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*The Pentecostal*  
**Evangel**  
Weekly Voice of the Assemblies of God

Number 2056  
October 4, 1953  
Five cents

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



Milwaukee's hospitality to the General Council found expression in a large sign on the City Hall.

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## The War Against Religion

According to Newsweek, the war against religion in Poland is so severe that any snapshots which show a church, even in the background, are now banned from the mails.

## What About the Others?

A recent poll, according to *The Foundation*, showed that 41% of the Protestant church adult membership, 21% of the Roman Catholic, and 13% of the Jewish faith in America are total abstainers from alcoholic beverages.

## The Gospel on Japan's TV

The recent World Congress on Evangelism, sponsored by Youth for Christ, is reported to have met with great success. Large numbers accepted Christ in the various meetings that were held in Tokyo and in scores of other Japanese cities. The Youth for Christ workers presented a gospel program on television, the first Christian program ever seen on the Japanese television network.

## Gospel Ships to Broadcast Behind the Iron Curtain

Gospel ships soon will ply the Baltic Sea spreading the gospel by powerful radio transmitters in most languages of eastern and western Europe, according to an *Associated Press* dispatch from Stockholm, Sweden.

The Filadelfia Church (Pentecostal) announced last month that it had purchased two ships and was installing strong transmitters. The church also has acquired a building on the waterfront to serve as production headquarters.

Levi Pethrus, head of the Filadelfia Church, said the ships would broadcast in the Russian language and that programs would include newscasts.

## Church Membership Increasing

Three out of every five Americans now belong to some religious group. In 1900, only 36% belonged to a church or synagogue. In 1930 there were 47%. In 1952 the proportion had increased to 59%. These glowing statistics are given by the National Council of Churches in its 1953 Yearbook of American Churches, which reports that 251 religious bodies now claim over 92 million members. Of course, it is one thing to have your name written on a church roster and quite a different thing to have your name written in the Lamb's Book of Life.

"There is one church for every 325 members," the book says, "but the ratio between clergymen and members is only one to every 500. This points up a continuing shortage of pastors, and a lag in efforts to fill thousands of vacant pulpits."

## An Ominous Treaty

A new concordat was signed at the Vatican in August between the Holy See and Spain. The agreement recognizes the Roman Catholic Church as "the only true religion of the Catholic nation" of Spain.

## Searching for Oil in Israel

The first oil boring to take place in Israel was started in the Negev in July by the Continental Oil Company of Canada. During the ceremony Chief Rabbi Dr. Herzog prayed that there should be no accidents in the work, and that the boring should be successful.

## Jerusalem Celebrates

A great celebration is under way in Israel this month, marking the 3,000th anniversary of the establishment of Jerusalem as the city of David. An exhibition is in progress, the slogan of which is, "And the desert shall blossom as the rose"; but the festive spirit must be somewhat dampened by the realization that the oldest part of the city of David is now possessed by the Arabs.

## R. M. Riggs to Address Convention in Minneapolis

The annual convention of the National Sunday School Association, N. A. E. affiliate, will be in the Municipal Auditorium in Minneapolis, Minn., October 14-16. Ralph M. Riggs, Educational Secretary of the Assemblies of God, will be one of the eight main speakers.

## Sunday School Statistics

The 1953 Yearbook of American Churches discloses the fact that the Assemblies of God now rank seventh in the number of pupils enrolled in Sunday Schools, among all Protestant (white) denominations in the U.S.A. The total enrollment of the leading denominations is given as follows:

Methodist Church .....	6,141,284
Southern Baptist Convention .....	5,491,056
Presbyterian Church in U.S.A. ....	1,730,645
Disciples of Christ .....	1,204,681
American Baptist Convention .....	939,713
United Lutheran Church .....	864,729
Assemblies of God .....	710,220
Congregational Christian Churches ..	668,702
Evangelical United Brethren .....	654,594
Protestant Episcopal Church .....	612,653
Latter-Day Saints .....	572,618
Presbyterian Church in the U.S. ....	563,328
Evangelical and Reformed Church ..	506,016
Church of the Nazarene .....	503,415

The total number of pupils enrolled in the Sunday Schools of 233 Protestant, Catholic and Jewish denominations is only 32,638,879 (slightly over one-third of the church membership). Evidently there is no lack of prospects for those who are canvassing their communities for new Sunday School members!

## The Threat From the Air

By the record flight of a Canberra jet bomber (British) to a height of over 60,000 feet it has been established that a bomber can now fly at a height where no known fighter plane can intercept it, and detection by radar is virtually impossible. While a fully loaded plane could hardly be expected to fly as high as this, it is evident that defense against attack from the air is becoming increasingly difficult. Revelation 16:19—"the cities of the nations fell"—may have a more literal fulfillment than we have imagined.

## A Great Missionary Church

The Peoples Church in Toronto, Canada, received \$293,851.59 during the year 1952, and approximately 78% of this amount (\$228,960.37) was for missions. Dr. Oswald J. Smith is pastor of this undenominational church and he has fired the hearts of his people with the same passion for souls that has burned in his own heart all his life.

At the 1953 missionary convention the church set a new record in missionary giving. The offering for foreign missions amounted to \$262,000 (cash and pledges), the largest ever received.

## Woman Minister Calls Kinsey Report 'Nauseating'

Victoria Booth Demarest, granddaughter of the founder of the Salvation Army, said the Kinsey report on the sex life of women is "nauseating." Mrs. Demarest, an ordained Congregational-Christian minister and a traveling evangelist, referred to the Kinsey study in an address to the 34th annual assembly of the American Association of Women Ministers at Lake Winnetoesaukee, N. H.

"It puts forth dominance of the animal aspect which is not a true picture of woman," she said.

"I do not think it is helpful generally because it tends to draw down the human instincts to a lower level. There has been sufficient emphasis placed already on the purely physical aspects of humanity.

"What we need now is to be lifted up spiritually to the high calling of God."

Other ministers denounced the Kinsey report on various grounds. One charged the statistics are incorrect, since very few active church members were among the women interviewed. Others called it "dangerous" and "hazardous," pointing to the ruinous effect it may have on the morals of young people. Some denounced the "sensationalism" which was used to promote it.

In a front page editorial, the *Jersey Journal and Jersey Observer*, a daily newspaper, described the report as "an atomic bomb designed to destroy what is left of sex morality in the United States."

Congressman Heller of New York called the report "the insult of the century" and asked Postmaster General Summerfield to bar it from the mails until Congress can determine if it is "of a salacious and lewd nature."





The General Presbyters gathered at Milwaukee for their regular annual session

# The Sleep of Death -- or of Damnation?

Evangelist Martin Luther Davidson at the General Council

Scripture reading: John 11:1-14; Matthew 26:39; and 27:45-46.

AS YOU HAVE no doubt observed, our Scripture reading presents Jesus at two historical death scenes. One is that of His beloved friend Lazarus; the other is His own. I have purposely set these two scenes in contrast that the two meanings of death might be better understood.

Lazarus was perhaps the dearest and nearest earthly friend that Jesus had, excepting the disciples. The record reads, "He whom Thou lovest is sick." No doubt Jesus often retreated to the privacy of this Bethany home since it was so near Jerusalem, after the long weary days of ministering to the multitudes. The devotion of the family may be seen in the fact that it was Mary, the sister of Lazarus, who anointed the Lord with ointment and wiped His feet with her hair.

One would naturally expect Jesus to rush immediately to the aid of such devoted friends when the news of Lazarus' serious illness reached Him. Even the respect and sympathy of a stranger would so react in such an emergency. But John says, "When He heard therefore that he was sick, He abode two days still in the same place where He was." How are we to account for this strange attitude on the part of the Master? Had He lost that divine gift of compassion He so often manifested? It could not be that, for His life was one perpetual stream of compassion flowing out to all mankind. Christ was never a passive spectator of

the agonies of humanity. The deep, crystal springs of His love and mercy welled up to overflowing at the sight of suffering and sorrow. Later at the tomb of Lazarus "He groaned in the Spirit and was troubled." Here both the divine and human natures of Christ flowed forth in compassion. Our English word "compassion" comes from the Latin, and like the word "sympathy" (which is Greek in derivation) means "suffering with another." During His life He suffered with the suffering, and in His death He suffered for us all.

Do you ask, "Could it be that the Master had abandoned these trusted friends?" Was He so ungrateful as to forget their hospitality and loyalty? Perhaps He could not be concerned with a few, even though they were intimate friends as Lazarus and his sisters, when the multitudes waited on Him? Or perchance He disbelieved the report of Lazarus' serious illness? None of these reasons could be the answer.

The answer lies in what the Master said when the news of Lazarus' serious illness reached Him. Said He, "This sickness is not unto death, but for the glory of God." Our inquiring hearts are made to ask, "What did He mean? Did He mean that Lazarus was sick and would not die? Did He not know that the illness of Lazarus would be fatal?" Certainly He knew that Lazarus would die. Many are the passages of the New Testament that confirm His foreknowledge. John tells us in chapter 6, verse 64, that "Jesus knew from the beginning

who they were that believed not, and who should betray Him." By this same foreknowledge He knew the exact time and place to cast in the net for a full draught of fishes. He also instructed Peter that when he cast his hook into the Sea of Galilee the first fish he would catch would be one containing silver in its mouth. Later, He informed the disciples that upon entering a certain village they would find a burro tied and a colt by its side whereon never a man sat, whose owner would be obedient to the Master's request. Still later, He informed the disciples that as they entered Jerusalem to prepare for the final Passover feast they would meet a man bearing a pitcher prepared to serve the Master's needs. He foresaw the denial of Peter and the betrayal of Judas. This, my friend, showed His foreknowledge.

Certainly He knew that Lazarus would die. He informed the disciples of Lazarus' death before they arrived at Bethany. He said, "Our friend Lazarus sleepeth." What, then, did He mean when He said, "This sickness is not unto death"?

The secret must lie in the word "death." Then we must ascertain what He meant by death. There is a law of Scriptural interpretation that holds that the first meaning given to a word in the Bible is its accepted meaning, unless the text or context rules otherwise. The



M. L. Davidson



The three new Executive Presbyters elected last month are shown above. Thos. F. Zimmerman (left), pastor in Cleveland, Ohio, was chosen to succeed Fred Vogler as an Assistant General Superintendent. Charles W. H. Scott (center), Michigan District Superintendent, was chosen to serve as a Presbyter without portfolio, representing the northeastern section of the U. S. A. Dwight H. McLaughlin (right), Northwest District Superintendent, was elected to serve in a similar capacity, representing the entire northwestern section. Brother Zimmerman will take up residence in Springfield but the other brethren will remain at their posts of duty in the Michigan and Northwest Districts.

first mention of death is in Genesis 2:17. God said to Adam and Eve, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When did God say they would die? "In the day that thou eatest thereof." We may be sure that God was not speaking of natural or physical death, for Adam and Eve lived hundreds of years after they ate of the forbidden fruit. We must remember that Adam and Eve had no understanding of natural death. They had never seen anything die. So, they understood death to mean something regarding their moral relation to God.

In the garden there were no barriers between man and the Creator. Man was "alive to God," conscious of His presence, rejoicing in His favor and fellowship. He was a "son of God," sinless and uncorrupted. But the moment he ate of the forbidden tree he died—he was cut off from God—separated from life, light, joy and fellowship with God. So the first and primary meaning that God puts on death is separation from God, with all its horrible consequences and damning effects.

Now we can understand what Jesus meant when He said, "This sickness is not unto death." He was speaking of that awful and fearful sentence of God passed upon the sinning soul—those terrible and damning consequences of being separated, cut off eternally from God. In this sense Lazarus had not died, for he had believed in Christ who said, "And whosoever liveth and believeth in me shall never die."

Notice the manner in which Jesus spoke of physical death. "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Here the Lord expressed God's view of the "death of the righteous." This He regards as sleep—sleep sweeter by far than the peaceful slumber that falls upon a weary toiler. Long before Christ announced this glorious truth in the New Testament, the Holy Spirit cried out through the lips of the prophet Isaiah, "Awake and sing, ye that dwell in the dust" (Isaiah 26:19). You may be sure this is a cardinal truth upon which you can rest your faith, for both the Old and New Testaments support it. Daniel said, "Many of them that sleep in the dust shall awake." Eight other passages of the New Testament, other than our text, speak of the death of the righteous as sleep. The death of the wicked is never so spoken of.

Why is it sleep? Because it is a retiring from earth but a retiring to heaven; it is the cessation of earth's sorrows but the commencement of heaven's joys; it is the consummation of mortality but the metamorphosis to immortality. It is not loss but gain. It is not defeat but victory. Here is man laying aside the robe of prattling ignorance to be clothed upon with omniscient wisdom. Here is dying that means living forever. Here is Good Night saying Good Morning. Here is Farewell saying Hello. Here is Deity escorting fragility through the shadowy vale before the palace gates of the City Foursquare and saying, "Today shalt thou be with me in Paradise." God could find no other earthly word that would express the death of the righteous save the word "sleep."

When I was a young preacher beginning my ministry out in the Sunflower State, I had this truth indelibly impressed upon my heart. I was engaged in a revival effort in a small town. The Methodist preacher of that hamlet became interested in our revival, but more particularly in me as a young preacher, and we spent many pleasant hours together talking about heavenly things. He was virtually a diminutive spark plug of life. His oval-shaped mouth was hallowed with a snow-white mustache; his dancing blue eyes twinkled like a flirting star; his conversation always carried him and his guest off toward heaven. He belied the calendar years of his life with a youthful ambition and a spiritual vigor.

Two churches were his responsibility—one in the town and another in the country. Each Sunday morning near eight o'clock he preached in the country church, and then returned to the town for the eleven o'clock worship hour. He invited me to go out and preach at his little country church. He insisted we would have to leave early so we could stop by and visit "Mother," whom I later learned was his deceased wife.

It was Easter Sunday morning and the weather was perfect. Nature was on her best behavior. After a short ride we



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stopped in front of open iron gates that led into a cemetery. As calmly and pleasantly as one would speak of entering the house of relatives who were expecting him, he said, "Shall we go back and pray with Mother for a little while?" As we made our way among the silent tombs he remarked, as if to apologize for questioning my understanding, "She is asleep but our prayers won't disturb her. Prayer was one of her greatest joys when she lived on this side."

Presently we came to a new grave over

which nature seemed reluctant to bring its vicissitudes. Kneeling with our faces toward the rising sun, that little old preacher prayed the sweetest prayer that I ever heard. He didn't pray at God—he talked face to face with God. His prayer was conversational; He spoke as if God had prearranged this meeting. He addressed himself to God as if his wife was a listener to all that was said.

As we turned away from the grave he called back, "Mother, I'll join you on  
(Continued on page nine)

## What I Found at Shimmabuke

Clarence W. Hall

I CAN never think of the boons and benefits the Bible invariably brings without thinking of Shimmabuke, a tiny little village I came upon when, as a war correspondent, I was following on the heels of our troops beating out their tough and bloody victory on Okinawa.

It was an obscure little community of only a few hundred native Okinawans. Thirty years before, an American missionary on his way to Japan had stopped here. He hadn't stayed long—just long enough to make a couple of converts, leave them a Bible and then pass on.

One of the converts was Shosei Kina, the other was his brother Mojon. From the time of the missionary's visit, mind you, they had seen no other missionary, had no contact with any other Christian person or group. But in those thirty years Shosei Kina and his brother Mojon had made that Bible come alive. Picking their way through its pages, they had found not only an inspiring Person on whom to pattern a life, but sound precepts on which to base a society.

Aflame with their discovery, they taught the other villagers until every man, woman and child in Shimmabuke was a Christian. Shosei Kina became head man in the village; his brother Mojon, the chief teacher. In Mojon's school the Bible was read daily. To Shosei Kina's village government, its precepts were law. Under the impact of this Book pagan things had fallen away. In their place, during these thirty years, there had developed a Christian democracy at its purest.

Then after thirty years came the American Army, storming across the island. Little Shimmabuke was directly in their path and took some severe shelling. When our advance patrols swept up to the village compound, the GI's, their guns leveled, stopped dead in their tracks as two little old men stepped forth, bowed low and began to speak.

An interpreter explained that the old men were welcoming them as fellow Christians. They remembered that their missionary had come from America. So,

though these Americans seemed to approach things a little differently than had the missionary, the two old men were overjoyed to see them.

The GI's' reaction was typical. Flabbergasted, they sent for the chaplain.

The chaplain came, and with him officers of the Intelligence Service. They toured the village and were astounded at what they saw—the spotlessly clean homes and streets, the poise and gentility of the villagers, the high level of health and happiness, intelligence and prosperity of Shimmabuke. They had seen many other villages on Okinawa—villages of unbelievable poverty and ignorance and filth. Against these Shimmabuke shone like a diamond in a dungheap.

Shosei Kina and his brother Mojon observed the Americans' amazement and took it for disappointment. They bowed humbly and said: "We are sorry if we seem a backward people. We have, honored sirs, tried our best to follow the Bible and live like Jesus. Perhaps if you will show us how . . ." Show them?

I strolled through Shimmabuke one day with a tough old Army sergeant. As we

walked he turned to me and whispered hoarsely, "I can't figure it, fellow—this kind of people coming out of only a Bible and a couple of old guys who wanted to live like Jesus!" Then he added what was to me an infinitely penetrating observation: "Maybe we've been using the wrong kind of weapons to make the world over!"

Whenever I think of what's wrong with our world, and of all that must be made right if civilization is to survive, I can't help thinking of little Shimmabuke, of Shosei Kina and his brother Mojon. Nor can I help thinking of that Book that started it all, and of the Bible Societies, which are struggling to meet the mounting demand for the Scriptures—a demand that is increasing from freedom-hungry people all across the world.

I can't help relating Shimmabuke and the Bible Societies, for I held the Book in my own hands for a few memorable moments. At my request Shosei Kina reverently took it down from the pedestal where it rested, handling it with the loving care one would use with the original of our own Declaration of Independence. It was weather-stained and frayed. Its covers were almost off, its edges dog-eared from thirty years' use. Carefully I turned its pages. I couldn't read a word of it, of course. But I could read the inscription on the flyleaf. It said: "Published and distributed by the American Bible Society, New York."

This textbook of freedom had made a new little world of Shimmabuke.

Given proper distribution, could it not make a big new world of liberty and peace for all?

Three days of Pentecostal blessing—October 27, 28, 29! All readers who can attend the annual convention of the Pentecostal Fellowship of North America are urged to do so. Large crowds are expected to gather in the Armory Auditorium in Charlotte, N. C., for this event. Outstanding men of God will be speaking on the theme, "Pentecostal Power—Today!"



Brother and Sister Ralph M. Riggs. At the General Council in Milwaukee Brother Riggs was elected to serve as General Superintendent of the Assemblies of God.



The new Tokyo Christian Servicemen's Home

## Twin Weapons Against Our Boys in Japan

An armistice has been signed to end the long fighting in Korea. The roaring of guns, the awful sounds of war have been silenced and with the silence came a hope that once again our boys were safe. But soon we discovered that these evils were replaced by evils of even greater magnitude. And now our boys are being mowed down in unprecedented numbers, innocent victims not of field guns but of the twin weapons of prostitution and dope.

In a recent article of a leading Japan newspaper, alarming facts were made public in this regard. The editorial column stated boldly that there are numbers of dope addicts at a single military base.

What faces a young American serviceman arriving in Japan? He finds street walkers in any street in Tokyo; there are large establishments of prostitution near the military bases. Because of these great temptations the records show that it is from here his defeat springs. Air Force medical reports, taken from a survey of the situation, show that many young Americans are being tricked into dope-taking by easy stages.

Japanese street walkers in great numbers are known to lead young G.I.'s in search of adventure with the use of the so-called minor-type drugs.

Public advertisements, displaying these wicked vices, allure the boys. The survey reports are especially shocking, to say the least. Officials of the Japanese Diet and Welfare Ministry investigating areas surrounding U. S. Security Force installations, state that the matter has al-

ready been placed before the Diet for the next session. On the lips of many are the words, "Something must be done about it."

That is the reason why Mr. and Mrs. E. William Mincey, known as "Mom" and "Pop" by their ever-increasing family of servicemen and women, answered the call of God to Japan. Following more than twenty years of ministry in the homeland, they have established a "home away from home" in the metropolitan area of greater Tokyo. "They are doing something about it!"

Vesper services, singingspirations, sessions of Bible study and prayer, were taxing present facilities to the limit, making an enlargement program an absolute necessity.

Ideal property has been recently secured for the "new home" about midway between central Tokyo and the Tachikawa, Johnson, Yokoa, and Showa bases. This property has adequate space and facilities to accommodate men of every

branch of the services.

Already the construction of a much-needed kitchen, showers, and sleeping facilities is under way. It was hoped that by mid-September the "new home" would be ready for use.

Watch for the announcement of the formal opening and dedication. The address of the "Tokyo Christian Servicemen's Home" is 906 Tateno Machi, Nerema Ku, Tokyo, Japan.

## Revival in Ceylon

"The Lord recently poured out His Spirit in a mighty way in Jaffna, Ceylon. Brother Wadsworth, one of our Tamil workers who is pastor of the Assembly in Jaffna, called us to come from Colombo for ten days of meetings. From the very first night people were saved and baptized in the Holy Ghost.

"A revival broke out in Jaffna College, a school operated by the Episcopalians. One of the teachers who recently came to America to complete his Ph.D. degree was gloriously baptized in the Spirit the first night. Another instructor was reclaimed and filled with the Holy Ghost. Just a few weeks prior to these special meetings another of the professors had been mightily baptized in the Holy Spirit. On the last Saturday night six young men from the college walked down the aisle and found Christ as Saviour, some of them also receiving the Baptism in the Spirit.—Ralph and Billie Elmore.

## A Serviceman Shows Appreciation

We have been in Yokosuka, Japan, since the 4th of May. It has been so good to be able to take part in the various Christian activities in this area. Above all things it has been a special joy to visit with Rev. and Mrs. E. William Mincey. Their home in Tokyo is truly a "home away from home" to the servicemen.

I personally will never forget the first time I visited them. They greeted me at their front door when I arrived, and they seemed just like "mom" and "pop" to me from the very beginning. How wonderful it is to be able to come into the atmosphere of a Christian home and enjoy real fellowship with other Christian servicemen.

"Mom" is everything that your real mother would be. She is really a good cook, but she doesn't have to do all the work. Her "boys," as she refers to the servicemen, help her a good deal. She has some very faithful servicemen's wives to help her also.

"Mom" and "Dad" always have prayer with us before we leave for our different places of duty. Some of the servicemen request special prayer for particular needs in their lives. God meets us in a mighty way as we unite in prayer.

One young man testified to being delivered from cigarettes as a result of these prayers. Many others have been helped by "Mom" and "Dad." We praise God for this home He has given to us. When the boys leave and say good-bye, their hearts long for the next visit when they will be able to spend a few hours at the home.

The present work of "Mom" and "Dad" Mincey is a great blessing to the servicemen, but it is on a small scale now compared to what it will be in the future. Doubtless it will expand as they obediently continue to make a home for the G.I.'s in Japan.

Would you like to do something for your son, your brother, or some Christ's Ambassador? There are many of them serving in Japan. If you would, then send an offering to help in this good work. God will richly bless you and every gift will be appreciated.

Send your offerings to E. William Mincey, % Foreign Missions Dept., 434 W. Pacific St., Springfield 1, Mo.

Signed:

A.S.C. Nordlund BMC USN  
San Francisco, California



# A Spiritist Converted

Mildred Allen writes from Oriente, Cuba:

We had one outstanding victory in our D.V.B.S. this year that I want to tell you about. Among other adults, Elesban, a spiritist leader, came to our school the first day in the mountains. Afterwards he left to visit his friends. On the second day of our school in Contramaestre he showed up with his workbook and materials. He had come down from the mountains to finish the course. He showed much interest in answering the questions. On the third day, during the devotional period, I

asked for those who would like to have me pray that their lives might be cleansed of *espinas* (sin). Elesban stood up with the others and asked for prayer.

That night in the service he came forward to pray for the Baptism of the Holy Spirit. I wasn't quite sure that he really knew the Lord as his Saviour. So I asked him if he really had accepted Christ sincerely, and he assured me he had. On Thursday night he went with the gospel troop to Baire where he gave his first testimony. This is the substance of it:

"I can do all things through Christ, as it has been about ten days ago I was walking in other ways that were not pleasing unto God. But hearing the teachings in the Vacation Bible School, and then attending the service on Wednesday night, I was made to understand through the Holy Spirit that there is a new life in Christ Jesus. For all this I am filled with joy; and I can recommend to all that if they want a new life, they should leave behind all that is not pleasing to Christ and accept Him as their only Saviour."

Later on Elesban wrote a letter to the missionary. The following is a translation of it:

"Dear Sister in Christ: A few lines filled with joy to tell you that my soul is running over with gladness. I had wondered how my folks would take my accepting the Lord, but I prayed and they are all very happy that I have accepted Jesus as my only Saviour.

"Last Sunday I went to the church in Santiago and talked with the pastor, Brother Oritz. He told me he was thinking of opening a work here in El Cobre. So I offered him my own house for the services. I trust the Lord will touch the hearts of my parents, that they will repent of their sins also.

"Don't forget to pray, for the problems

I face continually are very hard. I trust the Lord to give me help and strength to solve them. When you go back to where I used to be, you may tell Francis to dispose of the spiritist center I have there, or convert it into a hall for the Sunday School.

"My greetings to the family and to the church, the Lord bless you!—Your brother in Christ,—Elesban."

*Missionary's Note:* "I met Elesban when in Cuba in 1951 at the spiritist center. Sister Allen showed me the place and said, 'God is going to save that man and give us that place for the gospel.'" —Sunshine L. Ball.

Word has reached us concerning one of the countries behind the Iron Curtain, to the effect that a revival has broken out recently in one of the churches there. Between 50 and 60 have received the Baptism in the Holy Spirit. The worker whom God used spent one year in concentration camp and another year in prison for the gospel's sake.



## BUILDING URGENTLY NEEDED AT ACCRA, GOLD COAST \$6000 for lot

Missionary Paul Weidman has raised \$2000, but \$4000 is still needed to secure the building lot before it is sold to someone else.

### \$9000 for building

Elvis Davis has gone to Accra, Gold Coast, to erect an evangelistic center on the above-mentioned lot. This is a faith move and \$9000 is needed now! If God speaks to you about this need, DON'T FAIL!

\* \* \*

It is only after years of trying that our missionaries have found a suitable lot. Property is hard to get in Accra. Act now and save the situation from defeat. There are great opportunities for God on the Gold Coast. WHAT WILL YOU GIVE?

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Mr. and Mrs. Carl Malz and children

## MISSIONARY News Notes



Mr. and Mrs. Malz and their children sailed for South India on August 29.

\* \* \*

A cable was received on August 26 telling of the safe arrival of Mr. and Mrs. Andrew Hargrave and family in Brazil.

\* \* \*

Mrs. Mayme Williams sailed from Wilmington, Calif., on July 29 for the Philippine Islands where she will be doing evangelistic work.

\* \* \*

Mr. and Mrs. Merlin Lund and family from South Africa and Mr. and Mrs. Ragnar Udd and family from East Africa have recently returned to the United States on furlough.

\* \* \*

Mrs. Nettie Juergensen writes from Japan: "July 3-5 was our second anniversary meeting. Our pastor from Kyoto was with us and did the preaching. Record crowds were in attendance at every service. During the three nights, fifteen made decisions for Christ. Among them was a young married couple, also a young mother. We were so happy for these as most of our Christians are young unmarried people. Pray that they all shall become faithful followers of the Lord. Sunday night we had a baptismal service when thirteen followed the Lord in immersion.

"Pray that revival fires will continue to burn in Japan, and that we shall have even a greater harvest of souls before Jesus returns for His own. We must work and pray while it is yet day; the night cometh when no man can work."

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**NOEL PERKIN, SECRETARY**  
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434 W. Pacific St., Springfield 1, Mo.

# SUNDAY'S LESSON

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

## SELLING THE BIRTHRIGHT

Lesson for October 11

Gen. 25:19-34; Heb. 12:16, 17

Those who hold the "doctrine of decree" often refer to this interesting account of the two brothers, Esau and Jacob. They like to quote Rom. 9:11, 12, which says that "the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand . . . it was said unto her, The elder shall serve the younger." Our lesson (Gen. 25:23) shows, however, that the decree of God was not the result of an arbitrary choice. Before these two sons were even born, God saw the qualities that would be manifest in them, as well as in the nations that should spring from them.

God foresaw that these brothers should bring forth "two manner of people," "two nations"—Esau, the Edomites; Jacob, the Hebrews. The controversial differences were already manifest within the mother when God told her that this should be. As the children grew they gave further evidence of these differences. As a youth, Esau liked the easy life of the open spaces, while Jacob was steady and diligent. Esau regarded spiritual things lightly, but Jacob had a yearning desire for the blessings of the Abrahamic covenant.

### 1. A DIVIDED HOME

a. *Parental Partiality.* "Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob." Isaac favored Esau because of the enjoyment that he received from the fruits of his son's hunting skill. It is possible that Rebekah favored Jacob because of his docile and dependable nature. Parents need to examine themselves thoroughly and frequently, lest they find themselves showing favoritism. Some children have qualities which are more attractive than others. The one whose qualities are more attractive is likely to be shown special consideration.

b. *Effects of Parental Partiality.* It is reasonable to think that Esau, detecting his father's preference for him, should look to his father to take his part and to stand with him. Sensing this favoritism, Jacob would look to his mother. Thus the home would become divided—Esau and Isaac on one side, Jacob and Rebekah on the other. Divided homes have a disastrous effect upon parents and children alike. Let parents ever seek to avoid division in the

family. People who live under the same roof ought to work harmoniously together.

### 2. A TREACHEROUS TRADE

a. *Jacob the Industrious.* "Jacob sod pottage." He had learned to prepare for himself. This pottage probably consisted of beans, lentiles, and garlic, stewed with olive oil. It was a common food in Jacob's time.

b. *Esau the Careless.* When Esau returned from hunting and saw the food which Jacob had prepared, he said, "Feed me, I pray you, with that same red pottage." He had been enjoying the hunt while his brother had been preparing for himself. Too many people like the sports of life, the luxuries and the pleasures, and carelessly throw away their opportunities to make proper provision for themselves. Well may we say, "Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. 6:6).

c. *The Wrong Choice.* Have you thought of what Esau sold for a meal of pottage? As the firstborn, his privilege was that he be specially consecrated to God (Ex. 22:29). He was next in honor to his parents (Gen. 49:3). The special blessing of his father belonged to him. (Gen. 27:19). To him was given a double portion of his father's goods (Deut. 21:17). And to him was committed the governmental headship of the family (2 Chron. 21:3). In patriarchal times his position became that of princehood, or priesthood. In all things his position was that of "pre-eminence." All this Esau despised, turning it over for a mess of pottage.

Had Esau not sold his birthright, the favored descent from Abraham would have come down through his line. Through his line the Scriptures would have been given, and from him Christ would have come. How much Esau sacrificed for a short meal!

d. *Modern Examples.* It is not enough to know that Esau sold his birthright. Many who have started out as believers on the Lord have sold out their inheritance for things of the world. Some have done so for pleasure; others, for worldly gain. In these and many other ways the eternal blessing of God is being sold for things of present moment without eternal values. May this lesson cause us to treasure our heritage in Christ Jesus, lest, like Esau, we sell it

all for what is worth no more than his "morsel of meat."

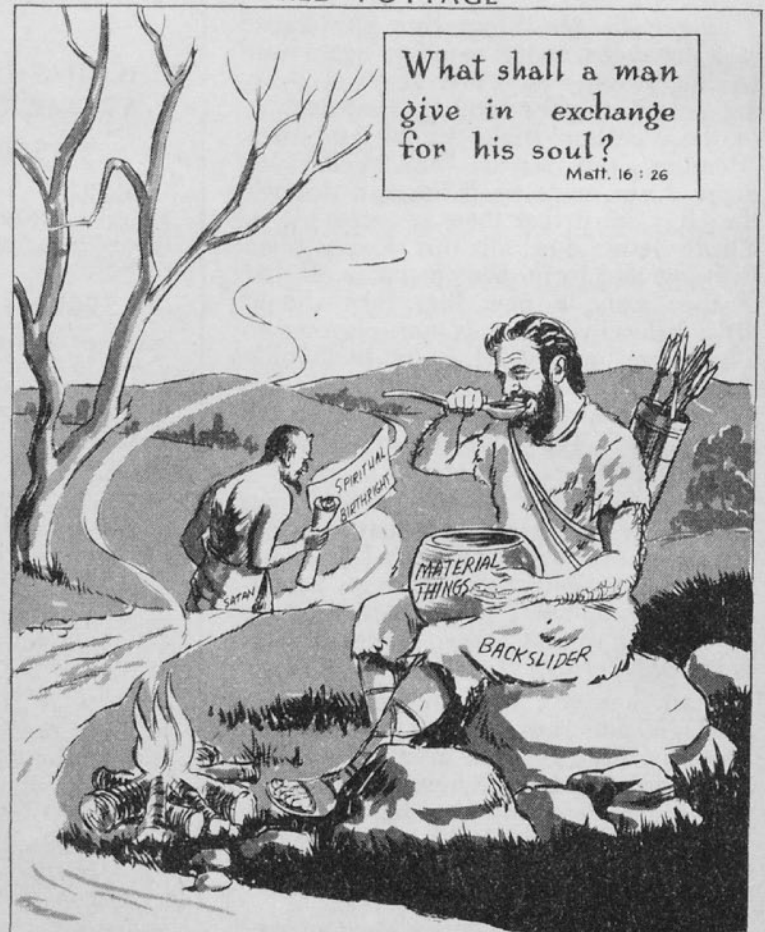
### 3. THE COSTLY CONSEQUENCES

a. *"Act in Haste; Repent at Leisure."* This is an old proverb not found in Scripture; nevertheless, it is true. Repentance does not always cause men to return to God. Some men have only regret for what has happened. Too many regret when it is too late to make amends. So it was with Esau. Little did he count the cost to him of selling his birthright. All he saw at the moment was the satisfaction of appetite, but later he regretted his hasty decision.

After a few years had passed and Isaac's death drew near, Esau deeply desired to step into the place of the firstborn. He saw the value when it was too late. The Bible says, "When he would have inherited the blessing, he was rejected." The birthright and the blessing went together. Since Jacob had bought the birthright, the blessing must come to him also. And so it did. When Esau learned that the blessing had been given to Jacob, he tearfully besought his father for a blessing for himself. His heart was wrung, but to no avail. He had finally awakened to what he had sold so cheaply. He had already forfeited the birthright, and Isaac could not give back to his son what he had so lightly esteemed.

b. *"No Place of Repentance."* Some may think that these words mean that Esau was given no opportunity to repent. But the meaning properly is that "he found no change of mind in his father."

### RED POTTAGE





The blessing had gone to Jacob and could not be withdrawn.

Esau is spoken of as being "profane." Figuratively, he came to the threshold of the temple, had the opportunity to partake of spiritual things, but went no further. He turned from the true God to heathen gods, and his posterity became idolaters. How awful for Esau—he began with such promise, yet failed so miserably!

#### THIS WEEK'S LESSON

Isaac the Peacemaker (lesson for Sunday, October 4). Lesson text: Genesis 26: 13-25.

## MISSIONS AT HOME

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

### FOREIGN BRANCH COUNCILS

#### GERMAN BRANCH

The annual camp meeting of the German Branch of the Assemblies of God was held at beautiful Bethel Park, Bridgman, Michigan, from July 23 to Aug. 2. The anointed ministry of John Kolenda was of great and lasting benefit to all who attended the morning Bible study; also in the evening his ministry was blessed of God. Souls were saved, believers baptized in the Holy Ghost, and the Lord's hand stretched forth to heal the sick. Others ministered in the afternoon services. Many said this was the best camp meeting ever held in Bethel Park.

At the annual business meeting we were made to rejoice over the good reports from the various churches. We also were made to realize the great challenge that is presented to us in that many German-speaking displaced persons have come to our country since World War II.

In the election of officers, C. W. Loenser was re-elected as Superintendent and Alvin Sprecher as Secretary-Treasurer. Nick Lesch and Alvin Sprecher will serve as General Presbyters.

We are expecting greater things from the Lord this coming year, should He tarry.—Reported by Alvin Sprecher.

#### POLISH BRANCH

The Polish Branch Council convened in Detroit, Michigan, July 7—9, at the Polish Full Gospel Church where Brother N. Stecewicz is pastor.

From the very first day, God's blessing rested upon this gathering of ministers and delegates. Our ministers came from all parts of our country as well as from Canada.

Our business sessions were held in the mornings and afternoons. There were also services for the public in the afternoons and evenings. We were happy to have G. Kinderman, representative of the Slavic work, in our midst. Brother Kinderman presented in brief the need among the Slavic-speaking people.



Ministers and delegates attending the 19th Annual Convention of the Polish Branch of the Assemblies of God in Detroit, Michigan.

A. Bergholc spoke to us on "Obedience." Brother Bergholc at one time was superintendent of our Slavic work in Poland. Other speakers brought stirring messages awakening many to the need of working while it is still day.

On the last evening of our council two young men were ordained to full-time ministry.

Officers of the Polish Branch continue as follows: K. Fugowski, Superintendent; R. M. Stawinski, Secretary; A. Jashinski, Treasurer. Our presbyters are A. Siczko and J. Nykiel.—Reported by Ramond Stawinski.

#### RUSSIAN BRANCH

The tenth annual conference of the Russian Branch convened May 29 and 30 on the premises of "The Pentecostal Church of Our Lord" in Brooklyn, New York, where Brother T. G. Holovanchuk is pastor.

The Lord's presence with us was so pronounced that some of the delegates remarked as follows: "We arrived expecting to find difficulty and merely to meet one another, but instead WE MET JESUS!"

Before we began the election of officers we pleaded for the Holy Spirit's aid and guidance, upon our knees. It was not long before He breathed upon us and wrought His will in our midst.

At the climax of our conference several souls made their decision for Christ. Truly the Master was with us in a real way and we surely did need Him. Our newly elected Superintendent, M. F. Svalya, and our Branch Evangelist, F. P. Wiktorchik, ministered the Word to us during these sessions.

By God's grace we are looking forward to a season of greater service for the Lord during this term. Please continue to pray for us.

Our branch officers are now as follows: Superintendent, M. F. Svalya; Secretary, R. R. Dashukawich; Treasurer, Stephen

Walegir.—Reported by R. R. Dashukawich.

#### UKRAINIAN BRANCH

The Ukrainian Branch Council convened July 16—18 at the Ukrainian Branch Camp Grounds in Lanesville, New York (Catskill Mountains). The following brethren were elected to office: Joseph Matolina, Superintendent; Bartholomew Hutzaluk, Secretary; John Kiszzenik, Treasurer.

We thank God for the fine number of ministers and delegates at the council. We are most grateful to God for His help in the past and we are praying that He will give us His divine wisdom to carry out the plans that have been made.

Fred Smolchuck is continuing as editor of the "Evanhelski Palomnyk."—Reported by Joseph Matolina.

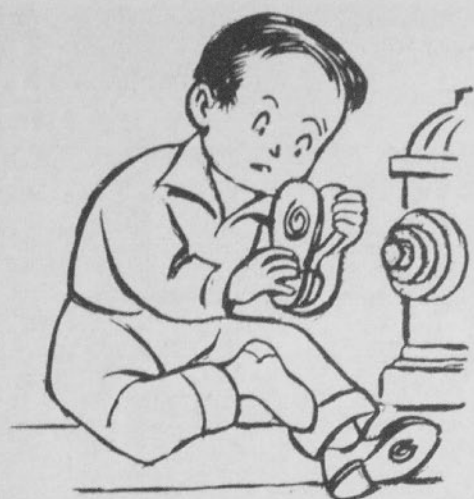
### THE SLEEP OF DEATH—OR OF DAMNATION?

(Continued from page five)

God's tomorrow." As we made our way back to the car he said, "Preacher, as the frailty of years comes on, more and more one desires sleep. You see, I am a weary old man; and one day soon, God in His mercy will let me fall asleep too." That is death that is sleep.

Come with me to the second death scene of my Scripture reading, described by Matthew.

After considering the calm, collected and understanding manner in which Jesus comforted Himself at the somber death scene of His beloved Lazarus, it seems a little difficult, at first, to account for His fearful and troubled behavior at His own death scene. Contrast with me the two scenes. At Bethany He answered all the questions; at Gethsemane and Calvary



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ON DOLLAR DAY

October 18

He is asking the questions. At Bethany He saw the whole picture clear and undistorted stretching out before Him—understanding all its mysteries; at Gethsemane and Calvary everything seemed dark and beclouded. At Bethany He challenged death; at Gethsemane and Calvary He seemed anxious to avoid the grim reaper. What is the meaning of this strange conduct on the part of one who claimed to be God?

Those who deny His absolute deity and perfect humanity make many charges at this point. They would have us to believe, in the first place, that the magnificent fortitude which He demonstrated all through His life failed at this last hour. No one could have a just view of the immutable virtue and inflexible purpose of Christ and make such a charge. Consider that during His life, for the most part, He was alone, poor, friendless, and that He was opposed more than any other person ever was. Remember that His opposition came from the government and nation of the Jews, His own people, and especially from the learned, wise and great. Likewise bear in mind that wherever He went He found enemies who were opposed to His person and mission. These enemies were not insignificant hecklers, but furtive, subtle, watchful, persevering, base and malignant foes who organized themselves into a militant force. Yet in the face of all this He met every danger with an unshakable firmness and immovable constancy.

He stood calm and unperturbed amid the tumults of the people. He was the very essence of poise amid the howling winds and raging waves while those accustomed to storms quailed with terror at His feet. He bore all the evils of life in serenity and triumph, without the slightest trace of despondency or quailing or murmuring. Unlike all other men He bore all these evils while anticipating the sufferings of the cross. With you and me God in His mercy withholds our future sorrows till we come to them, lest we should die before our time. In a sense, these sufferings of the cross were always in the view of Christ. He foretold them daily and yet encountered them with invincible constancy. This charge against Christ of failing fortitude is ridiculous. So excellent a display of fortitude has never been demonstrated before or since.

Others would ask, "Was it not the horrible agonies of corporeal suffering that caused Him to shrink from the hour of His death?" Just a brief glance at His deportment in this crisis hour will belie such a conclusion. During the agonies of the garden, His sweat was mingled with blood produced by the utmost height of nervous tension and physical exercise. And yet under this most distressing state He coolly met the guard who approached to

seize Him, reproved Peter for his violence, healed the wounded ear of Malchus, secured the escape of His disciples, and delivered Himself up to those very soldiers whom His presence had awed into statues. Could a weakling occupied with physical torture and mental anguish have achieved such an astounding success as that? Could cowardice freeze one's captors into helpless mummies? Only the ridiculous would answer affirmatively.

With the same invincible spirit He endured the miseries, mockings, tauntings, buffetings, and nailing to the cross as if He were insensible. The prophet predicted this superlative character of Christ when he said, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Not once when the abusive hand of man was afflicting torture did Jesus open His mouth. It was only when the hand of God fell upon Him that He cried out. Amid all the excruciating agonies He suffered at the hands of man He was yet able to forget Himself and pity others. Did He not admonish the daughters of Jerusalem, and provide for the future comfort of His mother, and pray for the forgiveness and salvation of His murderers? I ask you, is that the behavior of one overcome with the agonies of physical sufferings? A million times no. Here was a life so magnificent in its deity that it was oblivious to the trivialities of physical suffering on its own part. He was occupied with divine purpose and that alone.

Others would suppose that the bitter complaint of Christ arose from the want of a perfect resignation to the will of God.

Nothing could be farther from the truth. No one person was ever so resigned to any purpose as Christ was to the will of God. He entered this world having in mind the Father's perfect will; and furthermore, His prime purpose for entering this world was to do the will of the Father. He said to the disciples, "For I come down from heaven, not to do mine own will, but the will of Him that sent me." Christ not only realized His mission to do the will of the Father, but went about with a fixed and determined purpose to accomplish that mission, allowing nothing to deter Him. When His mother gently reproved Him for the anxiety which He had occasioned to His parents at the age of twelve; when He stayed behind at Jerusalem while they returned a three days journey, He replied, "How is it ye have sought me? Wist ye not that I must be about my Father's business?" From this early age onward this was the uniform rule of His life.

Another undeniable proof of His disposed will to accomplish the Father's



pleasure is the incident of the woman at Sychar. Hungry, weary, and faint from His journey through the country, He came near the city of Sychar and seated Himself upon Jacob's well. A miserable woman of the city came out for water. Christ seized the opportunity to convert her and her neighbors, forgetting all His own sufferings. His disciples afterward recognized His physical exhaustion and said, "Master, eat." He replied, "My meat is to do the will of Him that sent me, and to finish His work." This diligence and resignation to the Father's will never lessened one degree as the sorrows of His passion closed in. Not even the agonies of the garden slackened His intent. When He prayed, "If it be possible, let this cup pass from me," He registered His divine repulsion against the ghastly, damning character of sin; but in the same breath He reiterated His absolute submission to God's fixed purpose for his life. The culmination of this divine resignation was reached when Jesus submitted to the death of the cross and said, "Father, into Thy hands I commend my spirit." Then, as man, like Lazarus, He fell asleep in the arms of the eternal God, having accomplished the perfect will of the Father. A perfect ending to a perfect life.

Having proved that Christ was beyond all natural and physical weaknesses, now we are ready to answer the supreme question, "Why the seeming fearful reluctance on the part of Christ, the Divine One, to face the death He had all along predicted He must die? Why the bitter complaint in the garden and again on the cross?" The answer lies in the kind of death He was to die. The meaning of that death is revealed in His two exclamations, "Father, if it be possible," and, "My God, my God, why hast Thou forsaken me?" We must immediately realize from the text that this was a death having special and mysterious relation to God. As such, it was a death too full of meaning for finite mind to fully understand. However, we are not prohibited in making certain observations.

I observe, first, that here is the most peculiar and glorious death ever suffered by a rational being. It is unique.

There never was and never will be another Person like Christ; consequently, there never was a death like His on the cross. The world will never again witness another demonstration of Calvary, for "Once in the end of the world hath He appeared to put away sin" (Hebrews 9:26). Here was a death that conquered death. Here was a death that destroyed the very author of death. Here was a death that only a Divine One could suffer and survive, and no Divine One could suffer this death unless He be made in the likeness of corruption or death. Here was a death that man effected and yet he

could not take the life of his victim. Jesus said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17-18). Here is one that could not die, and yet died; one who though dead, was yet alive. In His death He was forsaken that He might say to those forsaken by the world, "Lo, I am with you always, even unto the end of the world." Christ suffered this death of His own free choice, and yet it was the choice of another—that of God. His death was one of unutterable suffering and sorrow, and yet He called it the hour of His glorification. He who knew no sin (not even the principle of sin) became sin. He who was a curse to no one became a curse for everyone! He who was the pleasure of God became a curse before

God! He who came from heaven went down to the gates of hell! He who was light went out into utter darkness! Christ died the death of deaths! He tasted the death of damnation, for it was the full penalty for the full measure of our sins. Little wonder His righteous soul cried out at its approach, "My God, my God, why hast Thou forsaken me?"

I observe, secondly; that this unique death partook of the death of damnation; for God imposed it on Christ, the substitute for the condemned.

We read in the Holy Book, "It pleased the Lord to bruise Him" (Isaiah 53:10). If we accept the plain statement of this text, one fact is inescapable. It was God who bruised Christ, the substitute for the condemned race of mankind. I am well aware of the fact that the bruising

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of Christ was both inward and outward, but I am not here interested with the outward bruising. That was the work of man and Satan. I am interested only in the specific meaning of the text—that inward bruising administered by God.

I cannot agree with some theologians who regard this profound act of God as wholly figurative. Some of the best Hebrew authorities translate the Hebrew word "daka" to read "crush" (instead of "bruise," as our King James Version has it in Isaiah 53:10). Young translates it to read literally, "bruise in pieces." "To bruise" carries more of the thought of a blow that leaves its mark. Christ bore more than a mark for the sins of the world. He was broken in pieces—crushed inwardly—by the hand of a God angered with sin.

Oh, who can explain the profound mystery of Jehovah bruising or crushing His own Son? Crushed—oh, what a word to use in relation to God—and the text says it pleased Jehovah to crush Him. Here is God acting in the capacity of a just Judge and an offended God. As a just Judge He called for the full penalty of the law; as an offended God He administered that penalty in crushing Christ.

Only the Holy Spirit can explain the agony of this mysterious crushing or death which Christ suffered. Through the lips of the prophet Isaiah the Holy Spirit said, "God hath laid on Him the iniquity of us all." "Iniquity"—what a filthy word! It means every vile act of man. And it was with this, our iniquity, that God crushed the Holy One. Through the lips of the apostle Paul the Holy Spirit said, "For He hath made Him to be sin for us."

Nothing is so damning in the sight of God as sin. The holy nature of God recoils with infinite loathing and repulsion at the very thought of sin. In His death God counted Christ as sin. It was this identification with sin that crushed His holy soul. Finally, in the deepest moments of His expiatory death "God hid His face from Him" as the Psalmist had predicted. It was this crushing act of God hiding His face that wrung from Christ the only complaint He ever registered in His whole earthly life. He cried, "My God, my God, why hast Thou forsaken me?" In this momentary abandonment by God He tasted the death of final damnation.

I observe, finally, that this unique death was marked by peculiar agonies which exceeded the knowledge of created beings.

The bodily sufferings of Christ were exceedingly severe; but there is no reason, as far as I can see, to suppose that physical sufferings were more severe than those experienced by many another. The peculiar and transcending agonies of Christ's sufferings came from the struggle of His soul. Jesus said to His disciples at

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Gethsemane, "My soul is exceedingly sorrowful, even unto death." As plainly as language can speak, Jesus declared it was His soul, not His body, coming in contact with death; not physical death, but damning death that caused His sorrow. Isaiah spoke prophetically of this unique death on this wise, "When Thou shalt make His soul an offering for sin." In the marginal rendering it reads, "When His soul shall make an offering for sin." In the Old Testament offerings, and generally all sacrifices, were never offered up by God, but always to God. Thus, Christ made an offering of His soul for sin. How could He offer His own soul? Paul explains in Hebrews 9:14, "... who through the eternal Spirit offered Himself without spot to God." So it was by the Holy Spirit that Christ offered up to God His very soul.

Listen to the prophet Isaiah foretelling of Christ making this unique offering, "He hath poured out His soul unto death." Oh, what a holy and profound mystery. Who can fathom the significance of deity pouring out its soul unto death? Yonder on the cross, as the mineral

elements of Christ's blood flowed from His veins, His holy crushed soul flowed out with that blood, thus producing Divine blood that could atone for the sins of the whole world.

As Christ passed through this sore "travail of His soul," as of a woman with birth pangs, God drew a veil of darkness about Him, allowing no one, not even the angels of heaven, to enter the womb of divine suffering. Even the Father was absent for a moment. Beyond that veil and within that Holy of Holies Christ suffered the soul agonies of the Death of Damnation, for He made his soul a sin offering. All this was not for Himself, but for the sinner.

The most fearful and ghastly part of all this great transaction is that the sinner who rejects Christ until he is finally and eternally lost will suffer even a greater death than that which Jesus suffered on the cross. The Saviour suffered in hope; the sinner will suffer forever without hope. He will suffer the death of eternal damnation.

Death that is sleep, or death that is damnation—which will your death be?

# The Night Meetings

The night services were of special importance to the General Council this year, since they gave opportunities for practical emphasis upon the 1953 theme—*Evangelism*. Each service was indeed an evangelistic rally, with simple preaching of fundamental truths—salvation through the blood of Jesus, Holy Spirit baptism, divine healing, and the soon coming of Christ. Every night there were demonstrations of Pentecostal power, messages in tongues, interpretations, prophecy, and spontaneous expressions of joy and praise.

Most of the people who attended seemed to agree that the privilege of mingling with huge crowds of believers in these inspirational services gave them a spiritual uplift which would not soon fade away. Each service closed with an old-fashioned altar call and a good response.

## WEDNESDAY NIGHT

Council opened on Wednesday night with a Christ's Ambassadors rally. Bert Webb, National C.A. Director, was in charge of the service, and C.A. leaders from many parts of the nation were on the platform.

Especially impressive was the Milwaukee choir of more than seventy members, under the direction of Bernice Kovacs. J. P. Wannemacher directed the orchestra, Gwen Jones was at the organ, and Bob Willis led the singing. Other musical features at the C.A. rally included a chorus of District C.A. Presidents, and a solo by Sven Bjork.

The evening message entitled "Think" was brought by a young evangelist, Ralph Wilkerson. Brother Wilkerson read Proverbs 23:7 as his text. "As a man thinketh in his heart, so is he." The message emphasized the power of thinking. "The ancestor of action is thought," Brother Wilkerson quoted Emerson. Then he said, "Jesus declared that even murder is deeper than action. It begins with a thought which is as sinful as the act in the sight of God.

"Peace of mind comes by thinking upon the Word of God," Brother Wilkerson said. Then he made the appeal to the unsaved in the words of scripture, "Let the wicked forsake his way and the unrighteous man his thoughts."

## THURSDAY NIGHT

The Thursday evening service began in true evangelistic style with the enthusiastic singing of "Revive Us Again!" Ted Ness was in charge, and James Cock-

man led the singing. After prayer led by D. M. Carlson, the congregation almost raised the roof with, "Saved, By His power divine . . . I'm saved! Saved! Saved!"

Then the Sapp Trio, from California, played and sang "Just to Find Jesus."

Everything on the program, even the offering and the announcements, seemed filled with spirit and enthusiasm. For example, Thomas Zimmerman, who made the appeal for the offering, said, "I'm Pentecostal in my giving as in all other phases of my life!" And his happy smile proved the sincerity of his words. Then, during the announcements, when the plans for a special Sunday School program were mentioned, a large group of Sunday School leaders arose and waved their banners. They sang heartily, "I Have the Sunday School Enthusiasm," and the congregation joined in.

All the special music was outstanding. Mrs. Gene Martin at the organ and Mrs. James Hamill at the piano joined the orchestra in a superb presentation. Then Lil Sunberg of Seattle, Washington, sang "I See a Crimson Stream of Blood" with such feeling that the entire congregation was moved to worship.

C. Morse Ward, pastor of the Full Gospel Church at Bakersfield, California, began the evening message by saying, "Howdy, to the General Council, from the West." Then he explained that he would speak on four words from the last chapter of the Gospel of Luke: "power from on high." "There are three things," he declared, "which perpetrate power from on high. They are (1) baptism in the Holy Spirit; (2) the power of the authority of the Word of God; (3) the power of decision."

"I'm more Pentecostal than ever," said Brother Ward, "and I cast a vote for old-time experimental religion—not psychological, not metaphysical, not philosophical, but experimental!"

He told about the history of camp meetings, and how in the early days many persons of various denominational affiliations experienced supernatural power and manifestations similar to those which are evident in Pentecostal meetings today.

He emphasized his final point; The Power of Decision, by declaring that God can only bless an effort. "You must give God something to bless!" His closing illustration was the powerful story of his visit to an international airport. As he watched the pilot making final checks before taking off on a transoceanic flight, he realized the inestimable importance of each decision, for the pilot was going to fly over the ocean through the uncharted sky, beyond a "point of no return."

"We have made our decision," Brother Ward said in climax. "We have declared our belief in the truths that Jesus saves,

Jesus heals, Jesus baptizes, and Jesus is coming again. We must go on. We move with faith beyond a 'point of no return.'"

As Brother Ward gave the altar call he asked Miss Sunberg to sing again "I See a Crimson Stream of Blood." The Spirit seemed to move in an exceptional manner upon the congregation. The personal workers led many into the prayer room, and hardly a Christian left the auditorium before kneeling to declare anew his decision to live for Christ and His cause.

## FRIDAY NIGHT

With Joe Ragsdale at the piano, Mrs. James Hamill at the organ, and Tom Hollingsworth leading the singing, the Friday night service began with an old-fashioned song fest. The congregation entered enthusiastically into such familiar gospel songs as "We're Marching to Zion," "Since Jesus Came Into My Heart," "When We All Get to Heaven," "Amazing Grace," and "Thank You Lord for Saving My Soul." Then Fred Leader played his accordion as he and his wife, the former Marjorie Evans, sang.

Joseph Wannemacher then introduced the mayor of Milwaukee, who gave a welcome to the Council, and expressed his appreciation for the work of Assemblies of God ministers he had known. Bartlett Peterson responded to the mayor's welcome.

Ushers carried huge armloads of books into the auditorium and Robert Ashcroft stepped to the microphone to explain that E. S. Williams, General Superintendent for twenty years preceding his retirement from this office four years ago, had written a new set of books on Systematic Theology. The first volume was just off the press and was now being offered to delegates at a special price. The five hundred copies sold immediately, and after the service there was a rush to the book stand where Brother Williams autographed the new books.

Two more special numbers—a saxophone quartet playing a medley of gospel songs, and Sven Bjork singing "Peace in the Valley"—were in keeping with the outstanding quality of music which characterized the evening services throughout the Council.

The congregation seemed to be in an especially receptive mood as Evangelist Gayle Jackson began his message, which he entitled, "Revival Now, and Why." Continuing in the spirit of old-fashioned preaching of experimental religion, Brother Jackson said, "Though we live by faith, there is feeling in religion. There is something in Christianity that touches even the body!"

He read as his text 1 Timothy 3:1, and spoke of the dangerous times in which we live today. "The world is dark from almost any viewpoint," he declared, "but



the Sun is about to rise! We are not pessimistic when we speak of the dark and dangerous world, for we know that Christ is coming very soon."

Brother Jackson's conclusion was that we are experiencing revival in these days because people who live in a dangerous world are seeking help from God. "Revival comes because people want God," he said.

At the close of the message a number of unsaved persons came and stood in front of the platform, where Brother Jackson prayed with them before the personal workers led them into the prayer room.

(To be continued)

"Too many Christians give God the left-overs after they gorge themselves. They get riled up when you ask them to sacrifice a few hours of sleep for a prayer meeting, or give up a few milk shakes to finance the spread of the gospel.—Robert A. Cook.

DAWSON, GA.—We had a meeting with Evangelist W. F. Hayden of Tampa, Fla. The attendance was very good. We enjoyed Brother Hayden's anointed messages and his musical numbers on the saxophone.—Jack Fowler, Pastor.

### WYOMING DISTRICT CAMP CALLED "THE BEST YET"

The Wyoming District Camp in July was a great blessing to those who attended. V. J. Crews of Denver, Colo., was the camp speaker and he presented the Word of God with power. Souls were saved and quite a number received the baptism of the Holy Spirit. Many commented on the great blessing and helpful instruction received from Brother Crews' ministry.

Charles Ramsay of Springfield, Mo., was with us for five days. Hearts were lifted in praise and worship as Brother Ramsay ministered the Word and illustrated it with cartoons or beautiful scenes or drawings of Christ. At the night services colored lights were turned on the picture as an appropriate song was sung.

Mrs. Bonnie Tilus of Lead, S. Dak., conducted the children's church and the efficient work among the youngsters was a great asset throughout the camp.

Carl Callihan was the teacher of the training classes and Murray McLess, District C. A. President, was in charge of the C. A. activities.

We appreciated the preachers and their wives who worked so hard to get the camp grounds and buildings ready in time for camp. Many feel that this was the greatest camp in Wyoming District's short history.—H. R. Kennedy, District Secretary.

### 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.

LINDEN, N. J.—Assembly of God, Oct. 11—Nov. 1; Evangelist L. C. Robie, Union Springs, N. Y.—by Fred D. Drake, Pastor.

FLINT, MICH.—Bethel Tabernacle, Oct. 6—18; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (Duane Wessman is Pastor.)

NEW YORK, N. Y.—Evangelical Christian Church, Sept. 29—Oct. 11; Evangelist Levi L. Storms. (Anne Scirmont is Pastor.)

NORTH HOLLYWOOD, CALIF.—Assembly of God, Oct. 11—; Evangelist Velmer Gardner, Springfield, Mo. (Emil A. Balliet is Pastor.)

MORGANTON, N. C.—Full Gospel Assembly of God, Oct. 6—18; Evangelist and Mrs. William F. Voodre, Durant, Fla. (R. O. Brown is Pastor.)

ATLANTA, GA.—Washington Street Assembly of God, Oct. 4—; Evangelist Carl C. Haas, Springfield, Mo. (Jimmie Mayo is Pastor.)

ATLANTA, GA.—East Side Assembly of God, Oct. 4—; Evangelist Robert Gurganus.—by Clifford B. Duncan, Pastor.

ST. THOMAS, PA.—Full Gospel Church, Oct. 4—; Evangelist V. W. Miles, Williamsport, Md.—by D. Armstrong, Pastor.

LITTLE ROCK, ARK.—Central Assembly of God, Sept. 29—; Evangelist Floyd R. Hoole.—by Robert C. Sellers, Pastor.

ODESSA, TEX.—Sept. 27—; Evangelist and Mrs. Robert J. Salter, Hillsboro, Tex. (William Bozeman is Pastor.)

GIRARD, OHIO—Assembly of God, Sept. 29—Oct. 11; Evangelist and Mrs. R. G. Mohrman, Flint, Mich. (Melvin Hart is Pastor.)

ELIZABETH, N. J.—Ebenezer Church, Oct. 11—26; Jimmy Adams Evangelistic Party.—by Frederick H. Huber, Pastor.

ENTERPRISE, ALA.—First Assembly of God, Oct. 4—18; Evangelists Joel and Esther Palmer, Lake Wales, Fla. (Howard P. Trawick is Pastor.)

ELGIN, ILL.—Oct. 6—18; Evangelist H. B. Kelchner, Flintstone, Md.—by C. Merrill Johnson, Pastor.

MALONE, WASH.—Assembly of God, Sept. 27—; Evangelist W. R. McDonald, Hoodspoor, Wash.—by Norman V. Hansen, Pastor.

FREEMONT, PA.—Oct. 6—; Evangelist and Mrs. John Briner. Radio program, station WAVL, Sundays 12:30 p.m.—by Charles Shaffer, Pastor.

JANESVILLE, WIS.—Missionary Convention, Oct. 9—11; R. B. Cavanaugh, Indonesia; Gordon Marker, Mexico; and others.—by George Hillestad, Pastor.

PHILADELPHIA, PA.—Union meeting at the "Met," Broad and Poplar Sts., Oct. 11—25; Erickson Evangelistic Party.—by W. S. Bragg (Pastor, Highway Mission Tabernacle), Chairman.

HACKENSACK, N. J.—Oct. 6—25; Evangelist Eva Hagans.—by Lois Walter, Pastor.

HAVANA, ILL.—Oct. 4—; Evangelist Luther Tasker. (T. L. Bonniwar is Pastor.)

LAS VEGAS, NEV.—Assembly of God, Oct. 11—25; Evangelist Niels P. Thomsen, New Richmond, Wis. (Thomas Sutton is Pastor.)

WRAY, COLO.—Assembly of God, Oct. 4—18; Evangelists and Mrs. Don Bibler, Fresno, Calif.—by D. Taylor Holden, Pastor.

BAKERSFIELD, CALIF.—Full Gospel Tabernacle, Oct. 4—18; Evangelist Roy Sapp and Party, Orange, Tex. (C. M. Ward is Pastor.)

HURON, S. DAK.—Assembly of God, Sept. 22—; Evangelist Oliver Johnson, Powers Lake, N. Dak.—by D. J. Geist, Pastor.

DE KALB, TEX.—Assembly of God, Oct. 4—; Evangelist L. E. Mundt, Sterling, Ill. (B. O. Smith is Pastor.)

AUBURN, N. Y.—First Assembly of God, Oct. 4—18 or longer; Evangelist James W. Beam, London, Ont., Canada.—by L. L. Miles, Pastor.

WICHITA, KANS.—Glad Tidings Assembly, Oct. 11—Nov. 1; Evangelist and Mrs. O. E. Gaddis, Arkansas City, Kans. (Floyd Dennis is Pastor.)

LOUISVILLE, KY.—Bethel Assembly of God, Sept. 30—Oct. 18 or longer; Evangelist and Mrs. A. R. Vander Plog.—by Wiley G. Hinecker, Pastor.

MILLPORT, ALA.—Liberty Assembly, Oct. 4—18; Evangelist Carl Walker Jr., Nashville, Tenn., chalk artists and singer. (F. L. Davis is Pastor.)

OKLAHOMA CITY, OKLA.—Putnam City Assembly, Oct. 11—25; Evangelist and Mrs. A. D. Sturm, Fairmont, Minn.—by Douglas J. Friesen, Pastor.

ELIZABETH, N. J.—Trinity Pentecostal Church, Oct. 8—Nov. 1; Evangelists Robert and Lillian Watters, Collingdale, Pa.—by Allan A. Swift, Pastor.

COSHOCOTON, OHIO—First Assembly of God, Oct. 11 for 10 days or longer; Evangelist Louise Nankivell, Chicago, Ill.—by E. B. and Mary Johnson, Pastors.

ENGLEWOOD, COLO.—First Assembly of God, Oct. 13—18; children's and youth meetings, Evangelists Virgil and Edythe Warens, Fullerton, Calif. (J. H. Pearson is Pastor.)

PHOENIX, ARIZ.—Union meeting at Municipal Stadium, S. Central and Mohave St., Oct. 4—18; Evangelist and Mrs. T. L. Osborn. Sponsored by P.F.P.M.A.—by C. E. Leib (Pastor, Alzona Park Assembly), Secretary.

HARVEY, ILL.—Calvary Temple, Oct. 6—18; Grafner-White Party, Dellroy, Ohio. (W. J. Sawyers is Pastor.)

CHEYENNE, WYO.—First Assembly of God, Oct. 4—18 or longer; Evangelist and Mrs. Ernie Reb.—by Joseph and Helen Dunets, Pastors.

WILLOW SPRINGS, MO.—Assembly of God, Oct. 18—; Evangelist Roland D. Hastie, Springfield, Mo.—by James E. Griggs, Pastor.

BARABOO, WIS.—Gospel Tabernacle, Oct. 13—25; Evangelist Harry Waltherman.—by V. N. Hillestad, Pastor.

VULCAN, MO.—Assembly of God, Oct. 4—18 or longer; Evangelist Melvin Planck, Marion, Ind.—by C. B. Glover, Pastor.

EUREKA, CALIF.—First Assembly of God, Oct. 4—18; Evangelist Bud Chambers, Oklahoma City, Okla. (R. L. Neal is Pastor.)

DELPHOS, OHIO—Union meeting, First Assembly of God, Metbliss and 8th Sts., Oct. 4—18 or longer; Evangelist H. E. Hardt, York, Pa. Prayer for the sick. (C. L. Gruver is Pastor.)



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GLEN JEAN, W. VA.—Assembly of God, Oct. 13—Nov. 1; Lee and Bonnie Jean Krupnick, Christian Jewish evangelists.—by Charles E. Brizendine, Pastor.

EL DORADO, ARK.—First Assembly of God, beginning Oct. 4 or 11; Evangelist Thomas B. Don Carlos, Petaluma, Calif.—by Roy L. Baker, Assistant Pastor. (Erling L. Saxelid is Pastor.)

BOULDER, COLO.—Assembly of God, Oct. 6—11; children and youth meetings, Evangelists Virgil and Edythe Warens, Fullerton, Calif. (D. M. Chapman is Pastor.)

ANNUAL CONVENTION. Pentecostal Fellowship of North America, will be held in the Armory at Charlotte, N. C., October 27—29. For information write the Secretary, C. M. Wortman, 50 Euston Ave., Toronto 6, Canada.

MONTANA SPEED-THE-LIGHT RALLIES—Oct. 6, Section 1, Kalispell; Oct. 7, Section 3, Havre; Oct. 8, Section 5, Wolf Point; Oct. 9, Section 6, Glendive; Oct. 12, Section 4, Columbus; Oct. 13, Section 2, Butte. Two services at each place, 2:30 and 7:30 p.m.—by Paul W. Fenton, District C. A. Director.

JONES CREEK, MD. (near Sparrows Point)—Dedication of new church, Oct. 11, 2:30 p.m. T. B. Pierce, Superintendent of Potomac District, speaker. Fellowship Meeting, Oct. 12 at 2:30 p.m. Revival beginning Oct. 12 at 7:45 p.m. with Evangelist C. L. Wiles.—by C. R. Qualls, Pastor.

### SOME OF THE 2700 REGISTRANTS AT THE GENERAL COUNCIL IN MILWAUKEE

1. 'Flowers from the east'—Pastor and Mrs. Joseph R. Flower from Syracuse, N. Y., and Pastor and Mrs. George E. Flower from Brocton, Mass.

2. J. Roswell Flower, the General Secretary, presiding at one of the business sessions of the Council. (He is the father of Joe and George.)

3. Evangelists Velmer Gardner and Gayle Jackson smiling at something that Pastor Otis H. Virgin of Sullivan, Mo., had to say.

4. Assemblies of God chaplains, shown with the Chief of Army Chaplains, Major General Ivan L. Bennett, front and center.

5. Pastor W. Neil McDaniel of Newcastle, Wyo. chatting with Pastor and Mrs. David A. Hastie of Springfield, Mo.

6. Part of the people gathered in Juneau Hall for morning prayer, led by Aaron A. Wilson.

7. Some of the Greater Milwaukee pastors: C. D. Schmitt, Azof Jashinsky, D. M. Carlson, R. L. Scharnick, John Congelliere, Fred Sandell, and Edward Lutz.

8. The luncheon for District C. A. Presidents and other District C. A. officers.

9. Wilson A Katter, Minneapolis, and a worker in the North Central Bible Institute booth.

10. The laymen's banquet.

11. The Kolenda brothers singing at the laymen's banquet.

12. Pastor Aaron A. Wilson of Kansas City, Mo., the banquet speaker.

13. Hardy Steinberg, President of the Great Lakes Bible Institute (center), talking with two missionaries from French West Africa: A. E. Wilson and Charles E. Greenaway.

14. Two Indian brethren carried this "Home Missions Church" up and down the aisles and the people filled it with offerings for Home Missions.

15. Milton T. Wells, President of Eastern Bible Institute, displaying some pictures of the school's scenic campus.

16. Kenzy Savage, Principal of the Latin-American Bible Institute at Ysleta, Texas, stands by as three of his students play and sing at the Home Missions booth.

17. The Central Bible Institute booth was a mecca for many of its former students and faculty members. Shown here are a missionary and two pastors' wives (R. B. Cavaness, Mrs. C. C. Burnett, and Mrs. O. C. Budge) with Wayne Fagerstrom, Promotional Director for C.B.I.

