



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

The Pentecostal Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Some thoughts recently expressed at the General Council on

The Age of Atomic Energy

BY J. NARVER GORTNER

WE have been told that a new age has just dawned, and it has been called "the age of atomic energy." The discovery of the means of releasing atomic energy through the splitting of the atom has been the subject of many articles and has, perhaps, been discussed by more people than any other single theme during the past few weeks. It can well be said that many among us have become atom-minded.

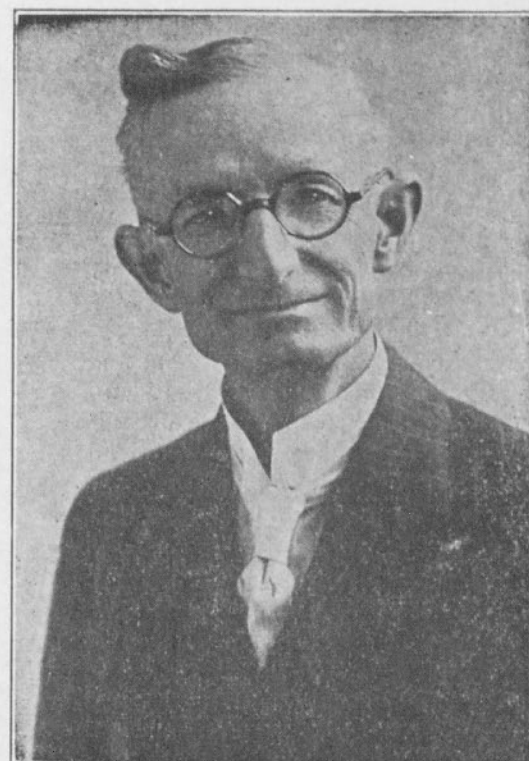
What is an atom? Nobody has ever seen one. Scientists tell us that an atom is so small that it takes fifty of them to make one molecule, and that it takes two million molecules to make a bit of organized matter that is large enough for man to see through the lens of the most powerful microscope he is capable of producing. So it is quite evident that an atom is pretty small. Here is something for the folk who tell us that they will not believe in the existence of what they have not seen, and what nobody else has ever seen, to think about. The real truth is that "the things which are not seen," and *cannot* be seen, but that we nevertheless know exist, are much more potent than are the things which are visible. In any event we now know that there is such a thing as an atom although no human eye has ever seen one.

The scientists tell us that the atom is a little Solar System. There is a solar center around which a tiny planet, or planets, which we call electrons, revolve, each in its own orbit. An atom of hydrogen, which is the lightest in weight

of all material substances, has just one planet revolving around its center, whereas an atom of uranium, which is the heaviest of all substances known to man, has ninety-two planets, each of which has its own orbit and is continuously revolving around the center of the atom. The solar center of the atom is a charge of positive electricity and each of the planets is a charge of negative electricity. The splitting of the atom brings the positive and the negative into direct contact, by collision, and the result is an explosion that releases two hundred million volts of electric energy. When we realize that in a bit of matter the size of a marble there are multiplied billions of atoms we get an idea of what could well have been expected as a result of the releasing of the energy in an atomic bomb.

The scientists knew what the result would be, and that is why they worked so feverishly to complete their work which they felt sure would bring the war to a speedy close. We have now learned that those opposed to our government and to the policies of the United Nations were also working with feverish haste. How thankful we should be that, in the providence of God, *our* scientists won the race! Think of what the result would undoubtedly have been had the reverse been true.

It has been said that this invention, or discovery, is likely to end war. Nations will not now dare to go to war, for man has in his hands a weapon with which he can destroy himself, and should a war begin the weapon will undoubtedly be



J. Narver Gortner
re-elected as Executive Presbyter

used, and, if used, the result will be the destruction of the race. But those of us who are familiar with history, and with prophecy, are fully aware of the fact that man is not wise enough to profit by past experiences or by reason and that the Word of God definitely tells us that "there shall be wars and rumors of wars," and that this condition will continue up until the very end. When our Lord shall come at the second stage of His second advent, "on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS," there will be assembled together to make war against Him a vast army that will, of course, be doomed to ignominious defeat. John writes, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make

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An Evaluation of the Pentecostal Movement

J. ROSWELL FLOWER, AT GENERAL COUNCIL

FORTY-five years have passed since that memorable night in Topeka, Kans., when the Holy Spirit fell upon a group of spiritually-hungry Bible students, and one of the number was filled with the Spirit and spake in other tongues as the Spirit gave utterance. Since then, hundreds of thousands of earnest Christians have received a similar experience, and the "Pentecostal Movement" has grown to such proportions that it can no longer be ignored by the Christian world. Forty-five years ought to be sufficient time for testing and we should now be in a position to properly evaluate the movement as to its scripturainess and spiritual worth.

Let us read again the first twenty verses of the second chapter of the Acts of the Apostles:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

"What meaneth this?" That question has been asked again and again, both by worldlings and the followers of the Lord Jesus Christ. We have a responsibility to the present generation to give a sane, scriptural answer. The younger generation has received a heritage from the generation past, and this generation has a responsibility to the generation which shall follow us. It is said that the first generation has a revelation, the second generation inherits a tradition and the third generation has a headache, or in other words, is bored and uninterested. But that need not be the case if we are faithful to the vision which God hath given to us.

Yes, we have a heritage which has been left to us. We are now living just about forty-five years after the time that the Spirit of God was outpoured upon that

little band of Bible students in Kansas. There had been other similar outpourings of the Holy Spirit prior to that date, and these have been recorded in S. H. Frodsham's book, "With Signs Following," but the outpouring of the Spirit on the first day of January, 1901, was unique and far reaching in its influence because at that time a doctrinal stake was set

THE WILL

"All Judah rejoiced, for they had sought Him with their whole desire; and was found of them."—2 Chron. 15:15.

The will is the royal faculty of the soul; it rules over the whole man. Many people become the slaves of sin because they do not decide with a firm will to listen to the voice of conscience. Many Christians make no advance in the prayer-life because they have not the courage to say with a strong purpose of will: "By God's help I will do all that God's Word and my own conscience bid me do. I will make time for prayer and quiet fellowship with Him."

In the practice of prayer it is quite indispensable to say in regard to wandering thoughts, or the brevity and haste of our prayers, or their formality and superficiality, "I will not give way to these things, I will call upon God with all my heart and strength."

This is not an easy task. One must face the position calmly and decide to go on praying without any real zeal or earnestness, or else look to God to help them by His Holy Spirit to say: "In the few minutes that I spend with God and His Word I am determined to give the time *with an undivided heart*." Keep on, even though you find it difficult. You will find it easier each time you say to God; "Lord, I can be satisfied with nothing less; I will seek Thee with my whole heart."

All Judah sought the Lord with their whole desire (or will), and He was found of them. God is longing to bless you, but is unable to do so as long as you are not willing to give yourself unreservedly, and with all the strength of your will, to let Him work out His will in you. Speak it out in God's Presence: "*Father, I will seek Thee with all my heart and will.*"

which laid the foundations of a movement which has since encircled the earth. From the records which have come down to us we learn that a little band of Bible students were devoting themselves to the study of the Book of the Acts of the Apostles in the Fall of the year 1900. The instructor was to take a journey and he admonished the students to search the

Word and, on his return, give him an answer to the question, "What is the Bible evidence of a believer's having received the Baptism in the Holy Ghost?" The students went to work and when their instructor returned home, they informed him that they were confident that "speaking in tongues as the Spirit gives utterance" is the Scriptural evidence of the Baptism in the Holy Ghost. It was not the teacher who arrived at this conclusion, but the students themselves, after having compared Scripture with Scripture in their study of the Acts of the Apostles.

That was a momentous decision for it gave birth to a movement. There had been outpourings of the Holy Spirit in widely scattered places, over a period of years prior to that time, but when believers were filled with the Holy Spirit and spoke in tongues, the speaking was looked upon as merely a "gift of the Spirit," and of no greater significance than prophecy, or healings, or other spiritual phenomena. But with the decision that when a Scriptural Baptism in the Holy Ghost is received, the believer should speak in tongues as an evidence of the Holy Spirit taking full possession, a pattern was set for all time to come.

When that decision was reached, the students immediately appointed tarrying meetings, in which they humbly sought God for His fullness. These meetings continued day after day and night after night. The conviction grew that a Pentecostal Baptism similar to that described in the second chapter of Acts was possible of attainment. And then it came. The time was January 1, 1901. The first to receive was a young woman. She was filled with the Spirit, speaking in other tongues in an ecstasy of spirit until she lost the use of her

English tongue for three days. The overflow of divine joy in praise and worship set afire the expectation of the rest of the students and stimulated them to renewed seeking for a similar baptism which they had seen their fellow-student receive. And one by one, they too received until there was quite a company of them.

In the year 1941 I was on my way to the West Coast, when I picked up a newspaper. It was the Kansas City Star. I very seldom see that newspaper and it did not interest me nearly so much as my home town paper would have done. But I glanced over the headlines and then my eye fell on a column entitled "Forty Years Ago." There was no particular reason for my reading about what had happened in Kansas City forty years ago, but, having nothing else to do at the time, I read on and was startled to read "that a group of evangelists had come from Topeka, Kans., and these people were speaking in other tongues, claiming that they had received a Baptism in the Holy Ghost." It was only a brief statement, but it was of great interest to me. It seemed strange that I should pick up that special paper and my eyes should light on that one small item, which could have been so easily overlooked. But it confirmed the facts which had already been related to me.

Now we can look back and see the importance of the conclusion that had been reached by those students. It had set the standard for a movement which was to spread west and east, south and north until it reached not only every State in the Union, but every continent and almost every nation on earth. There are more than 5000 Assemblies of God in the U.S.A. besides thousands of similar churches in the Church of God, the Pentecostal Holiness, the International Church of the Four Square Gospel, the Open Bible Standard, the independent Assemblies of God and many similar organizations. All of these teach and believe that the speaking in other tongues as the Holy Spirit gives utterance is the evidence of a Scriptural Baptism in the Holy Ghost.

There are also Pentecostal churches in Canada, Alaska, in Mexico and Central America, British West Indies, Cuba, and Puerto Rico. Missionaries of the Assemblies of God have gone abroad to some forty-five definite mission fields, and the adherents of this faith in the Assemblies of God mission fields exceed 160,000. Then there are the Assemblies of God in Great Britain, the Filadelfia Church in Sweden and Norway, the Assemblies of God of South Africa, New Zealand, Australia and Brazil. Two similar church communions in South Africa with thousands of adherents are the Apostolic Faith and the Full Gospel Churches. The movement is here and still growing and evangelical Christianity must recognize

it and evaluate it. It cannot be ignored nor laughed off. It has existed for forty-five years and has survived every attack from without and every weakness found within.

The Assemblies of God were not organized until the year 1914. The Pentecostal experience came to two Holiness bodies in the southeast, and the doctrine of the speaking in tongues being the evidence of the Baptism in the Spirit was adopted by them prior to that time. They were the Church of God of Cleveland, Tenn., and the Pentecostal Holiness

FROM EVERY STATE

The following editorial appeared in the *Springfield Leader and Press* during our recent General Council.

To its own residents, Springfield is well known as a dairying center, a railroad center, a medical center, and a trading center from pioneer days, for it always has been—as it still is today—a major crossroads in this region.

But throughout the length and breadth of America, with its Springfields in every state and millions who never heard of Springfield, Missouri, perhaps our pleasant and beloved home-town is known to more people as the headquarters of the Assemblies of God than for any other one thing.

Not a state in the union but has Assembly of God ministers in direct contact with the denomination's headquarters here—and, indeed, few nations in the world but have Assembly of God missionaries assigned from Springfield and accountable to the missionary headquarters here—so that the name of Springfield probably is carried farther by this church than by any other agency.

And Springfield is aware of the fact and proud of it—considers the Assemblies of God one of its outstanding organizations and finest assets, with their great publishing house here, their training school, perhaps soon to become a standard college, and the international headquarters offices.

Periodically the biennial general council of the denomination meets here—as it is doing now—and these meetings always are a great event. Visitors come in by many hundreds to spend rich days together in preaching, prayer, praise and fellowship, and to transact the business of their great denomination.

This general council has now been in session here since Thursday, and these newspapers join the entire community in extending its members hearty welcome and most cordial greetings and wishes for the success of their undertakings.

Church. In the year 1914 there were hundreds of independent Pentecostal and Apostolic Faith and Full Gospel Assemblies which had nothing in common with the exception that they had received the teaching and were experiencing the same spiritual phenomena. The call for a General Council was made with the idea of stabilizing fellowship, establishing doctrine and practice, and for the purpose of united effort in the publication of gospel literature and the propagation of the evangelical, Pentecostal message to the mission fields. The growth of the move-

ment since that time has been phenomenal.

Now there are some things in connection with the early days of Pentecost that I think it will be well to meditate upon. There is one expression found in the Book of Acts which is almost peculiar to that book. It is "One Accord." It is a translation of the Greek word *homothumadon* which is found but twelve times in the New Testament, once in Rom. 15:6 and eleven times in the Book of Acts. It is found in Acts 1:14; Acts 2:1 and 2:46. It is also found in Acts 4:24 and 5:12. It seems to be an expression peculiar to the Book of Acts and therefore is of special significance. "One Accord" means more than a mere agreement of ideas. You will recall that when the Lord Jesus sent out His disciples, He sent them out two and two. You may wonder at that provision for the propagation of the gospel message, but there was a reason for it. He also said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Did that mean that if there be simple agreement between two persons who want something they are sure to get it? No! It meant much more than that. It means that when two hearts flow together in one purpose, in a fervency of prayer and faith, the courts of heaven will be opened to them.

The significance of the term "one accord" is seen in Acts 7:57, also Acts 19:29. One-accordness is a flowing together of the spirits of men to one purpose until it becomes a passion. When the church prayed with one accord (Acts 4:24) the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and spake the word of God with boldness.

When the disciples were gathered together in the upper room, they were there with a purpose. They had been instructed to wait for the promise of the Father. "These all continued with one accord." Then the same expression is repeated in Acts 2:1, "They were all with one accord in one place. And suddenly . . ." As they continued in one-accordness, the power of God fell on them, and they were all filled with the Holy Spirit, and began to speak with other tongues. One-accordness is not passivity, it is passion. There may be a value in a unity of spirit in a passive state, but it will not produce very much, but when there is a flowing together of spirits in a united passion for God there

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The Editor's Notebook

Looking Ahead

The twenty-first General Council of the Assemblies of God has gone into history. Said Dan Crawford at the beginning of a new year of service, "Hats off to the past, coats off for the future." We would add to this watchword, "And knees bent!" The Pentecostal testimony is only maintained by means of the attitude of heart that brought the first outpouring, "These all continued with one accord in prayer and supplication." Persevering prayer will bring a perpetual Pentecost.

Made One

The 37th chapter of Ezekiel begins with the story of a valley full of dry bones which were changed into a living army. Thank God for the promise our Lord gives to "dead" folk, "I shall put My Spirit in you, and ye shall live." Ezek. 37:14. But there is a second story in this wonderful chapter. The Lord told the prophet to take two sticks, one representing Judah and the other Ephraim. He was bidden, "Join them one to another into one stick." There had come strife between the twelve tribes and they were divided, ten tribes going one way and two tribes another. But this was altogether contrary to the mind of the Master, for He wanted them to be all one. And just as the prophet united the two sticks together, so the Lord gave the promise, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Ezek. 37:19. No more strife or division. The Lord hates that.

His Secret

Turn to the New Testament and you have the application of this parable to our day. The 17th chapter of John is the holy of holies that we are allowed to enter with our lover Lord. We hear Him in communion with His father, pleading to Him for that which was the desire of His heart, His great outstanding desire for his disciples right through this dispensation. What was this? "That they may all be one." John 17:21. You may ask, "How can this be?" The Master shows us how. He petitioned His Father, "That the love wherewith Thou hast loved Me may be in them, and I in them." John 17:26. Let us take time to wait on the Lord un-

til He makes this, His outstanding desire, a reality in our lives.

Pentecost

His prayer was answered for the first disciples: "When the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:1. The Spirit fell upon them, and they became a living, invincible army and though both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against them, armed with the weapon of "all prayer" they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following. Some complained concerning these feeble Jews, that they "have turned the world upside down." Acts 17:6. This is our pattern today, oneness with Him and oneness with one another, a mighty army with banners flying, everyone "keeping rank." 1 Chron. 12:33.

No Dividing Line

In the early church there were those who sought to bring in division. They said, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1:12. Paul, under the inspiration of the Lord, rejected this schismatic spirit and branded it as carnality, a product of the carnal mind which is "enmity against God." Some sought to create a dividing line between Jews and Gentiles in the church. But writing to the saints at Ephesus, the inspired Apostle points them to Calvary where Jew

and Gentile are melted into one, and says to these Gentile converts: "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us." Eph. 2:13, 14. The church is just "one body," and since this is so, we are called to all join God's great Christian Endeavor society spoken of in Eph. 4:1-3, "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Each of us is to "esteem other better than themselves." Phil. 2:3. None of us know much, anyhow. A godly bishop said to a gathering of his preachers, "I want to remind you that none of you are infallible, not even the youngest of you."

National Radio Hook-up

The most outstanding matter of business at the recent General Council was the authorization for the setting up of a Radio Commission. We have been given the opportunity of securing time on a number of stations, and hope in days to come that this will develop into a nationwide hook-up. This is a marvelous opportunity of broadcasting the Pentecostal message. Pray much for this. A good program sent out week by week by Spirit-anointed workers could mean much for the advancement of the kingdom. Let us ask for vision, and courage, and faith.

Possibility for God

The Pentecostal commission is, "Go ye into all the world, and preach the gospel to every creature." Brother Perkin is very modest in stating the needs of the Missionary Department, but we have noticed that at times during this year, the monthly expenditures have exceeded the monthly income. With increased income everywhere, we should not fail to meet the monthly missionary budget. Remembering the commission, it is imperative that we double our missionary forces and that we keep supplies going to the field. Remember this, that many things are three times the cost that they were in 1939. This means that if we double our missionary force, we shall need six times the income. Brother Howard Osgood wants two hundred missionaries to occupy war-torn China. And then we must enter Japan again with the gospel. Then there are the vast islands of the Pacific to be evangelized.

The Task

The vision of our Missionary Department is to buy up radio time in many

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lands where the people have radio sets, and put on a daily full gospel program. And what is to hinder our having stations of our own? One has recently been offered to Brother Perkin, and an expert has volunteered to take care of it.

In addition to the radio program, we desire to circulate the gospel throughout the earth by means of the printed page. If during the past four years we could circulate millions of copies of *Rev-elle*, can we not in a like manner spread the gospel to the ends of the earth in a hundred languages? We can if we work and pray together, and are all "of one accord" with our Lord and with one another.

AN EVALUATION OF THE PENTECOSTAL MOVEMENT

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will be a Pentecost. Now we have almost forgotten that secret. Our tendency is to lay a huge responsibility upon the individual seeker. We tell him there is a Pentecostal Baptism for him and expect him to get down and pray through until he touches God, but he does not get very much help from us. But listen! There is a responsibility resting upon Spirit-baptized Christians to court the presence of God, so that the seeker, when he is pressing through to God, will have the help of our prayers and the influence of the Spirit dwelling in those who are gathered about him. We can make it easy for him to press through and be baptized in the Holy Spirit. We must seek God with him in a one-accordness of spirit and the Holy Spirit will come as He did upon the early church. See Acts 4:24-39.

Pentecost in its initial manifestation was a baptism upon a group rather than upon a single individual, although there were individuals baptized in the Spirit, who were not members of a group. Acts 9:17. It was a group of about 120 tarrying in an upper room until the Spirit of God was outpoured upon them. It was an undetermined number who prayed in one accord until the Spirit fell in such power that the very building in which they were assembled was shaken with the impact. It was a group gathered in one accord in the house of Cornelius, waiting eagerly, expectantly to hear the Word of the Lord, upon whom the Holy Spirit fell in power as the disciples had experienced it in the beginning.

When the news of the Latter Rain outpouring of the Holy Spirit was spread abroad, it was received by many groups of spiritually hungry people, who tarried before God in prolonged prayer meetings, until the Holy Ghost fell upon them. At times, there were newly baptized believers present who had brought the message to them. In many instances faith and

expectancy were born in the hearts of earnest Christians through the message of the printed page only. But when the people met together and prayed earnestly, in one accord, their passion for God resulted in an outpouring of the Holy Spirit which fully satisfied every desire. The pattern was the same everywhere. There were prostrations, holy laughter, and overflowing of joy and ecstasy, fiery zeal and the inevitable speaking in other tongues as the Spirit gave utterance.

I remember well a story that was told to me by one who had been present in such a meeting. As I recall, a picnic had been announced, but a group of young people who had been attending a Pentecostal revival meeting came to their pastor with the request that he meet with them in a prayer meeting instead of going to the picnic. They had been aroused to spiritual desire by the preaching of the Pentecostal message and the seeing of others receive a Pentecostal baptism in the Holy Spirit. They went into an upper room, got down on their knees and waited silently, intently upon God. I heard the pastor himself tell the story afterward. He said they were there in prayer for some time, it may have been for several hours. There was some weeping and subdued praying. While these young people were on their faces before God, the pastor stood up and raised his hands toward heaven.

He stood there before God with up-raised hands when suddenly he felt something touch his fingers. It was like a blanket coming down out of heaven, which passed down his arms to his body. When it came to the level of the heads of the kneeling people, they began to fall on the floor all over the place. One by one they were filled with the Spirit, singing and speaking in other tongues, with

such expressions of rapturous joy as to be indescribable. Many of those young people launched out into the ministry and have continued to this day—thirty years have not dimmed their consecration and zeal for God.

Now there is the original pattern. And over again in many places in America and in many other lands.

The story of Azusa Street in Los Angeles, Calif., has been repeated many times, and yet it may be possible that that story is not fully known. In the year 1906 W. J. Seymour, a colored Holiness preacher, had been attending Apostolic Faith meetings in Houston, Texas when he was invited to come to Los Angeles. He found a little group of colored Holiness people in a mission on Bonnie Brae Street, and although he himself had not experienced the Pentecostal Baptism, his message of what God was doing for the people in Texas inspired his hearers to seek for a similar experience. They entered into a "one accord" of desire and purpose and their faith bore fruit. The first one to receive a Pentecostal baptism in the Holy Ghost was a woman named Jenny Moore. W. J. Seymour did not receive his Baptism until some time later. The move was made to an old building on Azusa Street and the revival that ensued was publicized so that many people are under the impression that the Azusa Street revival was the beginning of the Pentecostal Movement.

In January of 1907, a man came from Los Angeles, Calif., to Indianapolis, Ind. He attended a meeting in the Christian and Missionary Alliance Church and when the opportunity was given he stood up to testify. We learned that he had come to make restitution of a wrong. He had not come as an evangelist but to make wrongs right. Those were the days of deep heart searchings, and repentance and restitution were given emphasis in our services. The heart searchings of the Holy Ghost were deep and the results lasting.

Then he told the people that he had come from Los Angeles where God was pouring out of His Spirit and those baptized in the Holy Spirit were speaking in other tongues as the Spirit gave utterance. It was a simple testimony but it electrified the entire church. For months there had been a band of earnest Christians in that church meeting weekly for intercessory prayer and the message which had been brought to them met the desire of their hearts fully. Tarrying meetings were begun and God began to pour out His Spirit upon them. Time and space will not permit the recounting of the story now, but the results of that outpouring of the Holy Spirit abide until the present day.



The General Superintendent, Ernest S. Williams, and the four Assistant Superintendents, Wesley R. Steelberg, Fred Vogler, Gayle F. Lewis, Ralph M. Riggs.

No one can preach about Pentecost consistently without folk getting hungry for a Pentecostal experience. And when they get hungry, they are going to pray. Need is the mother of desire and desire is the mother of prayer. One cannot pray long until faith in the promises of God springs up in the heart, and faith brings the blessed experience of the Baptism in the Holy Ghost.

There is a difference between the normal presence of God when "two or three are gathered together" in His name and the presence of God in an active sense. It was when the "power of the Lord was present to heal" (Luke 5:17) that many of the mighty miracles were performed by the Lord Jesus. At Ephesus, when the power of God was present in an active sense, special miracles were wrought by the hands of Paul. How was it that the power of God was present on those occasions more than on other occasions? Was it not true that

all the newly baptized Christians had the presence of God with them after the day of Pentecost? Then why was there a necessity for a special coming of the power of God, when persecutions arose against them? They prayed with one accord (Acts 4:24) because they sensed their need, and God answered with fire by refilling them with the Holy Ghost so that they spake the Word of God with boldness.

If there be no sense of need of the power and presence of God, the church will drift along in contentment of spirit, but you need not expect very much of the supernatural workings of the Spirit of God. But if there be a sense of need and the church is willing to seek the face of God for an enduement of power from on high, there is no reason why we should not again have the mighty workings of God among us. The prophet Isaiah made the lament that "there is none that calleth upon Thy name, that stirreth up

himself to take hold of Thee, for Thou hast hid Thy face from us." That lament could be voiced very well in many of our churches today.

Now there were several distinct things which characterized the work of the Holy Spirit in the Apostolic Church which were found also in the early days of the Pentecostal Movement. I must refer to them briefly in this message.

First of all, when the Spirit of God came upon the early disciples, they had all things in common. Looking back upon that event, we believe they made a mistake in the method they followed, for it was only a short time until the financial resources of the church were consumed and it was necessary for other churches to contribute means for the support of the poor saints in Jerusalem. But take note, the principle that was back of what they did is important. God had removed from their hearts the spirit of covetous-



CAUGHT BY THE CAMERA AT THE COUNCIL

1—Ministers registering with Glenn Renick, Roster Committee Chairman. 2—A group of District Superintendents, with the General Superintendent and the four new Assistant General Superintendents in front. 3—Brother Grable's Sunday School booth. 4—A delegation from Philadelphia, Pa. (Sister Foote, Pastor Wallace Bragg, Brother Carr, Brother Vile, Sister Vile). 5—Ministers from the Atlantic Coast, Pacific Coast, and Mid-West: Arthur Graves, Ben Hardin, and W. F. Garvin. 6—Carl Reynolds of Texas getting a few pointers from Ralph W. Harris. 7—Two California brethren, L. R. Keys and W. T. Gaston. 8—Missionaries at the outdoor cafeteria: George Clark, G. Vesselin Nikoloff, a sister and Nicholas Nikoloff. 9—Missionaries eating together: Mrs. Noel Perkin, Hugh Jeter, Noel Perkin, and Maynard Ketcham. 10—Lawrence Olson and H. C. Ball, with motorcycle purchased by the C. A. Speed-the-Light Fund for use in Brazil.

ness. No man claimed that the things he possessed were his own, but it was the desire of all that there be an equality of possessions. The concern was for one another rather than for one's own self. The principle underlying the act of selling all, was a sound principle and it came as the result of the love of God which was poured into their hearts when they were filled with the Holy Ghost.

We had much of the same thing in the early days of our Pentecostal Movement. Success was not measured by the amount of salary we received, but by the fruit of our labors in the salvation of souls. It was a common thing for newly baptized souls to sell out all their possessions, pack a suitcase and start out to witness for Christ, trusting God for the future. Many even gave up their life insurance. Whether they were wise in doing so is not the question before us. The spirit which prompted this action is what I am talking about. The motive back of the disciple's putting their all in the common

pot came from God. It was in direct contrast to the spirit of covetousness which is so evident in many quarters today.

There was another thing apparent in the early apostolic church which had its counterpart in the early days of the Pentecostal Movement—an abiding consciousness of the presence of the Lord Jesus Christ in their midst as the head of the church. While He had gone into the heavens, He was abiding with them through the Spirit, guiding them, directing and leading them in the details of their service. They did not depend upon human wisdom, nor the forming of committees for the creation of plans, etc. They leaned hard upon the direction of the Spirit, and the verdict was rendered again and again, "It seemed good unto the Holy Ghost and unto us."

We have an example in the story of Ananias, a disciple dwelling in Damascus. Saul was on his way to Damascus to hail before the magistrates all

the Christians he could find, and on the way God stopped him and he heard the voice of the Lord Jesus saying, "Saul, Saul, why persecutest thou me?" It was a demonstration of the personal interest of the Lord Jesus not only in the man Saul, but the welfare of the church. And this same Jesus also spoke to Ananias, directing him to Saul who was dwelling in a house on a street called Straight. The fact that Jesus spoke to him, evoked no surprise on the part of Ananias, so far as the record goes. It was taken as an ordinary experience.

With the coming of the Holy Spirit in these latter days, a sense of the imminence of the Lord Jesus was also apparent in many lives. There was a definite looking to God for an indication of His will in minute details of both life and service. The will of God for us was the most important thing in the world and no sacrifice was considered to be too great for its fulfillment. And if God is actively moving in our midst, why should there



11—Viewing architect's sketch of the new building for headquarters offices and Gospel Publishing House: Stanley H. Frodsham, J. Roswell Flower, Jesse Z. Kamerer, and Arthur Graves. 12—Atwood Foster and co-workers from Oregon District. 13—Shopping at the book stand. 14—J. N. Gortner, senior Executive Presbyter, being introduced to Chaplain F. L. McGowan by F. D. Davis, newest Executive Presbyter. 15—A. A. Wilson, another Executive Presbyter. 16—Visiting the booth of the Home Missions Department. 17—Discussing the situation in southwest China: James Vigna and Howard Osgood. 18—Paul Miller in Servicemen's Department booth pointing to pictures of our Assemblies of God chaplains. 19—The long and short of Texas preachers: A. C. Bates and George Hayes. 20—Carrying banners in to Sunday afternoon missionary service, representing Latin America, Africa, China, and India. 21—Missionaries marching down the aisle in native costumes. 22—Platform scene as Harry Myers led the great crowd in singing, "The Star-Spangled Banner."

not be an expectation of divine guidance and help?

And then there was another thing that was outstanding in the early apostolic church. The doctrine was exceedingly simple. There was nothing complex about it. It centered in the story of Jesus Christ, crucified, risen, ascended and sitting at the right hand of the Majesty on high. It was this Lord Jesus, through whose blood and in whose name only can be found remission for sins, who had poured out the blessed Holy Spirit. The presence of the Holy Spirit in power was a proof of the resurrection of the Lord Jesus from the dead. And that was about the sum of it. It was also the same message that was in evidence in the latter day Pentecostal Movement. The coming of the Holy Spirit introduced us to the supernatural so that there was an expectancy of the unusual. We have a supernatural God and He could do supernatural things.

In those early meetings, the unexpected was always happening. There were rarely two services just alike. When we went to church, we crowded into the front pews. We almost sat on the edge of the platform in our eagerness to be where the power of God was falling. The services were alive with the presence of the Spirit of God. Speaking in tongues and interpretations were taken as the ordinary thing, for such manifestations were but natural results of the presence of the Holy Spirit in power in the midst of His people.

Yes, a heritage has been left to us by the generation which is now passing away and this heritage ought to be much more to us than a tradition. I believe that God is going to hold us responsible for what we do with our inheritance. If we fail to seek the face of the Lord with all of our hearts and to court the power and presence of the Holy Spirit as our forefathers did, we shall fail to pass on to the next generation a true conception of real Pentecost. They will inherit the *doctrine* of Pentecost without knowing anything about the real *power* of Pentecost.

It is this very declension which comes in the second and third generation which is responsible for the raising up of new movements. History repeats itself. Movements arise, reach their zenith and then decline. Then another movement is started and the process is repeated. It seems that it has to be that way. The farther we get away from the original pattern of Pentecost the farther we get away from the expectancy of the supernatural. Our children are Pentecostal. Why are they Pentecostal? Is it because they have been born in Pentecostal families? But it is quite a different thing

for our children to have a real Pentecostal experience, and unless they can see their parents enjoying such an experience there is little likelihood they will be attracted to it.

May God grant that we of this genera-

tion will be true to the vision that God has given to us, and that there will be no decline in our vision, our consecration, our doctrine nor the enjoyment of the power and presence of the Holy Ghost in Pentecostal fullness.

"I've Signed Off"

CYRIL YESSON, BELGIAN CONGO

CHIEF K. did not actually go in search of charms—they came to him. When he first started hunting, his success brought him the admiration of an old man of his village, who called him on one side and frankly confessed his regard for him, whispering to him: "The next animal you kill, bring the inside portions of the meat, with the heart, to me, and when I have eaten them I will give to you a charm of great value." Chief K. demurred, but the old man pressed. "I am about to die," he said, "let me help you all I can while I still live," and finally the hunter-chief consented. The animal was shot, the required parts given to the old man, and two days later K. received, in return, a long string with two hooks fastened by means of a conglomeration of rubbish, one at each end. One hook was an old beaten nail or something, and the other obviously a bit of crude beaten copper. So the hunting began afresh.

Away went the hunter into the bush, and before long shots rang out. Back he came with three beautiful animals. The village folk gasped. This was indeed something uncommon. Three animals in one day! Their hands went to their

mouths, and their eyes rolled as they danced about and "tut-tutted" to each other. He must have some pretty strong stuff about him, somewhere, they said; but the meat made good eating, nevertheless. They were silenced.

The following day he went off again. Once more the explosions were heard, and once more he returned—this time with two animals fallen to his gun. They shared the spoil, but suspiciously. This was getting mysterious. "No," they said. "There's something wrong. Three animals in one day and two the next is bad—very bad! There's a catch in it somewhere."

Nothing daunted, K went off again. This time it was the hunter's crowning prize which dropped before his fire—a great, shaggy buffalo. And, strange to say, while he was absent, far away back in his village, the old man who had pressed upon him his charm breathed his last and died.

It needed no more. What a reception the hunter received on his return. "Witch! Witch!" they cried. "We knew there was something wrong when you brought in animals like that. It isn't the animals you're killing, it is us! Look at the old man you've slain today with your so-called hunting charm!" Thus did they insult and revile him, working out their theory regarding the charm. One hook on the string, called *nsote*, was the one on which he caught his animal; the other hook, called *kalongela*, was one on which he hooked the spirits of his neighbors when he went out to hunt. He shot his animal, and "killed two birds with one stone"; for the shot passed through the animal and killed also the spirit of his neighbor he had brought with him. It was all so simple.

"Ho-ho," cried the chief, "It's like that?" "Yes," they replied; "it is indeed just like that. You're a witch!" "Then, from now on, I do no more hunting," retorted K.

Alas, that was rather an unexpected rejoinder. It touched them rather keenly, because that meat certainly had tasted

(Continued on Page Thirteen)

General Council Representation

At the last General Council, there were present 872 ordained ministers, 80 licensed ministers, 111 missionaries, 93 delegates, and 200 visitors.

These came from the following States: Missouri 212, Texas 167, California 126, Oklahoma 125, Illinois 87, Kansas 77, Arkansas 60, Pennsylvania 41, Michigan 31, Ohio 31, Iowa 28, Washington 27, Colorado 23, Tennessee 23, Minnesota 22, Florida 22, Indiana 20, Louisiana 18, Alabama 17, New Mexico 17, Georgia 16, New York 14, New Jersey 13, Mississippi 12, Oregon 11, Nebraska 10, Kentucky 10, North Dakota 9, South Carolina 9, Virginia 9, South Dakota 8, Wyoming 8, Arizona 7, Idaho 7, Wisconsin 7, Maryland 6, North Carolina 4, Montana 3, Massachusetts 2, Washington, D. C. 2, West Virginia 2, Connecticut 1, Nevada 1, Foreign 11.

The Passing and the Permanent

INVESTING IN PALESTINE

During the seven-month period ending April 1, 1945, three leading Jewish agencies invested a total of \$36,831,476 in Palestine for reconstruction, settlement, immigration, housing, industrial development, and other purposes.

"THE VOICE OF EUROPE"

A new radio broadcasting station, "The Voice of Europe," is to be established by the European Evangelistic Crusade. It will transmit the gospel in every European language to millions of souls.

MOURNING MUSSOLINI

The Roman Catholics and Fascists in Chile were so grieved over the death of Mussolini, reports *Revelation*, that they held a solemn high requiem mass for the repose of his soul on May 12 in the Temple of National Gratitude in Santiago, Chile.

DR. REICH WITH CHRIST

Dr. Max I. Reich, founder of the Hebrew Christian Alliance, recently went to his reward. Converted to Christianity while still a youth, he became an active evangelist and Bible teacher throughout England and America. Some of his helpful messages have appeared in the *Evangel*.

DELINQUENT JUVENILES

Of the juvenile delinquents brought before the Crime Prevention Department in San Francisco, 95% professed church membership but only 5% actually have attended Sunday School or received religious instruction. This fact was pointed out as an argument for released-time classes for the religious instruction of school children.

NORWEGIAN MISSIONS

The work of the Norwegian Missionary Society has prospered as never before. The number of young missionary recruits is so great that the societies cannot possibly accept them all. Gifts towards missions have greatly increased during the past five years. Generally speaking, the yearly income has been about double that of the years immediately preceding the war.

WEARING A MARK

All Germans and Hungarians in Prague, Czechoslovakia, must wear a swastika. No person so marked may use street cars unless going direct to work, nor must they occupy a seat. They may not use the pavement but must walk only on the roadway. They are barred from public gardens or parks, restaurants, and theaters. Thus are the erstwhile oppressors humbled and the erstwhile oppressed avenged.

Noteworthy is the way one nation after another is enforcing the wearing of a mark. One day there will be a universal mark, and the Antichrist will allow no man to buy or sell who does not wear it!

RUSSIA'S HORSES

According to the London *Christian Herald*, Russia has nearly twenty million horses available and suitable for military purposes. This is almost double the number of horses that there are in the rest of Europe put together, and is significant in the light of Ezekiel 38:4. A great army is to come from the north having horses and horsemen. Russia has shown in this war that mechanical equipment cannot entirely replace horses.

STALIN AND RELIGION

England's "Red Dean," Dr. Hewlett Johnson, recently had a fifty-minute conference with Joseph Stalin in Moscow regarding the future of religion in Russia. Replying to a charge of religious oppression, Stalin said: "Doubtless in a time of tension there were excesses. The war, however, has created a new and different situation. Religion cannot be stopped. Conscience cannot be stilled. Religion is a matter of conscience and conscience is free. Worship and religion are free."

GOD'S "ATOMIC BOMBS"

Wrote Dave Boone, in his popular newspaper column: "It looks as if man had better start harnessing the forces of the Spirit, the powers of Holy Writ and the electrons of the Golden Rule and the Ten Commandments. The only 'atomic bombs' that will save mankind from now on are to be found there. . . . If we would only spend sums like two billion dollars to harness the forces of God's teachings, what a break it would be for the human race! No uranium is needed as a medium for that."

MISGUIDED PATRIOTISM

Addressing a world-wide press on June 5, Martin Neimoeller admitted that he "had never quarreled with Hitler on political grounds," and that he had offered in 1939 to serve for Hitler against Britain "in any capacity." He added significantly: "If there is a war, a German does not ask questions whether it is just or unjust, but feels instinctively bound to serve." Such was not the attitude of the apostles of the Early Church toward civil authority. They declared they must obey God rather than man, and war would hardly alter that attitude.

MISSION-MINDED SCHOLARS

The Seventh Day Adventists observe a ten-minute story period for missions in every one of their Sabbath schools every week of the year. As a result, they lead all denominations in missionary giving. During 1944 their Sabbath schools alone gave nearly three and one-half million dollars to missions. In giving and in missionary zeal the Adventists are an example to all other churches. They believe their message is worth propagating. We have a far greater message. Why shouldn't we be as liberal and as zealous in propagating our message of grace as they are in propagating their message of law?

A JEWISH MODERNIST

Dr. Mordecai M. Kaplan, of the Jewish Theological Seminary, got out a prayer book and in the introduction stated that the Jews are not a divinely chosen race; that the Torah is a human document and not inspired; and that modern Jews no longer look forward to the coming of a personal Messiah. The Union of Orthodox Rabbis promptly raised a cry of protest. They accused him of "atheism, heresy, and disbelief in the basic tenets of Judaism."

So the Christian Church is not alone in its struggle against modernism. The Jews have modernists, too. Only they know how to deal with them! They excommunicated Dr. Kaplan and publicly burned his book. Would that Christian leaders would be as firm in dealing with preachers who undermine the people's faith in the basic tenets of Christianity!

THE PALESTINE CRISIS

The crisis is developing in Palestine. The Jerusalem correspondent of the London *Times* wrote on July 23, 1945: "Palestine is probably one of the most heavily policed countries in the world. Beneath the surface forces are working which might at any moment cause a violent explosion, and some senior British officials think that Palestine is living on the slopes of a volcano." The Secretary of the Arab League, on September 24, 1945, voiced another warning against Jewish immigration to Palestine. He said that the Western Allies had better get their troops out of the Middle East and stop meddling in Arab affairs.

The strife between the seed of the bondswoman and the seed of promise is coming to a head once again. But Ishmael's descendants have grown into a great nation, as God promised. Genesis 21:18. They cannot be cast out as easily now as could Hagar and Ishmael!

FREEDOM OF THE AIR

When Sam Morris, the "Voice of Temperance," was put off the air by several radio stations in the South, he went to Washington to protest at a hearing of the Federal Communications Commission. He took with him as his attorney Henry M. Johnson, president of the Kentucky Sunday School Association and the American Business Men's Research Foundation. They demanded the right to buy radio time for crusading against liquor on the same basis as the beer and wine advertisers. As a result of this hearing, the National Association of Broadcasters have been forced to revise its code so as to eliminate the provision banning the sale of time for discussion of controversial subjects.

An NAB official told the two men they had rendered the radio industry a service in bringing to its attention certain data and facts concerning the extent of local option dry territory, of which the code committee was not previously aware. The radio authorities claim that in deciding what kinds of programs should go over the air, they sincerely try to give the public what it wants. The trouble is that the people who listen to the best programs do not bother to write in and express their appreciation, while those who like the objectionable programs are more vocal. Christians ought to consider it a duty to back up the good broadcasts by dropping a card or letter to their broadcasters now and then and telling how they like the programs.

Our



MISSIONARY ADVANCE

Encouraging News From India

MAYNARD L. KETCHAM

THE attitude of the new British Labor government toward full independence for India has been of vital interest to our Indian missionaries. In spite of all their campaign blandishments, the Laborites are going to find that they have a well nigh insoluble problem on their hands when they seek to sponsor an Indian government that will fully represent the various castes and classes of India, that will prevent internal anarchy, and that will maintain friendly external relations with Britain. Our own America has its problems springing from friction between whites and Negroes. But just imagine a country, with 300 different caste groups, instead of two—300 groups with irreconcilable mutual antipathies. That is India's problem!

Whatever type of government does emerge from this welter of conflicting groups is bound to be anti-Christian. Many radicals have declared their intention of driving out all Christian missionaries, on the heels of the British troops. Moderates would allow missionaries to remain, but would put them in virtual concentration camps, limiting their activities largely to philanthropic work, keeping them as puppets to be dangled on strings at the whim of the Indian government in power.

With all this portending, our present course of action is clear—also imperative! We must develop a strong, spiritual Indian church, fully self-governing, self-supporting and self-propagating—well able to stand on its own feet in the midst of fiery persecution, even though cut off from all outside aid. Our dear Brother Dutt, the erstwhile government official, who is now the energetic Chairman of the Bengal Union of the Assemblies of God in India, and my personal representative in Bengal, has written me a letter which is so encouraging that I must share it with you.

Brother Dutt writes, in substance, as follows: "I have just returned from our vacation at Gopalpur (on the Ocean). We had a very enjoyable time there. While there, I was invited by the large Christian church in Berhampur to conduct a campaign of revival meetings. I went there with my new associate and my wife. The Lord blessed and the results were entirely beyond our expectations. The church had a seating capacity of about 350, and almost every seat was filled each night.

"We had three meetings daily. The morning meeting was more or less of a praying type. I gave the message, and after one or two songs

we led the people to a time of real heart-searching prayer. Many gave their hearts to the Lord at this time, and many renewed their consecrations. The afternoon meetings, especially for the women, were led by Sister Dutt. The Lord did use her marvelously. Real breaking took place during these women's meetings, so that the evening services became real fiery.

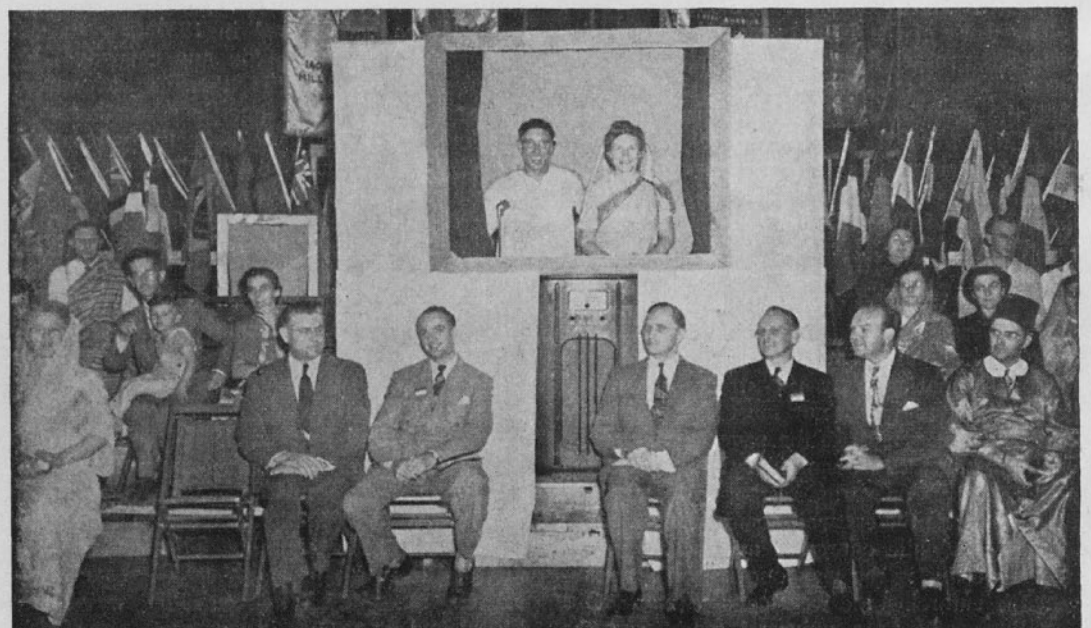
"A rich harvest of souls resulted. No less than 70 or 80 people were definitely saved. Conviction for sin was so great that young men and girls virtually ran to the altar and cried their hearts out to God for saving mercy. Many fell under the power and saw wonderful visions. The noise was so great, at times, that people from the streets came into the church to find out what was happening. Toward the latter end of the meetings, the Lord was present in baptizing power, and four received the Baptism in the Holy Ghost according to Acts 2:4. All glory and praise to His matchless name! The whole place is on fire. One can hear revival songs being sung from almost every house while walking through the Christian quarters. The people have called us back again during the Pujas. Dear brother, I have not found so great reception anywhere else in India. The people are extremely hungry for the things of God.

"After Miss Bose went to Jessore, the work

there has been increasing rapidly, both spiritually and materially: spiritually, because many converts formerly only nominally saved are now getting a genuine experience. People are tarrying for the Baptism in the Holy Ghost, and the workers are being filled anew. The work is prospering materially too, because the people have begun tithing and giving firstfruits, etc., and thus progressing toward self-support. During these rainy days it is very difficult to move about in Dakatia and surrounding places. Miss Bose and Ananda have been conducting night schools for the laboring people in Dakatia at my direction. If you can bring any kind of pictorial illustrations to teach the Bible to illiterate people, it will be helpful indeed.

"I have drawn out a monthly report form in Bengali and have sent a supply to every church to be filled in and sent to me. On one page we have columns to show accounts of Sunday services, number in audience, number saved, number immersed, etc. On another page we have monthly financial accounts of Sunday collections, tithes, "Mushti Dhan" firstfruits, marriage fees, etc. The reports are coming in now, and I must say I am very pleased with them."

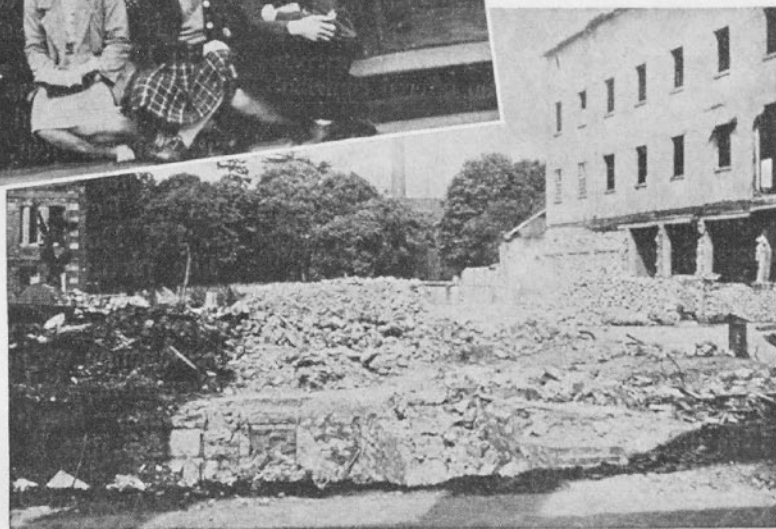
God has given us a fine start in Bengal, but much remains to be done. This is the job that lies ahead of me—and I return to it with determination and enthusiasm.



Mr. and Mrs. Ketcham as they appeared on the "television screen" while they gave their report at the recent General Council Missionary Rally in Springfield, Missouri.



Ruins of the School
of Evangelism in
Rouen, France.



Suffering and Hunger in France

PASTOR Pierre Nicolle, of Rouen, France, recently wrote to one of our ministers concerning some of the conditions now existing in France. We quote a part of the letter, which was forwarded to us. He says: "You can not imagine the destruction that has resulted from the bombardments of our city. Right through the midst of the war we have been protected by the Lord. Nevertheless, we have known something of what it means to be hungry, although the situation is now a little better.

"In our assemblies in Normandy and in the North, a hundred of our brethren were either made prisoners or deported. The majority of them were held in France, but a few died in Germany. Thirty-four of the brethren were killed as soldiers and others died as civilians as a result of the terrible bombardments we have suffered. In addition to these we have about 250 Christian families left—families that have been sheltered in caves during the bombardments. Most of these have found their homes in ruins or burned. They are without homes, without furniture, without clothing, and without the necessities of life. We are doing what we can to relieve their suffering, but we are also lacking the same necessities.

"Would it be possible for our American brethren to help the French Christians of our assemblies? Please excuse me for putting be-

fore you such a question, but I feel sure that you can not imagine the state of a city after having been subjected to incessant bombardments during two or three years. Our Christians have been faithful in spite of their misery. We are lacking clothing, shoes, stockings, and nourishing food. Money is scarcely adequate, since there is very little that one can buy. Furthermore, so many of our stores have been ruined."

Anyone wishing to aid our French brethren may send parcels of food or clothing, not weighing more than eleven pounds, to **Pasteur Pierre Nicolle, 26 Rue Lethuillier-Pinel, Rouen, France.** No perishable foods will be accepted for mailing, but dried fruits, nuts, beans, cheese, cocoa, or coffee, can be mailed. Furthermore, Post Offices will only accept one parcel per week to individuals in France. You will need to obtain four special forms from the Post Office, which you must fill out before they will accept your package for mailing. Many of the forms require that a second name and address be given to whom the package may be delivered, in case it is impossible to contact the first. The Missions Department would suggest that for the second name and address you give that of **Pasteur A. Thomas-Bres, 91 Boulevard Gambetta, Nice, France.**

Teachers and Student
Body of the first Bible
School of the Assemblies
of God in France.

● The man with the beard is Pastor Nicolle, Chairman of the Assemblies of God in France.

Arrivals

We are happy to announce the furlough address of Mr. and Mrs. Lawrence Olson who arrived home from Brazil, South America, in May—6606 29th Avenue, Kenosha, Wisconsin.

The address of Mr. and Mrs. Hugh P. Jeter and family, arrived home on furlough from Cuba in June is, c/o Jno. Dudte, Route 2, Newton, Kansas.

Mr. and Mrs. Einar Peterson and family arrived home from Cuba in August. Their furlough address is 1726 South Ainsworth Avenue, Tacoma, Washington.

A. A. Dictyopoulos, of Katerina, Greece, has written the Missions Department that he and his wife have a new baby daughter. However, he did not give us the date of little Miss Dictyopoulos' arrival.

Victory Gardens in China

The missionary came into the prayer meeting late. Mrs. Wang was praying. "Dear Father, You have helped us to live through the bombings, and we thank You. But, precious Father, we are hungry. There is no rice. There are no vegetables, no seeds. What are we to do?" Others followed, all praying for food.

Just before the close of the meeting the missionary came forward, his pockets bulging. "Your prayers have been answered," he said. "I met a man who has just come in from Shanghai, bringing many large bags of vegetable seeds that have been sent by friends in America. Here are the seeds."

FOREIGN MISSIONS DISBURSEMENTS FOR AUGUST, 1945

Congo	\$ 3,170.95	Bolivia	311.00
Egypt	5,888.48	Brazil	2,794.81
Gold Coast	5,380.55	Chile	1,885.21
Ivory Coast	8,667.59	Colombia	2,170.32
Liberia	2,454.22	Peru	2,654.40
Nigeria	6,727.33	Venezuela	1,370.22
Nyasaland	354.09	British West Indies	1,335.29
Sierra Leone	1,097.83	Fiji Islands	247.53
Tanganyika	497.93	Hawaiian Islands	160.00
Transvaal	2,695.44	Netherlands East Indies	936.93
China	12,578.69	Philippine Islands	722.00
Ceylon	448.00	Retired Missionaries	976.75
India	18,653.95	Non-Council Missionaries	990.40
Palestine and Near East	1,445.50	Miscellaneous Fields	2,085.00
Europe	816.00		
West Indies	8,545.03		
Mexican Work	1,135.13		
Central America	9,632.59		
Argentina	1,853.37		
Total Disbursements	\$110,682.53		
Charged from Designated Accounts	35,227.64		
			75,454.89
Credited to Extension			30,205.67
Total Receipts for August			\$105,660.56

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

The National Children's Home

Gladys Hinson, Superintendent of the Assemblies of God sponsored Children's Home, located at Hot Springs, Arkansas, reports that in full reliance on the promises of God the heavy responsibilities of the Home have been successfully met throughout the year. In answer to prayer and by the co-operation of District Superintendents, pastors, evangelists, presbyters, women's missionary councils and others, not only of our own fellowship but of other churches as well, all needed help and supplies have been provided, and they look forward hopefully to shortly occupying the 32-room building being provided for them. They expect to be able to care for one hundred boys and girls.

Full educational advantages for the children are planned, in which Christian principles will be accented. The needs of children for schooling in all grades, together with all types of instruction in music and the trades will be supplied.

Great appreciation for the gifts of clothing both for children and workers, together with linens, towels, quilts, blankets, comforts, sheets, etc. that have been sent in is expressed. The gifts of canned fruits and vegetables and other groceries have met a real and continuing need, and thanks is extended to the donors. As the number of mouths to be fed increases it will

be necessary for these gifts to increase proportionately. As soon as seventy-five or eighty new children are added there will be pressing need for little dresses, suits, coats and all forms of children's clothing.

The truck farm operated by the Home produced twenty-five bushels of potatoes and all needed vegetables, while four nice cows, four hogs, rabbits, hens, pullets and fryers given to the home were of great help. A large truck has been contracted for and when it arrives calls can be made to pick up offered contributions.

The needs beyond the ability of the Home to supply are so vast that no matter how great the enlargements to be made might be, they will be inadequate. For the guidance of would-be helpers, Sunday School classes, C. A. Groups, W. M. C. ladies, assemblies and other organizations the following information is furnished: \$500 will pay for a room with the donor's name plate on the door, \$200 will furnish a room, and \$5 will support one child a week.

The Superintendent has traveled during the year in the interest of the Home 24,277 miles, has spoken in about 185 services and conducted one revival. Many things important for the management to know have been learned, because of which it is believed the Home will be better conducted hereafter.

Letters of the Week

Camp Fannin, Texas—"I am in the hospital recovering from an operation and this is the first letter I received from you asking me to take your Bible Study Course. Of course, I will. You folks have been more than friends to me. You have helped me to find courage that I never dreamed of, and it has been through you people that I have taken the Lord Jesus Christ into my heart. I am praying that you make others happy the same as you did me."—Pvt. L.L.J.

Guam, Marianas Islands—"I am always very much delighted to receive a letter from you. It gives me new courage and zeal to press on regardless of how difficult the way may become. I sincerely appreciate the wonderful work which the Servicemen's Department has been doing. The many hearts which have been reached as a result of your tireless efforts in writing letters and distributing gospel literature is proof enough that your efforts have not been in vain. Since the end of the war it is to be expected that with the discharging of many servicemen your work will decrease to some extent, but I sincerely hope that the Assembly of God people will continue to support the Servicemen's Department. There are a lot of service personnel who will not be leaving the Pacific area

for a number of months yet and I am sure that your letters will mean much to each of them."—J.R.P., Y 3/C

Okinawa—"I had a personal letter from you a few days ago. It came at a very crucial moment. It was the inspiration in helping me to make a very drastic and personal decision. I am keeping it in memory of the fine work you have done. Thanks a lot."—Sgt. L.H.C.

Carrier Aircraft Service Unit—"I don't know who the friend was that wrote and suggested that you write to me, as well as join in prayer for God's hand on my life, but it was a very thoughtful gesture. It has taken the prayers of the people back home to keep the morale of the fighting men high, and to give the great many who have met their Maker the courage to die in such heroic fashion. It has taken those prayers to so enable us to accomplish the total triumph that has come to us so recently. I have heard men criticize flag waving quite severely, but I have never heard even an atheist criticize when the name of God and prayers have been mentioned. They never needed the flag waving, but they needed the prayers just as they need food and water."—R.E.S., C.Sp.

Address all communications:

REVEILLE

Servicemen's Department, Gospel Publishing House, Springfield, Missouri

The Age of Atomic Energy

(Continued From Page One)

war against Him that sat on the horse, and against His army." Rev. 17:19. So we see that war will not end until our Lord shall come to take the reins of government into His own hands, and reign until "He shall have put down all rule and all authority and power." 1 Cor. 15:24.

How is this age of atomic energy likely to end? We need not speculate. We are not in darkness. God has told us in His Word. It is definitely stated that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" 2 Peter 3:10. An English writer, Dr. Donald Davidson, has written, "The picture of the end of the world given us by St. Peter would seem to correspond in every particular with the phenomenon we now know as atomic disintegration. What happened when the first atomic bomb fell on Hiroshima was evidently just a small-scale example of the world-shattering explosion described by the Apostle. There is a mighty thunder clap, 'the heavens shall pass away with a great noise.' There is the disintegration, or as it has been described, the vaporizing of the elements—'the elements shall melt with fervent heat.' Then there is the annihilation of life—human beings, animals, buildings, everything—'the earth also and the works that are therein shall be burned up.'"

The idea that the world will end thus has been ridiculed by some, but we now see, apart from the Word of God, not only the probability, but also the likelihood of it. Since the discovery of the means of releasing atomic energy, some of our scientists have manifested real concern as to what the outcome may be. Fear has been expressed that the world may be blown up, and some have actually told us that the possibility is a likelihood. But there is no reason why we who are the children of God should fear. Our treasures have been laid up in heaven. God is our Father. Our inheritance is everlasting. It is beyond the possibility of being affected by any release of atomic energy. So we can confidently say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." Psalm 46:1-4.

We are absolutely sure that the "city of God," which is symbolized by the earthly Jerusalem, is beyond the reach of any destructive agency that may be released by the power of man or devils, and that is where a place is being prepared for us. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." John 14:2, 3.

There are reasons to believe that the whole universe is constructed on the plan of the atom. I have a book in my library, entitled, "The Cities of the Sun." The author who evidently possesses a great deal of scientific knowledge expresses the belief that the sun is a great dynamo irradiating positive electricity, and that the earth is also a dynamo; but that the earth and each of the planets furnishes the negative electricity, and that when the electric energy of the sun and that of the earth are brought into contact, the light and heat necessary to the continuance of life on this planet are produced. All of which is interesting, and possibly true. May it not also be true that the whole universe has been constructed according to this same plan? Astronomers have agreed that our sun is only one among millions of suns, and that, since our sun is the center of a system, it is likely that every sun is the center of a system; and astronomers are also agreed in believing that all suns, with their systems of worlds, are revolving around a common center. Just where that center is they do not know, but many believe it is Alcyone in the Pleiades, and that around this cen-

ter all systems revolve, making a complete revolution once in about twenty millions of years, although some are telling us now that such a revolution requires two billion years.

Whether Alcyone is the center or not, there is evidently a center. I believe that center is the throne of God, and that from that source irradiates, if I may now speak figuratively, those beams of positive electricity that, contacting the negative generated, in the will of God and through the power of God, by the innumerable systems of worlds that constitute the created universe, furnish light and heat and all else that is needed for the carrying out of the divine purpose in the creation of those systems. And that which obtains in the natural universe has its counterpart in the spiritual realm. So we see the great importance of a response on the part of man to that divine influence that comes from God in order that in us there may be light and heat, the light that "the God who commanded the light to shine out of darkness hath shined in our hearts," and that heat that God would have generated in the souls of all His saints. Read Rev. 3:15, 16.

The age of atomic energy will end, unless indeed it is the plan of God that by means of atomic energy the universe shall be maintained through the countless ages, but "the ages of the ages" will never end. And we who are God's saints are to endure as long as God shall endure, for He has so decreed.

When I've been there ten thousand years,
Bright, shining as the sun,
I've no less days to sing God's praise
Than when I first begun.

I've Signed Off

(Continued From Page Eight)

pretty good. But K. was adamant. He had made no charm himself, nor had he sought one, and now, after eating his meat, they called him a witch, indeed, and accused him of killing his neighbors by witchcraft. He felt a surge of righteous indignation. He put his gun away in his hut, together with all the paraphernalia of the hunting profession. That, decided K., was the end of that. But it *wasn't* the end—not yet!

Four long years passed with the gun resting in the corner of the hut, unhandled, unheard, unfruitful. In Europe they say the "way to a man's heart is through his stomach." It is true in Africa, too. The people of K.'s village remembered with a disconcerting watering of the mouth, the luscious joints they had feasted upon before they made such imprudent accusations. It looked very much as though they had killed the goose that had laid the golden eggs, because these days it was as much as they could

do to lay hands on a bare scrap of meat. It must have felt not a little like the years of Pharaoh's lean kine, following upon the fat.

At last they ventured to approach the hunter once more, hinting that it wouldn't be a bad idea were he to replenish their store cupboards for them a little. "Not I," he replied. "The wrong is upon you. I have neither harmed my neighbor, nor have I concocted charms. The charm I have was made and given to me by the man who died. You called me a witch. You must abide by the consequences."

However, having broken the ice, they grew bolder. They argued, they pleaded, they pressed. Nothing mattered if only he would go and hunt for them again. At last he agreed, and, shouldering his gun, off he went into the bush.

Crack! Crack! Crack! Crack! He couldn't miss! Two animals. Three animals, and so on. The village was in consternation. "Look," they said, "he's at it again. He'll be the death of us all." And off started the vicious campaign.

Every sickness and every ill in the village was attributed to the hunter and his witchcraft. Wasn't he hooking up their spirits and taking them off into the bush to shoot? Why, even his own sister-in-law, married but three days, was now sick. Hadn't he even respect for his own relatives? "Witch! Witch!" they cried. "You're killing us."

Now it so happened that this brother of his had been away working for a European. He had returned, a single young man, and the hunter had very generously paid the dowry for a girl, and handed the bride over gratis to his brother. Now she had unfortunately fallen sick, and his own generosity was again to be flung in his face, and he was to be charged with bewitching the girl! And even his own brother took sides with the people against him. He vainly protested and asked to be allowed to carry the girl to a European doctor; it was useless. Well, this time, it should be settled for good. The matter should go for trial before the elders of a neighboring village; the whole matter should be placed in the hands of the councilors.

The court assembled and the evidence was heard. The old councilors looked grave and shook their heads. "No," they replied, "you can't condemn a man like that. *He's* paid the dowry for the girl; *he's* given her to his brother; what motive could *he* have, then, for going and harming her? No, you're all wrong. The hunter is justified. Go home."

But they didn't go home. They went to the next village and called a fresh council of elders. Again the evidence was given, again the councilors shook their heads, and again the accusers were sent packing. Well, they thought, if not by fair means, then by foul! and off they went to a necromancer, and asked him to consult the spirits on this vital matter. To their huge discomfiture, even the necromancer justified the hunter and condemned them.

"That's the end," said K. "From henceforth find your meat where you will, for I hunt no more," and he took his gun and sold it to the first bidder. "I've finished," he said. And then, quoting a Luban corruption of the word used when men are discharged from their jobs, he cried, "I've signed off!"

"Signed off? Signed off?" they repeated; "What does he mean?"

But the fact was K. hardly knew himself *just* what that term meant. He'd only heard it from lads returning from the mines. He knew vaguely that it meant the end of one thing and the beginning of another. Well, whatever it was, he'd done it.

A short time elapsed and the traveling evangelist arrived at K.'s village. With

his heart full of the love of God, he preached the gospel of free salvation for all who believe in Jesus. Chief K. pricked up his ears. This was it—he'd found it. He knew now what it meant. "Signed off." He was to give his heart over to God. "Listen, you people," he said when the preacher had finished, "I'm going to get saved; I'm going to believe in Jesus." And straightway K. signed off with the devil, and signed on for God! Old things had passed away; all things had become new.

As he talked with the evangelist, out came the old string and hooks, and as the preacher took it in his hands the folk who had gathered round literally took to their heels and fled! Each thought he was the next fish to be hooked. "Take it," he said, "I've done with it; I want to go on with God." And before the people had recovered from their surprise, they had another shock that made their teeth rattle in their heads, for there was their hunter (and chief to boot), with his rags tucked about him, carrying mud with which to make bricks for a resident evangelist's house!

The excitement was terrific. This was utter catastrophe. They came to him in a crowd, beseeching "Chief, you can't do that. You mustn't part with that charm. Who will hunt for us? Who will feed us? Keep that charm whatever you do, and don't—oh, don't get saved!" they begged.

But K smiled, this time contemptuously. "Huh," he grunted. "If I hunt and bring you meat, I'm wrong; I'm bewitching you. If I renounce it all and don't hunt, I'm wrong again. If I give up my charm and believe in God, I'm still wrong. No, my friends, I've told you already and I will tell you again: *I've signed off!* Henceforth I follow the Lord Jesus!"

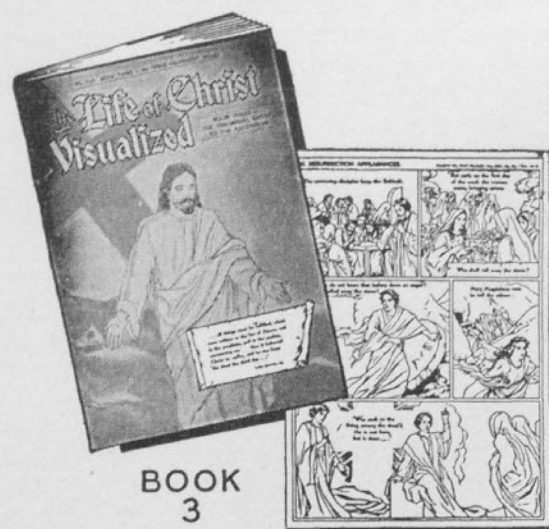
And he went on carrying his mud.

"All that wars against love and peace is from the enemy."

Among the Assemblies

STILLWATER, OKLA.—Wm. B. McCafferty of Waxahachie, Texas, conducted a 2-week evangelistic meeting, from June 26 to July 8. The meeting was a success. Brother McCafferty did some marvelous preaching and the altar services were great. Many of us were taken deeper in the Lord.—Oscar H. Bolen, Pastor.

ST. LOUIS, MO.—Evangelist G. B. McDowell closed a 4 weeks' revival at Trinity Tabernacle on September 16. From beginning to close, the blessing of the Lord rested upon



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the services in saving and baptizing power. A number of souls were saved and others were filled with the Holy Spirit. The faith of the church was strengthened.—Fred Lohmann, Pastor.

(Near) FISK, MO.—We recently closed a revival under a brush arbor, on Snyder Road, 3 miles west and 3 miles north of Fisk. Nine were wonderfully saved, one man who had been a backslider for 38 years was reclaimed, and much good was done. We baptized 8 in water.

September 2 we began a revival in the Green Chapel Assembly where I am pastor. This is located 2 miles west and 2 miles south of Fisk, on Highway 51. We have had increased interest and attendance since I took over the work last October. We have bought a piano and are improving the church. All is free of debt. Souls have been saved.—Pearl E. Bostwick, Pastor.

PORT OF SPAIN, TRINIDAD, B. W. I.—We are having a wonderful time in Trinidad. They had long been praying for God to send them an evangelist, and the Lord sent us to them. From the first night souls sought God, often 10 or 12 in one service. Two soldiers have been wonderfully saved. One night we had 25 soldiers present. We have had two chaplains in the meetings. We have arranged for meetings in the Prince's Building, which can accommodate 1,000 or more. We shall be here until

October, and then we hope to go to Brazil, up the Amazon river.—Evangelist and Mrs. Lester Sumrall.

REPORT OF TEXAS WOMAN'S MISSIONARY COUNCIL

Pentecostal Evangel and other religious papers distributed, 84,646; tracts, 153,698; Bibles given, 334; Testaments, 1,157; Gospels, 5,348; story books, 244. Sick calls made, 30,991; hospital calls, 11,733. Prison services held, 78; jail services, 749; prayer meetings, 3,964. Meals given, 4,263; garments, 12,479; pairs of shoes, 1,944. House-to-house calls, 23,036. Quilts quilted, 255; quilt tops made, 66; quilts given, 67. Sandwiches given, 533; home missionary boxes, 189; bouquets, 1,694. Garments made for Red Cross, 521; hours for Red Cross, 1,115. Number of members of W. M. C., 1,268; average attendance, 819. Garments to pastors' families, 263; suits to ministers, 20.

Financial Report	
Foreign Missionary offerings	\$5,298.22
Home Missionary offerings	3,807.07
Estimate of groceries given,	3,818.92
Cash on local churches,	2,894.34
Cash on local parsonages,	3,509.55
Cash on flowers,	3,312.44
Cash on Bible Schools,	438.04
Cash on miscellaneous items,	7,005.51

Total, \$30,084.09

Donations of different kinds have been given to the Children's Home in Hot Springs, Ark., and the McCloskey Hospital for returned soldiers.—Mrs. E. B. Crump, Sectary-Treasurer, Texas Woman's Missionary Council.

Coming Meetings

ARITON, ALA.—Bethel Assembly, Oct. 14—28; Evangelist and Mrs. E. E. Smith.—J. H. Aplin, Pastor.

SPRINGFIELD, MO.—Campbell Ave. and Calhoun St., October 7—; A. N. Trotter, Evangelist.—Thos. F. Zimmerman, Pastor.

SALEM, OHIO—Month of October; Evangelist and Mrs. Alex Karmarkovic of Lorain.—M. R. Searles, Pastor.

SALEM, ORE.—October 14—28; E. Wm. Anderson, Evangelist; John Jennison, Musician.—Walter S. Frederick, Pastor.

SHEBOYGAN, WIS.—Gospel Tabernacle; October 16, for 2 weeks or more; Hattie Hammond, Evangelist.—Harold A. Fischer, Pastor.

LONG BRANCH, N. J.—Sept. 30—Oct. 14, or longer; Dortha Thropp, Evangelist.—Milton Wells Richards, Minister.

GOSHEN, IND.—Gospel Tabernacle; revival in progress until October 14; Jean Benefiel, Detroit, Mich., Evangelist.—Joseph Dunets, Pastor.

BEARDEN, ARK.—North Main, Oct. 11—21; Gilbert Johnson, Hillsboro, Texas, Evangelist.—Jess L. Bowen, Pastor.

TORONTO, CANADA—833 St Clair Ave. W.; Sept. 30—Oct. 21, or longer; R. L. Bartlett, Bristol, W. Va., Evangelist.—H. R. Pannabecker, Pastor.

DOUGLAS, ARIZ.—Dorothy Fowler and Myrtle McBride of California, Evangelists.—John Eiting, Pastor.

AKRON, OHIO—N. Howard and York Sts., October 16—28; W. F. Duncan, Ft. Wayne, Ind., Evangelist.—Flem Van Meter, Pastor.

VANCOUVER, CANADA—Glad Tidings Temple; October 7, for 2 weeks; Christian Hild, Evangelist.—A. Munroe, Pastor.



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GRANITE CITY, ILL.—24th and Grand Sts; Oct. 21, for 2 weeks or longer; C. C. Robinson, Evangelist.—Stephen Vandermerwe, Pastor.

MINNEAPOLIS, MINN.—Gospel Tabernacle, Oct. 2—28; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. F. J. Lindquist is pastor.—By Evangelists.

PRAYER CONFERENCE

YORK, PA.—Prayer Conference, First Pentecostal Church, 474 S. Pershing Ave., October 23—25. Karl Steffens, Brooklyn, N. Y., night speaker. For room reservations write Pastor A. Skymer, 471 S. Pershing Ave.—R. F. Bender, Prayer Conference Leader.

OAKLAND, CALIF.—World Missions Crusade and Revival, 598 31st St., near Grove, October 7—14. Melvin L. Hodges of Central America, main speaker. Services daily, 2:30 and 7:30; also 11:00 am., Sunday.

Missionary rally, Metropolitan Oakland assemblies co-operating, Oct. 14, 2:30 p.m.—C. F. Ferguson, Pastor.

OAKLAND, CALIF.—Fifth annual Missionary Convention, Bethel Tabernacle, 1421 25th Ave., Oct. 28—Nov. 4. Glenn R. Horst principal speaker. Meetings daily, except Monday and Saturday, 2:30 and 7:30 p.m. Sunday, beginning with Sunday School 9:45, there will be an all-day of services, with fellowship luncheons between services.—R. H. Moon, Pastor.

ILLINOIS SUNDAY SCHOOL CONFERENCES

Illinois District executives assisted by William E. Kirschke, National Sunday School Representative, will be conducting Sunday School Conferences at the following places in Illinois: Murphysboro, October 12—13; Great Lakes Bible Institute, Zion, October 15—16. All Christian workers in the various sections and in adjacent districts are invited to attend.

INDIANA MINISTERS' INSTITUTE

MARION, IND.—Indiana Ministers' Institute, Shawley Memorial Church, 1005 East 29th St., October 29—31. Main speakers: A. G. Ward and G. F. Lewis. Some meals served on freewill offering plan, others may be obtained at near-by restaurants. Free rooms provided as far as possible. For reservations write B. E. Hillman, Host Pastor, 1005 E. 29th St.—Roy H. Wead.

COMMEMORATION AND DEDICATION SERVICE

The commemoration service for forty two (42) years of Pentecost in Galena, Kansas will be held Oct. 23, 24, 25. Also the dedication of the new church. The following are the speakers for the three days. Oct. 23. Morning—V. G. Griesen; Afternoon—Paul Samuelson; Evening—F. C. Cornell, District. Supt., Okla., Men's Honor Roll, Dedication Service; Oct. 25. Morning—A. A. Wilson; Afternoon—V. Lenzy Hertweck; Evening—V. G. Griesen, Dedication of Church; Oct. 26. Morning—W. I. Evans, Central Bible Institute; Afternoon—Kenneth Short, Missionary to Borneo; Evening—W. I. Evans. Rooms furnished as far as possible.—G. P. Hertweck, Pastor.

MISCELLANEOUS NOTICES

NEW ADDRESS—The Retreat, Wraybury Road, near Staines, Middlesex, England.—T. J. Jones.

NEW ADDRESS—1059 E. Walnut, Springfield, Mo.—Evangelist Curtis A. Price.

NEW ADDRESS—Route 2, Box 57, Kerman, Calif. "After 18 months, I have resigned my pastorate in Mojave, Calif."—Earl T. Hunt.

NEW ADDRESS—115-47 Sutphin Blvd., Jamaica 4, N. Y. "Have accepted the pastorate here."—Jos. F. Maisch.

NEW ADDRESS—1622 E. Superior St., Duluth, Minn. "We have taken over the pastorate of the Glad Tidings Tabernacle, Ninth Ave. E. and Second St.—Pastor and Mrs. Allen G. Snider.

BROADCAST—Twilight Meditations, Station KGER, Los Angeles, Calif., Tuesday through Friday, 6:15—6:30 p.m.—Zelma Argue and Jeannette Jones.

WANTED—Small folding organ for jail and street meetings. State price and condition. Write Harvey Elliott, 218½ Lafferty St., Jeannette, Pa.

FOR SALE—Marimbaphone, 2½ octaves, with 4 mallets. Have had it two months; cost \$60.00. Will sell for \$50.00. Just like new.—Robert M. Steen, 1306 Chesapeake Ave., South Norfolk 6, Va.

NOTICE—Have moved from the Southern California District to the Texas District. Am in full-time evangelistic work.—Wm. Panoos, Route 1, Box 793, Ft. Worth, Texas.

NOTICE—Chas. E. Kite and I are not traveling together in evangelistic work at present. All pastors with scheduled meetings write me at once.—Evangelist Bennie Harrie, 114 E. 7th Ave., Ft. Morgan, Colo.

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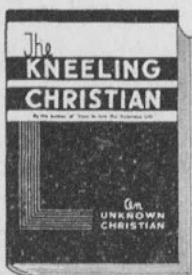
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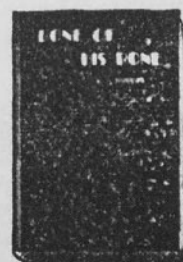
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