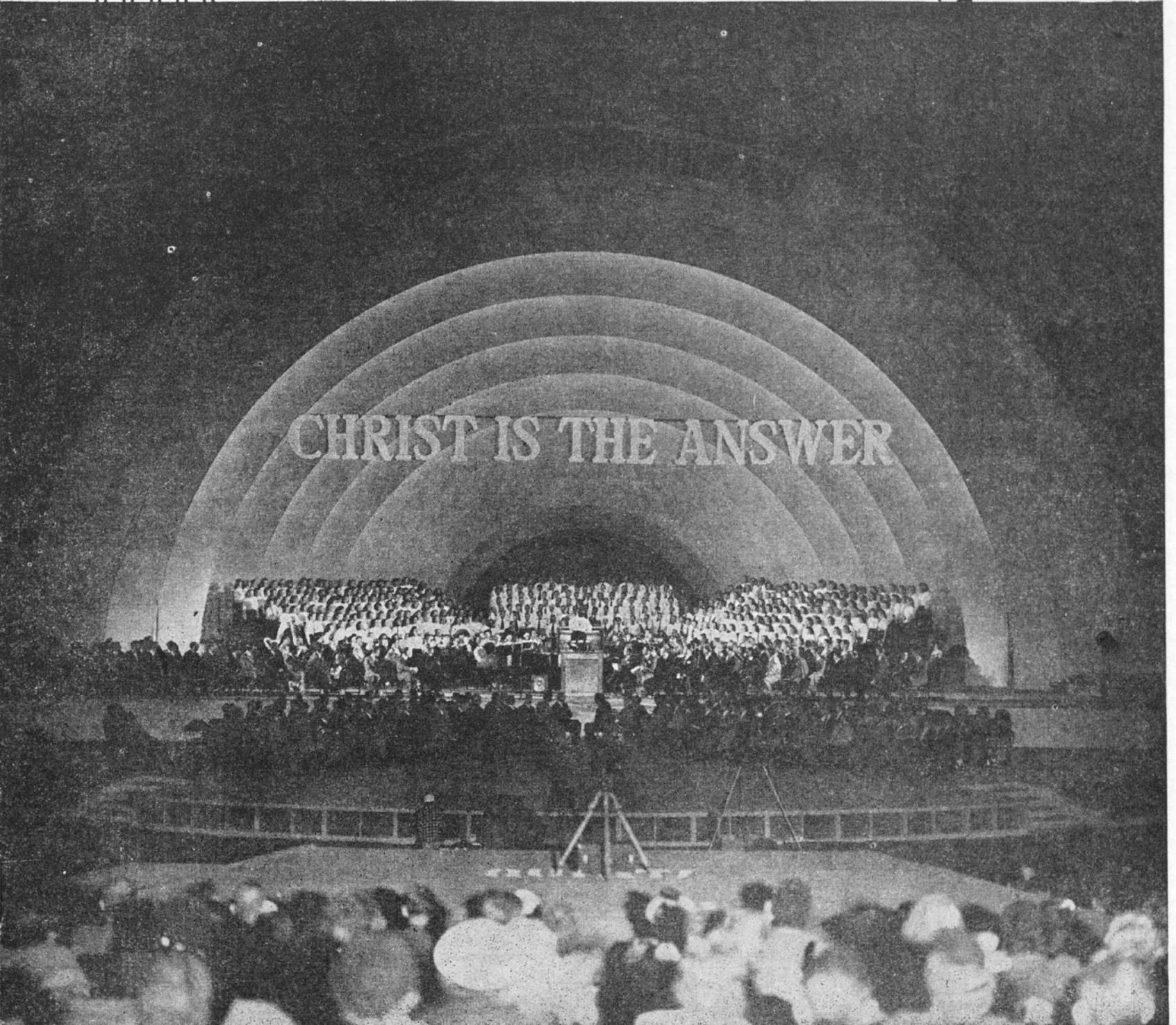


NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

FILE COPY

The PENTECOSTAL
Evangel

• OCTOBER 23, 1948
NUMBER 1798



Harry D. Gill Photo

A throng of 21,000 filled Hollywood Bowl to overflowing for the giant Full Gospel Youth Rally, Monday night, September 27. Story on page 13.

MEET GOD AT GILGAL!

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14.

SOME would find fault with the Pentecostal people because we go to the altar so often. We like to wait before the Lord, weeping and praying, drawing near the Cross and pleading the power of the blood of Jesus for our various needs, and they say we shouldn't do that. They tell us that once we have been saved we ought to go ahead and serve the Lord, without going back to the Cross again and again. No need to keep praying and seeking the face of God, they say. No need to tarry at the foot of the Cross and weep. But I rise today to defend our position.

I believe we are Scriptural in going back to Calvary again and again throughout our Christian experience, and to prove this I would direct your attention to the tenth chapter of Joshua. It tells about the battle at Gibeon, when Joshua commanded the sun and moon to stand still. You have heard sermons concerning the sun and moon standing still, but I want to tell you what happened after the sun stood still. Let us read verses 13 to 16:

"The sun stood still in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in the cave at Makkedah."

That's what happened after the sun stood still. Joshua and his people returned unto the camp at Gilgal. Why did they go back to Gilgal? Because Gilgal was the place where the house of God stood in the form of a tent. Gilgal was the place where the brazen altar was, and the smoke of the morning and evening sacrifices. Gilgal was the place where the law of God was, and the ark of God. Gilgal was where the High Priest was. To me it represents Calvary. The brazen altar was a type of Calvary. It was the altar that gave Israel, through the priest, access to God. God said, "I will come down and I will commune with thee from above the mercy seat."

Gilgal was the place of Israel's contact with God, and of God's communion with Israel; and there's no place where we can contact God today and where God can commune with us except at Calvary. That's the place of reconciliation. That's the place of forgiveness, of atonement, and

A. N. Trotter

at the Central Assembly, Springfield, Mo.

therefore it's the place where sinful man can meet a holy God. All that we receive from God must come by way of Calvary. If it doesn't come to us by the way of the Cross, we don't want it. It's spurious.

Joshua and all Israel went back to Gilgal. Gilgal was the place of circumcision. Gilgal was the place where the reproach of Egypt was rolled away. Gilgal was the place where God changed their diet, and gave them the old corn of the land in place of the manna. Gilgal was the place where the Captain of the Lord's host revealed himself to Joshua. Gilgal was the place where they kept the Passover. Gilgal was the place where they ate unleavened bread. Oh, to the child of God who has eyes to see this speaks of Calvary, where God brings us into a new experience of life in Jesus Christ.

Going back to the ninth chapter of Joshua, we read the story of the league made with the Gibeonites. Ambassadors from Gibeon came down to the camp of Israel, looking as though they had been on a very long journey, and they said, "Joshua, we've heard how the Lord your God delivered you from Egypt, and gave you victory over all your enemies. We have come from a far country, and we want you to make a league with us. Promise you won't destroy us, and we will be your servants and do anything you ask us to do." Joshua and the elders of Israel did not enquire of the Lord concerning the matter. They decided to believe the story of these Gibeonites, and make a league with them, promising never to put them to death.

Then the children of Israel journeyed farther into the land, and to their surprise they came on the third day to the city of Gibeon. It was not in a far country, as the messengers had said. It was one of the cities God had told Joshua to destroy. The Israelites had been deceived, and when they found it out they were chagrined. What could they do? They couldn't put the Gibeonites to death, because they had promised to spare them.

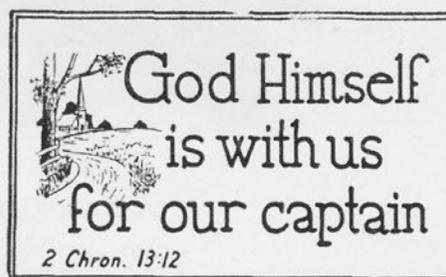
So Joshua made them hewers of wood and drawers of water for the Lord's sanctuary. Then he and his army marched back to Gilgal.

When the five kings of the Amorites heard that Gibeon had made a league with Joshua, they said: "Let's unite our forces and capture Gibeon, before the Israelites take possession of the city. If they establish a bridgehead in Gibeon they'll be right in the heart of our country and they'll capture our cities too." So they attacked Gibeon, and the people of Gibeon were wise. They sent word to Gilgal, asking Joshua to come and help them.

I believe Joshua was a bit more cautious this time. He had been deceived once. He had gone by human judgment once, and had been fooled, so this time he went to God in prayer, and said, "Lord, shall I go?" And according to chapter ten, verse eight, the Lord said to Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee." This happened at Gilgal. Gilgal was the place of contact with heaven. It is at the foot of the Cross that we meet God and get His guidance.

All night long Joshua and his soldiers marched, and they came upon the enemy at Gibeon suddenly. Notice that they made the journey from Gilgal to Gibeon in one night—twenty-six miles in one night. Formerly, after having made a league with the Gibeonites on the basis of human judgment and having been deceived, the journey had taken them three days; but now they marched it in one night—twelve hours flat. What made the difference? In between those two journeys Joshua had prayed through. At Gilgal he had received a fresh revelation from heaven, and under the impetus and inspiration of that new meeting with God he was able to do in one night what previously had taken him three days.

Notice that the Lord did not tell Joshua anything new. It was just the same thing that He had told him again and again before this: "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee." God had said that much before. "As I was with Moses, so I will be with thee," He had said. On another occasion, "I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." Again He had said "Fear not . . . go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city." This word from the Lord was nothing new; but Joshua had failed to ask the Lord's counsel about the



The School of Prayer

Gibeonites, and had been fooled, and now he needed reassurance. He needed to hear from heaven once again—not something new, but just an up-to-date revelation from the Lord for the present hour. Some of you dear people have taken things in your own hand, and failed to ask counsel of the Lord, and you've let yourself in for a lot of trouble. Do you know what you need to do? Go back to Gilgal—back to Calvary—and wait before the Lord until He gives you a fresh revelation of Himself. You don't need something new: not some new, queer thing but just a fresh quickening of the same old Christian truths that you already know. God will make them fresh and real to your heart again, and you will rejoice in a fresh moving of the Spirit in your life.

Some of you good folk have been making very slow progress. You are like Joshua—it took him three days to march from Gilgal to Gibeon. It was a long, hard journey. But after meeting God at Gilgal, Joshua was able to make that same twenty-six-mile journey in twelve hours flat. Glory to God! When we pray through and get a new revelation of God's will and power and presence, we can make some progress.

Joshua and his army came upon the five kings of the Amorites at daybreak. The Israelites must have been weary after that all-night march, loaded down with all the implements of war, but they did not show it. They lit on the enemy with great fury, and the enemy fled pell-mell. Not only did the Israelites fight, but the Lord sent great hailstones from heaven upon their enemies, and "they were more which died with hailstones than they whom the children of Israel slew with the sword." The Israelites pursued the enemy, but Joshua saw he wasn't going to have time to complete the job, to utterly wipe them off the face of the earth. The sun was going down, and the moon was coming up; so he waxed strong in faith, and stood before his army, and said, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. What a demonstration of the power of God in behalf of Israel! Never was there a day like it, before or since. Not until the Israelites had avenged themselves upon their enemies did the sun slip down over the hill, and the moon rise in the valley of Ajalon.

The five kings of the Amorites fled, and Joshua and his army returned to Gilgal. At the very time when Joshua was at the

KEEP on praying! Be not tempted to weariness, and to give up. Be not deceived into discouragement through doubt. When tired, rest; and begin anew or continue. Persevere and press on. God is with you. He is calling you, and inspiring your need and desire. He is using your life. Praying is working with Him. Prayer is His working in us and by us.

God seeks intercessors. He needs men and women and children to live and labor in prayer as He needs them in any service and sacrifice of life. Let us be fitted instruments for His power—prepared vessels for His use—yielded channels for the glory of His life.

Never mind opposition. This is to be expected. The prophets endured it. The Lord Himself and His apostles met the bitterest resistance all the way. The antagonism to prayer should prove to us the need of it the more, and encourage us in the conflict. We have not yet proved the possibilities of prayer. In prayer in the Holy Ghost you are touching the scepter of Omnipotence, and your prayer, real, definite and persistent, is invincible. God not only hears your cry against the enemy, but God wills through you the overthrow of all his vaunted wisdom and boasted strength. What though all seems useless, and the silent void of heaven gives back no voice to your long desire. Still God is, and prayer avails. Begin anew. Lift the heart in confident rest. He is not reluctant, nor needs to be pleaded with to do His will. He waits for your readiness, and in His hands He will mould as the potter moulds the clay.

apex of victory, the very hour when the tide was in his favor, he returned to Gilgal. According to all the rules of warfare, it would seem as though he should have pressed on until the five kings had been captured and put to death—but he didn't. After that wonderful demonstration of divine power, when the Lord fought for Israel, and the sun and moon stood still, it says, "And Joshua returned, and all Israel with him, unto the camp to Gilgal."

Here is the lesson I want you to get: the only safe thing to do, after every victory, is to go back to Gilgal, back to Calvary. Go back to the place of circumcision, or self-crucifixion. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gilgal, the place where self is crucified! It is from there that the Christian must go forth to win the victory. If you're going to have the Lord working with you, confirming the Word with signs following; if you're going to have the Lord fighting your battles, making the sun and moon stand still, and making you victorious in the conflict, you will have to start out from Calvary. It is from the foot of the Cross that you must start out, and it is to the foot of the Cross that you must return.

Hallelujah! We're Scriptural in going back to the Cross. We must go back to Calvary again and again. It is at the foot of the Cross that we gather strength for battle. It is there we gain power and inspiration and the revelation of God. And after each battle, when the activities of the fight have tended to draw our hearts away from God, and our triumphs

have tempted us to think too highly of self, we need to go back to Gilgal, back to the Cross. In spirit we must always abide at Gilgal. Gilgal was the center of God's dealings with Israel, and the Cross of Calvary is the center of God's dealings with us.

You say, "Oh, I get excited when I pray at the altar, and I'm afraid that when the people see me weeping and carrying on they will think I have failed God." There are many children of God who are being cheated out of God's best for that very reason. They think that if they go to the altar and draw near to Calvary, pleading the power of the Blood and yielding themselves to the Lord, it is a sign of spiritual weakness. No such a thing! Such an act simply indicates that one has come to realize he is not sufficient in himself and that he needs God's power. We must realize we are

weak before God can make us strong. We must go to Gilgal, the place of circumcision. Paul says, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." No confidence in the flesh. That's Gilgal. That's crucifixion. That's spiritual circumcision—to bow at the foot of the Cross in abject weakness and surrender, in complete self-abnegation, and to pray, "God, work it Thy way; not my will, but Thine, be done."

All around us, thrown up as driftwood on the shores of time, are the wrecks of those who have run aground on the treacherous shoals of self-confidence, and have lost their usefulness in God's service simply because they didn't take time after every spiritual victory to go back to Gilgal. They failed to go back to the Cross. They failed to tarry at Calvary.

"I see a crimson stream of Blood,
It flows from Calvary;
Its waves, that reach the throne of God,
Are sweeping over me."

The Cross is not a place where we tarry only while we are being saved, or while we are being baptized with the Holy Ghost. It is our abiding place. It is there we draw upon His divine grace and inspiration. Only at Gilgal did the shekinah glory of God dwell. Only at the Cross will God let us see His glory.

I want you to notice something that is recorded in the second chapter of Judges. It occurred at a place called Bochim, which means "weepers." The children of Israel had not driven out all the Canaanites.

(Continued on page fourteen)

When God Forgives He Forgets

DAVID M. WELLARD

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9.

For I will forgive their iniquity, and I will remember their sin no more. Jer. 31:34.

"So you failed Me yesterday. I am sorry, child, for failures not only hurt you, but they grieve Me and bring dishonor to My name. Yes, and your failures stumble others who expect so much from you and see so little.

"I forgave you yesterday, so why grieve over yesterday's failure today? Is it not because you feel I hold a grudge against you; that I still regard you with suspicion? Then that is distrust, and you are failing Me again. Have I not told you that if you would confess your sins I would be faithful and just to forgive them? All I have asked you to do is confess your sins; surely you can trust Me to do My part and forgive them."

"No," you say, "I believe You forgave me, Lord, but it is hardly right for me to feel happy today when I failed You so much yesterday."

Listen to the Lord's reply: "And so you thought if you sat down in a mud puddle today it would make amends for your fall into one yesterday?"

"Now, think for a moment. Would you expect your child to sit in a mud puddle today to show you how sorry she felt because she fell into one yesterday? No, no. Her happy smile of confidence and trust in your forgiveness, and her watchfulness to keep away from the mud puddles today, would be the best way to show her appreciation of your forgiveness yesterday, and this is the best way to thank Me for Mine."

I failed the dear Lord yesterday,

I know it was a shame.

I've thought and thought and worried much,

But there's no one to blame

But myself, for lack of prayer.

I was busy, don't you see,

And didn't see the trap at my feet

Laid right in front of me.

The Lord was kind and forgave me,

And brushed away my tears,

And said, "My child, you're forgiven,

Now let Me take your fears.

I know you failed Me yesterday,

Ah, yes, it was a shame,

But to worry today over yesterday,

You are failing Me again."

THE ACORN AND THE OAK

A century and a half ago there died a humble minister, pastor of a tiny village congregation in Leicestershire in England. He had never been to college and he had no letters after his name; he was just an ordinary, faithful village minister. In his congregation many Sundays was a young cobbler whom the minister tutored and deeply influenced. This young man was later to be renowned as William Carey, the greatest missionary of modern times.

That same humble minister had a son, a boy whom he taught and encouraged, whose character and powers were profoundly affected by his father's example. The son was Robert Hall, the mightiest public orator of his day, whose sermons influenced the decisions of statesmen, and whose character was as saintly as his preaching was phenomenal.

All that the obscure village pastor did was to influence in a humble way two young men he loved. It did not seem very much at the time, for he was merely rendering what service he could. Yet India would never have had its Carey and the Church of God might never have advanced by the tremendous power of Robert Hall had it not been for the service rendered by a humble pastor who only did what he could, and not even the mightiest of men could do more than that. —G. W. Hughes.

ADVICE FOR PREACHERS

Cease to amuse, and seek to arouse. Shun the clapping of a delighted audience, and listen for the sobs of a convicted one. Give up trying to please men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and instruct, as those who feel the waters of eternity creeping upon them.—Archibald Brown.

When the Puritans made their fortunes, they lost their religion.—JAMES RUSSELL LOWELL.

Christ's Prayer for Peter

CHRIST forewarned Peter of an abasement ahead for him. He said: "Satan hath desired to have you, that he may sift you as wheat." But Peter was not to be utterly abandoned. The Master continued, "but I have prayed for thee—that thy faith fail not."

When Christ foretold of the crucifixion ahead of Himself He said: "All ye shall be offended because of me this night." Peter protested, "Although all shall be offended, yet will not I."

It looked as if Peter was going to make good in his boast; for when the officers came to apprehend his Master, Peter was very bold in His defense, and cut off the right ear of one of the high priest's servants. But Christ rebuked the mistaken zeal of Peter with the word: "Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?"

A little later, however, the powers of darkness were too great for Peter; and as Christ had forewarned, three times he denied his Lord. Peter must know how to be abased. He must know how frail he was.

But Christ's prayers prevailed for Peter. The disciple who was most abased with the sense of his utter failure was the one Christ exalted to be the chosen mouthpiece for Himself on the day of Pentecost.

Christ further told Peter: "When thou art converted" (when you have returned to your former love and loyalty), "strengthen thy brethren."

Peter's restoration, in response to the prayers of Christ, was all of grace, and Peter was able to strengthen his brethren by urging them not to have a boastful spirit, but, as he later wrote to them and to us, to "be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—S.H.F.

The Church had never such influence over the world as in those days when she had nothing to do with the world.—Harnack.

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WAS IT FROM HEAVEN?

Howard Carter

IT IS of vital importance that all who love the truth of God should prayerfully consider the origin of the Pentecostal Movement. In its stupendous development, it has spread into nearly every country of the world in the past forty years. In spite of scorn and contempt, and often bitter persecution and relegation to "the devil," it prospers today, and is standing fully for the sacred principles of "salvation by the blood of Christ." Looking back to the early beginning, let us ask the question, "Was it from God?"

No true believer, who accepts the full inspiration of the Scriptures and the authority of the Lord Jesus Christ, will doubt for a moment that the answer to the Lord's question concerning the Baptism of John, "Was it from heaven or of men?" will be that John had a Divine commission; his baptism *was* "from heaven." Nevertheless, in the days of the Baptist the religious leaders rejected the divinely commissioned revivalist. Certainly, at one time, sufficient interest was stirred for a deputation of Priests and Levites to visit the sphere of revival and enquire of John who he was, and to critically ask why he should baptize if he were not the Messiah, etc. But the Lord Jesus expressed the opinion of the leaders of religion of His day when He affirmed that they were saying of John, "He hath a devil." But in spite of the spiritual blindness of the people, the fact remains that John's baptism was from heaven.

Now the same antipathy is manifested today against this Pentecostal Movement. In certain cases, deputations have waited upon the leaders of this Movement to make an enquiry similar to the priests, and find out what the Movement is. Invariably the answer to their enquiry is the same; the leaders claim to be merely the servants of a great Master—voices crying, "Prepare for the coming Lord." Again and again criticism has demanded, "Who has given the authority to baptize?" There is no authority of a long-established Church to rest upon, no well-paid and highly respected dignitaries to shadow the simple servants of the Movement. Its buildings are generally temporary erections, or else churches bought or borrowed for the children of the revival. The Movement is clothed in "camel's hair" rather than in clerical attire. Thus the question might well be asked, "Is it from heaven?"

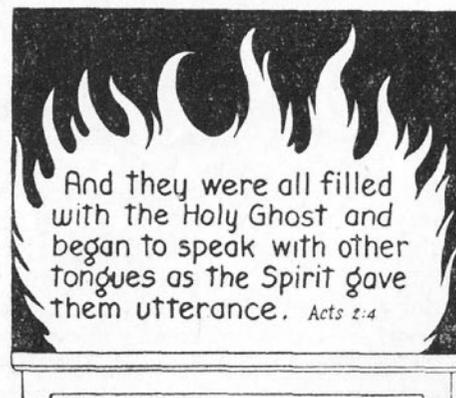
If this Movement is not from heaven, it may be of men. If it is the conception of human minds, it will be of no more value than human effort can make it. What is of the earth will perish with the earth. It

has not eternal value. But who were the men who conceived the thought of such a Movement as this? What are their names? What code of rules did they draw up? Where shall we find their headquarters? Strangely enough, great men were absent when the Movement was "reborn" about forty years ago. There is not a single individual name of any importance that we can associate with the early days of this work. Little meetings were held, generally upper-room prayer meetings, and from these the living flames burned, and from these the fire spread.

Many, however, will say of the Movement, "It hath a devil!" By some, the origin is attributed, without reserve, to Satan. Its living fire was lit, they affirm, by the flames of hell. Its object is devilish, its presence dangerous, its end destruction. Such violent opposition is not uncommon.

How can we decide the origin of the Movement? It has sprung up like a plant; but who has sowed the seed? It is spreading like a fire; but who kindled the flame? Today we behold a river, but from what source do the waters flow? We can only determine the source by the sure test of Scripture. We know from whence the Scripture came, and all spiritual doctrines and movements must agree with this sacred Word. Does the Movement accept the Scriptures as inspired? Absolutely! There is not a member of the Movement anywhere who does not accept the Bible as the Word of God. The Bible, and the entire Bible, is the guide and glory of the men and women who are to be found in this Pentecostal revival.

What is the attitude of the Pentecostal Movement to the Lord Jesus? The theme of Scripture is the Son of God. Without the Person of the Redeemer, the Bible would be meaningless. It is remarkable that, wherever one might go throughout the world, in large meetings or small, the



characteristic of all Pentecostal gatherings is the place given to the Lord and Savior Jesus Christ. HE is exalted. HE is Lord in the midst. HIS blood cleanses. HIS touch heals. HIS presence gladdens. HE is the Baptizer in the Holy Spirit. HE is the Sanctifier. The Savior is preached as the soon-coming Lord. We fear no contradiction in stating that in no other sphere is the Lord Jesus more magnified and exalted than among those who have received the Holy Spirit as at the beginning.

We will also examine the attitude of the Movement to perishing souls. Upon street corners, in public places, little groups of Pentecostal people may be seen standing to bear witness to the saving grace of the Lord Jesus. Some of the largest campaigns for the salvation of the lost are those held by Spirit-filled evangelists. Thousands of missionaries are abroad proclaiming the full gospel of salvation to the heathen. The Movement is decidedly evangelistic.

Who has given this despised and derided Movement its love for the Lord, its passion for the Scripture, and its zeal in seeking the salvation of the lost? It is certainly not of men, for man could not inflame his own soul with such desires. It is certainly not from beneath, for hell has no love for the Lord. It can only be, therefore, from the eternal Source of all good, from the heart of God, breathed down through the gracious Spirit; yea, the Lord Himself coming to make His abode in the humble heart.

BIBLE MANUSCRIPTS

In making copies of Hebrew manuscripts which are the precious heritage of the Church today, the Jewish scribes exercised the greatest possible care, even to the point of superstition—counting not only the words, but every letter; noting how many times each particular letter occurred, and destroying at once the sheet on which a mistake was detected, in their anxiety to avoid the introduction of the least error into the sacred Scriptures, which they prized so highly and held in such reverent awe. Moreover, such new copy had to be made from an approved manuscript, written with a special kind of ink, upon sheets made from the skin of a "clean" animal. The writers also had to pronounce aloud each word before writing it, and on no account was a single word to be written from memory. They were to reverently wipe their pen before writing the name of God in any form, and to wash their whole body before writing "Jehovah," lest that holy name should be tainted even in the writing. The new copy was then carefully examined with the original almost immediately; and it is said that if only one incorrect letter were discovered the whole copy was rejected! —Sydney Collett.

A TIME FOR TEARS

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord.

J. Robert Ashcroft

at Central Bible Institute

IT IS a time for tears. This is not a particularly inspiring theme, but the conviction has deeply impressed my own heart and I feel I must share it with you. The prophet Joel cried, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." The blowing of the trumpet signifies a call of great importance, a message of urgency. An alarm is to be sounded among God's people. The day of the Lord cometh. I believe it is a message for the hour in which we live.

As I have read and re-read this second chapter of Joel numerous times I have had no difficulty in drawing a parallel between the description of destruction therein and the descriptions of destruction given to us by scientists and informed people today concerning the use of atomic bombs and other new weapons. All the great physicists and chemists are aware of the nearness of the break-up of civilization, and yet the common people like you and me seem almost unaware of the gravity of the hour in which we live. We seem to be oblivious concerning the destiny with which each hour of our day is fraught.

It is with deep concern that I present these thoughts to you this morning. The prophet paints a picture of utter desolation. "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." "All faces shall gather blackness." "The earth shall quake before them; the heavens shall tremble." The stories of what happened at Hiroshima, Nagasaki, and other places should frighten us. We should realize we are living in serious times. I believe it is a time for tears.

The prophet said, "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts." Gather the older people—don't miss them—we need them. Gather the children, too. "Let the bridegroom go forth of his chamber, and the bride out of her closet." Gather the newly married people. Let them give their undivided attention to the urgency of this occasion. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." Who are the priests,

the ministers of the Lord? Are we not all priests? Peter tells us we are an holy priesthood and we offer up spiritual sacrifices. We are His ministers, His servants, His priests. We are called to weep before the Lord, and to intercede on behalf of His heritage.

There is a large amount of facetiousness among God's people today. It alarms me. Some may think I'm a bit too serious, too critical of those who can laugh and joke, but I can't find any statement in the Bible to the effect that the Lord Jesus ever laughed. Life to Him was too tragic for laughing. He knew the seriousness of men's condition. He wept over their sin. He wept over the things which lay ahead of the people.



When He wept at the tomb of Lazarus, the people said, "Behold how He loved him." But I do not believe Jesus was weeping for grief at the loss of Lazarus. He knew that Lazarus was in a place which was "far better," to use the words of Paul. Lazarus was beyond the pale and pain of this life, and I believe Jesus wept because it was necessary to bring Lazarus back into this life, to go for the second time through the sufferings and pain which are the fruit of sin. Lazarus had already tasted death; being brought back to life, he would have to go through the experience of death once again, and Jesus wept because of this.

Jesus knew the painfulness and tragedy of sin. I wonder if we're aware of it. A few moments ago, when our dear Brother Evans was reading those requests for prayer, my heart was hot within me. Oh, the misery that sin has brought! He read about a young person with a cancer on the nose, and the people are saying that another is now appearing on another part of the face! As I listened, I thought of the compassion of Jesus. He entered

into the feelings of the people. He had compassion on them. Oh, that we too might be moved with compassion, like Jeremiah who cried, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

One only needs to visit a hospital, and walk through an asylum, to see the scars of sin, and to learn how roughly the world and the people have been treated by the devil. God wants our hearts to be moved with pity and concern. He wants us to weep with those that weep. There are social implications to sin. While we are not interested in emphasizing a "social gospel," I think we need to understand something about the social implications of sin. One of the most touching incidents in the ministry of Jesus was when He stopped at the crest of the hill, and looked down on the beautiful city of Jerusalem. Hot tears began to flow down His cheeks, and He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

The Master wept because He realized the perversity of human nature. He knew the way sin had twisted and warped mankind. He saw how it had taken hold of the minds of men so that they would not receive the truth. He knew the history of that city. He knew they had slain the prophets God had sent them. He knew they had seen mighty signs and miracles of supernatural power. The name of the city meant, "City of peace," but they failed to recognize the things which belonged unto their peace, and so it was a city of turmoil.

He knew not only the history of the city, but its destiny as well. Luke says that as He wept over the city, He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Had they known what lay ahead of suffering and sorrow, of starvation under the siege of battle, or desperation when they would even eat their own

children, surely they would have repented. Jesus knew, and wept with compassion.

I believe it is a time for tears. Surely we are not ignorant of the history of the world. We have seen what human philosophy, human ethics, and human standards of morality have done. We have seen what science has done. We have seen what all human agencies have accomplished, and we have become weary and tired and down-hearted; for we know there is only one way in which the world can be redeemed, and that is through the blood of the Lord Jesus Christ. Furthermore, we know the destiny of the world. We know this wicked world is going to be burned with fire. We know that the things which are seen shall not remain. They shall be destroyed. The Lord Jesus Christ shall come at any moment for His people, and the wrath of God shall be poured out. In the words of the apostle, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" We ought to be aware of the gravity of the hour. We ought to recognize the crisis and pour ourselves into it.

Tears are not a sign of weakness. They are eloquent. They are sacred. In the Battle of Britain, when the British were fighting with their backs to the wall, having mostly imitation weapons for their soldiers and only a very few fighter planes to defend their island home, Winston Churchill told the nation, "I have nothing to offer but blood, and sweat, and toil, and tears." It was an echo, in a measure, of the call which Garibaldi sent out to his few straggling soldiers when he was trying to unify Italy. He told them he had only privations and sufferings to offer—but those young men rallied to the cause, and succeeded in uniting that peninsula.

Christianity is not a flowery bed of ease. It is a warfare. Christ's call is a mighty challenge to all who are aware of the seriousness of the times to consecrate themselves to His service, and say, "By the grace of God, I am ready to meet this emergency with all there is within me." In response to consecration and faith, God is able to send a mighty revival that will meet the need of the world in this critical hour; but remember this: we cannot expect to have a glorious harvest of souls without shedding some tears. The Psalmist said, "He that goeth forth *and weepeth*, bearing precious seed, shall doubtless come

The Prayer Life

It does not matter how we approach the subject, provided we come to real grips with it. Sooner or later we shall see that the many questions and difficulties which gather round the prayer-life may be reduced to the one momentous question of our relationship to Him with whom we desire to hold communion.

What about our relation to God?—that is the question which we are inclined to shirk, but which mercifully refuses to be silenced. It persists through all philosophical evasions and theological hair-splitting, through all intellectual and moral problems. There are many valid difficulties about prayer, and we must face them; but in grappling with them we shall come to see that they are not fundamental, and that their solution depends upon our attitude to a deeper problem. Let us put it quite plainly. The real question at issue is whether we have the kind of relation to God that is the only basis of prayer at its highest and best.

We are not dealing here with the universal human need of prayer. No one can doubt for a moment that the cry wrung from a soul in bitter need and anguish—the prayer of parents for their dying children, the pleading of those that gather round sick-beds, the inarticulate ejaculation of a soul suddenly face to face with its sin—is genuine prayer and swiftly reaches the heart of God. What we are concerned with is Christian prayer in its full potency—the prayer of faith that removes mountains, that makes the saint and the seer, that high commerce with God which is concentrated creative energy.

again with rejoicing, bringing his sheaves with him."

A time is coming when there shall be no more tears. God Himself shall wipe away all tears. The Lamb shall feed us, and shall lead us unto living fountains of waters, and it will be a time of rejoicing and bliss. We'll have no use for sacs of tears in our glorified bodies! But that time is not yet here. As long as God leaves us on this earth we have a mission to fulfill. We must enter into the tragedy and misery of mankind and share men's burdens. It's still a time for tears.

I was deeply touched one day in my own church by something which my most faithful parishioner—my own small son—said to me. Whenever I gave the invitation for the altar service, he was the one who responded first. During one of these times when he came forward he looked up at me and said, "I can't pray tonight, Daddy." I looked at him and didn't know what to say. He said, "You know, I can't pray good unless I cry." And that moved me. "I can't pray good unless I cry." Somehow the most effective times of prayer, in most of our lives, are those times when our hearts are melted and we weep before the Lord.

You will remember that Esther wept before King Ahasuerus. She knew the impending tragedy with which her people were threatened. She sensed that it was an hour of destiny. A plot had been laid against all the Jews in the land, and when she went before the king she "fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther." Friends, it was her tears that moved the king and caused him to stretch

forth the sceptre of acceptance toward her. The day in which we live calls for intercessors like Esther who know the value of crying before the Lord.

I'm not thinking of tears which are merely the expression of a shallow emotion. I'm thinking of the deeper meaning of tears. I'm thinking of what David meant when he said, "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." God is the One who looks into our hearts and sees the depth of our feelings. Let us go into His presence, and weep before Him, in a spirit of repentance, interceding for the needs of a lost and dying world, stirred to the depths of our being with the seriousness of the day in which we live.

DAD'S PRAYERS

An evangelist at the close of his sermon, felt led to do an unusual thing. He said, "If there is someone here that is sick of sin, and wants us to pray for you, raise your hand." A young man sprang to his feet, and said, "Pray for me, sir. I am sick and tired of sin." The minister learned later that for eight years the boy had been a wanderer on the earth. The minister advised him to write home and tell his parents what he had done. He did, and after several days of anxious waiting, a letter came from his mother, but it was bordered with black. With tear-minded eyes he read: "My dear son: The joy which your letter brought to our hearts was only exceeded by the sadness which was there at the same time, for as nearly as we can figure, the same hour that you found Jesus Christ as your Savior, your father was going out into the skies. All day long he tossed upon his bed. Every little while he would cry out in misery, 'O God, save my poor wandering, drunken boy today!' We would try to divert his attention from your waywardness and sin, but his mind would roam from place to place, and he would cry out in sorrow, 'O God, save my poor wandering wayward boy today!' Just as he passed away he cried: 'O God, save ...' and he finished the prayer in the presence of Jesus." Down at the bottom of the letter the mother added a note saying, "You are a Christian tonight because your father would not let God go." —*The Prairie Pastor.*

WHOLESAME FEAR

The fear of hell-fire brought me into the Kingdom; but there I learned to know Jesus Christ and was captured by His love and mercy.—Mary Slessor.

Salvation by Faith

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

THE Christian religion is based entirely on the atonement of Christ. That means we must accept Jesus as the One who bore our sins. This simple plan of redemption—a free gift, entirely without works—is difficult for some to grasp. We are so anxious to do something, that through our doing we might obtain God's favor. The apostle Paul continually emphasized that a man is justified by faith apart from works. He cited Abraham and showed he was justified, not in circumcision, or through some other rite performed, but in uncircumcision, entirely by faith. Then he says, "For if Abraham were justified by works then could he glory" (he could glory in himself, in what he had done to bring about his justification) "but not before God." In other words, he could glory in himself, but it would not bring justification, because works done by him in the hope of earning salvation would not be accepted by God.

God accepts what Christ has done, and that alone. Nothing can be added to it. We must accept what Christ has done or we remain unsaved.

The early Christian church met this crisis and settled it in the conference at Jerusalem, concerning which we read in the Book of Acts, chapter fifteen. Some who were Jews, honestly feeling that Christianity was a branch of Judaism, went to the Gentile Christians preaching that they must be circumcised and keep the law of Moses or they could not be saved. Thus they sought to add works to faith in the plan of redemption. God had wonderfully saved the Gentiles without any of this. They had also been filled with the Spirit, speaking in other tongues just as those had who received the Holy Spirit at Pentecost. When these teachers, who added law to grace, came among them, the simple Gentile believers were thrown into confusion.

Paul and Barnabas so deeply felt this was error that they left their evangelistic labors and returned to Jerusalem that the matter might be settled. There it was decided for all time that this mixture of works with grace, and this desire to bring the Gentiles under bondage to the law, was a yoke. May I quote the Scripture: "Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we, were able to bear?"

A letter was prepared to be read to the Gentile believers, letting them know that those who taught that they must keep the law were not sent by the apostles. "But we believe that through the grace of the Lord Jesus Christ, we shall be saved," it stated. Isn't that good news to you? All you have to do is to be willing to turn from your sins, and trust in the work which Christ has done.

Do you not see Him dying on the cross in your place? Can you not believe His words, "It is finished"? Was not the dying thief saved when he said, "Lord remember me when Thou comest into Thy kingdom"? He received from Jesus the answer, "This day shalt thou be with Me in paradise." Salvation is simple. "Believe on the Lord Jesus Christ and thou shalt be saved."

"Believe." First of all, you must believe yourself a lost soul. "For the Son of man came to seek and to save that which was lost." If you are not saved through accepting the salvation which Christ has provided, you are lost, and that for eternity. But you need not be eternally lost. You can turn from sin and take Christ as your Savior now. Will you not do this? God says, "Behold, now is the accepted time. Behold, now is the day of salvation." I wish I could better tell you of God's plan for lost men. My deep desire is that you might obtain peace with God through our Lord Jesus Christ. God bless you. Will you not look to God in prayer and take Jesus as your Savior and Lord today?

SALVATION IS NOW

A banker once said to me, "I like your way of preaching, but I will get all that you folks have thirty minutes before I die." One morning, while walking to the bank, he dropped dead on the sidewalk. "Behold, *now* is the accepted time; behold, *now* is the day of salvation." 2 Cor. 6:2.—P. F. Elliott.

One life which shows the way is better than ten tongues that tell you of it.

"A Tough Fellow"

Lester F. Sumrall

JENARO MENDEZ was "a tough fellow!" When he was intoxicated, there were two things he wanted to do: gamble and fight. Both he did so often that the community of Duque in eastern Puerto Rico came to know him as a tough fellow.

It was the custom of Jenaro and his close acquaintances, after a payday, to get together in one of their homes, bring many bottles of liquor, and drink and gamble the entire night. Often the revel ended in a brawl in which some were wounded.

One Saturday evening Jenaro and a group of his cronies were together in one of their customary orgies of gambling and drinking. Some time during the evening Jenaro became involved in a quarrel with a couple of men. The cause of the quarrel was so insignificant that he does not remember it. Finally the men came to blows. The woman of the house demanded that the men go home, and they went out into the street.

Embarrassed and angry, they continued to quarrel heatedly. There were two men against Jenaro, a young man and his stepfather.

Feeling that he could not get the best of a fight with both of them, Jenaro asked another friend to lend him a machete (a knife about a yard long, made like a sword and usually used for work). A little later the young assailant rushed up to Jenaro, and said, "I am ready to carry on the fight," and simultaneously hit him on the side of his head with a stick. Both men were insane from alcohol.

Jenaro slashed at him with the razor-like machete. With the first swing he ripped open the man's hand; with the second he cut his opponent's arms badly. Coming in closer for the third swing, he caught the man in the throat and nearly decapitated him. The young man fell into the ditch, wallowing in his own blood.

Jenaro wandered into the night, laughing hysterically, spattered with the blood of his enemy.

He spent the following twenty-two days in jail, where he had time to consider the fact that he had killed a man. I asked him if it worried him that he had taken a man's life. He replied that when he was sober the fact troubled him, but when he was drunk he only wanted to kill more victims. After twenty-two days in prison, he secured bail and was released on a ten-thousand-dollar bond.

He immediately became intoxicated, as he thought it imperative to prove to his friends that he was still a tough fellow.

While awaiting his trial, Jenaro moved to a different neighborhood. A group of gospel believers had opened a hall just behind his house. From that hall came



Courtesy of Memphis Commercial-Appeal

And friends, He is your Savior and Healer too. He loves you. Begin to seek Him now. Don't delay. Ask Him to forgive all your sins, and when you feel sure your heart is right with God, begin to claim the promises. I prayed nearly all the time, many times all night long. I just talked with God. You will know when He answers you. His voice is still sweet. Oh, I praise and thank Him for what He has done for me, and I know He will do the same for you if you will just let Him.

Open your heart; accept Him now. Study your Bible, God's precious Word. I held to these Scriptures: "Call unto Me and I will answer thee." Jer. 33:3. " whatsoever things you desire when you pray, believe that you receive them and you shall have them." Mark 11:24. "I will never leave thee nor forsake thee." Heb. 13:5. "He sent His Word and healed them." Psalm 107:20.—Grace B. Hamblet, 8542 Mary Avenue, Seattle 7, Wash.

(Sister Hamblet has had her testimony printed in tract form, and offers a limited number of copies to those who write to her.)

GUILTY PARENTS

I frequently find Christian mothers and fathers who have two sets of moral standards, one for themselves and the other for their unsaved children. While mother and dad give themselves to the work of the church, brother and sister go dancing, attend the movies, and frequent nearly any type of amusement to which liberal allowances will admit them. They also attend church and Sunday School when they feel like it. The explanation: "They are not saved yet," shrugs the fond parent. Surely the oldesters must have given up the things of the world grudgingly, to think them so sweet and necessary to the happiness of their children.

Samuel and Eli both failed God at one point. They did not restrain their sons, and God cut them off for it. Oh, yes, I know that was under the law and we are under grace, but how much more does God hold us responsible? For the hardness of their hearts he winked at certain things for a time, but we have the grace of Jesus Christ and the power of the Holy Ghost. Shall we then escape responsibility?

As I come out from the Christ's Ambassadors meeting each Sunday evening to go into church there is always one sight that greets and gripes me. A car-load of teen-age boys right in front of the church door listening to the comedians and dance music on a car radio, while their strong, able-bodied mothers and dads are inside, perfectly unconcerned. You pray about your boy? You've given him into God's hands? That's strange. God has given him into your hands! Have you spent as much effort on feeding him spiritually as you have on caring for his physical needs? If you have, he is no doubt saved by now, and witnessing with his life for Jesus. "And all thy children shall be taught of the Lord: and great shall be the peace of thy children." Isaiah 54:13. "Train up a child in the way he *should* go; and when he is old he will not depart from it." Proverbs 22:6. Is God a liar then?

If one teaches a class of children in Sunday School very long he finds he has a pretty good knowledge of what the child hears and talks about with his parents at home. Do you live with your children or just sleep in the same house with them? Are the mercies and glories

Through such books as these one may know the laws that govern prayer and thus learn to

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GOSPEL PUBLISHING HOUSE

of God a prime subject? Is Jesus an ever-present member of the family? Is His name magnified in the morning, in the evening, and as you sit at the table to eat? Is He first in your mind, in your heart, and on your tongue? Your children will show it then. If He isn't, then you need the Baptism of the Holy Ghost. You have had it for fourteen years? Correction! You had it fourteen years ago. For Jesus truly said, "But when the Comforter is come—he shall testify of me." Does the Comforter testify through you of our Lord, to your children?—Anonymous.

PRAYING TO CHANGE THINGS

By Chas. E. Robinson

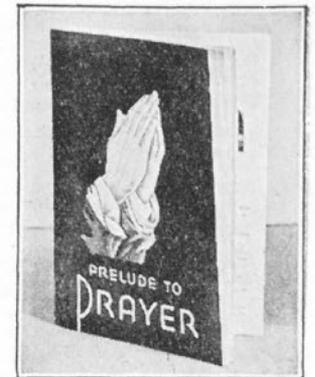
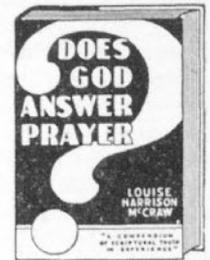
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DISTRIBUTING GOSPEL LITERATURE

"We make the roads running off from the highways between services as the blessed Lord directs us. . . . We take one Evangel and one young people's paper and one tract on salvation and probably one on healing, and put them together and roll them. Then we try not to miss a yard on our way in the country, seeing each receives these blessed papers. We pray most all the time on our trips asking God's guidance in all matters. Wish we could give everyone in the world one roll with our prayers."—Maud Phelps, Tulsa, Okla.

volumes of song and prayer. Jenaro listened to the Christians' songs and heard their prayers. Then, by seeming accident, he met the pastor on the street and was especially invited to attend the meetings.

Jenaro went to their next meeting. It was all a mystery to him. The people evidently were exceedingly happy. They sang beautifully. The minister's sermon seemed almost a biography of Jenaro. The pastor concluded by declaring that God would forgive the worst sinners and give them a new life.

This was altogether new to Jenaro; he had never heard anything like it. When he was a child his father had been a Catholic, an un-

mission to speak, then told the entire story of how he had become a wicked man; he spoke also of the evil influence of alcohol and gambling. He pleaded guilty of killing the man while drunk in a fight which the other had begun. Then he told of his changed life, that he had gone to church and had found God, and that now he was a new man and did not drink or gamble. The court was visibly moved by the honest confession.

To Jenaro's surprise his sentence was three years in jail. A few days later the judge reconsidered his case and reduced his term to two years. Jenaro served two years in the federal prison of Rio Piedras, Puerto Rico. They were two years of work for the government and two years of service for the Lord. In the prison he read his Bible every day and witnessed faithfully to fellow prisoners and guards.

After his prison term Jenaro moved to Santurce and became a member of the church. The pastor told me that he gave a good testimony to the world and was a faithful Christian.

Today Senor Jenaro Mendez makes a living as a bread salesman. He tells his customers that he has two kinds of bread to offer: earthly bread and the eternal bread. He reminds them of the words of Jesus—"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35.

(Reprinted from a new book by Lester F. Sumrall, entitled, "Fifty Thousand Miles of Missionary Miracles." Copyright by Zondervan Publishing House and used by permission. The book may be obtained from the Gospel Publishing House, Springfield 1, Missouri, at \$2.00 per copy.)

BUILDING THE GOSPEL PUBLISHING HOUSE

Hart R. Armstrong

Accuracy is the important thing in preparing to pour the main floor at the new Publishing House. The area covered by the floor is so large that about 16 different sections will have to be poured, each one carefully being laid out according to plan. All the electrical connections and plumbing work, together with the reinforcing steel, must be put into place and every calculation must be accurate to the inch, for when the concrete is poured and hardens there is no changing of outlets. The over-all depth of the concrete is nine inches, and above the pillars the floor is increased to thirteen inches. Trying to change an electrical line or a water pipe embedded in such concrete would be a terrible job!

A complete and well-braced framework is first erected, upon which the demountable concrete forms are laid and bolted in place. Upon this smooth surface the electricians and plumbers set their connections and pipe, and the reinforcing steel is laid. It was interesting to learn that all the reinforcing steel rods have been previously bent to a required shape and are laid according to plan. They are suspended above the floor of the concrete form on small wire tripods which the workmen call "high chairs." Some of the "high chairs" are for the nine-inch floor, others are for the thirteen-inch spaces above the pillars. Hundreds of tons of reinforcing rods will go into the floor and will help to support the great weight which must



Accuracy is the important thing! One of the foremen and his helper carefully study the blueprints in preparing the layout for a section of the floor before the concrete is poured.



With the figures in mind as the blueprint calls for them, careful measurements must be made. Everything must measure out to the fraction of an inch. The workman in the foreground is in the section over the top of a pillar. Notice the circular reinforcing steel bars protruding from the pillar.

be borne. By the time everything is in readiness for concrete pouring, the section of floor which is to be poured is a network of electrical and plumbing pipes and reinforcing rods which run everywhere throughout the area.

The concrete is poured by the use of a large tower from which a huge ladle distributes the "flowing rock" into the motorized wheelbarrows. When a section of floor is poured, everything is intense activity as the workers rush to get the material distributed equally throughout the section being poured. As the concrete is dumped into place, other men work swiftly to spread it, and following behind them are others with a concrete-smoothing machine, a spiderlike affair that sweeps its smoothing blades around and around until the floor is made smooth and even.

It is slow, tedious, painstaking work that demands absolute accuracy and skill. But it is all a part of the great program that God has given to the Gospel Publishing House, and we must work together to carry it through. One of these days the floor that is now being laid down will vibrate with the energy and movement of the huge presses that are even now on order and will be set into operation to send forth the gospel message in printed form.

It's a great work, and you can have a part in it. Perhaps you have decided already to do something about it—but have just put it off. Wait no longer! Write to W. A. Brown, General Treasurer, 434 W. Pacific Street, Springfield 1, Mo. and enclose a liberal offering for the building of the new Publishing House. Do your part, as God directs you, and the thrill of partnership in a great work for God will be yours.



LASTS ALL
THE YEAR

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Gospel Publishing House, Springfield 1, Mo.

faithful one, and his mother a spiritist. She acted as an amateur medium and often had seances in the home. Unfortunate Jenaro had grown up without knowing God.

Jenaro came to the altar, and the pastor knelt beside him. His first thought was that he had killed a man. He asked if God would forgive him. The pastor answered positively, and Jenaro began to pray. As he prayed he felt the assurance of sins forgiven, and rose to testify to the people that God had forgiven a murderer.

Jenaro was indeed a changed man. A new life had come to him. He became a fervent witness for the Lord and won a number of his family to Christ.

The court convened and Jenaro was arraigned before the judge and jury. He obtained per-

Brazil Bible Society Founded

Lawrence Olson, Brazil

In accordance with policies adopted several years ago in an international conference of Bible Societies, whereby new societies be founded in countries where the conditions were favorable, on June 12, 1948 at Rio de Janeiro there was founded the Brazilian Bible Society. This Bible Society is the first of its kind in Latin America. Representatives were present from the various evangelical bodies at work in this great land.

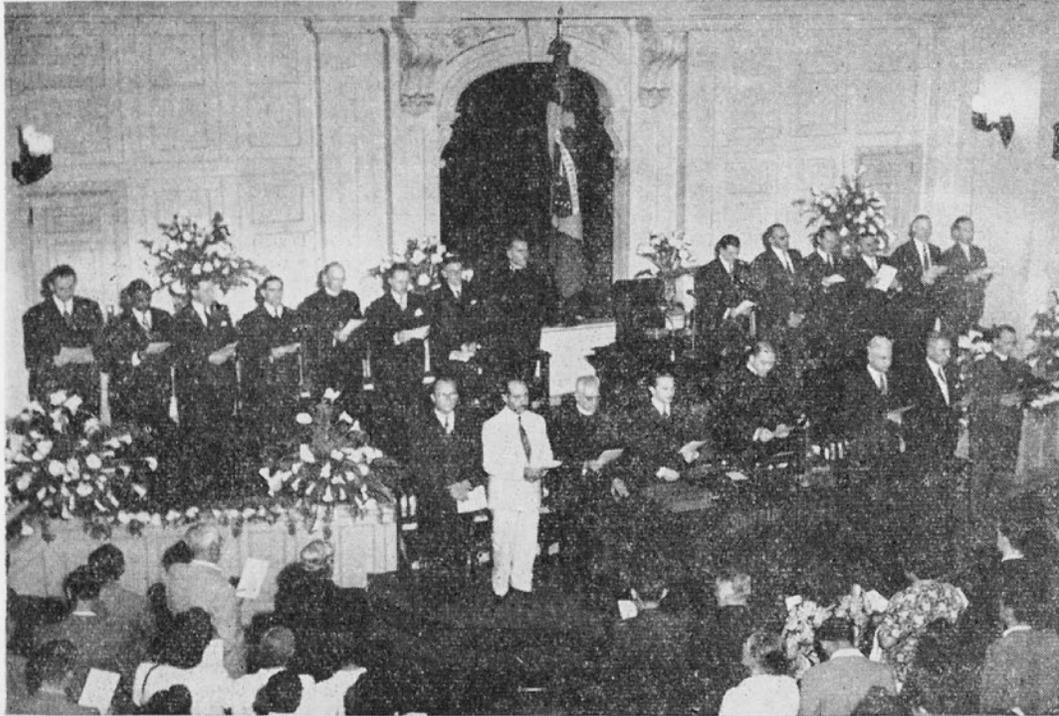
This marks another important step in the history of the Protestant Church here, as now the work of distribution of the Scriptures is passing directly into the hands of Brazilian leaders, though several representatives from America and England will still serve on the directorate. It reflects clearly the impulse the Word of God has had upon the life and people of the Brazilian nation of whom about one million are today classed as Evangelical, having left the doctrines of the Church of Rome.

At this founding ceremony, the Assemblies of God work in Brazil, which numbers approximately 130,000, was represented by Sr. Emilio Conde, editor of the growing "Mensagem da Paz," who spoke briefly on "What the Bible Society Means to the As-

semblies of God and What the Bible Society Can Expect from the Assemblies of God."

Among the many interesting things we heard at this service was a brief sketch of the activities of the two Bible Societies, the American and the British, up to the present time. The first Bibles were sent into this country in 1804, eighteen years before Brazil broke away from Portugal, its mother country. From 1804 to 1817 some 20,000 copies of the New Testament were published in Portuguese and nearly all these came down here. From that time there has been a steady stream of Bibles, New Testaments and Scripture portions coming in. From 1942 to 1947, in spite of the tremendous difficulties of war, the Societies distributed no less than 192,958 Bibles, 362,287 New Testaments, 5,563,935 portions, making a total of 6,119,180 pieces of Scripture.

From 1903 to 1941 the American and British Bible Societies worked in separate territories, but from 1941 on they pooled their efforts in forming "The United Bible Societies" with headquarters in Rio de Janeiro and now the Brazilian Bible Society has been organized.



● More than 3,000 persons attended a ceremony in the First Baptist church of Rio de Janeiro which inaugurated the Bible Society of Brazil. The new society is the culmination of more than 110 years Bible work by both the American and British Bible Societies in Brazil.

DO YOU KNOW

That the Assemblies of God has 124 missionaries in India and Ceylon?

That the Assemblies of God has only two missionaries in Tanganyika?

The new book "The Assemblies of God in Foreign Lands" gives a thorough survey of our missionary work abroad. It may be purchased from the Foreign Missions Department, 434 W. Pacific St., Springfield 1, Mo., for fifty cents a copy.

Prayer in India

Daniel C. Marocco, Calcutta

We are rejoicing because of what the Lord has been doing here in Calcutta the last two months. The interest in the new work in Bethel Chapel is increasing. The past few months some people definitely found the Lord as their Savior. One of them, a school teacher, had such an experience that immediately she wanted to help us in the Sunday School which we opened. This was a real answer to prayer for we had no teachers. Next, a former high-school principal received a real experience with the Lord and she now is the Sunday School Superintendent. Others who have been saved are doing their share in announcing the services. With these few helpers and their fresh enthusiasm, our hearts are encouraged to trust the Lord for greater things!

For some time, God has been speaking definitely to us about the need of more intercessory prayer—if the glory and power of the Lord is to be revealed in any measure to India. India certainly needs a revival and especially do we need it in this city.

God uses strange things to stir the hearts of His people! Early in the morning about four o'clock, we can hear the weird call of the Mohammedan priest calling the faithful to worship Allah. Right behind us lives a devoted Mohammedan, and promptly he begins to chant his prayers aloud, then reads the Koran; sometimes for a whole hour his monotonous voice can be heard!

How can we who are Christ's offer our Savior less devotion? The question burned in our hearts until it drove us to our knees. Certainly, India is a land filled with praying people—millions of prayers are offered, but all in vain for they are but repetitions offered to gods that cannot hear, hands have they, but they cannot save. How we should rejoice that we know Him, the prayer-hearing and answering God, the One who can do the things which are impossible with man!

PALESTINETTES

Mrs. Geo. Carmichael, Palestine

Jericho is literally down from Jerusalem. Jerusalem is 2500 feet above sea level, while Jericho is 1300 feet below. They are only twenty miles apart.

* * *

Women still carry earthenware pots of water on their heads from the village well to their homes. These weigh as much as 100 pounds when filled.

* * *

Marriages in Palestine are still arranged by the parents or relatives. The ring is placed on the girl's right hand at the time of the engagement, and then transferred to the left hand at the time of the wedding.

* * *

The Samaritans possess a very rare ancient scroll of the Law of Moses. It is written on parchment, and enclosed in a silver cover. They claim it was written by the grandson of Aaron, and although it is not that old, it bears marks of great age.

A WORD OF APPRECIATION

This is one of the many letters received expressing appreciation and thanks for the food parcels and garments that have been sent abroad to relieve the suffering of the Christians.

Dear Brethren:

The grace and peace of God as greetings!

Today, we received with boundless joy through Copenhagen the very precious and glorious love package. Many lovely thanks, dear brethren. You cannot know what this means to us in our present circumstances. The joy of our dear family is such that it is impossible to convey it in word or script, for this was a gift from heaven.

It seemed to us as a dream—a package from dear people in America—and yet it was a reality, a real token of Christian love from a far land. Today the sun seemed to shine for us again, and it was so beautiful. This is glorious, dear friends.

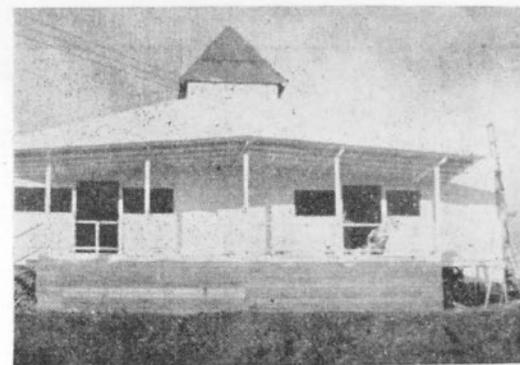
My family stood there with tears in their eyes, as they looked at the nice contents. Here, none could help better than the Lord Jesus Himself, who is ever present to help the children of God in whatsoever circumstances we find ourselves. May the dear Lord reward you all for it.

Our outward need is for the present met, and for this we are abundantly blessed, dear brethren. The inner need of the people is very great. May the dear Lord help us all to be faithful. My precious sick wife thanks you particularly that she is able again to eat until she is satisfied. This brought much sunshine to my family.

Dear brothers and sisters, we wish you a glad Pentecost, the goodness and rich blessing of God.

Sincerely,
P. B. and family,
Leipzig

There still remains great need for funds to secure food parcels for the needy of Europe. Your gifts would be greatly appreciated. Please send your offerings to Noel Perkin, Foreign Missions Department, 434 W. Pacific St., Springfield 1, Mo.



● At Wahiawa, Hawaii, Harold Headrick has recently built this church which will seat 150 and has nine Sunday School rooms. Sunday School was begun at Wahiawa on August 8.

A Day of Rejoicing

Raymond Sanders, West Africa

Easter was a day of victory for Ouahigouya. The songs of Zion were lifted by perhaps a hundred voices of the redeemed proclaiming to the people of this large village, Christ was in their midst and in the hearts of His people.

And what a time for rejoicing this occasion was, the Christians from the Ouahigouya outstations had come in for the dedication of the downtown chapel—the fulfilled answer to many prayers.

The first service in the neat white chapel was conducted in French to honor the presence of our French government officials. An address was given by the Commandant of the Ouahigouya Circle after which John Hall, our Mossiland superintendent, brought the message. This short service was followed by a glorious service in the native language. Our hearts were thrilled to see the town people fill the chapel, even those on the outside pushing one another to get near the doors and windows.

Since Easter, services have been conducted each evening by the national ministers. Boanga, our national pastor, reports God's blessings upon the effort.

Ouahigouya is a Mohammedan stronghold. Many Mohammedan strongholds in this part of Africa, such as Tomboretou, Mopti, and Gao, have been abandoned by other Missions as hopeless. But by your continued prayers and help, we are believing God for a moving in this town of Ouahigouya.

NEWS NOTES

Mr. and Mrs. Ralph C. Cobb sailed for Nigeria on September 25.

* * *

Mr. and Mrs. R. M. Scotti, of the Belgian Congo, arrived in the States on September 16.

* * *

Constance S. Eady, of South India, will reach the States on October 30 and after that date will be available for services. She may be contacted through the Foreign Missions Department.

* * *

Mr. and Mrs. Glen F. Emberson have advised that their new address is P. O. Box 452 Paia, Mani, T. H.

Preaching the Gospel in Cuzco

Richard Palmer, Peru

We are rejoicing over the good results we have had during a three-week campaign in Cuzco. A native evangelist from Lima did the preaching and no less than 150 people sought the Lord for salvation. The former converts were greatly strengthened, and are a real example to the new-born babes in Christ. In the Friday night prayer meetings there is more spiritual liberty and four are seeking for the Baptism in the Holy Ghost. Help us pray them through to Pentecostal victory!

Doctor and Mrs. Tapia live above our preaching hall. As he is Dean of the University in Cuzco, I expected to see him somewhat disgruntled over the noise in the prayer room during the recent campaign. When I paid him the rent, I was happily surprised when he said, "You are conquering our neighborhood! We have never had so few drunkards, and we appreciate this!" Mrs. Tapia quickly added that she thoroughly enjoyed the evangelist's messages for she listened most every night from her balcony. We expected the contrary from the Dr. and his wife and we were prepared to rent their apartment, thinking that they would move. But lo, to them it was no bother at all!

This month I made a trip into the eastern part of the Department of Cuzco to better understand the spiritual needs of that area. I found that the country was a mass of jungle and that there were two tribes of unevangelized Indians. Recently, the government has been selling thousands of acres of this land at twenty-five cents per acre.

The two unevangelized tribes are the **Huachipaires** and the **Mashcos**. The former,

which I visited, is semi-civilized. That is, they don't practice putting the white man in the stew-pot any more. However, the **Mashcos** are still savage and are greatly feared.

Two dangers threaten the evangelization of these tribes. The **Huachipaire** Indians are taken by ranches that are being started and are placed almost as slaves. The **Mashcos** live on the Colorado River where there is much gold, and a gold rush will not help in reaching them with the principles of Christianity. Pray that these people will soon have someone to tell them of THE WAY, THE TRUTH AND THE LIFE!

Mrs. Mary E. Lewer expresses her thanks and appreciation to all the friends who sent her letters of love and comfort during those days of sorrow, due to the recent death of her daughter, Katherine.



Ralph C. Cobb
Nigeria



Mrs. Ralph C. Cobb
Nigeria

The Passing and the Permanent

Compiled by Robert C. Cunningham

PENTECOST AHEAD OF POLITICS

An employee at the Hollywood Bowl in Los Angeles remarked: "There were 14,000 came out here to the great political rally addressed by Governor Dewey, but at the Rally of Pentecostal Youth 21,000 attended."

A MISSIONARY FOR FIFTY YEARS

"You won't last six months in the tropics," the examining doctor told a slightly crippled young missionary candidate. "I do not advise you to go." But Laura Nelson went to Honduras anyway, and according to *Moody Monthly* she is now completing fifty years of service in that land.

CONTENTION IN PALESTINE

A special decree by the Israeli cabinet announced that the modern part of Jerusalem will henceforth be considered a part of Israel, subject to Israel's laws and ruled by an Israeli military governor. But the Arabs refuse to recognize the claim. In fact, their High Council has announced the formation of an Arab Government which takes in all of Palestine! The truce in Palestine may be but the calm before another awful storm of Arab-Jewish warfare.

CATHOLICS CLAIM BIG GAINS

The official Catholic Directory for 1948, just published, claims that the Roman Catholic population in the U.S.A. increased by 807,524 during the past year, and now stands at 26,075,679. It states that there were 115,214 conversions to the Roman Church in 1947. The rest of the gain, presumably, came from natural births and immigrants.

A NEW COLLEGE IN ROME

In order to strengthen the bond between American Catholics and the Pope in Rome, the Roman Catholic Church is building a college in Rome to train the priests who shall be the real leaders of the Roman Church in America. According to *Revelation*, the college will house 200 students at first, and will be enlarged to hold 300 later. It will cost three million dollars.

THE PRESIDENT OF GUATEMALA

Among the leaders in Latin-American countries, President Arevalo of Guatemala has revealed himself to be a broad-minded friend of his people, and a supporter of foreign mission work. At a meeting in the National Palace in Guatemala City, arranged to present him with copies of recently published translations of the Scriptures in the Mam and Quiché languages, he expressed warm appreciation of the work of all the mission groups in the republic.

The President stated that the chief aim of his government was "pedagogical," and that he had found the missionaries to be teachers and their work cultural. He added, "You missionaries have an ally in my government, and you will find us at all times ready to co-operate with you." In this he is an example to the heads of some of the other states of Latin America.

KILLED BY A SERPENT

Mrs. Grace Olive Wiley, 65, nationally known snake expert, who kept cobras as household pets, died recently from snake bite. She had a cobra named "Honey" and was posing it for a photograph at her home in Cypress, Calif., when it struck without warning.

So it is with sin. One may coddle and play with it for a season, but in the end it will strike without warning and take its toll.

CIGARETTE SMOKING DOUBLED

Smokers last year set a new all-time record of 327 billion cigarettes smoked—nearly double the pre-war figure of 189 billion—and the tobacco companies are thanking the war for the increase. They won many new customers during the war by sending their cigarettes to the young servicemen; while the scarcity of cigarettes at home served to whet the appetite of the home folk for more cigarettes than ever.

CRIME IN NEW YORK CITY

The annual report of the New York City Police Department shows that crimes were 10.5% fewer in 1947 than in the previous year. Especially heartening is the report that there were 32% less cases handled by the Juvenile Aid Bureau and 24.9% less Juvenile arrests. The drop in crime would be still greater if there were more gospel preaching and more "praying in the Holy Ghost" for the salvation of souls.

"THE JOHN WILLIAMS VI"

More than a century ago, John Williams built a sixty-foot ship in which he cruised with the gospel among the islands of the South Pacific. He was murdered by cannibal tribes in the New Hebrides, in 1839, but the London Missionary Society has perpetuated his work by maintaining a gospel ship for this work ever since. Recently a new vessel was launched *The John Williams VI*. It was christened by Princess Margaret. Its predecessor, *John Williams V*, was sunk during the war.

DIVINE JUSTICE

For the 299,083 serious felonies reported to the F.B.I. during 1945 by the police of 162 American cities, only 43,439 persons were convicted. Only one person was caught out of every seven offenders. One half of the 970 murders reported by these cities for the year remained unsolved at its close. It is evident that the police don't catch all the criminals.

However, God has said, "Be sure your sin will find you out." If the wrongdoer is not punished in one way he will suffer in another. There is a life after death, when all must stand before the Judge of all the earth, and no sin will go unpunished then, unless it has been forgiven previously through Christ. Divine justice cannot be cheated. It must be satisfied. Divine mercy can interpose, however. God will not condemn the repentant sinner who trusts Christ as his Savior; for divine justice already has been satisfied through Christ's death on the cross, making it possible for a just God to forgive sin.

A SAFE INVESTMENT

When people flee from cities which are being bombed they must leave behind their land, furniture, paintings, furs, etc., points out Roger Babson, the famous statistician. He urges them to invest part of their wealth in diamonds if they want to keep it safe. "Diamonds offer the most compact form of real values, negotiable in every part of the world," he points out. His organization therefore is offering diamonds for sale, in various sizes and quantities, to those who want to have some "negotiable currency" to meet possible emergencies in World War III.

There is just one danger: what if a thief steals the diamonds! Jesus has given us the perfect answer for a safe investment. "Lay up for yourselves treasures in heaven," He said—"where thieves do not break through nor steal." Money that is given to God's work is not money spent—it is money invested in eternity. It is the only kind of "negotiable currency" in heaven, and the more we have laid up the happier we shall be when we get there.

EPISCOPAL RADIO PLAYS

The Episcopal Church now has a nation-wide radio program. It is released each Friday night over 549 stations, at a cost of \$15,000 a week, as a "home missions" venture—yet, strange to say, it includes no prayers, no sermons, no hymns or Bible reading. It is simply a series of dramas, entitled, "Great Scenes from Great Plays." Hollywood stars play the title roles.

According to Bishop James P. DeWolfe, it is hoped that the plays will "begin building spiritual foundations;" yet the name of our Lord Jesus Christ will rarely be mentioned, and the Bible says, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. It is pitifully weak soup to be serving in the name of religion; there is hardly enough moral flavoring in the program to distinguish it from regular Hollywood productions, and we can't see how a single famishing soul will get enough spiritual nourishment from the plays to save it from eternal death.

PRAYER AGAINST COMMUNISM

From Lhasa, the capital of Tibet, comes the news that the Dalai Lama has begun a spiritual campaign against Communism. One hundred living Buddhas and 3,000 student lamas met in a three-day meeting under the golden roof of the great 1,000-lamp Tachao Lamastery to implore victory for China. The Dalai Lama also sent a telegram to Generalissimo Chiang Kai-shek declaring that Tibetans were indignant over the terrorism and treason of the Communists, but that Tibet, being "the holy land of Buddha," can resort only to prayer and not to arms.

To whom do the Tibetans pray? Surely it is not to the God and Father of our Lord Jesus Christ. If their prayer is to Satan, and if Communism is inspired by Satan, it would seem that their prayer would have little effect. Satan will use both Lamaism and Communism if it serves his purpose to destroy the souls of men. If Communism is to be stopped at any point it will be stopped by the prayers of the people who know the Lord Jesus Christ and are filled with the Holy Spirit. The Lamaists held a three-day prayer meeting. Why don't more Christians do the same, and pray against the Red scourge of greed and hate?



Some of the Pentecostal leaders present at the great Full Gospel Youth Rally at Hollywood Bowl are shown above.

FRONT ROW, left to right: O. C. Harms and Demos Shakarian, independent Pentecostal churches; H. L. Chesser, Church of God; Ernest S. Williams, Assemblies of God; Davis J. du Plessis, international Pentecostal fellowship; Rolf McPherson, International Church

of the Foursquare Gospel; Ray Hughes, C. of G.; Kelso Glover, I. F. C.

BACK ROW, left to right: Carl Purdy, I.C.F.G.; L. B. Lewis, A. of G.; Harry M. Myers, A. of G.; Wesley R. Steelberg, A. of G.; C. E. Britton, independent; R. D. Heard, Pentecostal Church of God; Howard Rusthoi, I. C. F. G.; Cecil Pool, P. C. of G.; Glenn Grove, C. of G. (Otto Rothschild photo)

Christ Came to Hollywood Bowl

Harold C. Herman

A host of new names are written in heaven today because a group of Christian young people united their efforts to let their light shine for the Lord in the hills of the world's motion picture capital, by presenting a giant Full Gospel Youth Rally at Hollywood Bowl on Monday night, September 27.

National and international leaders representing some 25,000 Pentecostal churches attended the soul-stirring rally, which was surely the largest gathering of baptized saints since Bible days. Thousands poured in to fill the 20,000-seat amphitheater to overflowing.

"Never before in history has there been so great a Full Gospel Youth Rally in all the world," said Chaplain Howard Rusthoi, Associate Pastor of Angelus Temple, Los Angeles, in making his official welcome address to the throng. "This momentous occasion is history in the making.

"It seems unbelievable that in just 40 years Pentecost has grown from its very humble beginning, when a little handful of despised believers met in an old shack on Azusa Street in Los Angeles and received the baptism in the Holy Spirit, to the tremendous proportions it has reached today, of which this Rally is evidence. And, we've only gotten started," he added. "Pentecost today is challenging the world. Pentecost is on the march!"

Actively sharing in a united effort to make this great youth event an outstanding testimony to Christ and Pentecost, were thousands of young people from approximately eight hundred Full Gospel churches in Southern California. The six co-operating church groups sponsoring the rally included the Assemblies of God, International Church of the Foursquare Gospel, Pentecostal Holiness Church, Pentecostal Church of God, Church of God, and a coalition of independent Full Gospel churches.

Young people's leaders from all parts of the United States came to Los Angeles (Holly-

wood is a suburb of Los Angeles) so they could observe the great Youth Rally first hand and take an eye-witness report back to their own churches. It is the urgent prayer and anticipation of youth leaders that this wide interest will result in many splendid full gospel rallies in other parts of America and of the world.

Speaker of the evening was Ray Hughes, 24-year-old evangelist of the Church of God. In a challenging message he pointed youth to Jesus Christ as the supreme Answer to all their problems.

"The Hollywood Bowl program from start to finish was designed to glorify God and to present Jesus Christ as Savior, Baptizer, Healer and soon-coming King for the youth of this generation," rally leaders declared.

One highlight in a musical program of the very highest type and quality was the 100-piece symphonic band, directed by James Boersma, which presented a stirring concert of sacred music. It was followed by a combined 360-voice youth choir trained and directed by Audrey Mieir, of Angelus Temple. Eilene Huffman, youthful, golden-voiced lyric soprano of Alhambra, Calif., appeared as soloist and sang with a rich anointing of the Holy Spirit which surely touched the hearts of her 21,000 listeners. Other musical specialties were presented by Ralph Carmichael and Cecil Pool.

The song leader was Harry Myers, National C.A. Secretary, who guided the great song service as smoothly and as beautifully as if he were leading the young people in song at his home church. James Boersma served as program director. Platform manager was Earle Williams, youthful, Spirit-filled manager of Sacred Records, Inc. Co-chairman in charge of the entire Rally were L. B. Lewis, District C. A. President for Southern California and Harold Chalfant, Regional Youth Director for the International Church of the Foursquare Gospel.

As Ernest S. Williams, General Superintendent of the Assemblies of God, arose to voice the main prayer of the service, and to ask God's visitation upon the great gathering, a hush descended upon the throng. Hearts as well as heads bowed before the Lord, and the Holy Spirit came down to bathe the entire gathering in a breath from heaven.

For a whole month the sponsoring churches had been praying, and surely God heard and answered their cries. The weather was ideal. The attendance was above all that was asked or thought. And the response to the preaching of the Word was thrilling.

When the invitation was given, a mighty melting came as the Holy Spirit convicted men and women, boys and girls—of almost every color and race—of sin and of righteousness and of judgment. There came a great surging forward to the altars.

Slowly, almost imperceptibly at first, they began to stir on the great mountain side. Then there was a moving—moving—moving . . . gaining momentum as they came . . . until a river of hungry human hearts flowed down the mountain side, coming to seek Jesus Christ as Lord and Savior. Broken, yielded hearts answered the call of the Lord, "Look unto me and be ye saved, all the ends of the earth."

No accurate count of the souls saved at Hollywood Bowl can ever be given—for vandals destroyed the principal altar card boxes in which the names and addresses of new converts had been deposited by various ones of the nearly 1800 personal workers who served at this great soul-saving event. Only He who inscribed the names of the new-born children of God in the Lamb's Book of Life knows the exact results of this, the largest Pentecostal evangelistic service in modern times. Perhaps this was in the will of the Lord, for He is the One who saves, and the One who "keeps the books" until that day . . . praise His wonderful name!

Our life is like a pebble. It is dropped into the pool of time only for a moment, and we are gone—but the influence of our life for good or evil goes on until it finally breaks on the shores of eternity.



Send Us Their Names



To: Christ's Ambassadors Department
434 West Pacific Street
Springfield 1, Missouri

Please place the following servicemen on your mailing list and send them REVEILLE:

Name, rank and serial number

Military address

Home address

A Christian?

Name, rank and serial number

Military address

Home address

A Christian?

My relation to these servicemen

Informant's name and address

(Other names may be written on a separate sheet)

"Oh," you say, "I still don't understand. What are you driving at?" This experience when the sun stood still and the moon stayed was the supreme demonstration of God's power in behalf of Israel. Never was there a day like it, before or since. It was the summit. It was the high point in their experience. There is some experience in every life which is the summit, the crown, the high point in all the demonstrations of God's gracious power on our behalf. There is some day, some time, some event in your life which can be compared, in greater or lesser degree, to this supreme demonstration of God's power in behalf of Israel. That's when the sun stood still and the moon stayed for you. Did you go back to Gilgal after that experience?

Jesus sent His disciples out to preach the gospel, and when they came back they rejoiced and said, "Oh, Jesus, even the devils are subject to us in Thy name. Goody for us." Jesus said, "Rejoice not in this, but rather rejoice because your names are written in heaven." Go back to Gilgal! Joshua didn't go around saying, "Hooray for me! I'm able to make the sun stand still." He didn't go into the evangelistic field and get big posters printed, saying, "Come and hear Joshua, the man who made the sun stand still." No, he went back to Gilgal, the place of circumcision, the place of self-crucifixion.

Peter was so charged with the Holy Ghost that as he walked down the street the sick were healed simply because his shadow fell on them. Oh, what an anointing; what a consecration! Do you suppose Peter thereafter had cards printed, saying, "Peter, the shadow-healer, is in town. The gift of healing operates through his shadow. Come and see Simon Peter, D. D., X.Y.Z., cast shadows"?

The devil will puff us up, if he can't lure us into the gross, vulgar sins of the world. He'll let us get all wrapped up in work for the Lord. He'll do anything he can, if only he can keep us from going back to Gilgal. Paul had visions, dreams, ecstasies, trances, divine revelations beyond all of the apostles, but it didn't puff him up. He said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Oh, the tragedy of Christian people who fail because they overlook this one important secret of the spiritual life. Calvary, our Gilgal, is our resting place!

MEET GOD AT GILGAL!

(Continued from page three)

Some of their enemies were still in the land, and were as thorns in their sides, and the people were wondering why. "Why doesn't the Lord drive out all the rest of our enemies? Why isn't the Lord with us as He used to be?" Maybe the people never say such things in your church, but maybe they think them! "Why isn't the Lord with us as in the good old days? The power doesn't fall as it used to." Weeping at Bochim!

The Bible says that "an angel of the Lord came up from Gilgal to Bochim," and talked to Israel. Where did he come from? From Gilgal. Why did he come from Gilgal? Because he never had left Gilgal. He was there still. The blessing of the Lord is still at Calvary. His power, His glory, His presence is still at the place of the whole burnt offering of the Son of God. That is where we will find victory, and inspiration, and restoration, and guidance, and blessing today—at the Cross. Thousands of Christians are at Bochim today, bawling their eyes out, weeping and wailing about the power they used to have but don't have now. They've lost the blessing because they weren't as wise as Joshua. He kept going back to Gilgal in between skirmishes. You understand, don't you?

One more point: in the tenth chapter of Joshua we read that the five kings of the Amorites fled, and hid themselves in a cave at Makkedah. The previous verse says that Joshua returned, and all Israel with him, unto the

camp to Gilgal. There are some students of the Bible who say that this verse (verse 15) is misplaced. They say that one of the scribes long ago must have made an error—that he must have been sleepy, and as a result he put this verse in the wrong place. I don't believe that. I believe the Holy Ghost put that fifteenth verse right where it is, in order to show us the need of going back to Calvary. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Joshua went back to Gilgal by divine inspiration, not by a copyist's error. It was contrary to all the rules of strategy in warfare. What would we have thought of our American generals if, when the tide of battle was in their favor, and all they had to do was to march in and clinch the victory, they had said, "Well, we're going home to New York or San Francisco now—we're getting homesick"! Why, they would have been court-martialed and charged with neglect of duty. When Joshua went back to Gilgal it was contrary to all human reason. Human reason says, "Aren't you saved? Why, of course you are. Then why go crying around the altar? Why keep on pleading the Blood? Why keep weeping and praying and seeking God?" I'll tell you why. We're in a spiritual conflict, and we've learned that there's only one way to go on to greater victory and that is to go back again and again to Calvary. We must go back to the Cross time after time, to surrender ourselves afresh to God, and get a fresh cleansing through the Blood and a fresh infilling of the Holy Ghost.

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(Self-Emptying)

of the Lord Jesus Christ

By Frank M. Boyd

The blending of the two natures in the God-Man is a profound subject. By extensive and careful study, and frequent reference to the Greek and other manuscripts, Brother Boyd has uncovered hidden truth which makes the humiliation of our Lord glow with new meaning.

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Oh, Brother, get back to the foot of the Cross. Don't let anything turn you aside. Joshua didn't turn aside, even though the five kings had escaped. He had won a great victory; he had witnessed a mighty manifestation of the power of God; and so he hastened back to Gilgal. What about those five kings—did he let them escape? Oh, no. It had been told him that the five kings had been found hid in a cave at Makkedah, and he had given command that great stones be rolled over the mouth of the cave to trap them. After he had prayed through at Gilgal and received a new touch of God upon his soul, Joshua said, "Come on, boys. It's time now to handle those old fellows." So they went to the cave at Makkedah and rolled the stones away; then they dragged out those poor, wretched, bedraggled, crestfallen kings. At the head of their armies they had been resplendent with golden braid—the flesh had made a wonderful show—but after Joshua prayed through at Gilgal and they had been shut up in that cave awhile I imagine they had grown quite hungry, and weak in the knees, and were not nearly so elegant and so hard to handle.

Joshua said to the kings, "Put your necks on that stone." Then he said to the captains of his soldiers, "Come near, put your feet upon the necks of these kings." And Joshua said unto them, "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight. I want you to get the feeling of a champion. No matter who your enemies are, just put your feet on their necks, and squeeze. God will give you the victory."

What do you suppose would happen if Joshua had begun to strut around, saying, "I made the sun stand still. I know how to pray. I have the power of the Holy Ghost. I speak with tongues. I have visions and dreams. I'm somebody!" I'll tell you what might have happened. Those five escaped kings might have organized an underground revolt against Joshua and driven Israel out of the land. But Joshua was wise. He said, "I'm nothing in myself. I'm weak. I've had a terrific victory. God has given a marvelous, glorious, triumphant demonstration of His power in my behalf, but I can't gather strength from God's demonstrations of power. I must get back to Gilgal. I must go back

IF I



WERE YOUNG

By Clovis G. Chappell

Here is a series of wonderfully attractive messages to young people. The author, out of long years as one of America's outstanding ministers, has put into this book the "how" of being a "winning Christian." This he does in nineteen friendly, heart-searching chapters such as: I'd Form Good Habits, I'd Live Today, I'd Avoid Being Half-Baked, I'd Grow Up, I'd Use My Handicaps, I'd Play to Win, etc.

Price \$1.75

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Springfield 1, Missouri

ON WHAT WILL HE RETIRE?

Old-age security has come to be accepted as one of the great necessities of modern society. Originally it was only forward-looking corporations and various government agencies who provided pension plans for their retired employees. More recently Congress has enacted the Social Security law, which provides benefits to great numbers of people.

However, ministers of the gospel do not come under the provisions of this law. Because of this, the servants of the Lord must look in other directions for help in their old age. Coupled with this is the fact that the vast majority of ministers do not receive sufficient salary to permit the laying away of money looking forward to the "rainy day."

In order to assist our brethren in the time of old age and infirmity, the General Council has set apart

SUNDAY, NOVEMBER 28, 1948

as the time when offerings will be taken to give assistance to our elder ministers in all of the Assemblies of God. This is a great need, and constantly growing. May we count on your Assembly's support? Send all offerings for this purpose to Wilfred A. Brown, General Treasurer, 434 West Pacific Street, Springfield 1, Missouri.

where I can get a fresh revelation of God to my heart."

Let's go back to Gilgal—back to the Cross. It is there we will meet with God and receive power to go forth to new victories in our spiritual conflict.

A MARTYR IN COLOMBIA

On Saturday afternoon, January 26, 1946, Jose de la Cruz Bolivar, the elder of a new Pentecostal church which had been established in El Paramo de la Paz, Colombia, was ambushed on a nearby mountain trail and killed instantly. His death was the culmination of a period of bitter persecution.

Jose had been a Christian for only eighteen months. Although just a simple-hearted mountaineer, his growth in grace and in the knowledge of the Word was phenomenal. He was God's chosen leader of that little flock. Writing to the missionaries, Isabel and Elof Anderson, a few weeks before his martyrdom, he said: "We give thanks to God that we were counted worthy to suffer persecution and tribulation for the testimony of Christ and for the Word of God. This persecution has given us more confidence in our Savior and more faith in His promises. We rejoice in these tribulations, knowing that if we suffer with Him we shall also be glorified together."

The body of the martyr was carried down to Sardinata. The mayor and priest would not allow the body of the "heretic" to be buried in the city cemetery. He was buried just outside the wall of the cemetery.

The shooting and persecution continued with increased violence. The missionaries appealed to human authorities, to no avail. Then they appealed to a higher Authority. They called for a week of special prayer in behalf of the persecuted flock. The answer came from heaven, and the persecution ceased.

On the anniversary of the martyrdom of Cruz Bolivar, the cornerstone of the chapel was

laid. Every man and woman in the congregation helped in erecting the building. After much sacrifice and many trials of faith they were ready to lay the roof, when the political revolution in Colombia broke out, and travel was suspended for days. Work came to a standstill. Then heavy rains came, threatening to destroy the adobe walls, but the workers laid the asphalt roofing in pouring rain and the chapel was saved.

The Word of God is now going forth in the "Templo Evangelico" in El Paramo de la Paz, and many have only recently come to know Christ as Savior. Many are coming from curiosity, and listening reverently; and among them, with respectful attention, sits also the reputed instigator of the persecution that led to the killing of Jose de la Cruz Bolivar. Pray for him and for every one of the persecutors. Once again, the blood of martyrs is proving to be the seed of the church.

THE SEVENTH-DAY QUESTION

Several weeks ago we published an excellent article by Nelson E. Hinman on the Seventh-Day Question. Quite a number of readers wrote to say they were glad we published an article on this subject, and many asked if it could be obtained in tract form. We cannot supply Brother Hinman's article in tract form. However, we can offer the following publications on the subject:

Must Christians Keep the Seventh-Day Sabbath? a 6-page tract by Myer Pearlman. Price 5c a dozen, 40c a hundred.

Ought Christians to Keep the Sabbath? a booklet by R. A. Torrey. Price 20c a copy.

Seventh-day Adventism, a booklet by William E. Biederwolf. Price 30c a copy.

GOSPEL PUBLISHING HOUSE, SPRINGFIELD 1, MISSOURI

We can never help one higher by descending to his level.

The Lord's Healing

HEALED OF TUMOR AND OTHER AILMENTS

I was prayed for in 1939, and the Lord Himself removed two tumors from my body. I saw His precious hand as it passed over my body. I did not realize at the time just what had happened, but I was moved to jump up and dance in the Spirit and sing, "The Lord has healed me." It was the first time in my life I ever danced in the Spirit.

Then in March, 1946, I had a growth on my left eye, and the doctor said it would blind my eye in one year's time. I went to church that night, told the saints what the doctor had said, and asked them to pray for me. I told them I believed and knew the Lord could and would remove that growth from my eye. Well, praise His wonderful name, in just three weeks' time it was gone.

I also suffered for years with asthma. On the last Sunday in December, 1946, I asked the saints to pray that God would heal me of asthma, and praise the Lord He answered. He met me again, here in our humble church in Flora, and I haven't had a spell of asthma since. Oh, Jesus is a wonderful Savior and Healer, and I would recommend Him to all who need to be saved and healed—Mrs. Robert M. Hadden, Flora, Illinois.

(I wish to verify the above testimony of my wife as true. Praise the Lord.—Robert M. Hadden.)

GROWTH REMOVED FROM EYE

For several years I had a growth under my left eye, and although prayer had been made for its removal it had kept growing larger and dark in color.

In May, 1947, it began troubling me. It seemed to pull down on the eyelid. In June, while at the home of my cousin, I was advised to have it removed by a surgeon. But I knew the power of the Great Physician; and the morning I was about to leave my cousin's home I knelt down in my room, laid my hand upon the growth, and asked the Lord to remove it. I promised if He healed me I would give Him the money I would have to pay the doctor, were I to have surgery.

I went down to breakfast, and as we were eating my cousin said, "Lena, that thing on your eye has fallen on your glasses." Immediately I removed my glasses, and in my lap lay a hollow, dark growth. There remained a pointed, flesh-color growth which the hollow, dark growth had contained; but I felt that when I kept my promise and paid the money to the Lord this growth also would disappear. And so it proved to be.

I do not know on what date the remaining flesh-color growth went away, but it's gone, and to God be all the glory. I am completely healed of this trouble, and there is no scar today where the growth was.—Miss Lena Elnole Deming, Box 2, Wellsville, N. Y. (in care of J. Phillips).

(The cousin, Mae Rennells, Alfred Station, N.Y.F.D., N. Y., has verified the fact that the growth came off Miss Deming's eye while the latter was visiting in her home.)

"AN INVALID FOR FOURTEEN YEARS"

I was an invalid in bed for fourteen years with partly paralyzed stomach and bowels. That whole fourteen years I lived entirely on milk, once in a while a little orange juice, or the juice from canned oysters.

I had been in hospitals everywhere—had 23 different doctors—operations—blood transfusions and everything that medical and surgical men had to offer, but I grew worse all the time until I was given up by doctors everywhere. But I had always believed in God, and I began to seek Him. I knew I was soon to pass from this life, and I wanted my sins forgiven and my soul made right with God. Praise His name, I love Him. His promise never

fails. He is "the same yesterday, and today, and forever," the unchanging Christ.

I was anointed and prayed for many times, but I was not healed, and just couldn't understand why; but I kept praying and pressing my case. I knew He could heal me. He is both willing and able. In the last hours, when doctors gave me only a little while to live, I surrendered all to Him and fell over into His arms. When I gave up trying to help myself and let Him do the work, and surrendered to His will—that's when He healed me; and, praise His precious name, He healed me completely. I am well today. The X rays of my stomach are kept in the hospital today as one of the worst cases known.

GEORGE WASHINGTON CARVER



God's Ebony Scientist

By BASIL MILLER

THIS is an unusual biography of an unusual man, George Washington Carver, "the wizard of the peanut." With characteristic skill Basil Miller portrays the fascinating career of this devout Christian and distinguished scientist who found more than three hundred practical uses for the peanut. Hyman Appelman says of this captivating biography: "... superlative; inspiring; challenging; immensely invaluable; forceful; concentrated; pithy; pointed; eminently readable..."

This biography of one of the immortals of our day,

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Moses—a truly unique but Scriptural approach.

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of the politicians who were present and the multitudes of citizens who were listening over their radios; no doubt many believers who were listening joined with a fervent "Amen" when Dr. Maier finished.

ATTENTION

All Radio Broadcasters

The Radio Department is now preparing an up-to-date list of all programs and broadcasters in our Assemblies of God fellowship. Please send name of broadcast, station over which released, name of sponsor or sponsoring group, day and time of release, to the Assemblies of God Radio Department, P. O. Box 70, Springfield, Missouri.

On the mountain, torrents flow right along cutting their own courses. But on the plains, canals have to be cut out painfully by men so that the waters may flow. So, among those who live on the heights with God, the Holy Spirit makes His way through of His own accord, whereas those who devote little time to prayer and communion with God, have to organize painfully.—*Sadhu Sundar Singh.*

Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man.

The unconsecrated wealth of Christians is the greatest hindrance to the Church's progress.

Among the Assemblies

PORTLAND, ORE.—We have just concluded a successful 2-week meeting at the Assembly of God Tabernacle (downtown), 115 N. W. 14th Ave., with Christian Hild as the evangelist. We are continuing on with the Lummer Party. Evangelist Willa Short from Oklahoma will follow the Lummer Party.—Wm. F. Hageman, Pastor.

WHITESBORO, TEXAS—We recently closed a tent revival, held in the City Park, with Brothers L. L. and L. F. Ammons doing the preaching. The town was stirred, and we had the largest crowds since our coming here. There were 11 saved. Our church is only three years old.—L. T. Stewart, Pastor.

PUXICO, MO.—September 19, we closed a revival meeting with Evangelist Raymond C. Wetzel; the house was filled and the altar crowded. In this campaign, at least 18 were saved or reclaimed, and 5 or 6 received the Baptism. We witnessed times when no preaching was necessary, the presence of the Lord was manifested; the Holy Spirit taking charge.—C. B. Glover, Pastor.

SALEM, ORE.—We were privileged to have the Lummer Party with us at the Evangelistic Tabernacle. The old-time power and glory of God rested on the services in a marked way. The music and singing of the group added greatly to the meeting and proved a blessing to all. Brother Lummer's powerful preaching had a marked effect on the congregation, and as he prayed the prayer of faith many afflicted in body were gloriously healed. In one instance, a member of the Tabernacle, afflicted with inward cancer, was prayed for and two days later passed a large cancerous growth.—W. S. Frederick, Pastor.

NEWBERG, ORE.—We just closed a fine meeting with Evangelist Lester Sheets and family of Portland. The straightforward, hardhitting messages delivered from night to night under the anointing of the Spirit brought saint and sinner alike to the altar, seeking God. The crowds in attendance at the meeting were the largest we have seen in the two years we have pastored here. The last night of the revival, extra seats had to be brought in.

The campaign had a wholesome and stimulating effect on the whole assembly and much outside interest was created.—Paul E. Brown, Pastor.

LIMESTONE, ME.—Five months ago, we opened a new field of ministry at the former Christian Advent Church in Limestone. Recently we concluded a 3-week revival campaign with Mr. and Mrs. Richard Baggs of Baltimore, Md., as the evangelists. Those living in the city and surrounding districts enjoyed the dynamic preaching of Brother Baggs, and the spiritual singing of his wife. Great conviction was in the services and much good was done for eternity.

During the ministry of these evangelists, three years ago, at our former pastorate in Canada, my wife was instantly healed at midnight of a fibrosarcoma cancer, which healing the doctors proclaimed a miracle. This brought a revival, and the church received a spiritual uplift which is still going on.—John and Norma Wright, Box 167, Presque Isle, Me.

TRINIDAD, COLO.—The Lord has given us a good revival meeting with Evangelist H. Ralph Love of Elsinore, Calif. Brother Love has a different ministry in that he paints in oil during the services. This a great drawing card to outsiders and we had 234 visitors in our services in ten nights. When you consider that our building will seat only about 130, this number of visitors is outstanding. Our building was almost filled every night, and several nights we had to provide extra chairs to accommodate the crowd.

We are well pleased with the spiritual results as well, for a number were saved, and some were filled with the Holy Ghost. There is a good spirit of harmony and a will to work among the people in our assembly, and we feel that this revival has started us off to a good year in the harvest field of the Lord in Trinidad.—Monroe S. Thompson, Pastor.

After Suffering—Victory!

THE CHRISTIAN'S JOYOUS POSITION OF VICTORY BY FAITH IS BEAUTIFULLY CLARIFIED IN:

BORN CRUCIFIED

By L. E. Maxwell

This outstanding book touches upon the most vital parts of the Christian's daily life. Here is a powerful message showing clearly the believer's position in Christ, and how victory is to be obtained and kept in the service of the Lord as well as in the details of everyday living. Price \$2.00.

THE VICTORIOUS CHRISTIAN LIFE

By An Overcomer

Frankly and clearly the author deals with the matter of full surrender and victorious living. The Word of God is shown in its proper place in the life of the believer. And faith is revealed as the natural outcome of surrender of will and way unto God. Easy to understand. Price 25c.

GETHSEMANE

By Robert W. Cummings

Here is an interpretation of suffering. The author, with his own experience as a background, takes the reader with him to the Garden and on to Calvary. Here is a message with a very practical application to affliction in the life of a Christian. Buy them in quantities. Price 25c.

WHAT FULL SURRENDER MEANS

By Andrew Murray

You have been distressed with worries, problems, afflictions. You have become wearied with trying to understand and find the way to victory. That one little secret of surrender has seemed so difficult. This tender message will be balm to the soul and bring lasting victory to many. Price 20c.

THE SUFFERINGS OF THE SAINTS

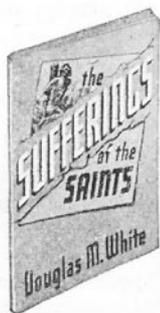
By Douglas M. White

Why sufferings? Why afflictions? Why the continual process which the Christian endures? And how does one "keep on top" and retain his song along the oftentimes burdensome road? The author skillfully applies the healing of the Word to the Christian's testings, and combines seasoned counsel which will bring release to the hungry reader. Price 75c.

THE SONG OF SONGS

By Dan T. Muse

In this volume Bishop Muse of the Pentecostal Holiness Church has given us the results of years of study, research, and lecturing on what is probably the least understood, or most misunderstood, book in the Bible, "The Song of Solomon." Price \$2.00.



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Departmental

Aids for the

Sunday School Worker

Cradle Roll and Beginner

THE CRADLE ROLL DEPARTMENT OF THE SUNDAY SCHOOL, by Eliz. Von Hagen

This is a late book. Contained therein are plans which have proved successful in many Schools. It may either be studied individually or used as a textbook for a training class. **Price 50c.**

GUIDING THE LITTLE CHILD IN THE SUNDAY SCHOOL,

by Elizabeth Shields

What a glorious privilege to help God train little lives! This splendid book makes you want to be a sharer in such a ministry. It makes you want to do it successfully—and then it shows you how. For individual or class use. **Price 50c.**

THE BEGINNER BIBLE TEACHER AND LEADER, by

Evelyn Leavitt Grogg

Here is a practical textbook and manual for teachers and workers with Beginners. It deals with qualifications for teachers; the pre-school child—his habits and abilities; the teaching program; storytelling; instructive play; program planning; classroom equipment, etc. **Price 70c.**

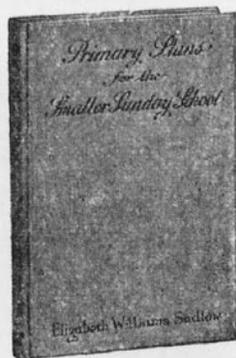
Primary and Junior

GUIDING THE PRIMARY CHILD IN THE SUNDAY SCHOOL, by Emma Pettey

Children learn according to specific laws. The author defines these laws and shows how they operate. She discusses the child's personality and experience, and how the teacher's co-operation makes the most of these. The volume is filled with wisely presented means of training the Primary child to love and appreciate God and live in fellowship with others. For individual or class use. **Price 50c.**

PRIMARY PLANS FOR THE SMALLER SUNDAY SCHOOL,

by Elizabeth Williams Sudlow



The author of "All About the Junior" has written another book which should prove of interest to all Primary Department workers. Although dealing with principles, methods and helps that are practical for any sized school, Mrs. Sudlow has had in mind particularly the small rural school where workers often are handicapped by lack of the modern facilities the city school enjoys. This book will bring valuable counsel and encouragement to all who study it. Cloth bound. **Price 75c.**

- To assist you, personally
- To help build your School
- To help create and maintain pupil interest

GUIDING JUNIOR BOYS AND GIRLS IN THE SUNDAY SCHOOL, by Myrtle Looney

Methods and means of working with Juniors which carry the touch of the Spirit and the mark of consecration. It is a great work to guide Juniors rightly, and any worker who reads this fine book will be better able to perform the task graciously and well. For individual or class use. **Price 50c.**

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INTERMEDIATE SUNDAY SCHOOL WORK, by Mary Virginia Lee

An interesting, comprehensive, well-written manual for the Intermediate worker, practical and workable plans for the small church as well as the large one. A splendid presentation of the most up-to-date methods in administration. **Price 50c.**



THE ART OF TEACHING INTERMEDIATES, by Ina S. Lambdin

A fine book which has a three-fold aim: 1. To present tested principles of teaching; 2. To set forth these principles so simply that they will meet the need of the average teacher; 3. To keep central the vitalizing power of the Holy Spirit, the power without which the teacher's work cannot be effective. **Price 50c.**

Young People and Adults

UNDERSTANDING ADULTS, by G. S. Dobbins

This is a manual about people—adults. Why study adults? Jesus taught lessons but always in the context of persons. Those who teach under His commission should know the Bible and people. The two subjects are inseparable in all successful Sunday school teaching. **Price 50c.**

THE CHURCH'S OPPORTUNITY IN ADULT EDUCATION, by Edward P. Westphal

An important book in the often-neglected field of adult education is this one, which deals with the unsurpassed opportunity now confronting the church in adult work. The author indicates some of the steps the church may take in providing a vital and effective program of adult education. Cloth bound. **Price \$1.25.**

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SHAMROCK, TEXAS—A revival meeting was conducted here recently by Evangelist and Mrs. John Stovall of San Francisco, Calif. The services were well attended, and the church was benefited in many ways. Brother Stovall's ministry was appreciated. Some who had been seeking for some time received the Baptism in the Holy Ghost, and a number were healed. The church was made to realize that it is going to be worth everything to be ready when Jesus comes.—A. J. Williams, Pastor.

NORTHBEND—COOS BAY, ORE.—The Twin City campaign held at the Community Hall by Evangelist Tom Meyers and party was a real blessing to the community, and to Section 4 of the Oregon District. In the afternoons R. W. Miller brought inspirational messages on Faith, and prepared those who were afflicted to receive healing in the evening. Deaf ears were opened in the name of the Lord Jesus, and many sick and diseased were made whole. A number responded to the altar call for salvation.

The people enjoyed the straight-forward messages of Brother Meyers. His pungent remarks stirred them to live for God, a life of purity and holiness. Also to support the church of their choice with tithes and offerings.—Peter Jepsen, Presbyterian, Section 4, Oregon District.

EAU CLAIRE, WIS.—The Chippewa Valley Divine Healing campaign held in the City Auditorium, Eau Claire, and in the High School Auditorium, Chippewa Falls, September 2—15, awakened the laity and the folk in surrounding towns and villages, and brought great blessing to the twelve churches co-operating. About 250 came forward for salvation and were prayed with individually. Several hundred were healed of cancers, tumors, goiters, varicose veins, or heart trouble. Deaf ears were opened. Two persons who were deaf and dumb are beginning to hear. Sight was restored to blind and weak eyes. Many suffering from other diseases and infirmities were healed. Visible miracles attended every service. We praise God for His hand of deliverance.—Ernest O. Swanson, Host Pastor.

Tefillin

Ruth Specter, a Hebrew Christian

Tefillin is a Hebrew word taken from the singular, *Tefilla*—meaning prayer. The use of the Tefillin by orthodox Jews today is based on an interpretation of the statements in the Scriptures: "And thou shalt bind them (the words of the law) for a sign upon thine hand, and they shall be for frontlets between thine eyes." Deut. 6:8. "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt." Ex. 13:9.

These phylacteries (Gr. *amulet*, charm) consist of two square boxes of black leather, one worn on the left arm towards the heart, and the other worn on the forehead where the hair-growth starts. The head box contains four compartments which hold as many bits of parchment, each inscribed with one of the four Biblical passages: Ex. 13:1-10; Ex. 13:11-16; Deut. 6:4-9; and Deut. 11:13-21. The box for the arm has only one compartment to hold one compartment sheet on which all the four passages are written. These boxes are fastened at the brow (the seat of thought) and left arm (the instrument of action) near the heart (the seat of feeling) by long leather straps. The Jew verily believes that by binding one of these phylacteries on the arm and placing the other on his forehead each morning, he is truly binding the law of God upon his arm and as frontlets between his eyes!

The usual phylacteries are quite small, but



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You get this beautiful 25 folder assortment of 12 different designs for \$1.00. The French folders are all of quality greeting card stock beautifully embossed and daintily lithographed in full colors.

New and striking designs feature appropriate subjects, such as shepherd scene, Wise Men, church, Poinsettia, bells, doorway, candles, etc.

Each folder has cheerful greeting just right to express your good wishes for your friends. This attractive selection is sure to please the most discriminating card lovers.

These generous-sized folders measure 4x5 $\frac{3}{4}$ inches. Envelopes furnished. Packed in neat box.

No. P26 with Scripture Texts—Price \$1.00. Contains 25 assorted folders of twelve lovely designs.

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Sunday School classes or individuals wishing to earn extra funds by selling Greeting Folders may send for confidential price list. Quick sales, good profits will provide for the purchasing of that church library that you have long needed. It is a means of spreading the Gospel.

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the very devout Jew "makes broad his phylacteries" (Matt. 23:5) by using extra large ones. Tefillin are revered as highly as the Scriptures for they contain the sacred name Jehovah not less than 23 times. One of the prayers every devout Jew repeats daily while wearing Tefillin is: "I believe with a perfect faith that the Messiah, blessed be His name, will come speedily, and though He tarry, I shall continue to wait for Him."

Poor, blinded, deluded Israel! Endeavoring to please God with the traditions of men—interpreting a spiritual commandment with a literal fulfillment! Looking for their Messiah yet to come, not knowing that once He has walked among

men and is soon to return for those who love His appearing!

Followers of Christ, it is your privilege to inform your Jewish friends of the true way to God. Tell them it is no longer necessary to approach Him through the observance of special ceremonies—because Yeshua Hameshiach (Jesus, the Christ) is the *Way*, the Truth, and the Life—no man comes to the Father but by Him! Bring to Israel's attention that God is Spirit and desires a people to worship Him in spirit and in truth, and is not pleased with the cold formality of a man-made religion. O Christian, give the winds a mighty voice—proclaim to these People of the Wandering Feet that

the Lord Jesus is your Tefillin—for He is, in a spiritual sense, bound upon your arm to strengthen you, to make you more than conquerors in Him; and He is the Frontlets between your eyes who reminds you of His law, to do it—and who guides you in the way everlasting!

LOS ANGELES, CALIF.

It isn't what you have in your pocket that makes you happy. It's what you have in your heart.

COMMUNISM IN CHINA

The gulf between Communism and the Government still persists in China, according to *World Dominion*. The ordinary people did not complain of levelling down at the top, but now they are complaining that levelling has not stopped there: it is now reaching down and down, and sympathy is turning to fear and hatred. Under the Communists the well-to-do have been made poor and the poor poorer, and this poverty is accentuated by the division and sub-division of agricultural holdings. Indeed, the

process has gone so far in some parts that food is on the border of scarcity, markets are disappearing because merchants have been squeezed out, and so far has this process gone that any evidence of prosperity attracts unpleasant attention.

When distribution of land provides a surplus this surplus belongs to the Party; it is badly cultivated, and the proceeds from it are wasted. Taxes are levied, but as the rich have been eliminated they are now levied upon the poor, and these taxes are more grievous than those which the Japanese military imposed. "Volunteers" are recruited for the Communist forces after the most drastic threats and treatment. Education is ideological, and fear, apprehension and uncertainty are prevalent. Christianity is not prohibited but it is described as an opiate. Christian leaders in China agree that Communism is inconsistent with Christianity.

Art Plaques

Gems of lasting beauty. Beautiful, unbreakable, washable Scripture mottoes, each cast from an original carving. In lovely soft colors. Each design has the dignity appropriate to Scripture. Each plaque complete with box.



No. 10

"Thy Word have I hid in my heart."
1½x3 inches35c.

No. 11

"Jesus Saves."
1½x3 inches35c



No. 34

"God is Love."
3½x3½ inches60c

No. 31

"Love never faileth."
3½x3½ inches60c



No. 41

"He careth for you."
2½x4½ inches65c

No. 43

"Jesus Never Fails."
3x4½65c

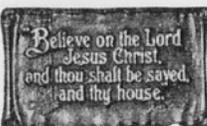


No. 95

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary: and they shall walk and not faint."
3½x11 inches\$2.95

No. 72

"Delight thyself in the Lord and He shall give thee the desires of thine heart."
3½x6 inches\$1.00



No. 82

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."
3½x6 inches\$1.00

No. 112

"Earth has no sorrow that Heaven cannot heal."
5x11 inches\$2.95



Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

MECKLING, S. DAK.—October 17—31; W. J. George, Kirkwood, Mo., Evangelist.—Leslie Sylvester, Pastor.

INOLA, OKLA.—October 17—; May Starling, Evangelist.—Brother and Sister B. L. Sluder, Pastors.

PAWNEE, ILL.—Oct. 31, for 3 weeks or longer; M. W. Wilson, Evangelist.—L. L. Ferguson, Pastor.

FT. WORTH, TEXAS.—14th and Boulevard; Oct. 20, for 2 weeks; E. R. Winters, Evangelist.—C. L. Stewart, Pastor.

HOQUIAM, WASH.—Oct. 10, for 2 weeks or longer; Ethel M. Fox, Evangelist.—Ingvald M. Henriksen, Pastor.

ATLANTIC CITY, N. J.—Grace Pentecostal Church, October 19; Einar Waermo and Einar Eckberg in Sacred Vocal Concert.—Warren B. Straton, Pastor.

ATLANTIC CITY, N. J.—Grace Pentecostal Church, 205 Atlantic Ave., Nov. 1—15; James Roney, St. Louis, Mo., Evangelist.—Warren B. Straton, Pastor.

KANSAS CITY, MO.—Sheffield Assembly of God, 6800 Independence Ave., Oct. 17—31; Chas. Hurst, Nashville, Tenn., Evangelist.—Loren Wooten, Pastor.

PUYALLUP, WASH.—Pentecostal Assembly of God, Oct. 19—31; Christian Hild, Evangelist.—W. F. Morton, Pastor.

BLUE GRASS, N. DAK.—Assembly of God; Oct. 31, for 2 weeks or longer; Clarence Brotzman, Evangelist.—Arthur Klaus, Pastor.

EDGEMONT, S. DAK.—Meeting in progress; Evangelist and Mrs. C. E. Collins, Columbus, Ga.—A. C. Duncan, Pastor.

CHAMBERSBURG, PA.—Oct. 19—Nov. 7; C. M. Smitley, Springfield, Mo., Evangelist.—W. W. Hoak, Pastor.

PAYETTE, IDAHO—Meetings in progress; Evangelist Ted Silva and Party of Musicians.—Robert E. Cull, Pastor.

CANON CITY, COLO.—7th and River Sts., meeting in progress; Evangelist and Mrs. Bennie Harris.—J. H. Fulford, Pastor.

BETHALTO, ILL.—Oct. 19, for 2 weeks or longer; James Eastman of Danville, Evangelist.—A. H. Ferguson, Pastor.

SEATTLE, WASH.—Fremont Tabernacle, 753 N. 35th St., Oct. 17—31; Jean Benefiel, Grand Rapids, Mich., Evangelist.—Ralph W. Harris, Pastor.

ELIZABETH, N. J.—Ebenezer Pentecostal Church, 856 E. Jersey St.; Oct. 17, for 2 weeks or longer; David and Millie Howe, Westernport, Md., Evangelists.—Frederick H. Huber, Pastor.

OMAHA, NEBR.—Divine Healing Campaign. Glad Tidings Assembly, 19th and Cass Sts.; Oct. 17, for one week or longer; Mildred Wicks, Evangelist.—L. E. King, Pastor.

ENID, OKLA.—Sectional Sunday School Rally, 4th Quarter, Cherokee Section, Enid Gospel Tabernacle, all day and night service, Oct. 18. W. M. Rumbaugh, special speaker. N. B. Rayburn, Sectional Representative.

PORTLAND, ORE.—St. John's Assembly of God, N. Ivanhoe and John Ave.; meeting in progress; Evangelist and Mrs. Velmer Gardner, Wenatchee, Wash., accompanied by Wayne Conklin, Gospel Singer.—Lester H. Sheets, Pastor.

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LANCASTER, CALIF.—October 17—; Evangelist and Mrs. Dean Duncan, Denver, Colo.—D. W. Throne, Pastor.

RICHMOND, MO.—Revival in progress; Helen Cox and Mabel Brown, Evangelists.—H. F. Foley, Pastor.

LATIN AMERICAN DISTRICT COUNCIL

LOS ANGELES, CALIF.—Latin American District Council, Puerta Abierta Church, 4423 Michigan Ave., Nov. 1-3. Opening address by General Superintendent Ernest S. Williams, 10 a.m., Nov. 1.—Joseph Giron, District Secretary.

GRANTS PASS, ORE.—City-wide Divine Healing Campaign, City High School Auditorium, Oct. 26-29; Lummer Party, Evangelists. Sponsored by Grants Pass Assembly of God; five full gospel churches co-operating. For further information contact L. D. Hall, 8th and E. Sts., Grants Pass, Ore.

EL CENTRO, CALIF.—Section-wide Divine Healing Services, Nov. 7-14; The Lummer Party, Evangelists. Meetings: 2:30 p.m., Instruction and Preparation service, R. W. Miller ministering; 7:30 p.m., Divine Healing services, with F. R. Lummer praying for the sick.—Kenneth Schmidt, Pastor.

PLANT CITY, FLA.—City-wide, Sectional Divine Healing Campaign, Oct. 14-28, with Tom B. Myers Party. Preparatory services, daily, 2 p.m., Brother Myers will pray for the sick each evening. Co-operating with Full Gospel Fellowship. Those interested may contact Maxwell Cloud, 208 E. Strickland St., Plant City, Fla.—Full Gospel Fellowship.

BELLINGHAM, WASH.—Divine Healing Meeting, Armory Building, Oct. 27-31. Tom B. Myers Party, Bakersfield, Calif., in charge. Sponsored by the Bellingham United Full Gospel Fellowship. Services 2:30 and 7:30 p. m. For full information write or call John H. Hamilton, Chairman of Committee, 1900 Mill Ave., Bellingham 25, Wash. Phone 4892.—The Bellingham United Full Gospel Fellowship.

BAKERSFIELD, CALIF.—Divine Healing Campaign, Melody Bowl, 24th St. and Highway 99, October 13-31. William W. Freeman, Evangelist. Preparatory services daily, 2 p.m. Brother Freeman will pray for the sick a.d afflicted each evening. 2,500 seats. The Full Gospel churches of Bakersfield and Kern County are co-operating in these meetings. For information write Claude Weaver, 416 Marcus Street, Bakersfield, Calif.—Pastors C. M. Ward and Claude Weaver.

FULL GOSPEL YOUTH RALLY

BRIDGEPORT, CONN.—City-wide Youth Rally, auditorium of Newfield Methodist Church, Stafford and Central Avenues, Oct. 23, 7:30 p.m. Sponsored by Youth Groups of First Assembly of God and Bethel Full Gospel Church. Combined choir under direction of Haakon Weldemar. Mr. and Mrs. Albert Earle of Augusta, Maine, guest speakers.—M. Q. Spencer.

KANSAS DISTRICT COUNCIL

The 31st annual Kansas District Council will be held at the First Assembly of God, 610 Lime St., Topeka, Kansas, October 25-28. First service Monday, 7:30 p.m.; business sessions next day. Ralph M. Riggs will be guest speaker at night services. For reservations write Claude J. Utley, 426 Scotland Ave., Topeka, Kansas.—Paul C. Samuelson, Secretary-Treasurer.

CONSTITUTIONAL CONVENTION

Constitutional Convention of the proposed "Pentecostal Fellowship of North America" will be held in Des Moines, Iowa, October 26-28. Convention will open with a prayer meeting on the night of October 26 in the Church of the Open Bible. There will be a mass meeting on the night of October 27. Members of all Pentecostal groups invited. For reservations in hotels or entertainment in private homes write E. J. Fulton, 851 Nineteenth St., Des Moines, Iowa.

SOUTHERN IDAHO S. S. CONVENTIONS

Southern Idaho District Sunday School Conventions, George and Billie Davis, National Sunday School Representatives, special speakers. Theme: "HOW—to bring them in!—to get them saved!—to keep them!" Three sessions daily. Roland H. Buck, District Sunday School Director, presiding.

Oct. 26, Nampa; E. K. Ramsey, Pastor. Oct. 27, Weiser; Olin Fish, Pastor. Oct. 29, Firth; Willard Leisy, Pastor.—Sunday School Department.

TEXAS BIBLE CONFERENCES

Texas Fall Bible Conferences: Greenville Section, Oct. 26-27, Wylie Assembly. Paris Section, Oct. 28-29, Paris Assembly, 1540 W. Houston St. Tyler Section, Nov. 2-3, Longview Assembly, 701 E. Marshall St. Lufkin Section, Nov. 4-5, Crockett Assembly, 504 N. 8th St. Beaumont Section, Nov. 9-10 Liberty Assembly, 1825 Grand Ave. Houston Section, Nov. 11-12, Houston, Central Assembly, Keen and Quitman. Waco Section, Nov. 30-Dec. 1, Marlin Assembly, 811 Colman St. Austin Section, Dec. 2-3, East Austin Assembly, 218 N. Chalmers St. Corpus Christi Section, Dec. 7-8, Alice Assembly, W. Center St. Valley Section, Dec. 9-10, McAllen Assembly, 410 N. 17th St.

Each Conference will run two days and one night. Services daily, 10:30 a.m., 2:30 and 7:30 p.m., with District officials speaking. Ministers and Christian workers urged to attend each service. For further information address the Presbyter of your Section or E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.—J. O. Savell, District Superintendent.



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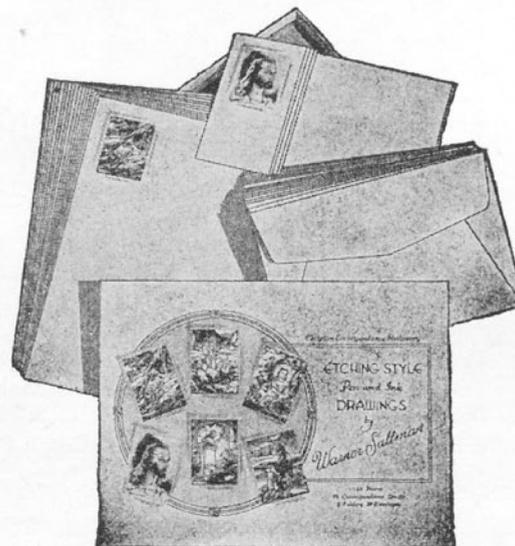
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MISSIONARY CONVENTION

LONG BRANCH, N. J.—Second Annual Missionary Convention, First Pentecostal Church, 457 Hampton Ave., Oct. 22—24. Several missionaries will be with us, also R. T. McClason, Eastern Representative of Foreign Missions Department. Missionary Rally, Sunday, 3 p.m.—Allan E. Mitchell, Pastor.

NORTH DAKOTA FALL CONVENTION

The Annual Fall Convention of the Assemblies of God will be held in Bismarck, N. Dak., October 25—28. A District Council session will be held Wednesday, October 27, at 9 a.m. Write Pastor E. N. Oster, 401 11th St., Bismarck, N. Dak., for reservations. Three full days of spiritual blessings.—Herman G. Johnson, District Superintendent.

WISCONSIN-NORTHERN MICHIGAN S. S. RALLIES

Annual Sunday School Rallies, Wisconsin and Northern Michigan District; Wilfred A. Brown, General Council Treasurer, special speaker. Oct. 21, Baraboo, Wis.; Oct. 22, Menomonie, Wis.; Oct. 23, Merrill, Wis.; Oct. 25, Ironwood, Mich.; Oct. 26, Marinette, Wis.; Oct. 27, Ripon, Wis.; Oct. 29—30, Bethel Tabernacle, Milwaukee, Wis.

Services 2:30 and 7:30 p.m. Open discussion each evening, 6:30. Oct. 30, 10:30 a.m. service also.—George M. Hillestad, District S. S. Field Secretary,

MISCELLANEOUS NOTICES

NEW ADDRESS—440 S. Westmoreland, Dallas, Texas.—Evangelist and Mrs. Ernie Reb.

NEW ADDRESS—301 Saline St., Fredericktown, Mo.—Odus H. Virgin.

NEW ADDRESS—1725 Ft. Stockton Dr., San Diego, Calif. "We have accepted a call to pastor the First Assembly of God, 6th and Fir Sts."—Gene Martin.

BROADCAST—Danville, Pa., Assembly of God, "Gospel Echoes," Fridays, 2:30—2:45 p.m., Station WCNR, Bloomsburg, 930 on dial.—Samuel Y. Weidler, Pastor.

NEW ADDRESS—We have accepted the pastorate of Faith Tabernacle, 415 Mildred St., Montgomery, Ala. Council ministers invited to stop.—Pastor and Mrs. J. A. Roberts.

NEW ADDRESS—General Delivery, Beebe, Ark. "We have been called to the Assembly of God here. Ministers of the fellowship are welcome."—Pastor and Mrs. V. H. Chappell.

NEW ADDRESS—Route 1, Duncan, Okla. "After traveling in evangelistic work for over a year, and holding 21 revival meetings, we have accepted the Pastorate of the Banner Church, located 7 miles from Duncan, Okla."—Pastor and Mrs. Mike W. Wertko.

WANTED—Maintenance man for Illinois District Children's Home. Single man or man without dependents preferred. Man and wife may be considered. Applicants please address replies to The Assemblies of God Children's Home, Box 201, Maryville, Ill.—T. M. Kimberlin, Secretary, Board of Directors.

NEW ADDRESS—2600 Lowell Ave., Richmond, Calif. "After pastoring the church at Pawhuska, Okla., for the past 8½ years, we have resigned and are now giving our full time to evangelistic work."—Evangelist and Mrs. R. A. Work.

NOTICE—After pastoring the Gospel Tabernacle in Lorain, Ohio, for almost 3 years, I am on my way to Europe for an evangelistic trip. Upon my return to the States, I will remain in the evangelistic field. My address will be Harper Road, Solon, Ohio.—Ivar A. Frick Jr.

NEW ADDRESS—216 S. State St., Girard, Ohio. "After pastoring the Assembly of God Tabernacle, 327 Beaver Ave., N. E., New Philadelphia, Ohio, for two years and three months, we have resigned to accept the pastorate of the Assembly of God, Market and Second, Girard, Ohio."—Pastor and Mrs. George G. Martin.

**OPEN FOR CALLS
 Pastoral**

James A. Davis, 22022 Argus St., Detroit 19, Mich.—"Open for a pastorate. Prefer church that wants or has strong and progressive Sunday School program. Reference: D. G. Foote, Michigan District Secretary, 209 N. Wallace Blvd., Ypsilanti, Mich."

R. E. Lister, 3901 N. Young Blvd., Oklahoma City, Okla.—"Open for pastoral calls. Wife and I preach; wife plays piano. Affiliated with Oklahoma District. Reference: V. H. Ray, District Superintendent, Box 1341, Oklahoma City 1, Okla."



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