who need guidance. A young student, Afaoga, shepherded the little flock in Widnaba during his vacation. He was so successful that the people wish him to be their pastor permanently when he shall have completed his studies. The chief of this village desires to become a Christian but his brothers do not wish him to forsake his pagan practices.

Another student and his family were placed in Tili. From this town they walked further into the bush to a place called Kamaya. Two years ago the Christian chief in this village and about 300 of his subjects burned all their fetishes. When Kintampo and his little family arrived they were given a warm welcome. A precious service was held under a big tree and there this fine couple consecrated their lives to God on behalf of Kamaya and the surrounding territory. A church building has been started. It is a simple structure, made of mud and grass. However, it will be a house where God's people can meet to worship Him who has called them out of darkness into His marvelous light.

A group of us went into three new villages where the gospel message had never yet been preached. In the village of Bugri we were received very cordially.

"We want to hear your message," the people declared. After we had preached to them they said, "Your message is sweet to our hearts. We want to follow God's way." They were willing to burn all their fetishes. But when they learned

that they must destroy their fathers' shrines and make no more sacrifices to them, they said, "We cannot destroy our fathers."

These shrines are very precious to the people. To destroy the shrines means to them the actual destruction of their fathers. They answered reluctantly, "Go, and we will think about what you have told us, but be sure to return again!" We pray that God will break these fetters which so strongly bind them.

In the two other villages we also received a warm welcome. Here too the people are bound by the traditions of their fathers. We are expecting God to bring conviction to their hearts. Jesus is able to break every chain.

Until the present time the work in our own vicinity, Bawku, has been centered in a village three miles off the main road. Hence we have been unable to reach the multitudes that crowd the streets and market of Bawku. For some weeks now we have been holding our Sunday morning services on a vacant lot right on the main road. Hundreds of people stop to listen. There has been a favorable response to the message and souls have been saved. The pastor is already busy building his simple parsonage on this much-frequented road, on one of the lots which the mission owns.

When we are at home in Bawku we hold a service each Sunday afternoon in the prison. This has been a fruitful field. Many of the prisoners have accepted the Lord as their Saviour.

Some weeks ago the postmaster requested us to hold services for the government employees. These include not only the postal authorities but hospital personnel, police, etc., as well. The meetings are in English and are held in the Community Center. Pray that many of these folk may be truly "born again." There has been an encouraging response to our efforts.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what he has.—Beecher

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

MISSIONARY News Notes



Mr. and Mrs. Wilfred H. Morris of Peru announce the birth of a daughter, Jean Margaret.

* * *

Miss Eva Bloom wishes her friends to know that she will soon be leaving Honolulu for needed furlough. All her mail should be sent to the following address: 1838 Alpha Road, Glendale, Calif.

* * *

Mrs. John Lewis in North India desires to thank all the friends who sent articles for the Women's Missionary Council. The parcels have arrived safely and are deeply appreciated.

* * *

David Allen Stepp was born in Caracas, Venezuela, June 17. The proud parents are Mr. and Mrs. William Carlyle Stepp.

* * *

The Paul Weidman family arrived in New York last month. They are on regular furlough from Accra, Gold Coast, W. Africa.

* * *

Mr. and Mrs. Paul Willisroft send the following interesting message from Germany: "As 1,500 people gathered in the auditorium for the graduation exercises of the Stuttgart Bible School, the students sounded forth a clarion call, 'Germany needs Jesus.' The 'Fackeltraeger' (Torchbearers) class are the very first students to finish their training in our Bible School here. The consecration of these young men and women and the progress they have made has indeed encouraged our hearts. They are already laboring for the Lord in various parts of Germany."

* * *

Ethel McClendon writes from Cuba: "Our church here has been revived as a result of special meetings. First Aimee Garcia, a young Pentecostal Puerto Rican girl from New York, came to minister to us. Later Evangelist A. A. Allen came. As a result of these revival campaigns many were saved and healed and ten received the Baptism in the Holy Spirit. "During Brother Allen's meetings our new church was dedicated. We also had a baptismal service that same day. Twenty-four candidates followed the Lord in water baptism.

"Recently we have opened three new outstations. This brings our total number of outstations to nine."

* * *

From Walter Clifford in British Honduras comes this news item: "Saturday, April 11, was an important day in the history of the Stann Creek congregation. After many months of praying and toil our new church was dedicated. The District Commissioner officially opened the door of the building. The people filed in, singing as they entered. The local police officer gave a short

address; then Brother Spence brought the message.

"The following day about forty of our people crowded into a large truck and we drove them up the Stann Creek Valley to a place called Nineteen Miles. There we have a small church made of rough pine boards. About 80 people gathered for the service. God moved in convicting power and six came to the Lord for salvation. Later we drove back to Stann Creek for the night service. How the people rejoiced and thanked God for their new church home! At the close of the service five came forward to be saved.

"In Belize we had a blessed Easter. Early that morning we baptized six in the sea. Eighty-five were present for Sunday School and about 140 for the evening service. Our day school is overcrowded."

* * *

David and Bertie McKee at Bihar, India, write: "Some time ago we visited a large prison. It afforded us a wonderful opportunity to witness for the Lord and we have been conducting services there ever since. One man, imprisoned for armed robbery, shows genuine interest in the gospel message. Two others are seeking salvation. One proud Brahmin pleaded with us, 'Please come back and let us hear this truth once more.'"

A Wide-Open Door

Mr. and Mrs. Vernon Metz, F. W. Africa

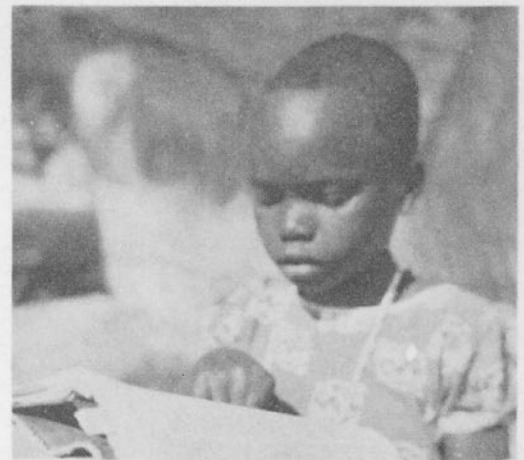
GOD IS CONTINUING to bless our work here. During the rainy season it was impossible to visit the various outstations, but in recent weeks we have been able to preach in most of these places. There has been a good response to the gospel message and souls have been saved.

One village in our area is accessible only by climbing two miles over the side of the mountain. After the climb one must make a rugged descent. However, our arduous efforts were well rewarded. The chief gave us a hearty welcome. He gathered his people together and they listened attentively to the songs and to the message from God's Word.

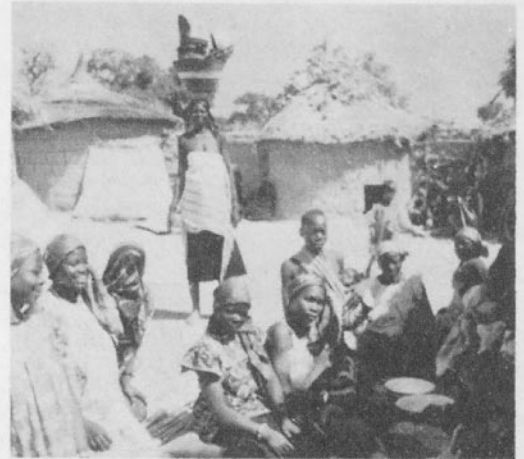
When we asked how many wanted to follow the path that leads to heaven, the entire village responded. Thinking that we had not made ourselves clear, we made a second appeal. The results were the same! Then the chief explained that we were the very first missionary to visit his village. Now they want us to send someone to preach to them, and to explain God's Word more fully.

We cannot say that this village has accepted Christ, but we see it as a wide-open door that we must enter.

The chief has already had workers make mud brick huts for the compound, and the Lord has supplied the funds for the erection of a mud brick chapel. One of our Bible students is planning to live right in the village and to teach the villages more of the Word.



A Mossi girl learning to read God's Word in her own language.



After the meal the women love to study. African men and women eat separately.



Former Bible School student—now in full-time gospel ministry.



Zapa smiles as he returns his precious Bible to the goatskin case he made.

SUNDAY'S LESSON

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

AFTER THE FLOOD

Lesson for August 2

Genesis 8:1-11; 9:12, 13

Our lesson centers on the end of the flood, when the waters returned to their accustomed place, and Noah and his family began a new life amid new surroundings upon the earth which had been devastated by water. All the inhabitants of the earth had been destroyed, whether man or beast, except those in the ark. When the flood had done its work, "God made a wind to pass over the earth, and the waters assuaged." With the coming of the wind came a cessation of the storm; "The rain from heaven was restrained."

It rained for forty days (chap. 7:4), but the Scripture indicates that the flood prevailed for one hundred and fifty days (chap. 8:3). It was on the seventh month (which corresponds to our October), on the seventeenth day of the month (chap. 8:4), that the ark rested on one of the mountains of Ararat. It was not until the second month (which corresponds to our April), on the twenty-seventh day of the month, that the earth dried (v. 14). Noah and his family, together with the animals, must have remained in the ark not less than seven months.

1. DURING THE FLOOD

a. *Shut in the Ark.* When Noah and all that were to be in the ark were safely sheltered, "the Lord shut him in" (Gen. 7:16). Before this time Noah had been looked upon as a calamity howler and a fanatic. The people had refused to listen to his preaching. Now, when it was too late, they would gladly have heard his voice. Much more, they would give all they have if Noah would open the door and let them in, but it was now too late. It was not Noah who had shut the door, but God. Let this both warn and encourage us. God's people are on earth to sound the warning of coming judgment for the unsaved. Even if the coming of Christ does not immediately appear, death is certain, and after death the judgment.

Noah and his family shut in the ark gives first of all a picture of the children of God who are now safely sheltered in the ark which is Christ Jesus. And when the judgments begin to fall, they will be safe with Him in the Paradise above. If any are out of the ark when God's appointed time comes, no preacher or saint will be able to help them. When God shuts His own in He will shut others out forever.

b. *The Mighty Deluge.* The waters of the flood were torrential, but Noah and those in the ark were safe. "The fountains of the great deep were broken up, and the windows of heaven were opened" (chap. 7:11). Since it had not rained prior to this time (Gen. 2:6), some scientists believe the earth before the flood had been surrounded with a heavy ring of vapor, and that the flood resulted from the congealing of this vapor into such a downpour of water as the world had never seen. God holds within His hands the means of judgment. The waters continued to rise until "all the high hills, that were under the whole heaven, were covered" (chap. 7:19). It looks as though they rose to at least twenty-three feet (fifteen cubits) above the highest mountains (chap. 7:20). None escaped who were not in the ark.

2. AFTER THE FLOOD

a. *The Raven and the Dove.* The ark rested on the seventeenth day of the seventh month, perhaps on one of the highest points in the "mountains of Ararat." It was not until about three months later that the tops of the mountains began to appear (chap. 8:4, 5). Forty days after this Noah sent out the raven (chap. 8:6, 7). Some have supposed that the raven never returned to the ark. This is not correct. The raven "went to and fro," probably alternately perching on the ark and then eating the carrion floating on the waters.

God forbid that we should do violence to the Scriptures, but let us make a spiritual application. The raven was among the unclean birds. This raven going and returning may well be likened to that class of unregenerate people who like the worship and the people of God, but who also remain sinful in their desires. They attend the church, then they fly out to see what they can pick up of those things which God has doomed to destruction. God save us from being ravens who like merely to rest upon the ark occasionally, while loving "the world and the things which are in the world."

The dove, which well represents souls redeemed, was of a different spirit. It went forth "but found no rest for its feet" in the world that had been condemned to death. Noah took it in when it returned. How great is the difference between resting on the ark and being taken into the ark, made a

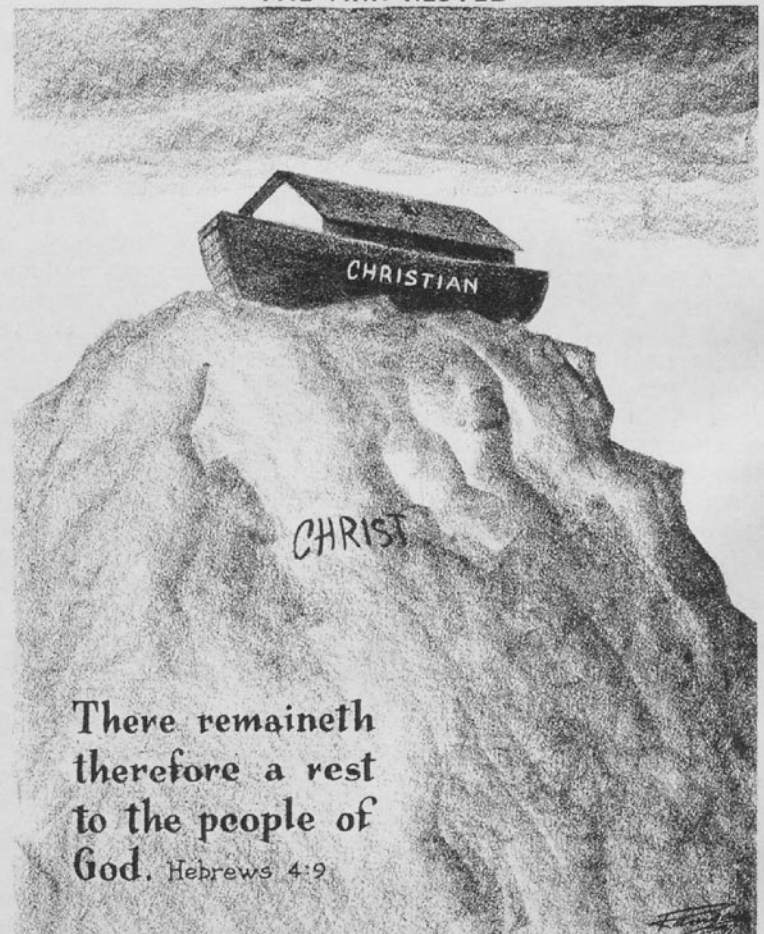
part of "the household of faith."

b. *Sacrifices of Thanksgiving.* Almost the first thing Noah did after leaving the ark was to "build an altar unto the Lord" (chap. 8:20). There he offered burnt-offerings of praise and thanksgiving to God for His provision and keeping power. For us it would mean "offering the sacrifice of praise to God" for salvation. The offering pleased God, for as Noah offered, "the Lord smelled a sweet savor." May we never forget that worship and thanksgiving to God for salvation and preservation satisfies His heart. When the church loses its praising it loses its worship, and it is worship that the Father seeks. But let praise be not in word only; let it be from the depths of the heart, "Unto Him that loved us, and washed us from our sins in His own blood."

3. THE RAINBOW OF PROMISE

a. *The Noahic Covenant.* It was as God "smelled a sweet savor" from Noah's sacrifice that He said, "I will not again curse the ground for man's sake" (chap. 8:21). God speaks in grace, not in judgment, when He sees sincere worship ascending from sincere hearts. God saw the fallen state of man, his inability to do the things which he would desire to do because of his bondage to sinful desires inherited through his fallen nature. Even if man would not respond to saving grace, God promised not to fail in giving fruitful seasons. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

THE ARK RESTED



b. *God's Promise to Us.* As a seal to His covenant that He would not again destroy the earth with a flood, God said to Noah, "I do set My bow in the cloud, and it shall be for a token of a covenant between me and the earth" (chap. 9:13). We may therefore be assured that the earth will not be destroyed again by water. The next time Peter says, it will be by a fervent heat, the last and final judgment against sin on this planet. But concerning the coming judgments, how gracious is the promise to the people of God, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:10-13). "For God hath not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ" (1 Thess. 5:9).

THIS WEEK'S LESSON

The Great Flood (lesson for Sunday, July 26). Lesson text: Genesis 8:1-11; 9:12, 13.

MISSIONS AT HOME

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

REACHING THE JEW FOR CHRIST

The Assemblies of God established a work among the Jews of Chicago about fifteen years ago through the vision and efforts of a Chicago pastor. Workers from Bible Schools who felt the call of God to this work came in answer to the opening. They pioneered with gospel literature and New Testaments, leaving a Christian witness in thousands of Chicago homes.

Later, more workers were added, and the Lord sent in recognized leadership to guide and direct the work. A ministry was begun among the Jewish refugees from Germany and Czechoslovakia. English was taught in connection with Bible study. These people showed true appreciation and response to the Christian ministry, and have faithfully continued to attend the meetings for four years. Children's groups, street meetings, house-to-house visitation, and writing of literature especially for Jewish people are important features of this work at present.

The greatest difficulty today in beginning Jewish work can be summarized in the words of Paul:

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Romans 10:14, 15.

There are many means of reaching Jewish people effectively, which have not

yet been touched by Assemblies of God people. The radio is a great field of opportunity today. A certain Christian pastor of a small denominational church had the vision to give a radio broadcast especially for Jews. He was blessed of the Lord over one station; soon transcriptions were made, and now his broadcasts are going throughout the world. Many Jews have written to him expressing their appreciation and asking for New Testaments. One Jewish couple had written to him for a long time, knowing only his voice, he visited personally and led to the Lord. He testified in a recent public meeting to the fact that God does prosper those who give the gospel to Israel. His needs have been met, without any appeal for funds, and his own little church has greatly prospered financially and spiritually since he began his Jewish work. Did not God say to Abraham, "I will bless them that bless thee"?

Let us as Pentecostal people arise to the opportunity, and put our best into the support of a full gospel witness to Israel.

The appeal of Jesus comes to you today. Tomorrow may be too late! Satan's plans for Israel's destruction move on. He has his chosen instruments to annihilate them. God also has His plans to save Israel. They shall yet be His world-wide witnesses. They shall be His "Pauls" to carry the gospel to the heathen throughout the corners of the world. "The gifts and callings of God are without repentance." What are we doing to restore them to their place in Christ?

We hold the only key to the solution of the Jewish problem. We have the only balm of healing for their weary, broken, persecuted hearts, and for their sicknesses and pains. We dare not withhold, for Jesus' sake, the message to His brethren after the flesh. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

There is one sure way of prosperity, both spiritual and material. "Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalm 122:6). All Christians who have tried this promise have proven it true. May God give us prayer warriors "to give Him no rest night and day, until He establish Jerusalem and make it a praise in the earth." May we, who are able, give our best support to win the Jew first." May the Lord of harvest thrust forth laborers into this harvest; it is the hardest, yet the neediest, most promising, and most worthy field in the world.

The interest of the world today is centered upon a plan for world peace and security, and the problems confronting such a plan. Not the least of these problems is the Jewish question. There were approximately 15,750,000 Jews throughout the world before World War II. Of the 9,000,000 Jews in Europe it is estimated that 6,200,000 have been killed through ruthless anti-Semitic pogroms.

There are about 5,000,000 Jews in North America of which 4,500,000 are in the United States. The Jews of the United States live in 967 principal communities. Every state has at least one principal community. The Jews average 11% of the population in cities of 100,000 or over.

The cities with the largest number of Jews in the United States are: New York 2,100,000; Chicago 325,000; Philadelphia 245,000; Boston 140,000; Detroit 90,000; Los Angeles 250,000; Baltimore 75,000; St. Louis 48,000; San Francisco 50,000; Milwaukee 30,000; Kansas City 20,000; Rochester 20,500; Buffalo 22,000; Denver 16,000; Washington, D. C. 18,350; Atlantic City 9,000; Atlanta 10,217.

Many of these cities are without a single Assemblies of God minister to the Jews. The harvest is ripe. "Pray ye therefore the Lord of the harvest, that He will thrust forth laborers into His harvest." And let us lift up the hands of those who are ministering by supporting them with prayers and offerings. Someone has asked, "If the Jews had been as faithless in witnessing to Gentiles in the beginning as Gentiles have been to Jews in these last days, where would the Church of Jesus Christ be?" Let us not be fruitless in this matter.

Kindly send your offerings for the support of our work among the Jews to the National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

The Greatest Loss of All

In the window of one of the famed New Orleans antique shops, one will find the display of a very old bedroom set, typical of the pitcher and washbowl used in the period. But the washbowl is no ordinary one, for upon bending low in observation, one notices gold letters traced across the frame. And this is the message—

*"The loss of wealth is much,
The loss of health is more;
But the loss of Christ is such a loss
As nothing can restore."*

And that is a message, not alone for the antique past, but for the modern present, which for all of its modernity has never traveled beyond the fact of sin, and the great need of "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). And that washbowl may serve to remind of the "Great Washbowl"—the gracious Fountain opened for cleansing by the crucified Lamb of God (1 Peter 1:19). There is no medicine that can repair or recover the dread damage done by the deceits and delusions of sin. Only "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

Happy are they who can join in John's doxology: "Unto Him that loved us and washed us from our sins in His own blood" (Rev. 1:5).

—by Edwin R. Anderson

A Glasgow Pastor Speaks

Douglas O. Ward

(Pastor and Mrs. Douglas O. Ward of Glasgow, Scotland, recently visited America and told us what the broadcast of REVIVALTIME is doing in the British Isles. Brother Ward has pastored the City Temple Church in Glasgow for the past seven years. It is the largest Pentecostal church in Scotland, seating some 1400 people.)

WE RECEIVE the broadcast through Radio Luxembourg every Tuesday evening between 11:00 and 11:30 p.m.—which has proved a great blessing to our people. There are literally thousands upon thousands who are tuning in and listening. We are very much indebted to you for all the time, talent, and money you have put into this broadcast service and the way you are succeeding in getting the full gospel message to our land.

It is true we do have religious broadcasts from our own B.B.C. (British Broadcasting Co.) and many of them are termed evangelical—yet it is a fact that only twice in the history of British broadcasting have we had true Pentecostal messages of the full gospel, and that was in the year 1952.

You see, a great majority of our people are utterly ignorant of the wonderful truths of the full gospel. I am sure that the Luxembourg broadcast has been a great impetus to our own people who have been standing foursquare upon the Word of God and expecting great things in these last days. I believe there are signs that our British people are just beginning to awaken to their great spiritual need.

They need this message of salvation from sin—a real experience of becoming a new creature in Christ Jesus. They are awaking to the fact that that message is proclaimed and preached among them. There is a turning to the truth of Divine Healing even in our State Church. One of our leading evangelistic preachers in a conference just a little while ago said, "The healing ministry is one of the forgotten ministries of the Church." There is therefore an open door for the broadcasting of this truth.

It is a fact that the truths of the fullness of the Holy Spirit and the return of the Lord Jesus are almost never heard over our radio network. But you have been used to bring these messages to our land.

I am very thankful with all my heart for what you have done, and want to say how much we owe to our late Brother Steelberg for his very clear presentation of these things most surely believed. He was due to come to Scotland just before he died, and we heard the news of his illness and later of his death with very

sad hearts and wondered just who would take his place. But then we tuned in one Tuesday evening after coming home from our evening prayer meeting, and I listened to a new voice. They announced Wilfred Brown as the speaker. As I listened to that voice, something gave me a wonderful experience within my soul. It was as though our brother came into the room and spoke to us out of a full heart and a great love of Jesus. And I thought, "How wonderful." My heart longed to meet this brother and to see what they were doing in Springfield, Missouri.

While coming over on the Queen Elizabeth we made contact with a civil engineer who was immigrating to America and had accepted a position south of New York. I told him we were going to the States to preach the gospel, and he remarked that while he was in a small village in Scotland he used to enjoy a broadcast that came from Radio Luxembourg on Tuesday evening called REVIVALTIME. "If only our own radio would broadcast bright gospel services like that, I'm sure people would be more drawn to God," he said.

May I say on behalf of all the Scotch people, and on behalf of all the British folk, "Thank you for broadcasting to us and spending your time and money in this field." It is indeed a missionary field. For we believe, according to statistics, that only one per cent of our people are attending church, and that is a very sad picture.

May the Lord continue to bless and use REVIVALTIME to the salvation of precious souls.

THE TIME IS NOW

Robert L. Cobb, Nigeria

NIGERIA IS in the throes of a near-revolution. The self-imposed national leader has traveled to different parts of the country in the interest of self-government for the colony of Nigeria. As a result riots have occurred in several places.

Just as Nigeria is asking for her liberty from Great Britain she is also seeking liberation from the powers of darkness. Nigeria is still "dark" today because she knows not the light of the gospel. One way this darkness can be dispelled is by training of national workers to bring the message of salvation to their own people.

Throughout the past years, the Lord has richly blessed the Nigerian Bible Institute. Since the present semester began, eight have received the Baptism in the Holy Spirit. These students are from ten

different tribes. Two are from Ogoja Province, a new field. Less than a year ago these men heard the gospel for the very first time in their lives. Never before had they even seen a Bible. Many of the students have been called of God to preach to tribes that have never yet heard the message of salvation.

It is of utmost importance that more and larger buildings be built now. We need more classroom space and more dormitory room. The present building was designed to accommodate only fifteen students. The enrollment is now seventy-five! Funds are urgently needed for a new Bible School building, and all contributions should be sent to Noel Perkin, 434 West Pacific Street, Springfield 1, Missouri.

LESSONS IN OBEDIENCE

(Continued from page four)

God never gives a command that we cannot obey. If we don't know the reason, never mind; God does, and that is enough.

Will we obey? Let us dilly-dally no longer. Let us cease trying to bring God to our terms. Don't waste your time going through musty books trying to discover the meaning of obedience—just obey. It is simple—very simple. Find out what God wants you to do, and do it—not something else, but the very thing He asks. Time is running out—the end of the day is rapidly approaching. Soon it will be too late to heed the voice of God. "Whatsoever He saith unto thee, do it." The present moment is the only time we are sure of having.

"Be strong!

We are not here to play, to dream, to drift;

We have hard work to do, and loads to lift;

Shun not the struggle—face it; 'tis God's gift.

"Be strong!

Say not, "The days are evil, who's to blame?"

And fold the hands and acquiesce—oh shame!

Stand up, speak out, and bravely, in God's name.

"Be strong!

It matters not how deep entrenched the wrong;

How hard the battles goes, the day how long;

Faint not—fight on! Tomorrow comes the song."

"Men are like steel—of little use when they lose their temper."

To be "almost persuaded" is to altogether perish.

Take a Look Over Our Shoulders

We thought you'd like to read with us a letter that recently arrived in the Servicemen's Division:

"After reading one of your notices in the EVANGEL stating that you would be glad to contact our friends who were in the armed services and give them spiritual help, I decided to send in the name of my brother who had never been saved. He was stationed somewhere in Australia, but he got your letters and the other things that you sent to him. He was utterly thrilled about the interest that you had shown in writing him. He saved the picture that was sent him and also the letters, and sent them home for his wife and mother to read. A short while after you contacted him he opened his heart and accepted Christ as his Saviour. I feel that the work you did has been the direct cause of his salvation, and when he wrote to me saying that he was saved I read his testimony to our C. A. class and told them about your work. They were so impressed by the letter that they decided to do something to help keep this good work up. I am sending a small offering which we received, and I hope that we shall soon be able to do much more for this worthy cause.

"Since this incident I have submitted other names of servicemen and have received testimonies of how they were blessed through your correspondence also. May God richly bless you in all that you do for Him."

SEND ALL SERVICEMEN'S NAMES AND ALL OFFERINGS to the Servicemen's Division, Christ's Ambassadors Department, 434 W. Pacific Street, Springfield 1, Missouri.

HOW TO HAVE CONTINUOUS REVIVAL

(Continued from page six)

the temptation to find lodgement in us, when we continue the wrong thought, allow the resentment to remain, keep on looking, speak the hasty word, and so on, that temptation has become sin. Obviously, therefore, if we withstand the temptation as it arises, by abiding in Christ, we should not accept condemnation, and our testimony to His praise should be to His keeping power in the evil day.

Let us also be watchful to maintain liberty in testimony. How easily we can slip back to legalism, instead of walking in the glorious liberty of the sons of God. We can endeavor to walk by rule, instead of by the gentle but free compul-

sions of the Spirit, who leads, not drives. Thus we can get into the bondage of thinking that we are under strict compulsion to testify to the Lord's dealings on all or on fixed occasions. We must never allow ourselves to be driven. We are not mere human imitators, feeling compelled to say something just because our brother does, or because it is the usual thing on certain occasions. We "walk with Jesus" even in the matter of testimony. There is a divine compulsion, when we know from Him within by inner conviction that we must open our lips, and when we can draw power from Him to do so; that is quite a different thing from the drive of the law, or of imitation. Sometimes the best testimony might be to testify that God has given me nothing to say!

Equally we must avoid that subtle pressure on others to see the same as ourselves, and that subtle criticism of those who do not. Of course, we want others to have any light God has given us; but it was God who gave it to us in His own time and way. Let us, then, leave it to God to give it to our brethren as He pleases. Our only job is to humbly and joyfully testify to what God shows us.

Thus, this living in revival, personally and in our community, is in the freedom of the Spirit. It is not a question of forming new sects which cause divisions in churches and give an "I am holier than thou" impression. It is just to live in revival, in the light, in brokenness, in cleansing, in testimony, just as God leads, in the home, in the church, everywhere.

SEALED FOUNTAIN

In the Roman Forum there used to be a spring called "The Fountain of the Maiden." Until recent years it was impossible to find any trace of it. One day, however, in cleaning away a lot of rubbish from the ruins of the Forum, the old Fountain burst forth again. For centuries it had been closed by the refuse which had accumulated. Oh, how many Christian lives are sealed fountains through the hurry and worry of business and pleasure, and where once you were a useful and happy soul-winner, you are today absorbed in your amusements and engagements, and your life has withered like the streams that sink in the desert and are lost to sight. How careful we should be that neither by foolish conversation, glaring inconsistencies, religious selfishness, or any other reason we may cause our brother to stumble or hinder our testimony for Christ.—A. B. Simpson.

Next week's EVANGEL will carry several features in regard to the coming General Council meeting in Milwaukee. The churches of the Milwaukee area plan to distribute 50,000 copies of that EVANGEL from door to door in an effort to bring the public to the night meetings of the General Council. Please pray for this special effort. Ask the Lord to speak to many people through these 50,000 EVANGELS, and believe with us for a great ingathering of souls during the General Council meeting.

When you have nothing left but God—then for the first time you become aware that God is enough.—Maude Royden

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A LOST ART

The Scripture speaks of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There is in His marvelous works the ease of omnipotence, but of His prayers it is said, "He offered up prayers and supplications with strong crying and tears." All who have shared His intercessions have found it a travail of anguish; great saints have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping eyes, until they were assured that they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of passion. The powerlessness of the church needs no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

I would sooner walk in the dark and hold hard to a promise of God, than trust in the light of the brightest day that ever dawned.—Spurgeon

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AMONG THE ASSEMBLIES

BLOOMINGTON, IND.—We just closed a meeting with Evangelist J. Haskell Wooldridge. Ten were saved; five received the baptism of the Holy Spirit. The church was stirred and encouraged by Brother Wooldridge's preaching.—Dale C. Zink, Pastor, South Side Assembly of God.

BAKERSFIELD, CALIF.—Evangelist and Mrs. Freadus S. Seal of Burbank, Calif. were with us for a two-week meeting which closed June 14. Eight were saved and five received the baptism of the Holy Ghost. The entire church was stirred to seek a greater fullness of God.—Charles W. Barrett, Pastor, Fairfax Assembly of God.

CAMP POINT, ILL.—We had a two-week meeting with the Grafner-White Evangelistic Party of Delroy, Ohio. The playing of these talented musicians and the anointed preaching of Evangelist Dorothy White made a real impression on this community. The church was well filled for almost every service and there were new people present each night. A goodly number were saved and many are now interested in the Pentecostal experience. The Sunday School attendance record was broken both Sundays.—James L. Watkins, Pastor.

MACOMB, ILL.—We had a meeting with the Sunshine Evangelistic Party of Covington, Ky. The church profited from the inspired ministry of Bruce Thum, Indian evangelist. The musical talent of these young people, who play a number of different instruments, helped to draw over 130 visitors to the meeting. Night after night the church was filled, and on a number of occasions it was necessary to add extra chairs to accommodate the crowds.

Many sought the Lord for salvation and at least 42 definite conversions were recorded. The last night of the meeting the evangelist raised over \$100 for a new work which the church is sponsoring in Industry, Ill.—F. H. Toliver, Pastor.

INDEPENDENCE, IOWA.—On June 22 we closed a meeting with Brother and Sister Don Coleman of Ozark, Mo. Four were saved and three filled with the Holy Spirit. A man was healed of a blood clot in the artery of his leg, and others were healed of minor ailments. Two were refilled with the Spirit, and the saints received refreshing from heaven.—S. R. Cox, Pastor

BRISCOE, TEX.—We were happy and encouraged by the goodly number of our people who took the Workers' Training Course. Robert Ireton of Oklahoma City, Okla. was the instructor. We used the book, "Ye Shall Be Witnesses." Brother Ireton has a deep desire to win souls and he was able to impart his enthusiasm and earnestness to our people.—James Gitchell, Pastor.

HACKETTSTOWN, N. J.—Evangelist and Mrs. Carl Strength of Union City, Mich., a talented young couple full of the power of God, were with us for two weeks. Sinners came forward for salvation, lukewarm Christians sought a closer walk with Jesus, and the sick were healed of various afflictions. We praise God for the old-time Pentecostal atmosphere that prevailed throughout the meetings.—Ernest E. Edwards, Pastor.

MARSHALL, MO.—We are very grateful for the meeting God gave us with Evangelist C. B. Roberts in May. The attendance was good and many came forward for salvation. Night after night Brother Roberts preached under the power of the Spirit and our people were refreshed and strengthened.

We are also thankful for the good meeting we had with Evangelist Howard Hannah. His ministry was a blessing to this community.—Warner L. Miles, Pastor.

WYOMING C. A. CAMP.—We praise God for His abundant blessing on our first youth camp which was held at the Lions Camp in the Casper Mountains, June 15—19. Evangelist Ralph L. Kay, Jr. of Chandler, Ariz. preached under a mighty anointing of the Holy Spirit each night. A great floodtide of Pentecostal power swept over us, and young people were saved and baptized with the Holy Spirit. Others were refilled with the Spirit and healed by the power of God. The last night the C. A.'s pledged over \$800 for missionary equipment. Many of the young people expressed a desire to stay another week.—Murray W. McLees, District C. A. President.

FAYETTEVILLE, ARK.—We have pastored the Central Assembly here for three years and the blessing of the Lord has been with us. We built a new church (40 x 70) with a full basement at the corner of Sixth and College. The cost of the new church was \$12,500 and when it was completed we owed only a little over \$3,000.

Our average Sunday School attendance climbed from 72 one year to 92 the next, and the third year the average increased to 117. The Sunday School received a Gold Crown award the past two years.

The following evangelists aided in the growth and development of the church: S. A. Merrill of California, Jessie Gardner of California, Dale Starling of Tulsa, Okla., Aaron Wall of Texas, and J. W. Henegar of Tulsa, Okla.

We have resigned the church and accepted the pastorate of the Assembly of God in Muleshoe, Texas. Our new address is Box 535, Muleshoe, Texas.—H. L. Bayless, 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.

OKLAHOMA CITY, OKLA.—First Assembly of God, Aug. 2—16 or longer; Evangelist Paul Glover and party.—by C. A. Rich, Pastor.

WELLSBORO, PA.—Union tent meeting, Route 6, Aug. 9—30; Evangelist J. B. Woolums, Carlisle, Pa.—by Peter Bedzyk (Pastor Calvary Tabernacle), Chairman.

Near **VAN BUREN, ARK.**—Sunnyside Assembly of God, Fellowship Meeting and Mortgage Burning, Sunday afternoon, Aug. 2. Former pastors and friends invited.—by Eula Johnston, Church Secretary. (John Ellis is Pastor.)

PENTECOSTAL YOUTH CAMP.—Cobourg, Ont., Canada, Aug. 3—9; Evangelist Tom Miller, Miami, Fla., main speaker. Bob and Don Cartmell of British Columbia, musicians. For information write L. H. Price, 87 Dundas St. E., Belleville, Ont., Canada.

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VAN WERT, IOWA—Tent meeting, July 26—Aug. 23; Evangelist and Mrs. David Nunn, Dallas, Tex.—by Mildred M. Baker, Pastor.

PHENIX CITY, ALA.—Girard Assembly of God, July 29—Aug. 9; Evangelist Norman McCutchen, Austin, Tex.—by Emory Andrews, Pastor.

MERIDIAN, MISS.—Highway Assembly Tabernacle, Aug. 2—16; Evangelist Forrest Whaley, Tampa, Fla. (P. F. Ramsey is Pastor.)

GRINELL, IOWA—Glad Tidings Assembly of God, July 26—; Evangelist Eugene Smith, Cheyenne, Wyo. (T. W. Stark is Pastor.)

GRAND JUNCTION, COLO.—First Assembly of God, July 22, ten days or longer; Musical Vanderploegs.—by Kenneth R. Schmidt, Pastor.

PLYMOUTH, CALIF.—July 26—Aug. 9 or longer; Evangelist and Mrs. Dewey L. Heath, Pampa, Tex. (Fred Bowers is Pastor.)

TORONTO, CANADA—Glad Tidings Tabernacle, July 12—Aug. 16 or longer; Evangelist Walter H. Smith of California.—by H. R. Panabecker, Pastor.

ST. PAUL, MINN.—Summit Avenue Assembly of God (formerly St. Paul's Gospel Temple), Aug. 2—23; Evangelists Smith and Rogers.—by Wilbur E. Weides, Pastor.

JOPLIN, MO.—Union tent meeting, July 26—Aug. 23; Evangelist W. V. Grant, Malvern, Ark.—by A. L. Todd (Pastor, Faith Assembly of God), Chairman.

NORTH DAKOTA YOUTH CAMP—Bad Lands Camp near Medora, July 27—31; Paul Hild, Fargo, N. Dak., evening speaker. Ages 9 through 18; entire cost \$10.00.—by W. H. Kesler.

LOCKEPORT, NOVA SCOTIA, CANADA—Pentecostal Tabernacle, July 28—Aug. 2; Evangelists Stanley and Ethel MacPherson. (A. A. Raddatz is Pastor.)

STAUNTON, VA.—Tent meeting, Route 250 E., July 17—; McKay Evangelistic Party, Orlando, Fla.—by Charles H. Cookman, Pastor, Calvary Assembly of God.

HOQUIAM, WASH.—Union tent meeting, July 22—Aug. 9; Evangelist Lorne F. Fox.—by I. M. Henriksen (Pastor, Bethel Temple), President of Grays Harbor Full Gospel Fellowship.

WESTERN OKLAHOMA CAMP—On grounds of Elm Grove Assembly of God, 5 miles W. of Chester, Okla., July 21—30; G. E. Chambers, main speaker. For information write Olen F. Cossey, Presbyterian, Box 118, Mooreland, Okla.

INDEPENDENCE, MO.—Union tent meeting, Truman Rd. and Northern, July 17—Aug. 9; Velmer Gardner Evangelistic Party, Springfield, Mo. Sponsored by Assemblies of God of Independence and E. Kansas City, Mo. (John Waldron, Pastor, Englewood Assembly of God), Chairman, Independence, Mo.

WITH CHRIST

MATTHEW LARSON, 87, of Yoakum, Texas went to be with the Lord May 29, 1953. Brother Larson came into the General Council in 1926.

JOHN H. EBERT, 72, of Forest Grove, Oreg. went to his heavenly reward April 27, 1953. Brother Ebert became an ordained minister in the General Council in 1936. He pastored the church in Forest Grove for several years.

MISCELLANEOUS

NOTICE—Will all alumni from the following Bible schools please write to me, giving your address and year of graduation: Beulah Heights (N.J.), Metropolitan (N.Y.), Northwood Narrows (N.H.), and New England (Mass.). Alumni associations of these four schools have merged and an explanatory bulletin is being printed.—Genevieve Phillips, Alumni Secretary, 7 Auburn St., Framingham, Mass.



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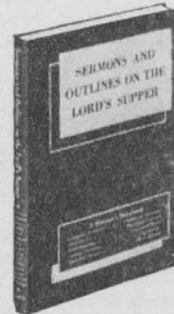
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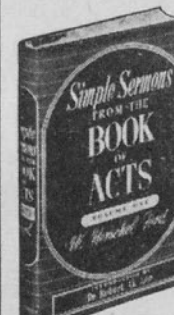
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